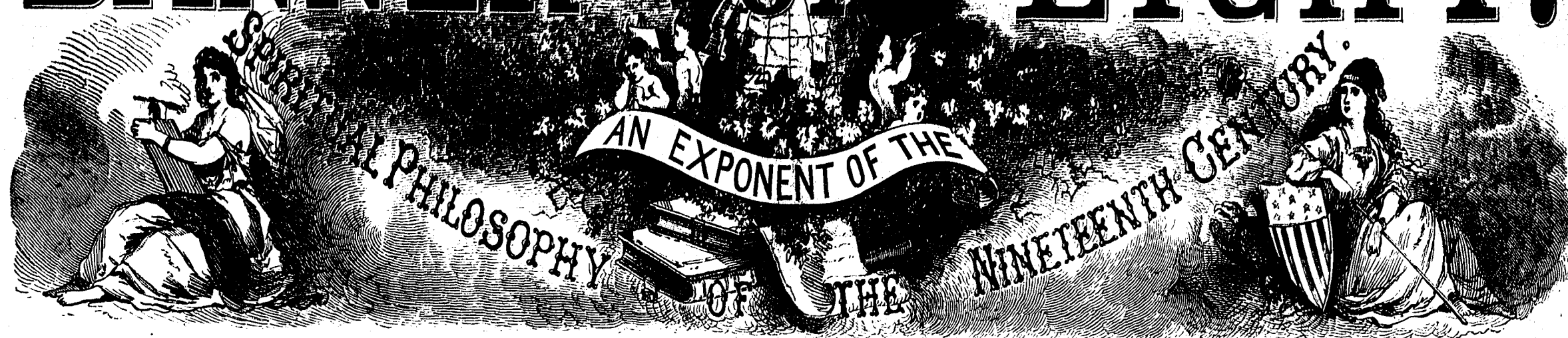


# BANNER OF LIGHT.



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NO. 15.

## CREEDS.

From all of human littleness, from all the petty strifes of men.  
The human soul sometimes will turn to seek the Infinite again.  
'T is hid from man whence life's strong wine first into earthly dust did flow.  
Yet still we see the wondrous plan, and trust the Good we cannot know.  
From creeds of men, from threadbare lies, the noble spirit turns away:  
True manhood feels that it but needs unto its better self to pray.  
Our higher selves! Ah! could we see, divinity abide in each;  
That in ourselves a god doth dwell, more noble than a creed can teach,  
We'd turn no more our forms to say, but leave behind each savage trait,  
And bring at once to poor mankind the perfect good, the perfect state.  
—O. K. WASHBURN, in *The Christian Register*.

## HAPPINESS.

Inspired by Spirit Elizabeth Barrett Browning,  
Through the Mediumship of

REV. J. C. F. CRUMBINE.

OW many theories and doctrines of happiness, and methods for obtaining it, have been advanced in every age? And yet, none have fully and universally satisfied man. Ethics has exhausted its resources in presenting, establishing and maintaining such systems of thought as were alleged to produce happiness; but even these systems, when applied, have not afforded what their most ardent disciples anticipated, when the climax of their system was reached, and the last round of the ladder was attained; happiness took wing and led them to the skies.

Philosophy, whether theistic or atheistic, one of hope or despair, whether one that upheld the tenets of Plato or Schopenhauer, or those of Emerson or John Stuart Mill, it had naught to offer but optimism or pessimism, naught beyond the despair of Calvinism or the demonstrable principles of material science. And when, into the mixed condition of human affairs and conduct, into the seeming *pot-pourri*, or medley of human life as it presented itself, religion dropped its heaven of self-sacrifice, and proved by spiritual science that life is eternal, that duty is inexorable, that love should be the basis, as it is the supreme end or test of human action; then, and not until then, did true science, morals and philosophy awaken from the dream of secularism and materialism. And though religion made but slow progress among men who were fixed to certain institutions of thought, and scarcely any inroads where any sort of self-elected infallibility prevailed, yet the progress which it made, even among those who were at first unresponsive to its truth, was marked and permanent.

Science, as we understand it, true science, has never opposed nor sought to undermine religion; but rather, she has ever tried, by her own formulae and weapons, to prove and defend it. The opposition that she waged against Biblical fables and innuendo, against supernaturalism, in short, against all popular forms of theology that were not rational, and that must be accepted only by a subversion of reason, was not a war against religion. Human systems of thought are not infallible; nay, even such inspiration as the Bible affords, though proceeding from God, is not in such forms as it was sent, nor is it perfect and absolute. Necessary and adapted to the people to whom it has ever come, yet inspiration has been but relative to their needs, and is really progressive, in that it guides man's progress in the deep lessons and laws of life. But science has not sought to undermine the authority of religion; it has only sought to prove or find that authority to be one of reason.

And we say for science, that though her efforts have been laudable, though she has done much for religion and human well-being by destroying superstition and preparing mankind for her revelation and the revelation of religion, yet she has reached the point in this age where she confesses her inability to solve the problem of spirit, account for its work or explain inspiration.

She sees that the tools and appliances of physics and chemistry cannot get at nor handle the soul, and that she must humble herself before the only source of truth that can afford any reasonable demonstrations. So much she has admitted among those who are qualified to give judgment or express an opinion, and this is not a cowardly admission, nor an apology for foolish experimentation, but the result of that natural growth and unfoldment of knowledge which brought her at last face to face with the facts of life, at the very shrine of religion. Nor is this admission to be construed to mean a surrender on the part of science of reason, but it means that the sphere of material science is the material universe, but the sphere of science, broadly discerned and applied to life, is the soul, and all that relates to its material.

Science has no way of knowing that the soul is, that spirit is, that the various faculties of the mind are, all of which transcend her methods and experiments, except by entering the realm, and penetrating the laws which encircle and permeate them, and for her to try by material means to analyze a thought or the function of the spirit, and the mind that produces it, is to make herself a laughing-stock to the world. She can deal with protoplasm, and organisms and forms, the material and chemical substances and properties of nature, but mind, spirit, soul, essence, thought, the subtler, finer and ethereal laws and entities she cannot touch by scalpel, crucible, lens, or any of the known physical and chemical processes. This she has at last admitted, and the admission



REV. J. C. F. CRUMBINE.

means much for human enlightenment, progress and truth.

The coming of science, then, reverently to the shrine of religion means that she is ready for that inspiration which alone can lead her, as it has led the world, inspire her apostles and books, as it has inspired all seers and Bibles, and thus throw true and clear light upon the profound problems of life. Science tried to seek the spring of inspiration, and by searching to find God from effects, by what is called in mental philosophy the *a posteriori* process of reasoning, and while we do not deny that much can be learned by such seeking and study—for analogically and symbolically and comparatively such study is all important—yet the effects led science, not to inspiration, nor to spirit nor soul, but to the summit or achievement of material, organic, functional existence, the very culmination, in a sense, of material processes of evolution, the human brain, and there at that pinnacle looking out and down over the slopes of ascent and descent she touched a realm that was veiled from her, she could go no farther; she had reached the end of the study of material effects, and she must enter the new realm as a child, or seek either on *a priori* grounds to account for effects, or accept the science of religion and be led by inspiration, and the various teachings which the spirit affords.

So that religion as the revelation of truth, which science can affirm and approve, so far as it enters, deals and is associated with material forces and things, gives the light which will illuminate as it has illuminated the hitherto obscure problem of human happiness. Remember that by religion we do not mean any accepted form of it, but the inspirations of the soul which reason can endorse and which conscience affirms, which, among the generations, in spite of false theories, sciences and philosophies, have ever led the world.

Religion teaches that self-sacrifice, the love of our fellow-man, the doing unto others as we would that they should do unto us, the loving of our neighbor as ourselves, is the rationale, the object and end of all human life. And the reason why secularism, or the love of the things of this world, why pleasure is extolled and man devotes his soul to it, is not necessarily because he either believes or knows that pleasure is the highest good of life, but entangled in the meshes of the physical form and forces, surrounded and tempted on all sides as Ulysses was by these sirens, he becomes fascinated by it and yields himself to it. And yet the cry of the rich and poor—yea, of all classes of people who have drunk deeply of the Circean bowl of pleasure—is that the serpent of materiality stingeth at last, the dregs are at the bottom of the cup, the effervescence is but the fleeting dream of the moment, the glittering apples from the tree in Eden turn to ashes in the hand. And hence religion teaches that all happiness is possessed from within the soul, is unfolded therefrom as fragrance from the flower or sunlight from the sun, is really the fruition of such unfoldment of the life as accords with love and is the quality of the love, thought and deed, and that it is impossible to receive happiness simply by sipping honey from the flowers in the garden of the earth.

The external world and life may give pleasure but not happiness, and we draw a line of demarcation between pleasure and happiness, and define the one as the result of sensuous gratification, referring entirely to organic life, and the other as the result of a material life in consonance with the law of love from within the soul. You go outwardly in the external world for pleasure, but you go inwardly in the realm of soul for happiness. Pleasure has to do with and is comprehended by the senses, and is a matter of nerve vibrations, but happiness transcends the senses, is mental and spiritual in character, and can be gotten when the senses are dead. Witness blind Oasian playing on his harp, and enjoying the inner visions of the harmonies of heaven which his soul caught from the spheres of angels; see deaf Beethoven reveling in those grand symphonies which his spiritual sense realized from within the depths of the soul; and Milton winging words to poetry that fell from the lips of the immortal bards that inspired his receptive and illuminated brain.

We affirm that happiness is within, and, as

Jesus said, the heaven is within the soul, and is a state which is in close touch with spiritual spheres. We instance these illustrations to show that what has been called pleasure occupies but the senses, and is of the organism and physical nature; it is gotten in the valleys and lowlands of earthly existence; but happiness is the sunlight on the mountain peak that shines on high, and reflects the glory of the soul that lives and loves when stars and earth are forgotten, and pleasure is but a quagmire or mirage of the dead past.

The soul can unfold, and happiness can be possessed only as each one lives for the real good. And that good is not selfishness, nor in individualism, but pure spiritual love. Pleasure is easily gotten, but as easily lost, but happiness is the result of a state of the soul, hence it is abiding. Many (nay, we might say most people, and yet not belie the truth) have rare moments in their lives when this happiness to which we refer comes to them; they feel an exaltation like a heavenly baptism, when it seems that they could love the whole world; it is then that that very love, of which we spoke, entering the soul perhaps only as an inspired thought of what it could do, captured them, and they marvelled at the happiness of that precious but fleeting moment.

It was a foregleam of the soul's own paradise that Dante saw in the love he bore Beatrice, or blind Homer felt in the inspirations that made him sing of his patriotism for his beloved Hellas. The heights which the many reach at such rare times are, could they but realize it, the reflections of the real peace that awaits them when love rules the soul, and the soul rises victorious over the world.

But happiness, though coming to the multitude as a momentary inspiration of the spirit—when a gleam of the golden splendor of the heavenly life is allowed to enter the mind for conviction and instruction, and hence to lead man to the skies—it is not a fleeting possession, but a state whereunto all may attain; and such a state that even in the midst of a poverty of the outward things of life, or in pain of organism, yet may put a song on the lips and give one a realization of a peace beyond the sting of tears.

And the office of religion, its joyous message of inspiration and love to all, is to open the golden gate of heaven within the soul, to trouble the pool of life by the over brooding spirit of the angel of mercy, to enter the sepulchre of darkness where lie the forms of your loved ones, to come into the home, shop, store, near to all with companion and guardian angels, and thus give to earth's children the only happiness that is possible for them to receive. And when the soul responds to all that religion teaches, and lives obediently day by day to what love proves is its duty and happiness, then heaven shall not be far away.

May science, hand in hand with religion, seek and teach the truth, and open the mystic door that leads within the soul, where by love, and love alone, mankind shall receive and possess happiness, the end of being, through self-sacrifice, the fruition of aspiration, meditation and life at one with truth and good, the very breath of the love of God, which, as the fragrance of the soul, fills its sphere unutterably full of peace.

## A PLAN OF DEFENSE.

TO THE EDITOR OF THE BANNER OF LIGHT:  
THE recent National Convention in Washington did much for the mediums of the United States, if they will but avail themselves of the provisions made in their interests. The numerous arrests of mediums in various sections rendered it imperative that some action should be taken to assist them in defending themselves against all forms of persecution. For this purpose a Mediums' Special Defense Fund was established, to be made up primarily by the mediums themselves. Others can contribute to it if they so elect.

This defense fund would entitle each one contributing the sum of \$5.00 per annum to it, to a Beneficiary Certificate from the National Association, under which prompt assistance is guaranteed to any medium who becomes involved in difficulties in the way of prosecution, persecution, slander or other injury in any way concerning his mediumship.

Under this certificate the medium agrees to pay assessments, not to exceed five dollars in any three months, when called upon so to do, for the purpose of aiding in the defense of any medium holding such certificate when under arrest. In brief, this action creates a Mediums' Beneficiary Order, upon the same principles as the several beneficiary insurance societies are conducted.

Any medium holding such certificate who is found guilty of fraud, gross misconduct, non-payment of assessments, breach of contract or other sufficient cause, will have his certificate revoked by the proper authorities. Any one charged with fraud, gross misconduct, etc., will be entitled to a fair trial, and given an opportunity to prove his innocence.

This fund is to be used solely for the defense and protection of all mediums holding Beneficiary Certificates of the National Association. It seems as if this were an opportunity of which mediums of all phases should at once avail themselves. This makes them parties to their own defense, as well as in the defense of their unfortunate brethren, when in the meshes of the law. It is also a contract between them and the National Association for certain rights

and benefits that they are to derive from it. The National Association pledges its honor to provide suitable defense for all these mediums, and guarantees to them that a lawyer, who is friendly to Spiritualism and to mediums, shall be at once dispatched to their aid whenever an arrest is made. We trust that the mediums will find their own good in the welfare of their neighbors, and unite promptly in this beneficiary effort for mutual protection.

There are no less than twelve hundred mediums in the United States to day who are before the public in some capacity. If each one of these would secure a Beneficiary Certificate, it would mean a fund of six thousand dollars per annum for the defense of any one who chanced to fall into the bigoted hands of the "Philistines." If the entire twelve hundred would procure these certificates, no assessments would be necessary unless a general onslaught was made upon all mediums throughout the country at one and the same time.

Any medium desiring one of these certificates can receive the same on formal application to Secretary Woodbury, upon payment of the sum of five dollars. We urge every medium in the United States to apply at once for one of these papers. By filling this special fund, such outrages as have been recently perpetrated in Philadelphia can never be repeated in any other city in the United States. Will not the mediums of the nation unite with the National Association, to the end that justice may be done them and all workers in the field of Spiritualism? We trust that Secretary Woodbury will receive one hundred applications by the next mail following the reading of this appeal by the mediums.

H. D. BARRETT,  
President National Spiritualists' Association,  
Washington, D. C., Nov. 30, 1895.

## Letter from Abby A. Judson.

TO THE EDITOR OF THE BANNER OF LIGHT:  
My recent engagements have been in Springfield, Mass., Greenwich, Mass., and Willimantic, Conn. The *Springfield Republican* treated me with what may be appropriately termed on this occasion "distinguished consideration," their reporter calling at a late hour to get points on the evening discourse. Their friendly notice has been already presented to your readers. My stay in that city was short, but very pleasant. Our friends there are active and earnest, and the leasing of their hall secures good influences at their public meetings.

All of us like to go to Greenwich. Mr. H. W. Smith's beautiful little church and free hospitality, Mrs. Yeaw's long-continued and salutary influence, and their delightful Children's Lyceum, impress one that much is being accomplished in that little town for our beloved Cause.

A day spent in Athol, both on my way from Worcester and on my return, made red-letter days in my mortal experience. They were spent at the home of Mr. and Mrs. Sutton, he the Unitarian pastor in Athol Center, and she the writer of that exquisite spiritual book, "Light on the Hidden Way." A clairvoyant medium from early childhood, reared a Hicksite Quaker, she has not needed to take the name of Spiritualist in order to enjoy the communion of angels. Her book strikingly presents the two facts that progressive spirits return to the earth plane only in order to advance the spiritual unfoldment of mortals, and that mediumship, when guided by wise angels, is used principally to improve the condition of disembodied spirits who still linger in darkened conditions.

My last two Sundays have been spent in Willimantic, and I had the pleasure of delivering four discourses in this historic Spiritualist church, one of the oldest in the country. Our workers in this place have had a powerful effect in liberalizing the community, toward the reforms of the day as well as in breaking down the old dogmas. Spiritualist ladies are members and leaders of the Parliament Club and the Equal Rights Club. I had the pleasure of attending one of these meetings, and brought forward Josephine K. Henry's inference from the two propositions that government inheres in the people, and that women are people.

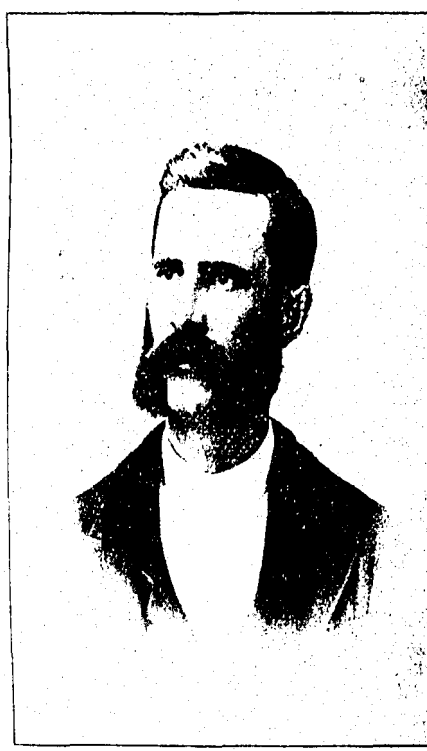
Thursday evening we had a meeting in the Lyceum room, and I gave an address on my reminiscences of life in India.

Sunday, Nov. 17, brought to Willimantic the translation to a higher sphere of one of the oldest Spiritualists in the vicinity, Miss Julia A. Blanchard. She and her surviving sister, Fidelia, commonly spoken of to the very last, with quaint pathos, as "The Blanchard girls," though aged eighty-four and eighty-two, have lived in Willimantic for many years. They were old-time workers for the abolition of slavery, and suffered in that cause. Their attitude to all reforms has ever been fearless and outspoken.

Of the grand New England type, they have won the respect as well as the love of all who knew them. After so long a lifetime spent in sisterly communion, it is sad to see one taken and the other left. Let us hope that the bright angel whom purblind mortals have misnamed Death will soon open the door and let Fidelia rejoin Julia and her other loved ones.

In officiating at the funeral I read, at the request of the disembodied one, Achsa Sprague's fine lines, through Lizzie Doten, entitled "I Still Live." What merely Christian poet ever wrote any lines that can be compared with these, on the relation between immortals and mortals? I have read them at many funerals, and I hope that some one will read them for me when my "mortal has put on immortality."

ABBY A. JUDSON.



F. Corden White,

The subject of this sketch, was born in Jefferson, Green County, Ia. His father and mother started to investigate Spiritualism at the time of the Rochester rappings. His mother was a medium, and his father and mother held circles before he was born.

Corden saw spirits from the time he was four years old, and often when in the garden at play would gambol and talk and laugh with his playmates—unseen except by him—would gather flowers for them, and seemed delighted with their companionship.

After arriving at manhood he was attacked by a severe illness, which prostrated him for many weeks. During this time his spirit-friends were constantly with him. They saved his mortal life and gained such complete possession of his organism as to be able, almost daily, to make some convincing and remarkable manifestation of their presence and power, and, as soon as his physical strength would permit, he was placed in the field as an active worker, and has continued to demonstrate the continuity of life to many hungry souls.

As a test medium, either for public or private work, Mr. White has but few equals, as his work in Chicago and the entire Pacific States—to say nothing of his camp work—can testify.

He was once on board the *Haitian Republic* during a terrible storm. For eight days the fog was so thick they were unable to take their bearings. Mr. White was entranced and called for the map, and pointed out their exact location, and the point and hour that they would be able to take observations.

He has been nine years upon the platform as a public test medium, and is usually engaged one year ahead.

He has been on the Cassadaga platform as a test medium for two years, and during the season just passed has occupied the most of the time, and the multitude of convincing tests that he has given, if accurately described, would fill a volume. ORPHA E. HAMMOND.

Fredonia, N. Y.

## Buried Alive.

WHEN I read anything that suggests the thought of "Burial Alive," and reflect upon it, I get horrified, as my reason assures me that under our present custom, many human bodies are buried while still alive—occupied by the sentient spirit—and that, too, within no great period of time. Just think how it is! A few friends are present; some one says: "All is over." All present are expecting such a decision, and when medical skill (?) joins in the verdict no one ever dreams of doubting or experimenting. I have known of hundreds of deaths in my experience, and never have I known of any instance wherein a bystander has doubted save once, and then the person supposed dead was revived, and is now living out in Colorado. The mere accident of a stranger coming in just previous to the enclosing in a coffin prevented the man from the awful fate of burial alive, so far as we can see.

In one other, the supposed dead man came to life a little before the time set for his funeral, by the accident of some one seizing hold of his foot; he is still living, and a resident of this country. The case was widely published in the newspapers after he was interviewed by a reporter in Chicago, where the rescued man was visiting at the time of the great Fair. He is known as Judge William Poynter. I saw him a few days ago, and have heard him relate the experience.

The case of the little girl who was rescued while the funeral was in progress, at St. Joseph, Mo., I have already contributed to THE BANNER. These people were saved by a mere chance; how many have passed underground forever, of whom nothing was ever suspected! All through the country people are dying or apparently dying, or falling into death-like trances daily, and being placed in their coffins as a matter of course, and hurried to and into their graves as of course, also—and in the very nature of things it must be and must have been that hundreds upon hundreds have been and are being consigned to that most awful of

all the dooms possible. The horror of the thing is simply unspeakable.

And this is one of the many, stupid blundering customs it is so hard to abolish—our method of dealing with dead bodies; much better to be buried alive than buried alive. It is true the ordinary precaution of immersing the body before burial in some fluid, would prevent being buried alive; but it seems almost impossible to introduce any new custom in human obsequies. It has been objected to electrocution that it do not kill, and that burial alive is therefore the danger in consequence. How stupid not to suggest immersion for an hour or two prior to burial, and thus get rid of the terrible suspicion!

CLARENCE IRVINE.

Oregon, Mo.

## The Pyre and Home.

### Spiritualism.

What is Spiritualism? The outgrowth of all religions that have preceded it—it calls you to the highest conception of a good and noble life, that, being true to yourself, you will be reunited with the loved ones gone before, when the change shall come.

What will come when man has accepted, studied and come to understand all that the present aspect of Spiritualism has to convey to his mind?

A further revelation of truth, for as man advances in knowledge his power of understanding expands also; as he gains one lesson, and makes it a part of his own mind, he will desire to learn more, and as he proceeds he will be able to appreciate and understand those lessons which are to be unrolled before him in the future.

How should we bring men into a clearer light?

Instead of wrenching from men's grasp the imperfect belief they hold, we should offer them a nobler—we should not violently uproot error, but plant truth so vital, so divine, that it will absorb all feeble expressions into itself, thus lifting inquirers into a higher life.

How does the latest development of truth present itself?

Through the revelation called Spiritualism, and it appeals to us in the name of those who have entered the life continued.

What is Modern Spiritualism?

The undenominational gospel of peace and good-will from spiritual beings to mankind.

What does it involve?

The present theology and the most practical soul invigorating religion that has ever been revealed to man.

What does it demonstrate?

The immortality of our spiritual nature and the continued progression of the spirit.

What is its mission?

To abolish ignorance, spiritual poverty, disease and crime; to glorify the good; to reveal and personify the perfect.

What is a demonstrated fact?

That the body is spiritual as well as physical; that the spiritual body survives the death of the physical, and, under favorable circumstances, may and does communicate with mortals.

What is the bane of civilization?

Selfishness, superstition, hypocrisy and deceit.

What shows us our spiritual mansion and unfolds the kingdom of heaven on earth?

The execution of law—the evolution of justice, mercy and truth.

What is a gradual and self-disclosing revelation of the perfect, cause which is believed in and worshiped, and which is called God?

The evolution of civilization and philosophy, science and religion.

ALONZO DANFORTH.

Children are promises of something better. Their immortal spirits are the fountains from which the principle of love and charity should flow, in the faith that all things shall work together for their good.

[From "The Churchman,"

### KASSY'S BOOMERANG.

BY ELIZABETH TIMLOW.

Strangers always said of Kassy Westbrook, "What a charming child!"

The remark was well deserved. She was exceedingly pretty and dainty, and sweet-tempered. She was always unselfish, and courteous, and ready to run her feet off in the service of her elder brothers and sister.

But the members of her family would one and all shrug their shoulders when Kassy's perfections were the theme. "Oh! yes," they would answer readily, "Kassy is a dear; but if you had to live with her!" What was the matter? Simply an absolutely untrustworthy memory for everything she was told to do.

Her outrageous and abominable forgetfulness," to quote Max, "was no end of a nuisance."

Rarely a day passed but she plunged somebody into trouble, and oftentimes to end of mortification by regularly forgetting every message, errand or letter she was entrusted with.

"I don't like to forget," she said, miserably, when she had forgotten a message given her on the street, thereby spoiling sister Rose's afternoon, disappointing two friends, and losing them all the flower-show. "I never mean to, and then I always go and do it."

"Go and don't do it, you mean," returned Wilfred, "Don't you ever remember by mere chance?"

"There's no Edmund Sparkler about Kassy," said Max.

"She never even 'stumbles into sense'; that is, memory."

"The trouble is, my dear," said papa, "that you do not pay attention. And attention, you know, is putting your mind on a point with a view to remembering it."

"I do put my mind on the point," returned Kassy. "I put it on so hard that the point sticks through; and then, of course, I can't remember."

"If Kassy ever gets a good, hard rap herself, as a consequence," said Wilfred, "perhaps she'll realize that it's not exactly pleasant to have one's plans for the day upset and business letters unposted. Somehow, she herself always escapes scot free. I wish her forgetfulness was a boomerang arrangement."

Wilfred was still sore from the episode of an undelivered note at the house of a young lady, which seeming neglect had involved him in the appearance of much discourtesy.

"What's a boomerang?" questioned Kassy, with interest.

"A boomerang, my dear," answered her brother, "is a curved stick, which, on being thrown, travels for a distance in a horizontal line, and then most unexpectedly turns and comes whizzing back, more probably than not whacking the head of the thrower."

"Oh," said Kassy, "I'd willingly take a little whack, if it would help me to remember."

"You'll get a big one, some of these fine days," remarked Max, strolling off.

As fate would have it, Kassy's boomerang was nearer than she knew. She attended a private school, held at the residence of the principal. One Wednesday morning the maid brought to the recitation-room a note for Mrs. Westbrook, with "By favor of Kassy" written on it.

Kassy put it in her pocket. It might as well have gone into a coal mine, as far as its delivery was concerned; for she did not think of it again.

It chanced that she did not wear that particular dress again till the next Wednesday. In the course of the morning, putting her hand into her pocket, she brought up the note.

"Where did this come from?" she thought, bewildered. "Did somebody give it to me coming to school?" She could not recall it, but thought it must be so. With unusual wisdom she pinned it on her waist in plain sight, whence mamma rescued it later.

Her mother read the week-old note without

suspicion, merely remarking to Rose that Mrs. Ralston wished Dr. Westbrook and herself to dine with them, very informally, that evening, to meet an unexpected guest, Mrs. Lynn, the well-known lecturer, who was giving her a flying visit.

Then, as Kassy left the room, she added:

"Mrs. Ralston says that she is going to have a little *madame* company for Emily on Saturday, to see the 'Old Homestead,' and I shall let her go. She has been wild to see it, and I shall let her go. It is to be a surprise to the children, and they are only to know they are invited to luncheon."

The invitation was duly delivered to Kassy in its abbreviated form. A lunch with Emily Ralston always meant the height of bliss to her companions, for Mrs. Ralston was as perfect a hostess to her little daughter's guests as to her own. Therefore, Kassy was in wild spirits at the idea. Emily had a governess, so the children did not meet her at school.

That night Dr. and Mrs. Westbrook went to dine with Mrs. Ralston, as invited. They were often sent in this informal way, for though the Ralstons did not attend Dr. Westbrook's church, they had always been warm friends.

To the surprise of the family, it was only half past eight when papa and mamma walked in upon their family circle.

Mrs. Westbrook had a very queer look on her face.

"No, no one is ill," she said in answer to the chorus of inquiries. "Kassy, when was this note given you?"

"This morning, I think. Wasn't it this morning I brought it home?"

"It was certainly this morning you brought it home. Please think when it was given you."

"Honestly, mamma, I don't remember how it came to my pocket. I suppose some one gave it to me on my way to school, but I forget when. What's the matter, mamma?"

[To be concluded.]

## Original Essays.

### To Develop Mediumship.

To the Editor of the Banner of Light:

WHEN cold weather comes, those who are interested in Spiritualism, and the development of their own mediumistic powers, begin to think of circles for the winter. At the present time nearly every mail brings inquiries as to how they are or should be conducted to get the best results. To answer these questions in a more general way than I can by writing personal letters, I felt the necessity of writing an article on this subject.

The first essential to the development of mediumship is to bring about the proper conditions. This can be arranged in different ways. One method, and without doubt the best one, when it can be properly carried out, is by forming a harmonious circle.

To form a circle properly it should be composed of an equal number of positive and negative temperaments. As a rule, males are positive, while females are negative. This does not

always hold good, but for the novice in spiritualistic phenomena this is the most feasible plan of solving the question of position. Arrange your sitters alternating a positive and negative. That is, if your circle is composed of an equal number of ladies and gentlemen, alternate them, and distribute the complexions evenly. Put a blonde next to a brunette, and if your circle is composed of more males than females, put the light-complexioned ones in the places where females should be. If there are more ladies than gentlemen, put dark-complexioned ones where gentlemen should be.

I do not say that this rule always holds good, but it is the best plan where there is no developed medium to arrange the circle.

Before beginning a series of circles it should be thoroughly understood that each individual must be prompt and regular in attendance. The circle will not be the same if one person is absent, and in development it is desirable that there should be no change in the magnetism of the circle. A spirit will come through the conditions made in a circle, and if changes are made it cannot come so readily.

Again, promptness is an essential to proper results. You expect your spirit friends to be present and do their work, but many never think that it is necessary for them to keep the appointment as faithfully as they expect the spirit-world to.

Two persons should not be taken into the same circle who are not harmonious. It will be productive of ill results. Each member of the circle bears a certain relationship toward all others, and likewise toward the influences which will be attracted to the circle. If inharmonious people are admitted, inharmonious conditions will be made and harmonious influences will not be attracted, as like attracts like, and unlike forces are repelled, exactly as they are in earth-life.

On account of the extra strength gained, the circle, when properly formed, is desirable. If a proper circle cannot be formed, it would be better to sit alone, or with one or two harmonious friends. For a circle I have found that from seven to ten people usually give the best results. Larger circles are not held together as readily, and smaller ones do not give sufficient strength for the development of the forces which usually come in a circle. If you cannot get a circle of more than seven people, unless it was in the case of a family, I would advise two or three persons to sit. As it is quite easy to get that number who will be harmonious and regular, good results generally follow such an effort.

Many are so situated that they cannot get any one to sit with them. There are many cases where grand developments have come to one person sitting alone. In fact, most of the better class of phenomena are developed by the individual sitters. So, if you live where you must sit alone, do not be discouraged, but take it up with a determination to win, and you will generally succeed.

The greatest essential is promptness and regularity. Set a regular time for your sitting, and keep it sacredly. Twice or three times a week, for half to three-quarters of an hour, is sufficient, where a person sits alone or with one or two friends, and one hour where there is a circle, will give you better results than to sit daily for a longer period. At least, this has been my experience, and I find it is quite generally approved by the best mediums. P. L. O. A. Keeler, the slate-writer, advises sitting three times a week, and twenty minutes at a time, for developing slate-writing. But of all things, do not set your time at eight o'clock, and then not begin until quarter or half-past.

I receive letters from many people who have been promised the higher phases of mediumship without going through the preliminary ones. This, in ninety-nine cases out of one hundred, is misleading. The mediums of my acquaintance who have amounted to much have gone through a regular course of development. True, there are a few partial exceptions, but not a complete one that I know of.

Most mediums go through the preliminaries first. They usually get table-tipping, automatic writing, healing, then some form of trance, and then, after having gone through the preliminary stages, are ready to branch out into the broader fields of mediumship which are opened to them.

How long must I sit before I will get results? Is the question asked oftentimes. My answer always is: I do not know. Further, I never believe any one else knows; not even your spirit guides. I have had promises of development in three months delayed two and three years, and when the time for its fulfillment arrived and I asked concerning it, the answer was that adverse conditions were met, and to contend with them occupied more time than they expected.

Do not ask your spirit-friends to state positively how long it will be before you reach a development, but ask them to do the very best they can for you, and they will be enabled to do more than they would if you were continually asking them about it.

They cannot answer a question, no matter how simple, without the waste of some energy. Then ask few foolish questions as possible, and especially questions which necessitate looking into the future, as these seem to draw harder upon them than any other line of work

and are the most unsatisfactory. It is a difficult matter to prophesy; developed mediums make only a passable success at it, and how much less likely novices are to succeed can be readily imagined.

Permit your spirit friends to give you what they can give best, but always insist that they give you only that which is reliable. If you are continually asking for the marvels of the universe, you will be likely to become surrounded by the same class, and you will wonder why the marvels do not appear after they are promised.

Another great mistake is made by trying to get rid of ordinary mortals as controls and demanding celebrities. Educated spirits will not be attracted to ignorant people. Moral spirits will not be attracted to immoral people. Practical, reasoning spirits will not be attracted to a circle where frivolity is the rule. Then, if you wish the best class of spirits, give them the best class of conditions to come through, and let your aspirations be for something higher than mere pastime. But if a spirit does come in contact with you, do not despise it because it does not have a great name.

Have seen mediums who profess to be controlled by influences with high sounding names, whereas influences did not have the first principles of an education. When this spirit gave the name of an educated mortal as its name, any reasoning person would know that it was not true. I once heard a person, who professed to be under the control of Galileo, give a lecture on astronomy. Any child who knows the first principles of astronomy knows more than this professed astronomer did. The evidence, then, is complete that it was not the person it professed to be.

Make those who come to you welcome. Do not demand more than can be given. If it is plain John Smith who comes to you, remember that John Smith honestly is better than Galileo dishonestly.

Do not force an influence who comes to you to give its name. It makes little difference whom the influence is if its teachings are right. You can soon determine, by testing the statements, whether it is good or not. I would rather have some unknown individual, who would be progressive and would give me thoughts that were calculated to make me better, than all of the grand names that could be given and no dependence to be placed on the messages.

Do not expect too much. People have written to me complaining because they cannot develop mediumship equal to the best in a few weeks. It is an impossibility. If you can get any communications which are reliable in from three weeks to three months you are doing exceedingly well.

By reliable, I mean this: When the influences first come it is difficult to control the organism through whom they are working, and the result is that the messages are mixed some what in many cases. This will be overcome if you will give time to it. Ask your friends not to tell you anything they are not positive of. If the conditions are mixed, ask them to give simple messages, and do not insist upon them giving a thousand miles away, and carrying a message for you. This is occasionally accomplished by fully developed media, but seldom by any others.

A lady came to me not long since with the statement that she had lost a number of relatives recently. I asked her how she knew. Well, she knew it because she had been sitting with a talking-board, and it had told her so. I told her I did not believe it. She was greatly insulted. She wrote back home, and even telegraphed, and it was not true. She had attempted to do what she was not unfitted to do, and results were just what could be expected. She had been investigating Spiritualism about two weeks at the time.

I believe that my success in developing mediumship in others has been because I have always gone on the idea that the spirit who comes to an individual knows best how it can use the organism, and I have simply tried to give the spirit control, and not to give form and shape to the manifestation. I believe if you wish to develop will give the same conditions to the influences who come to you, the results will be the same.

W. H. BACH.

Aberdeen, S. D., Nov. 25, 1895.

### How to Give.

BY SYLVANUS LYON.

"Oh! what is like unto a good gift; be it ever so trifling or small, if bestowed with the heart's love and sympathy it is like precious jewels to the soul."

"To the noble-minded rich gifts wax poor when givers prove unkind."

Help yourselves by aiding others.

There is comfort and blessing for all if equally distributed.

The wastes of life would make the poor happy.

Presumptuous arrogance! tell us how and when to give. Why, it is our business—our right, and we know how to do it. Only give us the money, bonds, deeds, fortunes, and we will show you "how to give."

Oh! the folly and wickedness of human hearts (from all time) particularly in "well doing."

Giving too seldom, and so often withholding.

Brother, sister, to you write, and speak the truth. You do not know how to give; scarcely one in a thousand gives rightly. The same is true of corporations, churches, States, or they all either willfully and foolishly give, or else cruelly and wickedly withhold, thus miss the great end and aim of life, namely, "how to give."

Prove it. I will now, by bold assertions and plain, stubborn facts, that from the beginning of the world, all through time, most of the world's gifts have been either foolish, ill-timed, sometimes cruel, and often working harm instead of good.

A strange, grave conclusion this seems to you as well as myself; still now prompted by some good influence, let me prove this fact whilst I write hastily.

Consider, then, first, the profligate wastes of life, of so much possible good—reckon the blessings, chances, influences, health, and spirit promptings—so many of God's good gifts, and how we receive and so often waste them. Show me the perfect man or woman, the true life, the pure and noble, without sins, follies, errors and wrongs, and often wasted lives and wrecked fortunes. Provided we rightly prized all these, God's good gifts, how much, and continually, we might give, and do, and bless others. Each one knows how much he receives and how much more he could give.

Alas! what follies and failures, what ruins and wrecks so many lives prove. Nations squander millions of the lives of subjects to gain honors and titles, ease and profligacy for base menials, whilst the rich and noble—the really great and truly beautiful—often languish and die neglected; and the poor man, the laborer, has been so long wronged and persecuted, by laws and worse acts.

The Church is called of Christ: "The Bride, the Elect, and should be all good and beautiful. Alas! how it has given through the ages, creeds, dogmas, persecutions and death," when the children cried in vain for bread. Priests and a hireling ministry, false teachers and bishops, build great temples and vast cathedrals, whilst so many good causes languish, and so many cry out in anguish, "Who will show us any good?"

We give the heathen the gospel, but with so many evils of civilization that it brings lasting suffering; we persecute the poor Indian to death or extermination, proposing to give him benefits and blessings.

Oh, the sacrifices and persecutions, the cruelties and pilgrimages, cruel wars and ignominious deaths, and all in the name of the meek and lowly Savior. See the wealth and vast estates gained by extortion, bribery and corruption (protected by laws), and the vast amounts often given to colleges and churches, or to build great libraries, while the poor are suffering for bread. See how monopolies work together to bind and curse the masses rather than protect rights and property. Consider how merchants and masters reward trusted employees after a lifetime of service: meagre salaries, excessive work, often compelling good men to steal. And thus we could review all the numerous public offices and positions of trust and show the folly of so many wills and bequests.

It is a positive fact that most of the charities that blazon forth and are proclaimed on high, are to please vanity and selfishness, give large

salaries, but accomplish little good for the masses. With all such gifts and works God is surely not well pleased, for they result in evil and do little good; history and life are full of such evidences of wasteful, foolish giving. We have so many institutions and great charities, with great sounding titles and honors, and yet the humble and poor suffer and starve—dreadfully.

Oh, yes! you exclaim, this is not my sin, but a public evil: it is not my error or fault in not knowing "how to give." We rejoice to know that there are many generous and beautiful givers—the truly noble, who feel and sorrow for the misery of life, and who give so freely, if not of dollars, somewhat of the heart's love and kindness. God bless and keep these loving hearts and givers, for, like fair flowers by the wayside, they rejoice so many weary souls with saving aid.

But reckon in contrast the foolish squandering of so many heart treasures; so much riches, and so few prize the blessings of giving, and others bestow so meanly—delay so long—and some persons never give. We all do give of our pride and selfishness, of our folly and wickedness, whilst the heart's rich treasures lie dormant. There are foolish wise ones, who give so sparingly, ever waiting for a convenient season, thus cheating many and themselves most and there are the rich and proud, who wait until death to make their bequests, very often for relatives to squander. "But I am poor, and cannot give; have nothing to give," you exclaim. Not so, child—mortal.

Only reckon your real treasures, and the chances you have to give and do, if not of dollars, surely of love and affection. Remember, a smile will often lighten sorrow, and a kind word can banish tears. Only use these and your God gifts, and how much good you could do; and if not the world, some one would be made happier—better.

And now let me question your soul, conscience—brother, sister or friend of mine. You have received largely of God's gifts; how have you given, or rather wasted and squandered these blessings? Will you not commence now in some well-going, and pray to continue? How, do you ask? Do you believe the promises? The fountain's sources are mighty, everlasting, rejoicing—and for you—if you only will. And how have you received and given, or foolishly lost?

Oh, then, commence now to give something, if only a trifle of your love and sympathy, so precious to many waiting souls. Give of your dollars—your possessions. Give some of your pleasure and ease, but most of all, give of your heart's riches. Fearlessly do, dare and suffer for the right and work some little for humanity. "Give to every one that asketh," is God's command; surely the supply is insufficient. Give now and forever, and rest assured your good gifts will return you blessings here and forever, for loving angels count with gladness each good deed or thought, and the memory of these will give you joy and happiness all through life and make up your treasures for eternity.

Once again, let us reason together of your possible gains and great losses of giving.

We have only written and reckoned of your and my present, actual possessions, now and in the past, not considering the great possible gains and immense losses, the influences rankled and killed, and hopes turned to sorrow, joys to misery, poverty and wretchedness, which we might have made all happiness and joy, and thus, on to the greatness, nobility, love—ours by rights, ours to improve and give, ours to waste or glorify; for the great Master, he who excelled, was divine and altogether beautiful, promised: "Greater gifts than mine shall I give unto you if you only work, pray and merit."

## THE PRIMULA LADY.

ENTIRELY forget the name of the opera, what it was about, and who sang in it, but I know it was the first I ever saw—if indeed I can be said to have seen it! At all events, I was present at the performance, and the evening and its occurrences are indelibly stamped on my memory. I was seventeen, thoroughly unmusical, but possessed of a keen sense of enjoyment, and the scene, looked upon for the first time in my life, delighted me. The fair faces, the gorgeous toilets, the hum of voices, the light, the movement, all combined to quicken the beat of my pulse, and make me feel giddy and light headed.

The curtain went up, and after the first few minutes I began to be bored. It was a heavy opera, so I was told, with no "airs" in it, and full of loud, deafening choruses. It seemed to me there were nothing but choruses—choruses of monks and soldiers, and village maidens and peasants—and the noise wearied me. I did not understand the plot, and I turned to the spectators for amusement. Opposite to us, in a box immediately facing ours, sat a couple whose appearance arrested my attention. I could not see the lady's face, for it was turned away from me toward the stage, but in her hair was a diamond comb of quaint design that took my fancy. Against the smooth, dark tresses the stones sparkled and glittered as in a setting of onyx. It was a warm evening, but she kept her brocade cloak of a curious shade of Rose du Barry pink slit with gold, wrapped closely round her. She had no bouquet, but in front of her, on the ledge of the box, was an enormous black feather fan mounted in tortoise shell. Her companion—a slight man with a pale olive complexion and dark beard streaked with gray—had a face that interested me strangely. It wore such a weary expression—more weary, perhaps, than actually sad. He looked like a man who at some time or other during his life had made an effort beyond his strength, and had never recovered from the exertion. Like me, he did not appear to be interested in the story of the opera.

The noise went on. The peasants retired, and after a short love scene between the hero and the heroine a band of soldiers came on and sang to some very loud music. I leaned back in my seat. My head was beginning to ache, and my eyes to feel tired. I closed them, simply for a few minutes' rest. When I opened them, they seemed to rest naturally on my opposite neighbors, and I started as I noticed the changed aspect of the box. The lady had evidently thrown off her cloak, and had come more forward. Her eyes were no longer fixed on the stage. They were turned toward me. And what different eyes they were from those I thought she would possess. They were soft, and veiled by lashes very little darker than her hair, which could scarcely be termed golden, it was so fair. How could I have believed her to be a brunette? She must have been seated in the shade when I first saw her, and had since emerged into the light. She had moved her fan, and in its place lay a bouquet of mauve and white primulas. A small bunch of the same flowers were pinned into her simple high white dress at the throat, and another showed among the loosely coiled tresses of her fair hair.

"It cannot be the same woman," I said to myself, "and yet my eyes were not closed for more than a minute or two, I am certain. There could not have been time—and yet—" The irritating accompaniment to the "reluctative," the perfume of my chaperon hostess's bouquet, the effort to explain the mystery, the unusualness of the scene, and the exhausted state of the air, all combined to produce an overpowering effect on my brain. I closed my eyes again and was very nearly asleep—not quite. I am certain—when a touch from Mrs. Waldo's fan and the sound of a light, unfamiliar laugh recalled me to myself and to a consciousness of my duty.

The first act had come to an end, and a gentleman had just entered our box to pay his respects to my chaperon, who forthwith introduced us, "Mr. Venning, Miss Linthorp." I bowed, and felt very sheepish. I had literally been caught napping. Mrs. Waldo's explanation was not soothing.

"Miss Linthorp is unaccustomed to late hours, Mr. Venning. This is her first season, and her very first opera. I wish for her sake that it had been a more amusing one. Valerzi has clearly mistaken his vocation. He must never attempt another opera, must he? This one is deplorably dull."

"It is, as far as we have gone. But still, one's first opera is always one's first opera, and one is too well amused to be hypercritical. I'm sure Miss Linthorp won't be bored, although she might have been a little sleepy?"

"I was not at all bored," I replied, and then going straight to the point, as has ever been my wont, I continued: "Who are the people—the lady and gentleman in the opposite box—the lady with—" "With the primulas," I was going to say. But, lo! they had vanished, and so had she, and in her place sat the tall, dark woman in the pink brocade cloak with the diamonds in her hair.

"The lady with the magnificent cloak?" said Mr. Venning, interrogatively. "That is Baroness Kurz, and that is her husband with her—or rather he was with her a moment ago; but, as you see, he has just left the box."

"Who is Baron Kurz?" asked Mrs. Waldo. "I am perpetually hearing of him. German, of course?"

"Only partly so," replied Mr. Venning. "He is the son of a Scotchman, who made a good deal of money in California, and I believe his mother was a Pole. He was brought up by a German grandfather, whose name he eventually took. He is a clever fellow, but an unhappy one, I always fancy. She was a Miss Charcote, a daughter of Lady Jane Charcote."

"But who was the other lady in the box?" I inquired eagerly—"the lady with the primulas?"

"There was no other lady in Kurz's box to-night, Miss Linthorp. You must have been looking at some other box."

Mrs. Waldo laughed. "My young friend has been dreaming, Mr. Venning."

I scorned the imputation, but they would not believe me, and they were still laughing when the door opened and old Lord Sainsbury peeped in.

# Banner of Light.

BOSTON, SATURDAY, DECEMBER 14, 1895.

## Indian Affairs and Recommendations.

THE BANNER has always endeavored to keep its readers posted as to all governmental action regarding its Indian wards; the following report sets forth the latest report of the United States Secretary of the Interior in the premises. The italics are our own, and emphasize certain very important points, the carrying out of which will be vitally necessary to do justice to the Indian—as it appears to us, at least:

The annual report of this official opens with a review of the varied work connected with the Indian service, and dwells upon the necessity of eliminating politics from the management of Indian affairs, and conducting each reservation upon strictly business principles—the object being to make every Indian remaining upon the reservation self-supporting and ready, as soon as possible, to assume the duties of citizenship. In the opinion of the Secretary, if the resources of each reservation are treated intelligently, and the Indians are required to labor in those pursuits which are adapted to particular reservations, in a few years practically all the Indians can be made self-supporting.

The reorganization of the Indian Bureau is recommended on the following basis: First, that instead of assigning the Indian service to the Commissioner of Indian Affairs it be placed in charge of three Commissioners, two of them to be civilians to be appointed from the different political parties, and the third to be a detailed army officer; Second, that an Indian agent's tenure of office be conditioned only upon his faithful discharge of his duties, and that appointments and removals be made by the President upon the recommendation of the three Commissioners of Indian Affairs; Third, that the classified service be extended over all the subordinate positions, both at the agencies and the schools. The twenty per cent. reduction required by the law to be made in connection with the Indian contract schools has been strictly carried out, and there seems to be no reason, in the Secretary's opinion, why such reduction should not continue from year to year until the system of government aid to sectarian schools shall terminate.

The report of the Dawes Commission recommends a territorial government over the five civilized tribes, adapted to their peculiarly anomalous conditions, so formed as to secure all rights or residence in the same, and without impairing the vested rights of the citizen Indian or other person not an intruder. Also the extension of the jurisdiction of the United States courts in the territory, both in law and equity, to hear and determine all controversies and suits of any nature concerning any right in or use and occupation of the tribal lands of the several nations, to which any citizen, Indian or other person, or the tribal government of any nation, is or may be made a party plaintiff or defendant. The foregoing report of the Dawes Commission is cited by the Secretary as an addendum to his own official report to the President.

It would be only just, in this case, to ask the Dawes Commission by what legal right, or principle of justice, they recommend the voting out of existence—contrary to the wishes of the Indians themselves—of the civilized community of red men now embraced within the borders of the Five Nations?

## The Universal Unrest.

There exists in every grade and order of society at the present day a state of flux as to ancient teachings and the verity of the fixed standards of theologic belief. Modern Spiritualism and the phenomenally verified teachings of its philosophy have been largely responsible for this; and as in tacit acknowledgment thereof, the public attention is to a wider degree than ever before centering upon the New Dispensation; ministers preach against it, scientists explain (?) it; but the people ignore both theologic and scientist, and bend their attention toward making personal acquaintance with its claims. As proof of the widespread character of this popular interest, the great dailies of the country are putting the matter before their readers in a concise and respectful way—much unlike the olden system of misrepresentation and abuse once known to their columns. The *New York Herald*, for instance, deserves the thanks of the Spiritualists of the country for its continued kindly attitude to the Cause or its revelations, and the information it is weekly putting before thousands of readers to whom Spiritualist literature is naturally "a sealed book."

The *Herald* for Nov. 24, '95, devoted over a column of its space to an interview, by one of its representatives, with Hon. Luther R. Marsh, of Middletown, N. Y., whose name as a valued contributor to our columns is well known to the readers of THE BANNER:

"There has resided in this city [Middletown] for the last seven years [says *The Herald* representative] one of the most interesting and accomplished men of the present century, Luther R. Marsh, who for more than half a century was recognized as one of the ablest jurists of the land, and during the last decade has been considered one of the leading apostles of Modern Spiritualism. Although in his eighty third year, the old lawyer still retains every faculty unimpaired, and performs each day arduous work in his endeavors to disseminate what he regards as the truth in reference to the future life.

Desiring to learn something concerning his present attitude on the great theme to which he has given the remaining years of his life, I called at his residence in Benton Avenue today. I found him seated at a desk in his large library, hard at work upon some manuscript treating of his favorite theme. He greeted me cheerily, and when I informed him that *The Herald* would like to know something concerning his belief and work, he kindly consented to lay aside his duties for a time and grant the request.

"The people at large are greatly interested in you and your work, Mr. Marsh," said I, "and anything you have to say on Modern Spiritualism will be read with interest."

Mr. Marsh then spoke of the advent of the modern dispensation, and continued:

"Doubted, derided, abused, attributed sometimes to collusion, sometimes to devilry; overthrown by some and resurrected by others; killed, buried—it has been a lively corpse, even in its grave. The republic could not hold it; out it would come in all its primitive vigor. It received new strength and life within the maelstrom."

"There is no country in Christendom where it has not taken captive men of worth, scholarship, judgment and experience in affairs. Many millions in this country and many millions in other countries acknowledge its phenomena as genuine and its philosophy as truth. It has permeated society; honeycombed the orthodox

peas and invaded many pulpits; accumulated such a mass of concentrated evidence, and typed its proofs on so many pages, that he must be blind who will not hear its reverberations and blind who will not note its progress.

"One need not be a prophet, nor the son of a prophet, who, looking into the abyss of the future, can see advancing in hosts on hosts the myriads of its disciples, with joy on their lips and gratitude in their hearts. Spiritualism had to have, and it has had, its season of trial. Those who came early into the spiritualistic fold, who yielded to evidence and burst the buds of inherited bigotry, were pursued with rancor and contumely which for a time ostracized them and made them the targets at which many a conceited religionist, and infidel as well, aimed his shafts. That time has passed."

After alluding to the bitter opposition he had himself been called to undergo in the past, Mr. Marsh added:

"It is easy for men to close their ears; it is easy for them to shut their eyes. They like to hug the precepts received from parents, invented in their minds in youth, preached to them by revered ministers; which have become wrought in the very framework of their being, and seem like the only anchor to their souls."

"But he is greatly mistaken who thinks that Providence stands still, and he is yet more mistaken who supposes that all the resources of the Almighty have been revealed to man; that there is no capacity in the human soul for new knowledges, and that what he has taught in boyhood and has stood by in his maturity is unerring and all there is to be known. 'Progression' is the word in this world and the next; 'stagnation' is a word not found in the lexicon of spirit. It cannot be doubted that new knowledges will forever continue to dawn on the intelligence of humanity, not only in this mortal sphere, but in those ascending spheres to which we tend. To think otherwise is to limit the Creator and defy his infinity."

## SPIRITUALISM DEFINED.

"The spirits of mortals continue to live after their bodies are laid aside and abandoned for ever, and on occasion and through human or ganisms adapted to that end, they, though disembodied, can commune intelligently with the spirits of mortals yet in the flesh. This is Spiritualism. Whoever accepts it is a Spiritualist; whoever accepts it has got hold of the secret of the universe, and is possessed of a knowledge which banishes fear, which makes the change called death welcome: which holds up to him the most potent incentives possible to live here on this earth planet as to secure the most triumphant entrance into spirit-life; to begin there at the condition he left off at here, that career of constant advance through the circles of eternity toward the perfection, wisdom and happiness of the city."

"I have brought to the investigation of this subject the lessons and the experience I obtained through fifty-three years of practice at the bar in the weighing of facts and the discrimination of principles in the conclusions upon evidence. I had no motive other than to learn and know the truth. My goal is verity. If any man who has not for years looked into the subject and sought its evidence, and tried to weigh it fairly as I have, disputes my conclusions or my facts, I do not argue with him; I let him go as one who speaks without knowledge. I have not yet seen the man who, having investigated the matter as I have, disputes the actuality of the manifestations I have received or the Spiritual Philosophy which is built upon them. There are some things which a man may think he knows, not expects, conjectures, thinks probable, imagines, but actually and absolutely knows, and with me this is one of them. I would that others—all others—had the same knowledge."

## Letter from Mrs. Ida P. A. Whitlock.

To the Editor of the Banner of Light:

A little less than two years ago it was my pleasure to fill an engagement for the Religious-Philosophical Society at Baltimore, Md., and at that time there were three meetings being held on Sunday.

Miss Maggie Gaule, so well known as a test medium, held three meetings—one on Sunday and two nights in the week—her hall being crowded to overflowing with seekers after light and truth.

Mrs. Rachel Walcott, pastor of the First Spiritualist Society, had been for years an earnest worker before she was ordained as resident pastor; and so faithfully had she performed her work that many hold her in the highest esteem; for through her ministrations has she convinced them of the nearness of "that other world" and of the truth, "There is no death." These, with the Religious-Philosophical Society, were all that were held in the city of over five hundred thousand inhabitants, although several séances and parlor meetings were held.

In a year I made another visit and found ten meetings advertised for Sunday night, and all drawing fair audiences. October of this year was spent there, and the number had increased to seventeen séances and parlor meetings in proportion.

The Religious-Philosophical Society has bought an estate on Saratoga street, which for years has been known as a spiritual headquarters. Here it was that Miss Gaule held her meetings. The present owners intend to continue this a centre for spiritual work. The audience room has been remodeled and refurnished till it bears a very home like appearance, thanks to several earnest workers who spent many hours in aiding and doing the work.

The second floor of the building the Ladies' Aid is using for suppers, entertainments, etc., hoping by this means to substantially aid the Society in putting before the people the very best talent which can be secured. There is room for workers, and they are nobly coming to the front. It is hoped that ere long the adjoining estate may be purchased, and the work of building a temple begun.

When in less than two years there can be an increase from three to seventeen meetings in one city, it certainly shows the trend of thought in religious matters.

November first I left Baltimore and came to St. Louis, Mo., for a two months' engagement, and, as it was my first, I was of course "a stranger among strangers"; but not long did I remain so. I found here an interest and enthusiasm which portends growth for our Cause.

The Sunday services, morning and evening, are largely attended. Mr. M. S. Beckwith, President. A prosperous Lyceum meets at 2 o'clock, followed by mediums' meeting at 3:30. While the Lyceum is comparatively a new feature, yet it bids fair to be a very prominent one, for Sunday by Sunday new scholars are noticed in the different groups, and all anxious to hear of that philosophy which is so dear to the older ones.

The Woman's Benevolent Aid Society meets every Friday afternoon at 2 o'clock for business. At 3 o'clock the regular speaker for the St. Louis Society occupies an hour in talks, answering questions, tests, etc. Here, too, a deep interest is manifest.

The first and third Tuesdays in every month a social entertainment of some kind is held, in which old and young participate, the sum realized from these gatherings being frequently thirty or forty dollars, and sometimes more. A pleasant feature for Friday afternoon at 4 o'clock is the meeting of the Lyceum children, who, under a competent teacher employed for that purpose, are instructed in physical culture for one half-hour, and then till 5:30 o'clock taught dancing, each scholar entering into the sport heartily, knowing full well that each branch is developing muscle and body for good mental work afterward. It is a good work, and must be profitable.

Another society has lately been organized, and will soon begin holding Sunday services, although at present meeting only Wednesday afternoon.

About seven miles from here at Carondelet, a suburb of St. Louis, a few zealous workers have started a society, which held its first meeting Nov. 3. This society is the outgrowth of a circle formed by some who had attended the meetings in St. Louis. Nov. 24, in the afternoon, I addressed a good-sized audience, and every one present seemed to be anxious to know more of this, to them, new truth.

Capt. Gould, who is well known to the read-

ers of the spiritual papers, was obliged to perform a very sad duty—to say good by to his many friends and co-workers in St. Louis. He has been a resident of this city for sixty years, and you know that it was no easy task to say to the many friends, "I am going to leave you to spend the remainder of my days in Washington, D. C." Every one felt the sadness of the parting, but knowing how loyal he was to the National Spiritualists' Association, all who parted with him said, "What St. Louis loses in a worker the National Spiritualists' Association gains at Washington."

Knowing this, the Woman's Benevolent Aid Society desired him to take with him some tangible reminder of the love and esteem in which he is held by his friends, so a watch-chain in the form of a "pilot wheel and compass" was presented to him by Mrs. Hadlock, President Woman's Benevolent Aid Society, after he had given his farewell address. Capt. Gould was taken completely by surprise, but responded in accepting this token of love in an earnest and sincere manner, saying that the emblem meant a great deal to him, as he had been for many years a steamboat captain and pilot, on the Mississippi River, and of course the wheel and compass meant much to him in that way, also that through the guidance of angel loved ones he had been piloted through many dangerous places.

The good wishes of the society were heartily tendered him, and in a unanimously accepted resolution he was authorized to permanently represent the St. Louis Society at our National Spiritualists' Association.

Our Cause is growing, and I trust the National Spiritualists' Association will be supported by all who gain an insight into our philosophy. Truly, then, our Cause will flourish.

IDA P. A. WHITLOCK.

If you are weak and worn out, or have that tired feeling, Hood's Sarsaparilla is just the medicine to restore your strength and give you a good appetite. Hood's makes pure blood.

For a dinner pill and general family cathartic, we cordially recommend Hood's Pills.

## Complimentary Testimonial to "Baby Lou."

To the Editor of the Banner of Light:

The hosts of friends of "Baby Lou," the renowned child actress, were accorded a good opportunity to pay their respects to their little friend on Wednesday evening, Nov. 20. That many did is fully attested by the very large audience which gathered in Union Hall, Cambridge, on that evening.

Baby Lou, from almost infancy, has been a great favorite with the public, and seldom, if ever, was a child artist the recipient of such flattering press notices of her performances as have been the lot of Baby Lou. For a moment the great audiences which have always greeted her in many theatres and large entertainments would be held in breathless suspense, so intent were they upon watching her in her imitable fancy dance—the next moment giving vent to their pent up feelings in vociferous applause.

In all of the Lyceum entertainments, May festivals, Old Folks' concerts, etc., to which she has always freely given her services, she has always received the honors of the occasion, as well as in other entertainments throughout the New England States, where she is engaged nearly all of the time. That she is always so well beloved by the public is due to the fact that the public is accorded by the large contribution of gratuitous services of artists volunteered upon this occasion.

Beginning at eight o'clock, the audience was treated to a rare program for two hours and thirty-five minutes, as follows: Overture, Thomas's Orchestra; J. R. Thomas, Director; ballet, Mr. Fred. Moore; Irish dance, Juliette Cote; select readings, Miss Theresa Crostien; club singing, Alice Hazlett; another favorite, Master Willie Sheldon; Miss Alice Lillian Barnes; musical selections, Mr. Arizem; songs, Florence Brady; book and wing dance, Little Hatt e Faulkner (pupil of Baby Lou); songs, Miss Kittie Fraser; book selections, Mr. Will K. Kimball; Irish dance, Juliette Cote; select readings, Miss Theresa Crostien; club singing, Alice Hazlett; another favorite, Master Willie Sheldon; Miss Alice Lillian Barnes; musical selections, Mr. Arizem; songs, Florence Brady; book and wing dance, Little Hatt e Faulkner (pupil of Baby Lou); songs, Miss Kittie Fraser; book selections, Mr. Will K. 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## SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bosworth Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keeps for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

TERMS CASH.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid C. O. D. Orders for Books, to be sent by Mail, must invariably 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 issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

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

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

## Banner of Light.

BOSTON, SATURDAY, DECEMBER 14, 1896.  
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BANNER OF LIGHT PUBLISHING COMPANY.

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

## New Trial Subscriptions!

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

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

While thanking our regular subscribers for their continued patronage, we desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive ample support from the public at large.

## Christmas Number.

## The Banner of Light for Dec. 21

Will contain twelve pages, filled with matter pertinent to the Christmas season, and will be profusely illustrated.

The store of good things it will contain will unquestionably render it one of the most remarkable numbers of this paper ever issued.

Send in your orders, Societies and dealers.

## Questions to Ask Ourselves.

It ought to be a question for Spiritualists to ask themselves, whether as a class and a body they make their support of Spiritualism so serious a matter of consideration as to contribute to it to the extent of self-sacrifice. Its public teachers and representatives—do they look with thoughtful regard after their welfare? Are they surrounded and strengthened and fortified with love as they ought to be, with sympathy and good will, with the right hand of fellowship, and with help for their steady maintenance? Is it productive soil on which their words fall—are we model listeners to them—and do we set a high value on the spiritual instruction given us? Do we appreciate and understand aright the public utterances that attest the ministry of angels? Do Spiritualists realize, also, the pressing importance of adequately sustaining and subscribing for the spiritual press? without which, as a creedal body, said recently of his church people: "A family without its denominational paper is like a military camp in a hostile country without scouts."

## The Night and the Morning of Death.

Mrs. Mary A. Livermore very recently addressed the Metaphysical Club, in Boston, on the question "Has the Night of Death no Morning?" Is there nothing, she asked, but for us to drop into forgetfulness, the waves of oblivion closing over our heads? Our hearts answer "No," yet we wish to prove it and to be more sure of it. The doctrine of the continuance of the soul after death, she thought, presents a problem which is more than mental or physiological. Most of us live in the basement of our natures, as of necessity we must for at least a part of the time. And when it happens that by misfortunes or calamities we are drowned out of our basements, we discover that, having lost all, we are still rich. If a pre-natal child were endowed with reason, it could prophesy life, space and air. If God made us, it was because he loved us, and intended us to become like him. She expressed herself as not astonished that there is a future life, but that we must needs be born into this one before we can attain it. The very oldest races believed in some way in the immortality of the soul. To day the most satisfactory proof possible is presented for it by the return of spirits for the recognition of mortals.

Mrs. B. F. Smith has much improved in health, we are pleased to announce, and has now recommended in part her sittings for the public, at her residence, Vernon Cottage, Crescent Beach, Revere, Mass.

## The Bible as a Reservoir for Novelists.

Hall Calne, the distinguished English novelist, who is in this country lecturing at the present time, comes out with a claim for an entirely new use of the Bible, and that is as a reservoir for story-writers. He considered that he knew his Bible as few literary men know it. He said there is no book in the world like it, and the finest novels ever written fall far short in interest of any one of the stories it tells. Whatever strong situations he has in his books, he said, are not of his own creation, but are taken from the Bible. For instance, "The Deemster" is the story of the prodigal son. "The Bondman" is the story of Esau and Jacob, though in his version sympathy attaches to Esau. "The Scapegoat" is the story of Eli and his sons, but with Samuel as a little girl. "The Manxman" is the story of David and Uriah. And he adds that his new book, a story of course, also comes out of the Bible, and from "a perfectly startling source." Well, this is news, and late news at that. To think that a guild of professional tale bearers may be filching their plots and characters and scenes from the old Bible, and selling their stories for money to the public, is enough to make one despair of every form of idolatry known.

## How Woman Suffrage Progresses.

The subject of Woman Suffrage continues to be of living interest, however local elections over it as an issue may go. In the new State of Utah the male voters on election day adopted a constitution granting full political equality to women. Considering the promise of rapid development in population and in the elements of a mature civilization there, the prospect is favorable for seeing the experiment of woman suffrage tried in that State under such conditions as have as yet prevailed nowhere else—while it will make it specially worth the doing to study with closeness and care the working of the new idea in practice. In Massachusetts the voters decided in the November election not to allow women so much as the privilege of voting in municipal elections. The result was far more conservative than could have been apprehended by any one. In the State of South Carolina the subject of woman suffrage has gone through the stages of a vigorous debate in the constitutional convention. A number of the leading men in that State favor the enfranchisement of women of education and property, for the sake of introducing a new element into the white vote.

## The Weak Point in the Trusts.

The odious Trusts are showing their weak points from time to time. They are there, only awaiting inevitable disclosure. The one weak spot in all of them, whether a huge independent organization or a combination of corporations, is that they head off legitimate trade. Thus they become prohibitive, working oppressively and obstructing the common current. The decision of the attorney-general of New York, in the case of the Tobacco Trust, covers them all—that their methods are such as are forbidden by law. That important point he made plain. Individuals are at liberty to adopt these methods, but they are forbidden to corporations. Corporations are only the creations or the creatures of the people themselves, and therefore they are accountable to the power which gave them existence. This is the right doctrine, and it is just the weak point of the Trusts.

J. J. Morse

Has arrived in San Francisco, Cal.—so a letter received from him on Tuesday informs us. We have space only to state at present that his address in that city is Hotel Pleasanton.

Die Ueberrinnliche Welt of August contains the following account of an intervention of spirits to save life:

"One of my friends was stopping recently at a country seat in Cheshire, in which was one of the largest and most valuable collections of portraits in England. One evening he was late to tea, and accordingly he was going hastily up the principal staircase, on the walls of which hung many heavy paintings, when suddenly two strong hands seized him by the shoulders, and held him back. Surprised, he turned around, but saw no one. At the same instant there fell with a crash a life-size picture, two feet from the place where he was standing, and shattered the banisters into atoms. If he had not been held back by an unknown hand he would surely have been killed."

As will be seen by notices elsewhere, Mr. J. C. P. Grumbine is doing excellent work as a speaker and class-teacher in Boston, at the First Spiritual Temple. His classes are held at the Temple (side entrance) at 2:30 and 7:30 p. m. on Tuesdays and Wednesdays—in the afternoon treating of psychometry, and in the evening clairvoyance.

Visit the BANNER OF LIGHT BOOKSTORE, 9 Bosworth Street, Boston, and examine its stock. There is nothing better than a book for a holiday present.

Dr. E. A. Smith of Brandon, Vt., President of the Queen City Park Camp-Meeting, made us a pleasant call on Monday, Dec. 9.

## Psychometry and Clairvoyance—Teachings by "White Rose."

A special reduction to all sensitives will be given by "White Rose" of the teachings on Psychometry and Clairvoyance. These are remarkable inspirations, and all who are earnestly seeking spiritual unfoldment will find the key to success here. Psychometry comprehends sixteen lessons and twelve experiments—while Clairvoyance, twelve lessons and experiments. The inspired teachings are sent through the mail, to be returned. Let only those write for terms, booklet, circulars, etc., who are serious. This is a rare opportunity. Address Rev. J. C. F. Grumbine, P. O. Box 1617, Boston, Mass.

Mrs. Mattie E. Hull will take up her residence in Boston about the 15th of the present month. She expects Mr. Hull to join her by January 1. They will make their home in the city until June. As soon as the locality has been selected for their temporary home, announcement will be made in THE BANNER, and they will be "At Home" to friends, at least, one or two evenings each week, when in the city. Mrs. Hull writes concerning their prospective work in the East:

"It is with no small degree of pleasure that we are anticipating our reunion with old friends; and we trust we may be able to do a good work for the Cause, and to our old co-laborers that we have lost none of our interest or inspiration in our life-work. Spiritualism and its opposition is the same in every part of the world, and the same conditions necessary for its advancement. Never was there a time when there was a greater need for a unity of action and concentration, of purpose than at the present."

## The Persecution in Philadelphia.

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

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

Mr. B. B. Hill, Chairman; Mr. F. H. Morrill, Sec'y; Mrs. M. E. Cadwallader, Cor. Sec'y; Mr. CHEW, Hon. T. M. Locke, C. L. GEORGE, Mrs. HALL, Mr. Samuel Wheeler, Mr. Barry, Capt. Keffer, Mr. Kurtz, Mr. Marlow, Mr. Kell, Dr. Bates, Mrs. Jennings and Mr. Welsh.

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

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

## Practical Sympathy.

SPIRITUALISTS, STAND TOGETHER IN DEFENSE OF MEDIUMSHIP.

The committee having in charge the defense of the mediums in Philadelphia are united in their determination to make a firm stand for the constitutional rights of Spiritualists, and are very much encouraged in their efforts to secure the same by the many expressions of practical sympathy they are receiving from the Spiritualists generally.

Letters are being received from various sections of the country, all denoting that the time has come when all must unite in a practical method of work.

A few days ago the tireless and efficient Secretary of the First Church of Spiritualists of Pittsburgh, Pa., Mr. John H. Lohmeyer, forwarded the proceeds of a contribution taken up at one of their meetings for the benefit of the fund. With the money came a letter pledging their earnest support, and tendering the sympathy of the society.

Mr. John Loth, Secretary of the Nuncio Spiritualist Society, writes: "Enclosed find contribution to your fund for the defense of mediums. If it becomes necessary we will take up another collection. Some of this money came from people who are not Spiritualists, but who say that such persecution is very wrong, especially in a city which claims to be liberty loving. It looks as if people in your city under the leadership of their pastors are practicing the same destructive policy as in olden times, when those who did not believe in the popular creeds were put to death. That policy cannot hold sway in the nineteenth century without protest."

Another correspondent writes: "Would that I had the power to move the hearts of the multitude until the people would rise up in one great protest against the law which permits such outrages to be committed. Where are the Spiritualists who have the means to help? How many contributions are coming in from those who could give their thousands? Every Spiritualist in the country ought to respond at once."

Never were words more appropriately spoken than at the Massachusetts State Association Convention, held in Worcester a short time ago, when Mrs. Holcombe of Springfield, referring to the Philadelphia persecution, said: "When our mediums are arrested and thrown in dirty cells, confined for manifesting the power of the spirit, which is sacred to every true Spiritualist, it is time we took up the work of protection for American liberty. Liberty Bell! Ring out your sweet 'Song for Freedom.' Fraudulent medium, where art thou? Truly, Liberty Bell, THOU ART ONE!"

It is impossible to give extracts from more than a few of the letters received. One from President H. D. Barrett, of the National Spiritualists' Association, will be noticed in next week's BANNER.

We hope that all the societies will emulate the example of the societies named above, and take up at least one collection for this fund, and that others who feel inclined to help will send their subscriptions to the undersigned.

Yours for the defense of mediumship,

M. E. CADWALLADER,  
Chairman Finance Committee.  
Address, P. O. Box 446, Philadelphia, Pa.

## The Veteran Spiritualists' Union.

To the Editor of the Banner of Light:  
The regular monthly public meeting of the Veteran Spiritualists' Union was held on Wednesday evening, Dec. 4, at Gould Hall, No. 3 Boylston Place, President H. B. Storer in the chair. The record of the previous meeting was read and approved.

Vice-President Eben Cobb spoke of the proposed attempt to convert Robert G. Ingersoll to Christianity by a universal combination of church prayers. While some individual fanatics insisted upon the effort being made, the churches as a whole held back from it, feeling no doubt that it would be a failure, and that the prayers of rigid dogmatic creeds would be ineffective. What a ludicrous mistake it would have been.

Many of us know about the success of Theodore Parker as a preacher, and how the churches were alarmed at such a rapid increase of followers, and of their attempts to divert his great appeal, for they well know that depletion in their churches is one result from our rapid growth.

President Storer alluded to the discourses of Mrs. Helen L. Palmer on a recent Sunday at Berkeley Hall, saying they were choice in language, beautiful in sentiment and fully delivered.

Mrs. Gage inspirationally rendered two vocal selections. Mrs. Jennie K. D. Conant, referring to the speech of Mr. Cobb, said she believed in the power of prayer, but the result depends much upon the spirit in which it is sent out. She commended the Union for its practical work—by your works you shall be known—and closed with a poem entitled, the "Red, White and Blue."

Treasurer Dole spoke of the frequent reports on Spiritualism now being made in several of the leading New York papers, and hoped that the Boston Sunday papers would follow in the same line. Mr. Dole mentioned an article on the status of Spiritualism, written by Luther R. Marsh of New York State, for one of the above New York papers. Although eighty-three years of age, he is an able advocate of our Cause.

Mrs. Kate R. Stiles said Spiritualism must progress because it is a natural fact; it is a religion in its broad sense, hence so true to spiritualize the race. Spiritualists are psychics, more so than other people; do not always be students of phenomena; get beyond them, and higher into the realm of spiritual thought.

Brief addresses were made by Mrs. A. E. Cunningham, Mrs. Waterhouse, J. B. Hatch, Sr., Mr. F. D. Edwards and J. B. Hatch, Jr.

A collection was taken up, and amounted to four dollars. Five members were obtained. Since our last report, Dr. Geo. W. Kingsbury, one of our charter members, and a regular attendant, has passed into spirit-life. Dr. H. B. Storer and Mr. Eben Cobb were the speakers, and Mrs. Mattie C. Mason, with Mr. and Mrs. J. B. Hatch, Jr., were the singers at the funeral services, which were held Nov. 25, at 1014 Madison street, Cambridgeport. Wm. B. Banks, Clerk.

No. 71 State Street, Boston.

The Rev. Gideon Gosling—"My arrival here seems to have caused some excitement." Porter—"Yes, sir; but, bless you, nothing to the dancing bear that came yesterday."—Sketch.

## A New Departure.

Arrangements have been made whereby the BANNER OF LIGHT in future is to be brought out by a Stock Company.

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

It is the desire of the Directors to add to THE BANNER novel features, such as copious and frequent printing in its columns of "half-tone" portraits of spiritual workers and camp scenes; also the securing of special correspondents in various parts of the country, and other features that they are not ready to announce, which will greatly increase its interest and usefulness; therefore they have decided to place four hundred shares of the stock upon the market at \$25 per share. This is a statement in brief of the arrangements thus far made.

While appealing to the good fellowship of the "brethren of the household of faith," the Directors point the intending investor's attention to the fact that, as the property purchased by said Company is really much in excess of the valuation under which it has been acquired, the future may be confidently expected to bring a dividend to its stockholders.

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

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

## The Banner of Light

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

For additional editorial matter see third page.

## Movements of Platform Lecturers.

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

A correspondent writes: Mr. F. H. Roscoe has returned to his residence, No. 151 Broadway, Providence, R. I., where he would be pleased to correspond with societies relative to engagements to lecture for the season of 1896 and '97. For talent and ability he stands high on the spiritual platform to day, and draws large audiences wherever he goes.

Frank T. Ripley is serving as speaker and platform test medium for the First Spiritual Temple Society at Baltimore, Md. Mr. Ripley has January and February open; would like to engage for those months. Address at 618 West Lexington street, as above.

Jules Wallace is filling dates in Ennis, Waco, Houston, Austin, Galveston, Fort Worth and San Antonio, Texas.

Dr. W. H. Hadden of Newburyport, Mass., will speak at Lowell, Dec. 15, and Springfield, Dec. 29, giving a course of hypnotic entertainments in each city the week following. Dr. Hadden has been invited to address the Vermont State Association at Montpelier, Jan. 10, 11, 12.

We are informed that Rev. Melissa Miller, formerly of California, now residing at No. 41 Somerset street, Providence, R. I., will be so engaged to lecture near that city. She has occupied the platform of the People's Progressive Spiritualist Association for the past six Sundays with great success. She is a good lecturer, and a remarkable test medium, and has the endorsement of Mr. F. H. Roscoe.

Dr. Theodore F. Price, speaker and test medium, is filling up all open dates for the season of 1896-'97. So desiring to engage this gifted speaker and platform test medium, do so by addressing him at his residence, 608 North 8th street, Philadelphia, Pa. He is also open for camp-meeting engagements for the coming summer. As the doctor is not in a position to quit Philadelphia for any extended period until after the trial of the mediums arrested in that city for the exercise of the gifts of the spirit, and among whom he is included, he will, for the present, fill engagements only within a radius of a hundred miles of his home.

Dr. Price will be with the Worcester, Mass., Association of Spiritualists the first two Sundays in March, 1896, and with the Ladies Aid Society, Springfield, Mass., the last two Sundays in the same month. He is open for engagements for April, '96.

G. W. Kates and wife may be addressed at 2:30 Stout street, Denver, Col. They would like to hear from mediums en route from the West or East, and they also solicit applications from societies for use.

Mrs. C. M. Whipple, 368 Cranston street, Providence, R. I., who has so ably presided over the meetings of the People's Progressive Spiritualist Association during the absence of its President, Mr. F. H. Roscoe, will be pleased to correspond with societies relative to engagements to lecture. Mrs. Whipple is a fine inspirational writer, also a psychometric test medium, and has long been identified with spiritual work in Providence.

Mrs. Mary L. Goodrich, trance test medium, has the last two Sundays in December, in February, and the month of March, 1896, open for engagements; terms reasonable. Master Sammie Goodrich, test medium (fourteen years old), can be addressed at 80 Elm street, Portland, Me.

Harlow Davis, M. D., will give a platform test séance at Temperance League Hall, 18 Court street, Bridgeport, Conn., Sunday evening, Dec. 22. Societies desiring his services can address 119 East 28th street, New York City.

Written for the Banner of Light.

## PROGRESS.

Not what I was, or what I am.  
There be the measure of my mind:  
The tree will grow, and fruitage show,  
That there or here you could not find.

WILLIAM BRUNTON.

## CONNECTICUT.

Newark.—Mrs. J. A. Chapman, Sec'y, writes: Mrs. Helen Stuart-Richings, the popular lecturer and elocutionist, occupied our platform Sunday, Dec. 8, giving two excellent discourses. The afternoon service was in memory of Mr. Henry McNelly, an honored member of the Norwich Spiritual Union.

Mrs. Richings was a favorite speaker of Mr. McNelly. The subject chosen was "Death from a Spiritual Standpoint." The evening discourse treated upon the attitude shown by Christians, Theosophists, and the press, against Spiritualism.

Psychometric readings were given at the close of both afternoon and evening addresses.

Mrs. Richings will close her work with our society next Sunday, Dec. 15.

Danialson.—De Lora Wood, whose letter we shall again bring to next week, writes that Helen Stuart-Richings was the lecturer there Dec. 6, and that J. Frank Baxter speaks there Jan. 10.

## Thanksgiving in California.

To the Editor of the Banner of Light:

As Thanksgiving Day, the grand old New England festival, is celebrated with much eclat on the Pacific Coast, I have headed my this week's letter in accordance with the account I wish to render of the recent celebration of a day which is very dear to nearly every American heart.

To those who are wont to associate the last Thursday in November with snow and ice and biting winds, the genial face of Nature on the Pacific Coast must be a great surprise, for here we are just entering upon the greenest instead of upon the whitest portion of our year.

Though my duties are imperative and my engagements many, I am not shut out by any means from association with my fellow beings, and as I meet hundreds of people every week and receive invitations to all sorts of places, I get more or less in living touch with active people engaged in all descriptions of work for humanity.

It is very pleasing to observe that the truly liberal spirited citizens of any locality are now sinking differences and uniting more than ever on the basis of their common agreements. I find wherever I go an increasingly large number of truly progressive people who are wishful to practically unite on any basis on which they feel they can conscientiously stand for the promotion of good will among the populace.

On Thanksgiving eve, Wednesday, Nov. 27, your correspondent conducted Thanksgiving exercises at the Alameda Metaphysical College, 1725 Everett street, jointly with the minister of the local Unitarian Church.

Mr. Johnson is a young man of considerable talent, and entertains highly advanced views; his congregation is composed chiefly of serious thinkers, and these happily include many bright young people as well as many of mature age.

The Spiritualists in this part of the country, as well as elsewhere, are not united as some people think they should be; but in the judgment of others, it is best that there should be the most widely diversified expressions of thought and methods of propaganda, for so varied are the present needs of communities that there is ample room for all workers to do their own work in their own way, if they will but appreciate each other's usefulness.

I find that I am at present surrounded by a number of eager inquirers into psychic questions, who feel themselves unattached to any specific creed, and who are desirous of finding out, as far as possible, how to reconcile or harmonize seemingly discrepant systems of philosophy—such as Spiritualism, Theosophy and Mental Science—which, when regarded intelligently, are found to be radically at one, though often superficially at variance.

The Theosophists are divided here as elsewhere into two camps: one party accepts the leadership of William Q. Judge of New York, and insists upon what it terms the complete autonomy of the American section; the other division does not accede to Mr. Judge's supremacy, but adheres rather to the leadership of Mrs. Annie Besant.

I should not attempt to settle any dispute over personal veracity or to other private matter; but, for my part, I never could or would acknowledge the assumed infallible or even semi infallible leadership of a personality; but so many people seem abjectly dependent upon that very thing, that only the exceptionally sagacious seem able to "paddle their own canoe."

It has been interesting to note how, one after another, the personal Messiahs have lost their hold upon their enthusiastic disciples, and still it can hardly be doubted that Cyrus Teed, Thomas Lake Harris, Hiram Butler and all the rest are men of exceptionally strong individuality, and capable of giving to the world some important information, while Schlatter and other noted healers, despite their extravagant personal claims, are very far from humbugs, for many reliable people are constantly testifying to the good received under their extraordinary ministrations.

Rev. Charles Wendte, the very popular minister at the First Unitarian Church in Oakland, has been recently discussing mental and spiritual healing with his Bible class, and from all reports he and his students are seeking to determine, if possible, how far the results following the extraordinary actions of such men as Schlatter, and others, are explicable in the light of modern science.

It can scarcely be doubted (so it seems to many who are now giving the matter serious consideration) that what Prof. Hudson in "The Law of Psychic Phenomena" calls auto-suggestion, plays quite a considerable part in such cases of healing as are truly genuine, and in all ways authentic, and though this interpretation may appear rationalistic rather than spiritualistic, it is not forcibly suggested by such Gospel phrases as "Go in peace, thy faith hath saved thee," "According to thy word be it unto thee," and many similar passages accepted in Christendom because they are found in the Bible, but very seldom looked upon by professing Christians as other than records of miracles performed in ancient days, but highly improbable, if not impossible now, because, forsooth, the age of miracles has passed, when, in reality, there never was an age of miracles?

Oakland is certainly an active centre of spiritual work, for not only are there several regular Spiritualist meetings held, with good attendance, every Sunday, and often through the week, but outside of Spiritualism proper there are many active centres whence highly spiritual thought is dispensed.

Prominent among these is the residence of Mrs. Briggs (formerly of Grand Rapids, Mich.), whose splendid home, 663 West Eleventh street, contains a very pleasant lecture room, capable of seating one hundred and twenty five persons.

Mrs. Briggs was a warm friend of Lady Cathness, and spent much time with her in Paris two or three years ago, and being herself deeply interested in all psychical concerns, she not only conducts meetings herself, but from time to time invites other workers to occupy her platform.

It has been my good fortune to deliver recently a course of eight lectures there to excellent audiences, composed of inquiring minds from various churches, and from none.

The Hamilton Temple services continue to be very largely attended on Sunday afternoons and Friday afternoons, and as there is great agitation on the School Question in the neighborhood, the largest audience we have had yet assembled Sunday, Dec. 1, when the topic of the lecture was "The Great White School House in Safety."

On Thanksgiving day we had delightful exercises at Anchor Hall, 907 Market street, San Francisco.

Mrs. Wells has just gone to do a work in Los Angeles, so Mr. Whitlaw and I have rented the hall, and formally opened it Monday, Dec. 2, as a School of Psychic Science. We have also joined with Mrs. F. J. Miller (of Boston) in renting a fine house, 922 Geary street, where Mrs. Miller and myself continue the work of the Copley Metaphysical College, under the old name.

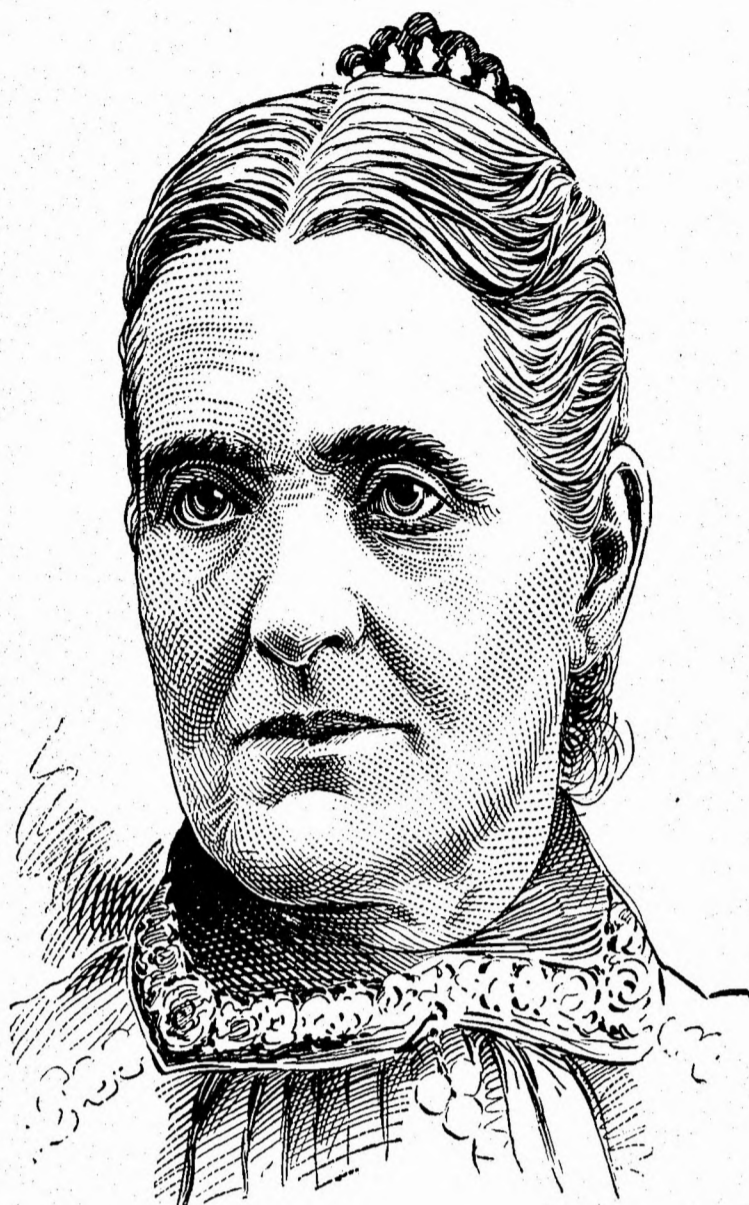
The San Francisco Chronicle, which is by far the largest and most influential daily, gives excellent reports of our Sunday evening meetings in its Monday issues, and it is hospitable in the extreme to all phases of advanced thought. Joseph Adams (of Chicago), who was once a strict Christian Scientist of the Eddy school, has now come out on a very broad and universal basis. He occupies Anchor Hall every Sunday at 3 p. m., while I am in Oakland. All who hear his discourses say that they are singularly lucid and kindly in their sentiment toward all.

Prof. Van der Naillen's sequel to "On the Heights of Himalaya" is now published by Doxey of San Francisco as the first volume of the California Author's Series. It bears the title "In the Sanctuary" and is one of the most startling books now in the market.

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# Never Such Testimonials.

## What the Mail Brings to the Paine's Celery Compound People.



What excuse is there for not getting strong and well? Paine's celery compound, the world's great remedy for nervous weakness, can be obtained at any druggist's in any city or in any country town. One can get a heartier, healthier appetite, purify the blood and increase its power of feeding the nerves and tissues by taking Paine's celery compound.

It is the greatest invigorator in existence. Convince yourself of the fact. Try it.

Testimonials for publication are taken quite at random by the present proprietors of this great remedy.

The letters are never "doctored."

Titles are never placed before the names of untitled people. Honest but obscure men are never said to be "honorable." Every-day kind of men who have been made well by Paine's celery compound are never paraded before the public as "The Great Mr. So-and-So," or "The Wonderfully Successful Mr. This-and-That." Cases of ordinary sickness are never elaborated into hideous, impossible diseases.

When it happens that the mail brings a heart-felt letter from such a man as State Treasurer Colvin of New York, or Mr. Carlisle's private secretary, or Edmund Russell, or Mayor McShane of Montreal, or Rev. Fr. Ouellet, or Com-

modore Howell, or Mr. Gillam of Judge, or Ida Lewis, or ex-Minister to Austria John M. Francis, or any other widely-known man or woman who expressly wishes others to be benefited by his or her experience, the proprietors of Paine's celery compound gladly give such unsolicited testimonials to the public press.

But one person's health is as valuable as another's, and in publishing the testimonials of people whom this great remedy has made well and strong, no particular emphasis is put upon such person's official standing.

The world is made up of what Abraham Lincoln called "the plain people." It is they whom Paine's celery compound has most benefited.

Here is a letter (verbatim) just received from Louisa Pierce of Melete, South Dakota:

"I used Paine's celery compound first for rheumatism, and found that it helped me very much. I have since used it for nervousness and kidney trouble, and have received very much benefit from its use, and consider it one of the best of remedies. Mr. A. Cady's people use it in the house. I know of several others that have used it that I am not acquainted with; but one other lady, Mrs. Ondell, used it for nervousness, and it made her well."

There is the testimony of thousands. Paine's celery compound makes people well!

### MEETINGS IN MASSACHUSETTS.

**Lynn.**—T. H. B. James writes: The Spiritualists held very interesting services Sunday evening at 33 Summer street, a large and intellectual audience being present.

The services were opened by Misses Lena and Elsie Burns, who sang. They rendered several appropriate selections. Mrs. Dr. M. K. Dowland gave well-chosen remarks on "Knowledge." Prof. C. H. Weber of Salem followed with an instructive and masterly address on "Planetary Influence Upon All Things." He also answered many questions satisfactorily.

Next Sunday evening a conference meeting; many good test mediums will take part.

At Mrs. Dr. Dowland's meeting Tuesday evening, at 130 Market street, there was a good audience, as well as at her developing circle, Friday evening. Tuesday evening Mrs. Dowland spoke on "The Power of Spirits to Impart Knowledge." Mrs. Florence A. Lamplugh gave interesting remarks and quite a number of tests and messages—all said to be correct. Prof. C. H. Weber then answered a large number of questions and gave instructive remarks.

**Cadet Hall.**—Lynn Spiritualist Association.—J. M. Kelly, President.—Mrs. A. A. Averil, Sec'y, writes: Mrs. Abbie N. Burnham of Malden entertained two good audiences on Dec. 8, delivering in the afternoon a very able discourse, followed by tests and messages.

Evening services opened with a service of song, after which Mrs. Burnham read "In the Amen Corner," accompanied by singing by Pres. Kelly, a most beautiful rendition; Mr. and Mrs. Kelly sang "Little Footsteps"; Mrs. Burnham rendered a very instructive address on "The Men who Have Changed the World." We consider Mrs. Burnham one of our best speakers, and although she has been many years in the work, is as full of enthusiasm as ever; she has a fine voice, and is very successful in pleasing her audiences. She was followed by Mr. L. A. Prentiss of Lynn, who gave, in her usual pleasing manner, a number of tests and communications, which were well received.

Dec. 15 Mrs. H. C. Berry, a good test medium from Portland, Me., will be with us.

**Brookline.**—M. R. Bond writes: At Educational League Hall in this city, on Sunday, Dec. 8, the People's Progressive Spiritualist Association held its regular meeting. Mr. Charles T. Wood, scientific astrologer of Boston, gave a lecture on "The Signs of the Times," and was followed by Mrs. Maggie S. Butler of Boston, who spoke very clearly and interestingly, touching upon national, political, social and religious signs of the times.

Mrs. Butler gave a few pointed and quickly recognized tests, but, as she was obliged to catch a train, this part of the service was unusually brief.

**Worcester.**—Mrs. Colla C. Prentiss, Cor. Sec'y, writes: Mrs. N. J. Willis again interested good audiences by answering questions presented to her.

The Annual Fair of the Woman's Auxiliary will be held in G. A. R. Hall, 4 Walnut street, afternoon and evening of Dec. 20 and 21. Turkey supper served both days at 6 o'clock.

Edgar W. Emerson will be with us Dec. 15 and 22.

**Salem.**—N. B. P. writes: Mrs. Annie E. Cunningham of Boston delivered two beautiful discourses Sunday afternoon and evening, and they were listened to with marked attention, as they were very interesting as well as instructive.

The spirit delineations given by her control, which were quite a large number, were readily recognized by those in the audience.

Next Sunday we shall have Dr. Charles S. Dennis of Salem, magnetic healer, and Mrs. Elsie I. Webster of Lynn, an excellent test medium.

**Wakefield.**—E. S. Wells writes: At Union Hall, Post Office Building, Mrs. Julia E. Davis, medium, occupied the platform, and gave many convincing tests, which were all recognized. She will be with us again next Sunday evening, Dec. 15.

**Fitchburg.**—Mrs. E. O. Pierce writes: Dr. Geo. A. Fuller of Worcester, Mass., spoke Dec. 8; he needs no recommendation from our society, as he is well known as one of the best of our speakers.

Mrs. E. C. Kimball of Lawrence will be here Dec. 15.

**Chelsea.**—D. V. A. writes: Meeting at 206 Broadway well attended Dec. 8. Mr. W. Anderson gave readings; singing by Mr. and Mrs. W. Anderson; Mrs. Ott, speaking and readings. Mr. George F. Sligh, Chairman.

**Malden.**—S. E. W. writes: F. A. Wiggles' second lecture in the December course before their Society, delivered Sunday, Dec. 8; it will be printed next issue.

**Newburyport.**—We are informed that Wm. Welch Read, the poet-medium, will speak in Washington Hall, Sunday, Dec. 15, at 7 P. M.

### MISSOURI.

**St. Louis.**—M. S. Beckwith writes: For two years we have been in correspondence with Mrs. Ida P. A. Whitlock to serve the St. Louis Spiritualist Association. She is now filling a two months' engagement with us, and justifies the high recommendations of her friends who first induced us to correspond with her. Wherever she is called to labor, we feel no higher recommendation is subsequently needed to ensure her re-engagement.

We had intelligent strangers every Sunday in attendance at our meetings, and there is a growing interest in the Cause.

If we will but have the Cause at heart more deeply, and study the needs of humanity more thoroughly, and how best to reach the masses, we would be more successful.

Lectures are given under the auspices of the St. Louis Spiritualist Association at Howard Hall, 3001 Olive street, every Sunday at 10:45 A. M., and 7:30 P. M. Lyman C. Howe will lecture for the Association during January and February, '96. Mrs. Maggie Waite in March, and Rev. J. C. F. Grumble in April.

### MAINE.

**Rockland.**—Knox writes: Sunday, Dec. 8, the Spiritualists here had J. Frank Baxter, whose lectures were conclusive in argument, uplifting and ennobling. His music, too, captivated his hearers, and the spirit-descriptions, both afternoon and evening, were marvelous even to experienced Spiritualists. During the day over fifty names were called correctly in connection with his delineations. The scenes depicted, and the individual characteristics portrayed, were effective and convincing. The sances were the best Rockland had ever witnessed of the kind.

Mr. Baxter left to lecture in Belfast Tuesday and Wednesday evenings, Dec. 10 and 11, and in Liberty Thursday evening, Dec. 12, but is to give Rockland the benefit of an evening service on Friday, Dec. 13. He will also give two lectures in Rockland on Sunday, Dec. 15, when large audiences are assured.

**Portland.**—A correspondent writes: On Sunday evening, Dec. 8, the People's First Progressive Spiritualist Society held an interesting meeting at the residence of Dr. C. Goodrich, 80 Elm street. Dr. and Mrs. Mary L. Goodrich gave a number of tests, all recognized. Miss Margaret Sawyer of Portland, who has lately developed under the guides of Mrs. G., gave several recognized tests.

### Letter from Moses Hull.

To the Editor of the Banner of Light:

As I am to be in Boston on New Year's eve, and am to make my home there for five or six months of the coming year, I am impressed to drop a line to your paper, particularly for the benefit of your eastern subscribers. Mrs. Hull is already in New England, and will be in Boston by the time this reaches you, ready for work. After the first of January I will be ready for week-day work. My Sundays are all engaged for a year ahead, except for June and July. I might add one or two camp meeting engagements for August are not so finally settled as yet.

If no mistakes have been made I am to speak in Providence, Jan. 5; in Haverhill, Jan. 12; in Lowell, Jan. 13 and 26; in February I speak in Lynn, and in March in Bridgely Hall, Boston. During all this time, and longer—or my engagements last until June—Mrs. Hull and myself will have our residence in Boston. Until we look up suitable rooms for a home we will ask permission to allow our mail to be addressed to the care of the BANNER OF LIGHT.

Am just now closing my fourth month's engagement for the present year, with the Columbus, O. Society. The society here is in a good condition; its prospects for the immediate future are very bright. Its president, Dr. P. E. Blesh, is a worker; nothing is left undone that he can do for the advancement of the Cause.

During November Miss Maggie Gaule was here and worked with me. No one who has not met Miss Gaule's tests right along, day after day, and week after week, as I have, can form much of an idea of what a wonderful medium she is. There are many great mediums in the field, but if there is one who excels Miss Gaule I have not found him or her. Besides witnessing dozens of her sances in Washington, and several in Cleveland, I witnessed eleven of them here and two in Akron. If there was one mistake made in any of them I have not heard of it. I testify to what I have seen and heard.

There is a great call for work all through this part of the country. While here I have had as much week-day work as I have cared to do, and yet I have not filled half the calls that have come in.

A great revival has been expending itself here for several weeks. B. Fay Mills—one of the milks of the gods, which grow slow—has been here with his troupe of under-preachers. As for reasoning—well, I do not think they lay any claims in that direction. They have burned an immense amount of theological powder, but they have bagged very little game. A few children, from eight to twelve years old, have renounced their great and long continued offences, and promise, if God can in his superabundant mercy, to give their numerous sins, which rise like mountains before them, that they will solemnly devote their remaining days to his service. A few of them fear that it is almost too late to try to undo the evil effects of their mispent lives. Of course there is much rejoicing, and many tears, when these hardened rebels against God and his government bring their sin-laden souls and offer them at the feet of—Mills & Co. Brother Mills exhorts the church to weep over these sinners; he says: "There is no argument against tears." As they all seem to lack argument, and as all have a fresh supply of briny tears, always on tap, they are used copiously.

Some are asking the question, how long will such matter go down with the people? The answer is, until the people begin to think for themselves.

Yours in the work, MOSES HULL.

### Starved to Death

In midst of plenty. Unfortunately, yet we hear of it. The Gall Borden Eagle Brand Condensed Milk is undoubtedly the safest and best infant food. Infant Health is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

### RHODE ISLAND.

**Providence Spiritualist Association.** Columbia Hall, No. 248 Weybosset street.—Services every Sunday at 2:30 and 7:30 P. M. Progressive School at 1 P. M. B. F. Prouty, Sec'y, writes: Sunday, Dec. 8, we had with us again the wonderful test medium, Mr. Joseph D. Stiles of Weymouth, Mass., who opened the service with his usual eloquence. He then delivered one of his well rendered impromptu poems, following with a prospectus of the past, present and future of Spiritualism, concluding with one of his remarkable test sances. During the evening several solos were beautifully rendered by Miss Gertrude Johnson, accompanied by Miss Jennie Reynolds, organist.

Dr. George A. Fuller of Worcester, Mass., whose ability as a lecturer on the phenomena is well known, will speak for us Sunday, Dec. 15 and we are in hopes that all of our friends will be at the hall to greet him.

The Ladies Progressive Aid, Mrs. Mary Goff, President, held its regular meeting Wednesday evening, Dec. 4. Supper was served at 6 o'clock; at 8 o'clock a conference. The exercises opened with singing by the audience, which was followed by a few well chosen and timely remarks by our President, F. W. Dunklee. Vice President, May S. Pepper, of the Association, and others, after which the wonderful Joseph D. Stiles, an kindly volunteered and gave a test sance for an hour, which was well received and highly appreciated by the large audience. The Aid is having a large attendance at its meetings.

**Providence.**—A correspondent sends us a report from the People's Progressive Spiritualist Association, speaking of their welcome to Dr. F. H. Roscoe. It will be given next week.

### Holiday Tour to Washington and Atlanta.

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

### SPECIAL NOTICES.

**Dr. F. L. H. Willis** will be addressed at Glenora, Yates Co., N. Y. Jan. 5.

**John Wm. Fletcher**, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

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

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

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

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

**Mass. State Temple O. M.** No. 1, Order of Magi, 437 Boylston street, Boston. First degree course of 12 sances, 12 P. M. Send 2 cent stamp for information. V. M. DOANE, Grand Magi, Dec. 14.

### WANTED,

**Old or Second-Hand Books** Collections of works on Hypnotism, Magnetism, Spiritism, Theosophy, Occultism, Astrology, &c., &c., bought and sold.

H. F. TOWER,

July 20. 68 West 65th Street, New York City.

**The Attitude of Scientific Men Toward the Spiritual Phenomena.**

An Address delivered before the National Spiritualist Association, during the Third Convention in Washington, D. C. Thursday Evening, Dec. 17, 1895, by GEORGE A. BACON. Pamphlet, pp. 2, price 2 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

### SPECIAL ANNOUNCEMENT.

Until further notice the undersigned will accept Clubs of six yearly subscriptions to the BANNER OF LIGHT for \$12.00. We ask for the united effort of all good and true Spiritualists in its and our behalf.

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### BONDS FOR SALE.

**The Cassadaga Lake FREE ASSOCIATION** offer for sale six percent interest-bearing Bonds to the amount of \$12,000. The Bonds are secured by first mortgage on the entire real estate of the Association, consisting of some fifty acres of land, hotel and other buildings. These Bonds are in the denomination of \$100 each, and will be due in ten years from Jan. 1st, 1896, payable either in cash or in the Association. Parties bidding will state the amount they wish to take, and price, addressing the Secretary of the C. L. F. A., A. E. GASTON, Meadville, Pa.

**DR. J. DAVIS' WILD CUCUMBER PILLS** Can be prevented and cured by regulating the action of the liver and removing the accumulations of bile from the system. Price 25c. per box. Manufactured by S. WEISTER & CO., 63 Warren Avenue, Boston, Mass.

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**Magnetic Eye Powder.** THE WONDERFUL SPIRIT REMEDY. Removes all pain, sores, and restores sight. Price 5c. per bottle. E. J. J. EVANS, 182 No. 19th st., Columbus, O. Dec. 14.

**W. J. Lucas Clark,** WONDERFUL Magnetic Healer, 24 Upton street, Boston. Patients treated at their homes if desired. Dec. 14.

**616A Shawmut Ave., Suite 1.** MATERIALIZING SANCES Sundays and Thursdays, 8 P. M. to 10 P. M. Private Sances by appointment. Business Sittings, \$2.00. MRS. A. HATCH. Leave cars at Lenox street. Dec. 14.

**FLORIDA!** for Home-seekers and Investors. Is described in a handsome illustrated book which you can obtain by mailing 5 two-cent stamps to J. H. FOSS, 1 Wabeno street, Roxbury, Mass. Dec. 7.

"DEALS." Find them, also Occult Knowledge, Home and Happiness, Duality in Unity, through the "CASKET." Box 217, Cedar Rapids, Iowa. Dec. 14.

**RECEIVED FROM ENGLAND.** **Raphael's Almanac** OR, The Prophetic Messenger and Weather Guide, FOR 1896. Comprising a Variety of Useful Matter and Tables. Predictions of the Events and the Weather. That will Occur in Each Month During the Year. A LARGE HIEROGLYPHIC. By RAPHAEL, the Astrologer of the Nineteenth Century. Seventy-Sixth Year, 1896.

**CONTENTS** Seventy-Sixth Annual Address. Monthly Calendar and Weather Guide. The Voice of the Heavens. General Predictions. Raphael's Every-Day Guide. Raphael's Breeding Table. Raphael's Menstrual Table. Table of the Moon's Signs in 1896. Symbols, Planets, Moons' Signs, etc. Useful Tables, Weights and Measures. Royal Tables, etc. Current Garden Measures; Fish Table. Ready Reckoner and Wages Table. Farmers' and Gardeners' Tables. Building and Income Tables. Manure and Weather Tables, etc. A Calendar for 200 Years. Tide Table for the Principal Ports. Stamps, Taxes and Licenses. Where the Money Goes, &c. Pawlbrokers' Regulations, Marriages, Annulments, &c. The British Empire, Foreign Food Imported, etc. Religious Denominations. Railway Information. Prime Ministers, Digestion and Nutrition Tables. Value of Wheat, The National Debt, etc. Yield of Minerals, Population, etc. Legacy Duties. Prizes. Wheat, etc. Where to Find a Will. What We Swallow. Foreigners in England, etc. Work at the Post Office, Church of England, etc. Agricultural Statistics. Slang Terms for Money, and other Tables. How an Intestate's Property is Distributed. General Statistics. Postal Information. Eclipses during 1896. Best Periods during 1896 for observing the Planets. General Predictions in 1896. The Crowned Heads of Europe. Explanation of the Hieroglyphic for 1896. Filled Predictions in 1896. Hints to Farmers. Raphael's Domestic. Raphael's Commercial Notes. Table for Farmers Abroad, etc. Price 25 cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

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**Book on Mediums; or, Guide for Mediums and Invocators.** Containing the Special Instructions of the Spirits on the theory of all kinds of Manifestations; the Science of Communicating with the Invisible World; the Development of Mediumship; the Difficulties and the Dangers that are to be encountered in the Practice of Spiritism. By Allan Kardec. Translated from the French by Emma A. Wood. Cloth, \$1.00, postage free.

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## SPiRiT Message Department.

### SPECIAL NOTICE.

The Spirit Messages published from week to week under the above heading are reported verbatim by Miss Maud W. Pratt, an expert stenographer.

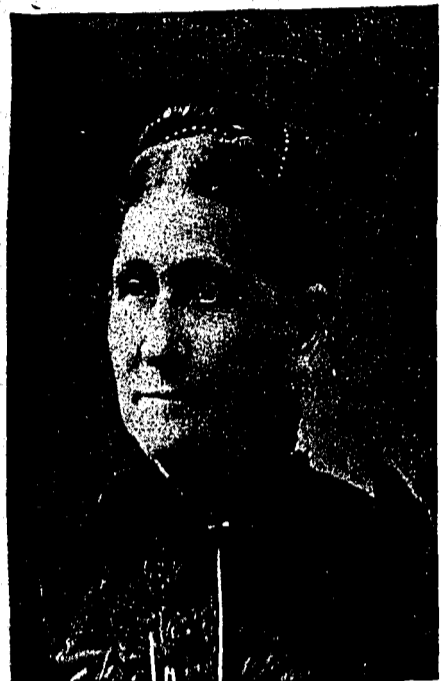
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department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

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

HENRY W. PITMAN, Chairman.

### SPiRiT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held May 17, 1895—Continued from last issue.

#### Laura Loranía Mendum.

Good morning. How pleasant to know we are all privileged to speak here in time. I have never known in my experience of one being denied to speak, or to report, as we would say, as the privilege is granted them in time. We can't expect to come right in and report unless there is time granted us, and only a few moments are allowed to each; and, Mr. Chairman, how quickly they speed away, and if we hesitate we must stop and let another come in.

I might say to you, it seems almost impossible for you as mortals to comprehend the large assembly here—I should say hundreds—who would be glad to send some loving words to some in the East or West, North or South. As I gaze upon these people, some of them are colored people that are gathered here also, for we are all God's children of one great whole family, and all are privileged; we are not forgotten. The tie that binds us to them in mortal is never severed.

Much has been spoken in regard to the North and the South, but what matters it? We are all of one family, I say again, and we should learn, we should strive to feel that while mortals, to extend that feeling out to our brothers and our sisters, with that sisterly and brotherly feeling, which we can do by cultivation.

I have often felt, when listening to others, Well, perhaps I might add a feather's weight to some words that might be spoken; yet I was content for the time to learn, and it is a beautiful thought with mortals, but a knowledge with us, of that great reunion that shall take place.

I would say to you, dear friends, we thank you from the depth of our souls, and we appreciate more than we can find words to express to you, these flowers, the little tokens that you have brought here to-day. It was put into the heart of some one, into the soul of some one, to bring these flowers into this Circle-Room, and we certainly do appreciate it, and can inhale the perfume from them as much (or more) as you mortals can. Then we would bring you our flowers from the spirit realms if we possibly could. It is in our hearts to do it, but not in our power. We would gladly bring you those beautiful white flowers that are never colored in spirit, for that's the emblem of purity. Yet we do not forget the earth flowers.

Lizzie Reed comes here and would like to be remembered, too, as our people will understand. How often have we felt, when others come around us, to give one word for them, if they are not permitted to speak at the present time. It is like some neighbor in a country place going to the office to post a letter, that others would come out, asking him to do a kindness for them. It seems to us this way when one and another is anxious to send one crumb home to the people.

I lived in Memphis, Tenn., for I was a Southerner, and I am a Southerner still—and I am also a Northerner; for I hold that feeling of a nearness with them all. Yes, I might say they are one now—we are all one in the spirit-realms. It has been spoken of in your times of war, "the country to save." In spirit there's no rebellious feeling; the boys in blue and the boys in gray shake hands warmly together and are as brothers. Yes, the rebel generals and your Northern generals are as one. That's a beautiful thought with us, to know there's no feeling of inharmonious that rises in our hearts.

Many, Mr. Chairman, were thrust into the service in our place. Yes, and in Louisiana also, where some kindred were. Mr. Chairman, those were days in the past. Many a one to-day would say to you: Oh! we felt that cruel war—yes, sir, but that is all over, and what a pleasure it is to me to speak to you here to-day and say, I am with you, heart and hand; yes, whenever we can do a kindness spiritually we are only too glad to do so.

I am very much pleased to know I was invited here, not wholly to day, but in times past; and to day the invitation was extended to me.

Laura Loranía Mendum.

#### Hattie P. Griffin.

Holy, yes, holy angels are here with you, as there are angels everywhere. Oh! how pleasant was the passage over from the mortal into the immortal.

I have been here a constant visitor in your

Circle-Room, and I was no stranger to spirit communion and spirit-companionship, for I possessed some medial power, and it aided me very much through mortal life. There was only one pang to my heart when I knew I must make the change—yes, for the better in one sense—to know I must leave those little ones and my husband; yet with a prayer down deep in my heart did I say: "Oh! Father, dearest angels, watch over them and care for them"—for I always felt there were angels everywhere—pure spirits. I asked their aid and assistance.

I have often heard my name spoken of in the halls—the Red Men's Hall—and many times they have spoken of me as reporting there. It was true. I always said when mortal, after I passed that portal I would do every mite possible for proof of immortality, proof of my presence in their meetings, and I have fulfilled my promise to the letter. I will never fail to do all I can for each one. I would, as might be said, with the voices of ten thousand, if I possessed them, say to all humanity, so learn of a little child. How often have I spoken thus, for as we read, "A little child shall lead them." As I understand the meaning of that, a little child taken out of the group of the home circle often leads the parents to learn to know something of the life beyond, which they would not so do if it had not been for the removal of that bright little bud.

I loved children; yes, still love them; and one of the most beautiful sights that I behold is the groups of little children in heaven, sitting down, their laps filled with flowers, and so happy in their glee. Yes, James, you know well when I was in the mortal I loved the children, beside our own. I love them still, and, as Grandma Griffin says, "If there were no children there, it would not be heaven." Yes, they compose their part of heaven. I enjoy the very presence of these children. Mr. Chairman, I would say to you some angel touched the heart of some one to bring these flowers here to-day.

I am pleased to speak here to-day. I am pleased to announce myself in the good Banner of Light Circle-Room. God bless it, and bless your works and prosper you, is my prayer. As I was wont to take part often in the halls and meetings, I feel that I am one with you all the same, and would, with uplifted prayer, ask for the benediction to rest upon you all, that you may prosper, yea, in your society—for they will well understand whom I am addressing.

In Haverhill I was wont to be one with them so many times. And when the Angel of Life drew nearer and nearer to me, I felt that I was passing on with the great multitude, yet I hoped I might stop a little while longer for James and the children; but God has been good to you all, he has cared for them; and the mother, yes, the mother never will forget her young—the tie that binds them to the mother and the mother to the children will never be severed, but I feel in spirit-life it is stronger and stronger growing. Eternal Father, I ask for thy care and protection over them all.

I will not be personal longer, but I ask for this care and protection over every one of God's children, wherever they may be. The red men—God bless them, I say, and the colored race. They are all God's children, and I ask for the Divine blessing to rest upon all; and I ask still further that you may prosper; that all inharmonious may be done away with; that it cannot find a foothold; that prosperity and spirituality may attend you through life.

Brother Palmer asks to be remembered to you all, as he is here in the circle; yes, and his brother Charles, and Irene—all are here. It is so pleasant to know we can add a mite for others.

Sometime I have felt I could talk this way to the people that I loved—to be one with them, and do my part as far as I was able.

Bradford was where I passed away, this State.

Hattie P. Griffin.

#### Henry M. Pitman.

Good morning. It is always morning with us, and I see they all give the same salutation, or nearly all. How pleasant to feel a welcome, for we as individual spirits sense in an instant whether we are welcome or not when we come on to the earth plane.

It has been said: "If you are so happy in your spirit-homes, why do you leave them and come on to the earth plane?" We answer you in this wise: Would we not be very selfish, when we had enjoyment, to want to hide our light under a bushel? Oh, no! we would gladly give out all the light and intelligence and proof that it is possible to give to you mortals.

I am one highly privileged to speak here to-day. When in the flesh I did not understand why or how or what would be after leaving the form. I always felt there must be a hereafter, that we were not to lose our consciousness, but what it would be I could not tell. But it didn't take me long to learn something that was a benefit to me, and I was glad to be a pupil, to be educated in that band of souls which is termed "spirits," yet we know spirit and soul are two different meanings. As we are educated in the halls where we attend services, we do not attain to the soulfulness sometimes until after years, although there are times when I have felt from the depth of my spirit that I eagerly reach out for more.

I was blind to all of the hereafter, but I am thankful to say I know I have the same privilege extended to me as the others.

Uncle John is here and wants to be remembered; yes, and Arney comes with him to be remembered to the handful yet dwelling upon the earth plane; and how pleasant it is to feel we are welcome, not only here, but when we come into the homes upon the earth plane.

Pardon me if I do not speak properly; I was not highly educated. I was no speaker; I was no exhorter; and therefore I speak just as a common man. Yet they told me it would not matter, only to say what I had to say and give room for others.

In Brooklyn, N. Y., I passed away—quickly; therefore there could be no suffering and no trouble to any one.

I must speak of these sweet, beautiful flowers of nature. I loved the flowers; from the time my mother could lead me by the hand, even the strawberry-blossom and clover head, I would pluck them. How beautiful they are in coloring, coming from the hand of the Divine Father. I see them plainly. I do love these flowers, knowing they are a part of nature, and we prize them very much indeed.

It was spoken—yes, many times in my hearing—"Where is the life beyond?" Many that I was educated with did not believe there was anything until that great judgment-day. That judgment-day is every day; that's the way I find it.

I know I am a stranger here to you all. I was a stranger in Brooklyn, for I came there

from New Orleans, seeking work; but in a little while I went out.

Henry M. Pitman. I was forty-seven years old, and I should think it might have been three or four years since I went out; but I can't tell exactly.

My uncle, Hiram Pitman, lived in New Orleans; but I cannot tell whether he has passed away yet or not; I have not seen him.

#### From the Guide, Nona Belle.

We appreciate these beautiful flowers of nature, and how much they have been appreciated by those kind spirits here to-day—as they have gained a great deal of strength from them. Little children have come around, have taken these flowers into their hands, have gained a perfume from them, and it is so sweet to know that the thought came to some one to bring these flowers here. Mortals, look upon these flowers as a type of immortality.

Now we ask for the divine blessings from the great Ordainer of Life that watches over all; and we, as the finite parts, are a part of that great Infinite. You cannot realize all; it never will be that mortals can comprehend all, but you comprehend part of the feeling we have toward you, and the love and interest we have in you, friends.

#### Spirit Messages.

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

May 24.—Rowell O. Pratt; Ella Smith; Levi Rogers; Elmer M. Clark; Addie Jackson; John Cosgrove; Linnie Leland; Ida Louise Merriam; Caroline Marshall.  
May 31.—Frank Buchanan; Sarah Bidwell; Joseph Dillingham; Gertrude Greenleaf; Joseph H. Livingston; Judge Charles S. Bradley; Harriet E. Fuller; Hannah Ramsden; Jessie Stewart.  
June 1.—Julia M. Dodd; Hattie E. Meach; Dr. J. F. Moses; William H. Barnes; Frankie Kimball; Calista Wicks; Warren Chase; George Wiley; Laura A. Peters; Jonathan J. Glynn.  
June 14.—Nancy Gross; Sylvester Hart; Col. J. Martin; Laura Elvira Stanford; Dr. Jeremiah D. Moore; Charlie Cordingley; Maria E. Goodwin; Alfred Kittredge.  
June 21.—Charles Reeve; Abby Cliley; Mary Folker; Nettie Whitney; Daniel W. Hubbard; Martha A. Stewart; Beulah E. Gleason; Sarah Gleason; Albert Grantman.  
June 28.—Samuel Proctor; Milton O. Kemp; Mary E. Smith; George W. Mitchell; Annie E. Kemp; James Ferguson; Solomon J. Howard; Lillie Worthen; Lewis B. Wilson; John Pierpont; Nona Belle.

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

[By reason of the non-arrival in the mail of expected MS. from Mr. Colville, we are obliged to omit the usual installment of Answers to Questions this week.—Ed.]

### Notice to Spiritualists.

To the Editor of the Banner of Light:

Among the many important items considered by the late National Convention was one relating to the procuring of complete files of all Spiritualist papers ever published in the United States. The trustees were directed to take such steps to secure these important papers as they found necessary.

In order to call the attention of the Spiritualists of the nation to this important feature, we crave permission to ask them, through the columns of your valuable paper, to donate their files of the *Spiritual Telegraph*, *Spiritual Age*, *The Sickener*, and other papers published in the early times. We learn that some Spiritualists in the United States have kept these journals from the very first, feeling that they would sometime be of use to the Cause. That time is now at hand. We can never obtain an accurate history of the progress of Spiritualism in America until we have secured complete files of all of our papers. Other publications than the ones mentioned above have been attempted from time to time, and we desire to secure copies of them as much as we do of the earlier journals. *The Spiritual Offering*, *Light for Thinkers*, *Light on the Way*, *Mind and Matter*, and all other papers contemporaneous with them, are earnestly desired. We make our appeal in general terms, and while we use the names of these papers above mentioned, we by no means limit ourselves to them; we want copies of them all. Therefore, to the readers of this article we appeal, asking them to send us such papers as they have on hand of whatever date or period in the history of our movement. Our files of the *BANNER OF LIGHT*, *Light of Truth*, *The Dawning Light*, *Progressive Thinker*, *The Medium*, *Progress*, *World's Advance Thought*, *Herald of Light*, and *Religio Philosophical Journal*, are sadly incomplete. Will not the friends interest themselves, to the end that we may obtain the missing copies, and thereby secure a consecutive history of the grandest of all religious movements of all the centuries? If people have complete files of several years' standing of these papers, our Association is willing to pay a reasonable sum for the same; we will guarantee to pay all express charges, and will see that the papers are properly bound when in this office. Due credit will be given in our books, and in the spiritual press, to those who contribute to our enterprise.

In connection with the papers the idea of procuring a copy of every book published in behalf of Spiritualism, or against it, was also decided upon. Books were written in defense of Spiritualism as far back as 1849 and '50, copies of which will be of interest to the thinkers of all ages to come. Many of these books are now to be found, covered with dust, in the attics of some of our Spiritualist families, of no use whatever to their owners, and an incumbrance to their homes. We wish to obtain complete sets of the works of Andrew Jackson Davis, Robert Dale Owen, S. B. Brittan, and all other writers in our ranks. If these books are held for sale by book collector, or friend of Spiritualism, our Association will be willing to pay a fair price for the same, in order that there may be one place in the United States where the literature of Spiritualism in its entirety can be found. Will not the readers of this article assist us in this great work? Let us receive prompt responses to this appeal.

HARRISON D. BARRETT, Pres. N. S. A.  
FRANCIS B. WOODBURY, Sec'y N. S. A.

Lack of vitality and color-matter in the bulbs causes the hair to fall out and turn gray. We recommend Hall's Hair Renewer to prevent baldness and grayness.

## Banner Correspondence.

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

#### Colorado.

DENVER.—Robert Ward writes: "Thursday evening, Nov. 21, Mrs. Edith Nickless-Musk inaugurated a series of psychometric readings and test meetings in Chosen Friends Hall, Charles Block, corner Curtis and Fifteenth streets."

The hall was crowded; admission, fifteen cents. The need of a week-night meeting has long been felt in Denver. There is no doubt it will be a grand success. The meeting commenced with singing by the audience. Then Mrs. Edith N. Musk made a few opening remarks, and asked the audience to place any article they wished on the table for her to read from. We had a piano solo by Miss Nellie McKenney. Then Mrs. Musk commenced, and the readings were all recognized, to the delight of the large audience. Then we had another song by the audience, and Mrs. Musk answered mental questions. These meetings will be kept up every Thursday evening all winter.

I am informed, from good authority, that we are going to have Mrs. Leo F. Prior, lecturer and test medium from California, in Denver about the middle of December, 1895. She is now in Salt Lake City organizing a society and doing a grand work among the Spiritualists.

On Sunday afternoon, Nov. 24, 2.30 o'clock, at Odd Fellows Hall, the Spiritualist Union met. We had quite a large audience.

The meeting opened with singing by the audience, followed with an invocation by Mr. J. W. Murray. The subject chosen by the audience for the opening address was, "What is God?"—very ably handled by Mr. G. W. Kates. We had a piano solo by Prof. Georgia, who is a fine pianist, vocalist and music-teacher, and who has kindly volunteered to play for us every Sunday. Then Mr. Marshall spoke for ten minutes, followed by Mr. J. W. Murray for ten minutes. Then came Mrs. Edith Nickless-Musk, who spoke for twenty minutes, and also gave tests, all recognized. Prof. Murray gave a few tests. The President then announced the election of officers for the Society on Sunday, Dec. 1. After more singing by the audience, Mrs. Musk closed the meeting with the benediction.

On Sunday evening, Nov. 24, at the occult science meeting in Plummer's Hall, Mrs. Edith Nickless-Musk gave one of her grandest soul inspiring discourses from the subject, "Spiritualism as Taught in the Bible."

Two other subjects were given to be spoken upon—"Individuality" and "Our Mission in the Spirit World"—which were handled in a scientific manner, to the delight of the audience; another song by the audience; then Mrs. Musk gave tests, which were all recognized. I received a beautiful message from my mother in the spirit-world. It was very consoling to me. After singing by the audience, Mrs. Musk closed the meeting with the benediction.

DENVER.—S. L. Hard, Sec'y Independent Spiritual Church, writes: "Before the public spiritual ministrations of Dr. G. C. Beckwith, Ewell began, yea, before he had any conception of work in that line, in fact was adverse to it, in his New England home the invisible influences would frequently prophesy work and life that lay before, much of it so seemingly impossible as to be regarded almost as a flight of fancy, a picture of imagination."

Among other things was the very emphatic assertion, oft-repeated, that lines of labor led to the West, to the far away Rockies, and a home would there be built, and many details were given concerning it.

Full seven years have brought the fulfillment of the prophecy, and the home was dedicated on Nov. 14, in the city of Denver, as "Starlight's Home," with appropriate religious and social exercises. Decorations of cut flowers and potted plants spoke the love of many friends who had gathered and contributed these tokens of their appreciation of "Starlight's" angelic ministrations to their needs the past year.

Invocation by Spirit Rev. Alexander MacArthur; addresses by "Starlight," and Spirit Carver J. Goss, through mediumship of Dr. Ewell; address by Walter Potter, through mediumship of Mrs. H. M. Goss; addresses by Mrs. Langdell and Mrs. Shustrom, the latter a public worker in the field; review of "Starlight's" public work, by Dr. Sara L. Hard; poems by Spirit Achsa W. Sprague, given for the occasion, and recited by little Mary Haines and Master Starr L. B. Ewell; epistolary congratulations, and most inspiring sentiments of hope and cheer from absent friends, co-workers in spiritual upbuilding, made a most interesting program, closing with improvisation by Dr. Ewell, and interspersed throughout with music, vocal and instrumental.

The home is dedicated to the work for humanity from a spiritual standpoint, by the instrumentality of exanimate spirit cooperating with spirit on mortal plane.

Those who know Dr. Ewell know how the proverb applies "that no grass has opportunity to sprout beneath his feet," and no time is lost for want of action on his part.

Not twenty-four hours elapsed from the arrival of the first load of goods for occupancy of the premises, before the Ladies' Auxiliary were welcomed in full force, it being the date for their annual meeting; supper was served, and the feeling unanimously expressed that "it is our home." And to that end was it built as a central station for those cooperating in harmony in spiritual endeavor.

#### Ohio.

AKRON.—Mrs. Sarah Worthington writes: "We have had fine meetings in our city of late, and much good will result from them. Nov. 25 and 26 Moses Hull and Miss Maggie Gaule (or 'Our Maggie' the Ohioans call her) did good work. Moses was at his best, and Maggie, under the control of Thomas Gales Foster, gave us some very good things; her tests are superb, every one being fully recognized."

Miss Gaule endears herself to us by her sweet, true nature, and we wish we could keep her always. Our pastor, Dell Herrick, is accomplishing good work; he is liberal and true, and always ready to share the rostrum with sister and brother mediums."

#### Connecticut.

BRIDGEFORD.—A correspondent writes: "The Bridgeport Spiritual Union, which has just been organized, elected for the ensuing year the following officers: President, Mrs. Jennie E. Hill; Vice-President, Mr. Morgan; Secretary, Mrs. Russell; Treasurer, Mrs. Hazen. Funds are now being raised for the purpose of erecting an edifice dedicated to Spiritualism in this city."

Arrangements have been made with the Bridgeport Temperance League to hold meetings in their hall on Sunday mornings, and evenings for the time being, until a building is erected.

Dr. C. W. Hidden of Newburyport, Mass., opened the winter course of lectures in Temperance League Hall."

#### Illinois.

CHICAGO.—N. Root writes: "It is doubtful if even Boston, with her ancient claims by divine right to being the pivot on which depends all that must constitute the prophetic 'worlds to come,' can successfully maintain her high perch in the new religious thought of the time against more aggressive Chicago. In addition to the many 'churches' of more or less familiar brand here represented, there would seem to be an equal number of independent under various societary trade-marks, from liberalism to ethical culture, and from Spiritualism to the more far away and enchanting theosophical. The wide range offered suggests a field of discussion that should satisfy every possible mental and spiritual want."

Of the various dogmatic tendencies in the world—far sooner or later all become so—Chicago probably furnishes as complete an index as any other of its great cities where congre-

gates and crystallizes each new-born sam with a mission not less imperative and divinely authoritative than any and all that have preceded it. In the not very long ago some persons would have considered it positively sinful to entertain a momentary thought that there could be any escape from the sulphuric fires of eternally for any outside the gates of these self-constituted suburbs of the New Jerusalem. But now, with the exception of an enforced sectarianism, which is only let loose on Sunday, and which for the most part begins and ends with the sermon, the lines are beginning to get so faint that it is difficult to see the pattern. In the heart of the commercial portion of this city, entirely given over during the week to the rush and hustle for pecuniary gain, stands three of its principal amusement palaces, in each of which are held religious services on Sunday.

At McVicker's, the 'People's Church' has the Rev. Dr. Thomas and an elaborate musical program as the special Sunday attraction.

At the Schiller Mrs. Richmond speaks for the First Spiritualist Church, her subject last Sunday being "The True Spiritual Republic—Is it at hand?" And only a block away stands the Grand Opera House, where Mr. M. M. Mangasarian spoke upon 'Lawyers, Doctors and Clergymen,' each of these three important professions being critically discussed and their relations to the community thoughtfully considered. Mr. Mangasarian is not merely scholarly, he is earnest and eloquent, and impresses his hearer as being as full of immovable conviction as a Wendell Phillips or a Dr. Miner, and these are the kind of teachers the world most needs."

#### Massachusetts.

BOSTON.—Mrs. N. A. Ellis writes of a reading and a clairvoyant description of her physical ailments thus to Rev. J. C. F. Grunbaine, now lecturing in Boston at the First Spiritual Temple: "I received the reading and found it very correct. The clergyman was my uncle, and lived in Boston some years ago. Harriet was his daughter, from whom I was named. The little girl was a niece who passed away from my home; her name was Lillian, and she always presents a lily. The one coming with Starr King was Mr. Cudworth, whom he knew well, while the other ministers and poets are familiar to me. Your description of my health is also accurate. I thank you for the reading matter, and for so many decided tests: That you will be given health and power to carry on your good work for humanity, is my sincere wish."

#### Pennsylvania.

ERIE.—Sydney Kelsey writes: "The First Spiritual Society of this city is being served by Mrs. Inez Huntington Agnew, of Waterford, Pa., for the month of December. Mrs. Carrie E. S. Twing of Westfield, N. Y., is to preside for the month of January next."

#### A Significant Departure.

With the departure of another year, when a review is made of the condition of affairs, it is only right that some thought be given to the physical body, which enables every one to battle with life's problem and figure for themselves the profit or loss on the trial balance sheet. Though the bank account may be large, and each one's material gain be great, it would not be surprising if it suddenly dawned upon many that good health has been greatly impoverished by the low condition of the blood. It is in this state that the lactic acid in the vital fluid attacks the fibrous tissues, particularly the joints, making known the local manifestations of rheumatism. Thousands of people have found in Hood's Sars-parilla the great blood purifier, a positive and permanent cure for rheumatism.

#### A Well-Authenticated Case of a Haunted House.

The other grandfather was not distinguished as a scholar; he was but an orthodox minister of ability and originality, and with a vivacious personal history. Of him I knew something. . . . From his own lips I heard the accounts of that extraordinary case of house-possession of which (like Wesley) this innocent and unimaginative country minister, who had no more faith in "spooks" than he had in Universalists, was made the astonished victim.

Night upon night I have crept gasping to bed, and shivered for hours with my head under the covers, after an evening spent in listening to this authentic and fantastic family tale. How the caudles walked out into the air from the mantelpiece, and back again; how the chairs, of skeptical visitors collected from all parts of the country to study what one had hardly then begun to call the "phenomena," at the parsonage at Stratford, Conn., hopped after the guests when they crossed the room; how the dishes at the table leaped, and the silver forks were bent by unseen hands, and cold turnips dropped from the solid ceiling; and ghastly images were found, composed of underclothing proved to have been looked at the time in drawers of which the only key lay all the while in Dr. Phelps's pocket; and how the mysterious agencies, purporting by alphabetical raps upon bed-head or on table to be in torments of the nether world, being asked what their host could do to relieve them, demanded a piece of squash pie.

From the old man's own calm hands, within a year or two of his death, I received a legacy of the written journal of these phenomena, as recorded by the victim from day to day during the seven months that this mysterious misfortune dwelt within his house.—Elizabeth Stuart Phelps, in *McClure's Magazine* for December.

Notwithstanding the characteristically flip-pant manner in which Mrs. Phelps-Ward continuously treats Spiritualism and its phenomena, the case of the Rev. Dr. Phelps, her grandfather, to which she refers above, created great and widespread interest at the time throughout New England, and is one that she cannot "LAUGH" out of existence; though she claims to hold the original record, which she avers in her article shall never be allowed to see the light of publication.

Written for the Banner of Light.

#### GUARDIAN ANGELS.

"He giveth His angels charge o'er thee,"

Ah! well this truth do I know.  
When I am weary and heartless they come—  
Mother and Harry and Joe.

When I am glad and the sunshine of peace

Is flooding the valley below,  
I feel their spirits rejoicing with me—  
Mother and Harry and Joe.

In days that are happy, or days that are dark,

They give me strength as I go.

His "ministering angels," who should they be

But Mother and Harry and Joe.

This is the light of my life, and I

Fear not this journey below.

For close beside me they walk, though unseen,  
Mother and Harry and Joe.

The years will soon pass, and the moment will come  
When the mystery I, too, shall know  
Of the birth of the soul, that in rapture shall join  
Mother and Harry and Joe.

MRS. MAUD MERRILL LEMBERG.

434 K St., N. W., Washington, D. C., Oct. 21, 1895.

#### A Great Chance to Make Money.

Mr. Editor: I read how Mr. Jones made \$15 a week. I have a better job taking orders for the new specialties and fancy articles in aluminum, tin books and rings for harness, sign letters and figures for houses, stores and vehicles. They are simply elegant, shine at night; aluminum is a great letter. I sell for World Mfg. Co., Columbus, O.; they make family fire-proof cases, electric goods,

TO MR. AND MRS. B. F. ORAWSHAW,  
On the Tenth Anniversary of their Marriage.

BY NELLIE E. DANIELL.

It was in the chill November,  
Nearing fast the bleak December,  
When in light of glowing amber,  
Mused two lovers with intent.  
They were dreamlike of the morrow,  
With no memory of sorrow,  
Or regretful, vain lament,  
Mingled with sweet love's content.

And the flitting, playful shadows,  
Like glad blossoms in the meadows,  
Peep'd forth from the mantle mirrors,  
As the flowers glance from the rill,  
And as brook and flower melted,  
So they too in silence plighted,  
Love and trust each life to fill—  
Wistly blending will with will.

Hand in hand they sat together,  
Each was thinking of the other,  
And no spectre of an other  
Rose before their love-lit eyes;  
Abl to morrow in their bridal,  
Just as noon shall pass its tidal,  
And the stars as daylight dies,  
Bring their message from the skies.

Since that time ten years have sifted,  
Like the dews the rain has lifted,  
Untold blessings have enfolded,  
On their heads and in their hearts,  
And though oft to outward seeming,  
Life withholds its fullest meaning,  
For the light the cloud imparts,  
Is of else than gilded marts.

Yet far richer is the blessing,  
Of a tender trust confessing,  
Than the empty, aimless dressing,  
From the wealth which gold controls,  
And more precious is the giving,  
Of that hand the heart enrolls,  
On the scroll of noble souls.

On this eve of celebration,  
And your friends in gratulation  
Press your hand in delectation,  
For the joy you here bestow,  
Whisper o'er with heart of glowing,  
May rich harvest for your sowing,  
Spring up (though you may not know),  
In your pathway as you go.

May dear friends long years attend you,  
And may loyal friends defend you,  
Health and happiness be yours too,  
As you journey on life's way,  
Hand in hand up to its portal,  
May you find the Truth immortal,  
That shall sing to you its lay,  
In that dawn of perfect day.

Washington, D. C., Nov. 26, 1895.

#### December Magazines.

THE NEW ENGLAND.—The poem which opens the Christmas number is a gem in quality of verse and sentiment. It is entitled "The H-reeds to the Skies," and is from the pen of Minna Irving; Abram E. Brown follows with a paper, "The Builder of the Old South Meeting-House"; "One Touch of Nature" is a story by Lucian Child; Frank Sewall writes "In an Old Colonial Library"; "New England in Michigan" is by E. P. Powell; Annie E. P. Searing has a sketch, "The Midshipmate"; Dinah Sturgis, with her accustomed versatility, has an exhaustive article on "The Kindergarten for the Blind," fully illustrated; "The Shadow on the Red House," by Frederick H. Cogswell, is a tale of the revolution; Agnes Carr Sage describes "The Christmas Greens of America"; "Premium Butter" is a story from the pen of Albert E. Lawrence; Robert Beverley Hale's last story, "A Middle-Aged Woman," is very readable; James P. Ryder has, perhaps, the most patriotic article. It is entitled "The Painter of Yankee Doodle," and is fully illustrated; Robert Drai writes "The Passing of the Clerical Man of the World"; Lydia Bulles Newcomb has an article, "Songs and Ballads of the Revolution," which is entertaining and instructive; Clarence A. Chase contributes a fine literary effort in his paper on "Leviston and Bates College"; Edward Everett Hale has a Christmas story, "From Generation to Generation." The editor's table is devoted to a discussion of "Christmas Christianity," taken from Mr. Hale's story. The poems of the number are by Annie E. P. Searing, Laura S. Porter, Ethelwyn Wetherald and Julia C. R. Dorr. Warren F. Kellogg, 5 Park square, Boston.

THE ARK.—"The Personal Recollections of America's Seven Great Poets," in the first series, are written by Rev. Minot J. Savage, who gives a morning with Lowell; Rev. J. W. Chadwick, who contributes a talk about Emerson; Frank B. Sanborn, who describes Emerson in his home; Edward Everett Hale, who gives the tribute to Oliver Wendell Holmes; Mary B. Claflin, who writes of Whittier; and Henrietta S. Nahmer, who says beautiful and just things of Bryant. Henry Gaillardier contributes "The Wonders of Hypnotism as Recently Demonstrated by Leading French Scientists." Prof. George D. Herron writes the "Opportunity of the Church in the Present Social Crisis." Prof. Richard T. Ely, whose portrait is the frontispiece of the number, and Justice Walter Clark, describe "The Government Control of the Telegraph." "Scientific Theosophy" is from the pen of Prof. Joseph Rodas Buchanan. Helen H. Gardener writes "Shall Women Vote?" James L. Cowles has a paper, "Equality of Opportunity; How to Secure It." Prof. Frank Parsons continues "Municipal Lighting." "The Life of Sir Thomas More" has another installment from the pen of Editor Flower. Hon. John Davis has part four of "Napoleon Bonaparte." Baylis Montgomery Dawson describes "A Vision not Dreamt of in the Philosophers." Will Allen Dromgoolle has the opening chapters of a serial of Tennessee life, entitled "The Valley Path," accompanied by a full-page portrait of Miss Allen as she is in the act of going out for a day's vacation on the river Elk. The reduced price to \$3.00 per year will undoubtedly place the magazine in the hands of many who could not previously feel able to purchase it. The high standard is still maintained. The Arena Publishing Co., Copley Square, Boston, Mass.

McCLURE'S.—The biography of Abraham Lincoln, by Ida M. Tarbell, now in its second number, gives many facts and pictures about his youth and entrance upon manhood. Anthony Hope has a story, "The Love of the Prince of Glottenberg." Will H. Low writes "Madonna and Child in Art," giving numerous illustrations. Elizabeth Stuart Phelps begins an autobiographical sketch, with full-page portrait, and other pictures. Robert Barr has a story, "The Understudy." Frank Pope Humphrey tells all about "Annie Laurie," the heroine of the famous song, with portraits and illustrations. Ella Higginson has a story, "A Point of Knuckling Down." Sir Robert Ball has a sketch, "The Sun's Heat." Robert H. Sherard writes of Hall Caine's story of his life and work, derived from conversations. Collis Shackford has a story, "Neighbor King." Cy Warmer describes going "through the Dardanelles." S. S. McClure, 30 Lafayette Place, New York.

THE ATLANTIC MAGAZINE commences its contents with another installment of Gilbert Parker's surpassingly interesting tale, "The Seats of the Mighty"; John Fiske, the renowned historian, gives a graphic paper on "The Starving Times in Old Virginia"; "Witchcraft," "The End of the Terror," and "Dorothy," by L. Dougall, Robert Wilson and Harriet L. Bradley respectively, are three short stories of interest; W. F. Tilton has an exceedingly closely-written and attractive account of "The Defeat of the Spanish Armada"; Lafcadio Hearn contributes "Notes from a Traveling Diary"; Hamlin Garland furnishes No. 3 of "New Figures in Literature and Art"; other papers, not here specified, with book reviews and departments, make up a valuable number of this classic magazine. Houghton, Mifflin & Co., publishers, Boston.

THE METAPHYSICAL.—Alexander Wilder has the opening paper, "The Ethics of Work," followed by the concluding paper on "The Law of Spiritual Development," by J. Elizabeth Hotchkiss; "Emblems and Being," by Prof. C. H. A. Bjerregaard; "Evidences of Immortality," by J. Emery McLean; "Life," a poem, by Ella Wheeler Wilcox; "Occult Law," by Dr. W. W. Woolsey; "Perpetual Youth," by W. J. Colville, and a studio experience by Lucy Cleveland. The "Psychic Experiences," "Department of Healing Philosophy" and "World of Thought" are all well edited. The Metaphysical Publishing Co., 503 Fifth Avenue, New York.

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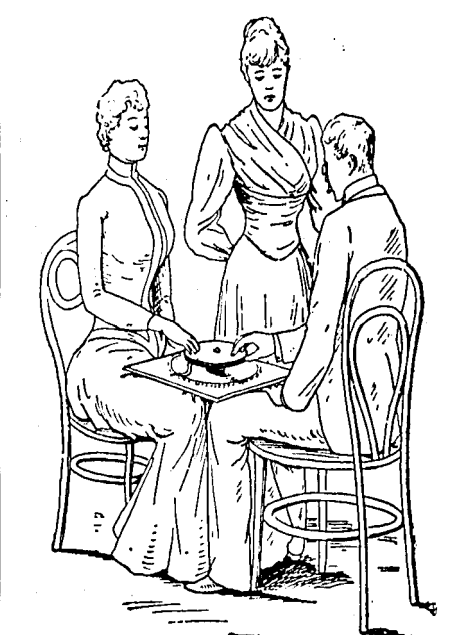
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