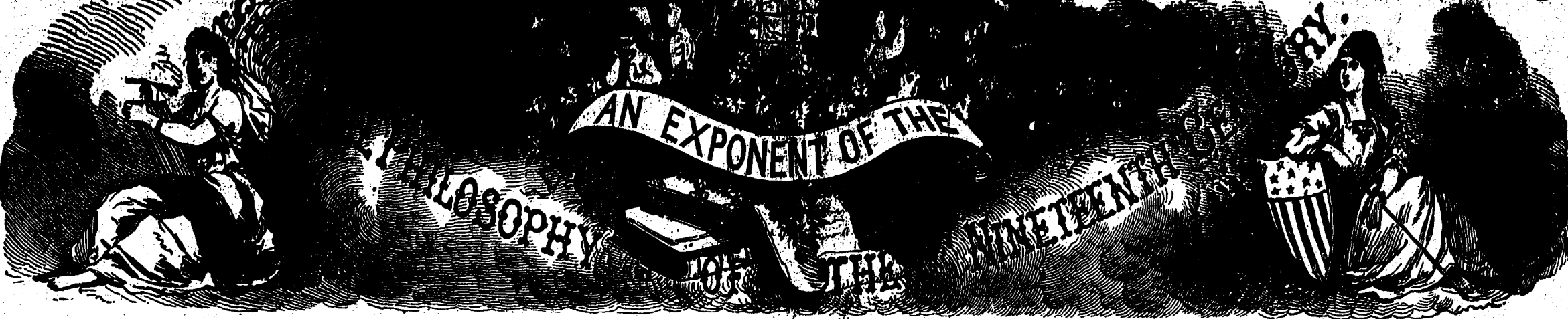


BANNER OF LIGHT.



VOL. 78.

{Banner of Light Publishing Co.,
9 Bowdoin St., Boston, Mass.}

BOSTON, SATURDAY, JANUARY 4, 1896.

{ \$2.50 Per Annum,
Postage Free. }

NO. 18.

REST THOU IN PEACE.

"Rest thou in peace! Beneath the sheltering sod
That is a lowly door, a narrow way,
That leadeth to the Paradise of God;
There, weary pilgrim, let thy wanderings stay."

Rest thou in peace! Not in the silent grave—
Thy spirit heard the summons from above,
And blessed the token that the Angel gave—
An arrow, sharpened—but with tenderest love.

Rest thou in peace! With blessings on thy head,
Pass to the land where sinless spirits dwell—
Gone, but not lost! We will not call thee dead—
The angels claimed thee! Brother—fare thee
well!"

—Lillian Dole.



THE LATE HENRY J. NEWTON.

Death of Henry J. Newton.

To the Editor of the Banner of Light:

NEVER since the telegraph flashed the news of the assassination of Abraham Lincoln have I received such a shock as came to me with the sudden and violent death of Henry J. Newton on Monday evening, Dec. 23. But four or five hours before I had sat with him at the dinner table listening to his jovial remarks, for he was in fine spirits, excellent health, and had at least twenty years of vitality left in his sound and well preserved frame. Inside of five hours that sturdy body was a corpse, and that cheerful voice stilled in death.

At 23d street and Broadway several different lines of street cars cross each other, two of the lines being of the cable system. In rounding the curve from 23d street into lower Broadway, it is impossible to loosen the grip on the cable, and so the car must pass the crossing, when once it is started, at full speed.

This point is always thronged with pedestrians and vehicles, but on this evening, because of holiday shoppers, was more than usually crowded, while the cable cars, crowded to the utmost limits, were rushing by at an average of one every half-minute. Three or four policemen are stationed there to look after the safety of people, but in some way, no one as yet seems to know just how Mr. Newton, while attempting to cross the street to take an up-town car, was struck and instantly killed by one going in the opposite direction.

This sudden death has fallen as a huge calamity upon the Spiritualists of New York, for Mr. Newton was the head and front and backbone of the spiritual movement in this city, and as such was deeply loved and revered by all. His popularity was not confined to Spiritualists alone, however, but thousands of friends in every walk of life, and of every shade of belief, have been deeply saddened by his death, and many hundreds of letters and messages of sympathy to his family have been pouring in ever since.

The friends of Mrs. Newton have been very apprehensive of the effect of this blow upon her, but I am glad to say, she has borne it with an heroic fortitude that proves both the deep, strong nature of the woman, and the sustaining power of the angels.

The following is a brief sketch of Mr. Newton's earthly life.

Henry J. Newton was born at Hartleton, Pa., Feb. 9, 1823. His father dying shortly afterward, his mother removed with her two children, Franklin and Henry, to Somers, Ct., where he received quite a good education at the Suffield (Ct.) Institute. At the age of nineteen he apprenticed himself to learn the trade of piano-maker. His skill and industry were of such a remarkable character that his employers took him into partnership one year before his term of apprenticeship was ended.

In 1849 Mr. Newton dissolved partnership with the firm, and came to New York City with two thousand dollars, which he invested in the piano manufacturing business with F. C. Lighte, who furnished an equal value in piano stock. Owing to the excellence of their products, the business increased with marvelous rapidity, so that in about three or four years they sold one-third interest to the Bradbury Brothers for the sum of seventy-five thousand dollars.

On the 8th of May, 1850, at Weathersfield, Conn., Mr. Newton was united in marriage to Miss Mary A. Gates, a lovely and accomplished woman, and a fitting helpmeet in every sense of the word. The union was a singularly happy one, and no jar or discord has ever marked the journey of years in which they have walked hand in hand together.

Taking his young wife to his New York home, Mr. Newton could not engage in active business for some seven or eight years longer, when, desiring to devote himself to various branches of art and science in which he was deeply interested, he retired from the firm, and since then has engaged in no active business, though fortunate purchases of up-town real estate have added largely to his fortune.

Mr. Newton was particularly remarkable for the thoroughness with which he did all his work: whether in making a piano, developing a photograph, testing a chemical combination or investigating spiritual phenomena, he proceeded upon strictly scientific principles, and accepted only the demonstrated results.

Mr. Newton never took a lesson in painting in his life, yet, under an influence which he did not then understand, he developed remarkable artistic skill, and many of the products of his

brush testify to his ability in that line. He also became interested in photography, and made many useful and valuable discoveries in that art. He is known as the father of the "dry plate" process, now so universally employed. He was, for twenty years, President of the Photographic Section of the American Institute, and was, undoubtedly, one of the most skillful artists in America, if not in the world. He loved the art passionately, and devoted the entire upper floor of his residence to the work, experimenting to the very day of his death. He was also quite a skillful chemist and all-round scientist; he numbered among his intimate friends some whose reputation is more than national. He was an associate with Prof. J. W. Draper in many of his experiments, as well as others equally able and learned.

Mr. Newton was, however, best known for his active interest in Spiritualism. His attention was attracted to the phenomena about forty-three years ago, and his keen and vigorous intellect took hold of its investigation with a vigor that would soon have demonstrated its falsity had it been based in anything less than eternal truth.

To record Mr. Newton's experiences, investigations and labors in that domain would require a volume. And one of the deplorable facts in connection with his untimely death was that he did not live to put in book form a record of his many years of effort in that direction. Many of his experiences were so marvelous that, fearless and outspoken though he was, he hesitated to relate them. Suffice it to say that, based upon his many years of investigation on strictly scientific principles, his faith in the reality of spirit communion was as fixed and immovable as the everlasting hills; nothing could disturb it, for he declared it an absolute knowledge.

So much for the external man, that which all the world might know. But there was a lovelier, sweeter, more noble side to the man of which the world knew but little, for dominant and forceful as he was in other things, he never boasted of his virtues—and they were many. This phase, however, I will not touch upon.

In view of the ability, courage and devotion of Mr. Newton to the Cause which lay so near his heart, his sudden removal in visible form from our midst cannot but be regarded by every Spiritualist as a well-nigh irreparable calamity. Still it may be that his translation will bring to our aid other forces and powers we know not of, and result in a more rapid and speedy triumph of our glorious gospel. W. F. PECK.

Funeral of H. J. Newton.

A very large audience gathered at the "Church of the Divine Paternity," and the services were exceedingly impressive. The coffin was fairly buried in flowers, contributed by sympathizing friends from every walk of life and of every shade of belief. Rev. Dr. Eaton read the responses, Dr. Robert Collyer read a selection from Scripture, Rev. George H. Hepworth delivered an impressive discourse, avowing his belief in the nearness of the spirits.

Dr. Collyer testified to his love and friendship for the departed, and his conviction that Mr. Newton was not far wrong in his views.

Prof. W. F. Peck delivered an address, and Dr. Eaton closed with a few well chosen words of comfort to the mourners and a beautiful prayer, in which he, too, admitted the probability of spirit communion.

A fine choir rendered appropriate music. Prof. Peck's discourse made a profound impression upon the audience. Seldom does such an opportunity occur to preach Spiritualism in a church, and never, perhaps, was such a scene witnessed as the blending of the supposedly antagonistic elements into a most harmonious whole.

After portraying the work Spiritualism has accomplished in demonstrating immortality, and setting forth the important part borne by Mr. Newton in that great work, and referring to his scientific achievements, Mr. Peck said, in part: "But there is another side to this man that the world knows little about. Some one has said, 'No man is a hero to his valet.' This is a pity and an axiomatic expression of a general truth. A sentimental way of expressing the fact that the general tendency of men is to put the best side outward, to blazon their virtues to the world while they reserve their faults, failings and foibles to inflict upon their friends, members of their household, and those most intimately connected with them. This is sad to say, a general truth, but there are shining exceptions, and the most notable one that has ever come to my notice, in many years of close and careful study of men and principles, was Henry J. Newton."

While the world at large was compelled to respect him for his sturdy integrity, purity of character, and unswerving devotion to what he conceived to be true, while his virile intellect and practical common sense demanded and received recognition from all, only those who approached him nearest, who knew him most intimately, who saw him daily in the natural and unreserved atmosphere of his domestic life, could realize the real depth and sweetness of the man. It was there that those gentle and soulful virtues that soften the asperities of life and prove the divine kinship of humanity, glowed with their brightness, shining all the brighter indeed because so modestly hidden from the world at large. Almost idolized by his children, loved and trusted to the uttermost by his wife, he was almost an ideal household; while the tenderness, devotion to and pardonable pride in his loved ones were beautiful to see.

But his kindness was not circumscribed by the boundaries of home, though he herded them not abroad. Sternly as he condemned vice, he had great compassion for the vicious. Firm as adamant in his adherence to truth as he saw it, he was tolerant of the opinions of others. With a will of iron, his heart was as tender as a child's. Strictly just in his business transactions, he had an open hand for the suffering and the needy, and thousands of acts of charity were performed by him that have no record save in the hearts of the recipients and on the pages of heaven's ledger.

The very timepiece he wore on that fatal evening, and which ceased its tiny heart-beats at the instant the great heart beneath it stopped its pulsations, thus registering the moment of his translation, was a mute witness of the noble generosity of its wearer, a memento of an act of unselfish kindness rendered to a needy sufferer years ago, one among thousands never mentioned by him, but registered on God's divine log-book.

The name of H. J. Newton is an honored one, made so by an honorable and beneficent life, and it will grow brighter as the years roll on, revealing more and more the results of his labors for science, art and the Cause which lay so near his heart—Spiritualism.

His relatives and friends may point with honorable pride to the record he has made. No widow's groans nor orphan's tears will be

found on the debit side of his life's ledger, and we can all say from the depths of our heart-felt conviction—the world is the better for his having lived in it. As to his services to the cause of progress, it is difficult indeed to estimate them. As was finely said of another, 'As well might one try to trace the roots of a beneficent tree which for nearly half a century has been penetrating its surrounding soil with its fine fibres, and bearing on its branches refreshing fruit.'

His labors in visible form are done, but not only will the work he has done live after him, but we know that the active, vigorous mind, the dominating will and the love of humanity, will make him a power in heaven, even as he was a power on earth.

He will not be a stranger in the spirit-world. Loving hands are stretched out to welcome him to its shores. Father, mother, children gone before gather him in the embrace of love, will welcome him to his immortal home."

The burial was made in the family plot in Greenwood, Friday morning, in the presence of the immediate friends only, Prof. Peck rendering brief services over the grave.

Henry Jotham Newton.

To the Editor of the Banner of Light:

HENRY JOTHAM NEWTON was born at Hartleton, Union Co., Pa., Feb. 9, 1823. His father, Dr. Jotham Newton, who was born at Ellington, Conn., removed from that place shortly after his marriage, to Hartleton, where he began the practice of medicine in 1820. He built up a large and lucrative general practice, and was particularly successful in the treatment of cancer. Two sons were born to him there, B. Franklin and the present subject, HENRY JOTHAM. About two years later Dr. Newton was stricken with typhoid fever while heroically combating an epidemic among his people, and died. His bereaved widow, with her two little boys, returned to the home of her parents, Dr. John Wood, at Somers, Conn. Here the education of these bright and promising boys was begun.

The lives of these brothers were linked through their mother by the tenderest ties of filial affection. They were inseparable, and grew closer together as they approached man's estate. But at the age of twenty-two, a grand and useful career, B. Franklin was summoned to the spirit-world.

The void created by this sudden separation saddened almost irreparably the heart of Henry J., and so overwhelming was this apparent calamity that the most delicate intimation of it overshadowed his spirit for days.

Henry J. had entered the literary institute at Suffield, Conn., at the age of thirteen, and applied himself diligently to study. He possessed a refined and subdued nature, and a will gentle and cautious in its approach, but supreme in its decision. He mastered every study and completed every task he undertook. From boy to man it was characteristic of his career that he left nothing unfinished that he undertook to complete. He made the best selection of time and place, and never deviated from his original plan. He never failed in a single undertaking.

He was a natural artist, and a careful student of art, and read the best works on the subject. He was advised by teachers and others not to take lessons if he would preserve the impress of individuality upon his own style. He sketched with the same ease and delicacy which characterized his use of the brush. The landscape was an inspiration to his vision, and the mysteries of light and shadow held him captive. Eager to hold impressions indelibly, he seized the pencil and the brush and left many specimens of his talent upon the walls of his home. Nature revealed her beauties to him, and filled him with delight. The roaring of the winds through the forest, the storm on sea or land, was all in sweet accord to him with the notes of the myriad song-birds.

When a young man he was a deft worker in wood, metal or other substance, and improvised some of his own tools and lathes. He made many useful and beautiful articles for the household; a single specimen may be mentioned, a lady's work-box wrought out of rose wood, and ornamented with pearl and silver inlaid. On the cover the name "Mary" is laid within an ebony panel in solid silver letters. A thimble case and thimble carved from a block of ivory by the same hand is a part of the contents of the box. This box was made for Miss Mary A. Gates, daughter of the late Maj. Olmstead Gates of East Hampton, Conn., who, later on, May 8, 1850, became the wife of the maker. Nearly half a century of unalloyed happiness has been the lot of Mary A. and Henry J. Newton. A son and daughter shared their happy home, until the latter, also a happy mother, was called away.

Mr. Newton's artistic and mechanical skill laid the foundation for a prosperous business career. In the summer of 1849 he came from Connecticut to New York and established a piano manufactory on Canal street, entering into partnership with Mr. F. C. Lighte. The success of this firm was phenomenal. The excellence of their work soon attained for them a wide popularity. Mr. Newton could make and fit in place every part of a piano. Beside possessing all the requisites for a thorough direction of the mechanical department, he possessed fine executive and business ability, and by judicious management he made the business a success from the very start, and carried it safely through every storm that beset the financial seas, while his partner gave his attention to the workshops. Mr. Newton retired with a competence in December, 1858. Since his retirement he devoted himself to art and scientific studies. He became an ardent student of photography, and was a member and officer of a society presided over by Prof. John W. Draper, whose object was the study of the science of photography. This society was merged into the American Institute, and became one of its leading sections. Prof. John of Columbia College became its president, when, on failure of his health, he was followed by Mr. Newton in 1873, and who up to the date of his death presided.

His curiosity became excited when the claims of mediums reached his ears that there was such a thing in this world of matter as phenomena which could be attributed to spirit-origins. He had fallen upon many surprises in chemistry as well as in the dissection of light, and as he had seen tables tip and heard raps, he determined to give this claim careful investigation. His first difficulty was to find a medium who would sit for him for investigation under rigid test conditions. He found one in a young woman, the wife of his bookkeeper. He took husband and wife into his family, and with himself and wife appointed two evenings of each week for investigation. A table was lifted from the floor without visible contact,

(Continued on eighth page.)



J. J. MORSE.

ECHOES FROM ENGLAND.

NUMBER FIFTY-FIVE.

BY J. J. MORSE.

European Agent and Correspondent of the
Banner of Light.



THE writer has intended, times without number, to discharge his long delayed duty of forwarding his customary budget of news; but alas! unavoidable delays occurred, and it is only now that opportunity presents itself. It is hoped the present letter may atone for an all too long absence from the columns of the ever hospitable BANNER, which is still, as ever, in the van of our army.

As this is the end of the year, a general clearing up of the events of the past six or seven months may alike be in order, as well as interesting to the reader.

The first events, though, the scribe would refer to, are as far back as the month of May, and concern, first, the annual conference of the "British Spiritualists' Lyceum Union," held in Blackburn, and next the very successful "General Conference of Spiritualists," held in London.

The first event was quite a success, and extremely encouraging to the workers in this most important branch of our work. There was present one of the largest representations of delegates from our Lyceums that has yet assembled at these annual conventions. The various reports of Secretary, Treasurer, President, Delegates and District visitors, were more than usually encouraging, and the two sessions of the conference proper were remarkable for their business-like despatch and harmonious conditions. President S. S. Chiswell and Secretary Alfred Kitson were indefatigable in their official capacities, and well deserved all the praises bestowed upon them. The business was concluded at the afternoon session, and at night a public demonstration was held, at which short speeches by various speakers, interspersed with choral and congregational singing, was the order. The conference elected as president for the ensuing year, Mr. Thomas Olman Todd, of Sunderland, a gentleman of unbounded energy and excellent executive abilities, who was at one time actively associated with departmental work in the Methodist denomination. The above meetings were held on Sunday, May 12, and were preceded on the Saturday by a grand tea party, dramatic entertainment and concert, which was, also, an unqualified success. The success of Lyceum work in England is now a firmly established fact, and is a matter for unstinted satisfaction to all concerned.

The above meetings concluded, it was then on to London, two hundred miles away, for the opening of the General Conference, at 3 p. m. the next day. In due course the writer, accompanied on the journey by the late Lyceum Union President and wife, Mr. and Mrs. Chiswell, the faithful Secretary, Mr. Alfred Kitson, Mr. E. W. Wallis, the able editor of *The Two Worlds*, and his excellent wife and eloquent speaker, Mrs. M. H. Wallis, all arrived in the metropolis, and in due season appeared at the Portman Rooms at the opening of the conference, which had been called by the executive of the London Spiritualists' Alliance, with whom cooperated various metropolitan and provincial spiritual societies. The initial meeting was presided over by Mr. E. Dawson Rogers, the highly esteemed President of the Alliance, and editor of *Light*. Subsequent sessions were presided over by Mr. T. Stead, editor of *Borderland*, John Page Hopps, editor *Coming Day*, and Mr. John Lamont of Liverpool, for many years president of the Society in that city. Excellent papers were read by Mr. S. S. Chiswell, Mr. Alfred Kitson, our lately ascended brother, J. Traill Taylor, E. W. Wallis, the veteran Thomas Shorter, the present writer, and others. These papers were at their terminations submitted to general criti-

cism and discussion, eliciting, as is usually the case, more or less *apropos* opinions for and against the matters advanced by the various readers. There was one full-sized sensation during the proceedings, precipitated by Editor Stead, who took up a strong line in support of evangelical Christianity, in opposition to certain contentions raised in the paper by Alfred Kitson, which paper has been reproduced in the issue of *THE BANNER* for November 9. Mr. Stead's remarks created a storm of hostile criticism, which unmistakably revealed the fact that English Spiritualists, as a whole, are decidedly opposed to putting their "new wine" into the "old bottles" of conventional Orthodox opinions.

The four sessions of the conference attracted large audiences, obtained, on the whole, respectful attention from the press, and considerably revived and encouraged us all. The proceedings terminated on the evening of the third day with a *Conversazione*, attended by over a thousand persons, at which there was a large collection of curios and objects of interest, such as spirit paintings, drawings, pictures, portraits of eminent Spiritualists and workers, and objects of interest to Spiritualists. The London Spiritualists' Alliance was justly entitled to all the praise bestowed upon it, for the Conference was a complete success as to attendance, results and finance.

Shortly after the above event, the writer was considerably astonished to receive a call from John Slater, the noted test medium of San Francisco, who, meteor-like, had suddenly descended upon London, in company with Mrs. Slater, and their infant son. They immediately took up their quarters at Mrs. Morse's hotel, and Mr. Slater was presently induced to promise to give London a taste of his quality. The Managers of Morse's Library and Spiritualists' Headquarters thereupon decided to give the visitors a reception, which was duly held, largely attended, and created quite a sensation, as a consequence of the exercises in mediumship that Mr. Slater favored the company with. Later on the writer introduced Mr. Slater to the audience meeting Sunday evenings in the Cavendish Rooms, and the extraordinary and remarkable "tests" that Mr. Slater presented simply electrified those present. Mr. Slater was generous enough to attend on two other Sunday evenings, and the result was that the Rooms were simply packed to suffocation, and several hundreds were turned away. During his stay in London he held public week night assemblies in the above named meeting place, and a series of semi-public meetings at Morse's Library, with marked results in each case, besides giving private sittings innumerable. Many of his tests were simply astounding. His departure was greatly deplored, but as he promises to return, regrets at his going were tempered by the anticipation of his next visit.

The next noteworthy event, in order, was the Annual Conference of the Spiritualists' National Federation, held at Walsall, on Sunday, July 7—Mr. Peter Lee of Rochdale presiding. The membership of this body is made up of delegates and associates, and a large attendance of both was present. The business comprised the usual official reports, and the discussion of various plans and suggestions looking toward the consolidation and extension of the work, especially propaganda work, for which a fund was formed; the issuance of a national hymn book, for use at our Sunday services, which book is now almost ready for publication, and for the taking of steps toward obtaining the necessary information, legal and other, for the purposes of incorporation of the Federation as a legally enrolled organization, under a national Trust Deed, granted by Parliament. Mr. A. J. Smyth, Honorary Secretary of the Birmingham Spiritual Union, was elected President for the ensuing year, and in every way admirable selection; and Mr. W. Harrison, the efficient and courteous Secretary, was again unanimously continued in office. This Conference always closes with a demonstration in the evening, and as it was known that John Slater would be present and give tests, the hall was packed to the doors. The entire series

of meetings was a great success, and Mr. Slater's tests excited the utmost astonishment.

It was a matter of deep regret to numbers of our people, alike in Great Britain and abroad, that it was considered necessary to discontinue the publication of *The Medium and Daybreak*, for it occupied an unique position in English Spiritualism, and had many warm friends, while for many years it was a great power. The departure to the higher life of its founder and editor made a great difference, the main-spring was gone, and there was none that could be selected to carry on his work. So, perhaps, after all, the wisest course was to discontinue the journal; so we lost a periodical that, in our early days of effort, did yeoman work for English Spiritualism, and helped to make the reputations of not a few of its present workers.

Our latest "nine days' wonder" has been the visit of Eusapia Palladino, the Italian physical medium. The Society for Psychical Research, in conjunction with Prof. Oliver Lodge and Mr. Nevill Maskelyne, the well known conjurer, had a series of sittings with Eusapia, and after due experience came to the sapient conclusion that the Italian fooled them all! The papers contained several lengthy letters from Mr. Maskelyne, showing how it might have been done, but not how it was done! And, because the doughty conjurer says "may," "must," "might have been," the careful "Researchers" praise his cuteness, accept his dictum, and the Professor of Tricks is accepted as a Judge of Facts! It is all very unsatisfactory, except to Mr. Maskelyne, who has obtained columns of free advertisement out of it.

Our existing journals are each in a better position, financial and otherwise, than has ever been the case before. In London, since Mr. E. Dawson Rogers assumed editorial and managerial command, *Light* has wonderfully increased in popular favor and general influence. It has a circulation larger now than at any previous time. Its articles are always selected with admirable discretion, and are among the ablest written upon our subjects. Its typographical appearance and general get-up are most creditable.

In Manchester, under the judicious direction and persistent energy of Mr. E. W. Wallis, *The Two Worlds* has rapidly attained to a position that has made it here what the *BANNER OF LIGHT* is to the United States. Week by week it presents a bird's-eye view of the work and progress of Spiritualism in Great Britain, and an array of articles upon so wide a variety of topics, that the most diverse tastes find their desires amply provided for. It is emphatically "the people's paper," and enjoys the largest circulation in this country.

The writer's journal, *The Lyceum Banner*, is also doing well, and receives its fair proportion of favor and patronage in the field to which it is devoted.

A whisper reaches me that one of our at one time active speakers, Mr. W. H. Wheeler of Oldham, is thinking of visiting "the States" next year. He has a vigorous and incisive style, and should be popular, if he comes.

Well, Mr. Editor, it is time to hold my hand, or else you will be "blue-penciling" this contribution, so as to bring it within reasonable limits. It is a source of great satisfaction to find *THE BANNER* still flourishing, and continuing its grand work. Its recent issues have been more than excellent, and show, indeed, how great a thing our Cause has become. Long may *THE BANNER* wave, long may you be with us, to hold the flagstaff, and greater, and greater still, may be the support our people give to so faithful a servant of the angel world.

This is written in San Francisco, Cal., and concerning my presence therein, and the great success that has, so far, come to my work, a future communication must deal.

Written for the Banner of Light.

THE SOUTH WIND.

THE south wind comes breathing up from the southern valleys; over the azure mountains; up the blue lake; by the gray slate-stone cliffs, bearing with it the song of innumerable waterfalls. It passes the Indian trail where long ago the hunted Indian leaped into the deep water below; it touches the bluebells that cling in the footsteps of a vanishing race; and kisses the wild roses till they yield up to it their perfume, which it ungratefully flings forth to delight the world.

Somewhere in its coming it has touched the sunny hair of a child whose laughter bursts forth from its voice; somewhere it has passed a woodland where the thrush made melodious the sun-flecked deeps, and the ripple of bird-song is in its breathing.

It lingered near a lover as he wooed a pure woman, and learned the sweet love-tale by heart, repeating it now, softly, amid the boughs of my silver-leaved willow.

It blew over beds of pain, and the moan of the sufferer in its sigh; it passed by poverty and crime, and the tears of the innocent are in its damp breath.

Over old battlefields it has hastened, and the echoing of long-silenced artillery breaks from the wind-touched waves along the southern shore.

It has strayed over forgotten graves, where the tall grass and rank weeds told it a story of transient love, of forgotten passion, of out-lived memory, and sadness, and pity walls through its song.

Of all these things it tells me as I lean from my window and watch the white clouds sweep low above the vine-clad hills, and see the waves break in a line of white foam along the gray bar of the shore. Of all these things it sings and sighs till my eyes are filled with blinding tears.

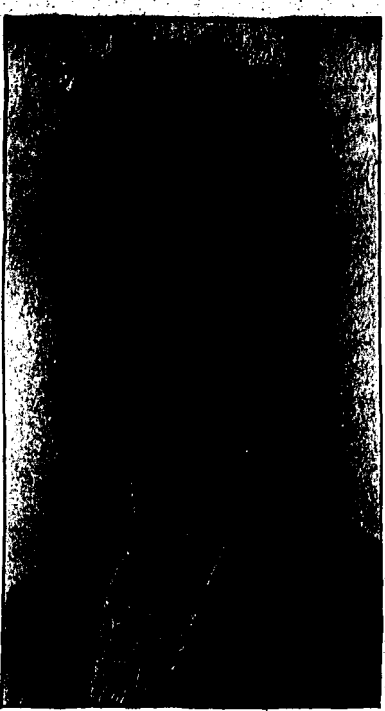
EDITH WILLIS LINN.

A Dog's Sixth Sense.

HOMER, LA., Dec. 7.—L. C. Meachamp, living about here on the edge of Arkansas, is a great hunter, and has a fine deer hound, Dan, of which he is justly proud. A few days ago Mr. Meachamp was going squirrel-hunting, and in order to keep Dan at home he was compelled to tie him up. The hound whined and begged, but finding his master was obstinate he at last lay quite peacefully before his kennel all day.

At five o'clock in the afternoon, however, when Mr. Meachamp was beginning to look for her husband's return, Dan became so unusually restless that he went out to see what was the matter. In spite of her repeated efforts she could do nothing to pacify him, and at last, to her utter astonishment, he broke the rope and bounded away over the fence and into the woods. He was gone probably a half hour when he came running back panting and almost breathless, with his master's hat in his mouth.

Mrs. Meachamp became at once alarmed, and calling her son, they set out to find Meachamp, the dog all the time bounding along in front, and leading the way. At last they came upon Mr. Meachamp lying helpless in the woods, where at precisely five o'clock he had fallen in a little ditch, and broken a small bone in his leg. The dog's knowledge of the accident at the very moment of its occurrence seems almost incredible, but the truth of this is beyond dispute.—*Philadelphia Times*.



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.)

(Conclusion.)

The doctrine that each thing in the universe is a part of God is a heresy and perversion of true pantheism, for it teaches that God is in all things. His soul is the essence of all life. This we do not accept, for we must postulate an essence that is infinite, else the finite would be uncreated and create, both governed and governing, which is absurd. The finite is related to the infinite in the principle of being that controls both, the one being the will of the infinite and the other being the law of the finite, the essence being identical in quality.

There are two forms of thought that lead to the recognition of personality, and there are two functions of the soul that reveal it; the two functions of the soul are consciousness and conscience. We call the latter functions for the lack of better terms, and yet they serve as functions, for both act for the good of the soul.

Intuition itself is soul-perception and recognition. It is the faculty by which you may invert the outward or sensuous order of things, and trace in experience and education the source and cause of their phenomena and teachings. Intuition is more than prescience or fore-knowledge, although both result therefrom, as the sea that reflects the sky that is near and the stars that are afar; it is the being aware of God through yourself. And this brings the thought of entity and identity as well as the thought of unity and monism. Intuition has been placed by the clearest and ablest expounders of the problem of essence where it belongs, not as an outward sense at all, but as the soul's own perception, that might be likened to the spiritual consciousness that at times becomes aware of the heretofore as in reminiscence and the future as in premonitions, and reaching out into the sky of soul, recognizes the spiritual meanings and bearings of things, and sees the cosmos making its full and real circle. We do not claim that intuition is a faculty or a perception, such as memory or judgment—it is the all-seeing eye, and conditions, and is conditioned only by consciousness. For consciousness is the ability of the soul to realize its own possessions, either through intuition or tuition, and through consciousness unfolds and expands as the soul opens into perfectness, yet it fixes the rational degree of the sphere and inspirations of intuition. Intuition ever reaching within the wondrous sphere of soul for the surpassing wisdom and law of love, brings light unto the outward consciousness as the sun to the earth, by degrees, and as the circle of the earth comprehends three hundred and sixty degrees, and rotates on an axis that brings each degree into the aura or atmosphere of the sun, so the consciousness or mind, ever active, ever revolving about its axis of soul and swinging in the spiritual orbit of the Over-Soul, (though all this movement is not perceived, as you are unaware of the earth's rotation about its axis and its orbit about the sun, because your position is fixed as to the earth, and are only cognizant of the diurnal motion by the apparent movement of the heavenly bodies), so we affirm that the consciousness or mind, wheeling about this wondrous sun of light, intuition, gathers the truth by degrees and passes through states that mark the dawning and the meridian glory of the light, only to cycle into a degree of a higher sphere which makes soul ever more capable of superior or more surpassing radiance. Intuition brings to each soul in this relation the revelation of personality.

All that is revealed has relation to and bearing on the character of the individual for whom it comes and that receives it. True is it that the will of God, as revealed through the intuition, is no respecter of persons, but truth itself as the logos, the expression of the Divine, ever adapts itself to the person. Herein we also receive the notion or perception of the entity of God, for if truth were something that man could produce, could devise externally, then it would (as we here proclaim it) be purely a fiction. Truth is the manifestation of reality, and is not a fiction. It is not an ideal that flames up in consciousness, having an existence outside of it, but rather truth is the will of God that relates all essence to him, and though not at all external to essence as idolaters look upon their idols as God, it is eternal in its sphere of divinity. And go as deeply into the interior of soul and fathom the depths to the bottom, at the very heart of essence will be found the perfect law of God—the truth; whence this truth that governs life, that makes and is the principle of its unfoldment and control, that brings to the consciousness the thought of the Infinite in relation to the finite, originates. Here we receive in the last analysis the recognition of the Divine—the Entity that permeates all soul with the image of himself. The Ego as God and as Soul are individualized entities.

All souls, whatever may be their form of manifestation and development, swarming about the Over-Soul, and in spheres, both unique and personal, revolving by the attractions from within which are dominated by God, coming nearer and nearer in the zones of unfoldment and expression into the full glory, power and rhythm of the Over-Soul. All soul is entity—naught that is, is nonentity. Nonentity is inconceivable and impossible. And tuition brings to the outward consciousness of soul the importance of the entity. Whatever light illumines the soul reveals the entity. By unfolding we do not become less ourselves, but less self-centric, and more God-centric, we become less selfish and more altruistic, less in the sense of our isolation and separableness as an ego, and more a soul at one with all souls and the Over-Soul. For the principle of love, in the first sphere of its operation, dictates this order, and though the character of the soul is that state where its divinity is manifested the least, yet the struggle is to shape the soul as an entity to the principle of unity, which is the principle of all entities. And this thought is never neglected or forgotten in the series of metempsychoses through which the soul is ordained to pass in its progress.

Now we speak of the first form of thought, first because it conditions the other forms as the spiritual conditions the material universe. And we shall thus proceed in our teachings, always placing the emphasis of life where it belongs, and building the temple of life outwardly from within, and not inwardly from without, as has been the order among the physicalists. All truth, as the manifestation of the Divine, will be adapted to the soul in its sphere of manifestation and expression. Though there may have been, as there still are, states of consciousness where this recognition of thought, as we here use the term, is not manifest, yet it is so because the sphere is extremely limited, and awaits the higher order. The entity is

there, though it is unaware of itself. Is the babe, possessing genius such as stirred within the bosom of Goethe, Mozart, Milton, Florence Nightingale, and a host of others, aware of these surpassing gifts? Yet they are there waiting the sphere and development that shall invoke their use and expression. They but wait upon the inspiration of God in the breath of intuition from within that shall give them birth in outward form of poetry, melody and song. The divinity is there because the soul is there, and though the form be what it may, that form is but the instrument upon and through which the soul gives expression of itself as best it can. The entity may have myriads of forms of identity, but once an entity always an entity, and there is no stepping down from this premise. You can but express all that the entity is, and this is so because it is all that is to be expressed. As essence it has in the beginning what is unfolded at the end—no more, no less. If you assume that all essence is alike, as you must in the last analysis, then, though the forms and expressions of the entity vary, the essence and the principle of it are the source of these forms and expressions. And so in the light of this truth nature will present no mystery, so far as this cardinal fact is concerned. Intuition, then, is the link that binds entities to each other, and by which they are made aware of their kinship to the Divine. Thus we have the solution of the Egyptian square and circle and the endless chain. All is personality, and all that comes from God to soul comes to the personality as such, and for its good. Always does the inspiration from within come with a personal message and lesson, always is its teaching personal. It concerns another only because it concerns you, as gravity and electricity are forces that fuse and transmute all life and forms of life because they fuse and transmute one life and form thereof. Remember always that what is unattainable at present, what is unpossessed, what is unperceived, waits you. God is no respecter of persons, but all soul is to be made aware of its possession, and to recognize him in the clear light of its perfected consciousness. None should be disheartened or impatient because states of the soul are denied. A purpose underlies the denial—and it is to be subverted by each sphere, and all that involved and evolved therein. The image of the soul will come spiritually as it has come in materiality, but do not seek to force any state of the soul wherein shall be seen the fullness of God. Do your best, and follow the light that enters your sphere, and the morrows will take care of themselves. Harmony and peace are for each soul, but the soul can obtain the spheres where they arise only by self-sacrifice; unity of the entity with the principle of its being brings this state and this realization.

Thus what is true concerning the first form of thought that links the finite with the Infinite Entity, true in the sphere of intuition, the instruction of the Divine Parent to the child when it becomes such in form, is also true in the second form of thought, that of experience. Observation teaches the soul that outward forms symbolize and illustrate the entity, whatever it may be. Never has the entity and its nature been penetrated and understood, and hence it is that objections have been and will be made to these teachings concerning the soul. The relation which one organism bears to another in the series of species and fauna, has even under the Darwinian hypothesis startled man, and made him shrink from such doctrine with horror, and yet Charles Darwin did not attempt to discuss this problem of the correlation of all entities. He saw the interblending and relation of the type in all forms, and he became at once fascinated with its bearings on the problem of life. His conclusions, however, were not sequential, but derivative. It did not at all follow, because one type of organism formed the basis of all the multiplicity and complexity of forms that the soul should have been other than itself. It did not at all follow that because protoplasm or ooze seemed to be the stuff out of which life issued into birth in a form, the metempsychosis that followed was either a special creation, as Professor Agassiz held, or an evolution induced by molecular combinations from within and without, but chiefly from without. Rather, we affirm that the whole system of organic evolution was the prearranged and we shall say the ordained plan of the soul's apotheosis. What mattered it how it unfolded, so long as it kept its entity? What mattered it what form it used or construed for expression, as long as the same being shaped the sphere of its external life? What availed it whether it swam as a germ in the cerulean spaces or a protozoan in the silurian seas, or roamed the deserts and forests as a hideous monster, if these manifestations and forms were but efforts to rise into Divinity? Either this is so, intuition believes or experience believes; intuition believes or the soul is one and inseparable as an entity from time and eternity, preexistent and immortal, because external in its essence, for the ordination from within confirms the ordination from without, and the two explain the purpose and principle of life.

Thus it is that the fact of consciousness and conscience have been the stumbling block to materialists, who viewed life as a creation of matter and force, and not as *a priori* reality, and hence regarded consciousness and conscience as but the result of the combinations of matter and force. Both consciousness and conscience reveal personality, in the thought of the integrity and unity of the selfhood, and duty as related to it. Duty is indeed personal, and precludes the idea of the impersonal. It refers to a responsible being, intelligent, spiritual in composition, and is really a synonym of the will of God as relating to finite entity. The lowest manifestation of soul in any of the types of life is designed for and consigned to a sphere of duty. Duty means obedience, and obedience means conformity to and uniformity with the Divine. And whatever may be the sphere where duty obtains, the sense of obedience is there, and the automatic compliance or the instinctive pursuance with the principle of being is the outworking of the law and the thought of duty as relative thereto. Why this idea of duty and this movement toward obedience to the principle of being, if the entity and the good of it were not involved? There is no law that relates to the nonentity, for it has no existence—law is for the entity that can perceive and use it, in short obey it. And this argument about law existing, external to an entity and enveloping it, or law as existing in itself without either subject or object, without maker, or making, is folly. Law is the inherent property of entities and their manifest forms, and concerns them in their expressions. The whole cosmos is reflected in the entity. Its law is the law of the entity. Conscience is at its centre and in the heart of its kingdom, and God is revealed to all forms of life as such and not as chaos. Conscience and the spiritual law interplay in the sphere where reason and human nature manifest themselves, but the higher self controls the actions of self, and by this we mean that as a spring is fed from within the earth, so all that passes for the external self is shaped and supplied from the well of truth within the being.

You are always yourself, whatever may be your form or expression in unfoldment. Because you are not aware of the heretofore is not a proof against the fact of a preexistence, any more than your inability to unveil the future should be grounds for believing that you are not immortal. The facts of terrestrial life show that soul has existed in myriad forms, and it is up to you to accept and interpret them truly. It is at all necessary to a realization of the soul's essence that it should ever be aware of all its past history in time or eternity? Is it necessary that it should be able to recall vividly, and to satisfy its caprice and whim, the heretofore or the gone with the wind? It may know this—but not for the asking—only for the seeking. To those who delight to contemplate their being and personality in the mirror of the present, and to drop the curtain of remembrance upon the past, and thus interpret destiny in the law of development that now is, this is permitted, but is this the way to know the truth?

We say, then, that entity is, always has been and always will be; once soul, always soul. You, whatever the form of your manifestation, never change an atom of yourself. Personality inheres in you through the series of forms and transmutations. And you are aware of yourself only in the degree that you unfold yourself. Consciousness and identity are limited by your capacity to reveal yourself, and that capacity is limited and shaped and enlarged by the principle which fatalizes your sphere. The archangel sleeps in your bosom as once the reptile crept from it and enrobed its coils about the tree of life, but the angel is ultimate, and hence the ultimate throws off the yoke of the fundamental, and the soul builds for itself more stately mansions; so that the Sphinx, a hybrid creature, symbol of the soul, shall at last conquer the lion and the power of self, and from the depths of the mother-heart there shall issue both love and religion, the entity unfolded from the natural history of the world, out of the lair and sea and slime of ooze and air and darkness, into the implacable adoration of unity and with the Over-Soul. Born out of mystery into revelation—consciousness revealing the personality from within when the lips of the Sphinx were silent.

and transmutations. And you are aware of yourself only in the degree that you unfold yourself. Consciousness and identity are limited by your capacity to reveal yourself, and that capacity is limited and shaped and enlarged by the principle which fatalizes your sphere.

The archangel sleeps in your bosom as once the reptile crept from it and enrobed its coils about the tree of life, but the angel is ultimate, and hence the ultimate throws off the yoke of the fundamental, and the soul builds for itself more stately mansions; so that the Sphinx, a hybrid creature, symbol of the soul, shall at last conquer the lion and the power of self, and from the depths of the mother-heart there shall issue both love and religion, the entity unfolded from the natural history of the world, out of the lair and sea and slime of ooze and air and darkness, into the implacable adoration of unity and with the Over-Soul. Born out of mystery into revelation—consciousness revealing the personality from within when the lips of the Sphinx were silent.



PIERRE L. O. A. KEELER.

A Notable Seance with Keeler.

To the Editor of the Banner of Light:

EV. HOWARD CROSBY is familiar by name to the old-time residents of New York City. He was, for many years, the popular pastor of a leading Presbyterian church located on Fourth Avenue, and President of the well known Society for the Prevention of Crime. His commanding presence, sterling integrity, sincere convictions and unyielding devotion to his church, won him the respect of all who knew him.

His charity in matters distinct from questions of theology knew no bounds. Whenever the Humane Society, of which he was the honored head, lacked the needed funds to more effectively carry on its work, he did not hesitate to pledge them, and they were always forthcoming at the proper time.

Among its Trustees was Charles Partridge, a life long Spiritualist, who, among his early ventures, published, in connection with Samuel B. Brittan, so widely known as a vigorous defender of the faith, *The Spiritual Telegraph*, a New York weekly of consummate ability. Partridge, too, was a true philanthropist; many and many a time had he turned aside to relieve the suffering poor, not by reporting the case to some charitable institution, slow to act and slower to relieve, but immediately, from his own pocket, and no unconcerned soul was the wiser for it. Another member of the Trustees was the writer of this article.

In the course of events Charles Partridge passed to the higher life. He was residing at the time in the village of Belleville, near Newark, in the State of New Jersey. After a brief ceremony at his residence, his remains were taken to the home of his daughter in the city of Brooklyn, where it was planned to hold a more fitting service.

Many of his fellow Spiritualists were there, and it was expected that some among them would be called upon to make some appropriate remarks in commendation of their former associate; but this was objected to by Mr. Crosby, who was there to conduct the funeral services, even to the point of his refusal to proceed if the Spiritualists present were allowed any share in the exercises. It is needless to remark that out of deference to a wise and good man as Mr. Crosby, his ultimatum was acceded to, and the Spiritualists present remained silent spectators to the cold and formal ceremony which followed.

In the early days of October the writer, learning that P. L. O. A. Keeler, the justly celebrated state-writing medium, was in Boston, called upon him for a private sitting, and among others, addressed the Rev. Howard Crosby, then deceased, asking if his views had undergone any change respecting Spiritualism and Spiritualists since his advent to the world of spirits.

To such as are ignorant of the *modus operandi* at the Keeler sittings, let me explain that the sifter furnishes his own slates if desired, wraps and seals them in pairs with a fragment of slate-pencil between the two, and in a manner precluding the possibility of any fraud or deception on the part of any person. He then writes the names of spirits he wishes to communicate with in secret, and renders them proof against the most expert "Paul Pry" by folding or rolling them into little pellets. After preparing for the sitting in this way, he takes his place at a table opposite to the medium, places the little slips upon the table in plain view, still holding the slates, and not allowing them out of his possession for an instant.

The medium may or may not touch the pellets. He certainly does not inspect them. In this manner he sits and awaits the pleasure of the invisibles. It is not certain that he will get any writing at all, in which event no pay is required of the sifter; but if, on the contrary, the slates are written upon, the sifter will hear the scratching sound of the pencil, and the communicant is likely to be a spirit whom he has summoned to appear.

Before my visit to Mr. Keeler on the occasion in question, I had had a previous sitting with him, seven slates being covered with twice that number of messages—mostly of former friends who have passed to the spirit-life, some of them, strange to say, in their identical handwriting. I had also availed myself of like phenomena through the instrumentality of other well-reputed mediums, so that I was quite prepared for the demonstration which followed on this recent occasion. On opening the slates the following message appeared among others upon one of them, in a fine but clearly legible hand:

To My Friend, NELSON CROSBY:
My views are wholly changed, but you need not condemn me for my past beliefs, for that would make you as unfair as I was in my prejudices. I taught what I sincerely believed. I have the satisfaction of knowing I was conscientious, absolutely.

A great awakening came to me upon my entry to this life. My motto now is, Live according to the best conceptions of your being, without letting your acts be dictated by your prejudice. I hope I am now serving the true Master.

HOWARD CROSBY.

Transversely over the above communication appeared in a bold hand the following words:

I still survive the ordeal.

CHARLES PARTRIDGE.

To my mind, the facts and circumstances attending this manifestation render it one of unusual interest. As a distinct phase, that of independent state-writing is perhaps the most convincing of the absolute truth of what has come to be known as *spirit-phenomena*. It is altogether out of reason to ascribe such plain evidence of spirit presence and power to deception, or any taint of fraud. To attribute them to the medium or the influence of psychology is not only for the sifter to acknowledge himself demented in all his intellectual faculties, but to ascribe to the medium the powers and characteristics of a god. And yet there are

numbers of intelligent men and women right here in Boston who dispute the possibility of all such occurrences as we have reported, and from their standpoint of ignorance answer all proofs to the contrary with the cry of "fraud," and thus sleep out their little lives wrapped in an impenetrable mantle of self-conceit.

To such, if they have room for the reception of a sublime truth, and earnestly desire it, we would advise a private sitting with Keeler, who has withstood the indignities and persecutions of enlightened Boston, and still remains in this city.

NELSON CROSBY.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

LIST OF SPIRITUALIST LECTURERS.

If there are any errors in this List, we wish those most interested to inform us.

Mrs. N. K. ANDROS, Delton, Wis.
Mrs. R. AUGUSTA ARTHUR, Allouez, Mich.
O. FANNIE ALLYN, Stoneham, Mass.
JAMES MADISON ALLEN, Peoria, Ill.
F. M. ATHERTON, East Saugus, Mass.
Dr. H. O. ANDERSON, Bridgeport, Mich.
Mrs. S. M. ATHERTON, East Saugus, Mass.
Mrs. NELLIE J. T. BRIGHAM, Colerain, Mass.
Mrs. E. H. BRITTEN, Cheatham Hill, Manchester, Eng.
BISHOP W. BRADLEY, 68 State street, Albany, N. Y.
ADRIEL L. BAILLOU, 1021 Market street, San Francisco, Cal.
G. H. BROOKS, Wheaton, Ill.
Mrs. A. P. BROWN, St. Johnsbury Center, Vt.
Mrs. A. B. BYRNES, Hammond, Ind., Dorchester, Mass.
J. FRANK BAXTER, 181 Walnut street, Chelsea, Mass.
Mrs. L. E. BAILEY, Battle Creek, Mich.
Mrs. ABY N. BURNHAM, 360 Salem street, Malden, Mass.
Mrs. EMMA J. BULLER, New York City.
Miss L. BARNICOAT, Kansas City, Mo.
Mrs. SCOTT BRIGGS, 132 McAllister st., San Francisco, Cal.
Prof. J. R. BUCHANAN, Murphy Building, San Francisco.
Mrs. EMILY M. BOWEN, Eagle Park, Washington, D. C.
Mrs. H. MORSE-BAKER, Granville, N. Y.
Mrs. S. E. W. BISHOP, Box 17, Traverse City, Mich.
Rev. S. L. BEAL, Brockton, Mass.
Mrs. NELLIE B. BLAKE, Cape Cod, Mich.
Mrs. S. E. BUCK, 13 Indiana street, Suite 2, Boston, Mass.
MILTON BAKER, 50 Bank street, Trenton, N. J.
BENJ. F. BENNER, 457 N. 9th street, Philadelphia, Pa.
Dr. E. A. BLACK, 218 E. Tremont street, Boston, Mass.
J. BOWTLE, 338 Tremont street, Boston, Mass.
DEAN CLARKE, care BANNER OF LIGHT, Boston, Mass.
Mrs. HETTY CLARK, Onset Bay, Mass.
GEORGE W. CLARK, 100 Kentucky, Ind.
Mrs. MARIETTA F. CROSS, Bradford, Mass.
Mrs. C. H. CLARKE, 906 Washington street, Boston, Mass.
Dr. JAMES COOPER, Bellefontaine, O.
Eliot Cobb, Hyde Park, Mass.
W. J. COLVILLE, care BANNER OF LIGHT, Boston, Mass.
Mrs. CLARA A. CONANT, 1708 19th st., N. W., Washington, D. C.
Mrs. J. K. D. CONANT, Room 3, 84 Bowdoin st., Boston.
ANDREW CROSS, 85 Middle street, Portland, Me.
Mrs. E. CUTLER, 118 Lambert street, Trenton, N. J.
Mrs. A. E. GUNNINGHAM, 247 Columbus av., Suite 8, Boston.
Mrs. E. B. CHADDOCK, Concord, N. H.
Mrs. ABIE W. CROSBY, 487 N. 9th street, Philadelphia, Pa.
Mrs. M. A. CHASE, 25 Appleton street, Boston, Mass.
Mrs. E. CROSBY, 8 Dwight street, Boston.
Mrs. S. DICK, 5 Bowdoin street, Boston, Mass.
GEORGE C. VAN DYKE, 484 E. 43rd st., New York City.
J. W. DENNIS, 120 18th street, Buffalo, N. Y.
Mrs. S. A. JESMER-DOWNS, Charleston, N. H.
Dr. P. C. DRISKO, Lynn, Mass.
Mrs. J. L. EAMES, 43 Main street, Charlestown, Mass.
JOHN N. DAVIS, 329 Main street, Charlestown, Mass.
J. L. ENOS, Cedar Rapids, Iowa.
Dr. G. B. BROWNE, 127 Franklin st., Denver, Col.
Mrs. S. LIZZIE EWING, Portland, Me.
EDGAR W. EXNER, 136 Bridge street, Manchester, N. H.
O. A. EDELLY, 43 Market street, Newburyport, Mass.
Prof. S. ILLAS W. EDMUNDS, 348 N. 3rd street, New Orleans, La.
J. W. FLETCHER, 108 W. 43rd street, New York City.
Mrs. MARY L. FRENCH, Townsend Harbor, Mass., Box 90.
GEORGE A. FULLER, 42 Alvarado ave., Worcester, Mass.
Mrs. M. H. FULLER, Saratoga, Saratoga Springs, N. Y.
Mrs. E. B. FULCHER, Westfield, Mass.
P. A. FILL, Barnstable, Mass.
Mrs. ABIE E. FRYE, Fort Scott, Kan.
Mrs. ADA FORT, Box 10, Fort Scott, Kan.
Mrs. MAGGIE GAILE, 514 Dolphin street, Baltimore, Md.
Mrs. M. M. GLADING, Box 62, Doylestown, Pa.
Rev. J. C. F. GRUMBINE (White Rose), Genesee, Ill.
Prof. J. M. GALT, Boston, Mass.
T. GRIMSHAW, Orono, Me.
Mrs. S. J. GUNNEY, 41 Crescent street, Brockton, Mass.
LYMAN C. HURLEY, Fredonia, N. Y.
F. A. A. HEATH, 71 N. 7th street, Boston, Mass.
Mrs. H. H. HUGHES, 66 Arch Street, Springfield, Mass.
Mrs. L. HUTCHISON, Owensville, Cal.
Mrs. J. HATCH, 9 Lincoln street, Lynn, Mass.
W. A. HALE, M. D., 15 Bowdoin street, Providence, R. I.
A. S. HALL, 365 Broad street, Lynn, Mass.
Mrs. NETTIE HARDING, 14 George st., Somerville, Mass.
S. HAINBACH, cor. 15th and Union streets, Cincinnati, O.
ANNIE C. HARTY HAWK, 348 N. 3rd street, New Orleans, La.
Dr. C. H. HARDING, 5 Bowdoin street, Boston, Mass.
Dr. E. A. HOWE, 35 Shawmut Avenue, Boston, Mass.
F. A. HEATH, 146 Abbott street, Detroit, Mich.
Mrs. M. J. HENDER, San Francisco, Cal.
Mrs. M. F. HAMMOND, Northport, L. I., N. Y.
Mrs. HATTIE W. HILDRETH, Worcester, Mass.
BESSIE M. JOHNSON, Los Angeles, Cal.
Dr. W. E. JOSELYN, San Francisco, Cal.
Mrs. Dr. J. A. JOSELYN, Santa Cruz, Cal.
JENNIE HAGAN JACKSON, 398 S. Lafayette st., Gr'd Rapids, Mich.
Dr. P. T. JOHNSON, Battle Creek, Mich.
ABBY A. JUDSON, Cincinnati, O.
Mrs. EMMA JACKSON, Acushnet, Mass.
Mrs. E. E. KING, Hyde Park, Mass.
O. P. KELLONG, East Trumbull, Ashabula Co. O.
Mrs. R. G. KIMBALL, Leavenworth, Kan.
Dr. J. W. KENYON, 84 Michigan Avenue, Detroit, Mich.
Mr. J. W. KENYON, 84 Michigan Avenue, Detroit, Mich.
Dr. W. KATZ, 229 Stout street, Denver, Col.
Mrs. LAIDA BROWN-KATZ, 229 Stout street, Denver, Col.
Dr. M. G. KANT, Mantua Station, Pa.
F. L. KING, care BANNER OF LIGHT, Boston, Mass.
Mrs. R. S. LILLIE, 11 Trenton street, Melrose, Mass.
Mrs. F. A. LOGAN, 127 Elm street, Oakland, Cal.
Mrs. SOPHONIMA M. LOWELL, Anoka, Minn.
MAUD ODELL LESLIE, 64 South Division st., Buffalo, N. Y.
Mrs. W. M. LESLIE, 141 West Canton street, Boston, Mass.
Mrs. CROSBY, 105 Cross street, Chicago, Ill.
Rev. W. L. LATHROP, 1450 Washington st., Boston, Mass.
Mrs. H. S. LARK, Cleveland, O.
Mrs. AMELIA H. LUTHER, Muncie, Ind.
Mrs. CARIE F. LOHMEYER, 100 N. 3rd street, Trenton, Mass.
Mrs. M. C. KNIGHT-LYMAN, Fulton, Oswego Co., N. Y.
Mrs. EMMA MINER, Clinton, Mass.
P. C. MILLIS, Edmonds, Snohomish Co., Wash.
Dr. J. MORSE, 35 Osborn street, Boston, Mass.
HATTIE C. MAON, 80 West Concord street, Boston, Mass.
M. MILLERSON, Groveland, Mass.
Rev. J. H. MAC REE, Tralier, Pa.
Mrs. LIZZIE MANCHESTER, 100 N. 3rd street, Trenton, Mass.
Mrs. ELLA WILSON MARGHANT, San Bernardino, Cal.
Dr. H. F. MERRILL, Western Avenue, Augusta, Me.
H. A. MCGINLEY, 19 So. Ann street, Chicago, Ill.
JAS. MACDON, M. D., cor. Warren and Broadway, Boston.
CECILIA M. NICKERSON, 341 Front Avenue, Buffalo, N. Y.
VALENTINE NICKERSON, 232 Broadway, Indianapolis, Ind.
Mrs. L. A. COFFIN-NILES, South Middleboro, Mass.
Mrs. EMMA N. NICKERSON, 100 N. 3rd street, Trenton, Mass.
MAY S. PEPPER, 168 Pearl street, Providence, R. I.
THEODORE F. PRICE, 232 East 19th street, New York.
Dr. G. ANOS PEROS, Box 93, Lewiston, Me.
Mrs. WILLIAM F. PIERCE, 100 N. 3rd street, Trenton, Mass.
Mrs. HELEN L. PALMER, 214 Grove street, Portland, Me.
GEORGE A. PORTER, 3 Stewart Court, Providence, R. I.
CARLYLE PETESILIA, 209 So. Broadway, Los Angeles, Cal.
Mrs. MYRA F. PAIN, Leavenworth, Kan.
FRANK A. PARMELEE, 83 Narragansett Ave., Prov., R. I.
PROF. W. F. PECK, Box 97, Springfield, Mass.
CALVIN PRENTISS, 10 Hudson street, Lynn, Mass.
C. W. QUIM

Written for the Banner of Light.
PAINTER ON LIFE'S CANVAS.

BY STEPHEN H. HANNALE.

Oh painter on life's canvas!
Paint thou thy pictures well;
For they will be inspected
By how many—who can tell?
Paint pictures soft and downy,
As gentle as a bird;
Paint pictures rough and stormy,
For by the storms are stirred
The depths of human being,
Within each soul concealed;
And much good to the surface
Is thus brought and revealed.
Oh painter on life's canvas!
Paint thou thy pictures well;
Paint wisdom's matchless beauty,
And let love thy painting tell.



Written for the Banner of Light.

SPRITUAL CULTURE;

OR,

THE DEVELOPMENT OF THE INTERIOR SENSES.

BY DR. FRED L. H. WILLIS.

PART III.

It may be claimed that the cases we have cited as illustrations of the development of the interior perceptions of the soul independent of the external avenues of sense, are exceptional cases, that such development is possible only with specially gifted individuals. We reply that it is a time-honored aphorism that "exceptions prove the rule," and we affirm that no human being has ever been endowed with special or exceptional gifts. The germ of every faculty, attribute or power ever manifested by saint, seer or prophet, by sage or savant, lies enshrined in every human soul, and the highest summit of spiritual attainment ever reached by one soul is possible to all souls, being a necessary part of their normal development.

We frequently hear the senses of the soul, its clairvoyant, clairaudient and psychometric powers, spoken of as abnormal, thus indirectly affirming that the physical or bodily functions are the normal ones. This is a great mistake, and until this is generally recognized it is impossible for mankind to reach its highest development.

Undoubtedly the spiritual attainment of the persons to whom we have alluded depended upon a great degree of receptivity, and it expressed itself in that form of development which the natural bias of the individual was likely to produce; but in all cases it proves the grand truth that mind is not dependent upon mere seeing, hearing, feeling through the external avenues, but has an interior method of growth, and the necessary degree of receptivity can be cultivated by all.

No man or woman can afford to be deprived of one of the means of growth and perfection that nature and divine love bestow. Hence every method of culture should be eagerly seized upon by those who recognize the great truth that the soul is immortal, and that all its attainments are a help to the achievement of its destined perfection just to the extent that they increase its mental, normal and spiritual possessions.

A purely external life, a life devoted to business, manual labor or even to pleasure, is of benefit to the soul when it quickens any noble attribute, and there is no kind of toil, however mental, that may not be an incentive to the spirit when it is looked upon as a tribute to the immortal life.

Most men make the end of toil the mere gratification of some selfish propensity, whereas all labor should be unto the spirit, and the means of its growth in some direction.

Every experience in life has its lesson for us, and the fruition of all life in this world is the character that is formed from all the varied experiences that it brings to us. Many experiences that seem while we are passing through them to be the worst possible aids to soul-growth, are the very best and highest means of gaining a knowledge of our own powers. And hence it is that individuals variously situated, and under widely divergent circumstances, may arrive at precisely the same truths because they have had something to excite mental growth, something to produce spiritual attainment, so that if we were to get together occasionally and compare notes we should be surprised to find how much that we supposed confined to the sphere of our own mental experience has been revealed within our souls.

The means of mental growth, then, are the product of life in all its varied phases. Joy and sorrow, life and death, pain and pleasure, all operate within the soul, and enlarge it, make it grow in some of its faculties. Does poverty enchain us? Lo! there sits beside the strong angel of courage and faith. Are we disappointed in our fondest hopes and expectations? This trial may prove our greatest blessing. It has power to enter the soul and drive from thence its selfishness and weakness, and develop therein strength. Death may take from us those whom we love better than our life. Ah! what a messenger of love the Angel of Death may become, for through his ministrations the affections of the soul are drawn into a higher, purer region. The future home of the spirit is made more real to us, its "many mansions" more substantial and abiding, since our own dwell therein.

Do we meet misunderstanding and reproach? Does that cruellest of all deaths, the death of friendship, come to us from some imagined slight, some fancied coldness or abstraction of manner? Ah, how keenly it cuts into the soul! But beside this bitter trial stands the angel of self-examination, and we are taught self-reliance by it.

Thus life with its varied experiences is the great means of soul growth. If good and blessing come to us, and our pathway lies through peaceful, sunny valleys far below all the ease and comfort is the inspiration of life they give, and with them come the trooping angels of love to bear to us the brightness and beauty of existence; but if trial and care, pain, toil, weariness and sorrow come to us, and behold within them the gift of strength and courage.

of a true, noble growth. Often it seems to awaken only a sort of vital force that may be directed into most unworthy channels.

Spiritual culture, or the harmonious development of the spirit in all its powers, affections and impulses, depends upon a higher law than that which permits us to carelessly take life as it comes, with no effort to bring out of it some high degree of vital power.

The events of life may be made subject to this high law of the soul for its development, or they may force the soul into the truly pitiable condition of subjection unto themselves. Hence it is not evident that if we are conscious of the possession of an immortal spiritual nature, we must make spirit and spiritual laws the basis of our means of growth as spiritual beings, and look upon all that relates to the merely sensual and the laws of the sensual as simply the means of revealing the spirit and the laws that govern it?

Perhaps nothing can make this so clear to us as the study of our own spirit for a little. For example, as I look abroad upon nature, I perceive in myself an effect upon nature. The moment that I become conscious of the velvet sheen of the grass that my feet tread beneath as I walk, or of the waving in the breeze of the graceful branches that overhang my path, I feel some form of thought awakened by them. It may be either how wonderful they are in their beauty, what revelations of the interior life within them, or what a fine color this grass has, and how stalwart and graceful are these trees, or what a crop of hay, and what excellent timber!

I may pass the most flourishing fields or the most beautiful landscape, and not be conscious of a thing that is outside of myself; but the moment I take into myself the image of surrounding objects, that moment I feel some emotion awakened by it. This is the ministry of the external unto the internal, and this is the way that everything outside of ourselves has its effect upon us. But let me, absorbed in thought, walk unconsciously past all that nature might reveal to me, and I find that there is an interior action of my mind that is superior to all the external senses. So, too, if I listen to conversation and take the thought of the person who speaks, it awakens my thought and feeling; but if I do not receive the thought, my own mind is operating within itself. Hence it is evident that the mind is superior to the senses.

This interior action of the mind betrays its superior life, and that it has a power that is not subject to anything. Then laws of the mind or spirit are more wonderful than any other laws of life or life-force.

Why do we think? Why is our mind forever on the alert, never resting? If you say it is because of its life you are no nearer solving the wonder. But we soon find that this life within the soul has special gifts distinguishing it. For instance, thoughts new and strange press in upon the mind. We are conscious that they have not come through any of the external channels. Then is there not a power within us that perceives and acts independently of these external channels? We find that what we call instinct in the external life, has its corresponding interior faculty. The infant has the instinct demanding food, and there are the various instinctive desires and tendencies that make up social beings.

But within all these are instincts of the soul. They show themselves most evidently when some sudden event calls them into action; but how much man is indebted to the instinctive perception of truths pertaining to life, and all that belongs to life, one can hardly know until he analyzes his mental powers, and learns to distinguish between that which is perceived through the commonly accepted modes, and that received by methods which have seldom been defined or recognized by the mass of men.

We can then readily perceive that we have an interior life, and also that that interior life has its powers of life, its instincts and faculties; and we soon find that those spiritual powers are subject to similar laws that purely mental powers are subject unto. They have means of growth and development, and it is the effort to promote this growth and development that we term spiritual culture, the culture of that which relates to the immortal part of our being. [To be continued.]

The Lyceum and Home.

"Chow-Chow."

"Chow-Chow" was not a pickle, but a chicken, and a real funny one, too.

I made friends with him when he was no bigger than a robin. He was an only child. Of course his mother had enough to do to pet and fuss over him. But he would leave her any time when we called "Chow-Chow-Chow," and then "Chow-Chow-Chow-Chow" as fast as he could talk.

His mother was a beautiful buff Shanghai; but he was a long-legged Brahma, dressed in a speckled black and gray suit. As the days got chilly, in the fall, it seemed as if he suffered dreadfully from cold feet. He was always cuddling down in the warm feathers on his mother's back, even when he was a pretty big fellow.

One day, I said: "Come, 'Chow-Chow,' don't trouble your mother. I'll give you a good warming by the kitchen fire." I carried him into the kitchen, opened the oven door, and gave his cold feet a toasting. Oh! how he enjoyed it. He opened and shut his claws as he lay on my lap, and chow-chowed, and pecked at the buttons on my dress.

The next day it was pretty cold; and the first thing I heard, when I went into the kitchen, was a tapping at the window pane. There was "Chow-Chow" on the window sill, pecking at the glass, and holding up one foot and then the other. He was talking or scolding at the top of his voice.

I let him in. He went straight to the stove, and waited for me to take him in my arms and warm his feet. He seemed to think it was ever so much nicer than his mother's feathers.

One cold morning I was busy when he came in. The stove was very hot, and "Chow-Chow" — silly bird! — could not wait for me to attend to him. He flew up on the top of the stove. Then he gave a scream, and landed on the table. That was the first and last time he tried to warm his feet without my help.

My sister always said that "Chow-Chow" was a hen. I felt sure he was a rooster. She said, "The first we know 'Chow-Chow' will lay an egg." I said, "The first we know 'Chow-Chow' will crow."

After a while, I saw some bright red whiskers under his chin. Then such a pretty coral comb. Still, he only talked "Chow-Chow-Chow."

But one morning he came into the kitchen in a great hurry. He jumped upon the table, flapped his wings and stretched his long neck, opened his mouth, and oh, such a queer noise! It was a squeak and a roar. I ran up stairs to my sister. "It is a rooster. Didn't you hear 'Chow-Chow' crow?"

"Do you call that a crow? Why, I heard an awful noise, and wondered what it was."

But our chicken grew up one of the handsomest birds I ever saw. And, in a few weeks, not a rooster in the neighborhood had such a musical, splendid crow as our "Chow-Chow."

A Good Example to Follow.

As I was passing down the street one day I saw an old man who seemed to be blind, walking along with no one to lead him. He went very slowly, feeling with his stick.

"He's walking straight to the highest part of the curbstone," said I to myself, "and it's very high, too. I wonder if some one will tell him, and start him in the right direction!"

Just then a boy about twelve years old, who was playing near the corner, left his playmates, ran up to the old man, put his hand through the blind man's arm, and said, "Let me lead you across the street."

By this time there were three or four others watching the boy. He not only helped the poor old man over one crossing, but led him over another to the lower side of the street. Then he ran back to his play.

Now this boy thought he had only done the

man a kindness, while I knew he had made several others feel happy, and more careful to do little kindnesses to those about them. The three or four persons who had stopped to watch the boy turned away with a tender smile on their faces, ready to follow the example he had set them. — *The Christian Uplook.*

A Happy New Year.

BY J. W. FLETCHER.

RIENDS: Once more are we called upon to say good-by to the Old Year. Once more do we look back along the pathway over which our weary feet have passed, and recount here and there the mistakes we have made, the trials we have endured, and the battles we have fought: in all of which we are forced to see how unequal we have been to the demands made upon us and the "better part" we might have played if there had only been more self forgetfulness and devotion to principle.

It is nearly always after the battle is all over that the vanquished ever see how it might have been won. If, however, from our various experiences we are only able to gather some valuable lesson whereby we can the better play our part in the great human drama, the sufferings, be they few or many, will not have been wholly in vain.

I think the most of mankind go through the world understanding little of their fellow, possibly less of themselves, and are constantly making mistaken judgments, due far more to an incomplete grasp of the nature to be dealt with than from a desire or intent to be unjust, and each is probably honest to the situation in which he finds himself. Other wise masters that situation by the greater wisdom or not. Honesty and wisdom, by the way, do not always walk hand in hand together; if they did, life would scarcely be the miserable travesty upon justice that it now is.

It is not until the individual gets wholly beyond the realms of personality and contemplates life from the broader plane of principle, that all things are seen to work together for good.

In the view of our poor narrow human judgments, accidents and misfortunes are found on every side, and the spirit of injustice rules the world; but then we see only a part of the outworkings of the Infinite Mind; it is not until we are above the jar and jostle of every-day life that the sweet melody of eternal purposes is blended into one perfect harmony.

And so the year will leave us all dissatisfied; however many happy hours we have had, the mind will be colored in its estimate of things very much by the dull sombre days, when Hope's bright star hid herself behind a dark cloud, and the sun seemed to have faded down the western sky never to rise again.

With the new year come new hopes, new aspirations, new ambitions, and once again we have a chance to try our hand with Fate, and see how much we can individually accomplish in the unfolding of our higher destiny. Resolves are of no import, unless there also be the determination to carry them into positive effect. To simply say "I will never do that again," while the effect of the mistake is upon one, amounts to nothing, if, when the same conditions occur, the same blunder be repeated. Regret is only valuable when followed by reform, just as repentance should be followed by restitution.

What better way, then, of saying good-by to the old year than by burying all the animosities, hatreds and jealousies in one grave, and let the dying day hide them in oblivion, and to wake on the morrow with only good feeling and a warm and strong determination to add all we can to the sum of human happiness.

As I write, the mutterings of war are in the air, and with what avidity are they taken up, until it would seem as if man's distance from the bloodthirsty beasts was not so great, after all. And this, too, on the footsteps of our boasted progress, of our great enlightenment, and in the evening of the century of whose much vaunted glory we are never tired of singing. Of course there will be no war—the great commercial interests of the country would prevent that; but the spiritual status of the world is revealed by the instinctive response heard on all sides, without hesitation as to the right or wrong of the question at issue, or a recognition of those Christian qualities which we are told are the mainspring of our prosperity and civilization. When we have all entered the domain of the spirit, then and then only shall we be able to dwell in peace together.

My word, then, dear friends whose kindly eyes follow, from time to time, my writings and work is, let us all remember our own imperfections; let us strive to benefit the race by improving ourselves, and to scatter the seeds of good-will, kindly living, charitable speaking, earnest endeavor, wheresoever we can; to always have a word of encouragement for the down-hearted, a ray of light for the sorrowing, and to forgive as we would be forgiven.

In short, do all in our power to reveal the Fatherhood of God through recognizing kinship with all the world and all it contains. May the year be happy for you, all, is the earnest wish of your fellow-worker.

The Vermont State Spiritualist Association.

Will hold its annual convention at Montpelier, Vt., in Grand Army Hall, in Blanchard Opera House block (entrance Opera House door), Friday, Saturday and Sunday, Jan. 10, 11 and 12, 1896.

Speakers and Mediums engaged and invited: Dr. C. W. Hidden, Newburyport, Mass.; Joseph D. Stiles, Waltham, Mass.; Mrs. E. M. Foster, Jr., 13 Peabody street, Lowell, Mass.; Mrs. Sarah A. Wiley, Rockingham; Mrs. Abbie E. Crossett, Waterbury; A. E. Stanley, Leicester; Lucius Colburn, Manchester; Alonzo Hubbard, Tyson.

Dr. C. W. Hidden is one of our ablest speakers and orators, and a true hypnotist. He will speak on the following subjects: "The Needs of the Hour," "Of Such is the Kingdom of God," "At the Threshold of the Great Beyond." He is a new speaker in this State, and comes to us highly recommended.

J. D. Stiles, one of the greatest test mediums of the present age, has been secured for the entire Convention. During the Convention he will give some of his remarkable seances, to which a small admission fee will be charged to defray expenses.

Good music will be furnished.

Three meetings each day—morning, afternoon and evening. All the seances will be free, except the seances and entertainments.

The first session will be Friday, at 10 o'clock A. M., the services at which will consist of music, address, and the following subjects: "The Needs of the Hour," "Of Such is the Kingdom of God," "At the Threshold of the Great Beyond." He is a new speaker in this State, and comes to us highly recommended.

J. D. Stiles, one of the greatest test mediums of the present age, has been secured for the entire Convention. During the Convention he will give some of his remarkable seances, to which a small admission fee will be charged to defray expenses.

Good music will be furnished.

Three meetings each day—morning, afternoon and evening. All the seances will be free, except the seances and entertainments.

The first session will be Friday, at 10 o'clock A. M., the services at which will consist of music, address, and the following subjects: "The Needs of the Hour," "Of Such is the Kingdom of God," "At the Threshold of the Great Beyond." He is a new speaker in this State, and comes to us highly recommended.

J. D. Stiles, one of the greatest test mediums of the present age, has been secured for the entire Convention. During the Convention he will give some of his remarkable seances, to which a small admission fee will be charged to defray expenses.

Good music will be furnished.

Three meetings each day—morning, afternoon and evening. All the seances will be free, except the seances and entertainments.

The first session will be Friday, at 10 o'clock A. M., the services at which will consist of music, address, and the following subjects: "The Needs of the Hour," "Of Such is the Kingdom of God," "At the Threshold of the Great Beyond." He is a new speaker in this State, and comes to us highly recommended.

J. D. Stiles, one of the greatest test mediums of the present age, has been secured for the entire Convention. During the Convention he will give some of his remarkable seances, to which a small admission fee will be charged to defray expenses.

Good music will be furnished.

WHEATLET
Is the best food for the Sick and the Well.
Sold in 2 lb. packages by all leading Grocers.

The Spiritualist Badge.



SHOW YOUR COLORS!
EVERY SPIRITUALIST SHOULD WEAR IT.

The Sunflower Jewelry

Has been produced for the purpose of supplying Spiritualists with a line of jewelry distinctively their own. The Sunflower was adopted as the centre design of the seal of the National Spiritualists' Association. The Sunflower on this jewelry is an exact fac simile of that design. Wear it always.

Badge Pin.
The Badge Pins have a safety pin fastening on the back to attach them to the clothing.
Rolled plate Badge Pin, \$1.25; Solid gold do., \$1.75.

Scarf or Stick Pins.
These Pins are very neat for a scarf or necktie pin for gentlemen's wear, or for ladies to use for the numerous purposes to which stick pins are put.
Rolled plate, \$1.25; solid gold, \$1.75.

Lapel Buttons.
These Lapel Buttons are separate. They are very desirable for gentlemen's wear.
Rolled plate, \$1.25; solid gold, \$1.75.

Cuff Buttons.
These Cuff Buttons have lever backs that tip so they will go through the button-hole easily. They are very neat for either ladies' or gentlemen's wear.
Rolled plate, per pair, \$1.25; solid gold, per pair, \$1.75.

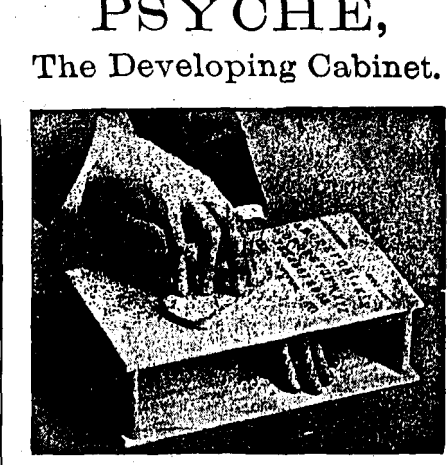
Maltese Pendant.
This is one of the neatest ornaments ever designed.
Rolled plate, \$3.00; solid gold, \$5.00.

Maltese Watch Charm.
This Charm is the same as the Pendant, excepting that it is a trifle heavier.
Rolled plate, \$3.00; solid gold, \$5.00.

Sunflower Watch Charm.
This is a very neat Charm for ladies' wear, or for gentlemen's use, and is made of rolled plate or solid gold.
Rolled plate, \$2.00; solid gold, \$3.25.
For sale by BANNER OF LIGHT PUBLISHING CO.

PSYCHE,

The Developing Cabinet.



Every person who becomes interested in the Spiritual Philosophy is more or less interested in Mediumship and its development, and it is for the assistance of those desiring the unfolding of their mediumistic gifts that PSYCHE, the Developing Cabinet, has been designed. It is arranged to store the vital magnetism, or energy, and adapted to develop anything from rays and table-tipping to independent state-writing and other phases of mediumship. The Cabinet in each case acts as a storage house for the magnetic energy, and makes the attainment of the desired result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all harmonious subjects should be dropped while engaged in the search for psychic phenomena. PSYCHE is 2 1/2 inches in dimension, has no metal in its make, and is made of wood selected for it by the Controlling Intelligence, and is THOROUGHLY MAGNETIZED.
Price \$1.00. When sent by mail or express, 20 cents extra.
For sale by BANNER OF LIGHT PUBLISHING CO.

RECEIVED FROM ENGLAND.

Raphael's Almanac

OR,

The Prophetic Messenger and Weather Guide,

FOR 1896.

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

A LARGE HIEROGLYPHIC.

By RAPHAEL, the Astrologer of the Nineteenth Century. Seventy-Sixth Year, 1896.

CONTENTS

Seventy-Sixth Annual Address. Monthly Calendar and Weather Guide. The Voice of the Heavens. Raphael's Every-Day Guide. The Farmer's Breeding Table. Astro-Meteorological Table. Table of the Moon's Signs in 1896. Symbols, Planets, Moons' Signs, etc. Useful Tables, Weights and Measures. Royal Tables, etc. Current Gas and Measures; Fire Table. Ready Reckoner and Wages Table. Farmers' and Gardeners' Tables. Building and Income Tables. Measure and Weather Tables, etc. A Calendar for 200 years. Tide Table for the Principal Ports. Stamps, Taxes and Licenses. Where to Buy Money Goods, etc. Sizes of Tanks, etc. Pawnbrokers' Regulations, Marriages, Announcements, etc. The British Empire, Foreign Food Imported, etc. Religious Denominations. Railway Information. Prime Ministers, Digestion and Nutrition Tables. Field of Wheat, The National Debt, etc. Value of Minerals, Population, etc. Cockey Duties, Price of Wheat, etc. Where to Find a Will. What We Swallow. Foreigners in England, etc. Work at the Post Office, Church of England, etc. Agriculture. Terms for Money, and other Tables. How an Intestate's Property is Distributed. Education Statistics. Postal Government. Sailors Adrift in a Boat, and by other unerring guidance they are saved. Each page of the book sparkles with the brightness of spiritualistic power, bringing hope and comfort to mourning hearts. Full of facts, good clearing up of doubts.
Price 25 cents, postage free.
For sale by BANNER OF LIGHT PUBLISHING CO.

A Book which Everybody Should Read.

NORA RAY, THE CHILD-MEDIUM.

A work which gives a remarkable experience of spirit power through the wonderful mediumship of a little girl. She goes off into unconsciousness while on board ship and tells of shipwrecked sailors adrift in a boat, and by her unerring guidance they are saved. Each page of the book sparkles with the brightness of spiritualistic power, bringing hope and comfort to mourning hearts. Full of facts, good clearing up of doubts.
Price 25 cents, postage free.
For sale by BANNER OF LIGHT PUBLISHING CO.

Consumption and Rheumatism.

A Scientific Statement in Plain Language of their Origin Treatment and Cure. By GEO. DUTTON, A. B., M. D. Cloth, 60 pages. Price 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.

TO OUR FRIENDS:

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

BANNER OF LIGHT:

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE

Spiritual Philosophy.

ISSUED WEEKLY

At 9 Beoworth Street (formerly Montgomery Place), Corner Province Street, Boston, Mass.

BY

BANNER OF LIGHT PUBLISHING COMPANY.

ISAAC B. BICH,.....PRESIDENT.
FRANK G. TUTTLE,.....TREASURER.
JOHN W. DAY,.....EDITOR.

Aided by a large corps of able writers.

THE BANNER is a first-class Family Newspaper of EIGHT (OR MORE) PAGES, containing upward of FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing A LITERARY DEPARTMENT, REPORTS OF SPIRITUAL LECTURES, ORIGINAL ESSAYS—Spiritual, Philosophical and Scientific. EDITORIAL DEPARTMENT, which treats upon spiritual and secular events. SPIRIT-MESSAGE DEPARTMENT. REPORTS OF SPIRITUAL PHENOMENA, AND CONTRIBUTIONS by the most talented writers in the world, etc., etc.

TERMS OF SUBSCRIPTION, IN ADVANCE:

Per Year,.....\$3.50
Six Months,.....1.75
Three Months,......85

Postage Free.
Specimen copies sent free.

SPECIAL NOTICE.

The Banner will be sent to New Trial Subscribers for Three Months upon the receipt of 50 Cents.

Until further notice we will accept clubs of six yearly subscriptions to the Banner of Light for \$12.00.

In remitting by mail, a Post-Office Money Order on Boston, or a Draft on a Bank or Banking House in Boston or New York City, payable to the order of BANNER OF LIGHT PUBLISHING COMPANY, is preferable to Bank Notes. Our patrons can remit the fractional part of a dollar in postage stamps—ones and twos preferred. ADVERTISEMENTS published at twenty-five cents per line, with discounts for space and time. Subscriptions discontinued at the expiration of the time paid for. When the post-office address of THE BANNER is changed, our patrons should give us two weeks' previous notice, and be careful to give in full their present as well as future address.

Banner of Light Publishing Company

Also publishes and keeps for sale at Wholesale and Retail a complete assortment of

Spiritual, Progressive, Reformatory, and

Miscellaneous Books, as per Catalogue, which Catalogue will be sent to any address free.

Any book published in England or America, not on file, will be sent by mail or express.

Publishers who insert the above Prospectus in their respective Journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT for one year, provided a marked copy of the paper containing it is forwarded to this office.

AGENTS.

The following named persons keep for sale the Banner of Light, and either carry in stock or will order the Spiritual and Reformatory Works which are published and for sale by COLBY & RICH:

New York, N. Y.—BRENTANO BROS., No. 5 Union Square; (Branch Stores, 1015 Pennsylvania Avenue, Washington, D. C., and 204 Wabash Avenue, Chicago, Ill.)

Philadelphia, Pa.—J. E. COOPER, 746 Market Street.

Chicago, Ill.—CHAS. MACDONALD & CO., 35 Washington Street; THE POST OFFICE NEWS CO., 101 Adams Street.

Baltimore, Md.—E. J. CARPENTER, 2 Market Block.

Providence, R. I.—WM. FOSTER,

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTION.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowdoin Street (formerly 100 South Street, Boston, Mass.), keeps for sale a complete assortment of Spiritualist, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

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

Subscriptions to the **BANNER OF LIGHT** and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for issuing the order, which is 5 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from **THE BANNER** care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled 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, JANUARY 4, 1896.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Bowdoin Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 69 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

Isaac R. Rich, President.
Fred. G. Tuttle, Treasurer.
John W. Day, Editor.

Matter for publication must be addressed to the Editor. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

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

New Trial Subscriptions!

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

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

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

A Word with Our Readers at New Year's Time.

THE **BANNER** heartily wishes each of its patrons and the universal race of man "A HAPPY NEW YEAR." The signs of peace and prosperity are in our country's sky, and let us hope harmonious unity will enter the hearts of all, for the fullest development of the power and advance of Enlightened Reason and spiritualized thought.

We at this time desire to be a little personal in our remarks: We would be glad to elevate THE **BANNER** more prominently before the world, and to add to it new features, as the means are afforded us to do so. Our readers and patrons, the speakers and mediums, the officers of Spiritualist societies, can all aid us if they will in sustaining the **BANNER OF LIGHT** so that it shall continue to be—as it has ever been—an honor to the cause of Spiritualism and demonstrated human continuity of life beyond death. Will they do so? Reader, you are in sympathetic accord with friends; take THE **BANNER** and introduce it to your circle of acquaintance, speak a good word for it, and ask that the person spoken to shall do us the favor of subscribing for it. This social form of canvassing will most potently assist in the work of doubling the subscription list, for it reaches people whom mere printed requests may fail of affecting.

Spiritualists who believe in our heaven-blessed revelation! can you not thus practically assist, without cost to yourselves, in increasing the circulation of a paper that for nearly forty years has stood valiantly before a frowning world in defense of the great principles you avow?

Will you assist THE **BANNER**, the Cause of the re-venant angels, and the good of humanity everywhere, by practically carrying out the suggestion made above?

THE **BANNER** returns its warmest thanks to all who have in the past labored to promote its sale, and to increase the number of its subscribers; we earnestly hope the good work will still go on in 1896.

Our List of Lecturers.

As published by THE **BANNER** for years, will be found on our second page. We desire that it may be devoid of error as to the speakers and their addresses mentioned therein.

We print the list FREE to all speakers and platform test mediums, who make public engagements for lectures or test-giving or both combined—our only desire is that the list may be kept free from error.

Will those mentioned in this list confer the favor of notifying us of any misinformation contained therein concerning themselves and whereabouts? and will any of our readers also give us information of such mistakes as they may notice in it?

Sidney Kelsey, of Erie, Pa., writes, on renewing subscription: "Herein find money for one year's subscription to your most excellent paper, the **BANNER OF LIGHT**. I find I cannot do without it, after seeing its bright face for thirty years and more. May good luck ever attend its waving, and light continue to radiate from its folds."

The Cremation Sentiment.

The Massachusetts Cremation Society met in Boston on January 1, to hear reports and review the Society's second year of existence. It is already known to be more successful than the first, which is contrary to the general experience. It disposed of eighty-seven bodies in the first year, some having been held from the last months of the preceding year, while this year (1895) eighty-five bodies have been cremated, an actual increase over last year. The growth of cremation has been slow, but it has been sure. With very few exceptions, the stockholders of the Massachusetts Society who have died within the past two years have had their bodies cremated. In the list of those cremated within the past year, all ages and classes were represented. More men than women were cremated. Among them were two or three well-known clergymen, Rev. O. B. Frothingham for one. Notably the body of one Catholic has been cremated during the year. A number of bodies of persons who had died of contagious and malignant diseases were cremated. Bodies have been sent to Boston for cremation from all parts of New England.

All who have visited the crematory to see the process applied to bodies of friends or relatives have gone away satisfied with the advantages of cremation. The number of visitors at the Forest Hills Crematory within the past year has been very large. A committee recently visited it from Milwaukee, where a large crematory is soon to be erected, and they decided, after examination, to adopt the methods in use here. A spray of super-heated petroleum is used, and a heat of three thousand degrees can be secured. Expensive coffins are rendered unnecessary, and the body remains undisturbed, being placed directly in the retort. The crematory is at all times open for inspection, and on pleasant Sundays in summer has been visited by as many as two hundred people in one day. The organization is in a flourishing condition, and has never had to borrow a dollar. It expects soon to be able to complete the chapel, whose walls are already erected.

Women Denounced as Blasphemers.

Rev. Dr. Hawthorne, of the First Baptist Church in Atlanta, does not think well of Elizabeth Cady Stanton, she may be sorry to hear. He talked on woman in his pulpit a couple of Sundays ago. Getting round to the recent celebration of Mrs. Stanton's eightieth birthday, Dr. Hawthorne could hold in no longer, and exploded on this wise: "What degenerate women are they who, a few weeks ago, gathered about Elizabeth Cady Stanton, a despiser and blasphemer of the Christian's God, and proclaimed her the greatest woman of the century? What would be the condition of this country, if all of our women were like them? Marriage would no longer be sacred; motherhood would everywhere be despised; home would be joyless; chivalry would disappear; both private and public worship would perish, and discord and diabolism would reign from ocean to ocean. There are feminine fanatics running up and down the earth denouncing the Bible for its partiality to men, and bawling the limitations of woman's authority and power." And much more of the same sort of pulpit dry rot. Too bad. Dr. Hawthorne must be troubled with insomnia. His complaint seems to be Bibliolalia.

Hypnotic Checkers.

The Lowell (Mass.) Times, of Dec. 21, 1895, says that during an entertainment given by Dr. C. W. Hidden (of Newburyport, Mass.), at Welles Hall on the previous evening, a test was made of the power of hypnotism, of a singular order and great significance. The doctor hypnotized a man and impressed it upon him that he was a champion checker-player. The account proceeds: "He [Dr. H.] then invited any checker-player to meet his hypnotized subject, and a gentleman in the audience responded. Dr. Hidden's introduction of the game was to test the possible exaltation of faculty in the hypnotized subject, in order that the latter might read the mind of his opponent and defeat him by knowing his contemplated moves in advance. The subject is a player in his normal state, and his opponent proved a fine player; but the latter was beaten by the hypnotic, who had a king and three men to spare. Every move of the hypnotic subject proved that he clearly anticipated his opponent's move. As an evidence of the deep concentration of mind on the part of the man, it took Dr. Hidden nearly five minutes to remove the pain of vital strain after the subject had been restored to consciousness. The stage was filled with local players during the game, and all united in declaring it wonderfully well played on both sides."

Calmer!

We referred in our latest issue to the refusal of Great Britain to arbitrate the Venezuela matter with the United States. We are glad to be able to chronicle that the drift of public and mercantile opinion in that country seems now to be toward an acceptance of the arbitration principle as regards this mooted point. The Liberals of England are determinedly pointing out that to be true to her "peace-principles," heretofore announced, that nation is in honor bound to arbitrate; while the Tories are by no means certain that the demon of war, when once aroused, may not after all be more troublesome to allay than the settlement of the geographical boundary amounts to. All lovers of humanity will of course rejoice that peace with national honor is to be preserved.

In Memory of Burns.

On Jan. 24 the celebration of the one hundred and thirty-fifth anniversary of the birth of "Robbie Burns," Scotia's great poet of people and nature, will be held in Music Hall, Boston, Mass. The Caledonia Club will take charge of the exercises; a fine statue of the poet will be unveiled, and Andrew Carnegie, Rev. Dr. Lorimer, Governor Greenhalge, Mayor Quincy and others will make addresses.

W. P. Williams, Salem, Oregon, writes, on renewing subscription: "Herewith I forward postoffice order for \$2.50, for which please extend my subscription to your excellent paper. I have read it for a year with increasing admiration. It is ably edited, its typographical appearance pleasing to the eye, and its frequent pictures of prominent Spiritualist workers, with sketches of the same, are a feature peculiar to THE **BANNER**, and alone worth the price of the paper to the young converts, of whom I am one."

We shall print next week a picture and sketch of Miss CLAIR TUTTLE—the talented and spiritually gifted daughter of our friends, Mr. and Mrs. HUDSON TUTTLE, of Berlin Heights, O.

Decease of Mr. H. J. Newton.

By reference to other pages of this issue it will be seen that this Newton among the spiritual phenomena-defenders of our land has suddenly entered the realities of the higher life, and gained a point where his trained faculties can be applied—how he knows to the contrary?—in some new form of experimentation which shall help on angelic communion through media, and so aid a tolling and inquiring world.

Mr. Newton was—as far as mortal identity can count where unseen intelligences are so openly at work—the head and front of the spiritual movement in New York. Truly in this instance can we quote the mournful words of Zechariah, "Howl, ye pines—for a cedar hath fallen."

Our correspondents, Prof. Peck and Mr. Lant (to whom we return our sincerest thanks for their favors), have set forth the man, his life and his exit from the mortal, but the arisen spirit has only taken wider range. May the consolations of the angel-world abide with his stricken widow and loved ones, even unto the end.

Thomas Paine's Birthday.

The one hundred and fifty-ninth anniversary of the birth of the "author-hero of the revolution" will be remembered in Boston at Paine Memorial Building, Sunday, Jan. 26—sessions, 10 A. M., 3 P. M. and 7:30 P. M.—under the auspices of the New England Convention of Free-thinkers. Addresses by prominent speakers, music, social gathering and supper are in the order of exercises.

New Departure at the Temple.

We learn that Mr. Sherman, Secretary of the Temple Society, will let spiritualistic literature at the First Spiritual Temple, including and comprehending works that are in line with the Temple Teachings. He will also sell the **BANNER OF LIGHT** and take subscriptions for the same. We commend this movement to the attention of societies all over the country.

In the course of a business letter Mrs. Ida P. A. Whitlock writes from St. Louis, Mo., that she goes next from that city to Baltimore, Md., for a brief stay, then East, where she has engagements in January and February: "I thank THE **BANNER** for all courtesies extended to me, and wish success in the future to be its portion. I may be addressed, till further notice, at 27 Atlantic Avenue, Providence, R. I."

Mrs. Adelaide E. Crane, of 443 Shawmut avenue, Boston, had a pleasant gathering of her friends at her residence, on Monday evening, Dec. 23, whereat the exchange of social good wishes, refreshments and the successful demonstration of phases of her mediumship made a happy occasion for all.

PROF. CHARLES T. WOOD, of 178 A Tremont street, Boston, is hereby authorized to take subscriptions for the **BANNER OF LIGHT** wherever he may lecture—and the good offices of secretaries everywhere are bespoken for him.

Mr. J. C. F. Grumbine, while in Brooklyn, N. Y., will give clairvoyant readings through the mail.

Read the card of A. B. Severance, Milwaukee, Wis., on our seventh page.

Birthday Party.

J. H. Cottrell of Reading, Mass., a veteran Spiritualist, and one of the oldest magnetic healers in Massachusetts, celebrated his eighty-ninth birthday Friday evening, Dec. 20. He is still hale and hearty, looking now, at his advanced age, to be a man of sixty. He received many valuable presents on the occasion, and many friends assembled to congratulate him.

PERSONAL ITEMS.

Mr. Grumbine in Brooklyn, N. Y.

J. C. F. Grumbine leaves Boston and the First Spiritual Temple, where he has ministered to large and appreciative audiences, and goes to Brooklyn, N. Y., where he lectures for the Woman's Progressive Union. He has engagements in Norwich and Meriden, Ct., and unless a change occurs in his program he will remain in New England during the months of January and February. He can be addressed during January, Brooklyn, N. Y.

Walter Howell at St. Paul, Minn.

Mr. Walter Howell, we understand, goes to St. Paul during January and February, and will lecture before the Spiritual Alliance of that progressive Western city. We commend Mr. Howell to the Western Spiritualists, and trust that they will not only keep him busy lecturing, but give him a warm welcome. He is one of the strong speakers on the platform, and will do a splendid work wherever he goes.

J. Clegg Wright.

Since leaving Boston, has been laboring in New Orleans, La. The meetings under his care have been of excellence and interest, and he has been well received by the people and the local press. His present address is "General Delivery, San Francisco, Cal." He was to leave the "Crescent City" on Tuesday, Dec. 31, for the West.

Mr. Baxter in Connecticut.

Mr. J. Frank Baxter who at present, Sundays, is to be in Norwich, Ct. His subjects there for next Sunday, Jan. 5, 1896, will be "Spiritualism, the Religious Need of Humanity," and "Spiritualism as a Destroyer and a Builder." He will lecture in Danvers, Ct., for a second time this season, on Friday evening, Jan. 10. Engagements can be made by corresponding with him at 181 Walnut street, Chelsea, Mass.

To Inquirers.

As we are often in receipt of letters of inquiry in regard to whom we think are the best mediums to apply to for spiritual information, we take this method of replying to all such that, while we believe the mediums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular person, as the medium who may satisfy one investigator may not be able to meet the requirements of another. It is therefore best for each investigator to visit such mediums as he may believe possess the power of bringing him into communication with the spirit-world, and thus judge of their claims for himself.

Explanation.

To the Editor of the Banner of Light: Fearing the article published in THE **BANNER** of Dec. 21 from the pen of our esteemed co-worker, De Loos Wood of Danvers, may mislead some of your readers as to my position toward our Connecticut Spiritualist Association, I wish to state that I am loyal to our State Association and its efficient officers; believing it to be the duty of every Spiritualist in Connecticut to help sustain the Association already organized on a good basis for effective service—needing more than anything else, good, earnest and faithful workers in every locality.

Mrs. J. A. CHAPMAN.

Norwich, Conn., Dec. 28, 1895.

For Weak Women.

Horsford's Acid Phosphate.

It soothes and feeds the nerves, helps digestion and imparts strength.

NEWSY NOTES AND PITHY POINTS.

Written for the Banner of Light.

LIFE.

When I discern the wrongs of man—
They pierce my heart's quick core,
And as the tragedies I scan—
The night of darkness I deplore:
But when I read the deeds of love
Amid such sin and shame,
It proves the grand good life above—
The stars from darkness flame!

WILLIAM BRUNTON.

The Presbyterian is shocked to find Dr. George A. Gordon allowing that "the Christian thinker of to-day has the right to affirm, if he solemnly believes it, that all the divine punishments are chastisements, that God's final purpose is scourging his children in to bring them back to himself, and that even in hell the worm must gnaw and the fire burn in the service of eternal grace." The Presbyterian hopes better things, and protests against dropping the undying worm and the unquenchable fire out of the category of emblems of eternal punishment.—*Christian Register.*

It is the opinion of the doctor that the lawyer gets his living by plunder, while the lawyer thinks the doctor gets his by pillage.

"Seems to me," remarked Wilbur, as he thought about certain things, "that if they have an insect called a bee, and a bird called a jay, there ought to be things named after the other letters in the alphabet. For instance a Q would make a splendid animal, because it has a tail to start with."—*Harper's Young People.*

"Molly," said a farmer to his dairy maid as she was about to commence cheese-making, "you will never be able to proceed if you don't see your whey clear."

A MOTHER'S PLAIN.

The busy little neighbor boy
Improves each shining hour
By doing all the naughty things
That lies within his power.
He plays for keeps, and daily wins
Our darling's toys away.
And oh! the awful words that he
Has taught our child to say!
All this, perhaps, I could endure,
But I must draw the line
Where that his mother says, her son
Learns wickedness from mine.

—Chicago Times Herald.

"Laura writes home that she has bought a wheel," said Mrs. Figg to the aunt with whom she is spending the summer. "I am glad to hear that the old fashion is coming in again," said the old lady. "I follow I have to come up and teach her how to spin."—*Cincinnati Tribune.*

Two deacons, once disputing about a proposed new graveyard, one remarked: "I'll never be buried in that ground as long as I live!" "What an obstinate man!" said the other. "If my life is spared, I will!"

An old woman walked into a bank in Inverness, threw down her deposit book, and said she wished to draw all her money. Having got it, she retired to a corner of the room and counted it. She then marched to the cashier and exclaimed: "Ay, that 'll do me man; jist pit it back again, I only wanted to see if it was a richt."—*Dundee News.*

DOMESTIC INCIDENT.—Scene—Oh, most anywhere. Time—Morning. Sister (home from boarding school, to brother, who never gets up till day becomes dangerous): "Willy, the orient flames with golden splendor—arise! our morning reflection awaits your presence!" (William does not hear.) Mother (shouting after him, and making a great clattering on the balusters with the broomstick): "WILLIAM! WILLIAM! get up this instant, you lazy dogskin you, and come down to breakfast!" (William does not hear.) Father (a few minutes later): "BILL!" William (springing out of bed): "Coming, sir!"

EUGENE FIELD.

'T is now the children's time to answer thee.
Their singer, who hath crossed the deathly-sea!
And angel-like, their twilight watches keep
Round one whose music lured them off to sleep.

—Eldredge Raley.

SECRETS OF THE TRADE.—Tailor—"Thought 'd met some nerry people, but"—Shoemaker—"What now?" Tailor—"I've had to press these trousers four times, and they are not even paid for." Shoemaker—"That's nothing. I went to collect a bill for a pair of shoes yesterday, and the fellow kicked me out with them."—*Chicago Record.*

A Chinese doctor is employed by families by the year, at a rate, according to their means and his reputation, of one cent to five cents a day as long as every member of the family is well. When one falls ill the doctor's pay stops until health is fully restored.

[THANKSGIVING FLOTSAM].—"Well, Willie," asked grandma, "have you had all the dinner you want?" "None," answered the truthful little boy, "but I have had all I can eat."—*Indianapolis Journal.*

The Boston Post of Dec. 31 publishes the picture of Miss Mary Ryan, a young woman who has been in a death-like trance for fourteen days at Amesbury, Mass.

Old Gentleman (putting a few questions).—"Now, boy—ah—can you tell me what commandment Adam broke when he took the forbidden fruit?" Small Scholar (like a shot).—"Please, sir, th' war'n't no commandments, then, sir!"—*Tid-Bit.*

NOT BY LONGFELLOW.

I leaned on the fence at midnight,
As the clock was striking the hours,
And a thousand moons were circling
Around two thousand towers.

Harvard graduated its first class in 1637, William and Mary in 1692, Yale in 1702, and Princeton in 1748.

A Biographic Memorial.

"A Biographic Memorial" of Luther Colby (founder of the **BANNER OF LIGHT**, Boston), by John W. Day, is a timely work, and one that will be read with deep interest. Mr. Colby was really one of the grandest pillars of Modern Spiritualism, and Mr. Day makes it stand out most beautifully and with special prominence. The author was "closely associated with Luther Colby in various capacities—as apprentice, compositor, reporter and assistant editor—from the very foundation (save one month) of the **BANNER OF LIGHT**. While the partial failure of his eyesight—which necessitated sea voyages—and the Civil War demanded his attention from 1859 to nearly 1867, he was nevertheless constantly in touch with the establishment. He was chosen by Mr. Colby, in 1872, to write the biography of Mrs. J. H. Conant, the first medium for THE **BANNER**'S public circles; was trusted by him in all ways; and feels that he has been privileged to view the veteran editor in every light. These facts seem to be his best apology for presenting this volume, which has for its purpose a simple narrative of events transpiring, rather than any attempt at ornate display of language—for which duty he was testatorially appointed by his chief."

The work contains a splendid half-tone engraving of Mr. Colby, is neatly printed and elegantly bound. Price 75 cents, postage free. For sale at the **BANNER OF LIGHT** office, 9 Bowdoin street, Boston, Mass.—*The Progressive Thinker.*

Verification of a Spirit Message.

To the Editor of the Banner of Light:

The spirit message in the **BANNER OF LIGHT** of Aug. 31, 1895, from GEORGE F. GARDINER, a lawyer of New York, is correct in every particular. He was born, educated and married in this town, and practiced law several years previous to his removal to the city of New York. His remains were brought here for burial six years ago last September.

MRS. FANNIE E. YALE.

Naugatuck, Conn., Dec. 1, 1895.

We publish an advertisement in another column, of the **BANNER OF LIGHT**, a paper devoted to Spiritualism. Send and get a sample copy, and investigate this doctrine that has many thousands of earnest believers in the world. The Scriptures admonish us to try all things, and hold fast to that which is found to be good.—*The Hamlet (N. C.) Times.*

(For the Banner of Light.)

God in the Constitution.

A Return to the Sunday of the Puritans: The National Reform Association desires to Control the Earth and the Fulfillment Thereof.

I desire to inform all Spiritualists and Liberals that two meetings have recently been held under the auspices of those interested in the work of the National Reform Association. One of these meetings was held in Baltimore, and the other at Atlanta, Ga. Our good brother, Samuel Putnam, of the National Congress of Free Thinkers, attended the Convention in Baltimore, while our humble servant was on guard at Atlanta.

In plain English, there are twenty-six, more or less, "white necktie" reformers, and these only truly good persons have taken a contract to place God and Jesus Christ safely in the Constitution of the United States. And not only that, but the Sunday of our great-grandfathers, must have the breath of life injected into its dried-up form, and we must go on truly God after the proposed laws are passed, at least one day in the week. The question may be asked, if there are only so few apparently interested in this movement, why pay any attention to it? To which I reply: I admit the two conventions held were not a great success; still, as dynamite is a dangerous article to have around, so are these fanatics. They have gone far enough already; any further encroachment on our rights as American citizens must be prevented. The people who have conducted these conventions represent hundreds—yes, thousands—who desire to obtain control and dictate to American citizens in regard to all the affairs pertaining to this life, and even entrance into the next. Bro. Putnam, truly God in the Constitution, and there is more liberty. It means that the whole of human life, birth, love, marriage, business, home and burial, and the grave itself, must all be under the control of the church."

In calling the meeting to order at Atlanta, Dr. Atkinson briefly outlined the purpose for which the delegates had assembled. He said that the object of the conference sought to accomplish. He characterized the age as an age of reform. "In order to reform the morals of the nation," observed he, "it is necessary to arouse the Christian people of the land and employ the Christian religion as the agency for bringing this about. Reformation is needed to every phase of the nation's life, and reforms will continue to engage the energies and loyalty of youthful men and women until the kingdom of Jehovah is forever established on this earth. The time is ripe for action. This country must be ruled by Christian people, and if the Christian people of this land fail to assert themselves the republic will be dominated by vice and immorality, and wickedness will reign from ocean to ocean."

Dr. George W. Secretary, also said he believed that Christianity should be incorporated into the Constitution of the United States as a basis for the declaration that this is a Christian nation, but it remained for Dr. A. Hoyt of Boston, Mass., to especially distinguish himself, and he declared that skepticism was a source of crime, grief and danger to the nation, and bringing about a corrupt system of morals. Dr. Hoyt deplored the antagonism that existed in legislation against the Christian religion.

As there are two thousand two hundred and ninety-six crimes charged against the clergyman in this country in the past seventeen years, it seems to me that this record is a rather poor indication of the purity of the truly good; because, we must remember that the above figures only represent the dear brethren who were unlucky enough to be discovered. Dr. Hoyt evidently remembers what a whipping his "Constitution Thinkers" got at Washington about three years ago. It is evident that they will attempt to secure what they desire of the rise to Congress, and even a very Spiritualist and Liberal to unite to give them a warmer reception than they received three years ago. As soon as the bill is presented we shall open the campaign to defeat them. We ask that a word of warning shall be sent all along the line, and every American citizen be requested to express himself against these fanatics who are in danger of business which they are engaged. The Constitution of the days of Washington, Jefferson, Paine, and other illustrious patriots, must and will be protected.

Fraternally yours, FRANCIS B. WOODBURY.

Washington, D. C.

Mrs. Waite's Departure.

The concluding séance of her present public course of meetings in Red Men's Hall, Boston, was held by Mrs. Maggie Waite, the celebrated platform test medium, on the evening of Sunday, Dec. 29.

The spacious hall was filled with an interested audience, who preserved the utmost attention—occasionally breaking out into applause, when the medium, going down among the people, gave some test of a more surprising nature than his predecessors—and yet all the tests given on that evening were of a remarkable conclusiveness to receivers and the audience. No one can attend a séance given by this lady without at once recognizing her honest convictions, and her almost absolute power in the realm of her development.

During the evening Mr. Mullen fearfully rendered several solos, and Mrs. M. J. Lovering presided skillfully at the piano, also sang; "Little Edie," who was present, also gave vocal selections. Notice was given by Mrs. Waite of the annual complimentary benefit to be given this talented young vocalist at Wells Memorial Hall, 98 Washington street, Boston, on the evening of Jan. 10, 1896. They were urged to encourage him by their attendance.

Mrs. Waite expressed her deepest thanks to the people of Boston for the warm welcome she had received, and the patronage which had been accorded her public and private ministrations for the spirit-world, during the past four months. We are sure our citizens—the Spiritualists at least—will retain in memory of her work here as a pleasant recollection. She left Boston the present week for Detroit, Mich., where she remains during January; Pittsburgh, Pa., will hear from her during February; she will be in St. Louis, Mo., during March; Kansas City in May, New York (probably) in June, then attend the camp meetings.

Mrs. Waite will act as correspondent and agent for THE **BANNER** during her travels, and is authorized to take subscriptions for this paper.

Boston Psychic Conference.

To the Editor of the Banner of Light:

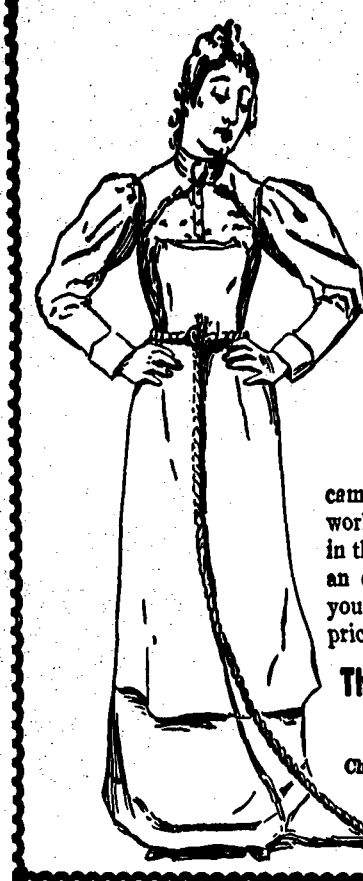
The importance of a Boston Psychic School adapted to all classes cannot be over-estimated. When considered from the broadest standpoint, any special school of psychic study is narrow. Sensitive people, whose scientific acquirements have never taken them beyond a very limited English education, see nothing but disembodied spirit-manifestations in each of the thousands of psychometric readings and other psychic phenomena, and are annoyed if a person who has studied these subjects from some other standpoint dares to call the phenomena by some other name.

In this realm of study there are no laws to govern our views, more than in the purely religious world; but as its foundation is built upon facts, no person can injure it, from the scientific side, the truth still remains that the soul is dead life; this can be demonstrated beyond a doubt.

The different associations having their own special views on the law of intelligence, most of them, believe in spirit-communication, mind cure, thought transference, etc., all differing only in words from the fundamental truth that intelligence may communicate without the use of visible physical agents.

Under these conditions, it is not desirable for the education of the public to have a class for the study of these subjects on the broadest line of thought without creeds, into which we might introduce any subject of interest, and any teacher without reserve.

Reader, would you like to assist in such a movement? If so



Tied Down

to household work, to the scrubbing brush and bucket, to the dish pan and housecloth. That was woman's position until

GOLD DUST Washing Powder

came to her release. Now she does all her work in the morning—does as she pleases in the afternoon. GOLD DUST has found an entrance to many thousand homes, will you welcome it to yours? Large packages, price 25c. Sold everywhere. Made only by

The M. K. Fairbank Company,
Chicago, St. Louis, New York,
Boston, Philadelphia.



DISTRICT OF COLUMBIA.

Washington.—B. B. Hill writes: Mrs. A. M. Glading, well known throughout the country as a lecturer, is the speaker for the present month in Washington. The writer had the pleasure of hearing her on Sunday, Dec. 22, at Metzerott Hall, where she delivered a most interesting and instructive lecture on the vital question, "Is Spiritualism a Reality?" The speaker discoursed upon this important topic in a very earnest and impressive manner, maintaining that the spirit-world was as real to the spirit senses as the physical world was to us as mortals.

The speaker held that Spiritualism was a reality, because it rested upon the basis of the spiritual in the universe, the spirit-world being the world of causes, and the physical world the world of effects.

At the close of the address Mr. H. D. Barrett emphasized the subject in a few well-chosen remarks, with that eloquence with which all who know him are familiar.

In the evening the subject was "The Occultations and Purifications of Spirit-Land." Mrs. Glading delivered a very practical and timely discourse upon this subject. Her manner of dealing with this topic was calculated to answer many questions from inquiring minds seeking for knowledge bearing upon the life beyond. She enlarged upon the methods of education and pursuits of happiness in the world which are all aimed to enable, giving a brief account of the efforts and experience of spirit-friends in manifesting their presence to those in mortal life.

The evident appreciation of her lectures, as evinced by the applause at the close, indicates that Mrs. Glading is a favorite in Washington. After the lecture by Mrs. Glading, the President, Hon. Milton C. E. Edson, called upon Mrs. M. E. Cadwallader of Philadelphia (who is here in the interests of the National Spiritualists' Association) for a few remarks. In introducing Mrs. Cadwallader, Mr. Edson stated that those who had been reading the Spiritualist papers knew that a persecution of mediums was in progress in Philadelphia, and that Mrs. Cadwallader was the Chairman of the Finance Committee for the mediums' defense fund.

Mrs. Cadwallader responded with a stirring address and appeal for the mediums now being persecuted in Philadelphia, saying that this legal battle is doubtless the most extensive persecution yet undertaken by the enemies of our mediums. She appealed earnestly for the Spiritualists to help those in trouble. Following her address a liberal collection was taken for the Philadelphia mediums' defense fund. The very interesting and profitable exercises of the day and evening closed by an opportunity given many spirit-friends, through the mediumship of Mrs. Glading, to communicate with their friends in the audience.

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

C. Fannie Allyn has of late done excellent work in San Francisco, speaking for the Mediums' Protective Association, and also for the Progressive Mediums—a pleasant gathering Sunday afternoons and Thursday evenings.

Prof. J. Madison Allen and Mrs. M. T. Allen spoke in Springfield, Mo., Dec. 22 and 23, and will continue during the month of January. Their services may be secured for some later dates in 1896, if addressed soon, at 233 Commercial street, Springfield, Mo.

Helen Stuart-Richings speaks in Watertown, N. Y., on the Sundays of January, and in Boston (at the Temple) on those of February. Mrs. Richings will make week-night engagements at points convenient, either for lectures on hypnotism, with demonstrations, or on Spiritualism, giving demonstrations of psychic power, and may be addressed, during January, at General Delivery, Watertown, N. Y.

Mrs. M. W. Leslie has open dates in January, and would like engagements for Sundays and evenings. Address 144 West Canton street, Boston.

E. H. Tuttle, inspirational speaker and test medium, would like to make engagements with societies for week day evenings. Terms moderate. Address 303 Broadway, Winter Hill, Somerville, Mass.

Oscar A. Edgerly's engagements for the near future are as follows: January, 1896, with the First Spiritualist Society, Lynn, Mass.; February, with the Spiritual Conference Society, Philadelphia, Pa.; March, Lockport, N. Y.; April, Buffalo, N. Y. Will be pleased to hear from Secretaries of Societies desiring to engage the services of a trance speaker and platform test-medium for either May or June, 1896.

Theodore F. Price, speaker and public test medium, has been re-engaged by the Spiritual Conference Association of Philadelphia for the first two Sundays in January, '96. Dr. Price will lecture and give tests for the Worcester Association of Spiritualists the 1st and 8th of January, and for the Ladies' Aid Society the last two Sundays of the same month. It would be pleased to make engagements for the months of April and May somewhere in the New England States. Address him at 608 North Eighth street, Philadelphia, Pa.

Western platform test mediums who intend coming East during the fall and winter of '96 and '97 would find it to their advantage to correspond with the Haverhill Union, care Miss Hattie Strong, 12 Washington Avenue, Haverhill, Mass.

DeLass Wood, journalist and lecturer, spoke for the Lynn Spiritual Society, Dec. 22, and for the Society in Bridgeport, Ct., Jan. 26. Mr. Wood is also engaged to speak in Bridgeport Jan. 26, making three engagements for that Society the present season. He will be pleased to accept engagements with societies on such terms as they are able to offer. Address him Box 199, Danielson, Ct.

The Third Annual Convention of the Massachusetts State Association of Spiritualists

Will be held at the FIRST SPIRITUAL TEMPLE, corner of Exeter and Newbury streets, Boston, Tuesday, Jan. 7, 1896, morning at 10:30, afternoon at 2:30, and evening at 7:30.

The following speakers will take part in the exercises: MR. F. A. WIGGIN, MRS. CARRIE F. LOHNG, J. B. HATCH, SR., DR. WM. A. HALE, MRS. HATTIE C. MASON, MRS. N. J. WILLIS, MR. EBBEN COBB, REV. S. L. BEAL.

Business meeting will be held in the morning, when the election of officers will take place.

Addresses, interspersed with music, will be the order of the exercises in the afternoon. Mr. F. A. Wiggins will give a short address, followed by tests and delineations, in the evening. Other speakers will also take part in the evening.

VICE PRESIDENT MRS. ELVIRA S. LORING of Fitchburg will preside, as PRESIDENT FULLER will be absent in Chicago, where he is the speaker for the month of January.

J. BROWNE HATCH, JR.,
Chairman of Committee.

Florida.—The South, via The Southern Railway.

BANNER readers who expect to go to Florida this winter should avail themselves of the facilities offered by the Southern Railway. The great Washington & South-Western Limited between New York and the South carries the most recent Pullman Drawing-Room Sleeping Cars to Jacksonville and Tampa. The Southern Railway covers over four thousand miles of track, reaching every part of the South; hence travelers by this line may always be assured of prompt, easy and quick connections.

HERE'S A CHANCE TO MAKE MONEY!

I have worked hard all my life, and never had a streak of good luck till the past year, and I think my experience may be beneficial to many others. I have cleared more than \$20 a day for over a year selling Olmax Dish Washers, and I think any man or woman can do as well as I have, if they will only WILL as I had no experience. It doesn't take long to get rich selling \$20 a day. Every family wants a Dish Washer, and they will buy one if you can convince them. That is why a lady can do as well as a man. I put a notice in the papers, and people send after the Washers. The Olmax is far superior to any other Dish Washer. Everybody who reads this notice should address the Olmax Mfg. Co., Columbus, Ohio, and they will start you in business, if you will only push. A READER.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Jan. 4.

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.

Cures

Prove the merit of Hood's Sarsaparilla—positive, perfect, permanent Cures. Cures of scrofula in severest forms, like goitre, swollen neck, running sores, hip disease, sores in the eyes. Cures of Salt Rheum, with its intense itching and burning, scald head, tetter, etc. Cures of Bolls, Pimples and all other eruptions due to impure blood. Cures of Dyspepsia and other troubles where a good stomach tonic was needed. Cures of Rheumatism, where patients were unable to work or walk for weeks. Cures of Catarrh by expelling the impurities which cause and sustain the disease. Cures of Nervousness by properly toning and feeding the nerves upon pure blood. Cures of That Tired Feeling by restoring strength. Send for book of cures by

Hood's Sarsaparilla

To C. I. Hood & Co., Proprietors, Lowell, Mass.

Hood's Pills are the best after-dinner pills, aid digestion. 25c.

ASK YOUR DEALER FOR

W. L. DOUGLAS \$3. SHOE BEST IN THE WORLD.

If you pay \$4 to \$6 for shoes, examine the W. L. Douglas Shoe, and see what a good shoe you can buy for

OVER 100 STYLES AND WIDTHS,

CONGRESS, BUTTON, and LACE, made in all kinds of the best selected leather by skilled workmen. We make and sell more \$3 shoes than any other manufacturer in the world.

None genuine unless name and price is stamped on the bottom.

Ask your dealer for our \$5, \$4, \$3.50, \$2.50, \$2.25 Shoes; \$2.50, \$2 and \$1.75 for boys.

TAKE NO SUBSTITUTE. If your dealer cannot supply you, send to factory, enclosing price and 5 cents to pay carriage. State kind, style of toe (cap or plain), size and width. Our Custom Dept. will fill your order. Send for our illustrated Catalogue to Box 8.

W. L. DOUGLAS, Brockton, Mass.

Jan. 1 1896

GRAND BENEFIT

FOR THE SPIRITUALISTIC AND OCCULT LIBRARY.

UNDER the auspices of the First Society of Spiritualists, at "THE WHITE HALL," 5th street and 7th avenue, New York, Sunday, Feb. 2, at 8 P. M. Admission 50 cents. Any person willing to donate any Books or Money in aid of this Library, address H. F. TOWER, 312 W. 29th st., N. Y. Jan. 4.

FLORIDA!

For Homeseekers and Investors, see description in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street, Roxbury, Mass. Jan. 4.

MRS. M. W. LESLIE, Trance Medium and Psychometrist, 144 West Canton street, Boston. Jan. 4.

SPECIAL ANNOUNCEMENT!

We want to secure a large number of new subscribers to the BANNER OF LIGHT, and in order to accomplish this, we will not only send the paper for the month of January, but also one copy of

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

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

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

We will furnish free one copy of the Musical 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.

TO ANY PERSON NOT NOW A SUBSCRIBER TO THE BANNER, who will send 50 cents, we will not only send the paper for the month of January, but also one copy of

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

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

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

We will furnish free one copy of the Musical 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.

TO ANY PERSON NOT NOW A SUBSCRIBER TO THE BANNER, who will send 50 cents, we will not only send the paper for the month of January, but also one copy of

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

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

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

We will furnish free one copy of the Musical 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.

TO ANY PERSON NOT NOW A SUBSCRIBER TO THE BANNER, who will send 50 cents, we will not only send the paper for the month of January, but also one copy of

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

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

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

We will furnish free one copy of the Musical 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.

TO ANY PERSON NOT NOW A SUBSCRIBER TO THE BANNER, who will send 50 cents, we will not only send the paper for the month of January, but also one copy of

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

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

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

We will furnish free one copy of the Musical 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.

TO ANY PERSON NOT NOW A SUBSCRIBER TO THE BANNER, who will send 50 cents, we will not only send the paper for the month of January, but also one copy of

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

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

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

We will furnish free one copy of the Musical 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.

TO ANY PERSON NOT NOW A SUBSCRIBER TO THE BANNER, who will send 50 cents, we will not only send the paper for the month of January, but also one copy of

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

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

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

We will furnish free one copy of the Musical 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.

TO ANY PERSON NOT NOW A SUBSCRIBER TO THE BANNER, who will send 50 cents, we will not only send the paper for the month of January, but also one copy of

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

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

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

We will furnish free one copy of the Musical 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.

TO ANY PERSON NOT NOW A SUBSCRIBER TO THE BANNER, who will send 50 cents, we will not only send the paper for the month of January, but also one copy of

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

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

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

We will furnish free one copy of the Musical 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.

TO ANY PERSON NOT NOW A SUBSCRIBER TO THE BANNER, who will send 50 cents, we will not only send the paper for the month of January, but also one copy of

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

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

JUST ISSUED

FROM THE PRESS OF THE

BANNER OF LIGHT

PUBLISHING

COMPANY.

Biographic

Memorial

OF

LUTHER

COLBY,

FOUNDER OF THE

Banner of Light,

FROM THE PEN OF HIS CO-WORKER FOR MANY

YEARS,

JOHN W. DAY.

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

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

Those who would acquire, in a closely-packed, and convenient form for reference, much and valuable information concerning one whose name has been since 1867 a household word among the Spiritualists of the world, can find it in this new work.

The chapters are titled respectively:

"A MAN-CHILD IS BORN."

A SOUL IS RECOGNIZED.

THE BANNER IS UNFURLED.

MR. COLBY'S MEDIUMSHIP.

"GONE HOME."

TRIBUTES—Prose and Poetic.

In Its Dedication the author gives the keynote of the volume:

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

TO THE PIONEERS OF MODERN SPIRITUALISM, a hardy race, now passing rapidly to their well-merited "glorious in the skies";

AND TO THE YOUTH OF THE NEW DISPENSATION, who are reaping in joy what their forbears have sown in tears, and whose faces are now set toward the sunlight of world-wide victory;

THESE PAGES,

Briefly descriptive of an earnest and practical life now closed in the mortal, are lovingly dedicated.

The work, in addition to the engraving of Mr. Colby has a picture of his beloved mother (taken in her eighty-third year), and a fine likeness of William Berry (co-founder of the BANNER OF LIGHT); also views of the Fox Cottage, the First Spiritual Temple (Newbury and Exeter streets, Boston) and the Birthplace of Mr. Colby in Amesbury, Mass.

For sale at 75 cents per copy, postage free, at the BANNER OF LIGHT BOOK-STORE, 9 Bowdoin street, Boston.

MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: The Spiritualists held services at 33 Summer street, Sunday evening. A fine audience greeted the speaker and medium. Appropriate selections were rendered by Misses Lena and Elsie Burns. Prof. Charles T. Wood of Boston gave a sublime invocation and an able and instructive address on "The Evolution in Religion." [The synopsis will be given next week.—Ed.] [Mrs. Lizzie D. B. rider followed with many excellent tests and messages from spirit friends, all said to be correct.

Sunday, Jan. 5, evening at 7:30 P. M., services as usual. Good speakers and mediums. All welcome.

At Mrs. D. M. K. Dowland's meeting Tuesday evening, Dec. 24, at 130 Market street, there was a fine audience. Mrs. Dr. Dowland, under control of master minds, spoke on "Spiritual Knowledge of Unseen Forces." The lecture was replete with facts of historical arguments, and so grandly simplified that the intellectual audience was filled with truth and knowledge. She also gave readings and tests. Mr. G. D. Merrill gave well chosen remarks and excellent readings and tests.

Her developing circles Friday evenings are doing much good for the Cause.

Cadet Hall, Lynn Spiritualist Association.—Mrs. A. A. Averill, Sec'y, writes: We feel as though we were highly favored on Dec. 29 by having with us Mr. DeLoss Wood of Connecticut. He delivered two able addresses, his subject in the afternoon being "Spiritualism on a Scientific Basis," and in the evening "Spiritualism from a Bible Standpoint." It was the general expression of the large audience that they had received a great treat. Mr. Wood should be kept constantly engaged. He was followed at the evening service by Mr. Osmond Stiles of Boston, and Mrs. Elsie I. Webster of Lynn, both of

SPIRIT 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.

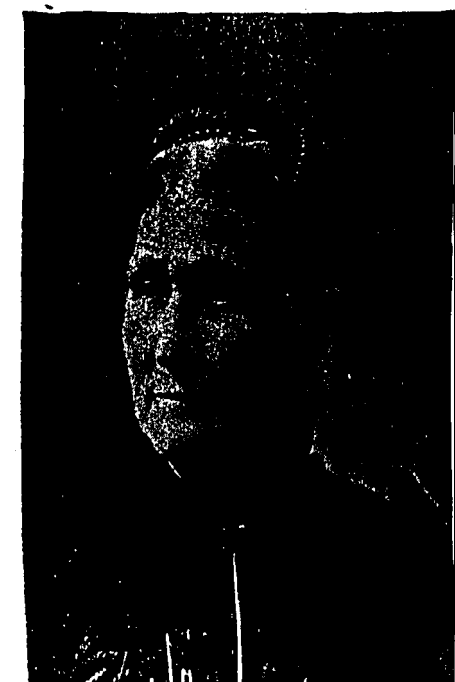
Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department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

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

HENRY W. PITMAN, Chairman.

SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Séance held May 31, 1895.

Spirit Invocation.

Loving friends, dear ones from the realms beyond, we invite your presence at this hour, that you may give to us some words of encouragement, some words of light, that those who are sitting in darkness may be enlightened; may be uplifted by some kind, encouraging words that may be spoken here at this hour. We invite thee, sweet angel of life and light, to be with us and to aid us in every word that may be spoken.

Oh! thou dear Father of all, we would ask that thou wilt open every window of heaven, that every gate may be thrown back, that mortals and immortals may come nearer into communication. Forget all that thou hast seen in the past that is anathema in thy sight, and give us more clearly, that we may have less selfishness and know more of thy laws that govern and lead us. Unto thy name would we ascribe all praise.

INDIVIDUAL MESSAGES.

Frank Buchanan.

Good morning. I know it has been said all are welcome, and for that reason we approach fearlessly, and with a feeling of gratitude within our spirits for the kindness of the good Spirit President in announcing to us that we now have a privilege to communicate with our friends.

Mr. Chairman, you, we think, cannot realize until you come to be the same as we are, of the gratitude we feel within our souls that we may come and send a few loving words to our friends, not wholly kindred, but many others, for we are all of the great family—the Father-Mother-God—and we are all as one oneness in His family. Therefore it has been said sometimes, "Well, when one spirit speaks and another, they don't mention them all." Oh! no; for little do they understand that we are limited to just so much time, and we have no time to stop and think of all that pertains to our own families.

Many are gathered here, as they are wont to do, for all are privileged, none are barred out; for walls are nothing to us, we come and go with freedom, many to listen as you would to attend a lecture, gaining from one and another.

Ellen, I know of the restlessness that creeps over your spirit, and often have you said with in your own heart, "I should think, with all those that communicate, that, Frank, you might come and give a word of encouragement." So I have had the privilege extended to me today. There are many friends as well as kindred, and you have medial power in your own homes, and you must know I can come there as easy as here. But that is not it; you would like to have a report or letter to look over and read at your own leisure, times and times when the sadness and restlessness came over you.

George, go on, allow them to control you, for there are the medial powers you possess. I know in times of work business must be attended to, but there's ample time to give to these good guides, yea, and the red men, whom I have so much confidence in; I have faith and love for them.

I was conversing with Brother Davis but a little while since, perhaps a day in the past, and he said, "Yes, I know there's a great deal said of us when we first pass over, but after a certain time we are dropped—not forgotten, no, we are dropped, and those that pass on later are spoken of."

There are many in old Haverhill, also what is termed the West Parish, and in Amesbury, where I am not forgotten. Gladly would I come into communication with some I call friends, as well as the kindred, but kindred first. You may think I do not visit the families, but I do; the law of attraction brings me there.

Your grandmother is here too, Ellen, and wants to be remembered; and she is anxious to be spoken of. I do really wish, from the depth of my soul, that I could materialize in your own home, where you could behold my form, but I must not be impatient, I must wait, and hope in the proper time, George, that you will be able to behold me, and know it is father. And as you go away for a little rest and a little recreation, remember father can find you wherever you are. If you should see fit to go away upon the water, remember I can go with you there. I should like so much to have you sit by yourselves a little while at a time, and all see what demonstrations you might get. We will do all we can for you all.

So many times have I come in contact with you, although little can you realize—only just as far as possible with the mortality. I am

pleased to have this privilege of speaking here to day.

Frank Buchanan, Haverhill, Mass.

Sarah Bidwell.

Waiting, but hardly knowing why I say waiting; listening, I should have said, and it is a pleasure to listen, for we gain a great deal of intelligence, knowledge, from listening to what others may have to say. I feel it is like a lecture room, or a school, as we gain one from another, the same as you would go to a good lecture—you would go for the purpose of learning something.

When I would come into the atmosphere of some of the friends, how I did wish, with such a longing in my spirit, that you might know Sarah was there; and that longing is still the same every time we come there, friends, which is often, and it is the same longing for you that are left as you long for us; for we know within the spirit there's a reaching out for those that have passed the portal.

John, my husband, is with me also, and I know they will understand, when they shall read a few lines from me, why we are both here. The law of attraction has brought him, the same as me.

Aunt Mary Anne is here with me also, and it seems sometimes to the few that are yet left, "Where are they all?"—although some understand a little something of spirit-communication, others not any.

Dear friends, we are governed more perfectly than you here; you are governed by nature's laws, by man's law; but Heaven's law is the most perfect that can be.

I am grateful that I am privileged to learn, what they term progression. When we pass out of the old body we want to see that house we dwelt in put away tenderly; we have an interest in that house we dwelt in, when we have gone out from that garment of clay, and we have that desire to see that they put it away tenderly, and I know every one that I have ever heard speak of it has the same feeling overshadow them; but the love goes with the new body, for it's attached to the spirit; but there's where mortals must learn some thing before they can comprehend nearly all of what we say to them.

In Bristol, Conn., where I was well known, some still remember Sarah Bidwell, as I was called in this life. Oh! so strange it seemed to me when I passed on—what they call dying—and found it a life of activity, for my mother in my younger days educated us to believe it would be a life of rest, eternal rest; yet I know my mother gave us just as good spiritual education as she knew of. But it is a life of activity in trying to aid some one—wherever we may be, wherever we may go—to try and aid them to the best of our ability. The spiritual work, that is a part of the new body, and our mission that we have to perform in the spirit or on the earth.

I am very grateful for the little time allotted me here.

Joseph Dillingham.

How do you do? I took on a little of the sensation of the way I went out. Do not blame me; I was not to blame, and I was blamed enough by mortals. Now I don't want to have to live it over again, for I have grown spiritually out of that condition, which I shall fully in time. I should not have spoken here, but I have been kindly advised by some good spirit-friends to speak, and it would help me to grow out of that condition. Disappointment and sickness overtook me, until I was thoroughly discouraged, and in an unguarded moment took what I had no right to. Pity, not blame—pity; I feel not the responsibility for it now. As I said before, I should not have come here to speak, but I have been here a great many times to listen to others, and I acknowledge to day that I am a better man from what I have gained from many others.

You have but a very faint idea of the good spirits that come here, and are in your midst often, although they do not communicate. I would not have you think for a moment that I was an ignorant person, but as I made the attempt to speak a shadow gathered around me, but it was overcome a little through the aid of these good people here that are termed spirits. You are spirits the same as we, only you have not taken off the old material form, as we have. I am thankful, I am certainly grateful that I am out of that form, which was the material body. I suffered much, I suffered long. I should say it was '89 or '88 when I passed out, but I can't tell, for my head was not just clear at the time. I'm all right now, only I have not grown out of the condition perfectly yet, which I hope to do, for I really firmly believe what these good, kind spirits have said to me, that by coming here to announce myself I should grow out of the condition faster.

You can only have a faint idea of these good, high, uplifted spirits that are here to-day, of the assembly that have gathered here. It is a place where I have loved to come many, many times. I have been benefited from it, and I feel I shall be benefited from coming here to-day.

I say to all, not merely kindred, but all humanity, be lenient, be careful what you say, be charitable with those that go out in a moment like that. Think not for a moment, as much as I have attended your circles here, that I do not know you will report this. I do.

Joseph Dillingham, Minneapolis, Kan.

Gertie Greenleaf.

How pleasant it is to feel that we all have that welcome extended to us, as it has been spoken of often that each one has a desire to come into communication with their friends, sometimes kindred, sometimes neighbors, or those that were so kind to them in ministering to their wants when upon a sick bed. I knew what that was.

I have been invited to speak here to-day, and I gladly accept of your invitation; and also would I say to Henry, yes and Mary, do try to learn a little more as you journey through this uneven journey of life; learn, but learn with the reason that is given you, and how much more will you be benefited by so doing.

In Chicopee, this State, was where I passed away, yet it seems very strange to me to say "passed away," for it is only like going from one room to another, or one house to another.

It is a pleasure to announce ourselves here in this Circle-Room, for I well know these messages are to be printed, for the friends to know we live and are people, privileged to speak for ourselves.

John is here with me, too; it is a pleasure for me to speak for him, as he will not announce himself at the present time.

I well remember, after the spirit was freed from the body, of hearing, "Gertie's gone; Gertie's dead;" but what you term death is

life. It is a mistake to say death. After I passed over I realized it was a fearful mistake. When I passed out of that body—what you call here dying—the people gathered around me, the little children robed in pearly white, so beautiful! Grandma Greenleaf came, took my hand and said: "Gertie, you have passed the portal now; you are to be with us; you are to dwell with us all eternity, and it will be none too long." I had known before that I was past all suffering.

Oh! those tears that flowed so freely for me, I say, dry them; we have no place for them.

I am very happy to announce myself to-day as Gertie Greenleaf, Chicopee, Mass.

Spirit Messages.

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

May 31 (Continued).—Joseph H. Livingston; Judge Chas. S. Bradley; Harriet E. Fuller; Hannah Hammett; Jessie Stewart.
June 1.—Julia M. Dodd; Hattie E. Meech; Dr. J. F. Moses; William H. Barnes; Frankie Kimball; Calista Works; Warren Chase; George Wiley; Laura A. Peters; Jonathan J. Glynn.
June 14.—Nancy Gross; Sylvester Hart; Col. J. Martin; Laura Elvira Stafford; Dr. Jeremiah D. Moore; Charlie Cordingley; Maria E. Goodwin; Alfred Kirtledge.
June 21.—Charles Reeve; Abby Cilley; Mary Felker; Nellie Whitney; Daniel W. Hubbard; Mar. A. Stewart; Bessie E. Gleason; Sarah Gleason; Albert Granman.
June 28.—Samuel Proctor; Milton O. Slat; Mary E. Smith; George W. Mitchell; Annie E. Kemp; Jan. S. Ferguson; Solomon J. Howard; Lillie Worthen; Lewis B. Wilson; Nona Bell.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Quks.—[By Arthur (Ipswich, Cal.)] Will you please interpret the meaning of "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the hairs of your head are numbered." Fear not, therefore; ye are of more value than many sparrows."

Ans.—We do not know that any particular stress need be laid on the numerals two and five in this quotation, though they are probably not unintentionally introduced; but be this as it may, the obvious intention of the passage is that every event in nature is controlled by the same immutable decree.

In some form or other this is not only tacitly admitted, but actively taught by scientists and philosophers of every school; for, though some of the agnostic fraternity may speak of a law of necessity in place of God, even the necessarian, fatalist or pessimist though he may be, contends equally with the theistic philosopher for the immutability of law.

To the thinker the allusion to sparrows and to hairs evinces great insight into the changeless working of universal order. There can be no exceptions to the reign of law: either all is order, or all is chaos; all is law, or all is chance; and as the latter word has no meaning for the scientist, the former terms are wellnigh universally accepted.

Sparrows were in Palestine, as they are in England, the commonest of birds, so plentiful that they are almost worthless from a commercial standpoint; yet they can well be used to illustrate the operation of universal and unceasing, not partial and intermittent providence.

As to the hairs on the human head, we may surely feel convinced that not one hair can grow, change color or fall except in accordance with the workings of a law which is just as immutable in reference to small hairs as it is to immense planets.

Once allow that causes must be equal to their effects, and that effects of necessity proceed from adequate causes, and the doctrine is imperative that sparrows and hairs are as truly under the dominion of irreversible order as are the movements of comets and the revolutions of systems.

The discoveries of science in all of its manifold departments must surely prove that we have no power to ordain what shall be; we can only discover what is the relation between effects and causes, and though we are in the realm of effect rather than in that of causation, when we are watching the flight of birds and the growth of vegetation, we are spectators of a scene where the moving power behind the tableaux presented to our wondering vision is nothing less than the immeasurable power that guides the universe.

The counsel to man not to fear is very different from that too often thundered into the ears even of little children by professedly religious people, who travesty the book of Amos to intimidate the young.

"Prepare to meet thy God," when rightly interpreted and reasonably applied, is one of the grandest sentiments expressed through any literature. But what is meant by meeting God, other than recognizing God in the whole creation, and most of all in man?

In the Kabala and wherever the songs of the Seraphim are described, it is said that one choir of angels asks another: Where is the place of God's residence, and the answer is responded: God's glory fills the universe.

Now that comparative theology is becoming a popular study, we may rest assured that the day is not far distant when the secret teachings contained in all religions will be discovered and upheld, and the veil of allegory dropped, which has so long screened from general view the essential truth everywhere enshrined.

Science and religion are not two, but one, when both are duly comprehended. Whatever science proves, no true religion can possibly contradict, and equally true is it that what ever pure religion inculcates science is powerless to deny.

Indeed, it is becoming daily more evident that even the microscope is aiding the spiritual investigator, and spirit-plasm may yet come to be acknowledged in the very universities where materialism was once entrenched, as the genuine protoplasm, the nature of which has always been confessedly a mystery.

Spirit permeates matter everywhere; therefore dead matter is a delusion.

Q.—[By Amy Sherwood, Oakland, Cal.] Alcohol, in its many forms of wine, brandy, etc., is manufactured by well-meaning, moral people; could an individual with a good paying distillery ever become psychically illumined? would not the fully awakened "Christ mind" see the dreadful effect of a cause with in its own control, and the willingly "give up all" to follow Truth?

A.—We fully agree with our present interlocutor that whenever an intellect becomes illumined from within, and distinctly realizes that a former course of conduct—long regarded as innocent—is detrimental to the interests of society, that enlightened mind at once changes its outward pursuit.

For that very reason do we throw our influence with those who advocate moral and rational suasion, rather than with those who advocate coercive or prohibitory measures of any sort for the purpose of restraining or eradicating pernicious practices.

No intelligent person can deny that mistaken courses of action are not willful transgressions of the moral law. A man may operate a distillery because his father managed one before him, and had never had a serious thought that he was doing any wrong to the community, and as many conscientious people believe in a moderate form of temperance, but are not total abstainers from alcoholic stimulants.

The mere fact of a man keeping a distillery does not prove him to be a graceless reprobate, by any means. However, on the instant when one perceives that his occupation is netting him an increase in a manner detrimental to the welfare of the neighborhood in which he resides, no pecuniary motive should be strong enough to induce him to sin against his own conscience.

So sure are we that as people become enlightened they will clearly perceive that even "moderate drinking" is injurious to the moral health of a nation, they will therefore refuse to continue the manufacture and sale of what they have been brought to realize is disastrous in its effects upon the more sensitive portion of humanity.

We certainly agree that all who are in the enjoyment of truly awakened consciences are ready to give up all to follow truth, but until one clearly perceives something to be a part of truth you cannot reasonably call upon him to follow it because it is truth to you.

There is far too much fierce condemnation of liquor sellers among temperance workers, and far too little of that truly spiritual work on behalf of the elevation of humanity which does away with censure.

Until people are awakened spiritually it is useless to appeal to their fears unless one is satisfied with transient and shallow results. As to a man becoming psychically illumined while operating a distillery, certainly he could become so were he truly desirous of receiving illumination, but having received such illumination, he would of his own accord turn his attention to some very different line of business.

Noble spiritual influences lay hold of people wherever they may be, and regardless of their present occupation, provided such persons are sincerely desirous of knowing truth and following it, but as our questioner doubtless fully realizes, the subsequent effects of spiritual awakening must show out in change of occupation whenever the former business is seen to be harmful in its results to a community.

A BIRTHDAY POEM.

[The following poem was sent to Lord Dufferin by his mother on his twenty-first birthday, with a silver link that bore on it the inscription: *Friend—Let there be light!*]

How shall I bless thee? Human love is all too poor to pay
The heart-ache with a sense above
All language that the lip affords.
Therefore a symbol shall express
My love—a thing not rare or strange,
But yet eternal, measureless—
Knowing no shadow and no change.
At the dawn of day, when I stand,
From this day forth forever more,
The weak but loving human hand
Must cease to guide thee as of yore.
Then, as through life thy footsteps stray,
And earthly beacon dimly shine,
Let the light be light upon thy way,
And holier guidance far than mine!
"Let there be light!" in thy clear soul,
When passion tempts, and doubts assail,
When grief's dark tempests o'er thee roll,
"Let there be light!" that shall not fail.
So, alert-guarded, mayest thou tread
The narrow path of life for many a day,
And the end look back, not dread,
To count the vanished years behind!
And pray that, where, whose hand doth trace
This heart-warm prayer, when life is past,
May see and know thy blessed face
In God's own glorious light at last.

Florida Camp-Meeting.

To the Editor of the Banner of Light:

The Southern Cassadaga Camp-Meeting, near Lake Helen, Fla., opens Feb. 9, and closes March 15.

Lake Helen is a station on the A. and W. Branch of the "Florida East Coast" Railroad, one hundred and twenty-five miles south of Jacksonville. This road runs from New Smyrna, and connects with the Jacksonville, Tampa and Key West Railroad at Orange City Junction, thus giving a choice of routes from Jacksonville to Lake Helen.

Winter tourists' tickets can be procured from all leading points North to Jacksonville at greatly reduced rates; also to Deland, a town six miles from the camp ground. Special rates will be given during the meeting on the East Coast Railroad.

Mr. C. H. Gregory is now in charge of the hotel, and will furnish board and room from \$6.50 to \$9 per week; prices somewhat less before the opening of the meeting, and after.

Mr. Gregory will also conduct a restaurant, where tea, coffee and a variety of dishes will be served at the low rate of five cents each. Parties desiring to board themselves can obtain furnished rooms in the vicinity of the camp at reasonable rates. Tenting privileges free.

George P. Colby will be present during the entire meeting as Chairman and speaker.

H. D. Barrett, President of the National Spiritualists' Association, is expected for the first two weeks; W. J. Colville is engaged for two weeks in March. Carrie E. S. Tving is to be with us during the entire session, except first Sunday. Other interesting speakers are expected.

O. L. Concannon, materializing medium, is engaged for the season. Mrs. Concannon will give platform tests and trance sittings. Negotiations are pending with the noted slate-writer F. L. O. A. Keeler, and other celebrated mediums. The camp will not be lacking in various phases of mediumistic talent of a high order. A cordial invitation is extended to all.

GEORGE W. LEWTON, President.
EMMA J. HUFF, Vice-President.
GEORGE W. WEBSTER, Secretary.
FRANK E. BOND, Treasurer.
ABBY L. PETTENCOILL,
W. S. KADZ,
MARIETTA CUSCAGEN,
Board of Management.

Further inquiries should be addressed to Emma J. Huff, Cor. Sec'y.

Spiritualist Meetings.

NEW YORK.

Brooklyn.—E. J. Dowell writes: At the Social of the Women's Progressive Union on Friday, Dec. 20, a handsomely embossed testimonial was presented to Mrs. Kurth, the President, in recognition of her services in her floral capacity, and as an evidence of the esteem in which she is personally held by her numerous friends.

On the following evening, at the meeting of the Advance Conference, a copy of Lizzie Dutey's poems was presented to the President, Mr. Herbert Whitney. The presentation was made on behalf of the Conference by Mrs. E. B. Ruggles, who said she knew that the gift would be well appreciated by the recipient, who was a great lover of the productions of the poets, and who had faithfully discharged the duties of his office for the past three years.

Mr. Whitney in reply said that this was a genuine surprise to him, as he had no idea that any occurrence of an unusual nature was to take place.

Afterward an envelope containing twenty-five dollars was given as a testimonial of respect and kindly feeling to Mr. Green, who is ever to be found at this meeting, and who of the Progressive Union, with the BANNER OF LIGHT and other Spiritualist literature for sale.

Mrs. Robinson, the Treasurer of the Advance Conference, has forwarded five dollars in aid of the Philadelphia mediums in their time of trial.

The meetings of the Society for Eclectic Spiritualism, at 484 Lafayette Avenue, continue to increase in attendance, that of Sunday evening, Dec. 22, being the largest in numbers since the commencement.

The subjects in the afternoon were "Subjective and Objective Consciousness"; in the evening, "Apparitions of the Living"; both given by the audience.

After the lectures I gave a few psychometric tests, and the meetings closed with phenological readings by Mr. and Mrs. G. S. Wines.

On the last night of the year a Watch Night Service will be held as a complimentary benefit to the Secretary, Mrs. E. B. Ruggles.

Mr. J. Frank Bixler has been reelected by the Women's Progressive Union to occupy their rostrum on the last two Sundays of the month.

COLORADO.

Denver.—Robert Ward writes: The Mediums' Conference Meeting was held at Odd Fellows Hall, on Sunday afternoon, Dec. 15, at 2:30 p. m., President G. W. Kates in the chair.

The meeting commenced with singing by the audience, followed with an invocation by the President, after which we had vocal solo by Mrs. G. W. Kates, followed by a piano solo by Prof. Georgia; after this came the lecture by Mrs. Leo F. Prior of California.

The subjects for the lecture were "The Lights and Shadows of Spiritualism," and "The Religion of Jesus vs. Christianity." "What Are We, Whence Came We, and Whither are We Going?" "Is Reincarnation Compulsory, or is it a Fact?" All of these subjects were taken from the audience, and were handled in a scientific manner, to the delight of all. The speaker will remain with us for the winter, and we are glad of it, for our doors are always open to first class lecturers.

After the lecture we had a vocal solo by R. Ward, followed with ten-minute speeches by Mr. G. W. Kates, Prof. Prior, Mr. F. Prior, and several others, followed by a number of tests by Mrs. Leo F. Prior, Mrs. Kates, and several other mediums.

Mrs. Jackson, a member of the Society, reported a worthy medium and her family in distress; a motion was made by R. Ward that we take up a collection for the relief of the family. The collection was \$2.50, which was immediately sent to the family. That is what we organized for, to help humanity, and we are doing it in a practical way; we suit our action to our words; that is our Spiritualism.

After another song by the audience the meeting adjourned until next Sunday evening at 2:30 p. m. In the evening Mr. and Mrs. Kates held their own meeting in this same hall, to a large audience. The meeting commenced with singing by the audience, followed with an invocation by Mr. Kates, a vocal solo by R. Ward. Mr. Kates read a beautiful poem, and gave a few opening remarks, followed with a piano solo by Prof. Georgia. Mrs. Kates gave tests for one hour, which were all recognized. Then we had a duet by Prof. Georgia and R. Ward. This musical program will be kept up every Sunday afternoon and evening in this hall.

There are five or six other spiritual meetings going on every Sunday evening, so you see Spiritualism is growing in Denver. Investigators are coming into the ranks all the time. We want everybody to investigate for themselves. Long live the good old BANNER OF LIGHT; long may it wave our us.

MASSACHUSETTS.

Newburyport.—The Independent Club, a correspondence writes, held an entertainment and Christmas tree on Christmas eve.

The entertainment consisted of instrumental solos by Miss Lella Brazz and Master Walter Knapp; recitations by Misses Jeanette Noyes and Cecel Follansbee; and banjo solos by Mr. Wm. A. Goodwin. The presents on the tree were distributed by Capt. John C. Cheney, Grand Master, assisted by Dr. C. W. Hildew.

The Lyceum is making steady gains, new children coming in nearly every Sunday. The Lyceum is the child of the Independent Club, and the ladies of the latter organization are devoted to its interests.

Baker's drama, "The Last Leaf," is in rehearsal for early presentation, under the management of the Independent Club. The cast of characters is as follows: "Mark Ashton," the drunkard, Dr. C. W. Hildew; "Caleb Hanson," the villain, Capt. J. C. Cheney; "Harry Hanson," his son, George Roberts; "Dick Bustle," the baker, Fred O. Petts; "Tom Chubb," the butcher, Frank Jackson; "Kath Ashton," Mark's wife, Mrs. Jack Gardner; "Little Ashton," their daughter, Miss Blanche Doyle; "Patty Jones," the servant, Mrs. L. V. Hildew.

Another correspondent writes: "William Welsh Reed, the poet medium, will lecture at Washington Hall, Jan. 5, at 7 o'clock. Free to all."

Brocton.—Mrs. M. R. Bond writes: Dr. C. E. Huot of Boston, was with the People's Progressive Spiritual Association at Educational League Hall on Sunday evening, Dec. 22. Quite a concourse of people assembled to hear him.

Mr. Huot's tests and psychometric readings are particularly interesting, as each one is so clear and distinct from every other, some of the remarks he tests were given, and all we were disappointed to learn that Mr. Huot's health demands his departure to other fields for a time—we had hoped to have him with us again.

The 4:30 o'clock circle was well attended, and some fine tests and readings given by some of our resident mediums.

Worcester.—Mrs. Cella C. Prentiss, Cor. Sec'y, writes: Dec. 22, Mr. Edgar W. Emerson closed a most successful engagement with the Worcester Association of Spiritualists, giving excellent satisfaction to large audiences.

He will be with us again the first two Sundays in June.

Stoneham.—L. A. Jones, Sec'y, writes: The First Spiritualist Ladies' Aid met in G. A. R. Hall, Dec. 19. Prof. Charles T. Wood gave a very interesting lecture on Astrology.

Jan. 3, Frank A. Wiggins of Salem will occupy the platform.

Jan. 16, Oscar A. Edgerly is expected to be with us.

VERMONT.

St. Johnsbury.—J. E. Harris writes:

