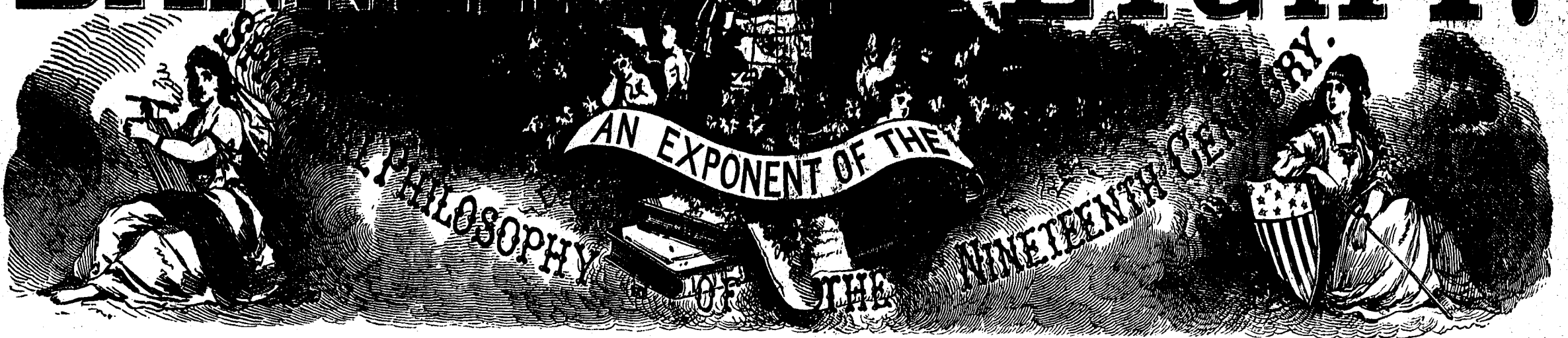


BANNER OF LIGHT.



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NO. 16.

CHRISTMAS HOLIDAY NUMBER.

For the Banner of Light.

I THINK OF THEE.

(Written on a Calendar sent to a Friend)

BY HELEN HAWTHORNE.

When pleasant Spring in tenderest verdure clad,
With buoyant step, and ringing laughter glad,
Comes scattering blossoms o'er the lea—
When am'rous Summer in a stifling air
Lies dreaming 'mid the scent of roses fair,
And drowsy humming of the bee—
When Autumn throws her rustling pennons out,
And, marching on, puts leafy ranks to rout,
While conquering whirlwinds shout with glee—
When Winter drops her snowy mantle down
O'er forest, hill and valley, sober town,
And teeming city by the sea—
I think of thee! I think of thee!



Biographical Sketch of Hudson Tuttle.

BY H. W. BOOZER.

It is the world's habit to accord to man posthumous honor; yet justice demands the meed of appreciation in the worker's own time, as a slight present recompense to him for his labors. Imbued with this thought, the writer endeavors to make a sketch of one of the most widely known characters and standard bearers within the ranks of Spiritualism, whose name heads this article.

Hudson Tuttle was born in a log cabin erected by his parents in the unbroken forest of Northern Ohio, in which they settled six years previous.

His mother was a direct descendant of John Leland, ancestor of the widely extended Leland family of New England, and from childhood regarded as a family seer. She was in later life a clairvoyant of rare gifts.

His father was a man of deep religious convictions, and the terrors of the fate assigned to sinners so wrought on his sensitive nature, that it is said until he became converted to Spiritualism he was never known to smile. The reaction was great, and he became the most joyful.

Hudson was a slight, frail boy, sensitive and retiring; habituating himself to thoughtful isolation and cultivating self-reliance—with nature his playground, and the birds, flowers and trees his teachers. He spent in all less than fourteen months in school, the first terms being in the unwhewn log schoolhouse, having there learned something of reading, geography and arithmetic, while two terms were wasted on Latin and Greek in a select school just started in the town.

At sixteen, however, his method of education changed. He became a medium; and henceforth angel guides developed and brought forth the scientist, the writer of song and story, and he became possessor of a train of spiritual gifts. Though these began with the moving of physical objects, his development rapidly culminated in a superior state of sensitiveness and impressibility which gave evidence of an exalted character of mediumship.

At this time, while in his teens, he was the subject of much interest to students of the occult. Among such was Datus Kelley, of Kelley's Island in Lake Erie, who took a profound interest, and tendered his aid and kindly assistance.

With such encouragement he published his first work, then entitled, "Life in the Spheres," and since re-written and improved, as "Life in Two Spheres." This work was given to him without his knowing a line ahead of what was coming next, or by what is termed automatic writing.

While the world at that time was interested in this strange story of the unseen life, he busied himself with the first volume of the "Arcana of Nature"; an exposition of the problem of life from its beginning as fire mist, up to the enfranchised spirit clothed with immortality.

Among the marvels of the nineteenth century was this farmer boy, who, while pursuing

his ordinary physical labor, under the inspiring touch of help invisible, without books or apparatus, school aids or appliances, composing a work which was at once recognized by advanced minds, especially in Germany, as the solution of problems for which they had been long waiting.

The work was published in 1860, and passed through several editions. It was at once translated into German, and has had a good circulation in that language.

Büchner, in his popular work on "Matter and Force," quotes largely from it. This is what the trustful, faithful medium says in its preface:

"For years I have been led through the paths of science by invisible guides who have manifested the earnest zeal of a father for a feeble and truant child. They have upheld my faltering footsteps; they have supported my weary frame, and in darkest hours thrown their sacred influence around me. Like the readers of these pages, I am a student in their portico, receiving any mental food from their hands. From these invisible authors I draw the concealing veil, and to them dedicate this volume."

The grand scope of the work will be seen by a brief glance at the following plan by which it was prefaced:

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

The popularity of this work proves its excellence. It is worthy of note that its view of evolution antedated Darwin by two years; while its ideas of force were entirely in advance of the then existing status of thought. It was soon followed by the second volume: "The Philosophy of Spirit."

In 1866 was published "The Origin and Antiquity of Man." B. F. Underwood says: "It is no small credit to Mr. Tuttle that this work, written so long ago, contains little that may be considered crude and obsolete to-day; while most of the positions taken and views advanced have been confirmed by subsequent discoveries and developments." About this time was also published "Blossoms of Our Spring," containing Mrs. Tuttle's early poems, with his own.

He next wrote three books of a peculiar character—"The Career of the God-Idea in History," "The Career of the Christ-Idea in History," and "Career of Religious Ideas."

The first two were published by J. S. Adams, but before the edition left the printing house, with the exception of a few parcels, it was consumed by fire. The "Christ-Idea" has recently been re-published in the *Two Worlds*, (Eng.), and is again to come out in book form.

The "Career of Religious Ideas," first published in London, forms the first part of "Religion of Man and Ethics of Science," as the "Ethics of Spiritualism," as published in Chicago, forms the second part.

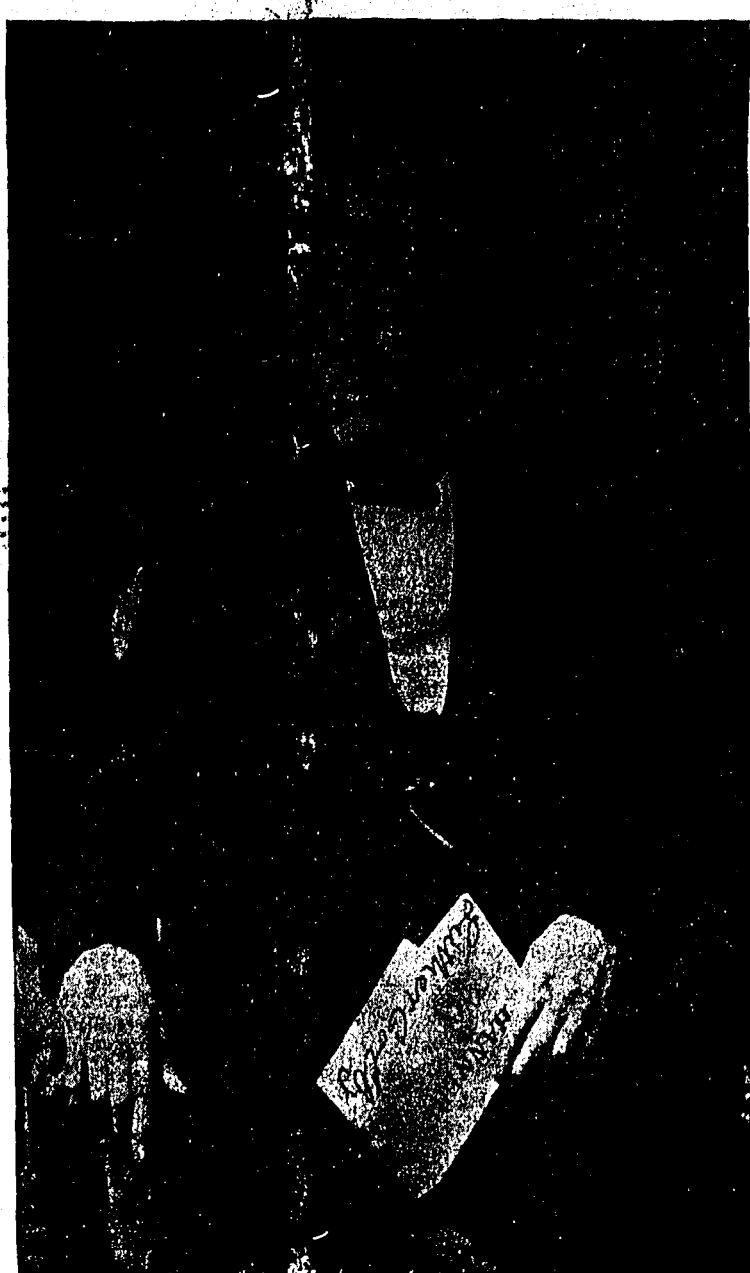
About the same time was written "The Arcana of Spiritualism," a work that essayed to answer all the questions which arise in the domain of spirit. It was published at the same time as the "Career of the Christ-Idea," and met the same fate. It was then republished by James Burns (Eng.), and the edition was all sold. Since then the author has been rewriting the entire book, and it is awaiting completion for publication. Mr. Tuttle regards it, in its present completeness, as the crowning work of his life, as it is the product of his best inspirations, reaching over more than thirty years.

A book that has called more attention perhaps than any other is "Studies in Psychic Science," outlining the methods of research which it is safe to say must be pursued by investigators in its field. Of this book, John Rutherford, one of the most acute critics of England, says:

"Among the literary and philosophic exponents of the 'New Dispensation,' none occupy a higher position than Mr. Hudson Tuttle, of Berlin Heights, Ohio. In his 'Psychic Science Studies,' Spiritualism for the first time is brought under unvarying law—in fact, is raised to the dignity of a science, or perfect branch of human knowledge. The 'bridge' of communication between earth and the spiritual zones is not only built upon solid rock, but the idea of the immortality of the soul receives original treatment, and is placed in such scientific form as to bring it, in my opinion, within the comprehension of the most dense understanding. For this work of one of the foremost writers of our movement, is the result of very many years' thought; it is, moreover, full of facts of his own peculiar experience, and is also charged with the vigorous inspiration for which he is so eminently distinguished."

In 1874 came a volume of stories for children. The story of "Led to the Light" is a most realistic description of church methods in the days of our childhood, and is most wholesome to contemplate in contrast with the religion of Spiritualism.

Among tracts published were "Revivals—Their Cause and Cure," "Origin of the Cross and Steeple," "Tiger Step of Theological Despotism," and "What is Spiritualism?" The perpetuation of old error by means of old-time revival methods is most truthfully analyzed in the first mentioned of these. "The



LUTHER COLBY.

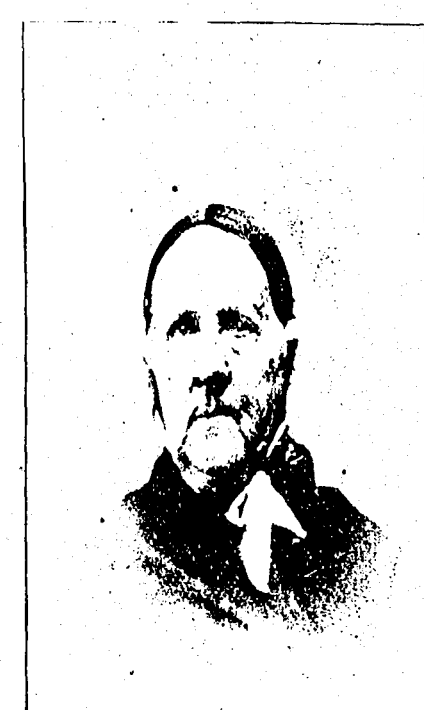


MR. BERRY was First Lieutenant of the "Andrew Sharpshooters," attached to the Fifteenth Regiment Massachusetts Volunteers. He was killed at the battle of Antietam, Md., Sept. 17, 1862, aged 37 years. He was co-worker with Mr. Colby in the establishment of the BANNER OF LIGHT, and continued as its business manager till he joined the service of his country in the Civil War. As a manifesting spirit intelligence he often made his presence known, and wrote through the hand of Mr. Colby frequent messages, that were of much comfort and encouragement to him (C.).

WILLIAM BERRY.

CO-FOUNDERS OF THE BANNER OF LIGHT,

APRIL 11, 1857.



MRS. MARY COLBY (MOTHER OF LUTHER COLBY).
Taken at the age of eighty-three years.

Cross and Steeple" is a revelation of the fundamental ideas on which rest the religious structures that were revered in our childhood, and which still inspire the adult mind where ignorance of causes is the bliss of present devotion and the respect for religious emblems.

Nothing Mr. Tuttle has written has probably had more influence than "The Tiger Step of Theological Despotism." It came out at the time when the Blair amendment was before Congress, and friends interested placed a copy in the hands of every member. The tract did its work.

"What is Spiritualism?" is a very comprehensive and statistical statement of the Cause, with a reference list of its supporters, embracing the names of the world's best thinkers, discoverers and geniuses—a missionary tract of such value that twenty-seven thousand have been circulated, one zealous believer ordering one thousand to distribute among the people of his city.

Here is presented the record of a life of over forty years' continuous literary work, in which no mention has been made of articles for magazines, book reviews for both the reform and secular press, and the continuous support to our spiritual weekly papers in all the changes incident to journalistic life—a strange education and unfoldment of especial interest to the student of Spiritualism as among the ways and means chosen by the master minds in the Beyond, how, while they emphasize the grand truth of man's immortality, they also work in many ways to elevate humanity.

The writer well remembers his first acquaintance with this representative exponent of

Spiritualism in the bashful boy of sixteen, with his parents, in the unwhewn log building on their farm—the sphere of industry and integrity surrounding, in which lay the foundation of the character since made.

In the intervening years we have noted the changes and progress as fruits of the development at the hands of his unseen educators: a medium for different phases of mental phenomena—sittings, writing covering the different fields of ancient and scientific research, philosophic inquiry into mundane causes, story-writing and poetry, with constant public speaking, as a lecturer, and answering calls (often at remote places) to give the consolation of the Spiritual Philosophy on funeral occasions. Last year these calls were so numerous and distant that he traveled over five thousand miles for that purpose alone.

The student of this medium's unfoldment naturally inquires of the conditions which have evolved the character of Hudson Tuttle. To answer this involves a statement of the gist of Spiritualism and the fundamental law underlying all unfoldment and mediumship. The former may be reduced to simple, in saying it consists of three things: the two facts of spirit-existence and inter-communication therewith, and the great lesson our angel-teachers all give us, the doctrine of the human brotherhood. Within the latter's scope lie the conditions for development, the central one of which is harmony—the spiritual state of exaltation above fear, hate and selfishness—the magic staff of contentment and abiding love.

We observe Mr. Tuttle's early environment of integrity and faithfulness, of home ties never wavering. In 1857 we find him married to Miss Emma D. Rood, a lady then well known in spiritual journalism for her poetical and other writings. Since, she has charmed all with her beautiful effusions in poetry and song, with her artistic talent and the graces of a womanhood that command the respect and whole-souled admiration of all fortunate to know her.

She was a pupil at Hiram when that college was under the presidency of Garfield, and Mrs. Garfield was a classmate. To her fine culture she added a remarkable sensitiveness, and the highest ideas of right, justice and mercy which are necessary for a successful development.

Very marked is the life-action of this medium respecting the angels' great lesson given to us with their doctrine of the human brotherhood, in the unselfishness with which he untrudgingly pursues his work. In grateful acknowledgment to the guides who shape his useful life, he plans his secular pursuits so that they alone shall provide for the necessities of life, and whatever profits his writings bring are all charitably disposed of in the work of disseminating this, the most consoling of all gospels, in the way of gifts of the same to those unable to pay for them.

Even while the books were being written, several sittings would often be given each day

without any compensation for the highly valued time thus taken.

In order to have full control over his books, he has become his own publisher, attending to all the details of that business, with H. A. Copley, London, and W. H. Terry, Melbourne, Australia, as his foreign agents.

While it is clear that the ethics of Spiritualism are essentially the same in all religions being, in brief, to do good and to be good, yet it has been like the gospel "according to" Matthew, Luke or John of the ancient time, the practice of teachers of occult or spiritual things, to retail the supposedly original and peculiar wisdom of each at so much per head, in classes of indefinite size. Without denying the excellence of this method in cases where there is something best dispensed through such systematic effort, it is entirely proper here to say that Hudson Tuttle has done all his public work on the basis that thought is, and should be, free—as freely given to others as it is dispensed to us from the master minds above us.

He says, "A new thought belongs to the world, and is no man's patent." He has never considered his work as an aggregation of Tuttleisms (if I may coin a word), to be sold to customers under the name of Spiritualism; but, on the contrary, he aims to put his thought into the hands of the truth-seeker at the cost of getting it in shape for such distribution—a free gift, and not a thing of merchandise.

Another characteristic is his unswerving steadfastness to truth—his uncompromising position to old error. Spiritualism is to him a system of thought comprehending the universe in all its multitudinous relations. He realizes that the old cannot be made over into the new. As to organization, he takes the position that its past failure has been because it has been made on the old church plan, and that it must of necessity be on entirely new lines to become a success.

This is an age almost universally acknowledged by thinkers as essentially time-serving, and only paralleled by Rome's history in the period before its fall.

Like the glint of the sunlight on the oases of the desert, is the halo that surrounds the faithful and truly worthy among the standard-bearers of a truth before its time, in its struggle with society's conservatism for a foothold.

Among those who have unwaveringly held to the all-embracing, self-sustaining and superior character of Spiritualism as a nineteenth-century revelation, Hudson Tuttle stands the peer of the best worker in our Cause. While this exponent of truth has always adhered to the lines laid down by the wisdom of the exornate, never once has he lacked the courage to attack entrenched error in any form.

Hudson Tuttle is yet in the vigor of his well-chosen work. It is the earnest prayer of every true Spiritualist that he may long remain with us a worker.

It has been discovered by a California fruit-grower that when fruit is packed in powdered borax it resists decay for months.

WHAT SHALL I NAME THEE?

BY MARTIN E. HULL.

What shall I name Thee, oh! Thou Wondrous Power
That fashion all things in the earth and sea?
That makest sweetest in the latest flower,
And curtest swarms in language on the tree?
Oh! Wondrous Art, pouring forth thy songs
Through every creature, horse or beast wing;
Reverent words of melodies by throngs,
That set our voices among our own could sing.

What shall I name Thee, oh! Thou Wondrous Life,
Infilling bodies with a power and will
That doth sometime the loftiest thought inspire,
At others only wickedness and ill?
That stir the soul and fire the throbbing brain,
To thoughts and deeds that awe men, as sublime?
Or sometimes crushes with Sin's festering pain
And leaves its wreck upon the shoals of Time?

What shall I name Thee when my inward sense
Would rise and ask the gift of Nature's grace?
I cannot touch Thee with my clumsy hand,
I cannot know Thee as by face to face.
The heavens may shine with glories evermore,
The earth "declare Thy handiwork," and still
I never know Thee till within my soul
Thy Wondrous permeating Power I feel.

I will not name Thee with my feeble breath;
I would not limit Thee with my small thought;
I know Thou art, not that some credulity
The Power I reverence by no creed is taught.
In every grade of life I read Thy Law;
From dust to stars, from worm to noblest man;
One grand unbroken chain without a flaw,
What shall I name Thee, Guardian of this Plan?

The Reviewer.

AUTOMATIC OR SPIRIT WRITING, with Other Psychic Experiences. By Sara A. Underwood, with an Introduction by B. F. Underwood. pp. 352; portrait of author; specimens of writing. Chicago, Ill.: published by Thomas G. Newman, 147 South Western Avenue.

The volume named above is destined to be one of the most important and far-reaching which have been published for many years. The evidence, presented by invisible intelligences through the hand of Mrs. Underwood—the verity of its reception being avouched for by Mr. Underwood—whom our readers will remember as once a disciple of materialism in toto, while now we regard him more as an agnostic in this direction—is of the most unqualified kind and character. None of the far-fetched definitions, "subliminal" and otherwise, with which modern scientists seek to belittle and mislead the human consciousness in its efforts to grasp the verities of the spiritual and psychic domain, will apply to the facts given in this volume, the individual items presented (unknown to the writer), the views expressed (some of them utterly at variance with the mental views of Mr. and Mrs. Underwood), etc. Only personal perusal of the volume will do it justice; but the present review seeks to give the general reader a glance at its teeming pages.

The book, beside the Preface, Contents and Introduction (by Mr. Underwood), has twenty-five chapters, an enumeration of which *seriatim* will present an idea of the broad sweep of the volume:

Chapter I., Psychic Experiences. Chapter II., Further Instances of Truthful Tests. Chapter III., Does Science Explain This? Chapter IV., Conditions and Sense Limitations. Chapter V., Analogies and Differences Between Spirit-Life and Earth-Life. Chapter VI., Experiences after Death. Chapter VII., Rhythmic Improvisation. Chapters VIII., IX., and X., Spirit Teachings. Chapter XI., Good-night and Friendly Messages. Chapter XII., Characteristic Communications. Chapter XIII., Unique Communications. Chapter XIV., Request for Publication. Chapter XV., Earlier Experiences with Planchette. Chapters XVI., XVII., Miscellaneous Teachings. Chapter XVIII., Some Psychic Incidents. Chapter XIX., Corroborative Testimony. Chapter XX., Does Death End Evolution? Chapter XXI., The Spiritual Conception of God. Chapter XXII., The Future Life. Chapter XXIII., Spiritual Possibilities. Chapter XXIV., Foregleams. Chapter XXV., Specimens of Automatic Writing.

In his introduction Mr. Underwood gives his view of automatic writing as follows:
"The word automatic is commonly applied to the processes of an organism which from frequent repetition during a long time have become mechanical—actions performed without volition, thought, or effort. The writing called automatic does not, in the thought or in the movement of the hand which holds the pen, form a part of any activity that is the result of repetition of previous mental experiences, or which can be properly classed under the term habit or instinct. It is automatic only in the sense that it is written without mental or physical effort on the part of a person by whose hand the writing is produced. The planning, thinking, arranging of thoughts and putting them into sentences, as well as the mechanical work of writing, are somehow done in a way to relieve the psychic of all conscious effort in the process of thinking and reducing the thoughts to writing."

He admits that "it shows discursive intelligence, and sometimes of a high order," and avers that—

Several times Mrs. Underwood's views on subjects in regard to which she has very pronounced opinions, have been vigorously combated, and long discussions between herself and the intelligence using her hand have resulted. She has, to my positive knowledge, written in this automatic way, statements which included matter-of-fact information, unknown to her and unknown to me, showing that the intelligence which supplied the thought and controlled the hand to write, had access to sources of knowledge beyond the conscious reach of the psychic. These are curious facts....

So far as I can judge the intelligence or intelligences with whom I have been, during the last few years, in communication through Mrs. Underwood's peculiar powers, are possessed of all the mental and moral qualities manifested by the men and women we meet in daily life.

The messages received automatically, in every case that has come under my observation, have purported to be from extra-mundane minds and almost invariably from spirits that once dwelt in the flesh, now disincarnate and freed from material conditions. The intelligence manifested by the writing shows varying degrees of intelligence and power of expression, indicating apparently the presence, at different times, of different personalities."

The spiritualistic view, [he says] although it involves questions that cannot now be answered (which is equally true of all the theories of physical sciences) is the most simple explanation and the one from which many of the best thinkers see no way of escape....

I have carefully read Mrs. Underwood's statements in this volume in regard to the communications given, and I can honestly testify to their correctness. She has been pains-taking and conscientious in making all her records of what has occurred....

These experiences have convinced her, as nothing in the orthodox faith held by her ancestors, in which she was educated, had or could, of the truth and reasonableness of the soul's survival of death and of its progressive existence in spheres beyond this mortal life."

Mrs. Underwood states that she had her first psychic experiments with planchette in 1872; in 1889 she began to obtain automatic writing, the writing received through her hand, (as Mr. Underwood affirms), being "apparently

that of not fewer than twenty persons, and generally bearing no resemblance, so far as I can judge, to Mrs. Underwood's handwriting, which is remarkably uniform."

"It is not my intention here to advocate any theory as to the cause of the phenomena described by Mrs. Underwood. I simply testify now to the accuracy of all those statements in her paper in regard to her automatic writing."

Mrs. Underwood states that in the experiments it was discovered that the presence of her husband was found necessary to the completeness of the work, and it was explained to her that "the blended power" was best.

Her experiences, as recorded in this volume, are not all of them writing phenomena. The following touching narrative will assure our readers that her "inner vision" is open to the realities of the clairvoyant sight:

"One other strange experience in this line came to me a few years ago at the bedside of a dear friend at the point of death, which, perhaps, may be related in this connection. It was near midnight; death was momentarily expected. All the other watchers, exhausted by days of grief and care, were snatching an hour of rest; and I stood alone, looking at the unconscious face before me, which was distinctly visible, though the light was heavily shaded to keep the glare from the dying eyes. All her life my friend had been a Christian believer, with an unwavering faith in a life beyond this, and for her sake a bitter grief came upon me because, so far as I could see, there were no grounds for that belief. I thought I could more easily let her go into the unknown if I could but feel that her hope would be realized, and I put into words this feeling. I pleaded that if there were any of her own departed ones present at this supreme moment, could they not and would they not give me some least sign that such was the fact, and I would be content."

Slowly over the dying one's face spread a mellow, radiant mist—I know no other way to describe it. In a few moments it covered the dying face as with a veil, and spread in a circle of about a foot beyond, over the pillow, the strange yellowish-white light, all the more distinct from the partial darkness of the room. Then from the centre of this, immediately over the hidden face, appeared an apparently living face with smiling eyes which looked directly into mine, gazing at me with a look so full of comforting assurance that I could scarcely feel frightened. But it was so real and so strange that I wondered if I were temporarily crazed, and, as it disappeared, I called some one from another room, and went out into the open air for a few moments to recover myself under the midnight stars. When I was sure of myself I returned and took my place again alone. Then I asked that, if that appearance were real and not an hallucination, would it be made once more manifest to me; and again the phenomenon was repeated, and the kind, smiling face looked up at me—a face new to me, yet wondrously familiar.

Afterwards I recalled my friend's frequent description of her dead father, whom she dearly loved, but whom I had never seen, and I could not help the impression that it was his face I saw the hour that his daughter died."

The intelligence seeming to be the principal

of those writing through her hand claims the name of "Pharos"—the "Light-Giver" or "bearer."

To give a good idea of the form in which the facts presented are clothed, and the constantly arising queries in the mind of Mr. Underwood during these manifestations through his wife's hand, we quote the beginning of Chap. III., "Does Science Explain This?"

"Mr. Josiah P. Mendum, publisher for many years of the Boston *Investigator*, a well-known free thought weekly paper, died at his home in Melrose, Mass., early Sunday morning, Jan. 11, 1891. For more than twenty-five years Mr. Underwood had had business relations with him, and had contributed frequently to his paper. I had met him a number of times on public occasions, but did not know him intimately, and knew little about his early life. The number of *The Investigator* following his death was dated Wednesday, Jan. 14, and contained only a brief announcement of the event without any statement as to disease. We had known for some time of his failing health, and knowing that he was about eighty years of age, attributed the cause to general decay consequent on his advanced years."

The next number of *The Investigator*, dated Wednesday, Jan. 21, which contained a sketch of his life, death and burial, did not reach Chicago until the afternoon of Friday, Jan. 23, and did not reach my hands until Saturday afternoon, and it was not until Sunday, the 25th, that I found time to read the account. Mr. Underwood being absent from Chicago from the 23d till the evening of Monday, Jan. 26, did not see the paper until the 27th, nearly a week from the date of its issue.

On the evening of Tuesday, Jan. 20, before the number of *The Investigator* dated the 21st had been sent out from the Boston office, experiencing those slight electric sensations which with me generally precede written communications, I sat down, pen in hand, to experiment, without saying anything to Mr. Underwood, who was, at the time, lying on a sofa near by, tired, and in a drowsy mood. Neither of us was thinking of Mr. Mendum at the time, nor had we anything in relation to him in our minds. After a few meaningless words were written (a very usual occurrence at the beginning of these communications) came clearly and firmly written, 'B. F. Underwood wanted.' I read this to Mr. Underwood, and asked, 'Who is it wants him?' 'J. P. Mendum,' was the reply. Then followed, in the order given, these oral questions and written answers:

B. F. U.—Well, if this is Mr. Mendum, what have you to tell us about your new condition?

A.—That I am very much surprised.

B. F. U.—Do you consider it an improvement upon this life of ours?

A.—Spirit-life is too new, I can't understand yet. Panoramas of life goes on.

B. F. U.—What is the present state of your mind?

A.—Perplexed.

B. F. U.—Did you, while here, have any definite ideas in regard to continued existence?

A.—Only that my dear wife believed most truly that she would live on.

In regard to this statement I do not yet know whether Mrs. Mendum—who died some years before her husband, and to whom he was most deeply attached—had any belief in Spiritualism.

B. F. U.—Is there anything particular which you wish to say to us?

A.—No.

Question.

What should be our most reasonable attitude toward the existing religious faith?

Answer.

The attitude of convicted believers in Spiritual life towards the blind leaders of the blindly dogmatic and spiritual matter should be that of the Seers to those yet in the dark. As full of lovingness and tenderness as one who sees to those who are blind, and halting steps. Remember as they are as one who sees to those who are blind, and halting steps. Shall be ultimately led to the light.

Copy by S. A. U.

The attitude of convicted believers in Spiritual life towards the blind leaders of the blindly dogmatic in Spiritual matters should be that of the Seers to those yet in the dark, as full of lovingness and tenderness as one who sees to those who are blind, and halting steps. Remember as they are as one who sees to those who are blind, and halting steps. Shall be ultimately led to the light.

Sphere of Women Widens With Progress of the Race

Sphere of Women Widens With Progress of the Race—Copy by S. A. U.

Robert Cross
Charlotte Remond, Author of Jane Eyre—
Copy by S. A. U.

Blackish
C. R. Black—Copy by S. A. U.

Ruinous is the power exercised by such individualities.
Copy by S. A. U.

A.—Pleased to learn that the Underwoods were possible mediums.

B. F. U.—Doubtless you were somewhat unprepared to find yourself in a state of existence like your present one?

A.—When I first printed *The Investigator* I said I did not think Seaver, Kneeland, or free thinkers generally, were on the right side, but Thomas Paine's works converted me to their opinions, and so now I am all upset.

I, at least, had the impression that Mr. Mendum had been a freethinker from youth. Mr. Underwood thought he may have known or inferred that Mr. M.—was, in earlier years, a believer in some form of Christianity, but he did not at this point recall this, or say anything to me, so it was with much surprise that I read

Truth is
Love
Love

In regard to something we disputed this was written

LaRey's and
noes

Like eyes and noses—Copy by S. A. U.

A man and a woman are here who tried to speak to you
Copy by S. A. U.

on Sunday, the 25th of January, the following corroboration of the foregoing communication, given in Chicago Tuesday evening, Jan. 20:

In the summer of 1883 Mr. Mendum made the acquaintance of a young man [?] who was a great admirer of Abner Kneeland. They became room-mates, and boarded together for some time. To have Mr. Mendum attend Mr. Kneeland's lectures was the ardent desire of his friend, but having formed a very bad idea of the lecturer from what Christians had said of him, and fearing to hear, lest he be convinced, and the religion of his childhood unsettled, he preferred to keep to the old beaten road of superstition, and let others follow the path of free inquiry, if they preferred. Universalism was sufficient for him, and the 'delusions of infidelity' he did not care to listen to, much less to embrace them, which he feared would be the result if he gave its advocate a hearing. Thus he resisted until the kind and fatherly Abner Kneeland was prosecuted for blasphemy. Then it was that his strong sense of justice rebelled against this iniquity of established authority, and his own inconsistency became apparent in his condemnation of a man's religious opinions whose lectures he had refused to hear or read. He then, as a matter of fairness, resolved to give Mr. Kneeland a hearing, and the following Sunday evening found him and his friend duly seated in Julian Hall, listening to the words of the great iconoclast, whose subject was, 'The Treatment of Criminals.' Mr. Mendum left the hall after the meeting feeling much enlightened by the discourse of the speaker, and although he did not at once embrace all the ideas of Mr. Kneeland, he often after attended his meetings.... After Mr. Kneeland's release from prison, Mr. Mendum was engaged to print *The Investigator*, and when Mr. Kneeland left Boston for the West, Mr. Mendum became its publisher, and Mr. Horace Seaver its editor.... The works of Thomas Paine, both in his efforts to establish the American Republic, and in his attacks upon the Christian religion, challenged his admiration, and created in him a true appreciation of the character of the man.

Observe the coincidence in the use of the word 'print,' which I should certainly have rendered 'publish,' yet 'print' was correct.

S. A. U.—How does it happen, Mr. Mendum, that you called for Mr. Underwood, since I was not thinking of you at all? Why did you think you could be put into communication with him through me?

A.—Because I heard of him the first thing here.

B. F. U.—Have you met any old friends where you are now?

A.—No, I haven't seen any old friend.

S. A. U.—Not even your wife?

A.—Lizzie still lives.

I did not know the name of Mr. Mendum's wife, who died years before him. I knew he had daughters named Lydia, Lottie and Lizzie. I had a faint impression that her name was Lydia, and as the foregoing was written, so stated to Mr. Underwood. He said he did not remember that he ever knew her first name. I remarked that perhaps the knowledge that she had a daughter Lizzie might have caused this name to be written, or perhaps the communicating intelligence got the daughter's name instead of that of the wife. I did not know until the *Investigator* of the 21st was received, several days later, that Mrs. Mendum was Elizabeth, and do not now know whether in life he addressed or spoke of her as 'Lizzie' or Elizabeth. In regard to this point I quote the *Investigator*:

In October, 1847, Mr. Mendum was married in New York to Miss Elizabeth Munn, of that city, a lady of pronounced liberal ideas.

[? While there is some doubt as to the year given above, the impression is strong upon my mind that the "young man" spoken of must have been LUTHER COLBY, in after years a friend and editor of the BANNER OF LIGHT, as Mr. Colby was a firm friend and associate of MR. MENDUM from earliest manhood till his (M's) death (also an old friend of HORACE SEEVER), and was greatly interested in Abner Kneeland, and his persecution for alleged "blasphemy"—as cited in MR. COLBY'S "Memorial"—W. B. J.]

B. F. U.—Now, then, Mr. Mendum, if these answers really come from you, I wish to ask you a question.

B. F. U.—Well—something is being written.

What followed was in regard to some private matters of no importance in this public statement, but such as might very well be borne in mind by the person represented to be in communication with us. When this was finished, Mr. U. still having his question in mind, reverted to it, as follows:

Q.—If this is really Mr. Mendum, can you tell us of what disease you died?

I was greatly surprised at such a question, and protested that as we both knew he died from old age it was senseless to ask it; but Mr. U. said he had a reason for asking which he would not tell me then, and repeated: 'Can the intelligence writing tell us of what disease Mr. M. died?'

A little unwillingly I held my hand passive while he asked the question, feeling quite sure if any reply was given it would be in accordance with my own opinion—and the first answer did not surprise me. It was: 'Don't know,' written slowly, as if considering. I read it aloud with a hawmle, as proving that I was right, but to my mystification Mr. U. did not seem satisfied, and said: 'Surely you can remember from what disease you suffered while here?' Then the word 'ulcer' was plainly written. I thought this nonsense, and was surprised to see that Mr. U. seemed much interested, and continued:

Q.—I want Mr. Mendum to state in what part of his body the ulcer was?

I still held the pen in the position where it stopped after writing the word 'ulcer,' and now it moved on, writing rapidly and clearly 'of stomach,' making the answer read: 'Ulcer of stomach.'

Then Mr. U. said: 'Well, that is remarkable—for just before leaving the office to-night I happened to come across a short notice of Mr. Mendum's death in some Boston paper—I think it was the BANNER OF LIGHT—which stated that he died from cancer of the stomach—and the terms 'ulcer' and 'cancer' being often ignorantly used interchangeably, it greatly surprised me when you, who knew nothing whatever of the cause of his death, wrote the word 'ulcer'—and now I am still more astonished when the precise location of the disease is given.'

Just then the pen wrote: 'Cancer—some said.'

The following day, Wednesday, Jan. 21, Mr. Underwood tried to find the paper in which 'cancer of the stomach' was given as the cause of Mr. Mendum's death, but could not.

He was called out of the city Friday, the 23d, and did not return until the evening of the 26th; but on Sunday, the 25th, I found in the *Investigator* of the 21st the following:

Cancer of the stomach was the disease, according to the physician's certificate, from which he died. But the taper had burned to its close, and his eighty years of toil had so ripened his life that he dropped into the dreamless sleep quietly and as naturally as the engine stops when the machinery wears out.

Will thought-transference, hypnotism or subconsciousness or the subliminal self account for all the statements in the communications given, which so closely tallied with the *Investigator's* account, not then sent out from the printing press?

With our minds on this subject, now ensued a little pause, when the pen began to move again, but the style of the writing was changed—a fair imitation of printed letters formed into the words, 'I still live—Horace Seaver.' The quotation from Webster is characteristic, as in conversation and public speaking Mr. Seaver was fond of quoting from distinguished sources.

B. F. U.—Is this really Mr. Seaver?

A.—Yes, Benjamin.

While Mr. U. was never addressed by his family, friends or myself by his first name, but by the diminutive of his second, Mr. Seaver, who had known Mr. U. from his eighteenth year, in the earlier years of acquaintance used to address him as 'Benjamin.'

After a few other questions and answers it was asked: 'What were your first sensations in your new life?'

A.—Was rather surprised. This is wonderful—and very pleasant.

The characteristic thing in this communication is this: It was all written in imitation of printed letters, in which I am not an adept; and it was not until after a little thought that the purpose of this as a test of personality occurred to me. Some years before his transition from earth Mr. Seaver, in saving a little child from danger in a run-away accident, hurt his right hand so that it was more or less painful ever after to write with that hand. So though he occasionally wrote letters to his friends, he grew into the habit, being a practical printer as well as editor, of setting up his editorials in type to save the pain of writing them with his maimed hand. Now I would never have thought of his maimed hand but for this incident of the printed answers, which struck me as being an odd freak."

There are other points of interest in the volume for which space is lacking to make reference—but they may be found on the perusal of the book.

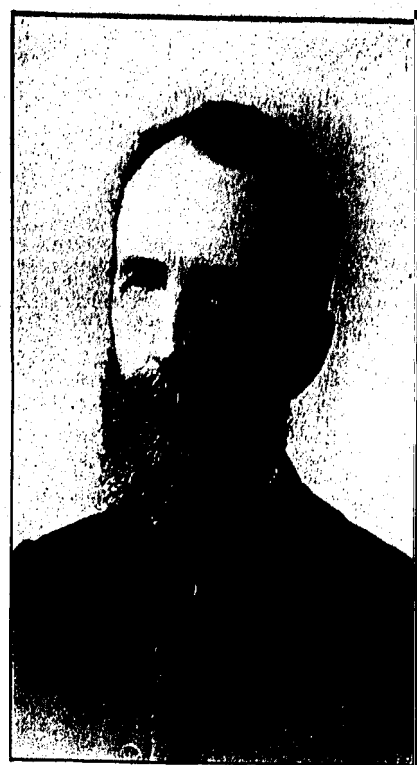
The numerous cuts scattered through this article appear in the book as its closing chapter, and are intended by Mr. and Mrs. Underwood to illustrate the very marked difference between the irregular chirography of the communicating intelligences and the neat and precisely formed handwriting of Mrs. U.

J. W. D.

Stimulating and Nutritious.

Hersford's Acid Phosphate.

It supplies just the right element (the phosphate) to repair waste of body and brain—a food itself, and also helps digest other food.



The Philosophy of Spiritualism.

Its Superiority to Theosophy and Other Authority Faiths.

A Lecture delivered in Portland, Oregon,
BY DR. DEAN CLARKE.

(Reported for the Banner of Light.)

THE following lecture was supplementary to one previously given in review of Theosophy. Its aim was to show that those who claim that Oriental cult to be "far in advance of Spiritualism," are greatly in error. The distinguished speaker opened his lecture by reading the following original poem, entitled:

WHAT IS SPIRITUALISM?

- 'T is God's true word, again revealed
As 'twas in days of old;
- 'T is Nature's truth for all unsealed,
And by the angels told.
- 'T is revelation from the spheres,
Long hid from human sight—
New light from heaven that now appears
To banish error's night.
- 'T is inspiration once more given
To show to us the way
To make on earth the hoped for heaven
We've sought so far away.
- 'T is "spirit gifts" again restored,
As seen in days of yore;
- 'T is spirit power again outpoured
To bless the world once more.
- 'T is Pentecostal "tongues of fire"
Aflame with words that burn,
Beseeching all to "come up higher,"
And from their slurs to turn.
- 'T is "Bread of Life" for hungry hearts
That yearn for love divine—
A feast which fills our inward parts
With heavenly bread and wine.
- 'T is Truth and Wisdom, vainly sought
In narrow, human creeds;
- 'T is Knowledge by the angels brought
That meets all earthly needs.
- 'T is Science and Philosophy,
'T is Evolution's plan—
Religion and Philanthropy,
The love of God and Man.
- 'T is "Life Eternal" brought to view
By those who dwell therein—
Who come to teach a Gospel new,
And souls to virtue win.
- 'T is Joy and Peace to all who mourn
And grieve for loved ones lost;
- 'T is Healing Balm for bosoms torn,
And souls now tempest-tost.
- 'T is "Tidings Glad" from spirit friends
Now on the Shining Shore—
The Message that our Father sends
From loved ones gone before.
- 'T is Heaven's last and greatest gift
To bless the human race;
A Power that shall mankind uplift
And crown with truth and grace.
- 'T is consummation most complete
Of every good now sought;
- 'T is Love and Wisdom in concrete
With every blessing fraught.

LECTURE.

Such, my friends, is Spiritualism from the muse's outlook, and from that of the scientist and philosopher it is equally broad, comprehensive and happyfying.

One of its distinguishing characteristics is its superlative naturalism. It is, indeed, "Nature's Divine Revelations" to human understanding. Science is its great oracle, and reason its exponent and interpreter. It extends the domain of the natural over the entire realm of the supersensuous, and recognizes nothing as supernatural. Spirit, equally with matter and phenomena, is within the domain of natural law. It is the antithesis of all mysticism and all mystery. It demands knowledge, instead of faith. It accepts truth for authority, not authority for truth. "Thus saith the Lord," or thus saith the *Mahatmas*, proves nothing in its court of inquiry. Demonstrated facts alone form the basis of its theories. It recognizes the trinity of nature—matter, force and intelligence, for these primary principles are manifest in natural phenomena. It predicates all causation in spirit, for it is seen to be the positive, active motor, while matter is found to be the negative, passive instrument and servant, or vehicle of spirit manifestation. There is a kind of pseudo-Spiritualism, more properly called metaphysical transcendentalism, or idealism, which claims that all is spirit, and matter is but phenomena, or consolidated spirit. But the truly scientific Spiritualist recognizes an elemental difference between matter and spirit. All of their properties in manifestation being different, and even directly opposite, it is logical and philosophical to affirm a discrete degree of difference. But they are coeternal counterparts and complements, forever associated in manifestation, and Spiritualism furnishes the scientific key which explains universal phenomena. All organic forms of matter, from the crystal to the human form, are but so many modes of intrinsic spirit manifestation. From the microcosm to the macrocosm is one vast unitary system of spirit phenomena, and whoever thinks he can go "way beyond Spiritualism" must find a *terra incognita* outside of the universe for his sagacious mind to explore!

Spiritualism—scientific and philosophic—knows of no limitations but those of the human understanding. All known or knowable facts of nature are embraced in its scope. The occult and recondite, as well as the visible and

tangible, are in the field of its investigation, and find place in its limitless encyclopedia of spiritual facts and truths.

The gymnosophists, thaumaturgists, adepts, magicians, etc., of the Orient possessed no magic powers not now exercised by spirits through medium, and all the powers inherent in the embodied magician or mahatma, are spiritual, and more fully developed in the dearnated adept who manifests through the physical and materializing medium.

Spiritualism furnishes the key to all occult mysteries, and unveils the secret forces behind phenomena. Hence it is the great revelator, *par excellence*, of the unseen universe. It tears away the veil of mystery and shows how spiritual laws complement physical laws in the production of all so-called miracles.

THE PRESENT DISPENSATION

was vouchsafed to humanity for a variety of objects, among which we may enumerate some of the most obvious, as follows:

I. To demonstrate a spirit-life succeeding human existence.

II. To renew the social and affectional relations existing before separation, between mortals and spirits.

III. To reveal the realities of spirit life and the true relations of human and spiritual existence.

IV. To quicken man's spiritual nature by a perpetual inspiration, to reveal important truths for human enlightenment, and to correct the manifold errors concerning spiritual things, which false philosophy and false theology have taught.

V. To aid mankind in the work of individual, social, political and religious reform, whereby peace, justice, fraternal love and universal liberty may prevail on earth as in the higher spheres.

VI. To teach a true philosophy of life; to guide human conduct; to make known the great purpose of human existence and properly prepare us for the life to come.

VII. To inaugurate the long-expected "kingdom of heaven," or the reign of spirit-power manifest through "spirit gifts," which shall dispel the fear of death and all other superstitious fears; which shall spiritualize and ennoble the minds of humanity and give to mortals a foretaste of the life divine.

These are some of the many grand purposes of the denizens of the spirit-spheres who instituted the present world wide movement known as Modern Spiritualism.

Let us now examine some of its teachings and see if there is any necessity of "going beyond them," as Mystical Theosophists claim, to find a broader science, a profounder philosophy or a higher religion.

SOME OF ITS CARDINAL PRINCIPLES.

I. As the God-idea is fundamental in all religious philosophical sciences, Spiritualism teaches the dogma of an Infinite Spirit, the Soul of the universe; the primal Source of life, motion, sensation and intelligence; the "All-in-All," whose material manifestation or body is called nature; whose mode of manifestation is called natural law, and whose incomprehensible spiritual being is manifest in individual and universal mind.

We worship God at Nature's shrine,
Wherein we find the Life Divine;
The universe enshrines his soul,
Whose boundless being is the whole.

If transcendental Theosophy can go "beyond" this "divine idea," it must get outside of infinitude.

II. Spiritualism teaches that Man is the highest known personal manifestation of the Infinite Spirit: that he is intrinsically a spirit (as a mortal) clothed outwardly by a physical body, and inwardly by a spiritual body—the complete disunion of which has been termed *death*, but which in reality is *birth* into the spirit-spheres.

Observation and reason sanction the first of this proposition, and both human clairvoyance and spirit-revelation sustain the final idea. It is already an axiom of Spiritual Science.

III. That as a spirit clad in an ethereal body, which is a counterpart of his previous mortal form, man enters the spirit world with all his powers and faculties intact and unchanged, and by the law of moral gravity is attracted to "his own place," finding environments exactly corresponding to his spiritual unfoldment; and beginning there where he leaves off here, and moved by the inherent law of growth or evolution, he progresses mentally and spiritually in the ratio of his personal efforts and capabilities, rising as he is prepared, by successive degrees, to higher spheres by the law of eternal progress.

This doctrine is strictly in accord with Nature and her great law of evolution, and far more rational than the theosophic theories of reincarnation, Karma, Loka, Devachan, and the like.

IV. That the spirit world is in space, the first sphere or grade of which is interblended with our present state of existence, so that we are constantly in the presence of spirits such as are attracted to us by the unbroken ties of love and mental affinity; that the spirit spheres are infinitely diversified in refinement and beauty, to correspond to the variety of character or condition of spirits who enter them, and are as objective and tangible to spirits as earth is to us. This idea of the locality and general topography of the spirit world is entirely rational and consistent with nature's gradations of matter from granite bed-rock to atmosphere and ether. That "Near about us lies the land of spiritual mysteries," the poet, seer and spiritual scientist all agree; and conscious, human spirits by the million, not *imaginary* "astral shells," (1) have proved their immediate presence with us by tangible facts which none can gainsay.

V. That as death works neither a mental nor moral change in man, nor does it change his relations to the eternal laws of justice, of compensation and retribution; so in spirit-life he inevitably reaps in suffering what here is sown in sin, for that is the realm of effects as well as of causes; but as all suffering, in the economy of the universe, is disciplinary, it continues only till it stimulates the sinner to sufficient personal effort to overcome the depraved condition of mind which caused it; hence heaven, or happiness, is the final destiny of all.

This idea of justice, or of "rewards and punishments," so called, is wholly consistent with human nature, and comports with the Bible teaching, that in the life to come we are judged "according to the deeds done in the (mortal) body." It is harmony with our highest conceptions of the divine economy, and strictly in accord with natural law as we see it manifested, hence we are justified in accepting it as truth.

VI. That happiness in spirit life does not depend upon an arbitrary decree, nor upon any mode of faith here entertained, but upon spir-

itual growth, and personal conformity to universal law; hence, no one can be saved from legitimate suffering by proxy, but each must "work out his own salvation" here or hereafter, by educating his will and moral faculties till they control the selfish and sensual nature, thus bringing him into that spiritual status where existence is harmony, and harmony is heaven. Therefore no person (or personage) can be a savior to another except, like Jesus, Buddha, and many others, by precept and example, he shows the way of righteousness, and by personal influence inspires the evil-doer to walk therein.

This entire proposition we submit to every candid thinker on its own merits, as expressing in concise language truth as it is in reason, right and common sense. The moral world is governed by law as much as is the physical, and in "the eternal fitness of things," "virtue is its own reward, and vice its own punishment." Justice accepts no proxy. One man cannot live or die for another, any more than he can eat, sleep, or be good or happy for him. The problem of sin and salvation is one that each individual must "work out" for himself.

Our heaven comes from doing well;
A guilty conscience brings us hell;
But hell is not a final state
Ordained for man's eternal fate;
It lasts no longer than it must,
To free his soul from sin and lust;
But freedom never will come about
Till he shall cast his devils out!

VII. That the ethics of Spiritualism demands that we should be absolutely just, honest, dutiful—doing as we would be done by, and loving our neighbor as ourselves; or, better yet, "do all for another," forgetting self; that we should be spiritually and not carnally minded, and strive ever to live up to our highest conceptions of right.

Spiritualism teaches the "Golden Rule" of Buddha, Confucius, and of Jesus, as the most concrete maxim of right and justice. But it enforces it with greater emphasis, as absolutely indispensable to our highest happiness and spiritual growth. It shows us that "It is more blessed to give than to receive," for it proves that "as we measure unto others it shall be meted unto us." The more we do for our fellowmen, the more "ministering spirits" will do for us. The more we crucify selfishness, the more our spiritual faculties will grow, and the greater will be our happiness here and in spirit life; for the exercise of the higher faculties brings higher and more lasting pleasures than the carnal.

VIII. There being no personal God known by either men or spirits, and as an Infinite Being needs no service from finite creatures, nor requires any but duties to our fellow men, therefore all ceremonial worship is superfluous, and only such religious exercises as directly cultivate our intellectual and spiritual faculties are necessary, or should be encouraged, such as silent aspiration for spiritual illumination from the highest accessible intelligences, and such vocal addresses to men and angels as express our highest needs and deepest convictions of truth.

Spiritualists differ somewhat as to their ideas and practice of devotion. Some believe in oral prayers, some in silent ones, and some in none. Some pray vocally to the Infinite Spirit, some to "Guardian Spirits," and some to both.

Those who think the example and precepts of Jesus on this matter have weight, do not "pray standing in the synagogues (or in halls), and in the corners of the streets," but raise their silent aspirations "in secret," for such is more truly worshipping "in spirit and in truth." Vocal prayers addressed to spirits and to the audience (as all are to a large extent) may be well to bring both into harmony of spirit and unity of feeling, but only deep, silent, unutterable thought and aspiration, not lung power, will bring us *en rapport* with the "Great Soul of Things."

IX. That all so-called "special providences" and all "spiritual gifts," anciently attributed to the "Holy Ghost," and all that have been termed "miracles," and "supernatural events," have been wrought by spirits once mortals, who do the same things to-day, hence Spiritualism is the key to all occult mysteries, and the demonstrator of all metaphysical facts.

This declaration will be accepted by all who do not believe in a personal (and therefore finite) God, as the rational and all-sufficient solution of so-called "miracles and supernatural events." "Like causes produce like effects." We have to day the same "spiritual gifts" recorded of old. We know that dearnated human spirits are their source to-day, and why not of those of all ages?

That "astral shells," elementals, or elementaries, a *la* Theosophic speculation, are the cause of any of them, is too *bizarre* a theory to indulge for a moment. Level-headed philosophers will not accept fictions of imagination, for facts of observation and demonstration, such as Spiritualism embraces and teaches.

X. That, while repudiating the idea of a personal devil, as taught by mythology and theology, there are what have been termed "evil spirits," who once were degraded and depraved mortals; who for a time retain their malign dispositions and perverted selfish propensities, and occasionally "obscure" sensitivities for their own sensuous gratification; who both ignorantly and maliciously mislead those whom they control in earthly affairs; who often assume to be gods, or messiahs, or "angels of light," and inspire the false "Christs," false "prophets," and other impostors who abound in this, as in former spiritual dispensations, and seduce the unwary from the path of truth and progress. "By their fruits ye shall know them;" then beware!

The painful experiences of thousands of mortals to day, as well as well-authenticated facts of history, warrant the truth of this doctrine of "evil spirits." It is fully in accord with the teaching that "death" works no moral change in human character. Millions are "evil spirits" here, why not hereafter till reformed in spirit-life? It is a part of the mission of Spiritualism to teach us to aid such "earth-bound spirits" in overcoming their evil propensities, as well as to go to work and abolish the hells of earth which have made them what they are.

XI. That all so-called "Words of God," Bibles or Revelations, so far as "inspired," have emanated from finite spirits, and partake of the imperfections both of their source and of the human channels and methods of communication; therefore none are infallible, nor authoritative, further than intuition and the facts of nature sustain them. Hence all communications from spiritual sources, ancient or modern, should be subjected to the ordeal of reason and science, and accepted only so far as they reveal truth to each individual consciousness.

This declaration, which can be supported by

Bible testimony itself, gives a rational solution for the imperfections of all "inspired" teachings, and accords with the instructions of a medium of old: "Believe not every spirit, but try the spirits." "Prove all things, and hold fast to that which is good"—and to nothing else, we may add.

XII. As Modern Spiritualism rests upon phenomenal facts which are recognized by our senses, whose genuineness, as a great scientist has said, "needs no further confirmation," it should be regarded as a science; and as it explains those facts in their relations to a supersensuous existence, and gives the most rational theory known of life here and hereafter, it is entitled to supremacy as a philosophy; furthermore, as it reveals our spiritual relations to the Infinite Cosmos, and our dependence upon the Infinite Life and Energy that pervades the universe, it may be called a religion, claiming all the rights and privileges conceded to inferior religions.

Spiritualism may justly be defined as the science of sciences, the philosophy of philosophies, and the religion of religions. It embodies the truths of all other systems as a universal eclecticism, and adds to them many new revelations bringing new light.

XIII. As Spiritualism is a universal eclecticism and encyclopedia of spiritual knowledge; as it solves all present and all recorded occult phenomena; as it is the key to all spiritual mysteries, unlocking the hidden truths and recondite facts of both the material and spiritual worlds; as it is the only religious system that is in accord with the facts of science and the principles of nature; as its teachings harmonize with all the known laws of mind and matter, and reveal the grand ultimate of material and mental evolution; as it presents the most rational philosophy of human life, and furnishes the only demonstration of its *post mortem* continuance, and the only revelation of the realities of our future being, it may justly claim preeminence over all religious faiths as the most comprehensive, philosophical and scientific religion ever known, and as such it demands acceptance, and the fealty and support of mankind.

This final synthetic proposition we will amplify and justify by briefly delineating some of THE GOOD OF SPIRITUALISM.

The Scientific American said, several years ago, of Spiritualism: "If true, it will become the one grand event of the world's history, and will give an imperishable luster of glory to the nineteenth century."

The "if" no longer exists in the minds of millions who know the "grand event" of a present great Spiritual Dispensation is already a demonstrated fact. In reality "the kingdom of heaven is at hand." The darkness of centuries is disappearing. Anxious doubts and gloomy forebodings concerning the future life are gone. Death has lost its sting, and the grave its terrors. The morning light of a glorious era is breaking over the hill tops, and coming events of vast import send their joyful portents to light our toilsome pathway. The footsteps of angels in our homes and by our altars make bright the solemn hours of trial and temptation.

The true "comforter" has come, and broken hearts are healed. Grief is changed to gladness, and tears are chased away by smiles. Our "loved and lost" are restored to our embrace. "The touch of a vanished hand, and the sound of a voice that was still" have made thousands of mourners rejoice with unspeakable joy. The poor have the gospel of emancipation from oppression and injustice preached to them again by the angels of deliverance. The sick receive again the healing balm from "ministering spirits" who heal both body and soul. True seekers after spiritual knowledge who have heard the "knock" of angel visitants, and "opened" their doors to receive the truth, have found in Spiritualism its living fountains and are filled.

Famished hearts have had the manna of love fed to them by kindred spirits who have given them a foretaste of heaven. The evil doer has heard the voice of warning and rebuke from guardian spirits, who have shown him the harvest of sorrow and suffering he will inevitably suffer in spheres of darkness he must enter, unless he ceases to do ill and learns to do well ere his spiritual transition! The tyrants of earth, "with fear and trembling," now see the handwriting of angels on the walls of their gilded palaces, again saying: "*Mene, Mene, Tekel Upharsin*," foreshadowing their coming doom!

The priests of a dying faith and an outgrown religion list to the "still, small voice" which whispers their impending doom of "occupation gone" with a like trepidation. Materialism, which palsied the aspirations and blighted the hopes of thousands; and agnosticism, that clung to a forlorn hope, but refused to know divine realities, have both shrunk away to the "valley of dry bones," to mingle with kindred dust. The great problem of human destiny, so long the riddle of the Sphinx of Death, is solved, and "Eureka!" is the glad shout of millions who have "found the Promised Land." Life and immortality are now "brought to light" far more positively and clearly than by the alleged "resurrection" of the "Son of Man."

What prophets foretold, and bygone generations hoped in vain to see, is ours to see and feel and know! In the full fruition of knowledge, we may proclaim immortality triumphant. The altars of science are now lighted by the Prometheus fire of inspiration, and the gods once more reveal their secrets to quickened inventors and discoverers. The inspired thinker is led in the path of new ideas by spirits, whose superior ken penetrates the arcana of the occult world.

The evan-gels of new revelations that startle the drowsy sentinels upon "Zion's walls" are heralding "glad tidings of great joy" to all the world. In the light of these new revelations, the myths of antiquity vanish like morning mists before the god of day. Creeds and dogmas framed in the darkness of the dead past wither in the sunlight of Spiritualism, and fall like autumn leaves.

The "tree of life" now bears no "forbidden fruit," but whosoever will may eat and be blessed with spiritual vigor. The spiritual faculties of many are unfolding as never before, and spiritual things are now discerned with psychometric, clairvoyant and clairaudient powers transcending the "spiritual gifts" of ancient seers and prophets. In this illumined spiritual era nothing is held sacred but truth, and traditions and customs held sacred by Christian or Pagan believers are set aside by inspired souls who now have no use for swaddling clothes and nursery tales! Bibles and rituals, fables and cloisters have had their day, and inspired souls filled from living fountains have no need of old bottles for their new

wine. It is our privilege to drink of "the water of everlasting life," from the same fountains where Moses and Jesus were filled; a living religion has been revealed to us from the high heavens which harmonizes with nature, reason and intuition. It demands obedience to Nature's laws, but requires no fear of the "unknown God" to enforce them. He best serves the Infinite Spirit who best obeys Nature's laws, and does most good to his fellow-sinners.

Spiritualism bids us do our duty, and take what comes of it, grief or gladness. It has proved that there is no forgiveness of sins till we have paid full penalty at our own soul's confession. It teaches that sin and suffering are cause and effect, and that righteousness and happiness are the same; and that the only "royal road" to heaven is the path of duty, and of obedience to the "higher laws" of our spiritual being.

It has brought joy, peace, light and truth to mankind. It has made this life worth living, and the life to come the glorious realization of our fondest hopes and highest anticipations.

Such are some of the benefits and blessings of this *beau ideal* and cynosure of all religions, and whoever forsakes it for the vagaries of Christian Science, or the "strange gods" and fantastic speculations of mystical Theosophy, lacks wisdom, and abounds in folly!

From Michigan to New England.

To the Editor of the Banner of Light:

VERY pleasant has been a late tour in New England, visiting old friends and the scenes of childhood, and meeting the tried and true advocates of the great truth of spirit-presence, and of woman's equality and kindred reforms. How tender is this attachment to the native land, as strong and lasting in one born among New England hills or rugged Swiss mountains as with one from sunny France or fair Italy! Far up the Alps the edelweiss blooms, a lovely and fragrant flower—and the finer beauty of human life is developed in rude climates as well as "where every prospect pleases." Well said the poet of New England:

"Land of the forest and the rock,
Of dark blue lake and flowing river,
Of mountains reared aloft to mock
The storm's career, the lightning's shock,
My own dear land forever!

The nursery of noblemen,
Whose deeds have linked with every glen
And every hill and every stream,
The romance of some glorious dream.
Oh! never may a son of thine,
Where'er his wandering steps incline,
Forget the sky which bent above
His childhood like a dream of love;
The stream beneath the wild hill flowing,
The broad-armed tree—above it growing!"

I found the prejudice against Spiritualism wearing away, especially among thoughtful, liberal, religious people, who realize that their path of spiritual progress and insight leads in the same direction, and that the light within and the light beyond are akin. Spiritualists, so far as I saw, seem to grow in recognition of this kinship, and aim to know what we are in our interior being and spiritual faculties here, and so keep the windows of the soul open to angel visitants.

"Man and His Relations," by S. B. Brittan, is one of the early and valuable books, full of wise teachings, and too little read.

A Sunday's glimpse among the people of the Providence Spiritualist Society, in which Mrs. Ames is an officer, revealed a consecrated devotedness like that of the early Methodists—a strong and uplifting element wherever found.

A card just comes to me with its notice of the exercises of the First National Spiritual Society of Detroit, with "the pastor," Mrs. Minnie Carpenter, speaking and giving tests each Sunday afternoon at Prismatic Hall, where the evenings are occupied by others, opening with six lectures by Dr. C. W. Burrows of this city, with topics, in part, as follows: "Body, Soul and Spirit"; "The Perfect Way, or the Development of the Soul"; "Influence of the Mind in Health or Disease," illustrative of what man is, or can be, here, and how he can best look over and be fitted for his life beyond. This will come "self knowledge, self reverence, self-control," and thus will there be best communication between our today and our great tomorrow.

A drawback to the work I hoped to do East was a sickness, depriving me of three Sunday engagements. This was matter of regret, especially the failure to reach Haverhill. With usual health, every Sunday would have been filled. In the wintry cold I must keep at home, or near by; but next April and May I hope again to visit New England, if calls from that region reach me here.

Yours truly, GILES B. STEBBINS.

ONLY ONE.

If each one would care for one,
On y one,
Poverty would leave the earth,
Brotherhood would fight with truth
Every shadow of the earth.
If each one would care for one,
Only one.
If each one would care for one,
Only one,
Each one meeting that one's need
Would his own heart's hunger feed;
Happy were the world indeed
If each one would care for one,
Only one!

—HEZEKIAH BUTTERWORTH.

INCIDENT IN THE EARLY LIFE OF MARY A. WILLIS, A MINISTER IN THE SOCIETY OF FRIENDS.—"It happened on one occasion that an old lady who resided with us, and with whom I slept, had gone to bed in usual health, and had, about midnight conversed with me, and made no complaint of feeling unwell. In the early morning I was awakened by a knock at the head of the bed, which was repeated three times, and struck a most indefinable terror into me, so that I crept under the clothes and went to sleep, as it were from fear of being awake, without the least apprehension of death being so near. Yet so it proved, for on awaking from this terror stricken sleep, a corpse lay at my side."—*The Friends' Annual Monitor*, for 1867.

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 itineraries, address A. J. Simmons, N. E. P. A., 211 Washington Street, Boston.

SELECTING A MARKET.—Poet—"Have you read my verses?" Critic—"Yes; really they do not mean anything that I can see; they don't rhyme, and they are halting throughout." Poet (musingly)—"Then what would you advise? Send 'em to the magazine?" Chicago Record.

No one in ordinary health need become bald or gray if he will follow sensible treatment. We advise cleanliness of the scalp and the use of Hall's Hair Renewer.

Written for the Banner of Light. **A GREETING TO "WHIFFS FROM WILD MEADOWS."** *By Sam Walter Foss.*

When July comes and grass is laid full low,
 We walk in lanes by meadow lands at eve,
 And from fair fields the whiffs of scent receive—
 Whiff bring a rale what'er our hearts did know
 Of living in the country long ago.
 And all its grace and worth we then believe,
 The brooks are full of song tho' winds soft grieve,
 And sweet the pictures that our memories show!
 So in thy book, oh! friend, the new-mown hay
 Is fragrant with the life of hill and dale,
 And brings the glowing summer life our way,
 And makes bright dreams of hope o'er ill prevail;
 It cheers the wearied mind, delights the heart,
 And nature's happiness doth well impart!
 Tho' wild the meadows where the cattle stray,
 The pasture lands where brush and berries grow,
 What happy days the farmer's children know!
 A whiff of that free air from far away
 Recalls full many a royal summer's day.
 With heartful wild-bird sport, and heart-blood's glow,
 And sense of what to nature's self we owe—
 From early dawnings of the merry May!
 Here, too, my friend, thy book is blest indeed;
 Laughter and love and fun of varied sort,
 Reply to what the average man doth need,
 And all doth well our pleasant fancies court;
 Delightful as the June thy wit and worth,
 Sweet breaths of joy that bless our mother earth!

WILLIAM BRUNTON



For the Banner of Light.

THE SOUL AND ITS POWERS.

Inspired by Spirit Elizabeth Barrett Browning
 through the Mediumship of "White Rose,"

J. C. F. CRUMBINE.

(Copyrighted.)

NAMES and terminology have a various interpretation, use and application, and we shall hope that in what we teach our language shall not be ambiguous. We shall follow the teachings and cult of no school of philosophers, nor shall we attempt to conform our thought and what we have perceived to be the truth—at least our aspect of it—to any of the prevalent and dominating theories, philosophies or sciences of mankind. If there shall be found—as we are sure there will be—a uniformity of belief among them concerning the Reality which we postulate, however vague or crude or mystical may be their interpretations of it, we shall then have revealed the purpose of these lessons. The underlying and basic essence of all things is this very Reality of which we speak, which among mankind, in all periods of history, has received, according to human culture, a various interpretation, and has given the reflections which make up the civilization, thought and ideals of the world.

What is Reality if not that subtle, sovereign, eternal, indivisible, impenetrable essence, that stirs within the form of all outward manifestations and expressions? What is that essence but that being, that presence, self-acting, thinking, willing, immutable in its type, identity and intelligence, the unit and monad from which in the finite and infinite proceed the multiplicity of forms and the variety of expressions that constitute the cosmos? What is this something but the entity that lives and moves and has its being in itself, yet is governed by principles and shaped by processes peculiarly its own—making the square yet being a circle, manifesting yet being Reality, expressing itself yet being an unchangeable, eternal entity, as entire and perfect in its integrity of being as God? For, mark, this essence is arbiter of its own destiny by the principle inherent in itself. Thus responsible to itself, it has within the circle of its possibilities the divinity that is a law to it. It has all the freedom that it is possible for the finite to possess, yet is both bond and free. Its inversion is the law of its reversion, as involution is the law of its evolution; and as a tree clothes itself in the external and dons materiality in order to manifest itself, yet is not what it seems, so this essence we are seeking to explain is capable of thus revealing itself. The mystery of the phenomenal world is the mystery of this essence. Its potency and law, nay, its personality and affinity, are its inalienable property, not something taken on from what it does not at all possess, but manifested out of its own heart of being. As the ocean gives forth the qualities of its own elements which are their inextricable constituents, and form the composition which in the whole is what it is in part, so this essence gains and loses nothing by any of its evolutions or transformations, but throughout its career it holds in the fact of its being whatever is its original possession. If this is but perceived in the beginning, then what we shall say and teach will not appear either ambiguous or confusing.

There is no such thing as matter existing by itself, nor matter at all, in the sense that materialists have exploited the word. Forms are interchangeable in the sense that one entity can re-clothe itself in the atoms which make up the manifestations of all essence, but this is because essence has in itself the ability to assimilate and use what belongs to it, in the various stages and planes of its expression. And this could not be were it not for the fact that essence demands and makes this arrangement. In the kaleidoscope of what is called nature, and we refer to nature manifest in the form, this process is the ordained law of essence. Matter as the manifestation of the essence is subject to the principle of the essence, and therefore it is, that whatever may be the entity the manifestation conforms to it. Its expression determines the quality of its manifestation, and true to the principle that shapes and designates the expression, the manifestation proceeds in its changes and combinations. But the source of the polarity that fixes the entity and conforms the expressions and manifestations thereto is in the essence. We affirm that the soul or essence is the basis of the entity, and that love is its principle of action.

The error in the various systems of thought as advanced by the ancients, the Egyptians, Hindus, Greeks, and the error in many of the cults of the modern schools of thought, was the supposition that the soul is an ethereal compound of the four so-called elements fused

together in a unit of integrity, viz. fire, water, air and earth, producing by their chemical affinities and aggregations, the soul, whereas the science of occultism teaches that the soul, both in the finite and infinite entity, is a prior reality—that is, it is usual to all that is chemically or dynamically associated with it. Fire is really but the manifestation of the light of all essence. It has no existence separable from entity. However one may produce it, and whatever may produce it, fire is linked to psychic forces, and has its origin in the entity from which and by which it produces the qualities which belong to it. Because certain elements combine to produce it, does not exile it from soul; on the other hand, you can have no flame where there is not the manifestation of soul in some form. Sulphur, a composite substance, for instance, may, by friction, produce a combustion and flame of light, but do you not know that all the elements are fragments or sparks of the flame that burns within the soul of the universe. Any and all elements, however differentiated they may be in their affinities and qualities, are luminous color, itself simply designating the sphere and the degree of the vibration in which they move on the plane of our being. There is but one primal light, and it is pure white. All shades of it, all extremes or interblendings or prismatic derivations of it, are apparent but not real, are the result of the vibration that moves the entities to which they seem to inhere, as well as those upon which they impinge. The human eye or sense of sight, the outward or external organ which serves the soul in its embodiment, as much of it as it is of itself, designates the limit of its sphere of vibrations. Manifestation is limitation, but such limitation as serves the purpose and principle of the soul.

The crude vestment of matter that environs all essence is designed to serve the essence in its expressions, and as all that is within the sphere of the soul's being is originally veiled from externality and expression until step by step it reveals itself, as spheres unfold and unfold spheres of light, so the development of the entity is one from within. Ever does the soul destinate not only the character and degree of its sphere, but the quality and plane of its manifestation. Imbued in matter, its manifestation in form, not the creation or birth of its entity or identity, for, mark well, that the soul as personality is an entity from the heretofore, and acquires naught, but unfolds itself by expression in matter, the soul rises into the perfect state of its divinity, and having all possessions within itself, all the power and all freedom, it gracefully reaches out and in for sovereignty. Remember that the climax and perfection of the soul's activity whereby it becomes at one with the oversoul are established only in this way, and that its experiences are the collaterals of its attainment.

We shall not here attempt a teleological explanation of the cosmos, or give a reason for the method that governs the operations of the soul, nor derive a cult concerning the final causes which impel the soul in its reactions. We are now concerned with the universe as we perceive it, a universe which both Hobbes and Berkeley perceived to be both reflector and reflection, but concerning the relation between the agent and agency they differed widely. For if, as we maintain, matter has no existence outside of soul, but is the property of it, then Hobbes was wrong in making matter a creative entity, just as Berkeley may have been in error in assuming that Reality, that soul or essence, had no externality, but that form was or is but the reflection of the entity. Indeed, the form or manifestation of the soul is as real to the soul as any of its states, for all that is, or is manifest in the universe, belongs to Reality. Bear in mind that the human understanding receives its own revelations and impressions, gathered from within and without, as the inspiration of the Divine, and always according to its needs, the growth in knowledge being determined by the use we make of it, the revelation always increasing in the degree and quality of its adaptability to the soul as the soul is ready for it. No superficial height can induce the sun to shine above the brilliancy of the power of that height to reflect its radiance. We shine in the light that we are able to reflect, and this ratio is variable and without a shadow of turning. This means that, to use a homely yet yet a pertinent illustration, as the moon gives forth a light reflected upon her surface, and in ratio not only to the intensity of the light radiated upon her disc, but her reflecting and refracting power, so the soul in this wise catenates and reflects the light of God within and without in the circle of its aura and spirituality. Whatever may be its elevation, that designates its power to receive inspiration—to give and receive light. And the higher the soul ascends the mountain of time and understanding, the rarer and more luminous becomes the light from within, the clearer and finer the quality of the aura.

All vibrations are slower in the dark than in the higher grades of light, darkness being that condition that contains or affects the least positive spiritual force. Thus the embodied spirit vibrates both thought and light as its sphere is low and high. Its nominal evil or error, and we use these words to designate soul states, mark the spheres of thought and spirituality, where thought vibrates as light in the condition of darkness. So the Nazarene said that if the light that be in you be darkness, how great is that darkness, referring, we believe, to this very fact which we here set forth. For again, darkness in materiality is the manifest condition of the darkness or state of the soul in spirituality, and the two extremes correspond. He that loves darkness more than the light is the one who loves evil more than the good, and vice versa. Always bear this in mind, that the color of the aura has in its composition the significance of the state of the soul.

We give this analysis of the relation of light to matter and soul, to set the mind of the inquirer right in regard to its origin. Its source is from within the soul, whether you perceive it to be a vibration, and whether that vibration becomes black or white with the variety of interblending shades, as it touches the optical nerve or spiritual vision, do not in the least destroy the truth regarding its source and the philosophy of its manifestation, but rather strengthens our position, that even light, heat, sound, in short, motion, are but conditions that respond to the spiritual being; that they have no interpretation except in the thought that they convey to the soul in the sphere of its unfoldment. Do not understand us to imply that red will be blue and black white, as our sphere becomes more divine. We mean simply this, that in materiality, in the manifestations of the spirit, black stands for or is symbolical and reflective of a spiritual state—is a condition where the least material light obtains, as evil is a word that indicates the state of the soul where the least spiritual light obtains. And conditions respond to states as spirit-planes to spheres in the harmonical philosophy of life.

The delusion, and we dare say illusion, of thought is in the characterization of luxury or affluence as synonymous with victory over matter—spiritual effluence. Not so; one may be rich in spiritual possessions and impoverished in the appointments of an earthly habitation, and yet the halo of that soul will shine in splendor over all that comes within the sphere; or one may be poor in spirit, barren of love and truth, and though domiciled in a palace, the very atmosphere will be fetid with polluting emanations of the dark aura that envelops such an one.

Thus also may we dispose of all the elements and forces which the materialists allege produce the mind or soul. The fact is that the soul can never be read in the light of its manifestations or its conduct in the phenomenal world. And the person who seeks to learn the secret of the cosmos must not pile mountain upon mountain to get into the inner temple, nor judge spiritual things and the reality of life itself by any experimental reasoning. For causes and effects interplay in an endless chain, and phenomena are uniformly regular though ordained to reveal the purposes of spirit; and the central power, law and intelligence that give uniformity to nature are without variation, and, if you do not seek within the external realm for the prior cause, the soul will sooner or later sink into despair.

Soul, then, is primal essence, eternal, immutable, fixed in its sphere and integrity of being by the uncreated and infinite, Eternal Over Soul. It is not a part of God, as we might

say an element is a composite part of the cosmos. It is one in itself. It is an integer. It is what might be called a breath of the Divine, as spirit is a breath of the Soul. Beyond this we cannot go. And in it—whatever may be the law of its destiny, and it is shaped by the principle of the finite and infinite balance—all the possessions which reveal themselves in its metempsychosis, transmigration, re-embodiment. Thus what is soul, or essence, originated and began its proscriptive career. Its initiative was its first into matter, its manifestation in the first state and condition of consciousness. If, as naturalists teach, that man developed from the lowest types of life, if, as Spencer and Huxley show, that there is a coördination there and a relativity of design, not only in the form of the organs and organism, but in character of the type, fauna and species, if all that is evolved bears an integral relation to what preceded, organically and biologically, then shall we fully understand how true is the principle of the order that destinated the soul. Who can deny that all forms of life are manifest essences? Who will say that what physicists and chemists term forces and elements are not interchangeable terms, hydrogen, carbon, nitrogen, the minerals, gases and ethers, all being but the manifestations of the Infinite Essence, in which finite essences live and move and have their being. As all essence is supreme over its own states and conditions, as God is supreme over all manifestations of himself, as all essence is subject and predicate to the principle of itself, as God is likewise subject and predicate to the principle of himself, so in him in this internal, or spiritual, as well as eternal and physical sense, all essence lives and moves and has its being. The spiritual and material world correspond, because essence is one in the integrity of its principle and manifestation with God. Herein lies the depth and mystery of this cosmos. It is one and one eternally interrelated. Whatever may be the form of soul or its expression, it is akin to all souls.

It is not within the province of the present utterances to discriminate between forms of life, and declare what is the original or ultimate state of the soul in the form; but we can say this—that what may be designated "matter," and this comprehends all forms of essence, is not alive as such, but because in every particle of itself it is allied to soul, and thus is permeated by the same divine influence that actuates soul. Matter or manifestation of the Infinite may be closely affiliated or related to essence in the form of organism, or it may be remotely correlated, as in the case of matter, that seems to have no contact with organic forms of life, as the rock, mineral, air, and the vegetable and animal compounds derived from the forms of organic life.

[To be concluded.]

ASTROLOGY.

BY CHAS. T. WOOD.

To the Editor of the Banner of Light:

THIS is the age of investigation, and the power which has been able in past ages to compel belief in any statements made by authority, or possessing virtue by reason of age or tradition, has lost its hold upon the masses of the English-speaking people at least.

Thousands there are who a few years ago were willing to accept literally the teachings of their established church or the so-called sacred writings found in the Bible, who are to-day subjecting everything to the test of reason, and demand scientific demonstration as a basis upon which to build their superstructure of physical, mental, moral and spiritual growth and development.

Under such a critical examination, occult and psychic forces, long buried in obscurity, have received a new impetus, and have been brought forth to be put to the crucial test.

Among these hitherto prohibited forces and sciences, astrology presents its claims to be examined and tested as to its accuracy and title to a place in the system of general education, as one of the most important elements in the purification of the social atmosphere, and teaching true methods of living for the proper development of both body and soul.

Perhaps it is wise that we define the subject before proceeding further: Astrology, then, is the science of the influence of the planets of our solar system and the zodiacal signs upon the earth and its inhabitants. Concerning the origin of this science we know but little, and upon this part of the subject opinions vary. Undoubtedly the perfection of the science up to the degree of understanding where we derive our first knowledge concerning it, had required hundreds if not thousands of years.

The first knowledge which comes to us concerning astrology, and which was then allied with astronomy, is associated with the so-called shepherd kings, and perfected by the Chaldees—to a remarkable accuracy when we consider the absence of such instruments as now seem requisite for observation and successful calculation.

Certain it appears that modern study and research have made little improvement in actual results of astrological reading and interpretation.

We shall be asked what application can be made of the science, and our answer is that it solves for mankind almost every question as to the life and the experiences that we must meet, and which we must either overcome or to which we must be subjected. We know enough of the science to-day to be able to state that all the events of our lives, as they will appear to us, for our action and disposal, are recorded in the universal book of nature, of which the starry firmament is the expression. But, we hear some one say, does this not dispute the doctrine of free moral agency? We answer, not necessarily. We are not supposed to sit with our hands idly folded while there is work to do in this world, nor to lie down in some quiet nook because there is a hill before us to climb; but if we know the work we are best fitted for, we shall know how to prepare ourselves for it, and thus add to the common stock of educated labor and advanced thought.

If we know where the hill is which we must climb, we shall husband our resources until we come to ascend it; and instead of passing a butterfly existence when the sun shines, we shall get ready for the storm which may otherwise spoil our fine colors to-morrow. Astrology, then, is a great teacher when rightly applied. How did it become so unpopular and lose its hold upon the human race? The Chaldean nation was conquered by the Medes, and its tribes became scattered, and the practice of astrology was interdicted, and, except as secretly studied, it has only in solitary instances, until recent years, been given much attention or its study and general investigation been encouraged. The reasons for the discountenance of so important a branch of science were probably twofold: first, the decline or decadence of the people among whom it originated; second, the prostitution of its grand truths to the baser and most sensual purposes, and its practice by charlatans and pretenders ignorant of its place in the grand economy of natural laws.

There are various opinions as to the method by which the effect of this natural power is exerted. We view the sun as the grand life-giver, the magnetic centre from which radiate the vibrations so potent that when the relative position is changed, and the angle at which these rays strike the earth becomes more acute, such change is very quickly manifested in the vegetable kingdom—and we say that nature sleeps. These different angles have their effect likewise upon the animal kingdom, demanding artificial means to partially overcome the conditions. Now the movements or aspects of the planets and their angles to the sun seem to change the quality of the rays or vibrations, so that even our atmosphere becomes charged with a particular element according to the zodiacal sign which may be figuratively upon our horizon and the angle made between the different planets among themselves, and toward the sun and moon. This force we have learned to measure, and by careful observation and study to determine the quality of magnetism which is each day infused into the atmospheric envelope around about us.

[To be concluded.]



Written for the Banner of Light.

SPIRITUAL CULTURE;

OR,

THE DEVELOPMENT OF THE INTERIOR SENSES.

BY DR. FRED L. H. WILLIS.

PART I.

THE moral and religious attributes of our being form the golden gates to the kingdom of heaven within.

It is hardly necessary for us to state that these attributes cannot be separated from the entirety of man's nature. They form the keystone of that noble arch represented by the human brain.

Spirit is the intelligent, immortal part of the human being—that which gives us conscious individuality; which links us inseparably to the Universal Spirit, thus stamping us with immortality. Edwin Arnold says of it in "The Song Celestial":

"Never the Spirit was born; the spirit shall cease to be never:
 Never was time it was not; end and beginning are dreams!
 Birthless and deathless and changeless remaineth the spirit forever."
 Death hath not touched it at all, dead though the house of it seems."

It spoke through the lips of the Nazarene, saying: "Before Abraham was, I am." It is the conscious I-ness of every human soul declaring forever: "I and my Father are one." Hence spiritual culture must embrace all mental power. It must include intellectual culture, moral growth and religious aspiration. Then is it not evident that everything that we possess and all that we do has profound significance through its influence upon us as spiritual beings?

But the special sense in which we would speak of spirit culture relates to the intensifying of those interior perceptions that enable us to become, to a certain extent, independent of the external avenues of sense. For example, we receive into our consciousness a vast amount of knowledge through purely external channels. The various objects that we look upon are reflected upon the lens of the eye, and from thence transferred to the brain, and thus become revealed to the consciousness. Sounds fall upon the ears, sweet odors are wafted to the sense of smell, and touch and taste minister to the individual of that which, translated within himself, becomes a means of cultivating his spirit just to the extent that he makes them a part of himself, and learns by means of them something that enlarges his knowledge of the world and his relations to it. All this is Spiritual Culture.

But the most important, and alas! the most neglected means of spirit culture lies in the intensifying of the interior perceptions, so that the spirit can come into conscious rapport with truth, and learn without being indebted to the tedious process of study and investigation. We call this faculty of the spirit its perceptual or intuitive power. It is the only faculty we possess, through which divine spiritual truth can possibly be revealed to us. It is the one faculty of our nature through which we can gain access to the universal storehouse of all wisdom and knowledge; through which we can reach that point of spiritual development when we shall be largely independent of external sources of knowledge, such as books and teachers.

By thus exalting intuition, we are by no means degrading the intellect or implying that it should not be developed to the highest possible degree, not as a channel through which to discover truth, but as an instrument for expressing and communicating intuitional truths unto others. All true education is moral and spiritual development, as has been so finely presented by Prof. Buchanan in his "Moral Education," a book that ought to be in the hands of every teacher in the country.

It is since the advent of that great movement called Modern Spiritualism, that this faculty of the soul has been so much more generally recognized and cultivated. Men and women began to perceive as the phenomena of Spiritualism claimed their attention, that they possessed certain powers that could not be classed under the term intellectual. They designated these as spiritual powers, and those most cognizant of them were called mediums. As a rule they were persons possessing acute sensibilities and strong sympathies. Through these acute sensibilities, forces and influences were attracted to them by means of which their interior senses were educated to such a degree that oftentimes, though illiterate, they became no man knoweth how, educated in the wisdom of the ages, and went forth as eloquent teachers to proclaim the deep things of the spirit.

Even before this marvelous outpouring of the spirit in these latter days, the ages afford us many examples of individuals, wholly uneducated in the lore of the schools, who through having their interior perceptions quickened, have come into rapport with the spirit of truth and thereby attained a degree of knowledge which seemed marvelous to those ignorant of the means of acquisition.

One of the most striking illustrations of this is afforded us in the history of Jacob Boehme. He was born in the sixteenth century, the son of a poor German peasant. As soon as he was old enough, he was sent into the fields to watch his father's cattle. He was sent to school just long enough to learn to read and write, and was then apprenticed to a shoemaker.

While yet a boy herding his father's cattle, he began to be subject to interior illuminations, and from that time forth he became a child of the spirit, and was educated, not alone in the deep things of the spirit, but also into the innermost secrets of nature, and through the eyes of the soul he seemed to penetrate all mysteries, so that this uncultivated, uneducated shoemaker wrote more than thirty books, filled with the profoundest erudition concerning the being of God, the nature of man, spiritual states of existence, and the secrets of nature, that have given him a place among the most remarkable of the world's mystic philosophers and spiritual teachers.

His conceptions of God, of the Christ-principle and of the human soul, were so broad and so grand that the bigoted clergy of his day could not grasp them, and seeing that they struck at the fundamental principles of their theological formulas, they became his bitter, unrelenting foes.

As to the distinction between true faith and mere belief, he says:

"A historical belief is merely an opinion based upon some adopted explanations of the letter of the written word, having been learned in schools, heard by the external ear, and which produces dogmatists, sophists and opinionated servants of the letter. But Faith is the result of the direct perception of the truth heard

and understood by the inner sense, taught by the Holy Ghost (which we today recognize as our life influence), and productive of Theosophists and servants of the divine Spirit."

As bearing still more forcibly upon the subject of this essay, he says:

"If we allow our mind to brood over earthly desires, our mind will be captivated by them; but if we spiritually rise above the world of earthly desires and sensations, the world of light will captivate our will, the terrestrial world will lose its power of attraction to our consciousness, and we will enter the divine state of God. The realm of matter and darkness is the realm of contention and suffering; but the realm of the spirit is the kingdom of light, joy, peace and happiness."

"The superficial reasoner believes that there exists no faculty of seer except by the exterior eye, and if that sight has departed, there is an end of seer. It is very unfortunate if the soul can see only through the exterior mirror of the eye. What will such a soul see if that mirror is broken? ... But if the divine, eternal light is received in the soul, it kindles a fire therein which illuminates the whole substance of the soul, so that the latter becomes luminous and a mirror, or eye, in which the light of God is reflected."

"Our main object ought to be to have the divine power within ourselves. If we possess that, all scientific pursuit will be the play of the intellectual faculties with which to amuse ourselves; for the true science is the revelation of the wisdom of God within our own mind."

(The italics are our own.)

Jacob Boehme gave marvelous proofs of the truth of these assertions about the opening of the interior senses of his soul, for the secrets of heaven and earth seemed revealed to him with no effort on his part, and he manifested the possession of wonderful occult powers, was psychometric, clairvoyant, and had the gift of tongues to such an extent that he spoke freely several languages.

[To be continued.]

December Magazines.

THE HUMANITARIAN.—Hon. Thomas F. Bayard has his paper on "Individual Freedom" printed in the latest issue. C. Lloyd Morgan has the opening article, "The Limits of Natural Selection." Mrs. Archibald Little tells "The True Cause of China's Decay." The Earl of Wemyss writes on "The Socialist Spectre." Rosa M. Barnett makes a strong appeal in her paper, "The Rescue of the Young." J. Herbert Parsons has an article, "The Evolution of Altruism." I. Hooper has a story, "Bibby." The price of the magazine will be reduced, commencing with the January number, to ten cents, single copy, and \$1.50 per annum. Victoria Woodhull Martin, 17 Hyde Park Gate, London, S. W.

THE REVIEW OF REVIEWS.—The strongest paper which appears in the holiday number is that on Herbert Spencer, which is very true of the great scholar. "John Sherman's Story of His Own Career" is an other article; both are finely and numerous illustrated; W. L. Scruggs writes on "The Venezuela Question"; "An Indian on the Problems of His Race," is by Simon Po-kag-on. The regular departments are well maintained, and all that could be desired for them. Editor Shaw shows a great mind in his compilation of "The Progress of the World" each month. "The Record of Daily Events" is another great feature, and worth careful perusal. Francis Schlatter comes in for a notice and illustration. The book reviews are fine and interesting. The Review of Reviews Co., 13 Astor place, New York.

THE PHRENOLOGICAL JOURNAL.—The class of 1895, American Institute of Phrenology, furnishes the frontispiece for the latest number. Edgar C. Beall has an article on Dr. William J. O'Sullivan, the lawyer, and a member of the New York bar. George C. Bartlett has his fourth letter of "How Three People Did Europe Afoot." The editor makes a study of the Duke and Duchess of Marlborough from photographs. H. S. Drayton writes on "Practical Psychology." Dora M. Morrell has a paper, "What Your Palm Tells." Anna Oleott Commeh continues "A Phrenologist's Prediction." Dr. T. A. Bland contributes "How to Treat Criminals," and sets forth the plea of reform as the proper method. The departments of "Child Culture" and "Science in Health" are full of choice things. Fowler & Wells Co., New York.

THE KINDERGARTEN NEWS.—There are many interesting papers in the current issue, and several stories help to vary the sameness into which any class periodical is likely to fall. The contributors increase rapidly, and the magazine is becoming valuable not only to kindergartners, but to families as well. Milton Bradley Co., Springfield, Mass.

PLANETS AND PEOPLE.—The serial "Zalene" has another installment in opening the current number. Coral A. Thomas has a poem entitled "Art." Mrs. S. V. Hughes-Graham has a paper on "A Soul's Response." The advance weekly star report and prognostications for the future are as interesting as usual. There is a large amount of miscellaneous matter touching upon the occult, philosophic and scientific. F. E. Ormsby, Chicago, Ill.

THE NEW ST. LOUIS.—The opening article, "Rambles About Naples," is very well written by Guy B. Seely; "Old Times and New" is a story by Millie W. Carpenter; "Guilty, or Not Guilty," is written by Willis L. Clananah; "The Myths of History" is by W. F. Switzer. There are poems, current gossip, hints on hygiene, notes for the home, fashions and other good reading matter. Advance Book Co., 2819 Olive street, St. Louis, Mo.

THE JOURNAL OF HYGIENE.—Felix Adler has the opening paper, "Grief a Spiritual Malady"; the health and working habits of Elizabeth Cady Stanton are written of by herself. Helen L. Manning contributes "Physiological Effects of Anger." The editor and Jennie Chandler have notes and hygiene papers. M. L. Holbrook, 46 East Twenty-first street, New York.

THE EXODUS.—The third number opens with "Still Higher Criticism"; "The Mastery of Fate" is another interesting paper. Gasterfeld Library and Publishing Co., New York.

THE VOCALIST.—One of the principal articles in the current issue contains three views on "Congregational Singing." There is much of interest to musically inclined persons. 35 University place, New York.

Mrs. Richings's Recital.

More than a passing notice is deserved by the excellent entertainment given by Mrs. Helen Stuart-Richings in Amusement Hall, on Monday evening, the 25th ult. Mrs. Richings came to us most highly recommended, and the expectations thus excited were not in the least disappointed. Her repertoire for the evening embraced all branches of elocutionary art, from grave to gay, from tears to smiles, and in every one she proved that her conceptions of character and intuition of effect were apt and true. Her rendition of Irish dialect was admirable, while her assumption of juvenile character was unrivaled by any lady elocutist we have recently had the pleasure of listening to, the concluding piece proving especially captivating to the audience. Mrs. Richings may be safely recommended to entertain thoroughly and effectively any audience, however critical, before which she may appear, and the saying of this is a great pleasure, as the lady is, personally, quite as charming off the stage as she is entrancing when she presents the character of man, woman or child before the footlights.—*The Conglomerate. (Published by Patients at the Middleton (N. Y.) State Homoeopathic Hospital.)*

MRS. REID'S VIVID DREAM.—Mrs. John Reid went to visit relatives at Paint Lick. The next morning after her arrival she announced at breakfast that she had dreamed the night before that someone had entered her cellar at home and stolen some of her preserves. She was laughed at, but so deep was the impression made upon her mind by the dream that she curtailed her visit and returned home. She went into the cellar, and found that her dream was not all a dream, for someone had been in her preserves and had taken thirty-two quarts in her absence. The thief made a careful selection, taking only preserves, and some of every kind she had.—*Stanford, Ky., Journal.*

For Over Fifty Years

Mrs. WINDLOW'S SOOTHING SYRUP has been used for children teething. It soothes the inflamed gums, allays all pain, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

*Mr. Crumbine is now lecturing at the First Spiritual Temple, Boston, Mass.

Written for the Banner of Light. A CHRISTMAS THOUGHT.

The Christmas rose hath more than shade and form,
The Christmas star hath more than radiant glory.
Back of the rose that bows before the storm,
Back of the star, with a tender story
Of love and sacrifice, come down from ages hoary.

Small matter though the creeds have warped in part
The story of that human love and striving;
In Jesus we behold a chastened heart,
Type of the noblest thought, the highest living—
Jesus who lived his prayer, who practiced true forgiving.

Back of the rose and star, the priest and book,
Shineeth that soul that met the cross unmoving.
Down intervening ages doth he look,
Calm-eyed and saintly man, as if reproving
Their war and blood and hate that seem to set at naught his loving.

Not form, not creed, then, worship at this time,
Though these be hallowed by the use of ages;
But love incarnate, beautiful, sublime,
Pure faith in God that every grief assuages,
These name we Jesus, whitest name on Time's long pages.

EDITH WILLIS LINN.
Rochester, N. Y., December, 1895.



Some Recollections in the Mediumship of Mrs. M. J. Butler.

To the Editor of the Banner of Light:

It may be interesting to some of your readers, and possibly instructive to others, to follow the experiences and development of some of our well-known mediums, for at the best we know little of the forces which operate to produce either the adaptability or the unfolding of psychic power.

With the hope that others may be prompted to do likewise, I take pleasure in going back to the early days of my experience, which seems almost like a dream, and recounting events as they followed, or such as I can prominently remember, as proofs of spirit presence and power. I was born at Sebago, Me. My father was John Emory McDonald, the son of Scotch parents who came to this country and settled in the town of Hiram, Me. My grandfather's family were all staunch Methodists, severe in their reverence and keeping of all the church ordinances and regulations concerning the Sabbath, and noted for their integrity of character and indomitable perseverance. My father was a hotel keeper, and this brought me into contact with many different people, by whom I came to be known as "McDonald's strange child," undoubtedly inheriting from my ancestors the "Scotch second sight." I seem to remember no particular circumstance connected with this gift until I was about seven or eight years of age, when my father moved to Portland and took a hotel. About that time, possibly while I was eight years old, there was a great religious excitement there, and in common with many others, I "experienced religion," as it was called. I came home and broke into a violent outburst of sobs and tears, expressing grief for my load of guilt, in the midst of which raps were heard loud and distinct. My mother thought it the work of the Evil One, but my father associated it with the particular Scotch gift of clairvoyance in some way. This was the beginning, and paved the way for further impressions and visions.

I remember of one day running up to my father in the office and knocking over the hotel and begging him to tear to pieces an old hair-cloth lounge which was there, and had for many years served as a resting place for hotel guests. I told him he would find "shiners" there. He remonstrated for some time, but finally yielded to my entreaties, and as his reward found about fifty-four dollars in gold and silver coins, which had accumulated from the pockets of those who had lain down there.

When the steamer *Great Eastern* was coming to this country, arrangements were made for her to come to Portland. Hotels were put in preparation for guests, and there was a good deal of excitement; while this was in progress at our house, I ran up to father and told him that he need not be worried about those mattresses, as the *Great Eastern* was not coming to Portland. I knew not why I made this statement, but although I was thought wide of the mark, it proved to be true.

About six months subsequent to these events my father passed away, the home was broken up, and we removed elsewhere. Harmony was disturbed, and the visions were not for some time renewed. The next demonstration was in receiving touches, which were recognized as being by my father's hand. He had a peculiar forefinger, upon which he had had a felon, changing the shape of the end, and by this he made me to know him.

I must pass over quite a little period, until I was married and moved to Bridgewater, Mass., where the phase of my actual mediumship or entrancement was brought out. A severe illness occurred to me, and my mother brought me to Boston to see a clairvoyant named Miss —, who lived at the corner of Washington and Avon streets. The coachman took me in his arms, and carried me three flights of stairs, only to be told by Mrs. — that control that my father was there, and said I could not get well, and was coming to the other side.

My mother brought me back to Bridgewater and had an examination made by Mr. Wm. Sturtevant, who said that in a week's time I would be all right. At the expiration of that time I was entranced; my babe, who lay on my lap, was taken up by unseen forces and deposited some three or four feet from me carefully and quietly. I being still in the trance, stated that a man would call who came from the other side of the water, and would knock at the door. He came about nine o'clock in the evening, and with my eyes still closed I went to the door, called him by name, although he remained until about two o'clock the next morning, during which time he received most wonderful communications, giving the name of his father, who had been murdered in England, as well as the name of a nephew, who committed the deed. None of my people knew what to call this new phase, but the man said: "She is a medium." He had a sister living near by who had buried three children with scarlet fever; he had come over to visit her, and stopped at our house to inquire the way.

The next day I went to the livery stable, hired a team and proceeded, entranced all the while, to the house of Capt. Samuel B. Allen, and said I had come to cure him of a sickness which baffled the doctors, and they had given him up. I laid my hands upon him and prescribed medicine, or rather my guides did it through me, resulting in his recovery, and he lived for two years, during which time he and

his wife were my daily companions, and we held crises every night.

A prediction of the great Boston fire was given through me some six weeks before it occurred, as well as the point where it would stop. Hundreds of startling revelations, some of them being given by spirits who lived when in the body at quite a distance, were given and verified by answers to letters written by Capt. Allen, who was desirous of compiling a history giving names and dates; but after his death the facts he had accumulated were destroyed by those less interested. Among the very important events was the communication given by the spirit daughter of a Mr. —, who came to her aunt, then living in Bridgewater, and warned her that her father, who lived in Connecticut, would come to the spirit world unless he was put on his guard. The aunt, not being a believer in spirit-messages, took no heed. She was, however, an intimate friend of Father and Mother Allen, as I called them. Several months afterward I was sent for to go to the house of this aunt, and on reaching the front door was entranced by the niece, and told her that if the warning previously given had been regarded the father would have been still in earth-life. The aunt went to the funeral; but before it took place she called the family together and told of the singular communication. She had no faith, but she wanted an investigation, as the niece had said her father had poison enough in him to kill ten men.

They scouted the idea, and the wife said she wanted no autopsy, as he had suffered enough already, but the aunt carried out her plan, and the examination verified the girl's message, who had also said that at the funeral a strange man would appear at the door. This took place; he was met by the wife, who held a private conversation with him, and he went away. After the funeral they commenced to test the case. The spirit daughter told where the mother bought the poison, the bottle was found in a closet of the wash room, under a board. At the same time the youngest child had been poisoned, but his life was saved by the grand mother. For one year I was interviewed, questioned and badgered by lawyers, detectives and officers, resulting in finding that there were three husbands and four children who had met their fate in this manner—the remains of three of whom were exhumed, and examined, and to the best of my knowledge the woman is to day serving her life sentence in the penitentiary.

These facts are only a small part of an interesting history to me, and I trust they may open the eyes and spiritual perception of some to the truths of communion between the two worlds. They are facts which can be proven if any one cares to investigate, and can be explained in no other way than as the result of magnetic control by spirit entities.

Very truly and sincerely,

Mrs. M. J. BUTLER.

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.

New York.

BROOKLYN.—Dr. G. Sterling Wines writes: "Having heard of the séances held by Mr. O. L. Conannon, I invited him to my house, together with a number of both skeptics and believers, to witness the manifestations produced through him.

Two ordinary light portières formed a square cabinet in a corner of the parlor. Two gentlemen who had never before attended a séance of this kind were appointed to commit to inspection the clothing of the medium. They reported, after returning with him to the parlor, that he then wore nothing but a coat, vest, trousers and 'dickie,' or false front. In the costume he entered the cabinet, and placed his bare feet in a pan of flour. A lady from among the audience sewed the sleeves of his coat to his trousers, his coat collar around his neck and the tails of that garment around the back of the chair. His hands were then filled with rice, and all present saw him go into the trance condition, he passing under the control of 'Bessie' before the curtains were drawn. Then two of the gentlemen present dropped the curtains and concealed the medium from view. Immediately after the gas was turned out, leaving the room lighted by a small lamp with a red shade.

Following this the spirit-mother of a lady appeared to her. This lady stated that three weeks before (which was before the holding of this séance was even contemplated) she had been informed, through the mediumship of Mrs. Dearborn of this city, that on Dec. 1 (the evening on which the séance was held) she would receive undoubted evidence of the truth of spirit return. Later on the same lady received a visit from her spirit daughter, and declared that all skepticism on the subject which she had previously entertained was removed. A number of spirits were identified by persons to whom they came. Dr. Franks received a visit from a spirit personally known to him nineteen years ago, a circumstance of which neither the medium nor any other person present had any knowledge. An Indian squaw came to Dr. Weismann, and was recognized by him. Finally the queen of the cabinet appeared, and taking Mrs. Wines's handkerchief stood in front of the audience for five minutes waving it into lace.

Many interesting meetings are being held in this house, 484 Lafayette Avenue.

A few evenings since Dr. Franks psychometrized a sealed letter, giving the name of the writer, with date and circumstances attending his death in the army.

On Sunday evening next he will give some readings of articles under glass.

Meetings of the Society for Eclectic Spirituality are held here Sunday afternoons and evenings; Mr. E. J. Bowtell, the usual speaker, with texts and readings by Dr. Franks, Mrs. Wines, myself and others.

It is our purpose to place mediums of the very best ability before the public under conditions which will remove all chance of fraud. Instead of Spiritualism retrograding here, there is a revival radiating from this center.

We desire to correspond with mediums of fully developed gifts and reliable character, and will cooperate in the kindest manner."

Colorado.

DENVER.—G. W. Kates writes: "The Union meetings are well attended and earnestly administered by the steadfast workers.

Sunday, Dec. 1, the following officers were elected: G. W. Kates, President; Mr. Murray, Vice President; W. C. Marshall, Secretary; William Musk, Treasurer.

The conferences will be held, and funds therefrom used in public propaganda.

Mrs. Kates and self are holding Sunday night meetings and week-night circles, and are having excellent success.

We seem to be located here; and yet we often think of resuming the itinerant work. We may do so next year if we have calls from a number of societies and camps.

Mrs. Musk is holding successful meetings here, and intends to remain.

John Slater has been here quite a while.

There are eight or ten regular meetings held here, and others are occasionally drifting in."

California.

SAN FRANCISCO.—Wm. Remrey writes: "On Sunday evening, Nov. 17, at 111 Larkin street, a packed house greeted Mrs. J. J. Whitney on her first appearance before the public since her return from the East. The rostrum was decorated with flags and flowers. Mr. M. May, an officer of the People's Spiritual Society, placed in her hands, as custodian, the National and State charters of the Society, and thanked her for the way she had represented them at Washington in the National Convention.

Mrs. Whitney gave the same society a benefit on the 18th. The house was crowded. Whenever Mrs. Whitney is announced to appear a full house is always assured, as she is one of the best platform test mediums in the

United States, and equally as good in private. Her parlor is crowded with anxious investigators. She is doing a grand work on the Pacific coast."

Connecticut.

DANIELSON.—De Loos Wood says: "Helen Stuart Richings lectured here Dec. 6, carrying her audience by storm by her superior eloquence, and deep, logical reasoning. Mrs. Richings is simply grand. No speaker except Mrs. Brigham has given such unbounded satisfaction to our people, and all are loud in their praises over her lecture. When she comes to us again she will be assured a large audience. Her psychometric readings from names of people were perfectly correct, and created a great sensation.

Mrs. J. A. Chapman of Norwich accompanied Mrs. Richings. Mrs. Chapman tells me she has but faint hope that my recent article will stir up the officers of the State Association to call a meeting. I suppose that such being the case, it might be possible to organize a new State Society. If the old Association is averse to calling its own regular Quarterly Meeting, it would seem about time for a new one to be organized."

Iowa.

DUBUQUE.—Mrs. L. Spies writes of Mr. J. C. F. Grumbine's teachings: "Words cannot express my thanks for your beautiful and instructive thoughts, which I have received through your guides. They are exalted above everything in that line that ever came in my path."

Maine.

STETSON.—A correspondent writes: "We organized Nov. 2 a society, under the name of The Truth Seeker's Spiritual Association, and hold weekly meetings (on Sundays) with maried success."

Recalled Stormy Times.

"Well, that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war."

"Spiritualist Mediums Not Fortune-Tellers."

To the Editor of the Banner of Light:

AGREEABLE to Bro. H. D. Barrett's advice to mediums, I have thought it perhaps wise to make a change in my advertise ment, and have done so. [See ninth page.]

The work of the true medium is not on the plane of gipsyism, and I have never had reason to think that any intelligent Spiritualist or earnest investigator of Spiritualism desired or expected from mediums anything like the frivolities and nonsense of "fortune-telling."

I have been acquainted with many mediums, all of whom seemed heart and soul in the great work of disseminating the wonderful facts and philosophy of Spiritualism, and in giving instructions to people according to their needs, to help them to a higher plane of life, and in every laudable effort, as well as to dispel the doubts and fears and phantoms of despair that haunt the lives of so many struggling mortals.

There are no more faithful workers in the cause of Spiritualism than are our many well-tried and faithful mediums. They well realize the glorious truth which Mrs. Carrie F. Loring expressed in her noble address at Worcester, Mass., on Nov. 22. She said: "It is the hand that guides us through the darkest night, and leads us through the valley of the shadow of death into the clear rays of a brighter and better day."

Encouraging words regarding our mediums are much more helpful to them in their work than are some of the insinuations and groundless suspicions indulged in by an occasional unsympathetic Spiritualist. Such words I often receive from my grateful correspondents. In a letter from one who has consulted me many times, dated Nov. 22, a leading officer in one of the foremost Boston spiritual organizations, says: "I find myself reaching out into the great unknown, to-day, and I rest upon you as its expression or mouthpiece, for I am unable as yet always to understand the unvoiced and unexpressed. You have been an anchor to me, and still hold the panacea to my spirit."

I would say to every medium in the land: be not disturbed nor cast down. We must live true to the higher life, physically, mentally and spiritually; for then we shall be like well-tuned instruments, liable to strike no false notes.

The cause of truth, justice and right will gain the day, and victory will yet crown our efforts.

Mrs. A. B. SEVERANCE.

White Water, Wis.

There is more Catharic in this section of the country than all other diseases put together, and until the last few years it was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly filling up with local treatment, pronounced it incurable. Science has proven catharic to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Cathartic Cure, manufactured by J. C. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from ten drops to a tea-spoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address:

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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.
Raphael's Every-Day Guide.
The Farmer's Breeding Table.
Astro-Meteorologic Table.
Table of Myrta's Signs in 1896.
Symbols, Planets, Moons Signs, etc.
Useful Tables, Weights and Measures.
Royal Tables, etc.
Covenant 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, etc.
Sizes of Tanks, etc.
Pawnbrokers' Regulations, Marriages, Annulments, etc.
The British Empire, Foreign Food Imported, etc.
Religious Denominations.
Railway Information.
Prime Ministers, Digestion and Nutrition Tables.
Yield of Wheat, The National Debt, etc.
Value of Minerals, Population, etc.
Legacy Duties, Price of Wheat, etc.
Where to Find a Will.
What We Should Remember in England, etc.
Work at the Post Office, Church of England, etc.
Agricultural Statistics.
Slang Terms for Money, and other Tables.
How an Investor's Property is Distributed.
Education Statistics.
Postal Information.
Relapses during 1896.
Best Periods during 1896 for observing the Planets.
General Predictions.
Periods in 1896 for gathering Medicinal Herbs.
The Crowned Heads of Europe.
Explanation of the Hieroglyphic for 1896.
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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 insuring the order, which is five 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 independent 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 guarantee of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Light.

BOSTON, SATURDAY, DECEMBER 21, 1895.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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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 intro-

duce the paper to those who have not yet

formed practical acquaintance with its val-

uable 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.

Wednesday next being Christmas, the BAN-

NER OF LIGHT ESTABLISHMENT will be closed

during that date.

Parties having advertisements which they

wish to renew on our seventh page must have

them at the Counting-Room on Friday, Dec.

20, instead of Saturday, Dec. 21.

THE BANNER forms will be put to press one

day in advance—Monday, Dec. 23, instead of

Tuesday 24—and correspondents wishing no-

tices, movements, etc., to appear in our issue

for Dec. 28 must have them at this office early

on Monday morning, 29th inst.

Thoughts for All Alike.

The season of contemplative gladness we are

just entering, named in general the CHRIST-

MAS HOLIDAY SEASON, impresses the reflec-

tion that, let us be placed wherever the Divine

Love sees fit, it is in God's great garden we are

trying our best to come to our full bloom, and

that our best will be his best. As the poet

says: "Every weed shall be a flower," and "in

Eden every flower shall bloom." They whom

others account but worthless weeds may seem

worthless to the eye of sense, but never to the

heart of faith. In the eye of God the poorest

and meanest are still of kin to the highest and

divinest. We are set to dress and keep the

garden. We are all co-workers together with

the Most High. The good and the great things

done do not seem to have been done by us so

much as through us.

In this CHRISTMAS hour the BANNER OF

LIGHT desires to bestow the benison of joy on

all; may its readers feel in their hearts the

impress of the present kindly fixedness of the

world's thought upon scenes of home life and

brotherly love, and join in the glad refrain of

the birth-night angels: "PEACE ON EARTH,

AND GOOD WILL TO MEN!"

No Prayer in Public Schools.

The State Superintendent of Public Instruc-

tion for Minnesota has been inquired of to

know whether or not the existing law forbade

opening the public schools of the State with

the recital of the Lord's Prayer, when even a

single person in the district objected to the

service. He referred the inquiry to the At-

torney-General, who rendered his official opinion

to the effect that the religious service of offer-

ing prayer in the public schools of the State is

in violation of a certain Section, numbered 16,

of the State Constitution, which provides that

no person shall be compelled to attend, erect

or support any place of worship. Inasmuch as

the Constitution requires the people of the

State to support its schools, religious service

at the opening of school is unconstitutional,

and cannot be maintained where there is an

objection.

Read the tribute to Mr. Allen Camp-

bell's mediumship borne by Mr. Grumbine on

our ninth page.

Visit the Banner Bookstore.

We offer no apology for calling the attention of all readers and friends of THE BANNER, to the rich and varied collection of books and pamphlets on Spiritualism to be found in the Banner of Light Bookstore, of especial interest and appropriateness for the Holiday Season.

The list is almost without limitation on the lines named. A selection from it will both make glad for a long time the hearts and lives of recipients from the kind hands of thoughtful friends, and furnish a permanently valuable addition to the library of any one whose studies range within the realm of psychology. It is very doubtful if all Spiritualists realize the extent of the riches spread out for their possession and enjoyment on the shelves and tables that invite them to pay leisurely and contemplative visits to the Banner Bookstore. They will find there a hoard of spiritual wealth for which the world of man is constantly hungering. They will be not merely interested in and inspired by what this Mecca of Spiritualistic truth is ready to offer them, but they will have to confess that they have been fed.

The authors, whose works are here exhibited to their view and familiar examination, range with the highest, the noblest, the purest, and the best known in all literature. The old names and titles which have long been held in such esteem and affection are to be accosted again with freedom, and many a visitor will go away bearing these sheaves of richest spirit nutriment with them. The earlier one makes his or her choice of books for gifts or possession, the more certain the satisfaction which the choice confers.

Prices are entirely reasonable, and the attractions are unsurpassed. Friends from everywhere are cordially invited to visit the Banner Bookstore.

The Churchmen's League for Sunday Observance.

What is named The Churchmen's League of the District of Columbia is making a strenuous effort to "devise and formulate such legislation as will be conducive to a better observance of Sunday." That is on the assumption that Sunday is a holy day. If there were no religion or no church, of course there would be no holy day. Therefore all legislation looking to the observance of Sunday as a holy day is religious legislation; in other words, legislation for the establishment of a religious or church observance, and hence for an establishment of religion itself. This the Federal Constitution expressly forbids in the following words: "Congress shall make no law respecting an establishment of religion." Christ answered when accused by the Pharisees: "It is lawful to do good on the Sabbath." An ingenious correspondent suggests to the League the advocacy of a bill requiring that all labor done on Sunday shall be paid for at double the usual rates. If the League will make Sunday work unprofitable, they will come nearer the accomplishment of their aim than in any other way. The way to abolish all Sunday work is to make it unprofitable.

Business and Religion Together.

A great many men are said to keep their religion in a napkin for Sunday, having little or no use for it during the week. Rev. Mr. Savage, however, declares that men draw too great a distinction between religious things and secular things. We need to remember that God is the life and spirit of this universe. It is entirely wrong to say that business is business and religion is religion. They can be mingled, and benefit will ensue. We are face to face with God everywhere. One's business life is never separate from God and religion. There is legitimate business and illegitimate. There is no need of the latter at all. Of legitimate business there are two lines—of production and exchange. Business has done more to civilize the world than religion; commerce has helped religion forward. Each nation regards its own religion as the original and only one; others they regard as enemies of their God. Commerce has done much to break down this superstition of the enmities of different nationalities.

An English competitor of the new Funk & Wagnall's Standard Dictionary is distributing his circulars in that country broadcast among teachers, school trustees and parents, and stirring up a great agitation by selecting from a vocabulary of over three hundred thousand terms in the Standard eighteen words with their definitions which are admitted to be indelicate. The motive is a too obvious one, and inexcusable under all rules that include the exigencies of commercial rivalry. The circular referred to charges the Standard's collection of "filthy, blasphemous, slang and profane words" to have "no counterpart in dictionaries of the English language." The publishers of the Standard justly retort that to collect from such a work words of the class referred to and publish them is as great an outrage as to collect from the Bible the indelicate words and passages to be found there, or those from Shakespeare, and then print and scatter broadcast the collection, saying: "See what a foul book is the Bible, see what an obscene and blasphemous work is Shakespeare." Some of the eighteen words above mentioned are found both in the Bible and in Shakespeare.

Character is evermore born in the fire. Behind virtue are tempters and battles. It comes of many conflicts, of knowledge that, if it reveals new forces of evil, likewise reveals new sources of strength. There is wisdom in the grief and humiliation man's mistakes and failures have brought him. It is something for us to aim high. No one can think a noble thought or perform a noble deed without himself thereby becoming ennobled. Think the right, attempt the right, and you will become right. Those whose outward lives accomplish little are often the sweetest and ripest characters. The external sign proves nothing. These lives of failure and disappointment have a larger meaning and wider relationship than we know. We are so bound in the bundle of life together that the influence of every high thought and glorious purpose exalts the entire race forever.

Psychic Problems of an interesting character are considered in this number by W. J. Colville, Dr. F. L. H. Willis and J. C. F. Grumbine; while Dr. Dean Clarke has an old-fashioned Spiritualist discourse of power and fitness on our third page.

Owing to the pressure of matter in our Christmas number, the LYCEUM DEPARTMENT must be left out. It will be continued in next issue.

A New Departure.

The BANNER OF LIGHT will hereafter be owned by a Stock Company, 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.

Mrs. M. J. Butler's

Recollections concerning her medial development and the phenomena that early accompanied it will be found on our fifth page, and will prove interesting reading to all Spiritualists.

We desire to add to our personal testimony to the valuable aid rendered by Mrs. Butler as a clairvoyant physician; some of the results of her general practice are truly wonderful; and the evidences of her excellent professional work are scattered for years along the BANNER files.

To Mediums.

Mrs. M. J. Butler, in her interesting article on our fifth page, makes a good suggestion, which THE BANNER invites the mediums of the country to carry out: viz., to furnish a narration for its columns of their medial development, and some of the spirit phenomena which have contributed to bring them to the public notice.

Through pressure of Christmas matter, we are obliged to omit the call (which for weeks has appeared) for aid to the persecuted mediums of Philadelphia. We learn that Prof. Theodore F. Price was convicted, on his first trial, as a "prophetic medium," and that steps are now taking for a new trial of his case.

THE BANNER has given large space on second page to a review of a valuable book by Mrs. S. A. Underwood.—Mr. B. F. Underwood has retired from the editorial chair of The Philosophical Journal, Chicago.

"A LEGEND OF THE WITCH HAZEL," by Hudson Tuttle, unfortunately arrived on press day, and too late for publication—but we will print it next week.

Every reader of this issue should peruse what Spirit Fisher M. Clark says of THE BANNER, on our eighth page.

HEALTH AT HOME—the new magazine, started as the organ of the American Health Club—is out for January, '96, and is full of meaty articles. It is conducted by Dr. T. A. Bland, who will send samples to those who address him at 701 Tremont street, Boston.

By Referring

To the list of Christmas books in another column (where many excellent works are named as for sale at the Banner of Light Bookstore), mention of one will be found to which at this particular time we think the attention of Spiritualists should be specially turned. We advert to THE BIOGRAPHIC-MEMORIAL of Luther Colby, of which Light (London, Eng.) recently said:

"THE BANNER OF LIGHT PUBLISHING COMPANY" has just issued a pleasant 'Biographic Memorial of Luther Colby,' by John W. Day. This volume contains six chapters, quaintly entitled: 'A Man-Child is Born,' 'A Soul is Recognized,' 'The Banner is Unfolded,' 'Mr. Colby's Mediumship,' 'Going Home,' 'Tributes—Prose and Poetic'; it also contains portraits of Mr. Colby, his mother and Mr. Berry, and pictures of Mr. Colby's birthplace, the First Spiritual Temple, and the present condition of the Fox Cottage. About half the letter-press is occupied with the 'Tributes,' and a great deal of the remainder consists of eulogistic extracts and information concerning the BANNER OF LIGHT."

THE WORLD'S FAIR of 1895 will be held in Nashville, the capital of Tennessee, a city of 100,000 people. It will be known as the Tennessee Centennial Exposition, and the purpose for which it is planned is the celebration of the one hundredth anniversary of the birth of the State. A company with ample capital has been organized, with Maj. John W. Thomas, President of the Nashville, Chattanooga & St. Louis Railway, at its head, and work on the grounds has been going on two months. The exposition will open September 1, 1896, and continue one hundred days.

Dr. Dumont C. Duke (of New York City) a grand healer, and a devoted Spiritualist, has a card on our ninth page, to which the attention of the afflicted is specially invited.

Christmas Greetings

FOR THE BANNER OF LIGHT AND ITS READERS.

From the old historical town of Norwich, Conn., we send glad and joyous CHRISTMAS GREETINGS to the grand old BANNER OF LIGHT and all its readers, each of whom can testify to the priceless value of spiritual thought contained weekly in its pages.

To better show our sincere and earnest appreciation of this glorious instrument in the hands of spiritual intelligences for extending the "Light" of our philosophy to sorrowing homes and hearts, and teaching the blessed consolation of our religion, let each one of us readers of THE BANNER unite in earnest effort to extend its circulation; thus reaching more homes and hearts, and doing a greater work than ever before.

I pledge myself to make this effort, and herein send as a small beginning three three-months' subscriptions, hoping before the New Year dawns to send a much larger number of yearly subscribers. MRS. J. A. CHAPMAN.

We return our sincere thanks to MRS. CHAPMAN, who has ever been a valued contributor to and worker for THE BANNER, and earnestly recommend a careful perusal of the above letter by Spiritualists everywhere. We hope that the friends will unite in the good work she so kindly recommends, and thus make the New Year one ever memorable in THE BANNER'S history.—Ed.

J. J. Morse.

As noticed in previous issues of THE BANNER, this gentleman (who is our European agent) has accepted a position in San Francisco, Cal., as a trance speaker for one year. Leaving his home in London, Eng., he arrived safely at his destination on the Pacific slope, and is now located at Hotel Pleasanton (corner Butler and Jones streets), San Francisco.

His engagement is with the "California Psychical Society," a newly incorporated organization, of which the officers are George M. Terrill, President; Val. Schmidt, Vice-President; J. Dalzell Brown, (Safe Deposit Building, southeast corner Montgomery and California streets, San Francisco,) Secretary; and James H. Swift, Treasurer; George M. Terrill, Jose Costa, J. Dalzell Brown, W. J. Bartlett, James H. Swift, Val. Schmidt and B. M. Bradford being the Directors.

Mr. Morse spoke for this Society on "Psychic Science and its Suggestions," on Friday evening, Dec. 6, and Dr. Joseph Le Conte on "Philosophy and its Relation to Psychology and Physiology," on Dec. 13. Lectures by Dr. David Starr Jordan, Dr. Jacob Voorsanger and Rev. Charles W. Wendte will also be given under the auspices of the Society later in the season.

The arrival of the notice is of so late a date before our going to press, that we are unable to use an appreciative synopsis of Bro. Morse's address delivered for the Psychical Society at Beethoven Hall, Dec. 8, on "The Doctrine of Immortality," which was contained in the San Francisco Call of the 9th, but we will give it to our patrons next week.

On our fifth page will be found a letter from Miss Abby A. Judson. She has lectured in Worcester of late, and spoke in Lowell, Mass., Dec. 1 and 8.—The Evening Star of Dec. 3 thus referring to her first address:

"Miss Abby A. Judson, daughter of the celebrated Baptist missionary, Rev. Adoniram Judson, was the lecturer for the Spiritualists at Welles Hall Sunday afternoon and evening, there being a large attendance at each service.

At night Miss Judson, who is a white-haired lady about sixty years of age, and a fluent, as well as a decidedly interesting speaker, took for her theme 'The Nature of Death.' She alluded, in opening, to her former fear of death while she was in the church, and told how her knowledge of Spiritualism had removed its terrors, making of the grave an avenue to continued life. In death, she said, nothing dies but the earthly body, the soul or indwelling life-principle escaping and clothing itself with its inherent spiritual body, and passing on to the other world, and it was this that St. Paul meant when he said, 'There is a natural body and there is a spiritual body.' She eulogized death as a liberator from earthly pains and limitations, and an expansion of our latent powers of development.

At the conclusion of her discourse Miss Judson made an eloquent plea against the practice of vivisection, receiving many signatures to a petition she presented."

Reform. (7)—There is a hiss now in the air, and all the bigot brood of the "National Reform Association" are engaged at the old work (at Baltimore, if they have not gone home in the interim) of laboring to secure the advancement of such an amendment to the Constitution of the United States "as will suitably acknowledge God and the supremacy of his law over the nation." These "God-in-the-Constitution" plotters—"Protestants to a man," as we have heretofore said—will fail of their efforts to bind this free nation to their creedal chariot wheels.

Dr. Dean Clarke has a lecture on our third page, to which we have referred elsewhere. It is his intention to publish this lecture in connection with two others reviewing Christian Science and Theosophy. Together they will make a large pamphlet, which will contain a lithograph of the author. It will be furnished for fifteen cents to all who will in advance send a postal card to him at "1055 Market street, San Francisco, Cal., care Mrs. M. E. Richardson," with promise to take one.

Isaac C. Ballou, a veteran resident of Cumberland, R. I., passed to the Higher Life at the home of his son, Albert E. Ballou, on Saturday, Dec. 14, after a five months' illness, at the age of eighty-one years eleven months and fourteen days. He was a genial and kind-hearted man, whose life had been devoted wholly to farming. He leaves a widow and six children. He was an earnest worker for Spiritualism, and a great admirer of Lake Pleasant Camp; he has been for many years a subscriber for the BANNER OF LIGHT. The funeral was announced for Wednesday morning, Dec. 18.

S. Wiel, our former correspondent, is once more at work in his former field at Bradford, Pa., where the Free Religious Association enjoys his ministrations. While the doctrine of Immortality (a faith in it) is in his view the centrestone of religion, a knowledge of immortality is the central truth of Spiritualism.

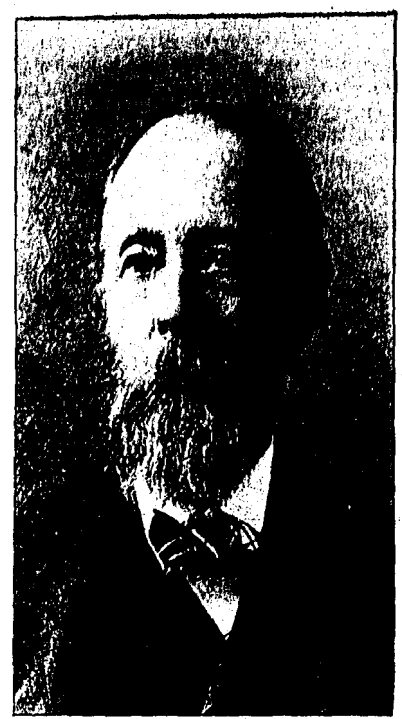
Mr. Grumbine wishes us to announce that he is still giving clairvoyant readings by mail, in writing, concerning spirit-friends, business, mediumship, health, spirit-guides, and all that pertains to psychometry and clairvoyance. Full reading is \$2. Address, Box 1617, Boston, Mass.

A line from Prof. J. Jay Watson states that for some time in December Mr. Bull (son of Ole Bull) and himself have been giving concerts in Minnesota, to the marked satisfaction of the people, and incidentally, too, of the Ole Bull Monument Fund Committee.

Light, of England, says sarcastically: "We have kept the Pall Mall Gazette waiting a few days, but they will not mind. Its review of Mr. Hudson's book on 'The Law of Psychic Phenomena' is mightily amusing. The leading note of it is the leading note of all these absolutely certain skeptics. They know; they have found everything out; or, all that they have not found out is not worth finding out; the mystery of life is no longer a mystery; it is a sucked orange, and the peel is in the Pall Mall dustbin!"

Russia has now in Europe about 36,000 miles of navigable rivers and canals—that is to say, 6,000 miles more than all the rest of Europe, and her river flotilla using these waterways is quite double that of Germany and Austria combined, and enabled her to carry during the last six months \$30,000,000 more goods by water than by rail.

George August Sala, the well-known journalist and author, died Dec. 8 at Brighton, where he had been ill for a long time. He was born in London, Eng., in 1826.



Unexpected Testimony.

BY GEORGE A. BACON.

To the Editor of the Banner of Light:

It is significant as it is interesting and instructive to note, as one often has occasion to do, how instinctively persons in their more spontaneous and higher moments reflect the sentiments and teachings of the Spiritual Philosophy; how frequently on these unstudied occasions, when the intuitions find opportunity to testify, men and women and children echo the thoughts and truths that are common to our spiritual nature; especially how poets, preachers, orators and artists, when really not intending it, are unwittingly made to voice the cardinal doctrines, the fundamental tenets of Spiritualism.

A cropping out of this character recently came under my observation, the relation of which may serve to point a moral. While sitting in the gallery of the United States Senate not long since, listening to a debate in which acrimonious feeling had been liberally engendered between honorable Senators, one of the members who had not as yet participated in the discussion, rose, and by way of rebuke to his colleagues, began in a feeling and earnest manner to address the Senate on the subject; when waxing warm as he proceeded, and glowing with enthusiasm and intensity, he concluded with a magnificent and eloquent burst of patriotic ardor, in which he earnestly invoked the spirits of Clay and Webster from their high abodes to look down and fittingly silence the petty wrangle that was seeking to manifest itself.

This popular recognition of what to me was a very natural procedure, by way of response to this evidently heartfelt aspiration, was not only an indication as to how the wind was blowing in certain quarters, but it was a most significant cropping out of intuitive belief—a spiritual manifestation in fact—at a time, in a place, and under circumstances unexpected as it was agreeable.

The nub of it is—what does such a speech naturally imply? Why,

1st. A state of conscious existence after death.

2d. That these departed statesmen are still vitally interested in matters which closely pertain to the nation's welfare.

3d. That they are within reach of the earnest call of the spirit.

4th. That they are enabled to respond; and

5th. That their response is of a practical character.

Washington, D. C., Dec. 10, 1895.

Special Notice.

To the Editor of the Banner of Light:

The book on "First Principles of Psychometry," a digest of inspirational teachings on that subject, given through the mediumship of "White Rose," can now be procured for twenty cents per copy, of the Banner of Light Publishing Company, or of myself, Box 1617, Boston, Mass.

The work promises to have a good sale, as it is the only practical guide to psychometrical unfoldment, given inspirationally from the spirit-world, in the market. The book contains a sketch of the author, prepared by the BANNER OF LIGHT, and the first principles of the science itself. Send for copies either to the Banner of Light Bookstore, 9 Bowditch street, Boston, Mass., or to my address, as above. "WHITE ROSE" (J. C. F. GRUMBINE).

The Annual Meeting of the Massachusetts State Association.

Will be held at the FIRST SPIRITUAL TEMPLE, corner of Exeter and Newbury streets, Boston, Tuesday, Jan. 7, 1896, morning, afternoon and evening.

Good speakers and music. The list of speakers will be published later in this paper.

All will be welcome. Seats free.

J. B. HATCH, Jr., Chairman,
W. H. BAXTER,

Little Grains of GOLD DUST,
Tidy, thrifty wife—
Clean, contented household,
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water next cleaning day, will prove
its value beyond all further doubt.
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happiness with thousands of others.

The N. K. Fairbank Company,
Chicago, St. Louis, New York,
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MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: The Spiritualists held very interesting services at 33 Summer street, Sunday evening.
Appropriate selections were rendered by Lena and Elsie Burns. Mrs. Dr. M. K. Dowland read one of Lizzie Doten's poems; then gave an address on "Uniting of Conscious Individualized Soul through Rerity by Nature's Laws"—tracing man from childhood to old age in his various characters, and showing after the separation of the spiritual from the physical, the spiritual still retains its individuality and can return to mortals, and by their individuality they are recognized. Her discourse was eloquent, and held the attention of her hearers to the end. Then Harry G. and Will McNally gave tests, satisfactory to all. Mrs. Florence A. Lamphier gave a number of remarkable tests and messages, all correct. Mrs. Kendall presented interesting remarks and a number of tests and messages.
Sunday evening, Dec. 22, Mrs. Lizzie D. Butler, Mrs. Dr. Dowland and others.
At Mrs. Dr. Dowland's meeting Tuesday evening, she gave an able address on "How Spirits Manifest Themselves Through Material Bodies," also a number of readings; Mrs. Lizzie D. Butler many excellent tests and messages. Her developing circles Friday evening were well attended, are very interesting and doing much good for the Cause.

Cadet Hall.—Lynn Spiritualist Association.—Mrs. A. A. Aveniell, Sec'y, writes: On Sunday, Dec. 15, Mrs. H. C. Berry of Portland, Me., spoke and gave tests at both services.

Although Mrs. Berry is a new worker in the Cause (this being nearly her first attempt in a public hall), she gave quite a number of satisfactory tests.
Pres. Kelly made very interesting remarks at the evening service, and Mrs. L. A. Prentiss of Lynn gave many tests and messages, which were well received; Mr. and Mrs. Kelly rendered "Beckoning Hands" in a very beautiful manner.

Mrs. Effie I. Webster of Lynn will be with us on Dec. 22, and Prof. Wood of Connecticut on the 29th.

Laster's Hall.—A correspondent writes: Sunday, Dec. 15, a grand test-lecture was held in Laster's Hall. We had Mrs. Mary L. Goodrich and Master Sammie. We expect to have them soon again. Master Sammie is a wonderful test-medium, and should be engaged by every spiritual society.

Malden.—"S. E. W." writes: Sunday evening, Dec. 8, Mr. F. A. Wiggin delivered his second lecture in the December course before our Society.

Twenty minutes before the time for beginning, not even standing room could be had. His guides followed the lecture with a grand success. Forty-two names and messages to as many friends in the audience were given. Every test was fully and quickly recognized.

Mr. Wiggin was given from the audience, as a subject for his lecture, "Turkey and its Present Difficulties." His guides told him of the religious, political and educational states of the Ottoman Empire from the year 800, when the Turcomans came from various parts of Turkestan and obtained possession of a part of Armenia, called from them Turcomania. He declared that extinction of Turkey as a European power was simply a question of time, for, independently of Muscovite aggression, the impregnable inviolability of the race by which the country is occupied, owing to the utter absence of homogeneity and the numerical inferiority of the Turks proper, are conditions that will hardly last, sooner or later, to terminate their dominion on the continent of Europe.

The present difficulty, reduced to its final analysis, was one of religion, born of ignorance and bigotry, quite equally shared by Turk and Armenian. As early as the second century Christianity was introduced into Asia, but was not firmly established until the fourth century, by the untiring energy of Bishop Gregory. In the fifth century the Bible was translated. The disciples of the Christian Bible and of the Koran have never been, religiously, good friends. We hope to see the triumph of the Christ principle, but the Armenian Christian utterly fails to exemplify that principle in life; and the Armenian, though Christian, would use the sword and exterminate the Turk, if he could, and with a hatred and malice, too, equal to that of the Turk. Whether in this trouble Turkey or the Armenian succeeds, it will be but the triumph of ignorance and bigotry. The worst course for the American missionary to pursue in this matter is to return to America and seek to enlighten the thousands of benighted heathen upon our own continent.

Salem.—N. B. P. writes: Dec. 15, Dr. Charles S. Dennis of Salem, a wonderful magnetic physician, and Mrs. Effie I. Webster of Lynn, a fine test-medium, occupied the platform of the First Spiritualist Society, afternoon and evening.

Dr. Dennis gave a magnetic treatment free to all who were disposed to accept it. He treated one hour in the afternoon and one hour in the evening. Ten availed themselves of the opportunity in the afternoon, and seven in the evening; same number in the evening, and eight were made to feel better, and acknowledged the power. Then Mrs. Effie I. Webster of Lynn gave some excellent tests to those in the audience.

Next Sunday George A. Fuller, M. D., from Worcester, will be with us.

Chelmsford.—"D. V. A." writes: Dec. 15, spiritual meeting at No. 206 Broadway, crowded. Song, Mrs. Anderson; recognized readings by Mr. Anderson; song, Mr. and Mrs. Anderson, followed by Mrs. M. Knowles with readings and recognized tests. Mr. Geo. F. Slight, Chairman.
Next Sunday Miss Annie Hanson.

Fitchburg.—Mrs. E. O. Pierce writes: Mrs. E. C. Kimball of Lawrence, Mass., occupied our platform last Sunday; she drew one of the largest audiences of the season, and her tests were all recognized.
Next Sunday George A. Fuller, M. D., from Worcester, will be with us.

Worcester.—Mrs. Celia C. Prentiss, Cor. Sec'y, writes: Dec. 15, Edgar W. Emerson occupied our rostrum, giving wonderful demonstrations of the presence of our friends from the other life. He will be our speaker again Dec. 22.

CONNECTICUT.

Norwich.—Mrs. J. A. Chapman, Sec'y, writes: Sunday, Dec. 15, Mrs. Helen Stuart-Richings closed her engagement with the Norwich Spiritual Union with two able discourses—the afternoon based upon "Uniting of Conscious Individualized Soul through Rerity by Nature's Laws," and the evening upon "Hypnotism, and Its Relation to Spiritualism." This subject was treated in a manner which proved the speaker had made a careful study and close analysis of its principles and power for producing beneficial results. The evening discourse was supplemented with excellent psychometric readings. Next Sunday Mrs. Carrie F. Loring, another of our noble women, will occupy our platform.

We are sorry to announce the fact that Mr. Willard J. Hull has been compelled to cancel his engagement with all Eastern societies, on account of pressing business in the West.

Mrs. Alice C. Fletcher, who has lived among the Indians for some years, depicts a phase of life that has an historical interest, and that is fast passing away, in "Tribal Life Among the Omahas," to appear in the January Century.

MAINE.

Rockland.—"Knox" writes: The engagement of Mr. J. Frank Baxter by the First Spiritualist Society of Rockland, Me., for the past two Sundays of this month, has proved most beneficial. He has been well received, and has called out the largest houses of the season.

Sunday evening, 15th inst., his musical selections, as well as poems, were appropriate to his subjects, and were excellently rendered. His lectures have been timely.

The séances following the lectures have been so marked and in instances so remarkable, that even the stolid disbeliever on the one hand and the skeptic on the other seemed to be nonplussed. Mr. F. A. Wiggin had preceded Mr. Baxter with a few séances in the city, and the general expression now is that the demonstrations in mediumship of these two gentlemen were the most convincing of anything the city has ever experienced.

An effort is making to secure Mr. Baxter for other lectures and séances.

On next Sunday, 22nd inst., Mrs. Matilda Cushing-Smith will lecture for the Society, followed by a lecture on Sunday, Dec. 29, by Mr. F. W. Smith, and succeeding him Mr. A. E. Tisdale the first half of January, '96.

Belfast and Liberty.—"Reporter" writes: J. Frank Baxter spoke in Memorial Hall, Belfast, on Tuesday and Wednesday evenings of last week. He was listened to earnestly, and aroused great thought among his hearers. Mr. Baxter always has called out the best of the thinking people of this community, and his audiences on these occasions were excellent in this respect, several ministers and other professional and literary people being in attendance. The Belfast Journal paid him a high compliment by a lecture on Sunday, Dec. 29, by Mr. F. W. Smith, and succeeding him Mr. A. E. Tisdale the first half of January, '96.

Portland.—The First Spiritual Society—H. C. Berry, Clerk, writes: Dec. 8, Mrs. Mattie E. Hull again occupied our platform, giving us two fine lectures.

At 2:30, subject, "Minor Questions Regarding Mediumship." We wish all mediums as well as Spiritualists could have heard this lecture, as the sound advice given in it is sadly needed at the present stage of the Cause. At 7:30, "The Seen and the Unseen" was the subject; the subject was ably handled, and was presented in a manner at once clear and comprehensive.

Dec. 15, at 2:30, Mrs. Hull lectured again upon "The Past, Present and Future of Spiritualism." This was an excellent lecture, being a review of Spiritualism—its past, present and what it is to accomplish in the future. We were very fortunate in securing Mrs. Hull for these lectures, and we feel that her eloquent discourses have given us new courage to press on in the good work. We sincerely trust that we may have Mrs. Hull with us again.

At 7:30, Rev. A. J. Weaver of Old Orchard occupied our platform, taking for his subject, "The Good of Spiritualism." Mr. Weaver is an able and progressive man, and enters into the work with an earnestness that proves that he has the good of Spiritualism at heart. This was one of his best efforts, and was listened to with much interest by the audience.

Mr. Weaver is soon to locate in Boston for the winter, and societies wishing a good speaker would do well to employ him.

Next Sunday Mrs. Nellie F. Barbeck is to occupy our platform.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings in Carnegie Music Hall, between 54th and 55th streets, on Seventh Avenue, entrance on 54th street, where the BANNER OF LIGHT can be had. Services, 10:15 A. M. and 7:15 P. M. Afternoon meetings for facts and phenomena at 7:15 P. M. Henry J. Newton, President.

Adelphi Hall, 534 Broadway.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 7:15 P. M. Mrs. Helen Temple Brigham, speaker.

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

Meetings in Yonkers, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 41 Gettys Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary.

Carnegie Hall.—"M. A. N." writes: Prof. Peck delivered a most thoughtful and instructive lecture in the morning in response to the question "How Can We Distinguish Between Mind Reading, Thought Transference, Mental Suggestion, etc., and True Spirit Control?"

The answer was entirely satisfactory and convincing, as evidenced by the hearty congratulations of his hearers.

The afternoon meeting was partly occupied by Mr. Newton in an address upon the late Rev. O. B. Frothingham, who was a warm friend of Mr. Newton's, and witnessed many remarkable manifestations in the latter's presence.

Dr. Burrows and Mr. Van Brocklin followed with psychometric readings, most of which were very satisfactory.

The evening discourse by Mr. Peck was upon "Unity in Diversity, or Where is the Spirit-World?" and was a scientific and philosophical attempt to locate the future dwelling-place of the soul.

Mr. Peck will be with the Society but two more Sundays. His subjects next Sunday will be, "The Contradictions of Infidelity," and "The French Revolution, Its Causes and Its Lessons."

UTAH.

Salt Lake City.—W. I. Barnett, Sec'y, writes: "We (the Spiritualists) have, through the good work and mediumship of our sister and co-worker in the spiritual ranks, Mrs. Zoe F. Prior, who has been with us for about two months, and has done a good and grand work, succeeded in organizing a Society of National Spiritualists."

We have a city the like of which cannot be found anywhere else on the face of the earth. We have such a conglomeration of people and influences that any sensitive can detect it at the approach to its portals; but we intend to stand by our guns."

STATE ABBREVIATIONS.—The most etiological of the United States, "Me." religious, "Mass.," most modern, "Ind.," father of States, "Pa.," most modern, "Miss.," best in time of flood, "Ark.," most useful in history time, "Mo.," decimal State, "Tenn.," State of exclamation, "La.," most astonishing State, "O.," most unhealthy State, "Ill.," State to cure the sick, "Md.," State for students, "Conn.," State where there is no such word as fail, "Kan.," not a State for the untidy, "Wash.," "Calif.," the companion.

Letter from Abby A. Judson.

To the Editor of the Banner of Light:
My last two Sundays have been spent in Lowell, Mass., where I had the pleasure of speaking for the First Spiritualist Society, presided over by Mr. Plimpton, whose eloquent words gave very pleasant support to a speaker.

The Society has had Wells Hall for the season, and has the entire control of it. Beside the two Sunday lectures and the Children's Lyceum, they have given a number of other meetings during the week.

On the Friday between the two Sundays I gave a lecture at the hall, the proceeds of which went to the Society. The subject was my reminiscences of life in Burmah, and the way in which I was led out of the gloomy depths of dogmatic Calvinism to the bright uplands of Spiritualism.

The second Sunday afternoon the theme was the proper treatment of our friends in process of transition, and of disposing of the deceased mantle in such a way as to hinder the freedom of the arising spirit, or to be a source of disease to those who remain behind. Embalming was spoken of as a barbarism, and cremation was advocated, on the whole, though all were cautioned to neither cremate nor bury the body before decomposition has actually set in. The claims of "society" and all funeral pomp and show were rejected as but in accord with the spiritual view of the purely natural transition to a more ethereal condition, which many call by the name of death.

A very warm and soulful influence pervaded the evening meeting. The subject considered was the lesson to be drawn from the mediumship and the daily life of him who is called Jesus of Nazareth. Whether he really lived was called by that name, or did the deeds attributed to him, matters not. The picture has been drawn by unknown hands, the ideal exists in the human soul. Courage, humanity, self-denial and truth mark its features, and are worthy of study and emulation.

My father once said that man is a biped. Instead of two legs, he is apt to stand on one of two extremes. When one leg or extreme becomes tired, he draws it up, and puts the other down. In discarding the deity, the immaculate conception, and the miraculous powers of Jesus, as well as the immorality of a vicarious atonement, let us not rush to the other extreme, and deny the purity, the courage and the love that have crystallized about that name. As Samantha says, "Let us be in Him."

A personal word, and I have done. Beginning with October 1, I have spoken without intermission for ten Sundays in Worcester, Springfield, Greenwich and Lowell, Mass., and in Williamstown, Conn. I shall now have two Sundays for needed rest, and then speak Dec. 29 for the Worcester society; Jan. 5, in Greenwich; and for later dates in January in Greenwich, South Deerfield, and Northampton. The last two Sundays in January and the four Sundays in February, I have no engagements. I was to speak in Rochester, N. Y., all of February, and have had to give up going there, and also to decline favorable opportunities in New York and New Jersey. I will proceed to explain why I have had to give up these places.

My invalid brother, for whose sake I make my headquarters in Worcester, Mass., is becoming more feeble and more dependent on me. Though he has had the best of physical care, he suffers if he sees me less frequently. When I remained two Sundays in Williamstown he visibly weakened, and he missed me so sadly that I resolved never again to leave him so long while he remains in the mortal. So I returned (at my own expense) to see him between the two Sundays in Lowell.

It is evident from the above that I cannot at present lecture more than about a hundred miles from Worcester; for such frequent long journeys are too exhausting for my physical powers, as well as for the purse. I have made this statement, so that societies desiring of Spiritualists who are not too far away can confer with me respecting the remainder of the season, by letter, addressing me at Worcester, Mass. Of course my engagements in Haverhill, Scituate, Stafford, etc., as well as my spring engagements in Worcester, will be faithfully kept.

ABBY A. JUDSON.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Street, Brooklyn, holds its meetings Sunday evening 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 118 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Emily B. Ruggles, Sec'y.

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

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue—Meetings Sunday at 3 and 8 P. M. J. Edward B. Biddle and Conductor. Other mediums regularly provided.

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at 8 o'clock, at Small's Parlors, 27 Franklin Avenue (near Greene).

1188 Bedford Avenue—Spiritual meetings are held at this address every Sunday evening, at 8 o'clock. Lectures, vocal and instrumental solos, readings, recitations and tests. Seymour Van Brocklin, Conductor.

Society for Eclectic Spirituality, 64 Lafayette Avenue, 34 and 8. President, G. Sterling Wines; Speaker, E. J. Bowtell.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1822) meet at First Association Hall, 8th and Calowhill streets. Vice-President, Mrs. E. C. Caldwell; Secretary, Frank H. Merrill. Services a 10:15 A. M. and 7:15 P. M. Lyceum at 2:15 P. M.

Spiritual Conference Association meets at the northeast corner of 8th and Spruce Garden streets every Sunday at 1:15 and 7:15 P. M. Hon. Thomas M. Locke, Pres.

MEETINGS IN CALIFORNIA.

San Francisco.—W. J. Colville (lecturer) and E. A. Whitelaw (violinist) conduct regular exercises in Union Square Hall, Post street, every Sunday at 10:15 A. M. and 7:15 P. M.

Sessions of School for Psychic Science at convenient hours during the week, as announced from the platform on Sundays.

Oakland.—Congregation of Truthseekers meets in Hamilton Hall, 414 Harrison street, every Sunday at 8 P. M. and Friday at 8 P. M.

Lectures on Spiritual Science in the Synagogue (one block distant) Tuesdays and Fridays, 3 P. M. W. J. Colville, regular lecturer. H. M. Young, Secretary and Treasurer.

MEETINGS IN CHICAGO.

First Society of Spiritual Union meets at Castle Post Hall, 85 South Sangamon street, every Sunday at 10:15 and 7:15 P. M. Lyceum at 1:15. Mrs. Mary C. Lyman, permanent speaker. E. N. Pickering, President.

First Society of Spiritualists meets at Hooley's Theatre, 111 A. M. Speaker, Mrs. Clara L. V. Richmond Band of Harmonium. Thursday, 7:15 P. M., Orpheus Hall, 3011 Theatre.

MEETINGS IN WASHINGTON, D. C.

First Society, Metzerott Hall, 13th Street, between E and F.—Every Sunday, 11:15 A. M., 7:15 P. M. E. F. Tower, Manager.

Second Society, "Progressive Spiritual Church," meets every Sunday, 7:15 P. M., at the Temple, 425 O Street, N. W., opposite Pension Office. Mrs. J. D. Compton, Pres.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, 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, 56 Great Queen street, Lincoln's Inn Fields, London, Eng., is agent for the BANNER OF LIGHT and keeps for sale the publications of Colby & Rich.

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.

Mme. Haven

HAS located at 538 Tremont street, Boston, where she gives Clairvoyant Readings daily. Diagnoses diseases and treats patients at homes if desired. Best references. Dec. 21.

Pierre L. O. A. Keeler, 144 WEST CANTON ST., near Tremont st., Boston. Dec. 21.

SPECIAL TREATMENTS for success in business or occupation, 50 cents per hour. For further particulars see a self-addressed stamped envelope. B. BROWN, 184 Park Avenue, Chicago, Ill. 2nd Dec. 21.

Rheumatism

matism with its dreadful pains and aches, is a disease of the blood. Lactic acid accumulates in the vital fluid and settles in the joints, to the intense agony of the sufferer. Hood's Sarsaparilla neutralizes this acid, restores the rich healthy quality

matism

of the blood, and thus drives out and prevents rheumatism. Hundreds of testimonials tell of crutches thrown away, lame backs, arms and legs cured, by

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

Hood's Pills are easy to take, mild, effective. All druggists.

BONDS FOR SALE.

The Cassadaga Lake FREE ASSOCIATION offer for sale six per cent. 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 after two years at the option of 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, Mendville, Pa. Dec. 14.

CHAUNCEY PALMER

Will give séances at 634 Dudley street, Boston, every Tuesday and Friday evening at 8 o'clock, for

Physical Manifestations in the Light.

Can be engaged to give séances at private residences or for societies. Take Field's Corner or Meeting House Hill car. Dec. 21.

FLORIDA!

For Housekeepers and Inventors, is described in a handsome illustrated book containing 5 two-cent stamps to J. H. POSS, 1 Walcott street, Roxbury, Mass. Dec. 14.

NEW

Banner of Light

BINDER.

The Boston Binder

Only 35 Cents.

SPECIAL ANNOUNCEMENT!

As many of our subscribers have expressed a desire for some form of a binder in which they can preserve the weekly issues of THE BANNER, we have arranged for one that is strong, durable, and will admirably answer the purpose.

The covers are flexible, and will easily hold fifty-two numbers—or a complete year's issue of the paper.

The engraved heading of the BANNER OF LIGHT is printed across the face in place of "The Boston Binder," as is above cut.

Under the quality and size of the one we now offer usually sell for 50 cents and upward, but by purchasing a large quantity at one time we are enabled to supply them to our patrons by mail, POSTAGE FREE, for

Only 35 Cents.

The Binder is also included, the same as Books and Pamphlets, in our offer made in another advertisement to our subscribers for securing new subscribers to the BANNER OF LIGHT.

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

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

A Fine Musical Tribute

TO OUR ASCENDED WORKERS.

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

This memorial sheet contains three new and choicest compositions—words and music—printed upon the finest paper, full music-sheet size, by the well-known composer, C. Payson Lonsley. The beautiful song dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard melody "Only a Thin Veil Between Us." The inscription "Only a Thin Veil Between Us" is a beautiful lithographic title-page, which bears a faithful likeness of each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of value to all Spiritualists.

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

WANTED,

Old or Second-Hand Books

Collections of works on Hypnotism, Magnetism, Spiritualism, Theosophy, Occultism, Astrology, &c., &c., bought and sold.

H. F. TOWER,

July 20. 68 West 68th 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, Oct. 17, 1888, by GEORGE A. RACON.

Pamphlet, pp. 21, price 3 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 efforts of all good and true Spiritualists in

its aid and our behalf.

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HOLIDAY BOOKS!

Gifts for the People.

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SPRIT Message Department.

SPECIAL NOTICE.

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

Questions propounded by inquirers—having practical bearing upon human life in the departments of thought, labor—should be forwarded to this office by mail or left at our Journaling-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 séance-table. Also, we are requested to state that all letters of inquiry, or otherwise, appearing in this Department, should be addressed to the undersigned.

HENRY W. PITMAN, Chairman.



Mrs. B. F. Smith

Was born in Langdon, N. H.; her parents were Jonas and Hopell Blood. She was next to the oldest of a family of six children. She was married to Benjamin F. Smith in Drewsville, near Langdon, by the Rev. Nathaniel Sprague, in 1847.

One child was the issue of the union—a son, CHARLES ALLEN SMITH, who was killed in the battle at Jackson, La., on the third of August. Being large for his age, he had been admitted into the United States service at fifteen.

At the time of his death the regimental chaplain of the Third Massachusetts Cavalry, to which he was attached, thus referred to him in a letter describing the engagement:

"Four of the eleven were killed. Two out of the four belonged to Co. B—Charles Allen Smith and William Pearson. The first mentioned was a Lawrence boy, well known to many in L. and beloved by those who knew him. He has always been distinguished in his company as a faithful soldier and true friend, and is mourned by his officers and men. He was but sixteen years of age, though in all that makes a man he showed the maturity of manhood. At the time he bore the colors of the cavalry, and bore them steadily until the mortal wound forced him to leave his hold of staff and rein, and brought him bleeding to the ground. No nobler form pressed a saddle among us, and no one can die a more heroic death. May God comfort those who mourn for this only son."

"He is not dead—his lonely grave
Is but the body's rest for one
Who fought his native land to save,
And fell with freedom's armor on!"

Mrs. Smith's mediumship evidently dated from the age of consciousness in earth life, since when she was but five years old she used to cry out to her mother that "the people" were coming—forms unseen to all others present at the time—whom she described closely as to dress and bearing, and told of the conversation she heard them engaged in. This frightened her mother to a great degree, for she, never having at that time heard of spirit return, thought her daughter was in a temporary delirium.

In due time, shortly after her marriage, Mrs. Smith and her husband united themselves with the Methodist church, being for fifteen years active members of its communion, and she herself particularly became so imbued with its tenets that she was fanatical in the last degree. After her only boy was killed in the civil war, her husband became attracted to the idea of spirit communion, but found his wife to be most bitterly opposed to utilizing the singular powers which she knew she possessed, though she could give them no name. Her husband persisted, and wished her to visit Boston, to see if some medium could not assuage the sorrow of both their hearts.

Again she objected—she felt that they would never be prospered should such a visit be made for prying into the secrets of the eternal world—but at last she yielded, went to Boston, and visited Nellie Starkweather (then of 7 Indiana Place), a remarkably gifted medium for spirit-writing in that early day. Her beloved son in the Higher Life wrote to her a message of whose verity she could not harbor the slightest doubt; even the chirography resembled his when on earth, as far as could be expected when he was using another's hand to indite it. He said in effect that he was alive in the midst of brighter conditions than those of earth, that he would not try to give her the details of his death in the mortal, but would do so at another time—which he did some twelve months later, telling the circumstances attending his decease with perfect correctness, as Mrs. Smith learned afterward from his captain. She continued to sit, with highly satisfactory results, once each month with the medium Starkweather, till she lost sight of her, that lady having left Boston.

Herself and husband thought—with the hope of getting additional comfort and advice in their bereavement—that they would visit some circles. Though she was very skeptical, Mrs. Smith—knowing the medium to be a good and honest woman—became more interested than ever; she felt hands upon her forehead in these circles, and was finally impressed to talk. She was not entranced for the first year and a half of her mediumship—knowing all that was given through her. After that time the sparkling spirit "Nona Bell" commenced to take control of her organism. She was still so opposed to the matter that Nona told her that if she was unwilling to do the work of the angels, she would be taken to the spirit-world; and feeling that her health was really failing, while she was so much needed on earth by her husband and friends, she consented to serve as a medium, despite her church prejudices. The spirits, on the other hand, promised to take

care of her—which they have done for twenty years next November, the date of the commencement of her mediumship, as she considers it.

She about this time visited a writing medium in Lowell—Mrs. Jennie Foster. She received a message from her spirit mother, though all the time the writing was going on she thought her boy was writing it. That mother had passed from earth life in '84, and so prejudiced was she at that time that she adjured her daughter at her decease: "Never attempt to call up my spirit. Let the dead rest." This very fact she wrote through Mrs. Foster, to identify herself to Mrs. Smith, her child. The mother had been one who was wont to quote Scripture on all occasions, and her communication gave evidence of this habit. This message, so clearly to the point, and given when she was expecting one from her spirit-son, took away all idea of mind-reading or unconscious collusion from Mrs. Smith's conception, and proved a very important item toward a deepening of her convictions as to the verity of spirit-return.

One of the strongest evidences of spirit-return she received during her early inquiries was this: hearing that letters were written upon by Mrs. J. H. Conant, medium at the BANNER OF LIGHT Circles, she put a message on the Circle table, which was endorsed by Mrs. C.: "It is Charles Allen Smith—and no mistake." These words were used by him on many occasions, and gave strong proof to his sorrowing mother that he was present in spirit, and alive! as he assured her on frequent occasions.

In 1849 she went to Lawrence, Mass., where she lived for some thirty-eight years, and where for years she conducted her public mediumship. For the past seven years she has lived at Vernon Cottage, Crescent Beach, Mass. She joined the BANNER OF LIGHT as a public test medium Feb. 10, 1888, and has been connected with it some six years.

Mr. Smith passed to spirit-life from Vernon Cottage, April 8, 1895, having attained the age of seventy years.—J. W. D.

SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF MRS. B. F. SMITH.

Report of Séance held May 24, 1895.

Spirit Invocation.

Sweet angel of light, we would invoke thy presence at this hour, that thou dost delight to do the Father's bidding, send unto each one of us to do thy work so willingly. We would ask at this moment that there may be some of the loved ones that may come unto us and leave some words of love, some tokens of their friendship and companionship.

How oft it has been said, "Go learn of a little child." It has been spoken in times of old, and still we may learn. We thank thee, our Father, for the present blessings. We would not live in the past, but in the present, with the promises of the future. We thank thee for the sunshine, which is thy smile in our pathway. We thank thee for life, for sociability, and ask thee to bring us nearer unto thee, to feel thankful for every discipline that dost please thee, that we should pass through, that it may be for our benefit, bringing us nearer unto thee.

We would ask at this moment that thou wilt teach us more of spirituality, more of charity, to know more of thee and thy laws that govern us. We thank thee, our Father, for the extension of life, that our loved ones live, and for the promise thou hast given unto us that when we shall pass the portal we shall come to join the happy number.

We would ask thy divine blessings and a benediction, not only upon our loved ones, but all humanity everywhere, who are our sisters and our brothers. Teach us, oh, our Father, more charity, for charity is the greatest of all.

INDIVIDUAL MESSAGES.

Roswell O. Pratt.

It is a great pleasure for me to speak here to day, knowing there are some that will be glad to hear a word from the loved ones that have crossed the portal termed death. I ask often, When, oh! when will that be blotted out, the term of death, and mortals speak more emphatically of life? I know the early education is of death—death of the body, the house we dwell in—but we are living, active people!

I did not expect, when I came into this meeting to day, this Circle Room as it is termed, that I should speak, although in your last meeting I did ask permission, but was told "Not to-day," but as I entered this Circle Room today the kind invitation was extended to me, as has been to many heretofore. I gladly accepted it, and hope it may do some good—add a feather's weight of proof to some yet dwelling upon the earth-plane, although I know there are some that are well versed in regard to spirit communion, but some are ignorant that closely connect with our own families.

I would not be personal, but I would that they should know more of us, more of our companionship.

Sarah is here, and asks to be remembered with the others, and I well know there are those that have not forgotten me. How oft are these words spoken with us, "forgotten"; but no, it is the dead that are forgotten, and I find no dead; so where are they? We are not forgotten; there are some that may for a time forget us, but we can't be entirely forgotten; the tie that binds us to our own is never broken. I have thought so many times how strange it seemed in the flesh when I would hear these words spoken, "They are dead; died such a time."

Do not misunderstand, and think that I was not taught through my education of death, the same as the rest of you. I was, and yet I know the time is coming when you will learn, dear friends upon the earth plane, to say, "They are only passed on, like going out of one house into another." Then how much it will take away of the fear, of the dread, of the sadness that overshadows the spirit. Certainly the little children often feel that fear as they gaze upon the face, yet if they were taught, educated that we have only gone into the other house, it would take away all that. Yes, sir, for through my experience have I witnessed a great deal of that kind upon the earth-plane.

It is a great pleasure for me to speak here to day, to announce myself, for some will be glad to hear from me, and some will say, "Well, yes, I remember of him, but it's a long time ago." It is, as you reckon your time here, but I cannot tell you how long; I have no means of learning, as our reckoning of time is very different from yours, yet I know it matters not anything about that.

Joseph comes in here, and wants to be remembered, too, which they will understand very well of him.

Now, sir, I hope I have not intruded upon your time, for as the good, kind Spirit President says, about five minutes is allotted to each one. When I walked upon the earth here as you do to-day, I was not ignorant of these truths, although I didn't come out saying I knew all, as some do. Oh! no, because there's always a chance to learn more.

Roswell O. Pratt, Boston.

Eliza Smith.

Very pleasant indeed it is to know we are all privileged, for God is no respecter of persons; no partiality is shown, although sometimes a little disappointment overshadows our spirits when we are denied the privilege to report at such a time, yet we must learn to wait.

In Cleveland, O., I was well known, and my sister Addie is with me to-day. We send loving words to you, we send our warmest greeting to the handsful that are left. Father understood conditions, mother some, I but a very little, while upon the earth-plane. I have often been attracted into the halls and into the meetings where one and another from our life have tried to speak, or give a proof that they were there, but it did not benefit a great deal in feeling when I have announced myself through others, yet I would have done more if the privilege had been granted me.

I am so happy to know I am privileged to speak here to-day. My dear friends—mortals, as you are termed—will never comprehend what is given to you while we come so earnestly and eagerly to announce ourselves, and teach you what we can; yet you will not know until you have passed the portal as we have. There will be some one upon the earth-plane you will have a desire to come into communication with, the same as we do, for I find as I have formed acquaintances with those in spirit that they all have a desire to come into communication at times, and with some one. Oh! how pleasant the thought—we know this, it is not a belief—that they are coming to dwell with us. It is a thought with mortals, but a knowledge with us. The hardest part is the separation—for mortals, not for us; but when we pass that portal termed death, we realize. It has been my privilege to speak with so many upon that one subject that it has given me great comfort to know we all feel the same. There is no desire to return on to the earth-plane to stay, but as far as my knowledge goes we do have a desire to communicate with some one, and the greatest disappointment we meet with is when you know not of the coming. But still we try again.

Addie is with me, and we are almost inseparable, we are together so much of the time. Many others are present; they do not say it, but I know they would like to be remembered as we all do. Do not forget us. You do not hear that said so much from mortals as you do the immortals.

You will hear these words spoken by the immortals when they communicate with those upon the earth-plane, because it is a natural feeling that overshadows us. It is just a thin mist between us. I do not say a veil, as it is termed, for a veil, Mr. Chairman, you can see through. It is a filmy mist that comes up; I think that is more proper than a veil. But when that mist shall be drawn aside, that mortal and immortal shall see each other, we do not know; it is in the hands of the Father; he placed it there; and he will remove it in his own good time. It is not for the angels to know that, but we all know it will come. I am very grateful for this privilege.

Eliza Smith, Cleveland, Ohio. Addie is my sister.

Levi Rogers.

I hardly know how to address you, friends, but I have been told frequently that if I would report here it would help to uplift me out of the conditions that I passed away with. I do not wish to turn back and live it over again. In an unguarded moment we often do—yes, I say often do that which we ought not.

Oh! Mr. Chairman, I must make this one assertion, and I feel others would coincide with me: I do not believe that one mortal takes what he cannot give again, and be just right at that instant. No, sir, life is too short, this beautiful world too full of happiness; but sometimes trouble and suffering will cause the brain to be a little unbalanced at times; but I have grown out of that condition in part, and I shall fully in time.

This advice has been given to me: "Go report; it will help to uplift you out of that condition"; which I feel will do so. At any rate I have made the attempt; I have done my part.

Oh, friends, relatives, kindred dear, blame not; pity, pity we ask! I shall be all right in a little while. For a time I seemed to be bound; I could not loose myself; but by the aid of good, progressed spirits, it helped me very much.

In South Orleans, way down on the Cape, where there's a few remember me to-day—some with a kind pity, some with a mystified feeling; but oh! the Father receives his own. He created us all in his own image, as we are educated; then I have trusted; I will grow out of that condition fully and perfectly in time. I am much happier than I was, much happier than upon the earth-plane.

I well remember when my mother would say: "Levi, be good; be truthful; be honest." I never forgot this teaching of that pure mother, good mother; but oh, many times has it been spoken—often from this Circle Room, from this platform—we know not of the goodness of the mother until the change shall come. Then we think we do, but that's a mistake.

I am very grateful, very much pleased to have a little time allotted to me to speak here to day.

Levi Rogers, South Orleans, Mass.

Fisher M. Clark.

Waiting and watching has been the watchword of some since I passed on, and I have heard it announced; I have seen by the thought quite a number of times, "Well, I should think it was about time that Fisher reported, firm as he was in this faith." Firm! It was a knowledge to me. I said many times I didn't believe I should ever know any better when I passed on than I knew here. Well, some things look a little clearer, a great deal brighter to me; but as for more knowledge, that is to be gained through progression.

I was firm; I loved the good old BANNER. Oh God! may it wave forever! That is my prayer. My prayer goes out that there may be more interested to read its pages; its sheets are clean—it is a pure paper, and may it always be kept so! With the strong band at the helm in our life, it must wave; and may more mortals feel an interest to put their hands to the wheel and give a support, as they ought to do. We know there is n't a paper, not one, can live without support; then let us come as a band of immortals to aid the mortals to put their hands in their pockets and not withdraw them without a little something in the hand. There's where we know there is n't any business carried on without a support, and the interest that I have felt when in the flesh has not died with the old body. Oh, no! anything I can do through my influence shall be done. When here I felt an interest to aid in the support of

every good work in the city of New York, where many know me to-day as Fisher M. Clark.

Oh, great Father! may my name nor the works never die! What I saw before the spirit left the body! for I saw so plainly, waiting to clasp me in their arms. Who has a right to doubt? Not one mortal, when proof after proof has been given by hundreds and thousands. I know it has been said in the old saying, "The bourne from which no traveler returns," but we say, "From the life from which every traveler returns, and reports, too, if he so desires to do."

I am so pleased to know we have the privilege to express ourselves, our thoughts, and there's this good institution carried on. Oh Father in heaven! may it always have open doors, for all to come.

Fisher M. Clark, New York City.

(Given April 8—Republished by Request.)

Mitchell Lincoln.

Good morning. [Good morning.] I waited patiently, and they say we shall lose nothing for it. Well, I am not used to speaking in public, for certainly this is public, as I gaze upon your large assembly here. These words that I am going to utter are to my children, personally, for I know they would be glad to hear from father; I should not have thought when in mortal to make the attempt to speak in public, for that was n't my work or business, as I was a contractor here; but we are not engaged in that work now.

George is here, my son, and Abbie, my daughter; yes, your mother, children, is here, too, and many others I can't speak of. I want to speak direct to my children, but I don't want to be too personal. I know you would say: "Father, you didn't know of these things when here." Still, I didn't know how to do anything until I had learned it. What you do not understand we have learned. Grandire Nichols is here, too.

I want to say to Mary and George and Harry, I am sorry you can't see things differently yet. Charles Dolbear is here, and Arthur, his son, comes here now. I know of all these obstinate feelings that come up, which had better be endured. I know the feelings that exist, but I am not going to be personal.

Lizzie, doctor, I can reach you; but I can't reach the others only on this side of the wall; but knowing what I do since passing over, I do know you have got near the reality some times. I would say to you, Lizzie, rest right here; leave it with the Father and the angels; it will all be righted sometime. Don't let it worry you; and I would try to close it out of your thoughts as much as possible, for in spirit no inharmony can find a foothold there, and we know that what is from God—we say the great higher intelligences—will all be made right sometime. I have a love for every one of my children; I have this love for them all; and if it could be, how I would love to come into communication with each one of you. And, Mary, it seems to me you would want to talk with Arthur, for he is as dear to you as Alice or Lou. I know that truth.

And, Harry, the time will come, before you pass out of this life, that you will want to know something of us. No better mother lived than yours; yes, I say not was, but is; for if she was, she is now. And it is a great pleasure for me to come here and to report, but when in the flesh I should not have said that. I didn't know that I could come here and speak for myself; it must be a holy institution to be free for us all. I am not forgotten in South Boston nor Hingham. It was in South Boston where the change came to me—you haven't forgotten it, children—and to your mother, also. A word to you, doctor, and Lizzie; we are so happy that there is one of our children we can reach, and pray we may in time reach some of the others. Lizzie, my child, it has been all the world of comfort to us that we could make one of our children sense our presence; and, doctor, also, how much you children might enjoy in this life if you would only listen; if you refuse, then you must learn after you pass over. I love all my children, Lizzie, and we have learned a great deal that will aid them greatly on the other side. Doubt not, my children. I tried to be a good father to you all. Harry, learn. With love to you all. Father.

Your Aunt Mary Ditson and your Uncle John Ditson both are here. There is one thing satisfies us: we know when you shall lay aside your earthly garment you will know then how eager we have been to come into communication with you here upon the earth-plane.

Mitchell Lincoln, South Boston—where some of my children reside now.

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 the order on our sixth page:

May 24 (Continued).—Addie Jackson; John Cosgrove; Linnie Leitch; Ida Louise Merriam; Caroline Marshall.

May 25.—Frank Buchanan; Sarah Bidwell; Joseph Dillingham; Gertrude Greenleaf; Joseph H. Livingston; Judge Charles S. Bradley; Harriet E. Fuller; Hannah Ramsden; Jessie Stewart.

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

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

June 21.—Charles Reeve; Abby Ciley; Mary Felker; Nellie Walgrave; Daniel W. Hubbard; Martha A. Stewart; Bessie E. Gleason; Sarah Gleason; Albert Grauman.

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

New Publication.

MOUNT LEBANON CEDAR BOUGHS. Original Poems by the North Family of Shakers. Cloth, pp. 316. Buffalo: The Peter Paul Book Company.

This collection of two hundred and forty poems is the product of a dozen writers, whose names are attached, besides many others whose names are not given. It is the easiest of all things to discern glimpses of the inner life of the Shakers, and in the unfolding one catches the sweetness of a life that is incomprehensible to the world at large.

A careful reading of the book will give a better idea of the integrity and industry, the peace and plenty, the contentment and the happiness of the home life than almost any sketch of modern days. The spiritual and mental clearness of their perception, the genial warmth of their lives, the ripples of mirth that give those lives variety, are all shown in the choice grouping of these beautiful expressions.

If poems are to be taken as an index, the Shakers in Mount Lebanon are blessed with higher conditions of happiness to each other, a finer intellect, more affectionate hearts and clearer views of truth than sects generally promulgate or enjoy.

The verse, while it is marked by simplicity, is far above the average in merit in many instances.

After the Grip, diphtheria, pneumonia, scarlet fever, typhoid fever, etc., Hood's Sarsaparilla is of wonderful benefit in imparting the strength and vigor so much desired.

Hood's Pills for the liver and bowels, act easily yet promptly and effectively.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By E. Kingston Thurber, San Francisco.] I am conscious of the possession of what you term a "psychic" faculty, which enables me very frequently after mental concentration to solve any difficult problem which may affect spiritual or material concerns of my own, and when so solved, I have invariably found such solutions correct.

SINCE first employing this power in my own affairs, I have been frequently requested by my friends to exert the same for their benefit. Am I, by thus thinking for them, retarding their mental progress, and delaying them from making efforts on their own behalf, while depleting their own power?

ANS.—We most emphatically reply to the above interrogation, you are in no sense hindering, but on the contrary decidedly promoting the progress of your friends who call upon you for enlightenment, provided you not only give them the best advice you can procure through your own intuition, or mediumistic development, but also spur them on to seek to develop their own individualities that they also can become the recipients of inspiration similar to that which you receive. We are all so interdependent that it is impossible to withhold counsel one from another without neglecting some of our plainest duties, which are also our greatest privileges. No one receives knowledge unaided; we are all so bound up in the common woof of our mutual humanity that it is impossible to decide whence we derive many of the impressions which come to us unsought though not unwelcomed.

The psychical faculty is dormant in most, and actively in few; in those in whom it is most prominently alive and definitely assertive, it is a certain guide to the solution of all necessary questions pertaining to our ordinary and even to our extraordinary affairs; indeed, it often acts more unmistakably with reference to the latter than with regard to the former, because we are accustomed to consider ordinary judgment sufficient in common matters, while in uncommon cases we feel intensely our need of superior counsel, hence it follows that psychic guidance seems far rarer and more phenomenal than it really is.

The usual question put to a clairvoyant, or to any one possessed of unusual psychic insight, is "what do you see for me?" or "what directions can you give me?" These questions are well enough for a beginning, and the answers supplied are frequently of great assistance; still we should never feel content to remain in a condition where we are unable to act unless we have a special counselor in mortal form at our elbow.

If you are at present in position to afford help to any who are in difficulty, you can begin to teach them the art not only of self-reliance but of such dependence upon the spiritual universe as will cause them to feel that their access thereto is not occasional but constant, if they do but learn to place themselves in duly receptive attitude.

While it is ever true that only a few individuals are endowed with such remarkable spiritual gifts that they are unmistakably commissioned teachers of others, every one can, by trusting to the inner light, perceive enough of it to enable him to faithfully and efficiently perform all the duties really devolving upon him, and in no atmosphere do sensitive people so readily unfold as in one highly charged with the psychic emanations of persons already harmoniously developed to the exercise of their own psychic faculties.

The only mental attitude at all likely to retard one's own development is that of blindly following the dictation of others, and refusing to make any effort of one's own.

If people come to you in that condition, and are ready to receive any advice which may be given by or through you, then and there is opportunity afforded for teaching them the very lessons of which they most greatly stand in need, and which they will very likely heed greatly, because of the manner in which they are conveyed, as well as on account of the source from which they emanate.

It is a wise and safe rule never to turn any questioner from you without giving him of your best, and though that best may be something quite different from what he expected or desired, it is your best, and your own obligation is discharged when you have given it, and not otherwise.

We can all help each other, and the events of daily life can be relied upon to show the way.

Q.—[By Ferdinand Fitzsimmons, Alameda, Cal.] What is your opinion of "Schools of the Prophets" and "Training Homes for Sensitives"? Can they be successfully established; if so, how should they be managed?

A.—To reply with any degree of fullness to so wide-reaching an inquiry as the above would require at least a lecture, and if any readers of THE BANNER are sufficiently interested in our views on this important and timely subject to call it forth, we shall be most happy, with the editor's permission, to make it the topic of a special essay.

In brief, we will say that Schools of the Prophets were in many instances, among the Jews and others in olden times, colleges conducted by prophets who took under their especial charge highly sensitive youths and maidens who from their earliest days had shown unusual capacity for filling the teacher's rôle, and in some instances also for exercising those distinctly psychical or spiritual faculties which were in olden days very highly esteemed by the populace—so much so that those who possessed and exercised them were held in greater veneration even than princes, for kings would not go to war nor would prime minis-

tern take action in public affairs without first consulting a seer or oracle.

Whenever the purity of prophetic insight was preserved, those highly gifted individuals, banded together for special purposes of mutual strength and inspiration, exercised a highly beneficial effect upon the nations within which they dwelt, and whom they nobly served; but whenever ulterior objects held sway, and sensuous motives gained ascendancy over spiritual promptings, many and grievous errors entered in, and the prophetic schools lost their lustre and their light.

In these days such institutions would, of course, have to be modeled to suit the requirements of the times; therefore we could well afford to dispense with many of the ceremonies common to the ancient East; however, the central idea must remain for all time the same, viz., that the best possible conditions are to be provided to permit of spiritual endowments uninterruptedly asserting themselves.

The title "Training Homes for Sensitives" is good, though a little unusual. We gather from it that such homes are intended to be schools as well as sanctuaries, and that every portion of the nature of those admitted to them is to receive careful and constant culture. Such institutions could no doubt be made entirely successful, provided the right people for the place were at their head; but very much would depend upon who undertook to supervise such an undertaking.

In the first place, the young people brought together should be temperamental adapted to live and study side by side; this could be determined best by some one who in addition to a high degree of sensitiveness had also considerable experience with the young.

It would then be highly essential to study and deal with each inmate of the home as an individual, diligently seeking to aid each in the work of naturally unfolding an inborn gift. Such a home ought to be in a country district where fruits and flowers grow readily, and where healthy outdoor exercise and work could be interchanged with indoor studies and pastimes.

A certain portion of every day should be devoted to a silent session in a specially selected portion of the building, into which none should enter save for the express purpose of holding communion with the unseen. Before the silence beautiful music should be rendered, and the words chosen for singing should always be of a character to suggest perfect confidence in the Supreme Spirit, and the thought of loving fellowship between all kindred minds, regardless of their outward state.

There are, all over the world to-day, highly sensitive natures painfully misunderstood, who suffer intensely from this cause; there are also a great many excellent mediums who could do a most useful work if they were placed for a while in conditions where they would not have to contend with the conflicting influences engendered and attracted by discordant lives.

There are again many sensitives who are regarded as insane, many who are apparently obsessed by evil influences only because their delicate mental state is comparable to an Eolian harp which vibrates in response to every breath of wind which passes by.

When professed Spiritualists, and the ever-increasing multitude to whom psychic questions are attractive, will set to work to devote a little time and means to further the excellent plans outlined by Mrs. E. H. Britten, and other faithful workers who have the interest of the Cause truly at heart, ways and means will not be lacking for effectually carrying out the good institutions which our present questioner clearly desires to help to maturity.

Further questions on this topic we will gladly answer in this department of THE BANNER, as we know the subject to be a most important one.

Mr. Allen Campbell, the Spirit-Artist, in Boston.

To the Editor of the Banner of Light:

It is not from any desire to bespeak the power as well as versatility of mediumship, that I write a few lines of Mr. Allen Campbell, who is now in the city of Boston, but rather to bring to the mind of Spiritualists as well as skeptics, a medium who is a spirit-artist, and with medial powers so refined as well as pronounced, as to occupy a distinctively original place in Spiritualism.

I have personally known Mr. Campbell for three years, and can vouch for (if such he needs) not only his genuineness as a medium, but his sports-like character as a man. He himself is simple and refined, and as a result attracts to himself both "Alices" and "Azurs" who illustrate the innocence and wisdom of spirituality from the immortal side of life.

In 1893-94 I had two very fascinating seances with him, and the pathings of paistes, inspirationally grouped (the purpose of which I understand), are certainly works of art. His stage-name came into advisability, as for eight years I pursued art as a study in the school of design of Cincinnati, and I speak from an artist's standpoint.

These pathings vary in composition, coloring and style of idealities, but whatever the subject is, the work done by the guides is unsurpassed. For my part, I should not take one hundred dollars for each painting that I have received through his mediumship; and all these spirit-paintings are gotten under strictly test conditions. His terms are most reasonable.

It is, indeed, a rare opportunity afforded New Englanders, and especially Bostonians, to receive Spiritualism on the highest possible material plane, and I am free to say that I know of no one else who can give such a medium of most charming and beautiful, as well as convincing and thorough, as that of Mr. Allen Campbell. His address is 1413 Washington street.

J. C. F. GRUBBINE.
Speaker for First Spiritual Temple.

Ayer's Sarsaparilla makes the blood pure, rich and vitalizing. Sold by all druggists.

Passed to Spirit-Life.

Wednesday, Nov. 27, WILLIAM T. TUCKER, aged nearly 92 years.

He was born at the North End of Boston at the time when some of the most respectable families of the city resided there. He left early in life to work and think for himself, to intelligence to do the teaching of Christianity, he became an honest, industrious, and so claimed himself to be. Some thirty years ago he was introduced to a family where resided a medium of almost every phase of manifestation, and a most thorough investigation was made, and he became convinced that I have received through his mediumship; and all these spirit-paintings are gotten under strictly test conditions. His terms are most reasonable.

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Written for the Banner of Light.
THE LAND OF ROSES.

BY MARY KINNEAR.

Oh! the roses, interblended
With their myriad colors splendid,
How profusely and unfadingly they bloom,
In that starry home immortal
Just beyond life's sunset portal
That earth's weary, wayward pilgrims call the land
Beyond the tomb.

How they lightly away and shimmer
Where the dew, dancing glimmer
Of a thousand tinkling streamlets all the air with
music fills;
Till their fragrance charms and holds you—
Steeps your senses and enfolds you
In a rapture soft and soothing as the melody of rills.
And their brightness is bewild'ring
As the beauty of the children
Whose sweet and radiant faces make the "many man-
sions" glad.
And oh! there, among the roses,
Where the heart in peace reposes,
We shall make a song of triumph, we shall never more
be sad.

Yes, some heaven-anointed morning,
When life's buffetings and scourgings
Drop away, as drop the fetters from the ankle of the
slave,
We shall find our friends in waiting
As we slip beyond the grating
Of this prison-house of sorrow to the land where roses
wave.

And the home-land will be real
As the poet's sweet ideal.
We shall meet and know each other 'neath its lambent
skies of light;
And the fair and flowery places
Will be rich in tender graces
As we picture in our dreaming when we lie awake by
night;

For a veil, 'tis said, so thinly
Hangs between it and our dimly
Shuts from out our longing vision the dear faces gone
before,
And that oft sweet words and tender,
Borne on rainbow shafts of splendor,
Find their way across our threshold from the land of
Evermore.

Youngstown, O.

Written for the Banner of Light.

Why Not Now?

BY MRS. LOVE M. WILLIS.

WE make the following quotation of a
prayer from the Vedas: "May this soul
of mine, which is a ray of perfect wis-
dom, pure intellect and eternal essence, which
is quenchless light and eternal heat, fixed with-
in a changeless body, be reunited by devout
meditation and divine science with the spirit
supremely blest and infinitely wise."

Thus we find that through the long ages the
aspiration for a nearness to the Divine has been
the moving force leading to a higher life. At
this season, when generous impulse is the bond
that makes all men akin, there must spring up
especial aspiration for a more direct connec-
tion with what we may call saints, or "just
men made perfect." How gladly would one
welcome positive evidence of the great move-
ments that we believe must be in progress for
the bettering of mankind that have their source
in the purely spiritual realm. With what re-
newed zeal would we work for the happiness
of humanity did we know we were surely on
the very highest road to such an end! Every
theorist will inform us of a direct way, but we
are bewildered when we see what poor results
follow every theory, and when we find the old
world very much as it was when we first knew
it. It is a fine old world, we know, but when
we know it more intimately we shudder at its
crime, and its black shadow of want, impurity
and ignorance, and at once we feel the limita-
tions of our power.

Yet through all the ages since history first
gave us to see the recorded thoughts of the races
of the earth, we find the same aspiration for near-
ness to a higher life, and now the latest of our
mental philosophies proclaims with positiveness
that what we desire and will we can have.

Then are not the limitations we lament in
ourselves? Would not this Christmas time
bring a great influx of divine power if only we
took the positive attitude of demanding it? We
have heard over and over again from Christian
pulpits the promise of Scripture, "Ask, and ye
shall receive," but the command does not bring
forth the high response. What is lacking? It
may seem theologic and commonplace, but we
assert if the promise is genuine, and to be trust-
ed, it must be that faith which demands the re-
turn is the element that is wanting. "I will
to have the response," is the triumph of faith.
"I pray to have it," "I desire of all things to
have it," "I need it," this will not do; this is
aspiration alone; we must have the faith that
positively wills that the demand be answered.

We are all interested in the latest psycho-
logic wonder, Schlatte, and know but little of
his methods, but all that we do know leads us
to believe that he is a man of boundless faith.
He believes he can transmit life from Divine
sources. If a doubt comes to him it is when he
has to retire to the wilderness for more
power. When Dr. Newton healed his thou-
sands there was never a faltering in his faith.
He knew what he was in the world, for, and he
knew that he would accomplish just that.

I remember well the day when, perplexed to
get the right relation of color in a picture to
produce a certain effect, the wise artist said
with emphasis, "You do not know what you
do want." Is not this the trouble with us
when we try to reproduce on the earthly plane
the visions or glimpses of higher conditions
that come to us in our seasons of sympathetic
aspiration?

This glorious season of festivity and good
cheer is just the time for the advanced think-
ers of the time to positively affirm their de-
sires, and in faith demand their fulfillment,
and for that end we must all demand first
of all, Wisdom. "Oh, give me Wisdom. Lord,
impart the knowledge how to live," was per-
haps the source of Wesley's power, the de-
mand of his faith.

Victor Hugo says, "The thirst for the In-
finite proves infinity." The hunger and thirst
for righteousness proves that there is a region
of soul-life within our reach where we can be
satisfied that we are working in harmony with
Divine Law.

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Gott ist ein Geist, die Welt ist voller Geister,
Die folgen andachtsvoll dem hohen Ruf,
Dem hohen Ruf, vom grossen Weltmeister
Der alle Wesen, und uns selbst erschuf.
Wir können nicht erröthen Gutes Werke,
Und nicht beschreiben seine Herrlichkeit;
Doch wissen wir, dass seine Macht und Stärke
Fortauern wird in aller Ewigkeit.
Wir können nicht den Ursprung seiner Welten,
Und nicht einmal den Geist, der in uns wohnt.
Doch wissen wir, dass in des Himmels Zelten
Ein edler, guter Vater thronet.
Mit Ehrfurcht und mit Liebe seinen Namen nennen,
Für die Gewissheit der Unsterblichkeit.
Die grösste Herzenfreude, die wir kennen
Sein Kind zu sein, für die Unendlichkeit.
Wir danken Gott für unser Erdenleben,
Gesundheit, Freudenschaft, unser täglich Brod.
Auch wollen wir in Demuth uns ergeben,
Wenn wir bedrückt von Krankheit oder Noth.
Und sicher sind wir und zu Dank verpflichtet,
Für die Gewissheit der Unsterblichkeit.
Im Hauch, das nicht von Menschenhand errichtet,
Doch unvergänglich steht, für alle Zeit.
Nicht immer waren wir bereit mit milden Gaben,
Nicht immer haben wir befolgt den guten Rath.
Vergieb' uns, Herr, wenn wir geübelt haben,
Vergieb' in Gaden, unsere Missethat.
Wir wollen küßlich unsere Nächsten lieben,
In Armuth und im Unglück hilfelei sein.
Gerechtigkeit und Tugend immer üben,
Und alle Menschen sollen Brüder sein.
Und wenn wir niederlegen unsere Werke,
Die wir, nach bestem Wissen, hervorgebracht,
Gieb' uns und unsern Freunden Trost und Stärke,
Und führ' uns ein in Deines Himmels Pracht.

THE
Worst Boy in Town.
BY JENNIE S. SOPER.

DEPEND upon it, that boy will come to some bad end. He is the worst boy in town! Deacon Jones's wife worked the golden butter more vigorously as she thought of the depravity of the youth in question.
Now Aunt Jones was naturally a kind-hearted woman, but she did not understand the peculiar nature of boys, and she had but echoed the sentiment of many others in the village of M—
Charlie Howard, the boy of whom Aunt Jones made such unflattering remarks, is a real live boy, for what I am about to write is a true story. Charlie lived some years ago in a village of Maine.
It was mid summer, the season when city folks are glad to get away from the town dust and heat to the cool, sweet air of the country. Many visitors found their way to M—, even though it was so far back in the not very thickly settled part of the State. Mrs. Hudson was one of those, and was spending a few weeks at Deacon Jones's; it was to her that Aunt Jones addressed her remarks at the time our story opens.
Mrs. Hudson was of a tender, sympathetic nature, a friend to all those who needed a friend. Was any one unfortunate or distressed, and it was in her power to help them, they were sure of help. As one woman remarked, she was physician to both body and soul; she sympathized with them in their troubles, and seemed to know just what they wanted for physical needs. But above all, she was a particular friend of boys; she seemed to know just how to speak to them to gain their confidence and respect; to her, boys were never so bad but that, if taken in just the right way, you would find, away down in their innermost heart, one tender little spot that could be touched by a kind word, and could make them feel that they could be better if they but tried.
As she listened to Aunt Jones's rather strong verdict, she determined to make the acquaintance of "the worst boy in town."
"Tell me all about him, Aunt; why do you think he is such a very bad boy?"
"Why, every one says he is, and there's no mischief done round but he has a hand in it. He is old enough to know better—nigh on to sixteen. Only a month ago he set fire to an old house on Deacon Smith's land up by the meeting-house, then ran off, and lived in the woods for about a week."
"Your first, Aunt, might be a very good reason for making him a bad boy, but not exactly proof that he is one, for nothing is more discouraging to a boy's nature than to be continually told he is bad. A real, live boy is very apt to be of an effervescent disposition, and that this same effervescence should take a mischievous turn at times, is the most natural thing in the world; that they are oftentimes exasperating in their mischief, I admit; but if we would only look back upon our own childhood days, remember our own feelings, could we not find a gentler truer way of helping them to be better?"
I read a little story the other day that illustrates very clearly my idea, and shows how boys are oftentimes misjudged from a want of knowledge of how to deal with them. I will read it to you, and you can see for yourself. I do not know who the author is; I wish I did.
As Mrs. Hudson ceased speaking she went to her room, and soon returned with the paper. In the meantime Aunt Jones, having become interested, hurried with her butter-making, which by this time was nearly completed, and putting things away, was soon ready to sit down and hear the story, which Mrs. Hudson read as follows:
FINDING THE KEY.
Several years ago the school in Willow Dale district needed a teacher. Having ascertained that the location was pleasant and the salary good, I presented myself before the commissioners as an applicant for the position.
My testimonials and mental fitness for the position proved acceptable; but one of the Committee said: "We very much fear you cannot manage the school."
"Why not?" I inquired.
"I will explain. Our school would be easily managed but for one boy, a great overgrown fellow, whom none of the teachers could control. He has whipped two or three, caused as many to leave, and has kept the school in perfect confusion. He neither loves nor fears any one, and has earned for himself the unenviable title of 'Dare-Devil Dick.'"
"Perhaps," I suggested, "no one has ever found the key."
"What do you mean by that?" asked Dr. Green of the Committee.
"It is said," I replied, "that there is a key to every one's heart, which, if found, will give

the finder free access thereto. I was thinking that neither teachers, parents nor friends have ever found the key to that boy's heart."
"Perhaps you can find it," suggested Dr. Green.
"I could try," I responded.
"But what if you failed?"
"I should keep trying till I succeeded."
I did not blame the Committee for their want of faith in me. Small, somewhat deformed in feature, and by no means muscular, I was, to say the least, a very unprepossessing specimen of humanity. If I governed at all, it must be by some other means than physical force, and none knew this better than myself.
And so it was decided that I was to have a trial. The school was to commence on the following Monday morning at nine o'clock.
The morning came. Full an hour before the time found me on the playground. One of my pupils was before me. I knew him the moment I saw him. He was tall, well built, and, but for a decidedly wicked look in his eyes, a handsome lad of about eighteen years. I approached him, extended my hand, and said pleasantly: "Good morning, Richard."
He gave me the tips of his fingers, saying: "Morning, sir."
"Are you well this morning?"
"About as common."
Opening the door, I requested him to assist me in opening the windows and making a fire, which he did. These operations completed, I asked him if he would take a walk with me, as it was yet early.
"Got no objections as I know on," was the reply.
We sauntered along to a little grove, some half mile from the schoolhouse, and for some time both were silent. I suppose we were studying each other. At length he broke the silence by asking me how I knew his name was Richard.
I told him I guessed it.
"Blamed good guesser, you are. How old do you think I am?"
"About eighteen."
"You're some on a guess; just eighteen last Monday."
"Richard, how is your father?"
"Pretty well, if he ain't drunk."
"How many brothers and sisters have you?"
"Nary brother, and but one little sister."
"Will she come to school?"
"No, she's too young; only three years old."
"How is your mother?"
"Got none. She's dead two years ago."
Here his voice quivered.
"Was she a good woman?"
He looked at me a moment as if he would read my thoughts, and then said:
"Good as the angels—better than I ever expect to be."
"Did you love her?"
"Better than anything else in this world, though I did n't mind her as I ought. But oh, if she could only come back! For I have nothing to love or to love me 'cept little sister Tiny." Here his sobs broke his utterance.
"Richard, you said you had nobody to love you but Tiny. Now listen to me. I will be your friend and love you, if you will let me. We can do much for each other. You can, by your example, help me to govern the school; and often when I am overworked with work, you can assist me with the lessons. In return, I will help you to learn, help you to break off any bad habits you may have formed, and always be your friend. What do you say?"
"I'll do it—be blamed if I don't!"
"I will trust you," I replied, giving him my hand.
"Mr. —, you're a trump, blamed if you ain't. When I heard you were coming here, I made my brags what I'd do. But I'll not do none of it—blamed if I do! You're the first one that ever spoke a kind word to me since mother died. You're the first one that trusted me. You're the first one that offered to be my friend. All the rest on 'em kicked and cuffed me, called me 'Dare-Devil Dick,' and I thought I might as well have the game as the name. But you've spoken kindly to me, and I'll stand by you through thick and thin—see if I do n't."
"I believe you, Richard."
"I spect I sha'n't do right all at once, 'cause I ain't used to it. But I'll do the best I kin; and if any of those boys goes to fuss on you, they'll hear from me. Blame it all, I've been crying," said he, wiping his face with his coat sleeve; "don't know what ails me. All the me in Willow Dale might have licked me (if they could) and they wouldn't have got me to crying. But I do n't care."
We walked back to the schoolroom, and from that day Richard was my fast friend. True, I had to watch him, counsel him, bear with him; but before my term expired he was one of the best boys in school. I had found the key to his heart.
Aunt Jones's heart was touched, and as Mrs. Hudson read of "Dare-Devil Dick's" tender memory of his dead mother, and his want of love since she died, it made the tears come, and, like Dick, she could not tell why. Her motherly heart was touched by the boy's loneliness, and she mentally resolved to have more charity for boys in the future. Even Mrs. Hudson's clear voice became husky and trembled as she read on to the end.
"Now, Auntie, what we must do is to find the key to the heart of your 'worst boy in town.' Who knows what a kind word may do toward making him a better boy? I am resolved to try; so, Auntie, the first opportunity let me make his acquaintance."
We will now return to Charlie Howard, take a glimpse of his home, and find out why he should merit the name Auntie Jones and many others thought he deserved. Charlie's father was the town sheriff, a not very enviable position, especially with such a man as Mr. Howard in the office; he was naturally a very disagreeable man, and in that office he made himself particularly so. He was continually looking for a chance to show his authority, and often overstepped his line of duty, thereby incurring the dislike of many. Charlie was the butt of his father's unpopularity, and what vengeance could not be vented on the father was transferred to the son. Charlie, being of a mischievous turn, often was blamed for others' misdeeds. Mr. Howard was not a man that would have much influence or control over such a boy as Charlie; there seemed to be nothing in common between them; the father was as disagreeable in his home as he was crabbed among his townspeople; for weeks he would not speak to Charlie, and when he did it was more like a growl—never in a kind tone. Charlie's mother was a meek, hard-working woman; she performed her round of duties, attending to her butter-making and the usual cares of a farm household, assisted by a younger sister of Charlie's. She was a woman of very little sentiment and not much firmness. She loved her children, but did not seem to know how to govern them; and they grew up like the weeds of the field. Charlie loved his mother just as much as he was capable of loving, from the teachings and example he had had.
The child-nature yearns for the mother-love and sympathy, and just as it is given to him, so does the love in the heart grow and rebound to that mother. "Love begets love." A boy that has a true mother's love, and returns that love as he should, can never be a very bad boy. How pitiful, when the little tender heart is deprived of that dear one! how the little heart is starved for the love it can never find elsewhere! I remember reading a few years ago of a little Italian boy, who was going round with an organ-grinder. They stopped by the Public Garden, where several nicely dressed, happy-faced boys were playing. As the little Italian stood there, holding the tambourine for the

coppers, he kept saying something that sounded like "kiss-a-me," looking earnestly at the children. One of the boys exclaimed to a playmate, "Hill, I believe the little fellow wants us to kiss him." It seemed to be the only English the little fellow knew; how he had learned it was a mystery. The child heart was hungering for a kiss—the happy faces of the children gave him confidence to ask for it—and he got it.
As we have seen, Charlie's home was not of the pleasantest, and had the home influence been different, Charlie might have been a better boy.
Before many days the opportunity came which Mrs. Hudson looked for to try her theory on Charlie. There was to be a camp meeting at Island Pond Grove, a beautiful spot especially prepared for the yearly camp meetings held there; there were rows of little cottages, over each the name of the town from whence the occupants came. The cottages were arranged so as to make a square space in the grove, in which were rows of settees for those attending the meetings. Here and there were tents and booths for culinary purposes. Many came just for the day, others came to stay the whole week. Every one who could possibly go went to the camp meeting. Parties of young people went in large teams drawn by four and six horses. Auntie Jones was one of the faithful who seriously enjoyed that season of prayer and spiritual rejoicing, and as the distance was not great, she was able to attend daily without being obliged to camp on the grounds. Mrs. Hudson had never attended a camp meeting, so she was very glad to accompany Auntie Jones one day, with the expectation of seeing Charlie, for he was always present at any gathering, whether camp meeting or picnic. Mrs. Hudson was successful, and before the close of the day she had had a pleasant talk with Charlie; he was very respectful, and seemed to appreciate all she said to him.
Time went on; Mrs. Hudson returned to her city home. In a busy life and home cares, Charlie for a time was forgotten. One day a letter found its way to Mrs. Hudson; it ran thus: "Perhaps you have forgotten the country boy you spoke a kind word to, but I have not forgotten you," etc. Would she write to him sometimes—would she be his friend, and use her influence to get him a position? He did not have a taste for farm work. Mrs. Hudson was very glad to hear from Charlie, and to know that her kind words had been appreciated. Several letters passed between them; she advised Charlie to devote as much time as he could spare to his studies, as it would help him in procuring a better position. Time passed on. It was almost a year that nothing had been heard from Charlie, when Mrs. Hudson received another letter from a neighboring city. Charlie had been employed there for some time, and wanted to renew the acquaintance of Mrs. Hudson. It was very near Christmas, and Mrs. Hudson wrote him, that as he was away from home, she would be glad to have him come and spend the holiday with her. As the time drew near for Charlie to come, Mr. and Mrs. Hudson were wondering what change there might be in his appearance. When Mrs. Hudson last saw him, he was in farmer-boy dress, driving the cows home. Even in that dress he was of genteel appearance, but Mrs. Hudson was not prepared for the gentlemanly bearing of the young man who stood before her as she entered the reception room. It was hard to realize that so short a time before he had come from that little town away back in the woods of Maine. Mr. Hudson took an interest in Charlie, and helped him in many ways—but Charlie was determined to succeed of himself; he was faithful to his employer's interests, and was soon promoted to a position of trust. Mrs. Hudson kept her promise, and with kind words of encouragement helped him to keep in the way he had chosen, and his success was a gratifying proof to her that kindness, judiciously administered, was the better way to help "the worst boy in town."

Northern Michigan Insane Asylum.

To the Editor of the Banner of Light:
WHERE Lake Michigan sweeps inland on its eastern shore, Traverse City lifts her steeples, towers and chimneys into the autumn haze, and her bells ring out across the bay, that lies like a well-bent bow of quivering waters, beneath the dreamy September skies.
Already the woods and fields are putting on the wine-tinted garments of the season. The sumac burns in the fence corners; tongues of crimson light up the shady nooks like flames from Druid altars. The golden-rod waves its stately plumes in royal splendor, and blossoms purple, white and yellow, raise banner, spike or spear aloft, the gorgeously uniform body-guard of the passing queen—summer.
When the train came to a stop at the station a party of three men (one of whom had his hands secured in a "muff") alighted, and drove off in a hack. We were soon bowling along behind them on the beautiful tree-lined gravel road that leads to the Northern Michigan Insane Asylum.
Because of the long, cold winters and short, dry summers the trees set out on the level stretch between bluffs and bay, have not attained great stature. A few more years, however, and the rows of maple outlining the mile and a half drive, will give abundant shade to rider and pedestrian. As we leave the city behind us long lines of white fencing indicate the boundaries of the Asylum lands, that spread, like a green carpet unrolled from the face of the circling hills in the background, down and over the level fields. Central to the scene, like the design in a Persian prayer rug, rises the massive cream-white walls of the Asylum, their irregular outlines defined against the wooded hills. A fine sweep of well-kept lawn, dotted with shrubbery and flower beds, and bearing a tiny lakelet like a jewel on its bosom, stretches between the roadway and the great entrance doors. At these we are met by Dr. J. D. Munson, the Superintendent, tall and genial, whose kindly, hospitable manner at once puts the stranger at ease.
Escorted by him we climb the easy flight of crimson-carpeted stairs that lead from offices and public reception rooms, to the suite occupied by himself and family. Here, in a cheery little sitting-room, through which the lake breezes gently blow, lifting the lace curtains caressingly, we are welcomed by Mrs. Munson, a gentle, sweet-faced lady, and finally led away to a large, airy guest chamber to remove the soil of travel.
What a scene from its windows! We look down from our elevation upon the sweep of smooth lawn, the green fields, the clustering roofs, chimneys, spires and shade trees of the distant town, and, beyond, the calm, blue bay,

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and assures us that had she but known of our coming, she would have had a reception for us. "Next time you come, I'll invite the Queen of Sheba and Solomon; and," turning to Dr. Rowley, "you'll come too, won't you?" Then to us, with a presentation wave of her hand in the doctor's direction: "This is George Washington—the father of his country."
We watch the twinkle in the corner of the doctor's eye, but gravely bow our acknowledgment of the honors being conferred upon us.
The doctor suggests that we might like to see Aunt Phoebe's work, and she immediately leads the way into the ward dining-room and throws open the doors of the china closet and sink-room. In the one, dishes shining from contact with hot water, soap and towels, are arranged in a wonderful manner. Dozens of cups, for instance, turned upside down, are built up in a pyramidal structure with mathematical accuracy. In the other we see the great iron sink, with its brightly polished brass faucets; the draining shelf, scrubbed to snowy purity; and the rack, hung with the whitest of linen towels. Aunt Phoebe accepts the expression of our genuine admiration with the same grand air of being proud of but superior to it all that a duchess might betray in displaying her jewels. We leave the presence of the one much as we would that of the other.
In some of the wards texts or other sentences ornament the walls. Over the entrance-door to ward fifteen are the words: "Veni, Vidi, Vici;" and as we enter ward thirteen, our eyes fall upon the words wrought in evergreen, and forming an arch over the window at the further end of the room: "Let not your hearts be troubled."
One woman ceases walking up and down the length of this ward long enough to answer our "good-morning," and inform us, with a knowing look, that "Young folks think old ones are fools, but old folks know that young ones are!"
Another, in response to our remark: "What a pleasant room you have here!" answers pathetically, as she slowly lifts her eyes to meet ours: "Yes, but it is not home!" and as we hear the key turned in the lock and pass out into the main corridor, it is with a lump in the throat and an ache in the heart.
After all, despite the comfort and beauty of surroundings, the kindness and care of physicians and attendants, it is not home.
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