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### REST THOU IN PEACE.

"Rest thou in peace! Beneath the sheltering sod There 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 bead, 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!'" -- Lizzie Doten.



THE LATE HENRY J. NEWTON.

# Death of Henry J. Newton.

To the Editor of the Banner of Light:

TEVER 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

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. plate" process, now so universally employed. He was, for twenty years, President of the Pho-tographic 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 en-tire 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 inti-mate 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

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, investi-gations and labors in that domain would re-quire 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 besitated to relate them. Suffice it to say that, based up in his many years of investigation on strictly relentific principles, his faith in the reality of spirit communion was as fixed and immovable as the everlasting hills; noth-ing could disturb it, for he declared it an abso-lute 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 tri umph 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 J. Newton on Monday evening, Dec. 23. But were exceedingly impressive. The coffin was four or five hours before I had sat with him at fairly buried in flowers, contributed by sym pathizing 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 friend-ship 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 rayer, in which he, too, admitted the probability of spirit communion. A fine choir rendered appropriate music. Prof. Peck's discourse made a profound im pression 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 Ir. 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 pithy and axiomatic expression of a general truth. A sententious way of expressing the fact that the general tendency of men is to put the best side outermost, 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, his was almost an ideal household; while the tenderness, devotion to and pardon able pride in• his loved ones were beautiful to 866 But his kindliness was not circumscribed by the boundaries of home, though he heralded 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 busi-ness 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 di vine log-book. The name of H. J. Newton is an honored one. made so by an honcrable 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

found on the debit side of his life's ledger, and we can all say from the depths of our heart-(elt conviction—the world is the better for his having lived in it. As to, his services to the cause of progress, it is diffinit indeed to esti-mate them. As was finely said of another, 'As well might one try to trace the roots of a be-neficent tree which for nurly half a century has been penetrating its surrounding soil with its fine fibres, and bearing on its branches reits fine fibres, and bearing on its branches refreehing 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 lugrative 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 her two little boys, returned to the home of her parents, Dr. John Wood, at Somers, Conn. Here the education of these bright and prom-

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 grad uated physician, on the threshold of a promising 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 rest delicate intimation of it overshadowed as 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 posessed 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 untinished 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 mpress of individuality upon his own style. He sketched with the same ease and delicacy which characterized his use of the brush. The andscape 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 conof ivory by the same hand is a part of the con-tents of the box. This box was made for Miss Mary A. Gates, daughter of the late Maj. Olm-stead Gates of East Hampton, Conn., who, later on, May 8, 1850, became the wife of the maker. Nearly halt a century of unalloyed happiness has been the lot of Mary A. and Henry J. Newton. A son and daughter shared their barry house until the letter also a happy 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 in 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. Joy 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 pr<u>es</u>ided. 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 spiritorigin. 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.

his long delayed duty of for-

ble delays occurred, and it is dox opinions. at opportunity presents itself. It

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. HE writer has intended, times Mr. Stead's remarks created a storm of hostile without number, to discharge criticism, which unmistakably revealed the fact that English Spiritualists, as a whole, are warding his customary budget | decidedly opposed to putting their "new wine" of news; but alas! unavoida- into the "old bottles" of conventional Ortho-

The four sessions of the conference attracted

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 pedes trians and vehicles, but on this evening, be cause of holiday shoppers, was more than usu-ally crowded, while the cable cars, crowded to the utmost limits, were rushing by at an aver-age 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 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. New-

ton's earth 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, Conp.. Mr. Newton was united in marriage to Miss Mary A. Gates, a loyely 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 cont nued to engage in active busi-ness 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 uptown 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 honorable pride to the record he has made. artistic skill, and many of the products of his No widow's groans nor orphan's tears will be is hoped the present letter may atone for an all | large audiences, obtained, on the whole, retoo long absence from the columns of the ever | spectful attention from the press, and considhospitable BANNER, which is still, as ever, in the van of our army.

ing up of the events of the past six or seven over a thousand persons, at which there was a months may alike be in order, as well as interesting to the reader.

The first events, though, the scribe would and concern, first, the annual conference of the "British Spiritualists' Lyceum Union," held '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 | Slater, and their infant son. They immediassembled at these annual conventions. The ately took up their quarters at Mrs. Morse's various reports of Secretary, Treasurer, President. Delegates and District visitors, were promise to give London a taste of his quality. more than usually encouraging, and the two | The Managers of Morse's Library and Spiritusessions of the conference proper were remark- alists' Headquarters thereupon decided to give able for their business-like despatch and harmonious conditions. President S. S. Chiswell largely attended, and created quite a sensaand 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 | ings in the Cavendish Rooms, and the extrawas 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 | tion, and several hundreds were turned away. 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 | ing. His departure was greatly deplored, but of Lyceum work in England is now a firmly as he promises to return, regrets at his going 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 siding. The membership of this body is made 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 looking toward the consolidation and extenin the metropolis, and in due season appeared sion of the work, especially propaganda work, at the Portman Rooms at the opening of the for which a fund was formed; the issuance of a conference, which had been called by the ex- | national hymn book, for use at our Sunday serecutive of the London Spiritualists' Alliance, vices, which book is now almost ready for pubwith whom coöperated various metropolitan lication, and for the taking of steps toward oband provincial spiritual societies. The initial taining the necessary information, legal and 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 W. T. Stead, ed- liament. Mr. A. J. Smyth, Honorary Secretary itor of Borderland, John Page Hopps, editor of the Birmingham Spiritual Union, was elect-Coming Day, and Mr. John Lamont of Liver- | ed President for the ensuing year, an in every pool, 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 pres- in the evening, and as it was known that John ent writer, and others. These papers were at Slater would be present and give tests, the their terminations submitted to general criti- hall was packed to the doors. The entire series

erably revived and encouraged us all. The proceedings terminated on the evening of the As this is the end of the year, a general clear- third day with a Conversazione, attended by large collection of curios and objects of interest. such as spirit paintings, drawings, pictures, portraits of eminent Spiritualists and workers, refer to, are as far back as the month of May, and objects of interest to Spiritualists. The London Spiritualists' Alliance was justly entitled to all the praise bestowed upon it, for in Blackburn, and next the very successful 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. hotel, and Mr. Slater was presently induced to the visitors a reception, which was duly held, tion, 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 evenordinary 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 suffoca-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 astoundwere 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 Sun day, July 7-Mr. Peter Lee of Rochdale preup 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 other, for the purpose of incorporation of the Federation as a legally enrolled organization. under a national Trust Deed, granted by Parway admirable selection; and Mr. W. Harrison, the efficient and courteous Secretary, was again unanimously continued in office. This Conference always closes with a demonstration

#### BANNER LIGHT. OF

of mostings was a great success, and Mr. Bisber's tosts 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 mainspring 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 Eusapai 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 Eusapai, 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.

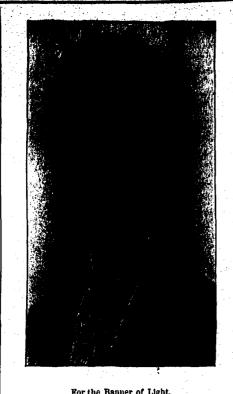
Our existing journals are each in a better position, financial and otherwise, than has ever been the case before. In London, since Mr. E. Dawson Rogers assumed editorial and managerial command, Light has wonderfully increased in popular favor and general influence. It has a circulation larger now than 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 getup 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 ness is the ability of the soul to realize its own tind THE BANNER still flourishing, and continuing its grand work. Its recent issues have may THE BANNER wave, long may you be with



# For the Banner of Light. THE SOUL AND ITS POWERS. Inspired by Spirit Elizabets Barrett Browning

through the Mediumship of "White Rose," J. C. F. GRUMBINE. [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 uncreate and create, both governed and gov-erning, which is absurd. The finite is related to the infinite in the principle of being that controle both the one being the will of the in 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, as 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 in itself is soul-perception and re-cognition. 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 foreknowing, 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 as le all seeing eye, and conditions, and is conditioned only by consciousness. For consciouspossessions, either through intuition or tuition, and though consciousness unfolds and expands as the soul opens into perfectness, yet it fixes been more than excellent, and show, indeed, how great a thing our Cause has become. Long may THE BANNER wave long may you he with surpassing wisdom and law of love. us, to hold the flagstaff, and greater, and great- light unto the outward consciousness as the er still, may be the support our people give to so faithful a servant of the angel world. 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 photosphere of the concerning my presence therein, and the great | sun, so the consciousness or mind, ever active, success that has, so far, come to my work, a ever revolving about its axis of soul and swing-future communication must deal. (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, wheel-ing 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 up to it their perfume, which it ungratefully flings relation the revelation of personality. forth to delight the world. ing 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 eceive the notion or percept 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 idolators look upon their idols as God, it is eternal in its sphere of divinity. And go as deeply into the internality 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 attrac-tions from within which are dominated by God, coming nearer and nearer in the zons 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 illu-mines the soul reveals the entity. By unfold-ing 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 en-tity to the principle of itself, which is the prin-ciple 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 be longs, and building the temple of life outward. ly from within, and not inwardly from without, as has been the order among the physi-cists. 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 con-

there, though it is unaware of itaelf. Is the babe, possessing genina such as stirred within the bosom of Goethe, Mozart, Milton, Fiorence 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 poesy, 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 hyperic and the sphere and the soul size the soul size the that capacity is limited and shaped and en-larged by the principle which fatalizes your the reptile crept from it and encircled its colls 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 through which the soul gives expression of itself as best it can. The entity may have myriads of forms of identity, but once an en-tity always an entity, and there is no stepping down from this premise. You can but express but the entity is no defined this is so heaven in all that the entity is, and this is so because in 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 allke, 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 Egyp-tian 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 transfuse all life and forms of life because they fuse and transfuse one life and form thereof. Remember always that what is unattainable at present, what is unpossessed, what is unper-ceived, awaits you. God is no respector of persons, but all soul is to be made aware of its possession, and is 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-an end is to be subserved 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 to 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 con-cerning 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 fasinated 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 complicty 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 molecu-lar combinations from within and without, but chiefly from without. Rather, we affirm that the whole system of organic evolution the writer of this article. was the preärranged and we shall say the or-dained 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 ex-ternal 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 belies experience or experience belies intuition, or the soul is one and inseparable as an entity from time and eternity, preëxisted 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 à 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 com-position, 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 obedi-ence 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 in-stinctive 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 obedi-ence to the principle of being, if the entity and the good of it were not involved? There is no law that relates to the nonenity, 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 the entity and enveloping it, or law as existing in itself without either subject or object, with-out maker, or making, is folly. Law is the in-herent 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 ex-ternal 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. Be your form or expression in unfoldment. Be-cause you are not aware of the heretofore is not a proof against the fact of a preëxistence, 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 -it is for us to accept and interpret them truly. Is it 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 eter-nity? Is it necessary that it should be able to recall vividly, and to satisfy its caprice and whim, the heretofore or the zons when it stirred in grass, vegetable, animal, ere it donned mortality. It may know this-but not for the asking—only for the seeking. To those who delight to contemplate their being and person-ality in the mirror of the present, and to drop the curtain of remembrance upon the past, and thus interpret destiny in the law of de-velopment that now is this is negatived but velopment 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. Personal-ity inheres in you through the series of forms

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, symbolic 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 adora-tion of and unity 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 LUIL Cloy. for many years, the popular pastor of a leading Presbyterian church President of 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 needful funds to more effectually carry on its work, he did not hesi-tate 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 Sam-uel 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

numbers of intelligents men and women right have 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 ory of "fraud"; and thus sleep out their little lives wrapped in an impregnable 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 CHOSS.

NELSON CROSS, city.

# CONSUMPTION CUBED.

**CONSUMPTION CUBED.** 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 per-manent 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 its wonderful surative 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 the most interested to inform us.

LINT OF SPIRITUALINT LEUTUKLEKS. **EV** If there are any errors in this List, we wish those most interested to inform us. MRS. N. K. ANDROG. Delton, Wis. MRS. N. K. ANDROG. Delton, Wis. MRS. R. AUGUSTA ANYHONY, Albion, Mich. O. FANNIS ALLYN, Stoneham, Mass. JARES M. ALTUR, Stoneham, Mass. JARES M. A. HTHRTON, East Saurus, Mass. DR. H. O. ANDREWS, Bridgeport, Mich. MRS. S. M. ATHRETON, East Saurus, Mass. MRS. N. L. BRITTER, Officientian HII, Manchester, Eng. BISHOP A. BRAIZ, 66 State street, Albany, N. Y. ADDIEL, BALLOU, 1021 Market street, San Francisco, Oal.<sup>9</sup> G. B. BROOKS, Wheaton, II. MRS. A. BURTER, Johnsbury Center, Yt. MRS. S. A. BYRNES, 7 Shenandoah st., Dorchester, Mass. MRS. L. E. BALLEY, Battle Creek, Mich.<sup>6</sup> MRS. SAN BATTER, 161 Walnut street, Ohelsea, Mass. MRS. L. E. BUHLERY, Battle Creek, Mich.<sup>6</sup> MRS. SOOT BRIGGS, 132 McAllister st., San Francisco, Oal. PROP, J. R. BUCHANN, MUrphy Building, San Francisco, Cal. MRS. ELLEN M. BULLERE, Delver, Col. MRS. ELLEN M. BOLLERE, Equiption, N. J. BRS. HANDOAT, Kanasa City, Mo.<sup>6</sup> MRS. BELLEN M. BOLLES, Eagle Park, Providence, R. I. MRS. B. ELLEN M. BOLLES, Eagle Park, Providence, R. I. MRS. B. BALLE G. BAADE, Capac, Mich.<sup>6</sup> MRS. B. ELLEN M. BOLLES, Eagle Park, Providence, R. I. MRS. B. ELLEN M. BOLLES, Eagle Park, Providence, R. I. MRS. B. ENDER, 457 N. 81 Street, Stilt 2, Boston, Mass. MILTON BAKER, 50 Bank street, Trenton, N. J. ERM, J. BEAL, Brocknon, Mass.<sup>6</sup> MRS. MILLE B. AADE, Capac, Mich.<sup>6</sup> MRS. B. EALLE S. BAADE, Capac, Mich.<sup>6</sup> MRS. B. ELGAL MICHAN, MORE MASKE, Stilt 2, Boston, Mass. MILTON BAKER, 50 Bank street, Foston, Mass. MILTON BAKER, 50 Bank street, Thiladelphil, Pa. Dr. E. A. BLACKDER, 218 AMBR OF LIGHT, Boston, Mass. MRS. C. H. CLARKE, 86 ANDRE OF LIGHT, Boston, Mass. MRS. C. H. CLARKE, 86 ANDRE OF LIGHT, Boston, Mass. MRS. C. H. CLARKE, 86 ANDRE OF LIGHT, Boston, Mass. MRS. MARGTTL, J. MARKE, STREET, WATCHON, Mass. MRS. MARGENT, MACHAN, MANN, MASS. MRS. MARGEN, MANNER, MANNER, MASS. MRS. MARGT

so faithful a servant of the angel world,

This is written in San Francisco, Cal., and 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 L 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 wave below; it touches the bluebells that cling in the footsteps of a vanishing race; and kisses the wild roses till they yield 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, softly, amid the boughs of my silverleaved willow.
- It blew over beds of pain, and the moan of the sufferer is 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 windtouched 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 wails through its song.

Of all these things it tells me as I lean from my window and watch the white clouds scud 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.

Joy and sorrow, pleasure and pain, bloom and birdsong, crime, love, war, death-mingle in its soughing till it seems a prototype of life itself: thus allcontaining, thus all-absorbing; thus so soon to die away into the heat, silence and oblivion of a sum-EDITH WILLIS LINN. mer noon.

### A Dog's Sixth Sense.

HOMEB, 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 obdurate he at last lay quite peaceably before his kennel all day.

At five o'clock in the afternoon, however, when Mrs. Meachamp was beginning to look for her husband's return, Dan became so unusually restless that she 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 sciousness where this recognition of thought, the very moment of its occurrence seems almost incredible, but the truth of this is beyond dispute.—Philadelphia Times.

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 so wise and good a 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, learn-ing that P. L. O. A. Keeler, the justly celebrat-ed slate writing medium was in Boeton celled

ed slate 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 Spirit-ualists since his advent to the world of spirits. To such as are ignorant of the modus operandi writes the names of spirits he wishes to com-municate 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 sitter; but if, on the contrary, the slates are written upon, the sitter 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-re-puted mediums, so that I was quite prepared for the demonstration which followed on this recent occasion. On one ing the slotes the folrecent occasion. On opening the slates the fol-lowing message appeared among others upon one of them, in a fine but clearly legible hand:

To MY FRIEND, NELSON CROSS: 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

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 tinctured with prejudice. I hope I am now serv-ing 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 slate-writing is perhaps the most convincing of the absolute truth of what has come to be known as spirit phenomena. It is alcome to be known as spirit phenomend. It is al-together out of reason to ascribesuch plain evi-dences of spirit presence and power to decep-tion, or any taint of fraud. To attribute them to the medium or the influence of psychology is not only for the sitter to acknowledge him-self demented in all his intellectual faculties, but to ascribe to the medium the powers and characteristics of a cord And yet there are characteristics of a god. And yet there are \*Will also attend funerals.

# BANNER OF LIGHT.

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

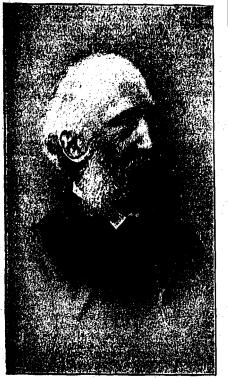
BY STEPHEN H. BAHNADALE. Oh painter on life's canvas!

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 pletures 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.

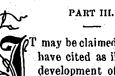
Oh painter on life's canvas! Paint thou thy pictures well: Paint wisdom's matchless beauty, And let love thy painting tell.



# Written for the Ba ner of Light. SPIRITUAL CULTURE;

OR, THE DEVELOPMENT OF THE INTERIOR SENSES.

BY DR. FRED L. H. WILLIS.



T 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 timehonored 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

directed into most unworthy channels. Spiritual culture, or the harmonious devel-opment of the spirit in all its powers, affec-tions and impulses, depends upon a higher law

than that which permits us to carelessly take

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 piti-able condition of subjection unto themselves. Hence is it 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 spir-itual beings, and look upon all that relates to the merely sensuous and the laws of the sensuous 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 my spirit. The moment that I become conscious of the velvety sheen of the grass that my feet tread beneath them as I walk, or of the waving in the breeze of the graceful branches that over hang my path, I feel some form of thought awakened by them. It may be either how won-deful they are in their beauty, what revela-tions of the interior life within them or what tions 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 m ment 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 na-ture might reveal to me, and 1 find that there is an interior action of my mind that is superior to all the external senses. So, too, if I lis-ten 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 80n868.

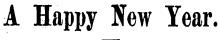
This interior action of the mind betrays its superior hife, and that it has a power that is not subject to anything. Then laws of the mind or spirit are more wonderful than any other laws of life or life force. Why do we think? Why isour mind forever

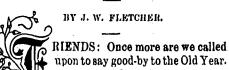
on the alert, never resting? If you say it is because of its life you are no nearer solving the wonder. But we soon find that this life within the soul has special gifts distinguishing it. For instarce, thoughts new and strange press in upon the mind. We are conscious that they have not come through 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 cor-responding interior faculty. The infant has the instinct demanding food, and there are the various instinction desires and there are the various instinctive desires and tendencies that

make us 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 facul-ties; 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.]

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 develthe boy turned away with a tender smile on their faces, ready to follow the example he had set them.—The Christian Uplook.





Once more do we look back along the pathway over which our weary feet have passed, and recount here r for 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 ex periences 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 fellows, possibly less of themselves, and are constantly making mistaken judgments, due far more to an incomplete grasp of the nature to be deal with than from a desire or intent to be unjust and each is probably honest to the situation in which he finds himself, whether he 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 be-

yond the realms of personality and contem-plates life from the broader plane of principle, that all things are seen to work together for good.

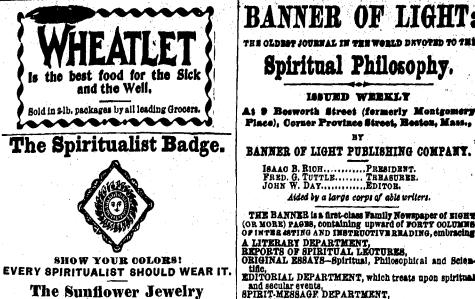
In the view of our poor narrow human judgments, accidents and misfortunes are found on world; but then we see only a part of the out-workings of the Infinite Mind; it is not until we are above the jar and jostle of every-day life that the sweet melody of eternal purposes is blanded into one perfect bermony

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 de-termination 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 condi-tions 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 ani mosities, 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 happi-

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 odthirsty beasts as not so great 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 en-tered 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 im-perfections; 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 for-



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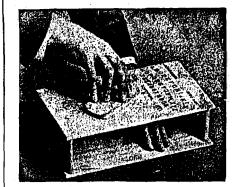
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clairvoyant, clairaudient and psychometric powers, spoken of as abnormal, thus indirectly affirming that the physical or bodily functions are the normal ones. This is a great mistake, and until this is generally recognized it is impossible for mankind 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 recep-tivity 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 menial, 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 soulgrowth, 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 other 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 it 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 ministra-tions 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 cruelest of all deaths, the death of friendship, come to us from some imagined slight, some fancied coldness or abstraction of manner? Ab, 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 vales, 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 within them the gift of strength and courage. But we find that life is not always the means

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 "C-h o w-C h-o w," 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 peckled 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 cud-dling 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,' do n't trouble your mother. I'll give you a good warming by the kitchen fire." I carried him warming by the kitchen nre." i carried him into the kitchen, opened the oven door, and gave his cold feet a toasting. Oh! how he en-joyed 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 inst thing I heard, when I went into the kitch-en, was a tapping at the window pane. There was "Chow Chow" on the window sill, peck-ing at the glass, and holding up one foot and then the other. He was talking or scolding at the top of his poice. 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.birdl-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 whisk-ers under his chin. Then such a pretty coral comb. Still, he only talked "Chow 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. Did n'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. -Our Little Ones.

# 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 existence; but if trial and care, pain, toil, old man over one crossing, but led him over weariness and sorrow come to us, behold another to the lower side of the street. Then he ran back to his play. Now this boy thought he had only done the

given. In short, do all in our power to reveal the Fatherhood of God through recognizing kin ship 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, Jap. 10, 11 and 12, 1896.

Sunday, Jab. 10, 11 aud 12, 1630. Speakers and Mediums engaged and invited: Dr. C. W. Hidden, Newburyport, Mass.; Joseph D. Stiles, Weymouth, Mass.: and the Vermont speakers: Mrs. Emma Paul, Morrisville; Mrs. Sarah A. Wiley, Rock-Ingham; Mrs. Abbie E. Crossett, Waterbury; A. E. Stanley, Leicester; Lucius Colburn, Manchester; Above Hubbard Tyeon Stanley, Lelcester; Lucius Colburn, Manchester; Alouzo Hubbard, Tyson. Dr. C. W. Hidden is one of our ablest speakers and

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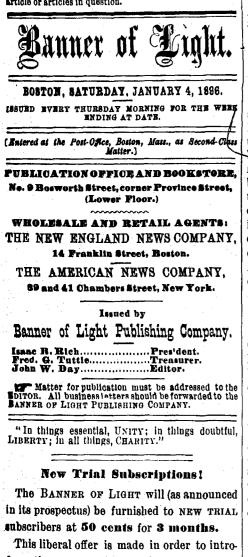
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While thanking our regular subscribers for their continued patronage, we desire that this journal, which is devoted to the spiritual movement, as well as to secular reforms in behalf of our common humanity, shall receive

# The Cremation Sentiment.

The Massachusetts Oremation 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 (1805) 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 its portion. I may be addressed, till further recent celebration of Mrs. Stanton's eightieth | notice, at 27 Atlantic Avenue, Providence, birthday, Dr. Hawthorne could hold in no | R. I." 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 bewailing the limitations of woman's authority and power." And much more of the same sort of pulpit dry rot. Too bad. Dr. Haw-

thorne must be troubled with insomnia. His mplaint seems to be Bibliolatry

# Decease of Mr. H. J. Newton.

By reference to other pages of this issue it will be seen that this Nestor among the spiritphenomena-defenders of our land has suddenly entered the realities of the higher life, and gained a point where his trained faculties can be applied--who knows to the contrary?-in some new form of experimentation which shall help on angel communion through media, and so aid a toiling 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 Freethinkers. 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 sell 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

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 178A 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.

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

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

# NEWSY NOTES AND PITHY POINTS.

Written for the Banner of Light. LIFE When I discern the wrongs of man-They plerce my heart's quick core, And as the tragedles 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 Presbylerian is shocked to find Dr. George A. Gordon allowing that "the Ohristian 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 in scourging his children is 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 Presbylerican 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 pill-age.

"Seems to me," remarked Wilbur, as he thought about certain things, "that if they have an insect call-ed 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 anumal, be-cause it has a tall 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 do n't see your whey clear."

> A MOTHER'S PLAINT. The busy little neighbor boy Improves each shining hour By doing all the naughtiness That lies within his power. He "plays for keeps," and daily wins Our darling's toys away, And oh! the sinful 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 allow I'll have to come up and teach her how to spin."-Cincin-

nati Tribune.

Two deacons, once disputing about a proposed new graveyard, one remarked: "I'll never be burled in that ground as long as I live! " "What an obstinate mant" 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 up to the teller, and exclaimed: "Ay, that 'll doe. ma man: jist pit it back again. I only wanted to see if it man of motor to be teller. 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 delay becomes dangerous): "Willy, the orient flames with golden splendor-arise! our morning reflection awaits your presence!" (William does n't hear.) Mother (shouts afterward, and making a great clattering on the balusters with the broomstick): "Wi-i-i-i-illiam! get up this instant, you lazy dogskin you, and come down to breakfast!" (William does n't 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 deathless sea! And angel-like, their twilight watches keep Round one whose music fulled them of to sleep. -Ethelbert Raley.

SECRETS OF THE TRADE .- Tailor-" Thought 1'd secrets of the TRADE.-Tallor-"Indugit I d met some nervy people, but"- Shoemaker-" What now?" Tailor-"I've had to press these trousers four times, and they are not even paid for." Shoc-maker-"That's nothing. I went to collect a bill for maker-" That's nothing. I went to collect a bill for

# (For the Banner of Light.) God in the Constitution.

#### A Return to the Bunday of the Puritane : The National Reform Association desires to Control the Earth and the Fuliness 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 your humble servant was on guard at Allanta. In plain English, there are twenty-six, more or less, "white necktle" reformers, and these only truly good parsons 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-great-grandfathers must have the breath of life injected into its died un form and we must all he truly good arandiathers must have the breach of life injected into its dried-up form, and we must all be truly good 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 ad-mit the two conventions held were not a great success; still, as dynamice is a dangerous article to have a around, so are these fanatics. They have gone far enough al-ready; any further encroachments on our rights as A merican cit zens must be prevented. The people who have conducted these conventions represent hun-dreds-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 says: "Put God in the the next. Bro. Putnam truly says: "Put God in the Constitution, and there is no more ilberty. It means that the whole of human life, birth, love, marriage, business, home and burial, and the grave (tself, must all be under the control of the church."

In calling the meeting to order at Atlanta, Dr. At-kinson briefly outlined the purpose for which the delegates had assembled and the object which the delegates had assembled and the object which 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 em-ploy the Christian religion as the agency for bringing this about. Reformation is needed to every phase of the pation'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 foraction. This cour-try must be ruled by Christian people, and if the Chris-tian people of this land fail to assert themselves the

republic will be dominated by vice and immoriality, and wickedness will reign from ocean to ocean." Dr. George, the Secretary, also said he believed that Christianity should be lucorporated into the Con-stitution 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 distin-guish himseli, and he declared that skepticism was a guist initiater, and no declared that subplicibility was a source of crime, giving rise to error and confusion, and bringing about a corrupt system of morals. Dr. Hoyt deplored the antagonism that existed in legisla-tion alleged against the Christian religion. As there are two thousand two hundred and ninety-

As there are two thousand two hundred and ninety-slx crimes charged against the clergymen in this coun-try in the past seventeen years, it seems to me that this rea rd 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 "Constitu-tion Tinkers" got at Washington about three years ago. It is evident that they will attempt to secure what they desire of the present Congress, and we ask every 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, and the dangerous business in which they are converted. which they are engaged. The Constitution of the days of Washington, Jefferson, Paine, and other illustrious

patriots, must and will be protected. Fraternally vours, 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. Maggle Walte, the celebrated platform test medlum, on the evening of Sunday, Dec. 29.

The spacious hall was filled with an interested audi-ence, 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 its predecessors-and yet all the tests given on that evening were of a remarka-ble 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 develop-

mple 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 asthe circulation of a paper that for nearly forty years has stood valiantly before a frownyou avow?

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

THE BANNER returns its warmest thanks to scribers; 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 radiate from its folds."

# 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 checkerplayer 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 hyp-notized 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 vis-ual 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 sist, without cost to yourselves, in increasing and mercantile opinion in that country seems now to be toward an acceptance of the arbitration principle as regards this mooted point. ing world in defense of the great principles 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 all who have in the past labored to promote its geographical boundary amounts to. All lovers sale, and to increase the number of its sub- | 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 thus judge of their claims for himself. 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 face for thirty years and more. May good luck and spiritually gifted daughter of our friends, ever attend its waving, and light continue to MR and MRS. HUDSON TUTTLE, of Berlin Heights, O.

Birthday Party.

J. H. Cottrell of Reading, Mass., a veteran Spiritualist, and one of the oldest magnetic healers in Massachusetts, celebrated his eightyninth 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's work 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 Danielson, 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 medlums advertising in our columns are reliable, yet we cannot recommend any special medium to any particular per son, 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

# Explanatory.

To the Editor of the Banner of Light:

Fearing the article published in THE BAN NER of Dec. 21 from the pen of our esteemed co worker, De Loss Wood of Danielson, may mislead some of your readers as to my position toward our Connectiont Spiritualist Associa-tion, 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.

For Weak Women. Horsford's Acid Phosphate. It soothes and feeds the nerves, helps digestion and imparts strength.

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?" "Nome," answered the truthful little boy, "but I have had all I can eat."-Indianapolis Jour-nal.

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

O'd 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 promi-nence. 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 necessi-tated sea voyages-and the Civil Wardemanded his attention from 1859 to nearly 1867, he was nevertheless constantly in touch with the es tablishment. 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 testamentarily appointed by his chief."

The work contains a splendid half-tone en-graving of Mr. Colby, is neatly printed and elegantly bound. Price 75 cents, postage free. For sale at the BANNER OF LIGHT office, 9 Bosworth street, Boston, Mass.-The Progress. ive 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.

ment.

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 the memory of her work here as a pleasant recollection. She left Boston the present week for Detroit, Mich., where she remains during January; Pittsburg, 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 so-called dead live; this can be domonstrated 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 funda-mental truth that intelligence may communicate with-

under these of visible physical agents. Under these conditions, is it not desirable for the education of the public to have a class for the study of these subjects on the broadest line of thought with-out creeds, into which we might introduce any subject

of interest, and any teacher without reserve. Reader, would you like to assist in such a move-ment? It so, address the writer by mail, and an invi-tation will be sent you to attend the primary meeting. Station A, Boston. L. L. WHITLOCK.

# Worcester, Mass., Lyceum.

To the Editor of the Banner of Light:

The Children's Progressive Lyceum met at the home of Brother E. H. Hammond, Lake View, to have the annual "Christmas Tree" and good time generally. Somewhere about forty gathered to make

generally. Somewhere about forty gathered to make merry and greet the writer, who has been an invalid for the past eight weeks with a crushed foot. "Santa Claus" was personated by Harry Ham-mond, who was appropriately arrayed for the occa-sion, after which the folding doors were thrown open, disclosing a splendid tree heavily loaded, and the committee proceeded to distribute the presents to the merry children. merry children. On the tree were seven memorial wreaths of ever-

green for members of our Lyceum who have passed

green for members of our Lyceum who have passed up to the higher life. After the tree was disposed of, we were treated to a "stump speech" by Bertle Fisher, representing a colored senator from "down South." Then poems were read by F.L. Hildreth and Dr. G. A. Fuller, followed by refreshments of cake, lemonade, oranges, com-balls and nuts.

Following refreshments, Mrs. A. A. Brown held a searce, at the request of Brother Fisher.

All had a grand time. Too much praise cannot be accorded the committee for their earnest efforts to make it a success and have presents for each child, whether present or not. Neither can we speak too highly of Brother Hammond and family, who catered for the "inner man"

highly of Brother Laminus-for the "inner man." Worcester Progressive Lyceum sends a "Merry Christmas" greeting to the old BANNER and all its staff. FRED. L. HILDRETH, Conductor.

The immigrants arriving at Boston this year numbered eight thousand more than for 1894.

#### Feed Them Properly

And carefully; reduce the painfully large percentage of infant morfality. Take no chances and make no experiments in this very important matter. The Gall Borden Eagle Brand Condensed Milk has saved thou-sends of little lives

Norwich, Conn., Dec. 28, 1895.

# JANUARY 4, 1896.

# BANNER OF LIGHT.



# 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 synop-

sis will be given next week.—ED.] []Mrs. Lizzie D. B ther 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. Dr. M. K. Dowland's meeting Tuesday even-ing, Dec. 24, at 130 Market street, there was a fine au-dience. Mrs. Dr. Dowland, under control of master minds, spoke on "Spiritual Knowledge of Unseen Forces." The lecture was replete with facts of his-torical arguments, and so grandly simplified that the intellectual audience was filled with truth and knowl-edge. She also gave readings and tests. Mr. G. D. Merrill gave well chosen remarks and excellent read-ings 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 atternoon being "Spirit-ualism 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 energiae by Mr. Overond Stillow of Boston 2 and Mrs. service by Mr. Osgood Stiles of Boston, and Mrs. Effie I. Webster of Lynn, both of whom gave a large

number of accurate tests and messages. Mrs. Webster will hold a circle for the benefit of the Association, on Friday evening, at 42 South street. Through the mouth of January we shall have with us Mr. Oscar A. Ed erly of Newburyport.

Salem .- The Children's Progressive Lyceum connected with the First Spiritualist Society, on Friday evening, Dec. 27, N. B. G. writes, held a Christmas Festival, in which the children had a glorious time. A supper was prepared for them in the banquet hall, and after their supper the older members sat down and enjoyed themselves.

In the evening the members gave a dramatic enter-tainment entitled "My Horrid Aunt," in which each one took their parts splendidly, and received a great deal of praise from the large audience present. Then a tent was erected on the platform, and an Iu-

dian squaw appeared, with four little pappooses, and distributed the presents to each individual whose name was written on each article given, and every one

MEETINGS IN BROOKLYN. The Progressive Spiritual Association, Amphion Theate Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speak-ers and mediums. Mrs. M. Evans, President. Spiritual Moetings are held in Mrs. Dr. Blake's par lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

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

Psychical Society, Jackson Hall, 515 Fulton street, Mondays, 8 P.M. Prominent speakers and mediums. Au-gusta Chambers, President. Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.-Meetings Sunday at 3 and 8 P. M. J. Edward Bartlett, Medium and Conductor. Other mediums regu-larly provided.

The Woman's Progressive Union holds meetings Friday and Sunday evenings, at \$0'clock, at Small's Parlors, 327 Franklin Avenue (near Greene).

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

Society for Eclectic Spirituality, 484 Lafayette Av-nue, 3% and 8. President, G. Sterling Wines; Speaker, E. J. Bowtell.

Woman's Progressive Union.-Hope writes: In October, Mr. J. Frank Baxter opened this season's course of Sunday evening lectures in the interest of Spiritualism, under the auspices of the Brooklyn Woman's Progressive Union, and maintained them to large and increasing audiences through the month. He made many friends, called out noteworthy thinkers-not a few from the professions-and interested many listeners to inquiry, and carried conviction to

many listeners to inquiry, and carried conviction to the hearts of numbers. With December, circumstances compelled the an-ticipated speaker to ask release. An earnest demand was made for Mr. Baxter's further service, and after much writing, despatching and engineering on the part of both management and Mr. Baxter, he was able to announce that a readjustment of dates with other parties would allow him to come on to Brook-lyn for the last two Sundays in December. The an-nouncement made to the audience on the second Sun-day evening of the month brought out hearty apday evening of the month brought out hearty ap plause,

plause. Consequently, Mr. Baxter has been the speaker and medium the last two Sundays. Grand, indeed, was his lecture of Sunday, Dec. 22; and remarkable to great degree his mediumship. On Sunday, the 29th ult., as his concluding work he gave a most interesting lecture on how Spiritualism gradually and quietly ingratilates itself into the life-work of individuals, and even into the events of na-tions. Applause was frequent. The scauce at its close, too, was of unusual interest, and held all will-lngly to a late hour.

Ingly to a late hour. It is not too strong to say that Mr. Baxter is a favorite with hundreds of our people, and it is a fact that a number of the prin atlendants that negotiations can be effected whereby the gentle-man can be induced to become soon a resident speak-er. It is expected that the management will be approached with this object in view, many believing such an arrangement would result best both for the Union and for Spiritualism in Brooklyn. "So mote it

# 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 mouth in Washington. The writer had the pleasure of hearing her on Sun-day, Dec. 22, at Metzerott Hall, where she delivered a very interesting and instructive lecture on the vital question. "Is Spiritualism it realizing that the spiritualism discoursed upon this important topic in a very earnest and impressive mauner, maintaining that the spirit-world was to us as mortails. The speaker held that Spiritualism was a reality, be-cause 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 em-phasized the subject in a f w well-chosen remarks, with that eloquence with which all who know him are familiar. is the speaker for the present month in Washington.

with that eloquence with which all who know him are familiar. In the evening the subject was "The Occupations and Pursuits in Spirit Life," Mrs. Glading delivered a very practical and timely discourse upon this sub-ject. Her manner of dealing with this topic was cal-culated to answer many questions from inquiring minds seeking for knowledge bearing upon the life beyond. She enlarged upon the methods of educa-tion and pursuits of happiness in the world which we are all soon to inhabit, giving a brief account of the efforts and experiences of spirit-triends in mani-festing their presence to those in mortal life. The evident appreciation of her lectures, as evinced

feating their presence to those in mortal life. The evident appreciation of her lectures, as evinced by the applause at the close, indicates that Mrs. Glad-ing is a favorite in Washington. After the lecture by Mrs. Glading, the President, Hon. Milan C. Edson, called upon Mrs. M. E. Cadwal-lader of Philadelphia (who is here in the interests of the National Spiritualists' Association) for a few re-marks. In introducing Mrs. Cadwallader, Mr. Edson stared that those who had been reading the Spiritual-ist 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.

mediums' defense fund. Mis. Cadwallader responded with a stirring address and appeal for the mediums now being persecuted in Philadelphia, saying that this legal battle is doubless the most extensive persecution yet undertaken by the 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 up for the Philadelphia mediums' defense fund. The very inter-esting and profitable exercises of the day and evening closed by an opportunity given many spirit-friends, through the mediumship of Mrs. Glading, to commu-nicate 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 Thurs-dev aventure

day evenings. Prof. J. Madison Allen and Mrs. M. T. Allen spoke in Springfield, Mo., Dec. 22 and 29, 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., 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, for terms, during Jan-uary, 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.

303 Broadway, Whiter Hill, Somerville, Mass. Oscar A. Edgerly's engagements for the near future are as follows: January, 1896, with the First Spirit ualist Society, Lynn, Mass.; February, with the Spir-itual Conference Society, Philad-lphia. Pa.; March, In 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 plat-form test-medium for either May or June, 1896. Theoders E. Bries another and multiple test medium

Theodore F. Price, speaker and public test medium, has been reëngaged by the Spiritual Conference Asso-clation of Philadelphia the first two Sundays in January, '96. Dr. Price will lecture and give tests for the Worcester Association of Spiritualisis the 1st and 8th of March next, and for the Ladies' Ald Society the last two Sundays of the same month. He would be pleased to make engagements for the months of April and May somewhere in the New England States. Ad-dress 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 Haver-hill Union, care Miss Hattie Strong, 12 Washington Avenue, Haverhull Mass



Prove the merit of Hood's Sarsaparilla tive, perfect, permanent Cures.

Cures of scrofula in severest forms, like goitre, swelled neck, running sores, hip disease, sores in the eyes.

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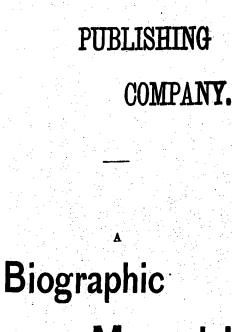
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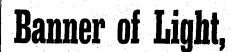
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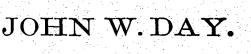




FOUNDER OF THE



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



was omitted.

was omitted. We had as guests in the evening twenty eight mem-bers of the Boston Spiritual Lyceum. Among the number present was J. B. Hatch, Sen., J. B. Hatch, Jr., Mrs. J. B. Hatch, Jr., Mrs. Waterhouse, formerly of Salem. Dr. Root, Mr. Lewis, Albert Waitt, Mrs. Ireland, P. L. O. A. Keeler, Mr. Lang, Mrs. Maggie Waite, and several others. Brootheol remerks was made by these visitors

Arectical remarks were made by these visitors. After the speaking a dance was held in the banquet hall, which the young people enjoyed until midnight. All went home with a merry heart, and should always keep this day's pleasure in remembrance.

Sunday, Dec. 29, Mrs. Nettle Holt-Harding of East Somerville was our medium, and she gave two fine lectures. The audience was delighted with her. We are glad we have such a grand, true, honest and trustworthy medium in our ranks. She gave a number of

excellent tests, all recognized. Mrs. Carrie F. Loring of East Braintree will occupy our platform Sunday, Jan. 5, as our speaker and me-dium.

Malden .- S. E. W. writes: Last Sunday evening Mr. F. A. Wiggin delivered his fifth and last lecture in the December course before our Society.

The hall, literally crowded at each meeting, forcibly attests to the fact that Mr. Wiggin has awakened an especial interest in our city upon the subject of Spirit-ualism during the past month. The course of jectures has been unusually interesting and instructive, and independent of the phenomenal scances, would have Last Sunday evening Mr. Wiggin's control, Spirit

John McCullough, discoursed upon a subject present-ed from the audience. The subject was "Shakspeare." He said Shakspeare was a grand poet; he was a greattaking no thought of other brooks. The time in which he lived did not furnish him with a very helpful in-spiration; yet in spite of all opposition he grew to be intellectually the tallest Englishman who ever lived.

Brockton .- Mrs. M. R. Bond writes: Mrs. N. J. Willis of Cambridgeport lectured for The People's Progressive Spiritual Association at Educational League Hall Sunday evening, Dec. 29.

Mrs. Willis's subjects were handed her by the au-dience. She, under control, treated each of these subjects with considerable ability, and though no tests were given, the evening was one of peculiar in-terest and profit.

The circle at 4:30 o'clock had thirty in attendance, and was a season of profit, all being greatly pleased to see how rapidly and beautifully one of our own embers, the wife of our President, is being developed in mediumship.

Worcester .- Celia C. Prentiss, Cor. Sec'y, writes: Miss Abby A. Judson delivered two deeply-interesting lectures before the Association of Spiritualists Sunday, Dec. 29.

Prof. W. F. Peck will speak for us Jan. 5 and 12, The Woman's Auxiliary meets Friday, Jan. 3, with Mrs. Delia, Barlow, 37 Alvarado Avenue, Lake View. Supper and Social as usual. Business meeting at 3:3),

Haverhill.-" E. P. H." writes: Mrs. E. C. Kimball of Lawrence addressed the Haverhill Spiritual Union last Sunday, giving instructive and important tests, with full recognition; the attendance was large. Mrs. May S. Pepper of Providence, R. I., will speak next Sunday.

Chelses .- "D. V. A." writes: Dec. 29, spiritual meeting at 206 Broadway well attended. Mr. W. Anderson, readings and tests; song, Mr. and Mrs. Anderson; Mrs. M. E. Saunders, readings and tests. Mr. G. F. Slight, Chairman,

Wakefield .-- E. S. Wells writes: Dec. 29, in the evening, Mrs. Charlotte A. Butterman, test-medium, occupied the platform, giving many proofs that men do live after so-called death. All the tests were rec-

Lawrence.-Dr. C. A. Stevens writes: Mrs. Ida E. Downing will occupy the rostrum of the First Spiritual Society Sunday, Jan. 5. [The rest of the letter will be printed next week.]

Greenwich. - We have received from Juliette Yeaw report of Christmas Festival, and will print it next week.

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

The Rev. Mr. Grumbine is to be the speaker for the Union through the month of January, '96. [Mrs. E. F. Kurth's semi-annual report will appear next week.]

1188 Bedford Avenue (near Putnam) .- A correspondent writes: Spiritual meetings are held at this address every Sunday evening at 8 o'clock. Psychometric readings and evidence of presence of spiritfriends given under absolute test conditions. Vocal and piano solos. Seymour Van Brocklin is Medium and Conductor.

RHODE ISLAND.

Providence.-Benj. F. Prouty, Sec'y, writes: The Spiritualist Association met in Columbia Hall, Sunday, Dec. 29. We had with us Helen L. Palmer, a brilliant speaker, who gave us two grand lectures afternoon and evening to highly appreciative audiences, We have with us next Sunday, Jan. 5, 1896, Moses

Hull.

The Peoples' Progressive Spiritualist Association, a correspondent writes, had the largest meeting of the season on Sunday evening, Dec. 29, the speaker being Mrs. Ida E. Downing of Boston, Mass., one of the most satisfactory test mediums that ever visited Prov-

Subject of the lecture was "The Old and the New Year," and it was deeply interesting to all present, as was shown by the hearty applause. Mr. Goss of Hartford, Conn., sang "Greenwood": Rev. Mr. Miller Improvised a poem upon the New Year, and also made very interesting remarks concerning the good work being done at B. T. Hall; Mrs. Myers gave many psy-chometric readings; all recognized. Mrs. Downlog also gave many tests, remarkable for their correctness.

Mrs. Wm. Pyser will occupy our platform on Sunday, Jan. 5.



**Portland.**-H. C. Berry. Clerk, writes: Dec. 22, Mrs. Neille F. Burbeck, of Plymouth, Mass., was with the First Spiritual Society. Good audiences greeted her. Mrs. Burbeck gave two very satisfactory test sciences, all of the spirits described being recognized. Friday evening the Society gave a Baked Beans Supper in the hall, followed by an old-fashloned circle, with Mrs. Burbeck as the medium. A large number of the friends were present, and a very pleas-ant evening was passed, many tests being received. Dec. 29 Mrs. Burbeck closed her engagement with the Society. She is a very fine test medium, and has

the Society. She is a very fine test medium, and has made many warm friends in our city. We trust we shall be able to have her with us again. Sunday, Jan. 5, Dr. W. S. Eldridge of South Port-land will occupy the platform at 2:30 P. M., and Mrs.

A. W. Smith, of this city, at 7:30 P. M.

CONNECTICUT.

Norwich.-Mrs. J. A. Chapman writes, Dec. 30: The Norwich Spiritual Union has been favored the last two Sundays of December with the ministrations of Mrs. Carrie F. Loring of East Braintree, Mass., well known to all readers of THE BANNER as a woman of sterling character, a lecturer of much power, and a grand medium. grand medium.

Mrs. Loring has given us in the two Sundays four

Mrs. Loring has given us in the two Sundays four fine addresses, each of which has been supplemented with a test scance of remarkable interest. Our Saturday evening circles are well attended, and we trust will be a means of benefiting the Cause we are all striving to sustain. Mrs. Helen Stuart Rich-ings and Mrs. Loring have both rendered valuable assistance at these circles. Next Sunday we open the New Year with Mr. J. Frank Batter, the popular lecturer yocalist and ma

Frank Baxter, the popular lecturer, vocalist and me-

Did You Ever Make Money Easy?

**Did tou Ever Make Money Easy**? MR. EDITOR-I have read how Mr. C. E. B. made so much money in the Dish Washer business, and think I have beat him. I am very young yet, and have had little experience in selling goods, but have made over eight hundred dollars n ten weeks selling Dish Washers. It is simply wonderful how easy it is to sell them. All you have to do is to show the ladies how they work and they cannot help but buy one. For the benefit of others I will state that I got my start from the Mound City Dish Washer Co.. St. Louis, Mo. Write to them and they will send you full particulars. I think I can clear over g1.000 the coming year, and I am not going to let the opportunity pass. Try it, and publish your success for the benefit of others. J. F. C.

Avenue, Haverhill, Mass.

DeLoss Wood, journalist and lecturer, spoke for the Lynn, Mass., Society, Dec. 29, and lectures for the So-clety in Bridgeport, Cr., Jan. 5. Mr. Wood is also en gaged to speak in Bridgeport Jan. 26, making three engagements for that S clety 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 Associa-

### tion 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, after-noon at 2:30, and evening at 7:30. The following speakers will take part in the exercises: MR. F. A. WIGGIN, MRS. CARRIE F. LORING, J. B. HATCH, SR., DR. WM. A. HALE, Mus. HATCHE C. MACON, MRS. N. L. WILLE MRS. HATTIE C. MASON, MRS. N. J. WILLIS, MR. EBEN COBB, REV. S. L. BEAL. Business meeting will be held in the morn

ing, when the election of officers will take

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

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 Florida comprises the most recent Pullman Drawing-Room Sleeping Cars to Jacksonville and Tampa. The Southern Rallway covers over four thousand miles of track, reaching every part of the South; hence travelers by this line may always be assured of miles prompt, easy and quick connectious,

# HERE'S A CHANCE TO MAKE MONEY!

ILENE S A OFFANOL TO MARKE MOULT: 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 320 a day for over a year selling Climax Dish Washers, and I think any man or woman can do as well as I have, if they only will, as I had no experience. It don't take long to get rich clearing \$20 a day. Every family wants a Dish Washer, and you can sell them at home; no canvassing. 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 Cli-max is far superior to any other Dish Washer. Everybody knows of the Climax now. For particulars address the Cli-max Mg. Co., Columbus, Ohlo, and they will start yoa in business, if you will only push. A READER. July 20.

SPECIAL NOTICES.

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

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We want to secure a large number of new sub scribers to the BANNER OF LIGHT, and in order to accomp ish this ent without fail, make the

following liberal offer: To any person not now a subscriber to the BAN **NER**, who will send  $\cdots$  **SO cents**, we will not only send the paps for thr e month , but also one copy of

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



# **Psychic Experiences**,

BY SARA A. UNDERWOOD. WITH AN INTRODUCTION BY B. F. UNDERWOOD,

WITH AN INTRODUCTION BY B. F. UNDERWOOD, The volume named above is destined to be one of the most important and far-reaching which have been published for many years. The evidence, presented by invisible intelli-gences through the hand of Mrs. Underwood-(the verity of its reception being avouched for by Mr. Underwood-whom our readers will remember as once a disciple of ma-terialism in toto, while now we regard him more as an ag-nostic in this direction)-is of the most unqualified kind and character. None of the far-fetched definitions, "sub-liminal" and otherwise, with which modern sciolists seek to becloud and mislead the human consciousness in its ef-forts to grasp the verities of the spiritual and psychic do-main, will apply to the facts given in this volume, the indi-vidual items presented (unknown to the writer), the views expressed (some of them *ulterly* at variance with the menexpressed (some of them *utterly* at variance with the men-tal views of Mr. and Mrs. Underwood), etc.

Lat views of AIT, and AITS, Underwood), etc. Numerous cuts appear in the book as its closing chapter, and are intended by Mr. and Mrs. Underwood to illustrate the rery marked difference between the irregular chirogra-phy of the communicating intelligences and the neat and precisely formed handwriting of Mrs. U. With portrait of Mrs. Underwood. Cloth. Price \$1.50; postage 10 cents. postage 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

The Attitude of Scientific Men

# Toward the Spiritual Phenomena.

An Address delivered before the National Spiritualist As-sociation, during the Third Convention in Washington, D. C., Thursday Evening, Oct. 17, 1895, by GEORGE A.

Pamphiet, pp. 21, price 3 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

# SPECIAL ANNOUNCEMENT.

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

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

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

The chapters are titled respectively:

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THE BANNER IS UNFURLED.

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

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

#### THESE PAGES.

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

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

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

# Jan.4.

# BANNER OF LIGHT.

### SPIRIT pleased to have this privilege of speaking here to day. Message Bepartment.

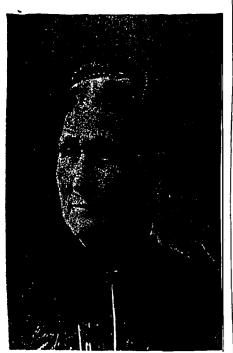
# SPECIAL NOTICE.

The Spirit Messages published from week to week ader the above heading are reported verbatim by Miss mesis W. PRATT, an expert stemographer.

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SPIRIT-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 in vite thy presence at this hour, that thou mayst 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 angels of life and light, to be with us and to aid us in every word that may be spoken.

Ohl 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 amiss in thy sight, and give us more charity, that we may have less selfishness and know more of thy laws that govern and lead us. Unto thy name would w ascribe all praise.

# INDIVIDUAL MESSAGES.

# Frank Buchanan.

Good morning. I know it has been said all are welcome, and for that reason we approach

# Frank Buchapan, 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 to 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 communion, 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 in terest 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.

1 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 n't 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 spiritfriends to speak, and it would help me to grow 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.

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. 8. Bradley; Harriet E. Fulfer; Hannah Ramoden; Jessie

8. Bradley; Harriet E. Fuller; Hannah kainøden; Jessle Stewart.
June I.—Julia M. Dodd; Hattle E. Meech; Dr. J. F. Moses;
William H. Barnes; Frankle Kimhall; Calista Works; Mar ren Chase; George Wiley; Laura A. Peters; Jonathan J. Gloyed.
June H.—Nancy Gross; Sylvester Hart; Col. J. Martin; Laura Elvira Stafford; Dr. Jeieniah D. Moore; Charlie Cordingley; Maria E. Goodwin; Alfred Kitredge.
June 21.—Charles Recve; Abb) Cilley; Mary Felker; Nel-le Whitney; Daulel W. Hubbard; Mar ba A. Stewart; Bes-sle E. Gleason; Sarah Gleason; Albert Grantman.
June 24.—Sanuel Proctor; Milton O. State; Mary E. Smith; George W. Mitchell; Annie E. Kenp; June's Ferguson; Solomon J. Howard; Lillie Worthen; Lewis B. Wilson; Nona Bell. Nona Bell.

ANSWERS TO QUESTIONS

# GIVEN THROUGH THE MEDIUMBHIP OF



#### W. J. COLVILLE.

QUES .- [By Arthur Cloverdale, Oakland, Cal.] Will you please interpret the meaning of "Are not five sparrows so d for two farthings, and not one of them is forgotten before God? But even the very 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

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 manufac-tured by well meaning, moral people; could an individual with a good paying distillery ever become pay-chically illumined? would not the fully awakened "Christ mind," see the dreadful eff-ct of a cause with in its own control, and willingly " give up all to follow Truth "?

A .- We fully agree with our present interlo cutor that whenever an intellect becomes illu mined 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 in fluence with those who advocate moral and rational sussion, 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 con tinue 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

# Spiritualist Meetings.

JANUARY 4, 1896.

NEW YORK.

Brooklyn.- E. J. Bowtell 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 efficial capacity, and as an evidence of the esteem in which she is personally held by her nu-

merous friends On the following evening, at the meeting of the Ad-On the following evening, at the meeting of the Ad-vance Conference, a copy of Lizzie Doten's poems was presented to the President, Mr. Herbert Whitney. The presentation was made on behalf of the Confer-ence 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 of the new three vers

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 dol-

lars was given as a testimony of respect and kindly feeling to Mr. Green, who is ever to be found at this meeting, and those of the Progressive Union, with the BANNER OF LIGHT and other Spiritualist literature or sale. Mrs. Robinson, the Treasurer of the Advance Con-

ference, has forwarded five dollars in aid of the Philadelphia mediums in their time of trial.

The meetings of the Society for Eclectic Spirituality, at 484 Lafayette Avenue, continue to increase in at-tendance, that of Sunday evening, Dec. 22, being the largest in numbers since the commencement. The subjects in the afternoon were "Subjective and

Objective Consciouness": in the evening, "Appari-tions of the Living"; both given by the audience. After the lectures I gave a few psychometric tests, and the meetings closed with phrenological 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 Secre-

will be held as a complimentary benefit to the Secre-tary, Mrs. E. B. Ruggles. Mr. J. Frank Baxier has been reëngaged by the Wo-men's Progressive Union to occupy their rostruin 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 audi-ence, followed with an invocation by the President, after which we had a vocal solo by Mrs. G. W. Kates, tollowed by a plano 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 Shanows of Spiritualism," and "The Religion of Jesus vs. Christianity," "What Are We, Whence Came We, and Whither are we Going?" "Is Reflection to Compulsory, or is it a Fact?" All of those 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 t, for our doors are always open to first class lecturers.

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

Mrs. Rates, 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 taken up netted for dollars, which was immediately sent to the family. That is what we organized for, to help hu-manity, and we are doing it in a practical way; we with our action to any modes, that is on Solitonian. suit our action to our words; that is our Spiritualism. After another song by the audience the meeting ad-

Journed until next Sunday afternoon at 2:30 r. 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, tol-lowed 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 inves-tigate for themselves. Long live the good old BAN-NER OF LIGHT; long may it wave over us.

rearlessly, 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 out of that condition. Disappointment and 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 a 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; the walls are nothing to us, we come and go attend a lecture, gaining from one and another.

Ellen, I know of the restlessness that creeps over your epirit, and often have you said within your own heart, "I should think, with all those that communicate, that, Frank, you might come and give a word of encouragment." 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 n't 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 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 n't 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 with freedom, many to listen as you would to 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 n't 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 today.

> 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 | ears even of little children by professedly reliinto communication with their friends, sometimes kindred, sometimes neighbors, or those intimidate the young. that were so kind to them in ministering to their wants when upon a sick bed. I knew what interpreted and ressonably applied, is one of that was.

I have been invited to speak here to day, and any literature. But what is meant by meetwould 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 Seraphim are described, it is said that one the reason that is given you, and how much choir of angels asks another: Where is the 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 | ings contained in all religions will be discovthis Circle Room, for I well know these messages are to be printed, for the friends to know | dropped, which has so long screened from genwe live and are people, privileged to speak for | eral view the essential truth everywhere enourselves.

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 you, although little can you realize-only just from the body, of hearing, "Gertie's gone; ever pure religion inculcates science is poweras far as possible with the mortality. I am Gertie's dead;" but what you term death is less to deny.

bassage is that every event in nature is con trolled 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 plentifal 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 provi dence.

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 gious people, who travesty the book of Amos to

"Prepare to meet thy God," when rightly the grandest sentiments expressed through gladly accept of your invitation; and also ing God, other than recognizing God in the whole creation, and most of all in man?

In the Kabala and wherever the songs of 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 teachered and upheld, and the veil of allegory shrined.

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

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 awakenment 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 iamp that hore on it the inscription: *Fiat laz*-Let there be light ]

How shall I bless thee? Human love Is all too poor in passionate words. The heart aches 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 a most solemn pause we stand, From this day forth forever more, The weak but loving human hand The weak bet of the the as of yore. Then, as through life thy footsteps stray, And earthly beacons dimly shine, "Let there be light" upon thy way, And holier guidance far than mine! "Let there be light" in thy clear soul, When passion tempis, and doubts assail. When grief's dark tempests o'er thee roll, "Let there be light" that shall not fail. So, angel-guarded, mayest thou tread The narrow path which few may find, And at the end look back, nor dread To count the vanished years behind! And pray that she, 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 Junc tion, thus giving a choice of routes from Jack-sonville 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 betore the opening of the meeting, and after.

Mr. Gregory will also conduct a restaurant where tes, coffee and a variety of dishes will be served at the low rate of five cents each. Parties desiring to board themselves can ob-

tain 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. Twing 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 P. L. O. A. Keeler, and other celebrated medi-ums. 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. PETTENGILL, W. S. KADZ,

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

# MASSACHUSETTS.

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

The entertainment consisted of instrumental solos by Miss Lelia Bragg and Master Walter Knapp; recitations by Misses Jeanette Noyes and Cecil Follansbee; and banjo solos by Mr. Wm. A Goodwin. The pres-ents on the tree were distributed by Capt. John C. Cheney, Grand Master, assisted by Dr. C. W. Hid-

uen. 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 Loaf," is in rehearsal for early presentation, under the auspices of the Infor early presentation, under the auspices of the in-dependent Club. The cast of characters is as follows: "Mark Ashton," the drunkard. Dr. C. W. Hidden; "Caleb Hanson," the villain, Capt. J. C. Cheney; "Harry Hanson," his son, George Roberts; "Dick Bustle," the baker, Fred O. Petts; "Toin Chubbs," the butcher, Frank Jameson; "Kate Ashton," Mark's wife, Mrs. Jack Gardner; "Lilly Ashton," their daughter, Mrs. L. V. Hidden. servant, Mrs. L. V. Hidden.

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

Brockton,-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 peo-Many crombled to hear him. Mr. Huot's tests and psychometric readings are par-

ticularly interesting, as each one is so clear and dis-tinct from every other; some most remarkable tests were given, and all 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

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. Wiggin of Salem will occupy the

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

# VERMONT.

St. Johnsbury .-- J. E. Harris writes: The beautiful philosophy, science and religion of Spiritualism is not an unknown quantity, even in this hub of Orthodoxy. I find quite a number of avowed Spiritualists here, and many more who would be glad to be if it was popular. The trouble is here that our belief is too little understood ; in fact, it is generally misunder-stood or not understood at all. There are perhaps two dozen in this inmediate vicinity who could prob-ably be gathered into a society for weekly meetings and energetic work. There are also several excellent mediums in the vicinity, but unfortunately no one qualified to address us. I established Harris's Weekly in October, and in its columns have fearlessly given the public to understand my position on religious matters, but have had no time as yet to take steps toward the organization of a society. The Annual Vermont State Spiritualist Convention

I to be held at Montpeller, Jan. 10, 11 and 12. [The call appears in another part of this issue.—ED.] I wish to give a cordial invitation to any and all friends in Vermont or elsewhere to call on or corre-spond with me at any and all times, for mutual assistance and the general good of our glorious gospel of pure truth.

Mrs. Harris is an excellent medium in several phases, and would also like to hear from any sister for mutual benefit and advancement.

# CONNECTICUT.

Bridgeport .- J. W. Winans writes: The Bridgeport Spiritual Society met Sunday evening, Dec. 23, in Temperance League Hall, 18 Court street.

There was a large attendance to hear the gifted speaker and platform test medium, Dr. Harlow Davia of New York. Most of the evening was devoted to tests and diagnoses of disease by clairvoyance. Every test was fully recognized. He is one of the best me-

MARIETTA CUSCADEN,

# JANUARY 4, 1898.

# OF LIGHT. BANNER



diums for public demonstrations that we have ever finad in this sity, and we confidently recommend him to all societi se desiring an honest and efficient worker. Dr. Merriam of Hartford, Conn., is announced for the first Bunday in January. Our Boolety, although young, is progressing rapidly.

Danielson .- De Loss Wood writes: Helen Stuart-Richings spoke a second time here this month, on Dec. 20,

Mrs. Richings gave about fifty psychometric read-ings at the close of her lecture, and finished the even-ing's program with a recitation of the "Yellow Bird." the rendering of which showed her to be an elocutionist of rare talent.

Philadelphia.-Charles L. Ge Frorer, Secretary Spiritual Conference Society, writes: During the month of December we have been favored by having with us as speaker and test-medium, Oscar A. Edg-

here have proved a grand success. Our speaker, Rev. H.C. Andrews, is one of the most eloquent inspirational speakers and platform test mediums in the spir-itual field. His well-chosen thoughts, unanswerable logic, flue descriptions and beautiful language, show the manner in which his guides handle each subject given impromptu from the audience.

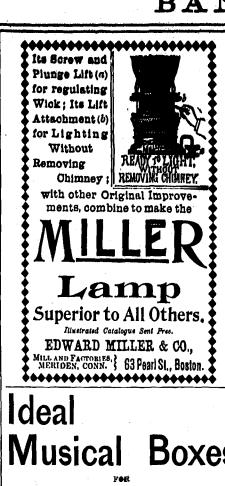
We hope to see Rev. Mr. Andrews called before larger societies, and know that his guides are up to date in advanced thought and powerful reasoning upon all the questions of the day, and societies who are for-tunate enough to engage him will receive a rich feast from the spirit-side of life.

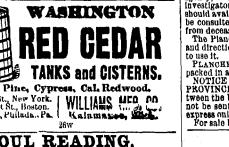
Mrs. Matilda Cushing Smith gave two fine lectures at our hall. At the close of the evening discourse a

Pawtucket .- A correspondent writes: De Loss Wood of Danielson, Ct., spoke for our Society Dec. 22, to a large audience, who evidenced their satisfaction of the lecture in expressing the hope that he might return.

This Society is composed of a band of earnest work-ers, and their audiences comprise the best people.

ST. NICHOLAS.-This number has as a frontispiece a full-page picture by Frederick Dielman, "Christmas Lights Do Fade Away." Robert Louis Stevenson's " Letters to a Boy " have an interesting account of the building of the novelist's house in Samoa, Albert Stearns begins a new serial called "Sindbad. Smith & Co." F. H. Lungren has a story, "The Magic Turquoise." "The Story of a Life-Saving Station " is by Teresa A. Brown. In "Betty Leicester's English Christmas," Sarah Orne Jewett describes a famous castle. The serials by J. T. Trowbridge, William O. Stoddard, and James Otis, all present interesting instalments. The second part of "A Christmas White Elephant," by W. A. Wilson, is





7

#### LIGHT. BANNER OF



8

# MEETINGS IN BOSTON.

**REFILITION III DUDIUN: Metern Spiritmal Temple, at Berkeley Hall**, Odd Yel-lews Building, J. Berkeley attest. Sundays at 101 A. M. and 114 P. M. Speaker for January, Prof. W. M. Lockwood, Wm. H. Banks, Freeldent; J. B. Batch, Jr., Secretary, 74 Sydaey street, Savin Hill. *The Helping Hand Society* mosts Wednesdays in Gould **Ball, 3** Boylston Place. Business meeting at 3; supper at 6; Social in the evening. Mrs. O. P. Pratt, President. Baston Spiritual Lyceum at Berkeley Hall, 4 Berkeley street, severy Sunday afternoon at 1/5 sharp. All are invited. Bring the children. J. Browne Hatch, Jr., Conductor, Albion R. Waitt, Clerk.

First Spiritual Temple, Excier and Newbu Birects. -- Spiritual Fraternity Society Sundays, meetings for oblidren and investigators at 11 A. M. Lectures at 24 and 1% P. M. Speaker for December, Rev. J. O. W. Grumbine, Wednesday evenings, at 74, sociable, conference and phe-momena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Veteran Spiritualists' Union will meet the first fodnesday of each month at Gould Hall, No. 3 Boylston 1000, at 7% P. M. H. B. Storer, President, 406 Shawmut venue.

Children's Progressive Lyceum meetsevery Sun-day morning in Red Men's Hall, 54 Tremont street, at 10%. All welcome. Oharles T. Wood, Conductor. The Ladder Juceum Union meets every Wednesday. Busi-ness meeting at 4 P. M. Supper at 6. Entertainment in the evening.

vouing. **First Spiritualist Ladies' Aid Society**, 241 Tre-mont street, meets every Friday. Business meeting at 4 **P.M.**; supper at 6 o'clock. Tests and speaking in the even-ing. A public circle will be held on the last Friday of each month at 5 P.M. Mrs. Carrie L. Hatch (74 Sydney street, Dorchester), Bocretary. evening

Eagle Hall, 616 Washington Street.-Sundays at [14. M. 3% and 7% P. M.; also Wednesdays at 3 P. M. E. Tutie, Conductor.

Rathbone Hall, 694 Washington Street, cor-mer of Kneeland.-Spiritual meetings every Sunday at 11 A. M., 2% and 7% P. M. (7% P. M. meeting in Commer-cial Hall.) Thursday at 2% P. M. N. P. Smith, Obsirman.

**Hypian Hall, 390 Washington Street.** Meetings are held every Sunday at 11 A. M., 2% and 7% P. M.; Tues-day at 2% and 7% P. M.; Thursday at 7%, Friday at 2%, and Skurday 7% P. M. W. L. Lathrop, Conductor.

America Hall, 784 Washington Street.-Meetings andays at 104 A.M. and 2% and 7% P. M. Good mediums, ane music. Eben Cobb, Conductor.

Harmony Hall, 724 Washington Street, one **Flight.**—Sundaysat 11 A. M., 2% and 7% P. M. Tuesday and Thursday, circle and meetings. At No. 604 Tremont street, Wednesdays and Saturdays, 8P. M., Fridays, 3P.M. Seating capacity, 100 persons. S. H. Nelke, Conductor.

Capacity, 100 persons. S. H. Nelke, Conductor,
 The Ladies' Spiritualistic Industrial Society
 meets every Thursday at Dwight Hall, 614 Tremont street.
 The first Thursday in each month a social, the fourth, a
 dance; other evenings, speaking and tests. Supper served
 at 64 every night. Mrs. M. J. Davis, President.
 Alpha Hall, 18 Essex Street.—Society of Ethical
 and Spiritual Culture (Bible Spiritualists). Meetings Sunday, 11, 2:30, 7:30; Thesday, 3 o'clock; Conference meeting
 Baturday, 2:30 o'clock. Mrs. M. Adeline Wilkinson, Pres.

Hiawatha Hall, 841 Tremont Street. The Unit-ed Spiritualists of America (incorporated) hold meetings Sundays, at 11 A. M. 2% and 7% P. M., and Thursday at 2% and 7% P. M. H. W. Martin, President.

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

The Home Rostrum (21 Soley street, Charlestown, E. M. Sanders, President). Meetings Sunday, Tuesday and Thursday evenings, at 7% o'clock.

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

Boston Spiritual Temple, Berkeley Hall.-J. B. Hatch, Jr., Sec'y, writes: Sunday, Dec. 29, 1895, A large audience assembled to greet Prof. A. E. Tisdale.

The exercises opened with singing by Miss Grace Warren. President Banks then introduced Mr. Tisdale, who said: Ladies and Gentlemen, it is pleas-ant to be with you. I did not expect to meet with you again so soon, but I assure you I am pleased to be

ere. I, as an instrument, am not one of those that pretend to know all things. I believe that it is only natural that we should pay homage to what is above us.

It is here on this mortal side that the mothers and fathers shall feel our presence. May we become rich in spirit, may we evermore live in sympathy with our subbher

Miss Warren rendered "Beautiful Home of the Soul," and Mr. Watson a very fine piano solo, after which Mr. Tisdale took for his subject, at the request of one of the audience. "The Law of Human Evolu-tion on a Line from East to West," and spoke as fol-lows: It surely does no harm to be accommodating, and while certain things may be old to some, they may

First of all I want to impress upon you that humanity knows no greater evil than war. Few people attain this moral height where war is

iigion of nature, brotherhood of man, ho rish, no poor. We have attained some of the practical truits of Spir-itualism attributable to Spiritualists. I love and honor a religion that allows us to think; thought is sovereign; you may chain a man, but his thought is will leap the barriers, and float away to the gardens of a future world. Thought is ever king. Riches control, rags are despised. Bacon's saying, "Knowledge is power," is a mistake. Wealth is power. There must be a reformation of the shams in religion, and a journeying on to the truth; faith deliv-ered once to the saints must be the religion. God never specially inspired one for that purpose. It can-

never specially inspired one for that purpose. It can-not be; everything in pature is according to an immu-table law. Every one who cultivates his land will get the best crop. The idea of putting sickness on one save by exposure or transgressing pature's law is bo much plous breath was wasted. Seek to find out the hidden power of nature. This is an age of progress: less than a hundred years

ago cloud signs were never noticed, now they are tele graphed from the pines of Maine to the palmettos o the South; who knew then that the lightning could be made to tell? Did Jehovah?

Ideas have burst forth since that book was written. I deas have burst forth since that book was written. Truly an age of progress. Spiritual séances were not known. They sprung into existence; instead of from the Jewish book. It came from the growth of human intelligence—proofs from the great universe, terming with grandeur, unknown to any other religion. When a man is poorly housed what is it to tell him he has a mansion in the skies? If he is hungry, to pray? Morals cannot be compalied cannot be compelled.

A new era is dawning: how the workingman is to be housed and fed is more important than who will be be housed and fed is more important than who will be the next President. You must work with the spirit-world. The most important thing about a man is his religion—tell me what his religion is, and I will tell you how much be is to the world and manhood. Now I expect I will shock some, but I must say it: I want Orthodox Christianity to die. The doctrine of the vicarious atonement is wrong. Be punished for doing wrong? No! It is duty now; happleess now; salva-tion for humanity now. Forbear with the infirmities of the race. We shall meet again; a brighter day is dawning for the nation. We shall meet again and go on and still seek for that which is highest, and wor-ship at the only true temple of God— which is the soul of man.

ship at the only true temple of Gou-which is the sour of man. Mr. Banks introduced Mrs. Hull, who spoke briefly but in harmony with Mr. Tisdale's lecture, followed by a plano solo by Mr. Watson, Mr. Tisdale closing the meeting. President Banks announced that Prof. William M. Lockwood is to be the speaker for the month of January, and the following are his subjects: Lecture 1. "Correct Methods of Reasoning and Thinking the Basis of Philosophy"-milustrated; Lecture 2. "The Molecular Hunothesis of Nature, and the Relation of Molecular Hypothesis of Nature, and the Relation of Its Principles to Continued Life and to the Philosophy of Spiritualism "-demonstrated; Lecture 3, "How the Human Has Thought and Mind "-illustrated Lecture 4, "The Relation of Human Consciousness to Its Environment. The So called Five Senses Only Electrodes of Sensation"-illustrated with beautiful Manikin charts; Lecture 5. "Mesmerism, Christian Science, Mental Science, Faith Cure and the Healing Science, Mental Science, Faith Cure and the Healing Art Analyzed and Explained by Principles of Molec-ular Induction"; Lecture 6, "The Co-relation Be-tween Conscious Vocal Thought and Matter, Demon-strated by Experiments with the Philosophical Tele-phone"; Lecture 7, "The Evolution of Mau's Con-scious Ego (the soul), Demonstrated by Experiments in Chemical Physics and Analogy"; Lecture 8, "The Affinity of Cenaciousness to Matter, Demonstrated by Experiments with the Phonograph. Has Matter the Function of Memory and Vocal Thought?"

Experiments with the Phonograph. Has Matter the Function of Memory and Vocal Thought?" Every one of these lectures leads up to and sus-tains the philosophy of Spiritualism in a new and self-evident light, and the secular press, wherever presented, unite in speaking of them as masterpleces of logic, analysis and of scientific verification. The Old Folks' Concert and Ball will take place in February Work log date February. Watch for date.

First Spiritual Temple, Excier and Newbury streets.-Rev. J. C. F. Grumbine closed his engage ment before the First Spiritual Temple on the 29th, an unusually large audience being present at both services. After the usual soulful and uplifting voluntary and solos and invocation, the controlling intelli gence spoke on "Remeanation and Darwinism Ex-plained." [This lecture will be published in full in a

plained." [This lecture will be published in full in a later number of THE BANNER, so that a digest of it will not here be given.—ED.] In the evening the subject of the lecture was: "Be-youd the Valley of the Shadows," and it was a help-ful and potent presentation of the philosophy and consolations of Spiritualism which the angel world extend to the earth shores and to mortals through the invariant modu. The multiple conductions on the shift hispired media. The guiding and inspiring spirit said: "Due regard should be made for conditions which the spirit world uses for extending inspirations to mortals. Though some of the audience are un-aware of the fact that a circle of influence is formed sware of the fact that a circle of influence is formed which acts reciprocally with the like battery formed on our side of life, yet such is the case, and a unanim-ity of mind should prevail, that the reflections of the inspirations may float in as the image of a star on the surface of a placid lake."

peaker. Spiritualism is a boon to Spiritualists, who have had the cloud of doubt removed concerning the fact of immortality, and it is a boon to the world to know that the inspirations of Spiritualism have led the world Civilization reflects the attainments of material and spiritual man-man under the dominion of the forces of nature in the realm of matter, and man under the guidance of excarnate spirit-intelligence. Civilization is the culmination as well as illustration of this combined effort, and, if analyzed rightly, it will reveal the action of spirits. We are acted upon by and act in consonance with spirits, in the practical issues of life, and oftentimes when unaware of such conduct. The best of life is the result of the finer impulses that The best of life is the result of the iner impulses that arise from the innermost realms of spirit. The tri-umphs, therefore, of art, literature, sculpture, music, industry, science, religion and civilization, each and all are the reflections of the impulse or inspiration from the heights—the light beyond the shadows of the valley; and Spiritualism really and truly, not any specious form thereof, or any doctrinated statement of it, but the deep basis of science, religion and their philosophies, is as it, has been the spiding star of philosophies, is as it has been the guiding star of ages and generations. Let it not be forgotten, then, that Spiritualism has always been in the world in ancient and modern times, and has presented its truths to each age according to its needs and its capacity to understand and receive. There is a special and universal *regime* to truth as elaborated by Spiritualism. It follows the unerring law of nature, the formula of mathematics. When Jesus brought his inspiration to the world, the times were ripe for it; so with the advent of Modern Spirit-ualism. Each age has presented to it, according to the light it possesses, reflected from out the books of science, philosophy and religion, such truth as will arrest it from annihilation. When society is degraded, and inclines to a lascivious and material life, then Spiritualism comes with its bright light amid the shadows. This is a familiar statement of history to the occultist and medium. The purpose of this is that the shadows in the valley should be dissipated by the surpassing light of spirit permeating them. Thus in this age, when the Rochester knockings came to the humble cottage of the Fox sisters, and gave a new interpretation to the problem of life, and by its philosophy taught that man is immortal, and survives death, and can return to communicate with mortals, who are his natural attractions, they arrested the world from materialism, sensualism and chaos of thought and life, and pointed to the light just breaking from out the eastern skles-the light of the spiritworld Spiritualism taught three things: First, that if a man dies he shall live again; the fact of continuous life; the fact of intercommunication and communion The fact of intercommunication and communion of spirits; and the fact that each one must save him-self by his spirituality. The evidence and proof of these facts are abundant, and need not be repeated at length. Through the various phases of mediumship the spirits have been permitted to place the facts of the eternality of the soul before the world, and the grandeur of the phenomena is only equalled or ex-celled by the grandeur of the tenchurge. An all this celled by the grandeur of the teachings. And all this wondrous attainment has come to pass through the love of one soul for the other; that none in earth or in the spirit-world should live or walk alone through the shadows, but that the sweet ministry of the angels should direct and comfort the lonely and discouraged heart. You, said the speaker, as spirit, live in the spiritworld now, and hence the message of the spirit-world to you is one that concerns not only your mortality but your immortality; so that you are to live as an immortal being here and now. Your heaven and hell are states of consciousness, and are to be realized are states of consciousness, and are to be realized here and now. No Jesus can save you. A seer or friend may profier help and sympathy and love, but you must save yourself by the Golden Rule. This is the ethics of Spiritualism. The speaker closed with an uplifting peroration for all to more out of the rush of life into its hush, out of darkness into light, out of disharmony into harmony, out of distractions into its repose, from the depths into the balvets out of the subdows of the value up to the the heights, out of the shadows of the velley into the sweet light, love and peace of the beyond. Mr. Keeler will again give a séance for physical manifestations in the light, and it is to be hoped that skeptics, and all who are yet unconvinced of the fact of continued existence, will be present. Mrs. Mattie E. Hull will occupy the rostrum at 2:40 and 7:30 P. M. Hiawatha Hall,-" B." writes: The United Spiritualists of America (incorporated) held the usual meeting Thursday afternoon, Dec. 26, at which tests and readings were given, conducted by Mrs. M. A. and readings were given, conducted by Mrs. M. A. Moody. Supper at six o'clock, after which a Christ-mas festival was enjoyed by large numbers. Presents irom a Christmas Tree were delivered by Mr. H. B. Hersey as "Santa Claus." A farce was presented, entitled the "Paring Bee," by Mrs. A. L. Judkins, under the direction of Miss Bertha Judkins, assisted by Mrs. Moody, Mrs. Farnbam, Mrs. Kneeland, Miss Maud Judkins and others; "The Sailor's Hornpipe" was danced by Miss Maud Judkins. in costume; a Christmas poem was recited by little Dolly Dot. Next Thursday evening an entertainment will be

# well attended, being conducted by Mr. H. W. Martin, assisted by Mrs. Moody, Mr. Hersey, Mr. Blackden

assisted by Mrs. Moody, Mr. Hersey, Mr. Bischuch and others. Atternoon services-music, invocation by Mrs. Ir-win; remarks, tests and psychometric readings by Mrs. L. J. Ackerman, Miss Jennie Rhind, Mrs. C. A. Smith, Mr. C. O., Huot, Mrs. B. Robertson, Mrs. J. B. Nutter and Mr. H. W. Martin. Evening, song service, ied by Mrs. M. A. Moody. Speskers of the evening. Mrs. E C. Farnham, Mrs. Irwin, Mrs. Moody, Mrs. Nellie Kneeland, Mrs. Bishop and H. B. Hersey. H. W. Martin, President.

Boston Spiritual Lyceum.- Albion R. Waitt writes: The session Sunday, Dec. 20, was the largest of the season, there being over fifty in the Banner March. Although the songs that are sung from the "Spiritual Wreath" are new, they give promise of be-coming a valuable addition to the spiritual work. coming a valuable addition to the spiritual work. The answers were more strictly confined to the subject than hitherto. The subject, "Name and define some phase of Mediumship," gave the children a chance to explain how strong a grasp they had of the subject. Especially fine were the answers given by Mr. Snow and Mrs. Carr. We also heard from Mr. Packard, Eddje Hatch, Mr. Lang, Mrs. Lang, A. R. Waitt, Charlie Hatch, Earle Keeler, Eddie Ranson and Carle Lee Root. Mr. Watson rendered a plano solo which was of great merit. Mies Grace Warren, who has sung for the

Mr. Watson rendered a plano solo which was of great merit. Miss Grace Warren, who has sung for the Temple of this city, sang for the children. Her voice was remarkably clear and sweet, and drow all listeners to her in sympathy. Carl Leo Root gave a fine selection. Little Maud Armstrong, Edwin Chase, and Johnnie Ormsbee, gave recitations. Edward Hatch and Mrs. Dr. Root also spoke britfly. Minnie Ireland favored us with a vocal selection. Mr. A. R. Waitt spoke on the value of Lyceum cosperation. Mr. Geo. S. Lang spoke to the children, and tendered to the school and friends the greetings of the season. Mr. Packard gave way to an Indian influence, who wished to thank Mr. Tisdale for his kind words of the mornto thank Mr. Tisdale for his kind words of the morn-ing in their behalf. He spoke of the Iodian Christmas, and thanked all Spiritualists for their interest in his race

Greetings were telegraphed to the Christmas Festi val of the oldest Lyceum in the Cause-bringing the oldest and youngest en rapport on the last session of the year.

The following is the telegram which came in reply:

CLEVELAND, OHIO, Dec. 29, 1895. J. B. HATCH, JR., BERKELEY HALL, BOSTON: Thanks for kind greetings, received. Lyceum returns the compliments to the Boston Spiritual Lyceum. B. F. BELLOWS, Conductor.

Subject for Jan. 5: "Charity."

Christmas Festival .- The first Christmas Festival of Boston Spiritual Lyceum was held last Thursday even-ing, Dec. 26, in the small hall in rear of Berkeley Hall. There was a large gathering of the children and friends, and everybody was thoroughly entertained. Dr. Root gave a very interesting and amusing series

Dr. Root gave a very interesting and amusing series of well-selected magic lantern pictures. Our President, Mr. Geo. S. Lang, wrote and arrang-ed a novel entertainment for the evening, entitled "A Day in Chapple's Life." The story of how Chapple spent a day was related by Mr. Lang, and illustrated at frequent intervals by charades, acted out by him-self, ably assisted by Miss Felton, Mr. J. B. Hatch. Jr., Mr. J. H. Lewis, Charles F. Lang, Edward Hatch. Wil-liam Russell, Harold Frost, Joseph Polack and Winnie Ireland.

Ireland. The other children and adults enjoyed the guessing as to what was portrayed on the stage, and much quick

After the charades the children's hearts were made

glad with ice cream, cake, figs, apples, oranges, candy, pop corn and bon bons. All participated in playing Donkey and other games. The President gave each a souvenir of the occasion: a small silk American flag, with "Christmas Festival Boston Spiritual Lyceum, Dec. 26, 1895, ' printed across

Some of the children took home Christmas baskets so plentiful were the friends in their contributions. The affair was one to be justly proud of, and all were more closely drawn together by the bonds of love and friendship.

[J. B. Hatch, Jr.'s, report of the visit to Salem of the officers, members and friends of the Boston Spiritual Lyceum to the Christmas Festival given by the Salem Lyceum, will be printed next week .- ED.]

The Children's Progressive Lyceum, No. 1-Charles T. Wood, Conductor, writes-is gradually becoming better known and more highly appreciated; especially as parents and guardians of the young peo

especially as parents and guardians of the young peo-ple visit our school. The lesson for Sunday, the 29th ult., was Emanuel Swedenborg, and the explanation was made as usual by the Conductor, who called attention to the fact that this great scholar and medium accomplished a great work in laying the foundation for the dawn of Modern Spiritualism, and rendered it far more possi-ble to dawn the attention of the masses of the people ble to draw the attention of the masses of the people to the investigation and study of the truths which are

given through the sensitives of to-day. The usual exercises were conducted with much feeling and enthusiasm. The march was very fine, nearly one hundred members being in line. Songs were prettily rendered by Misses Gracie Scales, Helen were prettily rendered by Misses Gracie Scales, Helen Gale, May and Evelyn Williams, and a beautiful se-lection was volunteered by Miss Bertha Davis, a for-mer Lyceum scholar. Recitations were given by Joseph Forsythe and Harry Williams. Little Eddle, always appreciated, gave a fine musical selection, and Miss Blauche Bennett galled, much popularity by a beautiful selection on the "cello." All interested in children and their spiritual unfold-ment should visit us at Red Men's Hall, 514 Tremont street. Sunday morning at 10:45. street, Sunday morning at 10:45. Our Christmas Tree.-Red Men's Hall was filled on Monday evening, Dec. 23, to celebrate the glad Christmas festivities provided for the members of the Children's Progressive Lyceum No. 1. dren's Progressive Lyceum No. 1. About one hundred and twenty-five children occu-pled the centre of the Hall, while their parents and friends had seats at the sides and rear. Beside the platform was placed the beautiful "tree," reaching almost to the ceiling, and its branches weighted to their utmost capacity with the gifts from the Lyceum Association, as well as from numerous friends who added their contributions. The preliminary exercises were very fine, and con-sisted of solos on plano and violin, songs and recita-tions, after which the gifts were distributed, one com-mittee being appointed to take the presents from the tree, while six other persons were employed in deliv-ering them.

grand power fait; tests by Mrs. Knowles. Afternoon session: Song service; invocation by the chaptain; opening remarks by Mr. B. J. Haskell; tests by Mrs. Peak, Mrs. Dickinson, Miss Williams, Mrs. Wood-bury, Miss Jennie Rhind and other good mediums. Sünday evaning session opened with song service; music by Mrs. N. Cariton, organist; reading and invo-cation by the chaptain, Miss Brehm. Special talent: Mr. Mathews, first speaker; Miss Bitnel Hill Nye, recitation; poem by Miss Williams; solo by Miss Luiu Richards; cornet solo by the same; recitation by Miss Alice Atherton; Mrs. William S. Butler gave some grand tests, which were all recongized; Mrs. I. E. Downing in tests; vocal solo, Miss Luiu Richards; Mrs. Nutter and others participated. Indian Peace Council, Jan. 3, 18.6.

Ragie Hall .- Hartwell writes: Christmas after-

noon, a very large attendance; Mrs. Kneeland sang under inspiration; Mrs. S. E. Rich, Mrs. F. Stratton, Mrs. Osgood, Mr. Martin, R. H. Tuttle gave excellent remarks, tests and readings. Thanks are extended to the donors for the beautiful flowers.

to the donors for the beautiful flowers. Sunday, Dec. 29, the three sessions were largely at-tended, and their results satisfactory. Mrs. J. A. Woods, Mrs. M. Ratzel, Mrs. S. C. Cunningham, Mrs. F. Stratton. Mrs. W. B. Butler, Mrs. A. Woodbury, Mrs. J. E. Nutter, Mrs. L. J. Ackerman, Mrs. I. M. Field, Mrs. Bellows, Mr. Smith participated, giving fine remarks, tests and readings.

The chairman rendered remarks, inspirational po-ems, gave readings and tests, also answered mental questions

Musical selections by H. C. Grimes. BANNER OF LIGHT for sale each session.

Elysian Hall .- "L. S." writes: Christmas week was a period of spiritual feasting with our Society, the interest of the meetings being fully sustained and largely augmented. The mediums assisting during the week were Mrs. Hutchins, Dr. Mathews, Mrs. Chandler-Balley, Mrs. Gilliland, Mr. Hilling, Mr. Ibel, Mrs. Bishop, Mr. Lathrop and many others. Mrs. E. G. Mauchester, of Fall River, was a welcome visiting medium

edium. On Thursday afternoon a special benefit circle for Dr. Mathews was held successfully. Sunday proved a fine day in all respects. Some of

the best fests ever given in our hall were presented during the day. Many mediums gave fully recognized tests who are not before the public generally. Dr. West, Mr. Redding, Mr. Lathrop and others, were the mediums mediums. Cyrus, the Persian, gave an interesting address.

Harmony Hall .- James Higgins writes: In the absence of our Chairman, Mr. S. H. Nelke, meetings of the week were held with good success by his young mediums.

Sunday we were pleased to see Mr. Nelke in the chair speaking and giving tests. The kind mediums who assisted during the week and Sunday were, Mrs. J. A. Woods, Mrs. Collins, Mr. J. A. Woods, Mr. Hae-vener, Mr. Albert Brown, Mr. Clark, and others, Miss S. B. Lamb furnished vocal and instrumental music. Next Sunday Mr. Nelke will speak on "New Year, its Meaning, History and Usages."

The BANNER OF LIGHT always on sale at the hall, and at Mr. Nelke's, 604 Tremont street.

The Ladies' Spiritualistic Industrial Society - S. Etta Appleton, Sec'y, writes - met as usual Thursday afternoon and evening, Dec. 26. Mrs. M. A. Brown, Vice-President, presided over the business meeting. Supper was served at 6:30; next Thursday we will serve a chowder supper, The "Alpha Orchestra" furnished music for the

dance in the evening, which was very much enjoyed by a large company. Next Thursday is our election of officers; the members are all requested to be pres-

# Before the Religious Association Bradford, Pa.

He Pronounces Immortality to be the Central Truth of Religion, and Says That a Knowledge of Immortality is the Central Truth of Spiritualism.

On a recent Sunday morning Mr. Weil delivered an address, in which he came out plainly in favor of Spiritualism as containing a knowledge of the central truth of religion. Mr. Weil evidently wishes no misapprehension in the public mind, or the minds of his former friends, about his present belief. His address, which follows, sets this question at rest, as no doubt he intended it should. He said:

# Henry Jotham Newton. [Continued from first page.]

and Mr. Newton conceded an invisible force acted upon it. He then tried to find out what it was. He found that it expressed intelligence by responding to his requests. He asked: "Who are you, and what are you?"

The reply was: "I am a spirit who lived once in the body as you are living." Mr. Newton demanded proof of this state-

ment. A name was next given, the number of his late residence in Varick street, said he left a widow and five children, three boys and two girls, gave their ages, and the disease from which the table-mover died. On investigation Mr. Newton found that all that had been thus communicated to him was true. Mr. Newton continued his investigations of

Spiritualism, and became one of its strongest advocates in this city. The latter years of his life were almost wholly devoted to its proclama-tion and maintenance privately, and the pub-lic meetings over which he presided continu-

At the time of his death he was President of Bronze Company, on West Sixteenth street, New York.

Mr. Newton was tendered the nomination for Mayor of the city of New York, but declined the honor in favor of another prominent citizen, who was elected on the same platform. He had no taste for the excitement and interruptions of political life, preferring to pursue the quiet lines of scientific investigation.

Mr. Newton joined no religious organization after he had withdrawn from the Methodist Episcopal church, by a letter certifying that he was in "good and regular standing."

When the phenomenon of materialization was developed, he began a series of careful studies of it, by securing mediums who claimed this power to sit for him under the most rigid test conditions. Under the conditions he imposed he established the fact and the proof of the phenomenon, that it did occur to his own satisfaction, and to the satisfaction of all associated with him in these investigations.

J. A. LANT.

Tarrytown, N. Y., Dec. 25, 1895.

# Mass Meeting.

The Connecticut State Association of Spiritualists will hold its first mass meeting in Grand Army Hall, at Norwich, Conn., Thursday, Jan. 9, 1896.

Sessions will be held at 1:30 and 7:30 P. M.

Business pertaining to the missionary work will be transacted.

There will also be speaking and music. A good attendance is desired. MRS. J. E. B. DILLON, Sec'y.



ECZEMA REMEDIES Our baby when three weeks old was badly af-flicted with Eczema. Her head, arms, neck, limbs, and nearly every joint in her hody was raw and bleeding when we concluded to try CUTICURA REMEDIES. We began with CUTICURA (oini-ment) and CUTICURA SOAR, and after the first application we could see a change. After we had used them one week some of the sores had healed entirely, and ceased to spread. In less than a month, she was free from scales and blemisties, and to-day has as lovely skin and hair as any child. She was shown at the Grange Fair, and took a premium as the pretitest baby, over sixteen others. MR. & MRS. PARK, 1609 Beileview Ave., Kan. City. Bold everywhere. PotTER DENCA CHER. CORF., Boston.

Address of Ex-Rabbi S. Weil

not destructible but brutal

God. He was a great prophet that said that such a time would ever come,

We must be just what we are made to be. The church of Christianity does not stand as it

should for peace. After a war comes a collapse, and woe to those

Long ago the discovery was made that the stars hoved westward. Our ancestors came from central Asia, and came westward. Abraham, the father of

the Jews, came from the west, and the Jews have the setting sun in their faces.

Setting sum in their faces. America is a new Europe, just as Europe became a new Asia. Our horses first came from Asia. No sooner was America settled than the march was taken for the west. The Pacific was reached, and a stop was only long enough to lay the cable. Next move was to Japan, and then they tried to make Chris-tians of them. tians of them.

In 1884 this western move reached the closed ports of Japan, and opened them, and to-day Japan is Americanized.

Our watchword is westward. Religions have all been eastern born, The Sloux Indians believe in immortality, and bury

food in the ground, that their dead may be fed on their long journey to the Happy Hunting Ground. The journey to the Happy Hunting Ground is the journey thet all must take that all must take. The Hindoo worship was as beautiful as any could

be. Philosophy even started in the east; it was started in Asia, and moved to Japan. Philosophy has

made a circuit of the globe. Soon you will find Jesus only in history. Supersti-tion will never make another circuit. The law the Romans started a thousand years ago has' now made a circle of the globe, and to-day is practiced in Wachard England.

t is a fixed law that everything moves on a line of less resistance. Did you ever listen to the singing of the birds in the morning? If so, it came from the east. Then, my friends, every sound from the birds comes from the east. Can we ever expect this line in law to be reversed?

The republic born in Asia, fostered in Greece, is Now here in the west. Nearly every war comes from the east people med-

dling with the west. The present aspect of Europe does not encourage our hope. Commerce demands peace; manufacturing demands peace; morality demands peace.

History is not complete, and we are already twice around the world. Boston is a city of heretics; New York is a city of Irish; Chicago is a city of Germans, Democracy improves on the march. Jesus is born over again in natural science. Motion is health. Progression marches ever on the way onward and up-

Miss Warren sang, and then Mr. Tisdale dismissed the audience. The evening exercises were opened by Miss Grace

Warren singing, "The Valley is Going to Sleep," fol-lowed by an invocation by Mrs. Mattle E. Hull; then by request Mr. Cutter sang "The Model Church," in A very effective manner. Mr. Tisdale was then introduced by President

Banks, and immediately stepped forward and spoke in part as follows:

Facts are the finger-prints of God; and if they be no larger than a grain of sand, they overturn theories. All that is magnificent in life matured in solitude;

for ages the trees frew unmolested; they grew ac-cording to Nature's law—that law is immutable. It remains the duty of every thinking man and wo-man to ask the question. Is the religion of to-day the religion of truth? Nature is the highest ideal; there reigion of truiny Nature is the ingrest ideal; there are no miracles in nature; it is the same to-day, yes-terday and forever. I mean by that that everything visible and invisible is controlled by law; natural law; rivers flow according to law; cause must have effect; cause is action not conscious of thought. Nature is of God, is objective and subjective. Na-ture tells us that we know this must be an objective idea

idea.

Man makes his own heaven. The Christian has a magnificent home, with its gates of gold and pearly streets. Man can have no objective thought concern-

streets. Man can have no objective thought concern-ing the future; he cannot comprehend anything high-er than his experience. A miracle never happened in this universe. Every-thing is in accordance with an immutable law. God never steps out from behind a cloud to perform a miracle, and I see no reason why he should. To solve the problem of this age is the greatest, but nowhere can we find a miracle. Man is the creature of cir-cumstance and perverted influences. I deny that the aucients were civilized; they knew nothing of instice: it was a selfish are-the poor were

nothing of justice; it was a selfsh age-the poor were oppressed aud down-trodden. Did it ever strike you how much alike all men are in all ages: they all get hungry; all good and bad, each is just what he is ac-cording to immutable laws.

The Christianity of the ages means subingation of The Christianity of the ages means subjugation of personal ilberty, compensation for the wrongs in life. The hasis of free thought means cut loose from such a religion. Scatter deeds of kindness, help your brother in distress, and you will do more good than all who occupy the pulpits of the land. We will not have the gods we do not choose. I love religion, but have no respect for the dogmas. The re-

Next Thursday evening an entertainment will be given appropriate to the New Year. Sunday morning, Dec. 29, developing circle was

After all had been distributed the floor was cleared and then began the dancing, consisting of waltzes

and then began the cancer of another consisting of warizes, quadriles, etc., with several fine solos. Fancy dances by Lyceum children. It was nearly midnight when the last participants left the hall to dream of a bright and happy occasion, and one which many will remember when some of the older ones present have finished their earthly career and passed to "spirit-life."

The Helping Hand Society did not meet Wednesday, Dec. 25-Carrie L. Hatch, Sec'y, writesowing to the holiday, but will hold its regular business meeting Wednesday, Jan. 1, '96, at 4 P. M. Supper at 6 P. M.

In the evening the exercises will be under the au-spices of the Veteran Spiritualist Union. All are weliome

Wednesday, Jan. 8, a musical and literary enter-tainment will be held.

Jan. 15, afternoon and evening, a country store will be open in this hall, under the management of the Helping Hand Society. We are expecting to have with us Miss Jerusha Hopkins and Cousin Jedediah to assist in distributing goods. They will also help in contectuing.

entertaining, All who enjoy a good time are invited to be with us on this occasion, and are invited to send contributions for the store to Gould Hall, 3 Boylston place, care Helping Hand Society.

America Hall .- A correspondent writes: We had a grand circle on Sunday morning last, and the various manifestations were of an unusually convincing character. A number of the members were for the first time brought under control of spirit power. Two highly interesting and instructive meetings

Two highly interesting and instructive meetings were holden atternoon and evening. Many able work-ers were present, among whom were the following: Eben Cobb, Dr. O. Huot, Prof. Abbott, Mrs. A. For-rester, Mrs. E. F. Osgood, Mrs. A. P. McKenna, Mrs. B. Robertson, Mrs. G. M. Hughes, Mrs. E. J. Peak, Mrs. F. E. Bird, Mrs. M. Knowles, Mrs. Lamphier, Mrs. Neille Thomas. Prof. Peak, Mrs. Peak, Mr. Huxley, C. E. Abbott and Prof. Pierce gave us some fine music that greatly pleased their friends.

The First Spiritualist Ladies' Aid Society-Carrie L. Hatch, Sec'y, writes - held its regular meeting at 241 Tremont street as usual, Friday, Dec. 27. Meeting was called to order by the President, at 2:30 P. M.

A public circle was held at 3:30 P. M., and a large company was present. Mrs. Waterhouse greeted the iriends with some choice inspirational remarks, after which she gave tests. Among the mediums present which she gave tests. Among the mediums present were Mrs. Waterhouse. Mrs. Shackley, Mrs. M. A. Brown, Mrs. S. C. Cunningham and Mr. Tuttle. Sup-per was served at 6 P. M. In the evening a social was held, which was enjoyed by all.

by all. Next Friday the business meeting will be held at 3 P. M., and all members are requested to be present, as it is the annual meeting and election of officers. Friday evening. Jan. 17, there will be no entertain-ment in the evening, as the hall is let.

Alpha Hall .- Friday evening, Dec. 27, meeting opened with song service and invocation by Mrs. Treen. Mr. Hersey gave excellent tests; Mrs. Wil-

kinson also gave very fine delineations. Sunday morning, Dec. 29, developing circle opened with song service and solos by Mrs. Carlton, organist. Invocation by Mr. Haines. Circle very harmonious;

.'

"The doctrine of immortality, called in the Bible the Resurrection, is the central truth of Christianity, and must ever constitute the fundamental basis of all religion.

In the fifteenth chapter of First Corinthians St. Paul declares that without this central truth there is no such thing as Christianity, and that if in this life only we have hope we

are most pitiable. Paul had not deified Jesus, whom he regarded simply as the Messiah, an exalted, but human messenger. In modern phraseology his language would be: 'The man Jesus was im-If he had conceived the Messiah to mortal be a God, or the second person of the trinity, The Greeks called only the gods the immortals, not men. Immortality is not a gift from God, but a natural fact. The human soul is uncre-ate and indestructible. If it had been created, it would have bed a beginning and necessarily it would have had a beginning, and necessarily what has a beginning in time, must come to an end eventually. Man, then, is naturally im-mortal, and this disposes of the mythical dogmas of the Fall and the Atonement. Modern science has destroyed the theologi

cal view of death, and even a distinguished bishop of the Methodist church, Randolph S. Foster, in his book, 'Beyond the Grave,' frankly acknowledges the fact that death is a natural phenomenon, not a penalty.

To day we are informed by the Spiritual Science that the so called resurrection takes place immediately at death; that there is no intermediate state whatever, and that the so called judgment is like the kingdom of Heavenwithin. There is no break or interruption in man's eternal progression. Astronomers tell us that the earth will last yet for millions of years. The French astronomer, M. Flammarion, says that in about ten millions of years our planet would cease to be habitable. Orthodox believers cannot but contemplate with dismay an interruption of one's complete individual-ity in an intermediate state between death and a future resurrection lasting such an enormoustime. But since we know that there is no such interval, since we know that death is no cessation, no suspension of conscious life and activity; since we know that there is no such thing as a disembodied soul, and finally since we know that not only after our transi tion, called death, we shall be reunited with our loved ones, but that our transfigured friends are daily around us, guiding our footsteps, there is no ground any more for any dis-may or misgivings. The good bishop says in his book that we must try to believe in a hereafter, for knowledge is not to be had. 'Truth demands,' he says on pages sixteen and seven-teen, 'that we should make the confession that we do not know that death does not end all. Nor does any man know that it does. If it were given to men on earth to know, that would be the end of uncertainty, or even questioning. We do not know; therefore we are liable to have misgivings, doubts and fears.'

Spiritualism does know. It knows absolute-ly, and knows by the evidence of the senses. Every doubting Thomas can become convinced. But modern theologians consider it a sin to know, forgetting the dictum of the master, 'Ye shall know the truth, and the truth shall make you free.'-John viii: 32.

Yes, free from a man-made theology and spurious additions to the sermon on the mount. Any man who tries to restore pristine Chris-tianity is a Luther of the new era. But he has a rough road to travel.

For the first time since Saint Paul wrote his famous argument in the fifteenth chapter of the First Corinthians, a religion has been evolved that has the knowledge of Immortal ity as its central truth, and this religion is Spiritualism."

There is more Catarrh in this section of the country thau all other diseases put together, and until the last few years it was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedles, and by constantly failing to cure with local treat-ment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and, therefore, requires con-stitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitu-tional cure on the market. It is taken internally in doses from ten drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for cir-culars and testimonials. Address, F. J. CHENEY & OO., Toledo, O. F Bold by Druggists, 75c. Dec. 21.

# THE SCIENCE OF DEVELOPMENT.

The Law Lately Discovered. THE LAW LACELY LISEOUVER of a greatness in mediumship and rapid development. PELVATE CLASS FRIDAYS, at 8 P. M. EXAMINATION FREE of charge. Only those ACCEPTED where PHOOF can be given of the possession of the talent. S. H. NELKE, 604 Temont street, next to corner of Dedham street, Boston. eow Dec. 7.

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# MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet-ings in Carnegie Music Hall Building, between 56th and 57th streets, on Seventh Avenue, entrance on 57th street, where the BANNER OF LIGHT can be had. Services Sundays, 16% A.M. and 7% F.M. Afternoon meetings for facts and phenomena at 2%. Henry J. Newton, President.

Adelphi Hall, 52d Street, between Broadway and 7th Avenue.—The Ethical Spiritualists' Society meets each Sunday at 11 A. M. and 74 P. M. Mrs. Belen Temple Brigham, speaker.

114 Wednesdays at 8 P.M. Prominent speakers and me-diums. H. F. Tower, Manager.

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

# MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at First Association Hall, 5th and Callowhill atreets. Vice-President, Mirs. M. E. Cadwallader; Secreta-ry, Frank H. Morrill. Services at 10% A.M. and 7% P.M. Lyceum at 2% P.M.

Spiritual Conference Association meets at the ortheast corner of 8th and Spring Garden streets every Junday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres.

# MEETINGS IN CALIFORNIA.

San Francisco.-W. J. Colville (lecturer) and E.A. Whitelaw (violinist) conduct regular exercises in Union Square Hall, Post street, every Sunday at 19% A.M. and 7%

F.M. Settions of School for Psychic Science at convenient bours during the week, as announced from the platform on Sun-days.

Oakland.-- Congregation of Trui hseekers meets in Ham-ilton Hall, 18th and Jefferson streets, every Sunday at \$ P. M.

1100 Hall, 16th and Scherbon Streets, every Sunday, every and and Friday at 8 P.M. Lectures on Spiritual Science in the Synagogue (one block distant) Tuesdays and Fridays, 3 P.M. W. J. Colville, regu-lar lecturer. H. M. Young, Secretary and Treasurer.

# MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Ouster Post Hall, 83 South Sangamon street, every Sunday at 10%, 3% and 7%. Lyceum at 1%. Mary O. Lyman, perma-nent speaker. E. N. Pickering, President.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Ova L. V. Richmond, Band of Harmony. Thursday, 74 P. M., Orpheus Hall, Schil-ien Theatre, and Schiller Schiller, Schi

MEETINGS IN WASHINGTON, D.C.

First Society, Metserett Hall, 13th Street, be-tween E and F.-Every Sunday, 11% A.M., 7% P.M.( M. C. Edson, Pres.

Second Society-"Progressive Spiritual Ohurch"-meets every Sunday, 7% P. M., at the Temple, 435 G street, N. W., opposite Pension Office. Mrs. J. D. Compton, Pres.