

# BANNER OF LIGHT.

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## GOOD BYE, OLD SHELLS.

Good bye, old shells of laws and creeds;  
You are too small for human needs;  
O'er old dead forms the new path leads—  
The path that leads us higher.

Come one and all, and join the throng;  
Come tread the path and sling the song,  
And help to break the chain of wrong  
And lift the people higher.

Come follow those who restless saw  
And scorned the frauds of power and law,  
Whose burning words in freedom's war  
Kindled the smouldering fire

That flashes now in the murky sky,  
That struggles in the worker's sigh,  
Creation groans when old wrongs die,  
And human hearts look higher.

Not long shall might compel the weak,  
Nor selfish greed defraud the meek,  
Labor in fearless tone shall speak  
And lighten freedom's fire.

Not long shall swell the bitter cry  
Of hunger's victims ready to die  
By fraud and greed and legal lie—  
For God will help us higher.

—J. H., in *The New Nation*.

## The Spiritual Rostrum.

### Retrospect and Prospect: Resolves for a New Year.

An Inspirational Lecture delivered by  
**W. J. COLVILLE.**  
Before the First Spiritual Society, New Bedford, Mass., Sunday, Jan. 1st, 1893.  
(Reported Specially for the Banner of Light.)

LAST Sunday, when Christmas was celebrated over all the Christian world, not only was it suggested to many that the Christmas festival was a commemoration of the birth of Jesus of Nazareth, nearly two thousand years ago, but the festival itself had its origin so far back in the night of primeval antiquity that we cannot undertake to decide when the midwinter anniversary was not celebrated in some part of the world, and by some illustrious and scientific orders among mankind. The festival of Christmas was not celebrated in the Christian church during the first three centuries always at the same season of the year. It was a matter of frequent dispute among the Fathers whether it should be celebrated in the winter, or the spring, or at some other season; but after about three hundred years of doubtful observance, not altogether unmarked with sharp controversy on the subject, it was decided to adopt the old solar festival of the winter solstice, and keep that time sacred to the birth of Christ when the days begin to lengthen and the nights begin to shorten. Therefore most appropriate at that season was the statement that the son of righteousness was to rise over the whole earth with healing in his wings, and that the sun of righteousness was to rise and shine through the instrumentality of a great teacher, eventually to shine on humanity over the entire earth. This festival comes to us annually wherever we may be, whatever may be our opinions or convictions, freighted with pleasure, and certain assurance that life shall always conquer death, that hope shall always dissipate despair, that joy shall always vanquish sorrow, and that out of all that is seemingly evil a perfect good shall rise.

One week from Christmas day the civil calendar commences. Therefore, according to civil reckoning, we have on Jan. 1st the opening day of the year 1893. Watch-night services were held in the large churches in Boston last night, and in various more private places. Companies of friends gathered together to see the old year out and the new year in, and make such resolutions in regard to the new year as we trust will not only be made, but also carried into effect.

Now as one year has ended and another commenced, our thoughts naturally go back over the past twelve months, and we endeavor to settle our accounts, and see what we can place on the side of profit, and what we must place on the side of loss. While frequently the losses seem to outweigh the profits, and it seems as though the year may have been to some a year of nothing but losses and failures, we must remember that in the kingdom of spirit there is no loss, there is no failure, and that only actual successes count. If we have had what we term losses or failures, they have only been experiences. People say they ought to have done differently in the past from what they did; they ought to do now the very best and highest they can perceive, whether they perceived it in the days of the old year or not. If to-day you have a higher standard of morality than you ever had before, if you have a higher standard of spirituality, if you have a higher standard in social life, if you have a higher standard in regard to any political question, may it not be through all the experiences of the past that you have grown to a point where that higher standard is a possibility to you? If there were no results from growth, if there were no education, if after all our experiences our life was exactly where they found us, then the discipline and education of life would be in vain, and the world as a school, workshop and laboratory had better cease to exist immediately; but if we realize that we are on probation, we are being educated, we are apprentices, and may become fellow-craftsmen, and eventually master masons in the great lodge of humanity, as we may continually pass from lower to higher stages of development, every year yielding up its fruitage has brought to us something for our harvesting, or garnering, in the kingdom of the spirit.

The past year has taken from the mortal form in America John Greenleaf Whittier, New England's Quaker poet, universally beloved; whose songs of labor and songs of liberty have been sung and recited over the

length and breadth of this, and many other lands. The past year has taken from England Alfred Tennyson, poet laureate; the man who wore so gracefully the laurel crown of Wordsworth, of whom it is said: "he uttered nothing base." Tennyson in his "In Memoriam," in his "Lady Clara Vere de Vere," in his "Passing of Arthur," and in many other of his exquisite poems, has given us to understand that "it is only noble to be good." While Tennyson became a member of the Upper House of British Parliament, while he was called "Lord" and his wife "Lady," it must be remembered that Knighthood was not conferred upon him by Queen Victoria until he had already accomplished something worthy of immortalization. He was not born to the peer's seat, but he was placed in that position in consequence of a grateful people acknowledging the value of his poetic gift and expression.

From France the past year has taken away Joseph Ernest Renan, an eminent man of letters, whose "Life of Jesus" is regarded by many as a sort of sentimental conception, taking away all virility and grandeur from the prophet of Galilee, and substituting therefor a beautiful, romantic vision of a man who was not always sincere and very seldom strong. As Renan pursued his researches ever further and further into ecclesiastical records, as he interpreted over and over again and one by one the various so-called canonical books of the Old and New Testaments, he discovered that what had passed for religion, or theology, was in many instances nothing more than baseless assumption, fabricated no one knows exactly how or where; existing not upon the solid rock of spiritual certainty, but upon the shifting sand of mere phrasing opinion. Renan was not an enemy of religion, he was only the enemy of what he regarded as injurious superstition; he was only the enemy of what he believed to be false. His judgment may sometimes have been right (and we cannot claim any modern scholar as an infallible authority), yet if knowledge is constantly progressing, is it not the duty of every writer to state what to him is truth at this hour, acknowledging that because truth is infinite, and his perception of it finite, a statement of truth in days to come must necessarily be larger than in the past? While Renan may have proceeded sometimes too far along agnostic lines; while he may not have spoken always with the deep and firm conviction of one to whom individual immortality is a certainty, we know that shortly before he quitted the mortal form, in conversation with an intimate friend, he expressed himself in terms no less certain than these: "We are only bidding each other *au revoir*; it is not good by; it is by no means a last farewell or a final *adieu*. I know that somewhere I shall meet you and you will meet me, and we shall fully recognize each other in the life beyond." Such words did not fall simply from the lips of Whittier and Tennyson, they also fell from the lips of the French skeptic, Renan.

Many people have said that he became a convert to Spiritualism, or to some sort of spiritual philosophy, shortly before he dropped the mortal form. Many of his early utterances by no means justify the assumption that he was through his literary career among those who do not accept immortality as a certainty. In the preface to his "Life of Jesus," he distinctly acknowledges the spirit of his sister as guiding him in many of his researches. He pays her the sweetest, the most graceful tribute, and acknowledges her as an angel guardian who is ever within his reach. While through some of the years of a very active and somewhat toilsome life he may have occasionally lost sight of that beautiful spiritual conception, which was so vivid in his early manhood, when he first embarked upon his literary enterprises, a spiritual conviction is never lost. It may be for a time overclouded, as for a while the sun may be concealed by clouds. It may be for a time seemingly forgotten; in many of the inner recesses or sacred chambers of the treasure-house of memory there may be things stored away that we cannot always behold, but whatever has ever been to any life a proof palpable or positive of immortality can never be forgotten. Whatever the individual soul has once realized as its own experience, is part and parcel of the abiding knowledge of that life. When we say individual perception (and individual experience alone brings certain knowledge) we do not allude to mere belief, because belief is taking for granted what somebody else says without having verified it ourselves. What you believe you do not necessarily experience, but what you experience you know, therefore you have no need to believe it. If a child should accept the multiplication table upon hearsay or testimony, and never work out any sum himself, he might come to disbelieve in the multiplication table. He might coin all kinds of theories in regard to addition, subtraction, multiplication and division, simple and compound, in the absence of personal demonstration. When any one undertakes to verify a statement by actual demonstration, that which is proved to the individual by the individual is infallibly known. There are undoubtedly people who know more than others in certain directions, but knowledge is never discordant.

We must always remember that it is not the least but the greatest knowledge that is of highest value to mankind. Science builds her temples of the living stones of absolutely demonstrated truth. It is not mediocre attainment or even the average knowledge of the noblest scholars, but the supremest discoveries of Copernicus, of Galileo, of Herschel, which are regarded by astronomers as proving what truth astronomy can reveal to the world. It

is the exceptional Edison in electricity who is regarded as the scientific wizard of the modern world, and whose knowledge of electrical properties and their uses is considered science. Therefore, when we approach the subject of man's spiritual experience, here also only the most uncompromising Spiritualist, only the experimentalist of widest experience, only the one who has had the most positive evidence of immortality can be fairly regarded, in the truest sense, as a scientific Spiritualist. It is not what people do not know, but what they absolutely know, that is of value to the world. The fact that some people know more than others does not and cannot prove that the people who know least have any right to sit in judgment upon those who know more. The fact that some enjoy added knowledge does not in the least detract from the value of the limited knowledge already in any one's possession. You know what you know. If some one knows less, that does not interfere with your greater knowledge. If some one knows more than you, your lesser knowledge does not in the slightest degree interfere with his positive certainty in regard to his larger discovery. The spiritual universe is constantly opening ever wider and wider to human perception, and is becoming, instead of a *terra incognita*, a well-discovered country.

Stanley has prosecuted researches in darkest Africa. Mrs. French-Sheldon has followed the great African explorer, and has made further discoveries and accomplishments peaceably, much to the glory of her womanhood, and much to the credit of the closing years of the nineteenth century. Much that was formerly regarded as unknown and virtually unknowable, is now well known and easily explained. Any one after reading a book of travels may say, "I have never been to such and such places, how do I know they exist?" In the absolute sense of knowledge you may suspend judgment and say you do not know, but every one knows that in any court of law where witnesses are summoned the important point for judge and jury to decide is, not whether there are many people who do not know something pertaining to the case, but if there is even one reliable witness, or competent observer, who knows something definite regarding it. The multitude who do not know can safely be left out of court, while the one who knows must appear on the witness-stand and testify to what he knows. It is not casting the slightest suspicion upon those who know nothing on a given subject to maintain that those who know something shall be brought before the judge to give in their positive testimony.

Now we declare that the poets, the prophets of the world, have ever been the specially informed few, sometimes the solitary witnesses who have appeared in the midst of humanity to demonstrate the reality of the soul. The prophetic temperament is the poetic, the poetic temperament is always prophetic. The poet and prophet will always (whether man or woman) remain unfettered by conventional restrictions. You frequently hear of "poetic license." You allow your poets to say "there is no death," and you profess to admire if not to fully understand them when they eloquently express faith in immortality; but if any one not a recognized poet should say that death is naught, you would immediately point to the coffins, the grave-stones, the monuments that have been erected to declare the death of the persons they memorialize. The poet does not refer to what lies entombed, he sees interiorly beyond the outward form, and pictures the spiritual world as the realm in which he constantly dwells, and his is the intuitive element. Water is no more the element for fish, air no more the element for birds, land no more the element for quadrupeds, than is the spiritual realm the element for the true seer, the gifted poet. Need we wonder that from the hillsides of New England, through the voice of Whittier, from the peaceful valleys of old England, and from the gardens of France we have heard sounds of absolute certainty, proclaiming life immortal? Yes; and more than that, proclaiming the ultimate atonement of every soul at the goal of final peace and perfection. It was Tennyson who said, "good must be the final goal of ill." It was Whittier who said it also, though in slightly different words, in his "Cry of the Lost Soul," and in his beautiful poem entitled "My Psalm." He truly says, a soul may be lost to itself but it cannot be lost to God, and that no blinded child can ever stray beyond the Father's sight, for death is but a covered way that opens into larger life. These are always the sentiments of true poets. Do they fabricate them? Do they merely fancy or imagine them, or do they actually come into such vital relation with the realities of the spiritual world that their vivid realization of spiritual truth is to them an axiomatic certainty? In the olden times there were prophets, and seers, and poets who proclaimed the joyful tidings of immortality. There were shepherds and also wise men who listened to bands of singing angels, and beheld the light of the Star of Bethlehem, which others never dreamed of. Conditions were absolutely necessary for beholding the vision, and for hearing the heavenly sounds. Conditions were not of such a strained character as to remove the shepherds from their flocks and herds, or remove the magi from their contemplation of the stars; for to the shepherds in the open pasture-land, and to the watchers in the tower scanning the sky, the same angels spoke and the same bright star shone, pointing both alike to the new-born Christ in Bethlehem.

To many people spiritual things appear supernatural, if not unnatural; and to some they appear positively uncanny. How many persons who have read the literature of the past

few years have come to the conclusion that spiritual communications (or any kind of communion with the invisible world) are more or less pathological, pertaining in some degree to disordered states of mentality, therefore such a detestable word as *abnormal* has frequently been introduced in connection with mediumship. Now the higher type of mediumship may be supernormal, but it is never abnormal or subnormal. The higher phases of mediumship never sink the sensitive below consciousness, as though he had been drugged, or placed under the influence of an anesthetic; but the higher idea of mediumship is of rising into a condition something like that related by Andrew Jackson Davis when he gave to the world his "Divine Guest," and other wonderful books in which he declares that he was exalted, not depressed. Mediumship, which comes to the world as a positive boon, a practical blessing, is not something that takes away consciousness, but it glorifies and ennobles consciousness; it is not something that places one in a condition where he is unfit for the general duties of life, but it enables him to perform all the obligations pertaining to his state far more perfectly than he otherwise could. There may be preliminary experiences of sickness and trial through which many sensitive persons have to pass on their way to a state of great illumination—but remember that such experiences are only processes of house-cleaning, a removal of debris, a clearing away of stones and plowing out of furrows in order that seed may be sown in well-prepared ground. If you were about to dedicate a temple, and you found an accumulation of debris in the building, you would clear it out before the consecration service, or opening exercises. If you found a vessel already contained something undesirable, and you desired to fill it with a pure, sparkling liquid, you would remove the contents of the vessel before you poured the liquid in. If you wanted to use anything for a specially high and holy purpose, you would take particular pains to cleanse it before you devoted it to such a high use. It is just so in the development of various phases of mediumship. Persons are called upon to relinquish that which does not belong to the new order of life; they are called upon to give up something that is now outworn; they are becoming men and women, and are solicited to put away childish things; they are consequently called upon to forego old habits and proclivities which pertain to earlier conditions. Remember that all natural growth is spontaneous and mysterious. Remember also that all growth is gradual, while at the same time there are apparently sudden crises in development. After the seed is put in the ground it may take long to germinate before it blossoms forth in flower, and eventually in fruitage. Between conception and birth there is always a protracted period of gestation or incubation. The bird must necessarily be incubated before it is hatched out of the shell. Does not nature distinctly show us that while all her processes are gradual, while there is continual evolution or development, there are stages in growth where there is a sudden culmination, as for example a period of birth? There is a time to be born; there is also a time to die, or change; there is a time to give up old conditions. Everything is beautiful in its own season, and according to its own use, but nothing is beautiful except in its own season, and for its own use.

The wise man or woman is he or she who discovers appropriate times and places. You know what the preacher says: "There is a time to keep silence and a time to speak; there is a time to laugh and a time to cry; there is a time to be born and a time to die." The time for any form to die is the time for it to pass away and make room for a successor greater than itself. Nature's stages are personified in John the Baptist, who, hailing the advent of Jesus Christ, pointing to the one who came after him, said: "He is greater than I, worthier than I; the very latchet of his shoes I am not worthy to unlatch. He will baptize you with the spirit and with fire. My water baptism is preliminary; I and my methods must necessarily decrease, in order that he and his methods may increase." John the Baptist's ministry was most important, but only as a preparation for something higher. If you look back over all the past years upon your failures and sad experiences, and realize, however diversified these may have been, they were one and all necessary, you can see that the new year's resolution need carry with it no thought of regret, no repining for the past, no mental suffering because you have not done something you ought to have done. Lose not one moment in weeping, encourage not one regret, leave not one bitter sigh; but go forward into the future with the distinct knowledge and clear understanding that you are now able to live to the very highest ideal which you perceive. Living to the ideal is the gradual process of making the outward picture conform to the mental image.

Now what is the power of the ideal in human life? The ideal is the design of the architect, whereas the building that is yet to be fashioned is only commenced after the ideal is perfectly expressed as a model. The architect gives the builder the perfect plan of the structure. It is drawn out with the utmost nicety and accuracy of detail, and is then photographed. The perfect plan is presented to the builder. Then the building gradually rises in graceful proportions to fulfill the architect's ideal. The soul is the architect, the intellect is the builder, the body is the building, and as the intellect is always midway between the spirit and the frame, it is the executive. The intellect designs nothing, but it carries all designs into effect. The intellect never discovers

anything originally, but it analyzes, compares, classifies and points out the use and service of that which has already been discovered. Consequently, while the reasoning or intellectual faculty in man is absolutely necessary as a builder, it is never an architect. The work of the architect forestalls the efforts of the builder, and the building would be impossible if there were no plan or design to build from. Therefore, when we say that intuition perceives a principle, and is spiritual realization, idealistic, transcendental views of possibility pertain to the kingdom of the soul, while the externalizing of the structure pertains to the intellect, and the building is the result of the spiritual ideal being completed, ultimated in outward form, can we not well understand why and how it is that our ideal is always beyond our actual achievement? Therefore Emerson and other great philosophers have told us, "There is a divine discontent." Now there is nothing more diabolical than discontent in the sense of being peevish, fretful and irritable, and attributing all inharmonies to destiny. The divine discontent which is acknowledged by philosophers pertains to the builder or artist, who is not yet satisfied with the outward copy he is making of the ideal ever before his eyes.

If this New Year brings to us the thought that there can be a higher attainment reached during the next twelve months than during the past, we should endeavor to realize, as Whittier phrases it:

"The new transience the old  
In signs and wonders manifold,"  
And he speaks of making

"Our common daily life divine,  
And every land a Palestine."

Palestine in days of old was regarded as the only holy land, an especially sacred territory. Benjamin Disraeli (afterward Lord Beaconsfield), in one of his early novels written when he was a very young man, drew the character of Kenelm (chillingly, who went abroad with the expectation of finding God somewhere in Arabia or Jerusalem, or its immediate vicinity. As he could not find God anywhere else, it appeared to the young man on his travels that he would soon reach the desired goal, that he would find in Asia a spiritual revelation. He almost thought he had found it, when the story abruptly ends by the arrival of the young man's parents from England, and the curtain falls without his having found any special revelation which he went to seek in a certain place. Whenever people expect to enjoy a spiritual revelation in a limited locality only, they are far more likely to be disappointed than satisfied, because the spiritual universe is everywhere, while its realization is consequent upon states and conditions of mind. Not every one can build a handsome gothic temple; not every one can procure faultless music; not every one can have the air about him fragrant with choice flowers; neither can every one have such full command over external things as to be able to raise an outward temple or take a house made with hands about with him on his travels, like a moving caravan. But though it is not possible for us always to regulate our external conditions to our taste, we can command all that is really necessary for spiritual growth and development, for this does not proceed from outward observances of any kind whatever.

It is no more necessary to form a developing circle than it is to attend service in a Catholic church or Jewish synagogue in order to obtain a spiritual revelation. A great many honest people sit in developing circles and get no sign. A great many other equally honest people have never known of a developing circle, but have received a great deal from the spirit-world. Almost all mediumistic persons who have achieved real celebrity, or who are known to the world by their works, have developed spiritual gifts in childhood. People are not yet able to command spiritual manifestations to order, so the members of Psychical Research societies, wise and capable gentlemen and ladies though most of them undoubtedly are, are not able to ordain that the psychics, or sensitives, with whom they sit shall produce phenomena. Dr. Solomon Schindler, Rev. Milton J. Savage, Mr. B. O. Flower (editor of *The Arena*), or any other well-known man of letters or of science, will tell you, as a result of his investigations, that at one time he will have a most satisfactory sitting, and at another he will get nothing through the same sensitive, though conditions are apparently the same in both instances. Spiritual communication is only possible where the mental conditions are right for it; and you cannot make mental conditions right by covering your bodies with certain kinds of clothing, or simply by cleanliness of person. You can only make mental conditions right by employing purely mental methods. The friends in spirit with whom you most desire to hold communion are not drawn to the outward forms of things. They are not attracted by your clothing, but they are drawn by the quality of your thought; they are attracted by the nature of your affection. When a spirit has quitted the mortal form, and has ascended in any degree beyond the earth's atmosphere, that spirit is no longer conscious of mere outward forms.

It has been said repeatedly that spirits attend the funerals of their own bodies. Very likely they do, because their friends attend. Spirits are present because their friends and relatives are grouped, not because their own cast-off bodies are there. If there is a strong bond of affection between you and the one who has departed, that one is attracted to your presence by mutual love; you may thus frequently furnish conditions for palpable manifestation. Tennyson was indeed right in speak-



ing of his friend of early years, that they could hold converse together "spirit with spirit, ghost with ghost." That "ghostly" communion was a prominent feature in Tennyson's whole career, and he made no secret of the fact that he was the recipient of satisfactory spiritual communications even frequently, and had been from boyhood. These always came to him not by his losing consciousness, but through a quickening of consciousness. He was never so vividly conscious as at the time of most decided spiritual illumination. Intensely vivid consciousness pertains to spiritual illumination, and brings one into acknowledged relationship with the interior life of things, revealing the very soul of the planet, called by Prof. Denton and other psychometrists "the soul of things." When we become thus keenly alive to the realities of spirit, we feel that every bush is alive with divine fire. Then do we learn that we are not obliged to travel to any Oriental or other shrine to enter into conscious relations with divinity. The wonder of the bush burning but not consumed is found as by Whittier in the maple woods changing in the autumn season. Nature everywhere affords a mount of revelation to a sensitive soul. Spiritual revelation, properly speaking, is discovery on the mortal side of things. It is not true that we summon spirits into new relations with us; we place ourselves in condition to acknowledge the presence of life already here. If light is shining but your eyes are closed, you do not need to pray for light, or fetch any; light is here; what you need is to open your eyes. If you have a cinder in your eye while traveling it is not necessary to invoke a beautiful landscape when you may be traveling through the Yosemite Valley, or some other exquisite tract of scenery, it is only necessary to remove the cinder. It is absolutely necessary to remove obstructions from clogged ears in order to hear music. An orchestra may be playing beautifully, a splendid choir may be singing, producing together divinely harmonious, but it is surely necessary to open the ears in order to appreciate it. Spirit to day is knocking upon the door of the world by physical manifestations, about which there is so much quibble. The door-bell is ringing to draw attention to something beyond. No one wishes to stand at a door ringing a bell always. No one wishes to remain forever in a post-office merely gazing on the outside of envelopes, and never becoming conversant with the purport of the letters; no one wishes to be forever looking at the binding of books and never reading their contents. The physical phenomena of Spiritualism constitute the envelope containing the letter and the binding of the book of modern revelation. While attention must be called by knocking upon the door, or ringing the bell, it is the angelic message we need to receive. This message, however, we can receive only in one way, viz., by cultivating the faculty of concentration and directing it upon the spiritual plane.

Many people say they would do anything or give anything to obtain a spiritual revelation, while practically they will give absolutely nothing for it, except that which costs them nothing, and does not put them to the slightest inconvenience. A man like Jay Gould, when he determines to make a fortune, gives all his time to it, and soon by concentrated effort and industry he makes a very large one. It may truly be said of Jay Gould that he was one of the representative men who passed away in 1892, for he certainly was an instance proving how the children of mammon are wiser in their generation than the children of light. How do you think Gould obtained his hundred million dollars? Not by attending to business when it happened to suit his convenience, but by attending to it persistently day in and day out, year in and year out. While Black Friday was undoubtedly a very dark cloud over his career, and many of his speculative methods were detestably heartless, while we entertain the greatest abhorrence of the injustice connected with his course, it must be allowed that the only business method which is truly successful is paying undivided attention to the work in hand; this is the only royal road to perfect achievement in any undertaking. Do you not find that every really great and notable person is specially connected with some one project in life? Gould was a financier, Tennyson was a poet, Rénan was a prose writer, Mozart was a musician, Raphael was a painter. Almost every great man or woman living now on earth, or who has ever lived, did something definite, and did that something carefully and well. For this new year find out what you really want, and then practice concentration upon obtaining it. Many people say that concentration is very difficult, but it is the easiest thing in the world, provided you acknowledge the paramount value of the object upon which you concentrate; and you will find yourself over and over again concentrating naturally upon the given point simply through supreme interest in it. Were you to visit the Dresden gallery, or any collection of fine paintings, there would probably be one picture standing out among all others with a special message for your soul. You would not try to look at it, but you would find yourself standing transfixed before it; your friends might speak and touch you several times in their endeavor to draw your attention away from that picture, but they would find your eyes absolutely glued to it; you would appear as though your feet were fastened to the floor, while your eyes were riveted upon the canvas. Now what would you be doing? You would not simply be looking at the painting, you would be entering into communion with the entire sphere of intelligence surrounding the artist, and from which he derived the inspiration of his genius. Whenever you discover yourself absolutely engrossed in a great work of art, remember it is not the outward form that entrances you; there is no magic power in paint or in canvas to hold a soul for the time being oblivious to all beside. It is the inspiration from the sphere of art in heaven, which is made manifest; this, and this only, can hold you in mental captivity. Do you desire to be a great artist? You need not at once take pencil or brush. You may stand still until an inspiration from the artistic sphere becomes one with your own life; until it awakens within you your divinely possessed, and prompts you to express the best of your own nature. You may stand still until the work of another becomes practically your own; until you can duplicate it; until, maybe, you can even transcend it; stand still until you have formed such connection with the sphere of souls of which the painting is an embodied representation, that you are consciously one with that sphere of intelligence, and feel yourself received into that spiritual family or order. Whenever you single out an object which is to you of supreme importance (be it whatever it may) you are drawn not only to it, but to all connected with it, to all back of it, to all it

represents, until inspiration, illumination, becomes to you the most perfectly normal spiritual experience in your whole career.

Many people tell us they have no time to give to spiritual things, they have so many earthly duties and obligations pressing upon them. We always discern, however, that the people who have no time for anything spiritual have always time to get sick and lie in bed. They have time to neglect their business all the while they are too ill to attend to it. They consider all this sickness a necessity, and it is a necessity if you violate the law of health, if you do what brings suffering upon you. Boundless suffering proceeds from too intense material efforts, coupled with lack of spiritual perception. People suffer, not because they have (necessarily) done something wicked and are receiving punishment, but often because they have failed to receive that spiritual sustenance which is necessary to health and vigor. If you should go without food, clothing or shelter for a long time, you might become a victim of chronic inanition, and perish merely from lack of food and other necessities. There are multitudes of people on earth to-day ill, unsatisfied, unhappy for no other reason than that the highest demands of their nature are not met. Man is not simply an animal, man cannot live by bread alone, man cannot be satisfied with what merely appeals to the senses. Not only do we teach that sickness proceeds from lack of spirituality, but we go so far as to say that all the crime there is in the world, all vices, public and private, known and undiscovered, are due to this one cause—lack of spiritual education. Some of you groan because your sons drink and gamble. Very likely they do so because they know of nothing better to do. Multitudes of children and grown people are always up to mischief because they have never been educated to anything beyond mischief. There is no education in "thou shalt not," which is merely telling children and young people where not to go and what not to do. Education must be positive, affirmative.

We would drive resorts of sin out of existence if we had our way, but we should turn our effort in another direction, by providing entertainments for the masses of a truly elevating character. We would establish schools and social palaces where persons could receive all the instruction and recreation they might desire, in such a form that they would be mentally and physically well occupied, and therefore kept out of mischief because wisely and well engaged.

The work of the spiritual reformer is not to cry out against abuses, but to set in motion agencies which will make abuses in future impossible; to bring into the world practical and positive elements of good which make for righteousness, and thus to rear a Temple of Light that will prove the "beauty of holiness." If your Spiritualism does not prompt you to do thus, it is practically worthless. If your pretended Spiritualism consists in fault-finding, in tearing down churches, in abusing bibles, it is utterly worthless. Give to the world the bread and water needed to satisfy the hunger and thirst of humanity, and you may be positively sure that people will turn away from every lesser good if they can have greater. They will quickly turn from adulterated bread if they are offered that which is pure, for pure food alone satisfies nature. No one pursues phantoms in preference to realities, knowing them to be such. There is no way of reforming, enlightening or educating the world except by appealing directly to the very highest sentiments of human nature.

Spiritualism, pure and simple, is the one thing the world wants, and the one thing it will have. The Spiritual Philosophy appeals to millions of people who are entirely dissatisfied with old doctrines of theology. Its mission is not to draw people out of churches who are satisfied in them, but to minister to people who are not satisfied, or who are outside of every institution. If spiritually-educated people manifest proper interest and enthusiasm, there will soon be no movement so influential and no place so popular as the Spiritualists' meeting hall. There is not the slightest reason why you should not make the Spiritual Philosophy appear to the world what it really is. It is far more satisfying than the uncertainties of Unitarianism or the dogmas of Trinitarianism. Unitarians often speak doubtfully concerning the future life; and though presenting the very highest standard of morality and giving the purest ethical teaching, the Unitarian frequently fails at the point where he confesses he does not know concerning the future life. There is doubt where there should be certainty; only vague hope where there should be positive affirmation of reality. The dogmas of so-called Orthodox churches are repugnant to refined sensibilities at this day, so they are being dropped one by one. Dr. Lyman Abbott, Prof. Smith, Drs. Briggs and Heber Newton, and men of such advanced views as Joseph Parker in London, are regarded as leaders in "new progressive orthodoxy," which Joseph Cook says is "neither new, progressive nor orthodox."

Now what is needed is a definite, full-orbed spiritual revelation. A revelation is not satisfactory if one-sided, as it can reach only a limited class of people; but that which enters into all the affairs of every-day life, and glorifies them because acknowledging their interior side, is indeed a desideratum. The Spiritual Philosophy teaches in regard to every-day work that whatever we do should be done with full consciousness of the value and power of thought, for thought has power and value far above all physical things. You can all send out your best and highest thoughts, meditate upon the most exalted themes, and enjoy soul-satisfying communion with your spirit-friends when you are ironing clothes or washing dishes, as well as when you are sitting in perfect quietness waiting for spirit-communications, if your thoughts are spiritually directed. What is there in honest work to keep spiritual influences away? Let it be once and forever understood and continually borne in mind that the object of spiritual revelation is not to make people peculiar and angular, nor to isolate them from their companions so that they are no longer adapted to the ordinary pursuits of life. The Spiritual Philosophy through this New Year can go with you to your business, and be absolutely demonstrated in your daily activity. Your every commercial transaction can be upright, spiritual, humanitarian in its scope and tendency; therefore instead of business being regarded as repugnant to the spiritual welfare of the race, conduct your business so that it will become an expression of spiritual life. Let terrestrial affairs be consecrated to the common welfare of humanity; then there will be no obstacle to linking business with highest inspiration.

We would say to teachers in schools, dogmatic theology is nothing; but the inoculation

not only of pure morals by precept and example, but by the silent influence of thought, will make every lesson in grammar or geology abound with spiritual inspiration, and bring the pupils nearer and nearer the spiritual zone or sphere with which the teacher is in alliance. Then in your private homes, with your own children, remember that when you acknowledge the ability within them, when you expect them to be noble and pure and good, you are helping to render them so.

Whatever may be the vagaries of what is termed Christian Science, no intelligent person who has had any experience in mental practice of any sort can fail to perceive that when you acknowledge anything, either in yourself or another, you awaken it, and call it forth into expression. Now, as to practical resolves for the New Year. Let us thus apply the Golden Rule: Think of others as we would have others think of us; do to others as we would have others do to us, and speak to and of others as we would have others speak to and of us. It seems to some people not only peculiar, but even immoral, to treat a thief as we would treat an honest person. But if honesty is not already awakened in him, we must bring him in contact with honesty, that the honesty which is latent in him may be brought forth, and by acknowledging it we call it into expression. We would hold before the falsifier the ideal of truth, and thus fan the little spark within him into a flame, and give latent truth opportunity to spread into full expression.

One word concerning so-called evil spirits, of which some people are very much afraid. We are happy to say we are not, and if we are to engage in missionary work for the uplifting of the lower is it not necessary that we be brought in contact with them in order to work for their elevation? If you were afraid of a drunkard, and would run at his approach, you would not be very likely to reform him. If you always draw your skirts around you and are afraid of a fallen woman, you are not very likely to lift one out of her degraded state into respectability. The Christ went down into the hells, and associated with prodigals; he was always ready to sit at meat with those whose lives were the very lowest, for the purpose of helping them to rise. Leave drunkards in drinking saloons, associate criminals with criminals, and you increase drunkenness and crime. Put insane people together to breathe an insane atmosphere, and you only develop more and more lunacy. Put sick people together, and they become worse and worse. But place a thoroughly sane person in a lunatic asylum, put the pure into prisons, put those of most robust health into hospital wards, bring the wise in contact with the foolish, bring the high in connection with the low, and you will find that what is called evil, dark and undeveloped, will flee away and give place to light and good. Where formerly sin abounded there will grace, purity and truth abound more and more.

For this New Year let us resolve to acknowledge in our neighbor only that which we wish to see him express. Let us consecrate whatever our life-work may be to the highest and holiest aims. "He who works for man works with God." This sublime sentence from the lips of Wendell Phillips should be an inspiration to us all. Only those who work for all humanity are co-workers with Deity. They, and they only, who have done so, will find on their entrance into spirit-life that they have developed on the physical side of existence a fair and beautiful habitation. The joy of spiritual life, revealed on the New Year day of entrance into the spirit-sphere, is to realize the good we have done unto others, to realize that our work has been profitable to the universe; to see the smile of joy upon the countenance our charity has gladdened; to know that we have blessed others through our undertakings on their behalf. The blessing which descends upon us is an answering smile from the brow that is wreathed in smiles, because of our gracious ministrations. Let self be immersed in the ocean of universal brotherhood and sisterhood and happiness will know no end.

#### January Magazines.

NEW ENGLAND MAGAZINE.—"Amelia B. Edwards: Her Childhood and Early Life," by her cousin, Miss M. Betham Edwards, is the title of the opening paper. In it an appreciative narrative is given of one who was not only an interesting writer of fiction, but also of fact as the first woman Egyptologist. Two portraits and sixteen engravings are the illustrations. "James Parton" is the subject of a biographical sketch by J. H. Ward, with three illustrations. Alice M. Earle contributes an illustrated paper on "The Oldest Episcopal Church in New England," built in 1707 in Wickford, R. I., with sketches of its early members. "Ye Ancient Burying Grounds of Boston" is an illustrated historical account of the quaintly antique. Portraits of Cotton Mather and Dr. Peabody illustrate a paper by Elliott Lord, "Harvard's Youngest Three," recounting reminiscences of the early days of the University at Cambridge. Boston: 231 Columbus Avenue.

THE INDEPENDENT PULPIT.—The editor, J. D. Shaw, quoting a paragraph of significant import from the *Pail Mail Gazette* as a text, proceeds under the caption, "Morality and Religion," to show that those who consider what is popularly held to be religion a sure foundation of morals are mistaken. "The Devil" and his place of abode are somewhat humorously dealt with by "Saladin," who evidently has no fear of meeting the one or of entering the other. A variety of other matters are ably dealt with. Waco, Texas: J. D. Shaw.

BLUE AND GRAY.—A new monthly, in which those who served on both sides of the conflict from '61 to '65 will be interested, because of its vivid portrayal of scenes and incidents and memoranda of reminiscences of those times. An illustrated poem by Judge Finch is the frontispiece of this number; and nearly all the articles are illustrated. Philadelphia: Patriotic Pub. Co.

THE PHRENOLOGICAL JOURNAL contains portraits of Jay Gould and Annie Besant, and a group photo of the class of 1892 of the American Institute of Phrenology. New York: Fowler & Wells Co.

JOURNAL OF HYGIENE AND HERALD OF HEALTH.—Its contents comprise No. 2 of a series upon the "Treatment of Indigestion," "Street Cleaning in Berlin," an essay upon "Healing by Music," by J. Jay Watson, etc. New York: Dr. M. L. Holbrook, editor.

THE WEEKLY REVIEW catalogues twelve hundred of the best articles appearing in periodicals; gives reviews and extracts of and from prominent writers, and editorials on the leading topic of the week. Boston: Somerset Street.

THE QUIVER.—This is a number of rare excellence, and opens the new year with rich promises; it contains seasonable stories, poems, sketches, etc., among which is "God in the Book of Nature," a chapter on bees and their ways. Cassell Publishing Company, New York.

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## Materialization.

Scenes at Mrs. H. C. Stafford-Stansbury's.

BY JAY CHAMPEL.

But oh! for the touch of a vanished hand,  
And the sound of a voice that is still.

—Tennyson.

Some men there are, I have known such, who think that the two worlds—the seen and the unseen. The world of matter and the world of spirit—Are like the hemispheres upon our maps. And touch each other only at a point. But these two worlds are not divided thus; Save for the purposes of common speech. They form one globe, in which the parted seas All flow together and are intermingled, While the great continents remain distinct.

—Longfellow's New England Tragedies.

The belief that there is no "sound of a voice" coming back to mortals across the spheres, from those they love, has caused many tears, and long days and nights of mental anguish. The old traditions have made a large army of materialists, gathered from all shades of religious belief.

But irrefutable evidences have convinced a still larger and equally intelligent army that "the world of matter and the world of spirit... flow together and are intermingled." Nearly if not all the great poets have sung in a similar strain that Longfellow so truthfully portrayed in the New England Tragedies. Indeed, a person can hardly be a poet without first believing and having a knowledge of the fundamental truths of the Philosophy that there is an intelligent communication between mortals and those called dead.

Milton, Mrs. Browning, Whitman, Whittier and others all touch the keys with skillful hands, singing songs in unmistakable cadences to the truths of Modern Spiritualism. What a wonderful and beautiful age this is! Yet as we study and become more familiar with nature—with cause and effect—we cease to wonder; and what our ancestors (and many now who are wedded to old forms and traditions) called miracles are to us only beautiful and simple laws, forces, made plainer and plainer each year by intelligent minds in and out of mortal life.

Thanks to a long list of heroic men and women, notable among them those who have edited and sustained the BANNER OF LIGHT so long, the "voices" of our friends are no longer "still." Those noble men and women, amid misunderstanding and persecution—in the past if not now—have made it possible for me and others to hear the voices, feel and see the "vanished hand," forms and faces of friends and relatives long mourned by many as dead.

For twenty years I have talked and walked, sat by their side, discussed prominent topics of the present and the past with them, through the instrumentality of different mediums in many States, the same as I do with mortal friends in the social circle or the busy marts of every-day life. I know this by my senses—hearing, seeing, feeling, etc.—the same as I know I was in the Banner of Light Circle-Room recently, listening to the remarkable and instructive utterances of Mrs. Longley, and the same as I know I was in the White Mountains last summer inhaling the fragrant and life-giving breezes, and hearing the soft, sweet symphonies of bird-notes amid groves of spruce and pine, and along the limpid lakes and rivers.

It is no vague phantasm of faith in the one case any more than in the other. I use the same faculties to test both. It is a beautiful and natural law, and no more of a miracle or wonder than the fact of our existence here in the body.

Never have I had a more interesting and useful illustration of the intelligent and tangible return of departed friends than through the mediumship of Mrs. H. C. Stafford-Stansbury, 80 Worcester Street, Boston. She is of graceful and dignified bearing, artistic in her tastes; her rooms neat, pleasant and well ventilated daily; which are important factors for spirits out or in the mortal to do their work well. She seats her auditors quietly and intelligently, seeming to weigh their atmospheres, temperaments and adaptability to each other and surrounding objects.

One evening when all the conditions were favorable, and the music—which is always good—was particularly soft and cheering, an intimate and cherished friend materialized right at my side, ten feet away from the cabinet. She came gradually from a mere speck on the carpet, till she stood a full-formed woman in attractive dress and manner by me. She extended both hands in a frank, cheerful way, telling me her name, and spoke of her landing me in 1856 "The Life of Horace Greeley," by Parton; which occurrence I remember with great pleasure—she passed from this life in 1861. After talking for ten minutes with the same ease and intelligence—yes, more—as when in mortal life walking with me in the pleasant valley of our native town in the Alleghenies, she gradually melted away, dematerialized, in the same place. Over twenty spirit-forms came that evening and were recognized by their friends.

One man, prominent in business circles, and noted for his keen discernment and intelligence, had a friend materialize on the sofa by his side, twenty feet away from the medium. Many very intelligent spirits, differing in size, features and capacity, were constantly before the audience with words of cheer and instruction. I have never heard more intelligent and instructive words from any one, either in the most advanced churches or in State and National Legislative halls, than from a child-spirit—in form and voice—"Rosebud," one of the medium's guides. She came one day and conversed with me upon favorite topics agitating the public mind, and was quick in repartee, and agile and joyous as the birds in June. She kept up the conversation until her body had dissolved away to half its size, and finally disappeared on the carpet before me.

Two very interesting spirits, "Fanchon" and "Lucy Grey," came with beaming faces and active, graceful movements, and asked me if I would like to see them nearer the light. I replied: "With pleasure." They instantly led me near the gas, and turning their faces full upon me, while their long, flowing hair hung loosely over their shoulders and arms, which were nearly bare, asked me to examine their hair and dresses—which I did, and thanked them most sincerely. They were frank and majestic in speech and manner, and I am sure could give instruction to many who teach physical culture and grace of movement.

The medium's husband, H. N. Stansbury, is an excellent slate-writing medium, and a man of fine presence and intelligence. I had marked and impressive messages from friends on my

closed slates while sitting with him under strict test conditions in the open light of day. On one of the slates were painted in red and green three rose-buds, nearly in bloom, surrounded by a message in a plain, neat orthography. While the writing was in progress the table at which we sat was moved from right to left in an emphatic but gentle manner, without any human volition. I called the alphabet, and the intelligences spelled out with alacrity my son's name, Omeara, who was killed in 1878.

Nature is full of surprises to all who have the heroism to follow her somewhat complicated yet beautiful paths, and the ability and perseverance to discover her natural forces.

In closing I must say that I write this at no one's suggestion. I have no religious, political, social or scientific axes to grind. I write feeling very grateful to the mediums for their work in advancing scientific knowledge relating to another life, for the good of all who may read, and especially for many friends who are still bound by old forms and religious creeds, and also for another class of friends—materialists, just as sincere, but still blind as the former, and sometimes as afraid of and prejudiced against the facts occurring daily all about them.

USE DANA'S SARSAPARILLA. IT'S "THE KIND THAT CURES."

#### An Open Letter to Spiritualists.

To the Editors of the Banner of Light:

I AM in constant receipt of letters and personal applications in behalf of worthy and well-tried mediums, and aged Spiritualists, who are in absolute need of substantial aid. The friends who thus communicate to me do so that I may lay the cases mentioned before the Board of Directors of the Veteran Spiritualists' Union. Allow me to say in your columns that this Union has relieved a large number of just such cases. Over a thousand dollars have been expended—as our Clerk and our Treasurer can attest—in providing for the wants of worthy people who suffer for the necessities of life.

But as yet our membership list is comparatively small. The only source of revenue the Union has is from the annual dues of its members—unless some philanthropic soul should make a donation of money to our treasury, and any sum in that line, from dimes to dollars, will be thankfully received.

Not one-half of the amount expended for benevolent purposes during the short life of the Veteran Spiritualists' Union has been realized from the receipts from members. The greater part of it has been given from the private purse of one member of our Board of Directors.

The membership fee is only one dollar per year, and if out of the millions of Spiritualists in this country, one hundred thousand of them would but place their names on our list, and pay a dollar yearly into our treasury, we could not only make comfortable homes for our worn-out mediums, but we could also care for the aged and infirm Spiritualists who need our aid. The Veteran Spiritualists' Union is a legally incorporated institution. Its Treasurer is under bonds by the State, its various officers are men and women of integrity. Its duties are well performed, all moneys entrusted to it are wisely disbursed. Had I plenty of means to use for charitable works, I would not hesitate to trust them to this organization, for I know they would be faithfully applied to such ends. No member of the Union is aware of this article from my pen. I write it unsolicited, and solely for the purpose of explaining that we cannot help in every needy case, because of lack of funds; and also because of the many applications received this article penned.

M. T. LONGLEY, Cor. Sec'y V. S. U.

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NEW MUSIC.—We have received from White-Smith Music Publishing Co., 62 and 64 Stanhope street, Boston, the following: "Instrumental" (Piano-forte) "Chummy and I March," also the same March for four hands, and "Chrysanthemum Valse de Concert," D. L. White; "Im Waldesgruen," Morceau de Salon, Eben H. Bailey; "The Tennis Mazurka," T. H. Northrup; "La Belle Creole," Minuet, T. Melling; "Mephisto Dance," S. S. Cook; "Red Rose," schottische, two banjos, Geo. C. Dobson; "Footstep—Iron Slumbers," serenade, T. H. Northrup; "If I Were You," song, Louis Campbell-Tipton; "So Would I," (comic) Dan. Braham; "My Heart Will Hear," words, G. H. Newcombe, music, I. C. Ervill; "Jesus, the Star of Glengore," George Howard; "The Soft Night Wanes," H. L. Wilson.

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**TERMS CASH.**—Orders for books, to be sent by Express, must be accompanied by all or at least their cash. When money forwarded by bank or draft, the order, the balance must be paid C. O. D. Orders for books, to be sent by mail, must be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

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

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

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

## Banner of Light.

BOSTON, SATURDAY, JANUARY 28, 1893.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

## "Some Facts and Thoughts Concerning Psychic Phenomena."

The BANNER OF LIGHT will commence with its issue for Feb. 4th the publication of a series of NINE ESSAYS, written specially for its columns by the Hon. Sidney Dean, and titled as above.

The many minds in the spiritual movement conversant with Mr. Dean's trenchant system of fact-treatment cannot but be greatly interested in the peculiar form and matter of these articles as they appear.

## Some Timely Winter Thoughts.

Winter is upon us all, this time, in dead earnest, the prevailing temperature, the copious snowfalls, the sullen clouds and the threatening red sunsets furnishing a combination of elemental features that stamps the season ineffaceably. It has altogether been a tough and rough experience for every one who has had to go much out of doors, and even for the favored insiders it has by no means all the time been beyond suspicion comfortable. The poor, as usual, have had to bear the brunt of the suffering, and no one fact has made their burden so heavy as the heartless greed of the coal barons, who would have continued to advance the price of coal until the departure of frost for good, except for a recent falling out among themselves.

Nevertheless, winter, with its cold and repulsive side and its chilling and forbidding influences, seeming to look up the kindlier and tenderer traits as the frost-bound earth holds the life of all vegetation in its iron grasp, lets loose and gives freedom to rich and deep thinking, to meditative pleasures, and to reflective satisfactions, which the human mind vainly solicits when the garbure of the world enraptures the sense and the fragrance-laden atmosphere intoxicates the spirit. The spotless ermine with which the landscape is clad, cold and glittering as it is, seems to possess a potency of its own to evoke thoughts not less pure and clear than its own immaculate surface. The howling winds from the far caves of the north, as they rush over roads and fields, gardens and lawns, with a tumultuous roar, rattling the casements behind which contentment sits undisturbed, only provoke a relishful comparison of comfort protected from tempestuous assault; and in the mysterious alembic of thought gives birth to feelings and sentiments, to fancies and imaginations warmer and fairer, more airy and beautiful and satisfying to the spirit than any that were ever born on moonlit banks beneath the canopy of a starry heaven in the mazy dream of a midsummer night.

It is so true that our life is in very large part the product of contrasts, often of the sharpest character. Things are indeed not what they seem. Sense is ever in subjection to spirit, as these wintry conditions themselves sufficiently illustrate.

Why, for instance, does the man with his book find himself indisposed, if not unqualified, to fasten his mind to the page before him as he wanders at will through the leafy groves, or seats himself on the turf bank of the wimpling brook? Yet shut close in his room in drear midwinter, with arctic cold and benumbing winds outside, under his softened light and before his blazing fire in gown and slippers, he readily extracts the honey of pleasure from the lines he reads with such an ecstacy of delight, and revels in thought in a summer of satisfaction, such as he could never hope to enjoy if he were reading at his open window, with blooming roses waiting at his nostrils the treasured fragrance of their very hearts.

But in the social sense the best thing that can be said for winter is that it generates above all the other seasons the domestic sentiment; it draws the family circle closer to the home centre, and thereby endears it to the memory till the latest hours of recorded life. Of this family feeling we can none of us be too jealously or zealously careful, that it may not run to waste without accumulating in a common reservoir of unified happiness. Many a man's life has been withered and blasted for want of

this vital element of home love and family harmony to give it a constantly fresh inspiration. Love on earth may rightly set up its claim to have germinated and formed its growing stem in the warm and sheltered nursery of home. There all the good things and good men and women of earth take their start. And it is no paradox to assert that this nursery is never so prolific and prosperous as during these shorted days and lengthened nights of winter. The evening lamp sheds a softer light over a happy home circle than any moonlight that bathes the whole house in its silvery beams in summer. The cheerful fire that flames on the hearth opens with its congenial warmth the hearts of those gathered around it to feelings of more harmonious content than any that are born under the torrid skies of the rule of Sirius. So let us cease grumbling at winter, and rather try to discover every one of the really good things it carries in the wallet at its back.

While our rigid northern winters may be full of precious compensation, a condition at all allied to poverty forbids its appropriation, however. Want, hard and hardening physical want, such as is meant by pinching cold and hungry stomach and insufficient clothing, cannot be said to be the friend and ally of any sort of enjoyment whatever. It is very true that the external is ruled by the interior, but the spirit again demands its own provision and protection through the channels of the senses, and that is what society is specially framed to furnish. Society, civilization, an advancing humanity, is first of all things bound to afford its members adequate protection for mental and spiritual freedom, and for the largest common enjoyment of life. To this poverty and want and suffering are unrelenting and unmerciful foes. They must be got rid of, overcome and cast out, before humanity can claim that exemption from unfavorable conditions which now more than all other obstructions hinder its joyous and grateful advancement.

## Concerning a New Religion.

The timely editorial observation is advanced by the *New York Herald*, that the surprising number of ecclesiastical trials in recent years in which the heresy hunters have been disappointed, and the broader and more liberal spirit that is so evidently actuating all denominations, are leading many timorous souls to ask whether faith will not be weakened. The schools of moral culture are predicting that a system of ethics without any religious basis will supplant the creeds of to-day, and will in fact be a new religion. That, *The Herald* thinks, is the coming question over which a Titanic controversy will rage. In other words, will charity, fraternity, love for one's fellow-man everywhere, which is the real essence of the Christian religion, replace its dogmatic forms?

Yet it seems to us improbable that dogma will be entirely rejected on account of the errors and crimes of churchmen, as it is that the propositions of Euclid will be denied because calculators have made mistakes, or statisticians have falsified figures. It considers it to be more likely that a more exact and scientific interpretation of dogma, and a more Christian union of all men in doing good, whatever may be their theological views, will be the result. That, in our opinion, is getting out of it too easy. If *The Herald* means anything by the term "scientific" as applied to the interpretation of theological "dogma," it must of course mean the absolute destruction and disappearance of the dogma. For at best it is nothing more than a bigoted and positive affirmation of speculative thought; and as science is but the collection and classification of knowledge of all kinds and degrees, it follows that the more there is discovered and known on any subject the less dogmatism about it remains. Dogmatism merely asserts; it does not descend to prove. Dogmatism declares; it sets up authority and exacts obedience; it forbids the exercise of reason, and therefore bars out the human mind from the field of knowledge.

So that when *The Herald* talks about a "more scientific interpretation of dogma," it talks sheer nonsense. Dogma and knowledge mix about as oil and water do—they do not mix at all. The real contention of the age that is on is not over the meaning of theological dogma, the one great hindrance to the emancipation of the human mind, but how soonest and most effectually to get dogma out of the way altogether.

The new religion will never proceed from or with the aid of the daily and secular newspapers, which exist, in an overwhelming majority, by catering to the social and commercial side of old theology, and barking at the orthodox from the front steps of the churches—newspapers that neither form public opinion nor correctly report and reflect it—but will come out of the heart and life and inspiration of the people, within which it is divinely contained. Of the fact that religion is to take a new expression, with more reality and less form, with more life and less ceremony, we entertain not the shadow of doubt. All things tend directly that way. The apparent confusion of thought on the subject only indicates the inevitable breaking up of the dead old systems preparatory to their awaited successor. And it is only stating the truth to say that nothing has silently but effectually wrought to this desired end with surer power than Spiritualism, penetrating with its light of knowledge into the darkest recesses of prejudice, bigotry and superstition, dissolving doubt in the potent alembic of its pure and irresistible truths, and awakening inspiration in minds stumbling on through a career of imbecile belief and complacent self-satisfaction.

This is the real herald of the new religion, and, as all may readily see, it is first disintegrating the dead old dogmas as they are clung to by all the churches and ecclesiastical organizations, and will next supplant them with the living waters of knowledge that includes faith, and gives sight to hope, and solves all mystery. The new religion, inspired and sustained direct from the spirit-world, will rest on the same two old commandments, love to God, and love to one's neighbor.

Dr. E. H. Mathews writes from Lewiston, Me., in the course of a business letter: "One word for the good BANNER OF LIGHT. I consider it the best paper of the kind in the country. Long may it live to give light to the spiritually blind; and may its pages continue, as now, to give forth the radiance of truth. May the angel-world ever help you on in your work is my wish."

S. N. Fogg of Wilmington has an interesting letter on our third page, regarding the legal penalties against Spiritualism in Delaware. Cannot the friends there join in some measure to effect its repeal?

## Are we Tending to an Era of Peace?

Mr. Savage expresses his emphatic disbelief in an approaching European strife at arms, in a late discourse, and cites history to establish his view. He admits that, on the face of it, the prospect of an era of peace is not very flattering. Looking over the condition of Europe today, and seeing Germany, Russia, Italy, Austria, France and England spending more in preparations for war than ever before in history, he feels compelled to admit that the prospect is far from favorable. Nevertheless, if we read this condition of things rightly, he regards its meaning to be that instead of the warlike spirit increasing, we are nearer to the era of peace. War—his logic runs—is now sharp, short and dreadful. No nation fights now for the sake of fighting. The original condition of mankind was one perpetual warfare: for thousands of years the human race was never at anything like a state of peace. In the year 1040 the Church established what it called the Truce of God. It declared that no baron should attack another baron between sunset on Wednesday night and sunrise on the following Monday morning, neither could they fight on any fast-day or feast-day. And they were forbidden to disturb any agricultural laborer in the fields, or harm or destroy any implements of husbandry. No fighting for four days of the week, and no interruption of agricultural labor! War was evidently the normal state of the Middle Ages.

Hundreds of years subsequent to that, was frequently continued from ten to thirty years. Our own civil war lasted four years, which was one of the longest recorded in the history of the modern world. Germany and France finished up their duel in a few months. It may indeed be true that the destructive character of modern implements of war furnishes the strongest practical guarantee of continued peace. The very preparations that have been making for years by European nations to avert war by a display of their readiness to cope with an enemy, may be the best possible preventive of an outbreak which all appear to be ready to challenge and invite. The larger and deeper and tenderer humanities of the age may likewise be of no little effect in dissipating tendencies to strife and combat that were once fatally chronic and seemed to be the despair of all extirpating methods and influences. We incline to believe in this redeeming power of a growing sentiment of international brotherhood, as the most effective means of doing away with war and overcoming the warlike spirit, far above all the power of policies, legislative and diplomatic. National interests, too, are more and more recalled from ambitious wanderings and centered at home. Development and growth, industry and progress, are wholly civilizing agencies, and soonest remove all causes of war from sight.

## "A Full-Orbed Revelation."

Is the apt characterization given Modern Spiritualism by W. J. Colville, in the course of his admirable lecture on our first page. The many jewels of thought embodied in this address our readers will, we feel sure, richly enjoy. We desire to call attention to what is there said concerning Spiritualism's work, and the proper frame of mind in which to approach the investigation of the claims of the revelation itself. What more sure than the outbroadening portrayed—concerning this most profound topic—which can enlist the attention of mankind—among those in the churches and those outside of all creedal organizations? Truly "a spiritual conviction is never lost."

How apt also is it, as Mr. Colville remarks (in view of the "psychical" avalanche which is now being precipitated upon the people), that thinkers should remember that those who have practical knowledge regarding a demonstrated immortality, are the true ones to bear witness thereto; that in looking over the testimony offered even by great names, they should reflect that it is not what men do not know, but what they absolutely know, that gives value to their witness.

To those who profess to be seeking truth the advice is cogently given: "If light is shining but your eyes are closed, you do not need to pray for light, or fetch any light; here, what you need is to open your eyes."

Self-assured skeptics are also told—and every practical Spiritualist will so testify—that the condition has not yet been reached where either investigators or mediums can ordain that manifestations shall take place. Spirit-communion involves a trinity (not a duo) of agents—the inquirer, the medium and the individual incarnated spirit, for whom the medium only offers a path—the choice to return rests with the spirit, after all!

## The Strong Man of the Future.

As perfect a description of the strong man as we have ever seen appeared in a late number of the *Popular Science Monthly*. It says with perfect truth that strong men of the old type, iron-fisted warriors and stern legislators, are out of date. On the other hand, the want of firmness and principle in connection with political affairs was never more conspicuous. We want, it says, a new race of strong men, in whom the gamster element shall be wholly absent, and who shall aim to accomplish their ends not by personal *tours de force*, nor yet by craft and flattery, but by steady adherence to principle, and patient effort to awaken the public to a sense of its true interests. The strong man of the future will be strong in knowledge and in social sympathy; and his strength will be spent not in efforts to perpetuate his personal ascendancy, but in efforts to develop all that is best in the society of the time.

The *Monthly* proceeds to say that the true strong man, as we conceive him, will have no greed for power; his greed, if such it may be called, will be for usefulness, and he will show his strength by his willingness to retire at any moment from a public to a private position rather than prove unfaithful to his convictions or do anything unworthy of a man of honor. Strictly speaking, a man who, with adequate knowledge and intelligence, tries faithfully to serve the public, can never be obscure, though offices should not seek him, nor caresses make mention of his name. The public at large will recognize and honor his efforts, and his influence may be greater in a private station than that of a score of average legislators.

The "God's Poor Fund," the Fund for supporting our Public Free Circles, and the Fund for sending THE BANNER free to the poor, constitute a triad of good agencies which we hope the liberal-hearted in our ranks will remember, and aid.

Read the bold offer (under "Banner Correspondence") of Dr. C. F. Ware—President of the Verona Spiritualist Camp-Meeting, at Bucksport—to the creed-preachers of Maine!

## Truth Lives—Error Dies.

Humanity is largely composed of two sets of individuals—no matter how honest or how "religious" they may profess to be:

The members of the first worship Mammon, because this terrestrial god brings to their coffers "filthy lucre," thus giving them the power to gratify the lusts of the flesh.

The second apply themselves to the cultivation of theological Phariseism—which also brings them wealth alike from the pockets of sincere Christian men, and scheming time-servers, social, business and political.

Even the modern Church system is not slow to avail itself of all pecuniary aid from whatsoever direction which will increase its material revenue.

This reflection, forcing itself upon the attention of the thoughtful in community, is one potent reason why such a general distrust in mercantile and social matters is met with on every hand; and why such a disruption is now going on in the creedal camp.

MODERN SPIRITUALISM—with its emphasized proclamation of the necessity for an elevation of mortal conceptions to higher ranges of thought and action—furnishes a grand lever which will eventually lift the human race above the downward-straining conditions of the present hour!

## Given to Call Attention.

Frequent inquiries from general correspondents in this direction render it proper that we republish the statement, so often made by us before, i. e., that the messages given at our Public Free Circle are from spirits who usually announce themselves here for the purpose of attracting the attention of friends; if any further communication is desired, it is best for these friends to personally visit mediums residing in their respective neighborhoods for private interviews with such spirits.

Among all the places of rational amusement in this city—which the rich and poor alike demand as recreation from almost constant and arduous duties—we recommend the HOLLES STREET THEATRE as the quintessence of decorum, respectability and high moral significance. Under these circumstances no one wonders it is amply patronized by all classes of society, as it should be.

WHEN MEN of intelligence, occupying high positions in society, by and through stock gambling add millions of dollars to their bank account, and call such transactions "a trick," merely, is it any wonder that people in the lower walks of life, the ignorant and penniless, become burglars and highwaymen? Gentle men of the cloth will please explain.

Testimony presented by Mrs. Emma Boomer Cooper (Brockton, Mass.) to the value of Edgar W. Emerson's public test mediumship will appear next week.

The good work done by Edgar W. Emerson (Manchester, N. H.) and others in Leesville, O., is spoken of by a correspondent on the third page.

The message of Father Fransioli (sixth page) is deserving of a thoughtful perusal.

Read the card of Dr. Beckwith on fifth page.

## The Banner and the Poor.

Hardly a week passes but some veteran subscriber for THE BANNER, deterred from further taking it by the pressing needs too often consequent upon old age, asks that the paper be sent to him or her free. We have done so in certain cases, as we have been able, and thank the friends who have assisted us in this direction by donations to our "Fund," established for that purpose; but of course the calls (by no means confined to veteran subscribers) are largely in excess of this "Fund."

Colby & Rich now hopefully announce to the reading public that Mrs. M. T. Longley has donated to them the plates (and their use) of her fine work "OUTSIDE THE GATES," with the direct understanding that all profits arising from the sale of the book are to be applied to sending the BANNER OF LIGHT free to the poor!

The price of "OUTSIDE THE GATES" has been reduced from \$1.25 to \$1.00 per copy, postage free. We trust the friends everywhere will unite and interest themselves in the purchase of copies—thus insuring for the book the widest possible circulation, and carrying out the earnest desires of the publishers of THE BANNER, and those of the generous author and donor.

## Mrs. Richmond's Work in Boston.

Mrs. Richmond desires us to state that on week days there will be held two classes of six or eight lessons each—one class for teachings on "The Soul and Angel Life," by the guides, the other on "Ray Chophaty," or Spirit Healing; with illustrations by Spirit Dr. Benj. Rush. Admittance to these classes will be by membership only. Tickets will be ready for members, and time and place of holding classes will be announced hereafter. Those who wish to become members of either or both classes will address Mrs. Cora L. V. Richmond, care Colby & Rich, Banner of Light Office, 9 Bowditch Street, Boston, Mass.

THE PROBLEM OF LIFE.—The January number, the first of Vol. V., contains Mr. W. J. Colville's lecture upon "The Distinction Between Faith and Belief," delivered in Grand Rapids, Mich., Dec. 3d. Helen Austin contributes an essay upon "The Kindergarten" as the safety-valve of childhood's restless activity. In the department of "Timely Topics," C. W. Close of Bangor, Me., gives a paper entitled, "Phrenopathy; or, Rational Mind Cure." New York: Frank F. Lovell & Co.

DR. JOSEPH RODES BUCHANAN, the veteran worker for spiritual enlightenment among the people, has been honorably introduced by the local press and handsomely received by the public at his new home in Los Angeles, Cal. The *Express* of that city, for instance, devoted a column of its space to an interview with him, in which his views and purposes regarding his new Therapeutic Institute there, and other matters, were well outlined.

Colby & Rich have just published a new edition of S. W. Tucker's latest book of songs, "The Spiritual Weath." The collection is now in neat leatherette covers, with price reduced to twenty cents per copy. Special rates on orders by quantity. See advertisement elsewhere.

A correspondent states that a meeting is to be held in Berkeley Hall, Boston, Jan. 29th, 2:30 p. m., for the benefit of Dr. Abbie K. M. Heath, who was severely injured eight months ago by being thrown from an electric car. Mrs. Heath has been unable to do any public or private work since, and is still a great sufferer from the effects of the accident. She is an honest and indefatigable worker for the promulgation of spiritual truth, and merits the aid of liberal Spiritualists. Some of the ablest talent in the city has volunteered to assist. Mrs. Maggie F. Butler and Mrs. Sarah Frost constitute the committee of arrangements.

W. J. Colville conducted funeral services over the earthly remains of Frank B. Dodd at his parents' residence, 223 Tremont Street, Boston, Monday, Jan. 10th, at 9 p. m., in presence of many devoted friends. The services were fully in accord with the sublime teachings of the Spiritual Philosophy. The departed brother passed to spirit-life with full confidence in the "Bright Beyond."

## TOPICS OF THE TIME.

**Cremation in Boston.**—The members of the Massachusetts Cremation Society have been somewhat largely interviewed by a reporter of *The Record*. As this Society does not ask a pledge from its members that they will be cremated—but sells its stock to any one wishing to buy—of course the scribe found different opinions among its members, though cremationists are in the majority. The membership of the Society now numbers two hundred and sixty, and eighteen hundred shares at a par of ten dollars each have been sold; as soon as twenty-five hundred shares shall have been sold, the Society will be incorporated and the construction of the buildings will begin.

The New England Cremation Society, differently from the Massachusetts Society, exacts from its members individually a pledge that he or she will be cremated; and inasmuch as it has no crematory of its own, it will probably use the furnaces of the Massachusetts Society. The fee for incineration is expected to be twenty dollars, undertakers' charges not included, and a number of the undertakers of Boston are stockholders. An editorial in a recent number of *The Urn* says: "In joining a cremation society one professes himself a cremationist—a believer that the custom of earth burial is a shocking, a loathsome, a perilous, a pestilent thing. It is all that, or it is nothing worth opposing."

**The Dignity of Man.**—President Eliot of Harvard University spoke some very fitting and timely words before the John Eliot Club of Roxbury at a recent meeting, saying that he found, during his last twenty years' experience with them, that Unitarian laymen are more public-spirited than those of other denominations, which he ascribed to their faith. Two things tend to foster their public spirit, namely, their belief in the dignity of the individual man as well as of the race, and their belief that God is not specially present in the afflicting things of this life, but in the orderly working out of nature.

The belief that beneficence rules and love is the law, is what fosters the purpose to work for men. He particularly named the Unitarian poets, Bryant, Whittier, Holmes, Emerson and Longfellow, as teaching this lesson. The tendency to help build up has been specially noticeable during the last fifteen years. There was a constant increase of Unitarian influence, a leavening of other bodies, and a carrying forward of its work by other bodies. If the worthy President will adjust his mental vision to a wider field, he will see that what he calls an increase of "Unitarian influence" is really the outcome of the "leavening power" of Spiritualism among the masses.

**A New Coal Combination.**—As cumulative evidence of the grasping character of the monopolies and trusts and combines, it is now reported that the coal barons of Pennsylvania, acting with the Canadian Pacific railway, have practically concluded an arrangement that transfers almost the entire coal fields of Nova Scotia to their control. The combination is said to have over seventeen million dollars to invest in the project. The President of the Reading Railroad has manifested exceeding activity in the matter. The New York and New England and the Boston and Maine railroads are active partners in the movement. The coal production of Nova Scotia will be controlled by the Finance Company of Philadelphia, and the coal carrying roads are reported to have come to a settled understanding as to rates of freight to the Atlantic seaboard and the lakes. If the plan operating in regard to Pennsylvania coal as to prices is adhered to, the price will not only be fixed to the coal dealers themselves, but they will be compelled also to abide by a price fixed for them by the combine to their customers, the consuming public.

**Ingessoll and Presbyterianism.**—In his lecture at the Broadway Theatre in New York, on New Year's night, Sunday, Col. Robert G. Ingessoll made the case of Dr. Briggs quite a matter of discourse. He said, "this minister [Dr. B.] had the unheard-of temerity to say there were several ways to heaven. He even went so far as to admit that the church, the bible and reason were things of actual existence, and he said that a man could go to heaven by reason. That's the way he ought to go. Old John Knox and Calvin, and the rest of their crowd, must have turned in their graves, I think, when it was decided by the Presbyterian church that this man was right, and that you don't have to have reason to get to heaven, but if you do have it it won't keep you out. Why, do you know," added the Colonel, "that in a little while that Presbyterian church will be wanting to take me in? And they'll say they always did think there were three ways to heaven, anyway!"

**Inspiration—Reason.**—Lady Bowyer writes to the *London Vegetarian* that the saying of the German thinker Burckhardt, that "a woman is wise at first, but a fool on reflection," and that "a man is a fool at first, but wise on reflection," reveals hidden truth and wisdom. She considers that it proves the fact of the reigning privileges conferred on woman. If she is first wise, it is because she is awakened and quickened to a more immediate perception and reception of truth. She thinks ahead of man, not by effort, but by possession of evidence in herself, and by being prepared as a more incandescent medium; hence it is unnecessary for her to be weighted with the machinery of reasoning by argument. Woman is to reign and to enjoy; therefore when she descends she steps down into folly. If man is first a fool, then wise, it is because he lacks these heightened forces, he is constituted for pursuit, for exercise, and must reach up to his knowledge by energy and exertion.

**A Martyr Church.**—The First Parish Church in Medford, Mass., was destroyed by fire on the 15th inst.—as noted last week in THE BANNER. It was built in 1839. Here is where the eloquent Rev. JOHN PIERPONT—now the Spirit-President of the Banner Public Circles—poured forth his philippics against slavery, he having been installed in 1849, and remaining its pastor until 1858—a year after this paper was established. He had become a firm Spiritualist previous to retiring from "the parsonage," as we know by several personal interviews upon the subject, held with him in 1857.

**Decence of Bishop Brooks.**—Rt. Rev. Phillips Brooks—who was to the Episcopalianism of America what Henry Ward Beecher was to its Orthodoxy—passed suddenly to spirit-life (of diphtheria) from his home in Boston, on Jan. 23d. All classes of society mourn his untimely demise. His loss in the mortal will put the Episcopalian movement back fifty years—for the Broad Churchmen are now without a prominent leader.

**Wanted Pity.**—Editor Stead in London has taken a step in advance in spiritual matters—if it is short one—and the patronizing condescension as to "mental police," etc., extended toward him by the "blue-light" *Montreal Daily Witness*, and St. John, N. B. *Telegraph* (marked copies of which have been received by us from kindly correspondents "over the border"), had best be kept by those papers for home consumption!

**Fighting the Medicos.**—Wm. Foster, Jr., writes that he is now trying to waken up the Connecticut friends to fight the M. D.'s, who propose to besiege the General Assembly for the passage of a medical practice bill. He is also in receipt of intelligence that the School Board in Hartford, Ct., has voted down "vaccination." Good!

**Spirit John Pierpont.**—On our sixth page, makes an earnest appeal—and one that should be heeded in this season of wintry distress—for donations to "God's POOR FUND" of the BANNER OF LIGHT, which Fund has wrought much good, and will do more if properly strengthened by our readers.

**Where is My Dog?**—Lovers of the animal creation should read what is said of the work of Rev. C. J. Adams on third page, and then buy the book itself and find the ultimate—what spirits have taught from the first hours of the modern movement.

Read the card of Mrs. M. T. Longley, Cor. Sec. V. S. U., on second page.



## MEETINGS IN BOSTON.

**Banner of Light Hall, 9 Newbury Street.**  
Spiritual meetings are held every Friday evening, 7:30 to 9:30. Mrs. A. A. Shelhamer, Chairman. Free to the public.

**The Boston Spiritual Temple, Berkeley Hall, 4 Berkeley Street.**—Services every Sunday at 10:30 A. M. and 7:30 P. M. Andrew K. Kilduff, President. The Helping Hand to the Boston Spiritual Temple meets every Wednesday at 7:30 at 3 Boylston Place. Business meeting at 8 o'clock. Supper at 8:30. Mrs. R. L. Lull, President. Mrs. A. A. Eldridge, Treasurer; Ida M. Jacobs, Sec'y.

**First Spiritual Temple, corner Newbury and Essex Streets.**—Spiritual meetings every Sunday at 10:30 A. M. and 7:30 P. M. Wednesday evening social at 7:30. Other public meetings announced from platform. T. H. Dunham, Jr., Secretary.

**The American Spiritual Association** meets Monday evening at 7:30 o'clock in the First Spiritual Temple. Mediums, Spiritualists and investigators welcomed. Those desiring services of mediums for meetings, etc., in New England, are invited to correspond with Willard L. Lathrop, Gen'l Sec'y, 17 Taylor Street, Boston.

**Children's Spiritual Temple** meets every Sunday at 10:30 A. M. in Red Men's Hall, 514 Tremont street, opposite Berkeley. Mrs. J. A. Shelhamer, President.

**The Lyric Ladies Aid Association** meets every Wednesday. Business meeting at 4 P. M. Mrs. M. T. Longley, President.

**Engle Hall, 616 Washington Street.**—Sundays at 11 A. M., 2:30 and 7:30 P. M.; also Wednesdays at 3 P. M. E. Tuttle, Conductor.

**Veteran Spiritualists' Union.**—Meetings are held the first Tuesday of every month in the Banner of Light Free Circle-Room, No. 83 Bosworth street, at 7:30 P. M. Dr. H. B. Storner, President.

**Rathbone Hall, 604 Washington Street, corner of Essex.**—Spiritual meetings every Sunday at 11 A. M., 2:30 and 7:30 P. M. meeting in Commercial Hall, Thursday at 7:30 P. M. N. P. Smith, Chairman.

**Park Square Hall, 7 Park Square.**—Services every Sunday at 11 A. M. and 7:30 P. M. Mrs. M. A. Smith, President. Meetings for tests, speaking and psychometric readings. Mrs. M. Adeline Wilkinson, Conductor.

**First Spiritual Ladies' Aid Society, 1031 Washington Street.**—Business meeting every Friday at 7:30 P. M. Mrs. A. E. Barnes, President.

**The Ladies' Industrial Society** meets weekly Thursday afternoon and evening in the Banner of Light Free Circle-Room (up one flight). Mrs. A. Whitlock, President.

**Ladies' Aid Parlor, 1011 Washington Street.**—Meetings are held every Sunday at 11 A. M., 2:30 and 7:30 P. M. J. E. Hall, Conductor.

**Harmony Hall, 724 Washington Street.**—Meetings are held every Sunday at 11 A. M., 2:30 and 7:30 P. M.; also Tuesday at 3 P. M. Dr. F. W. Matthews, Conductor.

**Thursday meetings** are held every Thursday at 7:30 P. M. Mrs. C. A. Smith, Conductor.

**Irving Hall, 1125 Washington Street.**—Sunday meetings 11 A. M., 2:30 and 7:30 P. M. Mrs. Shirley, Conductor.

**Pilgrim Hall, Chelsea.**—Spiritual meetings held Sundays, developing circle at 2:30; evening meeting at 7:30. Mr. W. Anderson, Chairman.

**Society Hall, Everett.**—Sunday meetings 11 A. M., 2:30 and 7:30 P. M. A. D. Haynes, Chairman.

**Berkely Hall.**—Last Sunday's morning service opened with singing, led by Miss Davis, accompanied by Mr. Will M. Boyce upon the organ.

Mr. Dean read, as his morning lesson, from the Revised Version of the Bible, which he said, the churches would not accept after years of study by some of the best scholars, simply because it was too liberal; but revelation is not complete, and still further changes will be made in the old parchment as the world progresses.

The portion read was from 1 Cor., chap. 12. Paul's sermon, relative to the "Gifts of the Spirit," given by the Spirit, giving a complete description of what is taking place among Spiritualists every day.

"All working one and the same spirit," "dividing to each one severally as he will."

After a sublime invocation and a song by Maude M. Davis, "Cast Thy Bread Upon the Waters," Mr. Dean spoke upon "The Power of Choice in Determining Character."

Man, he said, is an enigma to himself. The same medium that has an intellect, also possesses a heart that we have a moral nature that has its seat in the spiritual. Out of this trinity, intellectual, moral and spiritual, human character is created. We may gather our lives accretions from the beautiful and good, and our character may be never again the same.

It is largely a matter of choice. We cannot control the manner of our birth, but life of integrity, a pursuit of that which is right, and a studied avoidance of evil habits, will counteract the power of an undesirable heredity. We should never accept another of the accident of his birth or the wickedness of his parents; this is sheer cowardice.

The power within us which chooses is not the same in every individual; some are artists in the weaving of character, and have the love of the beautiful. The education of the choice is always on one harmonious line; there are no double natures, the character is always the same. Character makes the difference between the human life we go to our own from choice. But man can cultivate his better nature, and rise from the low and vulgar to a higher elevation of character.

Man works out his own character based upon choice, and his daily life is continually changing as his choice is permitted to act in each hour. The character is carried beyond the river of death as the individual chooses.

We are told that the Nazarene had a double nature, divine and human. It was his feet upon human being, we have no reason to doubt that he descended from the line of Judah, from which the whole priesthood came. He lived in a spiritual atmosphere, helping humanity through the power of love. His physical structure was the same as that of others of his race. He was very absentminded, and the moral and spiritual by which his character was formed. He was a perfect medium of spiritual power, such as the world never saw before or since. The spirit forces which were within him enabled him to perform the wonderful acts of healing which were recorded, and of which he was living his own life still, the best exponent of the power of an unselfish love; and I further believe that he stands at the head of the angel choirs who come to bless the human race.

The meeting closed with a song by Miss Davis.

The evening service opened with music, led by Miss Davis; and an invocation by Mr. Dean, the subject of whose discourse was "The Law of Uses as Applied to Man," speaking thereon substantially as follows:

"Spiritualism is charged with following phyllopoia without having any ethical standard, and it is also said that its mediums are frauds. But the followers of Jesus, of Luther, of Calvin and Wesley were so charged; yet the truth of their teachings remains to-day notwithstanding all these charges. Just so the disciples of Calvin, Luther and Wesley are charging the Spiritualists with being fanatics. But Spiritualists do their own thinking, and I wish to give you some of the facts which I believe to be true, and which these so-called fanatics neglect."

1st. An intelligent cause of all things having being. I have no faith in a causeless universe. We cannot comprehend this Cause or understand God.

2d. This first cause, however conceived or defined, is pure spirit.

3d. The universe performs all its work through fixed and unchangeable laws. There is no such thing as a miracle in nature.

4th. There is no provision for blotting out anything in nature.

5th. There is a law that governs the spirit, and controls all spiritual life.

6th. The law governing all things moves from the lowest up toward the highest. We cannot comprehend the operation of this law, and often make mistakes on account of our lamentable ignorance. The abolition of slavery in this country was in answer to the demands of this law, and Abraham Lincoln was the chosen instrument to carry out the demands of inexorable law.

7th. The law of intelligent spirit is socially. Man is a social being. There is a spiritual as well as a material sexhood. The union in life that proceeds from a spiritual nature can last; but a union only material never passes beyond death's portal.

8th. The social element must continue to act forever, and communion between the two worlds is natural. The Orthodox heaven and hell are both social conditions.

9th. The universe as a whole discloses the universal law of uses—nothing is without its use. War, pestilence and famine have their uses. The great founder of the Christian religion conditioned his philosophy upon the law of uses. All things have their uses. The trusts that are causing so much trouble among the poorer classes will have their use, in raising the people against them and giving us a better state of things. Such is the machinery of the universe that corporations cannot long avoid the moral responsibility of wrong-doing. The whole system of trusts, however, is a modern thing. We have no law of primogeniture, but we have a class of aristocrats who are defying the law by building up colossal fortunes at the expense of the poor masses; and even the Christian church creates monopolies by evading the payment of taxes under special law.

10th. Knowledge must follow the law of increase, and will never reach its apex. It is an assumption of the church that revelation ceased with the death of the old writers.

11th. The law for matter and mind may have been perfect in its inception, but our conception of moral law has been subject to growth. An increasing moral light is upon the world, and revolution of thought is giving us a clearer knowledge of man and his uses. Already voices are being heard as if spoken by the angels, and people are looking for the fulfillment of the prophecies of former ages; all things have their uses, and the law of the ladder reaching from earth to heaven.

Now with such a faith is there any justification for the libels cast upon us? Is there any ground for the charges made against us? No. An increasing moral light is upon the world, and revolution of thought is giving us a clearer knowledge of man and his uses. Already voices are being heard as if spoken by the angels, and people are looking for the fulfillment of the prophecies of former ages; all things have their uses, and the law of the ladder reaching from earth to heaven.

The meeting closed with a song by Miss Davis.

**HEATH.**  
The meeting closed with a song by Miss Davis.

**The Helping Hand Society** met Wednesday, Jan. 18th, at 3 Boylston Place, with Mrs. M. E. Cobb, Dr. Richardson, Mr. Jacob Edson, Dr. Baker, Mr. Allen, Mrs.

**Special for Chicago Readers.**  
W. J. Colville lectures during February and March in Chicago. He will lecture at the Masonic Temple, 100 Ogden Avenue, every Sunday at 10:30 A. M., and 7:30 P. M.; also in Lodge Hall, 11 North Ada street, every Tuesday and Thursday at 7:30 P. M. All under auspices of First Society of Spiritualists. His Chicago address is 47 West Randolph street.

**WHITING PLANOCHETTES** for sale by Colby & Rich. Price 60 cents.

Kate B. Allen and Miss L. E. Smith gave fine tests. Music, Miss Marie Pueloo; songs, Mr. Beale. Meetings every Wednesday. Social first Wednesday of each month. All are invited.

Mrs. I. M. Jacobs, Sec'y.

**First Spiritual Temple.**—Last Sunday the guides of Mrs. Willis spoke in reply to questions submitted by the audience. All life, they said, is impregnated with spirit. All things proclaim infinite life; spiritual life and infinite life being one and the same. We behold the spirit incarnated in all things. In every atom dwells the living soul. You behold everywhere that "As in Adam all die," or in other words, all change. From the cradle to the grave, man is casting off the material, and gathering the spiritual. When we come out into the broad pathway of all life we find spiritual force permeating all things, and giving to matter its diverse expression.

In reply to a query in reference to the effect produced upon climate by the spiritual condition of the people, it was said that the people are affected rather than the climate. Those who dwell in the valley are said to be more mild than those at elevated points. We are not where you dwell, you draw from the planet substance upon which you tread. When you shall understand the beauty of natural life, you will understand more of spirit. You ask what can we do for humanity? What can we do for each other? All human souls need the love and blessing of others. Spiritualism teaches the purest religion. Its philosophy is divine; there is no truth that is not divine. Why do you spiritualists speak with us? To tell us of the beyond? This is indeed beautiful. They are here also to remind you of your duty. Strive to quicken the souls of others with expressions of love and sympathy. All life is spiritual, and you are actors on the great stage of life. Meet bravely whatever may come, recognize your own divinity, demonstrate wherever you may your spiritual life, and trust those who seek to guide you aright.

Next Sunday Temple Fraternity School at 11. In the afternoon Mrs. Willis will speak at 2:45. All are invited.

**The Temple Fraternity School.** Jan. 22nd, remarks by the Conductor; singing, and the reading of an invocation by Miss Lizzie Nolen; reading, Master Allie Barker; Miss Hattie Dodge contributed a well written essay; Mr. Elmer Packard and Mr. Parker C. Marsh spoke on the subject "Nature's Laws," followed by a general discussion by pupils and teachers. Subject next Sunday, "Diet Reform." M. H. C.

**Ladies' Aid Parlor.**—Sunday morning large attendance at developing circle; congregational singing; remarks by Chairman; tests and delineations. Dr. C. C. Hunt, George Hancock (Watertown), Mrs. M. E. Dade, Mrs. Robertson and Mrs. Mary F. Lovering.

**Afternoon.**—Song service, choir; invocation, Mr. A. D. Haynes; remarks, Mr. L. W. Baxter, Elmer B. Packard, Mr. A. D. Haynes and the Chairman; Mrs. Lovering gave satisfactory tests and psychometric readings.

**Evening.**—Song, Mrs. Lovering; remarks, Mrs. Alice S. Waterhouse, Mr. L. W. Baxter, the Chairman; Dr. C. C. Hunt gave many recognized readings; Mrs. M. A. Brown, who also gave many names—recognized.

A united silent prayer was again offered for the recovery of Mrs. C. Loomis-Hall; hopes are now entertained that the crisis is past, and she will again be a physical presence mingle with us in our labors for the spiritual welfare of humanity.

**BANNER OF LIGHT** is for sale at each session. J. E. HALL, Conductor.

**The Children's Lyceum.** In its fine orchestral selections, its reading and singing by the pupils and in the well-executed marches of last Sunday, presented an interesting scene. A lesson from Mrs. Longley to the school, an excellent address by J. B. Hatch, Sen., interesting remarks by Dr. Willis to the children, and well chosen words by Conductor J. B. Hatch, Jr., formed an important part of the exercises. The President of Berkeley Hall Society, Mr. Knight, responded to a call from the Conductor in kindly words. Little Daisy, Eddie Hill, Willie Sheldon, Cassie Allen and Mabel Hall, gave recitations; Mrs. Brown rendered a fine reading; Elmer Morgan executed a choice piano selection; and Eddie Hill and Eddie Hatch sang a pretty duet. Next Sunday Spirit Lorelei is to talk to the children. Lyceum meets at 10:30 A. M. Sundays at 514 Tremont street. Seats free.

**The Lyceum Ladies Aid Association** meets every Wednesday at 7:30 P. M. Entertainment in the evening. On Wednesday, Jan. 18th, Mrs. Brown, Mrs. Shirley and Dr. Willis, with songs, recitations, etc., from talented Lyceum members, made up a fine program.

**Engle Hall.**—Wednesday, Jan. 18th, invocation and remarks by the Chairman; Mrs. Nettie Holt Harding; Mrs. W. H. Burt, Dr. Perrin, Mrs. Cutter, Mrs. Shackley, Mrs. J. E. Davis and Mr. Tuttle gave tests; Dr. Willis, readings.

**Sunday, Jan. 22nd,** the morning developing circle was one of interest. Mrs. Thomas, Perrin, Mr. G. Slight and Mrs. Robbins taking active part.

**Afternoon.**—Invocation, remarks and tests, Mrs. Nettie Harding; readings and tests, Mrs. W. H. Burt, Mrs. J. Wood, Dr. Wm. Franks, Dr. Toothaker, Dr. Thomas Perrin, Father Locke.

**Evening.**—Invocation, remarks, readings and tests, Dr. Willis; Mrs. L. E. Dowling, inspirational poem; recitations by Mrs. A. Wilkins, Mrs. R. Bell, Mrs. E. D. Dowling, Mr. Tuttle and others; Mrs. A. Sterling sang in a pleasing manner. The meetings throughout the day were largely attended. **BANNER OF LIGHT** for sale at the door.

**Harmony Hall.**—Morning healing and developing circle was well attended.

**Afternoon.**—Singing by Mrs. Sawtelle; interesting remarks, Mr. Dodge (New Bedford); Mrs. M. A. Brown, who also gave recognized tests; Mrs. Chandler Bailey gave psychometric readings; readings and tests, Mrs. Alice S. Waterhouse, Mrs. Bladen, Mrs. Phase, Mrs. Rich and Mrs. Hatch, Dr. Matthews and others. The meetings were well attended.

Meetings in this hall Sundays, 11 A. M., 2:30 and 7:30 P. M.; also Tuesdays and Thursdays, 3 P. M. **BANNER OF LIGHT** for sale at the door.

**The Ladies' Industrial Union** met in Arlington Hall Thursday afternoon and evening, Jan. 19th. Test circle, 4 P. M.; supper, 6 P. M. Evening, song by Mrs. Kate Shepley; dancing, participated in by nearly all present; social services at same hour in adjoining hall.

The reception to Mrs. Ida P. A. Whitlock will occur the first Thursday evening in February. All are especially invited.

**Rathbone Hall.**—2:30 P. M., Dr. W. Franks, readings; Mrs. J. Woods, readings; Mr. David Brown, speaking and tests; Mrs. J. Conant, readings, 7:30 P. M., Dr. Franks, readings and tests; Prof. Dr. Perrin, readings; interesting phases of clairvoyance, Mr. W. D. Hall and Mrs. A. Woodbury, tests and readings. Mrs. Carlton furnished good music.

Mrs. A. J. WESTER.

**The First Spiritual Ladies' Aid Society** had an interesting meeting Friday, Jan. 20th. Services: music, tests and psychometric readings by Mrs. Nickless, Mrs. Dillingham-Stevens and Mrs. Dore, recitations by Mrs. Vardon.

Friday, Jan. 27th, there will be a circle at the Ladies' Aid Parlor, 1031 Washington street. Mediums and others are cordially invited to be present and participate in the exercises. E. D. MAYO, Sec'y.

**LACONICS.**  
NUMBER THREE.

Consumption is very prevalent in this city—the consumption of too much food! It, however, gives the M. D. plenty of trade, and they become rich off their ignorant patrons.

A classic mind should be refined; As when it strays it loses praise.

There are moral and physical cancers. Which is the worst?

The men who live a life of shame, Have no one but themselves to blame.

Count Tolstoy has been brought to believe that philanthropy begins at home. He wanted to leave his property to his poor neighbors, but finally has been persuaded to settle it upon his wife and children. There is a second edition of Tolstoy in this city.

Quite a number of people, Who have deserted the steeple, Have joined the spiritual ranks; And are turning out drastic cranks.

Unrest is often a spur to endeavor.

**Special for Chicago Readers.**  
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**WHITING PLANOCHETTES** for sale by Colby & Rich. Price 60 cents.

## NEWSY NOTES AND PITHY POINTS.

It was a bright and genial boy who asked his Sunday School teacher why God did not cast the serpent out of the garden of Eden instead of the man and woman made in his own image; and when that same teacher told him of the flood, and that every living thing outside the ark was drowned, rather discomfited him by saying the fishes could not be drowned.

The highest exercise of imagination is not to desire what has no existence, but rather to perceive what really exists, though unseen by the outward eye; not creation, but insight.—H. W. Longfellow.

A calendar for 1893 (called for "Columbus Year") is sent us by C. T. Hood & Co., Lowell, Mass. Like its predecessors it is a fine production. Copies may be obtained of the druggists, or by sending six cents in stamps for one copy, or ten cents for two, to Messrs. Hood & Co.

Prince Ferdinand of Bulgaria has had an anxious time. His pet dog, an animal much disliked by his courtiers, has been seriously ill, owing, it is supposed, to poisoning. The dog is now improving in health. He is a pug; he was presented to the prince by Queen Victoria, and knows a number of tricks. He groans for Russia, cheers for the Queen of England, and when told "to die for Bulgaria," falls and remains with eyes closed and without moving a muscle until bidden "to lurch with his prince," which the dog invariably does at the end of the performance.

"At the Threshold," by Laura Dearborn, is announced for Cassell's (New York) Unknown Library. It is a story dealing with the journey of a soul from the time it leaves the body until it reaches its destination in the other world.

**YK CATTE!**  
Some Distance after Emerson.  
If ye gray tomme cat thinks he sings,  
Or if ye songe think ye singe;  
He reckons the who bodie cat flyings,  
How mane brikes ye time, ye dunge!

(To be continued.)

A petition has been sent to Congress from Boston, asking for the consolidation of third and fourth class mail matter into one class, to be charged at the rate of one cent for two ounces. Business men all united in favoring it.

The Salvation Army cleared over \$1,000 during its recent four days' congress in Boston.

This nation, truthfully remarks an Oregon contemporary, is a society whose membership is becoming more desirable every year. "Persons who want to join should be required to pay a liberal initiation fee."

Something to stop the admission of foreign paupers is surely needed.

A Trans (Italy) doctor has the following notice affixed to his office: "Prof. Ricci—the said Ricci will use for making his salves live snakes and large serpents, wolves, bears, monkeys, marmots, weasels, and numerous other kinds of wild animals, alive and in good condition."—Ez.

A corollary want—a snug fitting shoe for the foot of a mountain.

It is curious what short-sightedness is used in argument against innovations. A contemporary speaks of the possibility of cremated remains being sent through the mails for the use of novelists as an argument against cremation. If cremation is proven to be the best means of disposing of the body after death, the use that people will make of the ashes has nothing to do with the matter. Why doesn't one bring forward as an objection to earth burial the fact that depositing a body in the earth makes it liable to be stolen? Cremation is a sanitary measure, and the sooner it is adopted everywhere it will lessen disease and premature deaths among the living.

"All men have their ups and downs," "Yes, even the tallest of us get short at times."—*Philadelpia Record.*

Great Britain and the spunky Egyptian Khedive are at loggerheads. "Infinite advice" is to be referred to the Sultan.

A bill has been introduced in the New York assembly making the publication of a conspicuous retraction a bar against the recovery of damages for libel when there is no proof of malice. A similar bill would be a good thing for Massachusetts solons to discuss.—*Lowell Morning Times.*

Rutherford B. Hayes, Ex-President of the United States, died of neuralgia of the heart Jan. 17th at his home in Fremont, O. Save Ex-President (now President-elect) Cleveland, he was the only surviving one of our nineteen Presidents.

Sixteen persons killed, fourteen fatally injured, and nearly a hundred more or less seriously hurt, is the appalling result of a series of accidents (railroad) at Alton (Ill.) Junction on Jan. 21st.

"Union" is the title of a new weekly paper published in San Francisco, announced to be the "Official Organ of the Grand United Spiritual Society of America." John Larsen, editor and proprietor.

"Can I see the Mayor?" inquired a member of the city council of the former's servant. "Not at present. He's at dinner." "But my business is very important." "I cannot help it, sir. His honor is at steak."—*Table Talk.*

MACON, Ga., Jan. 2nd.—Justice J. Q. C. Lamar, of the Supreme Bench of the United States, suddenly died here this evening shortly before nine o'clock, of heart disease.

Mrs. S. S. MARTIN holds séances Sunday evenings, as per advertisement on seventh page.

**SPIRITUALIST MEETINGS.**

**Worcester, Mass.**—Association of Spiritualists, Arcanum Hall, 566 Main street. Lectures at 2 and 7 P. M. Children's Progressive Lyceum at 12. Gen. A. Fuller, M. D., President; Woodbury C. Smith, Vice-President; W. G. Keyes, Recording Secretary; Mrs. L. E. Dodge, Treasurer; Mrs. Georgia D. Fuller, Corresponding Secretary.

**Springfield, Mass.**—The First Spiritual Society, C. L. Lewis, President, 120 Madison street. The First Spiritual Ladies' Aid Society, Mrs. T. M. Holcomb, President, Mrs. E. B. Wood, Secretary, Florida street. Meetings at 10:30 A. M. and 7:30 P. M. Good mediums and speakers always present. E. D. MAYO, Secretary.

**Cleveland, O.**—The Children's Progressive Lyceum meets regularly every Sunday, 10:30 A. M. in Royal League Hall. Everybody welcome. Charles Collier, Conductor; Edward Jones, Secretary, 220 Davis street.

**Buffalo, N. Y.**—First Spiritual Society meets Sundays at 10:30 A. M. U. W. Hall, corner Court and Main streets, at 2:30 and 7:30 P. M. Henry Van Rusk, President; L. C. Boon, Secretary, 546 Prospect Avenue.

**Baltimore, Md.**—The Religious Philosophical Society meets every Sunday at 11 A. M. and 8 P. M. at Wurtzburg's Hall, North Euter street, near Gay. Chas. A. Zipp, Secretary, 140 East Madison street.

**Providence, R. I.**—The Spiritualist Association holds meetings every Sunday at Columbia Hall, Broad street, at 2:30 and 7:30 P. M. Progressive School at 3 P. M.

**Pittsburgh, Pa.**—First Church of Spiritualists, 6 Sixth street. Meetings Sunday, at 10:30 A. M. and 7:30 P. M.; Thursdays, 7:30 P. M. and 8 P. M. Mrs. E. F. Josselyn, President.

**Grand Rapids, Mich.**—Spiritual Association holds public meetings every Sunday at 10:30 A. M. and 7:30 P. M. on Wednesdays at 7:30 P. M. in Kennedy Hall, Louis and Waterloo streets. L. D. Sanborn, Sec'y, 220 N. Lafayette st.

**Dayton, O.**—The Progressive Spiritualist Alliance holds meetings Sunday at 7:30 P. M. at Knights of Honor Hall, 110 East 4th street. J. M. Clark, Pres.; W. E. Bates, Sec'y.

**Colorado City, Colo.**—Meetings are held in Woodman Hall, Sundays, 10 o'clock.

**St. Louis, Mo.**—The Social Wheel of Progression, or First Spiritualistic Society, will hold public worship every Sunday at 2:30 P. M. at 512 Sixth street. D. N. Lefevre, President; Mrs. H. A. Thayer, Secretary.

**New Orleans, La.**—The Society of Progressive Spiritualists meets every Sunday morning and evening in Scottish Hall, 105 Larkin street. Also a Mediums' and Conference at 7:30 P. M. at Knights of Honor Hall, 110 East 4th street. J. M. Clark, Pres.; W. E. Bates, Sec'y.

**Oakland, Cal.**—Mission Spiritualists meet every Sunday at 2:30 and 7:30 P. M. at Native Sons' Hall, 916 Washington street.

## Movements of Platform Lecturers.

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

G. W. Kates and wife are engaged at Colorado Springs, Col., month of January and until February 12th; at Dubuque, Iowa, Feb. 10th and 20th; and at Pittsburgh, Pa., during the month of March. Permanent address 2234 Frankford Avenue, Philadelphia, Pa. Mr. J. Frank Barker finishes his Ohio labors at present with January, and will occupy the platform at Berkeley Hall, Boston, all the Sundays of February.

Dr. Thomas Perrin, inspirational speaker and psychometric reader, is open for engagements. Address 180A Tremont street, Boston, Mass.

Prof. J. M. Allen has been kept constantly busy with Sunday work since his arrival in Taunton, Southern California. He finished his ten-weeks' engagement at Los Angeles Dec. 25th; returned to San Bernardino for Jan. 1st; spoke at Garden Grove Jan. 4th; at National City, Jan. 11th; at both National City and San Diego, Jan. 12th, and continued his work there till March. He is likely to return Eastward in the spring, and would be pleased to hear from societies located along the route. Address at once National City, Cal.

Abby N. Burnham spoke in Taunton, Mass., Jan. 1st; Providence, R. I., Jan. 15th; Taunton, Jan. 15th; she will lecture in Conservatory Hall, Brooklyn, N. Y., during the month of March. Address Boston, Mass., Station "A."

Mrs. Julia E. Davis has open Sundays in April and May; would like to correspond with reference to filling them. Address 232 Windsor street, Cambridge, Mass.

E. J. Bowtell speaks in Lowell, Mass., Feb. 12th; will be in Quincy, Mass., Jan. 25th; in Pawtucket, R. I., Feb. 28th; in Plymouth, Mass., Feb. 19th; in Salem, Mass., March 5th. Address 223 Shawmut Avenue, Boston.

**Miss Judson in St. Louis, Mo.**  
Abby A. Jud



## Message Department.

### ON TUESDAYS AND FRIDAYS

Of each week Spiritual Meetings are held at the Hall of the Banner of Light Establishment, from 8 o'clock P. M., J. A. Sheldhamer, Chairman.

At these Spiritual Meetings of Mrs. M. T. Longley will occupy the platform for the purpose of answering questions propounded by inquirers, having practical bearing upon human life in its departments of thought or labor. Questions forwarded to this office by mail, or handed to the Chairman, will be presented to the speaker for consideration. Heedful, earnest individuals anxious to send messages to their relatives and friends in the earth-life will have an opportunity to do so.

It should be distinctly understood that the Messages published in this Department indicate that spirit-communication with the life beyond the characteristics of their earthly lives—whether of good or evil, that those who follow the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits that cannot stand the test of common sense and logic. All express as much of truth as they perceive—no more.

It is our earnest desire that those who recognize the messages of their spirit-friends will verify them by informing the publishers of the fact for publication.

Natural flowers are gratefully appreciated by our angel visitors, therefore we solicit donations of such from the friends in earth-life who may feel that the offering of flowers to the spirit-world is a most fitting offering.

Letters of inquiry in regard to this Department must be addressed to COLBY & RICH.

### Questions Answered and Spirit Messages GIVEN THROUGH THE TRANCE MEDIUMSHIP OF Mrs. M. T. Longley.

Report of Public Seance held Nov. 29th, 1897.

#### Spirit Invocation.

Oh! thou Ever-living Presence, thou Supreme Spirit, in whom we live and move and have our being, we call on thee from the all of our hearts, the consciousness, the emotions of our lives. Without thee we would be less than specks of dust, but with thy power and influence to guide us throughout humanity it becomes almost Godlike, because it is a part of thee. We know that we are now the sons and the daughters of God, but it does not yet appear what we shall be, for we feel within our souls the pulsations, which, if allowed expression under the happiest conditions, would prove the divinity of our lives, and our relationship to the Supreme. We know that there are possibilities within the human soul which, if developed, would draw each one higher and higher along the pathway of human progress, and give evidence of that keen mentality and that grand spirituality of being which achieves much not only in external ways but with the interior life itself.

So do we acknowledge our nearness unto thee, O Father and Mother, Spirit of Goodness, and ask that we may be touched upon gently by invisible souls, that our perceptions may become quickened, and our minds stimulated to understand and to know more and more of life, to learn more and more of the laws of the universe, and how to apply them to our own natures, and their development. We desire to reach into the future life, and come into communion with those high and pure beings who walk along the pathway of light, those who are beneficent in their service to humanity, those who are loving and helpful, seeking to bless others, and thus to assist in elevating the race. We know there are sin, and wrong, and ignorance abroad in the land, that there is much of error and folly yet in human life, and we ask that the day may be hastened when a consciousness of the immortal power of man may dawn in each heart, that it may feel itself growing above the carnal and selfish conditions of external life, and realize its own greatness, reaching out for higher attainment, and thus shall we no longer be hindered by our passions, fears, and greed, and injustice with their untoward manifestations. To this end give unto us, O Father, thy light, thy love, that helpful influence which will tend toward unfolding our spiritual natures, and assist us to bestow upon others that spiritual light which we receive from above.

#### QUESTION AND ANSWER.

CONTROLLING SPIRIT. We will consider a question, Mr. Chairman.

Ques.—[By T. D. Curtis.] Is not existence more illusory than real? We feel that earth-life does not pay us for the pains and penalties which we suffer. Will not the same be true of life beyond in spirit-life?

Ans.—It seems to me, Mr. Chairman, that the correspondence will hardly be a fair expression, that it is only a weak attempt to express upon the wonders of this universe, upon the marvelous power of human breathing, upon all the varying experiences which come to mankind even here upon this little physical planet, and find in all this contemplation and in all this discipline nothing that will compensate one for being obliged, so to speak, to live upon the earth. It seems to me, Mr. Chairman, that as strength of character develops, and self-reliance unfolds within the nature of a human being, he will be able to grasp more and more readily a knowledge that life is given to him here, not only to enjoy to the full as far as he can, but to make the most of, whatever his conditions may be in life.

We know very well that there are many poor unfortunate creatures so envied and circumstanced on this earth that they live a life of pain and hopelessness, but after all, they are very few in number compared with those who have something to rejoice over in the possession of friends and dear ones in the family circle, in the possession of home and its associations, and in the possession of health and its accompaniments. Why, the very contemplation of this great and glorious universe, with its broad expanse of blue, gemmed with radiant stars, each one of which we are told is a pulsating world, and the inspection of this broad green earth that we know and are proud of inheritance with its varying manifestations of nature, are enough to fill the soul of a poetic and intuitive individual with rapture. Then, as an immortal spirit, he has very much more to hope and long and reach out for than the material life can possibly afford him. The very hope of immortality springing up in the human breast is of itself calculated to cause man to reach ever onward and to aspire for something beyond by way of noblement and progress, and, as Spiritualism teaches, that latter life is an assured fact, that human beings retain their consciousness and memory after having sloughed off the physical form, and that they find themselves inhabitants of a world that affords to them tangible and real opportunities for gaining unfoldment and achieving grand results through the expression of their energies, we come to learn that life is no illusory phantom, leading us onward only to disappoint us with faded hopes and broken promises, but we find that it is a tangible reality, and that it affords to the thinking mind more of happiness and education than it does of unhappiness and ignorance.

But humanity will have to outgrow its condition of selfishness and rise above the plane of personal desire and ambition in order to realize and to understand these things in their immensity and grandeur. True, there are thousands of human beings who suffer on this earth to-day, but only because of their material selfishness that we mention. Those, Mr. Chairman, who know the beauty and the loveliness of living unselfishly, and who have the power to utilize their possessions and talents for the benefit and blessing of others as well as for their own enjoyment, really begin to know what it is to live, and to find upon the material plane the conditions of a happy and joyful life, and as with the realization that it is a glorious fact, and of which he cannot be so glibly, but which he will hold as his own through ages of unfoldment and spiritual growth.

#### Controlling Spirit.

Allow me, Mr. Chairman, as the Spirit-President of your Circle-Room, to make a brief appeal to the Spiritualists of the country for the benefit of our God's Poor Fund.

As is well-known by the spiritualistic public, this God's Poor Fund of the BANNER OF LIGHT was established many years ago by returning intelligences who realized the needs and the sufferings of many of our human family, especially in the winter time when the rigors of frost and storm are upon us. This

fund was established by these intelligences in order that all who were disposed to pity the poor and sick might contribute whatever they could afford toward benefiting these unfortunate, a penny being as acceptable to these spiritual forces when coming with the sympathy and love of a poor man or woman who desired to do something for his or her kind as a large sum would be coming from those in better circumstances. As is our custom, therefore, about this season of the year, I feel to make an appeal to the readers of the BANNER OF LIGHT to send in their contributions as soon as possible, that those who hunger and are in pain may be assisted in substantial ways by this fund, and I trust that this call will not go unheeded.

I come in the name of the spirit-band that has been connected with this establishment for so many years, and I assure the friends that wherever offering they may make will not only carry with it a blessing to those who receive it, but it will also reflect upon those who give a benediction from the spirit-world, which will prove of untold service to the interior life and the happiness of those friends. John Pierpont.

#### INDIVIDUAL MESSAGES.

##### Warren Chase.

Mr. Chairman and Friends: I feel very proud to step forward and take the place of my good old friend Pierpont, for to my mind he always leaves a benediction, one that I would give more for than for the blessing of any unseen and unknowable God that the world has ever dreamed of. I hold the same opinion now concerning these things that I did when on earth, and feel that there is intelligence displayed throughout the universe, but what it is or where it springs from I cannot undertake to say. I know all things are governed by law, and the law that controls this vast universe is a mighty one, before whose stupendous works I can bow and feel that I am in the presence of a magnificent power.

But I do not come to talk of these things. I came first, Mr. Chairman, to give a hearty, wholesome greeting to my friends and collaborators upon this plane of being. I am glad to feel that I have a host of warm heart-friends on this side. Some of them are feeble and old and about worn-out with the cares and trials of earth; some of them are poor and needy in this world's goods, but their souls are rich and they are living in the spiritual light. I feel to give to every one of these good friends a hearty hand-clasp and a good-speech.

It would not be right for me to control your medium with a word and so to the advancement of our Spiritual Cause. As far as I can see and as far as I can learn from my associates and friends in the spirit-world, the Cause is moving quietly on. It is not setting the world on fire nor making such an excitement in various localities as it did when it first appeared, like a messenger from heaven, giving its blessings and creating an interest on every side; but it is calling out the thought and attracting the attention of thousands of human beings in quiet ways, and doing its own beneficent work.

I think our public and private teachers and friends who are devoted to the Cause, and earnestly doing their best to advance its interests, may feel encouraged. There is no reason for them to sit down feeling that it is no use to try any longer, that no one cares for their efforts. They are doing their work, and they are gaining the influence and the reward spiritually that always comes through the exertions of grand measures and good works. The idle, the drones, who stand back and are too lazy or too indifferent to give a thought or add in any way by their efforts to the world's progress or to the spiritual enlightenment of mankind, need to be scourged, and I should like to have the opportunity of doing a little of that sort of work on them. I do not know as any word of mine will rouse them. I only know that the time is coming when every one who knows there is a truth in Spiritualism will not only acknowledge it to himself but also be ready to stand up and be counted as one of the great living family of Spiritualists, and not alone that, but to do something by way of influence and the expression of intelligence which will make the rest of the family feel proud that he or she is a member of it.

Perhaps, Mr. Chairman, the most weighty reason that brings me here to-day is the thoughts of some of my friends in the Western States, not concerning Spiritualism, but concerning the welfare of the country at large. I have been in close sympathy with some of my old-time associates who have been putting forth heroic efforts for the cause of mankind. Some of them feel almost a little bit disappointed, or rather as if their efforts were not making the results that they ought, and I wish to give a word of encouragement to these friends. Some of them have no faith in this Philosophy, but are rather of the materialistic stamp. It does not matter to me, for I can bring my influence, and direct it toward them, and I think it will do them no harm even if they do not believe in a future life for humanity.

I would say to these friends (and some of them will see my words in the good BANNER OF LIGHT) that they have no need to feel discouraged. It seems to me, taking the subject in hand, and seeing it closely, that they have made, with their party and with their influence, as much of an advance as they could expect or hope for. They have not, however, calculated closely enough concerning the attitude and the knowledge of the people at large, for the masses are not educated up to those ideas and principles regarding industrial and human welfare generally that these liberal-minded individuals seem to think. The time is not yet ripe for the mass to have the full condition of things which is so fondly hoped for by many who look ahead to the future of humanity beyond this soil.

I will briefly say to those friends: I am in sympathy with you. I think you are taking a broad view of the question. From my present standpoint I feel that you are surely right, and that success is before you. During the next four years the elements of the People's Party will be more fully understood and appreciated by the citizens of this country, not only in the West, but in the East, the North and the South; therefore you will have a season for disseminating instruction and elevating forces by the distribution of those ideas that you hold, and that we believe are for the benefit of the world. I do not mean to say that in four years you will be successful in establishing your party as an administrative force in the land. I think, and many wise heads then in the spirit-world think the same as I do, that at the close of this century, and in the beginning of the new one, there will be such an elimination of effete ideas and conservative opinions concerning the welfare of mankind, and such an amalgamation of the grand and strong principles of right and justice in human lives, as will serve to bring forward and establish in power a grand political party made up of the best principles and elements of all the parties now known upon this free soil. We certainly look forward to that state of political affairs, and I bring my congratulations to my friends, and express my earnest desire to help them in any way that I can in their work for the good of humanity.

Give my greeting, Mr. Chairman, to all my spiritualistic friends who may know that I have returned to your office. Warren Chase.

##### William G. Moody.

"Life is real, life is earnest, And the grave is not its goal."

These are true words, indeed, and the poet who uttered them must have been inspired, for we find life real and earnest on the spirit-side, and the grave has by no means been its goal to any human being who has expressed himself upon this broad earth. At least so I am told, and I know that it has not been the goal, nor the end of me as a thinking, living man.

Here I was called upon to put my mental qualities to use in the computation of figures and the compilation of facts concerning human interests, and I find that I have not lost one faculty that I possessed here. I am not expressing my mentality in just the same way that I did on earth, and yet I employ it to a certain extent in these enumerations which interested my mind before. There is such an enlarged field of observation and action on

the spirit-side that no human being who has any ambition or any desire to learn and to grow can possibly become tired of life.

I heard your question, Mr. Conductor, concerning the illusion and the weariness of life on this side. Well, I never quite experienced that when I was here, and I am sure I shall never go on the spirit-side, for there is so much to take up one's time and thought that we have no opportunity of getting tired and discontented with life. You see we do not waste our energies in any one rut. We can employ whatever faculties of mind and spirit we possess in various ways, so that we do not become exhausted in any one direction. I am quite enthusiastic over this life. I am glad that I lived here, and I am glad that I passed on into the spirit-world. It is all planned, and just as it should be, by a higher power, than mine or yours.

[To the Chairman:] Well, sir, my home was in New York City, and I had a good many friends there. I resided in apartments on West Twenty-Eighth street. I feel that my friends cannot have forgotten me, and I am certain I still remember them. I would like them to know that I am interested in the welfare of humanity, and am desirous of watching its growth. Labor and labor in America are as important to me now as a study as they were to me here, and my friends will understand what that expression means.

Give my greeting to them all through the medium of your journal, and I will feel myself indebted to you. I shall certainly hope at some time to do something to make payment for the services rendered here. I feel that this is a good experience for me, and I trust it will not be unpleasant to my friends.

I am William G. Moody.

##### Napoleon Harvey.

The city of Boston is familiar ground to me. Although my home was in East Foxborough, yet I was well acquainted with your city, its surroundings and its associations. My interests were centered here largely, and it was here that I expected and hoped to see the best part of my business qualities brought into active manifestation.

During the comparatively short time that I lived on earth I came in contact with a good many people, and I think I gave expression to certain qualities of my mental make-up that were useful; but as I look back upon the earth-life, it seems to have been meagre indeed compared with the great spirit-life stretching out before me, for I cannot learn of an ending to existence or to active expression on the part of human beings, and I am told that, although we can go on and on to other worlds when the time comes, there is no blotting out of conscious life as far as history records the other side. So this world of yours seems to have afforded me but little after all, and yet it gave me a start, Mr. Chairman; it gave me an impetus to reach out, to seek for knowledge and to grow.

I am interested in the study of legal jurisprudence, not only as applied to this country of ours and to other nations in the various parts of law on this globe, but also as applied to human government, government of men and jurisdiction in the spirit-world, and you may be assured I have a deal to do to keep up with the study, and to make myself intelligently able to understand that which is opened out to me by wise instructors on the other side. I would not be satisfied to take a back seat and not be able to prepare myself to stand side by side with those who, in knowledge, learning and exaltation, are far above me at the present time. I know, however, that I can press forward, and that I take my place by the side of those who are in advance just as rapidly as my mind can grasp the questions and appropriate the principles to myself, and show that I am fitted to step forward.

Why do I speak of these things, I wonder, in coming back here? It is because they are so much a part of my life now on the other side; it is because I do not wish my dear ones here to feel that I am cramped and limited, that I have in any sense been cut out of existence, but that I, as a living, intelligent man, am enabled to unfold more of the possibilities of being even than I could on earth; it is because I wish my dear ones and my friends everywhere to know that I am alive, and that I have something to think of and to do that is of practical use to the world.

I will not, sir, linger longer. I see others standing anxiously about as if to know why I am so ready in my remarks.

I give my greeting to the dear ones here. Tell them that I still live, and it will give me great joy indeed if they will seek for knowledge of the spiritual life, and afford to me opportunities of coming to them in quiet ways. Napoleon Harvey.

##### Jay Westinghouse.

[To the Chairman:] Well, sir, many of my people are with me in the spirit-world, but I have relatives and friends on this side, and those who perhaps will be most interested in knowing of this spirit-return live in Schenectady, N. Y., where we were known.

It is not a great while since several of our family were called to the spirit-world, and certainly not so long that we can have been forgotten by the friends left on this side. I would like to tell them that all those of us that have gone on from the body are well and getting along in the spirit-world. Now that may seem strange to them to say we are getting along well. That is just the fact, and it rests with ourselves whether we do well, get along and make progress in life, or not, and that is a great deal to learn, and we have a great deal to learn yet; but we are getting information all the time, and so feel that we are going along and getting strength.

I do not know as I shall make much of an impression in coming here, but I thought perhaps some of the folks at Schenectady would be interested, and I bring them my greeting. The little ones on the other side are well, and the big ones too. My brother sends his regards with love and affection to those who know that he also is doing very well. We are trying to see if we can stir up some of the people near the old places and get them interested in Spiritualism. We are trying to see if mediumship of this kind or some other cannot be aroused that will give evidence of spirit presence and communication. We are keeping busy about this thing, and we shall keep right along, because we want to make such a stir in the old world as to bring to the minds that are now in darkness concerning the after-life.

Call me Jay Westinghouse.

##### Ellen Hardy.

[To the Chairman:] I do not know as you admit those who come from a good way. [Every one is welcome.] Well, I thank you, sir.

I came from Illinois, or I went from Illinois when I passed from the body, and it is some time ago. My friends are living in Springfield of that State, and I have for a long time wished to have them know of the spirit-life of mine and of my friends who are with me in the other world. I have tried to come to them in their own homes, but I got tired of trying, for I could not make them understand what it was I wished to give. In the first place, I wanted them to understand that we can come from the spirit-life, that we are not dead, though the body is cold and still, but that we have all the attributes and all the activity and consciousness that we had when we were here. I wanted to tell them of the bright home that I have, and how I have been privileged to study music. I have attended concerts in the spirit-world that seemed divine to me, the harmony was so beautiful and the music so grand. Why I never heard anything that began to be like it on this side, I was anxious to study music here, and to develop my taste for it, but I did not live long enough to do so.

My friends who passed away after I did with me in the other life. I do not mean that we live together all the time, but that she and I are very often together, and we have just those beautiful associations that were so sweet to me here. She sends her love to her friends, and would like them to know that she can come to them. We hope sometime to be able to give communications at home, in private ways, so that we can talk with our dear friends over the things of the past.

I want my friends to know that "Nell" is

still alive, and not dead, and unable to know the changes that have taken place, for there have been many changes in the lives of my friends since I went away, and I have seen most of them. I know of a change that came to a friend very near to me, that she thought was very bitter. She lost her little one, who went to the spirit-world; but could she see his brown curls float in the air, and his bright eyes dance as he plays with the spirit-children among the flowers and in the sunshine, she would feel that he is in a beautiful home where he can be guarded and cared for, and where he can grow in loveliness, and be protected from all danger and sin. I think this ought to be a happy thought to her.

My name, sir, is Ellen Hardy, but my friends used to call me "Nell."

##### Silas Ruggles.

[To the Chairman:] I do not feel like an old man in coming here. I feel as strong and fresh as the younger generation—even as my own boys who are so full of life and activity. It is a blessed thing to feel that you have passed through death and come out strong and in good condition; and it is a very happy experience, sir, to find that you can come back in some such way as this, look over the ground here, see what is going on and realize that you are not altogether cut off from the people and things of this old earth-life that had its attractions and its experiences for you.

That is why I feel to day in coming here to say a word to those friends and relatives who still live in the body, and also to my brothers in the Order. I give them all my greeting, and would recall to mind many pleasant events of the past. The associations of days gone by have been congenial to me, and I feel that they will always last as a memory in my heart, no matter how many years I pass on this side.

I had a good deal to think of here on this side and to work out, I dare say; but I have a great deal also to think of and to work out in the spirit-world. I have to take hold of things in the right manner and make the most of them I can. It is good for the growth of the spirit, and I like it. I think I can give no better word to my friends and relatives than to tell them that the spirit-life is an active one that tries the metal of those who come to it, to see if it is gold and pure in quality, and I rather like that too.

I am not going to stay to make a speech, Mr. Chairman. I thought I would like to drop into your meeting and say a few words to let my friends know I am not altogether dead. I do not feel so by any means.

I used to come after I went out of the body and try to touch Charlie and Frank, and see if they could not know I was there as a real man. I do not know of thing now, because I find it is just as well to wait until the condition comes that will help the spirit to bring the evidence and the manifestation that will prove that he still lives.

I come from Palmer, Mass., sir. You can just call me Silas Ruggles.

Report of Public Seance held Dec. 2d, 1892.

#### QUESTIONS AND ANSWERS.

Ques.—[From one in the audience.] Will the Controlling Intelligence please inform us, if possible, if the teachings in the Temple of the Magi in Chicago are in advance of those in our Spiritual Philosophy? and if there would be any advantage gained by a student of the Occult school should he become a member of that order, or would he learn, any more of spiritual law and its operation, through that order than he would a close observer of a seance-chamber where spirits operate upon matter and mold it according to their ability?

Ans.—Personally we have not penetrated the mysteries of the Temple of the Magi in the city mentioned, and consequently have no right to speak positively concerning those rites and mysteries; but we happen to have gained some knowledge and to have taken some observation of the various Theosophical rites and occult studies and practices of those claiming to be students of ancient lore and learned in metaphysics, and we are quite prepared to state that in our opinion these studies and observances are in no way calculated to stimulate the thinking mind of this every-day sort of life more thoroughly than is the conscientious, close and intelligent study of the phenomena and philosophy of Modern Spiritualism.

Spiritualism does not come with any trappings of mystery, veiled with ceremonials or so-called external sanctity of any kind, and even if it were, it is to those who understand it right it is sacred, indeed, for it deals with the holiest and highest attributes and conditions of human life; it deals altogether with the affectional and spiritual natures of mankind, and thus reaches out through the external and material affairs of earth, leaving a reflection from the spiritual spheres upon them. Spiritualism, *per se*, as it comes from the higher life, claims distinctly that there is a continuity of conscious and intelligent existence, and that the plan of the universe does not cease to exist because the breath is withdrawn from the physical form, but that he, as an intelligent entity, is privileged to pass on from the physical into a spiritual realm that provides for him all the necessities and opportunities that his nature demands for its best unfoldment and expression. Spiritualism teaches that man, in his continued state of existence, retains all the faculties and energies of his body, and that he can, and that he can develop and manifest them to a higher degree, if he is so inclined, than he ever could have done in the environments of the material life. Spiritualism also teaches that man in the after state of existence has the privilege of returning and coming into contact with mortal life, and under the proper conditions, of communicating intelligent and loving thoughts to his aid forces, expressing his wisdom and giving evidence of his care and regard for them all. If Occultism, Theosophy, or any of the various mysticisms of the past or the present, can reveal to human understanding more than this, can bring more of inspiration, comfort and enlightenment to the human heart, to the struggling spiritual nature of mankind than Spiritualism has done with its teachings, we would be very glad to welcome it, but we have failed to find anything of the kind.

Occultism reveals to man the knowledge of his own possibilities, that he possesses certain powers that can be developed to such a degree and strength that he will be enabled to overcome many of the obstacles in the way of success in life, and also to assume a commanding presence, bringing to his aid forces and subjecting to his will certain elements that he may make use of. So Spiritualism, like its teacher, Spiritualism declares that man on earth has within himself a germ, a possibility of all unfoldment, that he is the prophecy of that which, in its highest expression, makes of a sentient spirit a very god of achievement. So Occultism gives us nothing different from what our Spiritualism gives, only we know that man, being environed as he is by material limitations, is in many cases deterred and prevented from unfolding those powers of which we speak. Under favorable conditions these may be brought out to an extent in this life, but in the spirit-life the aspirational soul of him who desires to utilize his inherent energies will find that he is constantly unfolding more and more of possibility and power, and is enabled to achieve more and more practical and beneficial results for himself and his kind.

Q.—[From one in the audience.] Is it not a fact that the gross materialistic and carnalistic tendencies of the human mind are apt to seek less to commune with the world at large and to depend more upon chaste and exalted mediums?

A.—We can hardly accept the conclusions of our friend on this subject, for this reason: Those spirit-intelligences who are advanced in knowledge and the acquirement of wisdom must have, because of the sensibilities of their spiritual nature, a profound sympathy with their human brothers and sisters on any plane of being. Recognizing the fact that there is more darkness, more error and cruelty exercised upon the earth, they realize that their brothers and sisters here are in need of their ministrations;

and while it is true that this is an age of skepticism and of materialistic tendency in human life and progress, yet these spirit-intelligences who desire to come to earth to assist in their continued existence feel that it is better to have even an age of skepticism, since it is usually one of inquiry, than to have an age, as has been in the past, when those who accept any belief are content to rest in it without question, relying upon the assertions and assumptions of others who do their thinking for them.

The spirit-friends with whom we are acquainted are usually most determined in their desire and purpose of reaching the mortal and of commanding attention, of bringing evidence that cannot be controverted of their presence and identity by the very fact of the skepticism of those who are here. True, there are many sensitive, negative ones in spirit, even as there are on earth, who are easily influenced by others, and so easily acted upon that they may be prevented from coming and giving what they would like of their life in the spheres. Such sensitive would undoubtedly be deterred from coming to their friends if, on their first appearance, they were denied by or repelled from those whom they desired to approach. We can understand how that would be with certain individuals on earth, who, going to the house of a friend and being refused admittance, would turn away and not soon again make a visit to that home; yet others would continue to make frequent visits because they were determined to gain an entrance, and so with spirit-intelligences. The very fact that skepticism is abroad and that materialism stalks through the land only seems to spur many intelligences on to make every effort to overcome skepticism with knowledge, and to overcome materialism with the facts of the spiritual life, and so bring the dawn of a new life and a new conception of life to those cold materialistic minds that can see nothing for themselves or their friends beyond this physical plane.

#### INDIVIDUAL MESSAGES.

##### Father Fransioli.

This is a strange place for me to visit, for one holding the position that I held on earth may not be expected to enter your portals and announce his presence through the spiritual highways of intercommunication with the spirit-world; and yet an impelling power brings me forward to speak of my people, and to assure them that there is life and progress beyond the grave. I did not claim this when here.

The beneficent teachings of my religion extended to the poor, suffering human souls on earth the promise of purification and of advancement after death had sealed their mortal lips; therefore do we feel that the Mother Church is in advance, in this respect at least, of the ecclesiastical dictators who may be called the Reformation, since it promises to humanity that it shall receive a purging from its sins and darkness, and be led forward into the light and the peace of a higher state, while those who claim that they have progressed beyond the pale of the Mother Church have denied for centuries to the human soul the hope of pardon, purification, or advancement to those who pass beyond this mortal life unregenerated and steeped in their sins, if you should we claim that God is less tender and more merciful to purposes and his will than the human parent, who walks the streets and seeks to bring his children in from the darkness and storm and mire?

[To the Chairman:]—Come, my good sir, because I feel it a duty. I come to declare that while I can conscientiously hold to much that I maintained on earth, yet I must and have let go of many of the ideas and opinions that I entertained concerning the life beyond, and the condition of human life here and in the spirit-world. I was a Catholic priest, and I maintained my position according to the best light which was mine. I will, sir, let my record speak for me. I amassed no fortune, I left no worldly gear for distribution among the churches or the people, but that which was given to me as earthly emoluments was utilized in the service of my kind, and I feel that I can truthfully say that I strove to be conscientious in my work. I claim that there are many such in our fold. Those who exercise a bitter opposition against the Church of Rome seem to feel that there is no goodness in its advocates and teachers, but I am willing that time should prove what is true and what is false.

I do not now claim any superiority for the church with which I was associated. I find that while it contains a great deal that is true, it also contains much that has clustered around it during the march of ages that should be sloughed off. In its spirit and in its doctrine contains the true significance of that which we call Spiritualism, for it does, to my certain knowledge, accept the fact of spirit guardianship, and even communication. So I feel that what in the past may have been a production of spiritual intelligences now known to you as Catholicism, was undoubtedly intended as a guide and a teacher to those who had moved in the darkness of paganism, and knew not where to reach for light and where to begin of their own natures, and of the spiritual world beyond.

I do not come, sir, to give extended expostulations upon any theme. I feel drawn back in the spirit of brotherly love to my kind. I have a strong desire to help all the world break from its bonds, and rise above the conditions of superstition and error into the larger freedom of knowledge and of truth. I have a burning desire to see all humanity break from the conditions of oppression and persecution of any kind which hold us in bondage, and to see them rise to a state of hope and peace. I feel to express this sentiment of mine that my friends may know I have not departed from them; but shall continue to work according to my light in such ways as may perhaps reflect upon the lives of those who are needy and in pain the light of consolation and of helpfulness from a spiritual source.

Is peopled with ignorant and bigoted minds who cling to their old opinions and the light of truth dawns upon them. Those who cling to their old assumptions and mistakes are only the souls who refuse to see the light, who are pleased to remain blind, and who dwell in the physical atmosphere, knowing nothing of the glory of God shed all around in the spirit-world; but those who are open to conviction, who desire to learn the truth at whatever cost, will speedily drop their old opinions and ideas that weigh upon their minds, and will have the entrance of higher truths, and they will have as strong a desire to bless humanity and lead it onward as does any exalted soul, whatever his calling may be. By seeking for the truth, they are freed from their old mistakes, whether they may have been Jews or Gentiles, priest or liberal preacher, it matters not; and they then ready and anxious to bless the world with the knowledge that which is theirs.

Good sir, I will thank you if you will state that Father Fransioli of Brooklyn, N. Y., was returned to this earth.

##### Edward Falk.

[To the Chairman:] Well, I do not know, sir, as I have any right to step in after that manner, but I was motioned right along, and I am here. I think he is a good man because there is a bright light all around him, and I wish I could say a little about myself.

I feel a little backward about coming here and speaking backward about coming here exactly as I ought to have done. I was here. I made some mistakes and I was foolish, I know it, before I went out of the body, so to escape any criticism and the consequences, I thought I would help myself out of this life. Well, now, I think that is about the most foolish thing I ever did, and I had not been gone half a minute before I wished I was right straight back where I went from.

It is a steep and uphill road to tread when you begin to go wrong, and I wish everybody on this side would just believe that. The first step may be easy, but the second one is a good deal harder, and it gets rougher all along the way. If every one realized this I think they would stop before they took the first step. I do not mean to say that I was the worst fellow that ever lived, but I was not as good as I might have been. Perhaps a good many may say the same of themselves, but I am only thinking of myself. I have wished a good many







