

Mass. State Association of Spiritualists.

Convention of the State Association.

As noted in our latest issue, the third Annual Convention of this organization was held at Mr. Ayer's Spiritual Temple, Boston, Tuesday, Jan. 7, J. B. Hatch, Jr., being Chairman of the Committee of Arrangements. The business of the morning consisted of brief speeches, songs, etc. During this session the following report was read by Mrs. Elvira S. Loring, First Vice-President, for President Fuller (who was absent fulfilling an engagement):

REPORT OF THE PRESIDENT.

Officers, Members and Friends of the Massachusetts State Association of Spiritualists:

Another year has rolled by since last we met in annual convocation within the walls of this beautiful Temple dedicated to the glorious principles of our heaven born philosophy, and it becomes my pleasant duty to greet and welcome you all in behalf of our State organization.

I need not assure you that I regret my inability to be present with you upon this occasion, but the itinerant worker on the spiritual platform cannot always arrange his engagements as he would most desire to have them. This month my labor has called me to Chicago, and that is too far distant from Boston for me to be with you at this time. If unable to be with you, my interest in the work is unabated, and I think I need not assure you that I shall strive with all my soul to make its work count for the upbuilding of that Cause which is dearer to me than all earthly possessions.

I would take this opportunity to urge all our public workers, especially our speakers and mediums, to unite with us. The opportunity is with us now to lay securely and well the foundations of the greatest religious movement the world has ever known. Our duties are plain—shall we through our carelessness neglect them? Let me urge upon all who have the good of Spiritualism at heart to lend us both their financial and moral support. It is not our purpose to discuss the phenomena upon which Spiritualism is builded; we might just as well call into question the validity of those facts upon which the physical sciences rest. We plant our feet firmly upon mediumship as the bed-rock upon which Spiritualism rests. Every age has had its own spiritual manifestations, and these have been adapted to the intellectual and spiritual conditions of man. As man pushes his researches farther and farther into the realms of science and their use, and cultivates his spiritual faculties, he feels that the old-time inspirations fail to satisfy the requirements of his soul, and he looks to heaven for a fresh supply of that "mana" which alone will appease his hunger. Spiritualism was born of this demand of the soul for more light, and has won its way even among the most erudite and philosophical of the children of the earth. Born in the land of the setting sun, it has traveled both eastward and westward, completing the circuit of the world, tenderly holding in its arms millions of every race and clime, and unto all becoming a gospel of glad tidings; and yet now in the midst of our victories we are meeting with the bitterest of persecution; our mediums are subjected not only to insult, but also personal injuries. We feel that this persecution is directed by the well organized forces of superstition, and it becomes absolutely necessary for us to meet this persecution with the equally well-organized forces of Spiritualism.

Many of those in our ranks who are opposed to organization are the greatest enemies of true progress. When their own liberties are endangered they are usually the very first who appeal to organizations for assistance.

At present our societies rest largely upon the efforts of the few, who are forced to bear more than their share of labor and expense. Our societies should become united fraternities of active workers, and our speakers should be settled for definite periods of time, so that they could become interested in every department of the work that ought to be carried on by well-regulated societies.

What do itinerant speakers know about the needs of the people in any section where they are called to minister? What effort can they put forth for the building up of societies and the establishment of Sunday schools for the children?

The churches now are enticing nearly all our young men and young women to attend their meetings. We ought to be equally as active in this direction, but we labor at a great disadvantage, and in my opinion shall continue to do so until we are better organized and our speakers come into closer touch with those unto whom they are called to minister.

We would earnestly recommend that this Association urge upon societies to settle their speakers for definite periods of time, and would likewise recommend that this Association encourage a more systematic work among the young, and with that object in view aid in the establishment of Sunday schools where regular meetings are now held. I think that by this time the great body of Spiritualists have come to the conclusion that organization does not mean the acceptance of any prescribed creed or dogma. In the past this idea has handicapped all movements in this direction. But our National Association has set the initiative in forming an Association without the least semblance of a creed.

Our State organization sets forth no creed, but claims to have for its principal objects the establishment of "intelligent cooperation" on the part of all Spiritualists throughout the Commonwealth, likewise, the "protection" and "better equipment" of mediums and lecturers, and finally to "promote the general welfare of the Cause!" In order to insure these results, some plan of organization had to be adopted—hence its preamble and by-laws. These form the nucleus of our organic work.

It seems to us that it would be advisable for all local societies to carefully outline their intended work. It is highly probable that all true Spiritualists are agreed upon the following propositions:

First, The recognition of the supremacy of character.

Second, The fact of spirit-communication.

Third, The exaltation of Reason above Faith. It seems to me that all would gladly accept these statements as a bond of unity for purposes of organization. The Society founded upon these principles would naturally be divided into two sections. The first should have

charge of all its business relations, and the second section should look after the intellectual, moral and spiritual welfare of the Society. Suitable places should be provided for meetings and used for no other purpose. It is my opinion that much of the inharmonious in our societies has grown out of the conditions which are imposed upon us in our places of meeting.

Our meetings are mostly held in halls which are used for every conceivable purpose—lodgerooms, used by various orders, court-rooms, places of amusements, etc. The sensitive cannot fail to feel the magnetism of those places, and too often it militates against the expression of the highest and noblest inspiration. Then I would urge upon every society the necessity of securing the full control of some place, as far as possible from all objectionable features, for their Sunday meetings.

I would also urge them to secure and settle some speaker who has the confidence of the society, one who is fitted, both by education and inspiration, to become a spiritual leader or teacher of the people. Then the speaker can devote his whole time to the building up of the cause in the community where he resides. There are many able liberal men in the churches, to my certain knowledge, ready to come into our ranks as soon as they can see the possibility of earning a livelihood on our platform. I am not urging this measure especially on this account—although we ought to be ready and willing to welcome and assist all who reach out toward us from other religious denominations—but I do urge this measure because I fully believe it would be the means of advancing most rapidly that cause for which the majority of the older workers in the field have sacrificed so much.

During the last year this Association has, with its limited means, accomplished some good work for Spiritualism. The five Conventions have all been largely attended. Too much praise cannot be bestowed upon Mr. M. S. Ayer for his generosity in placing at our disposal, free of cost, outside of lighting and heating, this magnificent Temple for the use of our Conventions, and again contributing its use for this meeting now assembled.

His generosity has become proverbial among all interested in the progress of our movement.

The officials of the Onset Bay Camp Meeting Association gladly gave up to us one day for the use of our organization. Our Committee, Rev. F. A. Wiggin, Mr. Wm. H. Banks, and Mrs. E. S. Loring, labored in a most efficient manner to make this meeting a success; victory certainly crowned all their efforts. Our thanks are due the Camp-Meeting Association, and also the Committee of Arrangements.

The officers of the Lake Pleasant Camp-Meeting Association most willingly granted our Association a day during its meeting for the purpose of putting the principles of organization before the people. The Committee of Arrangements, consisting of Mr. J. B. Hatch, Jr., Mrs. M. T. Longley and Mrs. Carrie L. Hatch, worked unselfishly to make this meeting add to the glory of the State organization. Like that held at Onset, it, too, was a victory for organized effort on the part of Spiritualists; our thanks are also due them, and the officers of the Lake Pleasant Camp-Meeting Association.

The Convention held in November at Worcester was one of the most successful conventions ever held by this Association. The committee of arrangements consisted of the President, Dr. Geo. A. Fuller, Mr. Woodbury C. Smith of Worcester, and Mrs. E. S. Loring of Fitchburg. First Vice-President of this Association. This committee was supported and assisted by a committee appointed by the Worcester Association of Spiritualists, consisting of Mr. Edgar P. Howe, Mrs. H. W. Hildreth and Mrs. Sarah L. Maynard. The Worcester Association of Spiritualists most generously donated the use of the elegant hall where they held their regular meetings, and paid for the advertisements of the Convention in the local papers.

The Woman's Auxiliary to the Association furnished free collations between the services of the Convention, and the Spiritualists of Worcester entertained at their homes all from a distance who desired to remain over night. The sessions were all largely attended, and many new names were added to the list of membership. Our thanks have already been extended to this Society and to the Woman's Auxiliary for their most generous treatment of the Massachusetts State Association of Spiritualists, by vote of the Directors of the same at a special meeting held at Worcester on the date of Convention.

Our meeting held in Boston last April should not be overlooked, and I have saved it for the last, because it was a red letter day for the Association. It may not seem at first just for me to single out one, where so many have freely given of their services in behalf of the State Association, but I feel as though none would accuse me of lack of appreciation of their services, when I mention the name of that grand woman who has sacrificed almost her life for the cause of Spiritualism, and who did such valiant service for us at this meeting: Mrs. Amelia Colby-Luther. We should extend to her at this time our sympathies and our most sincere wishes for the speedy recovery of her health and her return to our platform. We cannot afford to lose her valuable services at the present crisis.

Likewise the Massachusetts State Association of Spiritualists recognizes the valuable services rendered at several of its Conventions by Mrs. Sarah A. Byrnes, who has recently been called upon to submit to a most critical operation; and would at this time extend to her not only its heartfelt sympathies, but also the wish that she may soon be able to take her accustomed place among the workers in our ranks. Through many years she has been an active worker on the spiritual platform, and under all circumstances has ever proved true to the trusts imposed upon her by the angel world. She is one of the few veterans in our Cause still left with us by the Great Reaper who has gathered so many of them to their homes above. Her earnest words most fittingly spoken at our last annual Convention will not soon be forgotten, and it is our wish that she may often in the future participate in our meetings pleading for truth and justice.

Our thanks are due all the mediums, speakers, musicians and workers who have assisted in any way to make our various conventions during the past year a success. Likewise we should not forget the spiritual and secular press, who have given us reports and notices that have contributed largely to the success of our work.

It was with feelings of more than ordinary regret that we received word from Mrs. M. T. Longley, our most efficient Secretary during the year just past, that she and her most es-

teemed husband were about to leave for California, and she would be obliged to resign her position as Secretary. She was a most faithful officer and valuable member of our Association; she has done much during the past year, laboring with pen and voice to make it what it is to day. Our loss is a great one, and if she had not left her sister on the Atlantic coast we hardly know what we should have done. Our best wishes go out toward her and her companion in their new home in the land of the Golden Sunset; and we hope that prosperity and health may attend them, and success crown all their efforts in planting the seeds of the Spiritual Philosophy in that most beautiful wonderland.

We would ask for the hearty cooperation with this State Association of Spiritualists of every Magnetic Physician, Clairvoyant, Mind Cure, Faith Cure, Christian Scientist and Mental Physician, and, in fact, all liberal physicalians, to the end that restrictive medical legislation be abolished in our State. We do not ask that those who have stolen the names of "Magnetic Physician" and "Clairvoyant," as masks under which they may carry on the most nefarious of all business, be protected. These certainly should be dealt with in accordance with the laws of our land, and are not entitled to the least sympathy from decent and respectable citizens of the Commonwealth. But we do demand that those who have won this place in the hearts of the people by strict attention to their divine calling, should receive, not only the respect of all true Spiritualists, but the assistance of this Association in obtaining the right that legitimately belongs to them.

There seems at present a well-organized attack upon Spiritualism on the part of the bigots of this country, and this blow has fallen most heavily upon our mediums. Our duty is clear in this direction: we cannot afford to have our mediums suffer without attempting to assist them. I promised while at the Washington Convention to raise \$100 in behalf of this work, and this I promised in the name of the Massachusetts State Association of Spiritualists. I have already raised \$70 of the amount, and hope to secure the remainder by voluntary contribution on the part of the individual Spiritualists of the State. Do not think for a moment that this sum is all that Massachusetts has given to this work. At the Washington Convention the Massachusetts delegation contributed most liberally toward the National funds. Bear in mind the fact that all funds raised by the National Association will be used only for the defense of genuine mediums. The time has come for a weeding out of the frauds from our ranks. I think the Spiritualists have been in part to blame for the frauds that infest our ranks. They have demanded greater and still greater marvels from their mediums—until the simpler manifestations which gave at the outset of the movement impetus to the Cause, have been almost entirely overlooked. We must return, in part, to first principles. Do not understand me as crying out against commercial mediumship. I think I fully understand its usefulness to the cause of Spiritualism. Our public mediums come largely from the laboring classes, and are obliged to receive compensation for their services. But our mediums should feel the responsibilities resting upon them. The standard should be high, and the resolution made if a mediumship of a nobler character could not be developed, there should be none. Remember that cultured and enlightened mediumship is a demand of the age. The ignorant medium is no longer accorded as good or better than the educated one. It is the medium's duty to come into contact with the great minds of all ages—read, the demand is that he must read the very best literature the world offers to him. He must cultivate all his faculties and make himself an instrument in more perfect tune through whom the angels may produce the harmonies of heaven. Above all he must be true to his mediumship!

Let us as Spiritualists not forget the important fact that the altar of Spiritualism was first erected in a humble American home, and the home circle should have its legitimate place in the propaganda of Spiritualism. Then as an association we should encourage the institution of home circles for the development of mediumship and the propagation of our principles.

At the Worcester Convention this Association adopted the plan proposed by the Connecticut State Association for missionary work. I fully believe that this plan can be put into operation in this State, but it will require considerable work on the part of some one. In fact, the details of the work must be arranged by one individual. It was also at the same Convention decided that this Association undertake the task of obtaining a complete canvass of the Spiritualists of the State. At the Convention above mentioned this work was left in charge of the Board of Directors. I would urge upon all Spiritualists in the State to take a special interest in this matter.

We have no real headquarters for our Association. Our by-laws provide that our annual meeting must be held in Boston, and I feel that we should have a place in Boston where its President and Secretary may be found at least one day in each month. It would be too much to ask its officers to give their time for this purpose, and they should receive suitable compensation for actual time devoted to the business of the Association. The reasons why we suggest this change in the administration of the affairs of the Association are as follows:

First, the census work can be better directed from a central point.

Second, at no other point in the State can the missionary work be so easily adjusted.

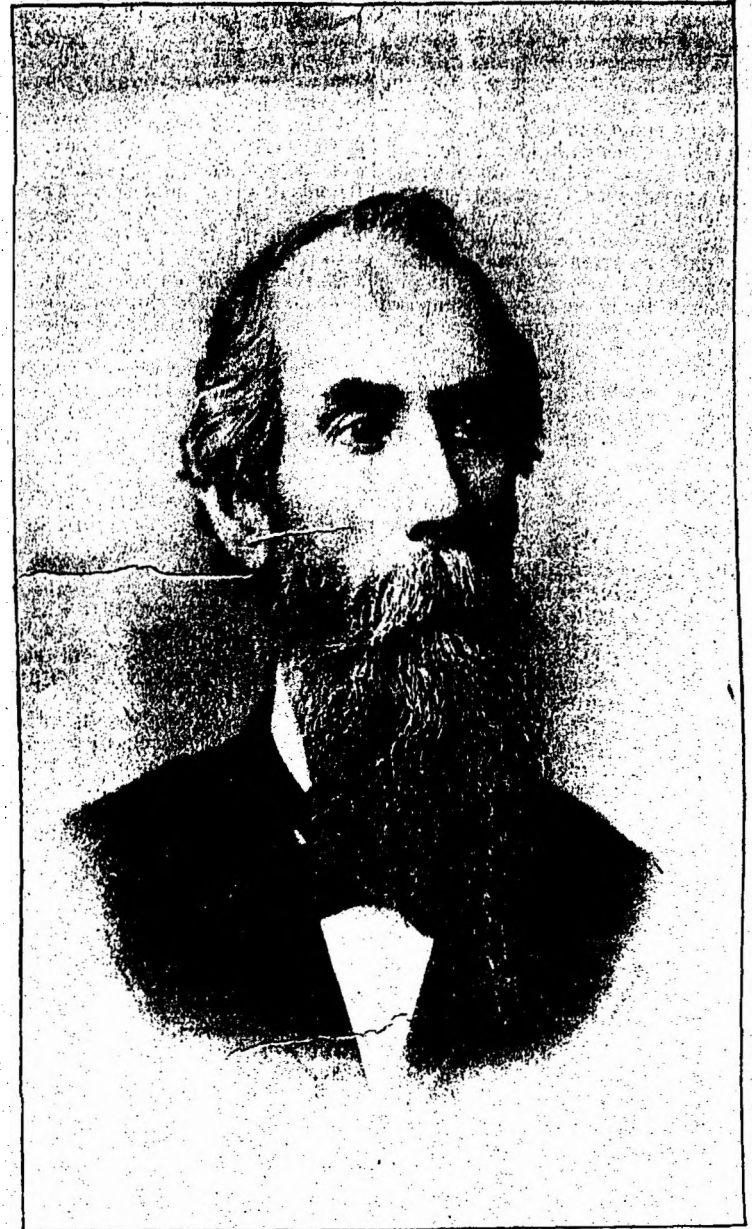
Third, the officers should be in position where they can more readily reach the people interested in the work of the Association.

For this purpose it seems as though the use of a room centrally located might be secured for one day in each month at a very small cost. Again, this room might be made the meeting place of all Spiritualists visiting the city at any time; for in this way all would become familiar with the work, and would thus become more deeply interested in its success.

Let me urge upon all the individual members active and energetic work in behalf of this Association. As much depends upon your labors as upon its officers. If you would see it the success it should be, you must strive earnestly with that end in view; you must put your whole soul into it, for half-hearted work will kill any organization.

The work already outlined for the coming year will show the Spiritualists of the State that we are a representative body, and as such deserve their support.

With regard to ordination I have only a few



T. A. BLAND, M. D.

Dr. T. A. BLAND was born in a log cabin on a pioneer farm in Indiana, May 21, 1830. He attended school during the winter and worked on the farm the balance of the year. His thirst for knowledge was so great that he read all the books he could buy or borrow; hence, in spite of his unfavorable environment, he got a liberal education.

Under the advice of a phrenologist, he became a physician instead of being a lawyer, as he had intended. He was a conservative, or, as he expresses it, an old fogy in medicine and religion at first; but he had a vigorous, logical and critical mind, and an earnest desire to be right; hence he very soon flowered out into an earnest and radical reformer.

In the expressive words of Dr. H. B. Storer, on introducing him to an Onset audience on a recent occasion: "Dr. Bland has been on the front wave of every great reform for forty years. He has helped move the world on toward the millennium." Dr. Bland has been a very busy man, and his work has extended into many fields.

As a physician and medical author, he has done much for progress in medicine and in a knowledge of the laws of health. As an editor, essayist and book writer, he has won honorable fame; as a public lecturer he ranks high, and as a champion of justice and a defender of the rights of the oppressed he is widely known. His able, untiring and unselfish efforts to secure the adoption of a correct Indian policy has won him a warm place in the hearts of all the red men and their friends, and the respect of the public men of the country.

At the age of twenty-two Dr. Bland met a girl of eighteen, who has been an able and active co-worker with him. M. Cora Bland, M. D., is widely and favorably known as a skillful physician, an able writer and a popular lecturer.

For almost twenty years past these earnest reformers have lived in the capital of the nation, but they have recently resolved to make Boston their home and field of labor.

Dr. Bland and his wife were led into a thorough investigation of the phenomena of Spiritualism by Hon. David McDonald, in 1868. Judge M. was Justice of the United States Court for the District of Indiana, and his conversion to Spiritualism created quite a sensational interest in the subject. He called on Dr. Bland, whose father and he had been friends, told him his own experience, and urged him to investigate the phenomena for himself. He did so, and got such positive and overwhelming proof of the fact that those who have passed through the change called death still live, and can, under proper conditions, communicate with their friends on earth, that he was fully convinced of this great truth, and although engaged constantly in other fields of work, the Drs. Bland

have done much for the Cause of Spiritualism. Their home in Washington has always been a centre of spiritual force, where many men of great prominence in public life, as well as many scientific and literary people, and some preachers, have been led into the light of this greatest of all sciences, the science of the soul.

Dr. Bland's latest book, "How to Get Well and How to Keep Well," is, in his opinion, the best work of his life. It is a most comprehensive work, being a complete family physician and guide to health. It has been widely reviewed in the leading journals and magazines, and in the most complimentary manner. Even the editors of some of the medical journals, while differing with Dr. Bland in theory, commend his book. As an example: W. C. Cooper, M. D., editor *Medical Gleaner*, Cincinnati, says: "For domestic use it is excellent. The laity can know nothing of the specific action of poisonous drugs, and no book for the people should recommend their use. So far as that is concerned a large class of physicians would be less dangerous if tied to the teachings of Dr. Bland." He adds: "It is hardly possible for Dr. Bland's book to do any harm, which is high praise, and it cannot fail of doing much good, which is still higher praise. Its health teachings are alone worth ten times its price to any family."

Dr. Bland has been at the head of the Eclectic Medical Society of the District of Columbia from the first, having been elected first President, and re-elected by unanimous vote seven times since; and it is to his wise and earnest efforts chiefly that we owe the fact that the capital of the nation has not been disgraced by a medical monopoly law. Bill after bill has been introduced into Congress by the Allopathic Medical Society, and endorsed by the Homeopaths, but Dr. Bland was on guard, and he never failed by a speech of fifteen or thirty minutes before a committee of Congress to convince a majority of the members that the bill ought not to pass.

Last winter the Health Officer of Washington, Dr. Woodward, prepared a bill and got the Board of Commissioners of the District of Columbia to endorse it and recommend its passage. He then went before the Committee of the House of Representatives for the District of Columbia and made an able speech in favor of his bill. The Presidents of the Allopathic and Homeopathic societies spoke strongly in its favor also, and urged its passage.

Dr. Bland followed with a speech against it, and that closed the hearing. The committee laid the bill aside without a vote in its favor. Dr. Bland's speech had convinced the whole committee that the bill was paternalistic, monopolistic, anti-republican, despotic, and in the interest of physicians and against the rights and interests of the people.

Dr. Bland is Secretary of the American Health Club, and is the chief editor of its organ, *Health at Home*, now published monthly in Boston.

words to offer. Our effort to secure the right to ordain our speakers was a failure. You are all familiar with the facts in the case, and it is not necessary for me to repeat them here. I trust that this Convention will take some action in the matter looking toward an attempt to obtain our rights in this direction.

With regard to missionary work I feel that the only way we shall ever get it started in the State will be through the efforts of some of our speakers and mediums to arouse the people to the needs of a service of this kind. With this object in view, when I am in the State lecturing, I am willing to give one week evening in a month (provided my traveling expenses are paid) to lecture in some place where they have no organized society. Other speakers and mediums will be willing to do work of this same character. In this way we shall be able to place our plans before the people, and I think be able to get them into working order.

During the past year our work has been largely along the line of getting the principles of organization before the people, and meeting the objections which have been offered. I feel that we have done most efficient work in getting the people thoroughly aroused with regard to this most important matter. And now we are just arriving at a point where we can do even more practical work for Spiritualism.

The work commenced by the present Board of Directors will be pushed at the proper time in this Convention, and you will then be able

to see that we intend to do a little more than talk. The coming year promises to be one of hard work on the part of the officers of this Association.

I will not detain you longer from the important business of this Convention. May you be prepared to enter upon it with the noblest objects in mind. May harmony prevail in all your deliberations, and may you ever keep before you that which will redound to the greatest good of the Cause.

Believing, as we do, that Spiritualism is the fullness of life, it must contain within itself a fountain of perpetual youth; we know that "new occasions" will teach it "new duties," and that it will never cease to be the inspiring benefactor of all humanity, for it certainly embraces all reforms that tend toward true enlightenment of humanity. Thus believing, it is our duty to work without ceasing till the whole world is brought under the influence of its philosophy.

GEORGE A. FULLER, M. D., President.

Mrs. Carrie L. Hatch then read the subjoined, as her annual report:

To the Officers and Members of the Massachusetts State Association of Spiritualists:

In accordance with Art. 7, Section 3, of the By-Laws, your Secretary would beg leave to offer the following report: The Association has held two very successful mass meetings since the last annual meeting, Jan. 1, 1895;

both of these have been a great benefit to the Society, socially as well as financially. The first was held in Boston, April 30, at the First Spiritual Temple, corner of Newbury and Essex streets; the second in Worcester, Nov. 13, 1895, in G. A. R. Hall. These mass-meetings accomplished a great amount of good, as they aroused the attention of the people; they came into our midst out of mere idle curiosity, perhaps, but we observe their subsequent interest, and find we have added a large number of new members (especially was this the case at Worcester) from among people who would not otherwise have taken any interest in us; but when they listen to eloquent speakers, and hear the claims of organization presented to them in a clear manner, they feel it their duty to help sustain the Cause.

We have at the present time two hundred and eighty-six names upon our membership roll, and have received \$437.50 during the past year.

We are glad to record the advance over former years, and we can now feel assured of the success and life of the Massachusetts State Association.

We realize it is up hill work; but if we gain in members and finances every year, we are bound to succeed.

During the month of March your Committee on Legislation, in regard to securing rights to ordain speakers, to be recognized as a religion, and to hold property, met with counsel and presented a strong case before a Committee on Rights and Privileges at the State House, Boston; able speeches were made by Mr. M. T. Dole, Mrs. M. T. Longley, Mrs. M. E. Cadwallader, Mr. J. B. Hatch, Jr., and many others, and it seemed as if we had a clear case; the Committee thought their money well spent, if we could at last make the Legislature recognize us as a religious body; but alas! we were disappointed, and we were told that the Committee only represented one hundred, while he represented twenty five thousand; this was enough for a committee composed mostly of ministers, and your petitioners were respectfully given leave to withdraw.

Your Committee on Medical Legislation did good and efficient work last year, and presented themselves at every opportunity; they were not able to accomplish much, but the doctors knew we were alive and active.

The committee appointed to look after camp-meetings this last summer have reported as being very successful, and many new members were added to our Association from Onset and Lake Pleasant. Much credit is due these committees for their untiring work.

At the mass meeting held in Worcester Nov. 13, a series of resolutions was unanimously adopted (as printed in BANNER OF LIGHT Nov. 10). We are glad to announce that the Board of Directors have appointed a committee of four to ascertain the cities and towns where any Spiritualists live, and have already prepared blanks to facilitate in the work—the heading of the enumeration blanks to read as follows: "We, the undersigned, accept the scientifically demonstrated fact of spirit communication." These blanks will be sent to all cities and towns to reliable parties, selected by your committee, and we feel confident that in this manner we shall be able to get a pretty correct idea of the number of Spiritualists in Massachusetts. We know this is a very important work, and we bespeak the hearty cooperation of all.

We have been called upon to part with one of our efficient workers and former Secretary, Mrs. M. T. Longley, who has gone to the far West, and although we regret to part with any one from Massachusetts, yet we know she will continue in the good work wherever she may be.

And now we must speak a word in praise of the Spiritual Press: Whenever anything has been sent to any of the spiritual papers, the BANNER OF LIGHT, Light of Truth, or Progressive Thinker, it has received immediate attention, and we would extend to all our sincere thanks for kindness received.

In closing let me diverge a little; it is an old and true saying, "The workers win!" This is a grand and glorious fact, and I wish to impress it upon the minds of my hearers to day. All nature proclaims this. Civilization is the result of the efforts of workers. We want workers; we are bound to win, and to plant our flag of Truth upon the highest summit. But we must have brave and honest toilers, who will come forward and pledge to work and do all in their power to make the Massachusetts State Association of Spiritualists the grandest organization in the United States; if every one would feel it their duty to do ever so little, then it would be easy for this Association to carry on the grand principles and ideas it has formed. Let us at this, the opening of the New Year, resolve within ourselves to do something for the Massachusetts State Association, and when we meet in convention, January 1897, our Society will be able to put forth larger claims, and demand and command recognition from any Legislative body.

CARRIE L. HATCH, Sec'y.

Mr. W. H. Banks, Treasurer, read his report, and it was voted that it be accepted and printed. The report was to the effect that the total receipts for '95 were \$347.50; expenses, \$358.80; balance, \$78.70.

Music, speeches, etc., (as noted in THE BANNER for Jan. 11) and the report of the Auditing Committee, concluded the morning meeting.

THE AFTERNOON SESSION

Opened at 2:30 o'clock with song by Mrs. Hattie C. Mason. The Missionary Committee reported through its Chairman, F. A. Wiggin; Miss Alice Thorne, the talented elocutionist from Marblehead, gave a fine rendition of "Asleep at the Switch"; the Committee on Resolutions reported a series (as published last week) largely embodying the recommendations made by the President and Secretary in their reports (adopted), and remarks followed by J. B. Hatch, Senior and Junior, and A. R. Waitt, when Prof. W. M. Lockwood addressed the meeting.

Prof. Lockwood said, in part, that we were not bound by the narrow boundary of any man's mentality. Nature's grand process is the grand Bible of the Spiritualist. Nature unfolds nature's intellectual progress. It is in such assemblies as this that your greatest speakers come together to unfold their ideas and plans. You are here to consider.

It seems to me that if the average mind could conceive of the great good of Spiritualism, no hall in the city would hold the crowd.

It is not the principles of Spiritualism that we have got to make respectable, but the ignorance of the masses, and narrow contracted minds of the people we have got to contend with. The speaker paid his respects to those who will be one thing six days in the week and something else on the seventh, in scathing language.

Every great reform, every work of science the world has ever known, has had to be made respectable. Oh! we want more Mattie Halls, Moses Halls, and such minds. We have got to meet scholarship with scholarship.

If the Associations throughout the country would do as I think, then might the world educate these mediocrities, to a real understanding of the work, and they would be elevated above the petty acts that are so derogatory to the Cause. We must have instructors who will teach us the grandest truths in the plainest manner.

Investigation of the principles in a chemical laboratory was what made the speaker a Spiritualist.

Remarks followed (in order) from Eben Cobb, F. A. Wiggin (who earnestly presented the claims of the Spiritualist papers to the patronage of the people), Dr. E. A. Smith, Dr. Wm. A. Hale, and the eloquent veteran Moses Hull (who made a most stirring appeal for missionary work everywhere), and the meeting adjourned to half-past seven, the audience joining in singing "America" to close.

THE EVENING SESSION

Opened with Mrs. Cadwallader, Mrs. Elvira S. Loring, Mrs. Carrie F. Loring, Mrs. N. J. Wil-

la, Mrs. J. K. D. Conant, Oscar A. Edgerly, Mr. N. B. Perkins and others on the platform—Mr. Frank Wiggin presiding.

Mr. Wiggin introduced Mrs. Willis, who spoke in part as follows:

Mr. President, Fellow-Members of the State Association of Spiritualists:
We meet with you upon a great plane—not as individuals, but as a people. As a class of people you are deprived of your rights—as people of Massachusetts. For forty years Spiritualism has been a religion. We are with you in convention to assist. I want to ask you how much you prize your communications—how much do you prize the mediums through whom you receive them? They receive less sympathy from Spiritualists than from outside people.

If fathers and mothers go to spiritual meetings, the children should go; they should be educated in the religion of their parents. Have unity in your religion. Demand your rights.

The next speaker was Mrs. Carrie F. Loring of East Braintree, who spoke as follows:

Chairman, and Friends of the Cause: After the eloquent speeches of the morning and afternoon, I can sincerely say many of the thoughts demonstrated have found in my heart a ready response. I believe in assisting in every department. I shall always speak for the children. We cannot compete with other churches unless we carry our work on in the same way. I refer to the Christian Endeavorers. If we desire to be a power in the land, why do we not come forward and organize? We cannot do individually what we can do collectively.

When we can do that we can take our place in the world as a religious body. I do not find that people show us disrespect. I have dear friends in all denominations. I believe because we keep talking of their disrespect we begin to believe it. If we respect ourselves, others will respect us. Let us begin to day with the idea that people do respect us. I know that they do if we carry our work on in the way that we can command their respect.

The better educated we are, the better able we are—the better we can become an instrument in the hands of the unseen world. I do not feel that I must not read scientific and educational works because I am that instrument, for by scientific study we can the better understand, and bring ourselves into the silent avenues of the secret sources.

And as we clasp the round of the ladder, may we keep in view these facts.

Now for the children: I was interested in the resolution presented by a member of the Boston Lyceum. I believe that what is good for the fathers and mothers is good for the children. It is a grand movement that will bring the children into association with the work of the older members.

So let us work, friends, that in the coming year we can take our places where we can associate ourselves in the line of work where we can do the most good. Let us emulate our work with bright deeds, not words—let us go on climbing up the hills to which we aspire—that we may be successful.

Mr. Oscar A. Edgerly was the next speaker, and said:

Chairman, Friends: In the opportunity that is afforded me, I can truly say that it is a proud moment when I can meet so many who are as associated in an organization of this kind. All who espouse the cause of Spiritualism realize much of the responsibility of what you have done. If Spiritualism is anything, it is practical—in every walk of life. In the educational forces it is necessary to become radical—that it has no respect for creeds. It goes to the bottom of things. Its mission, individually and collectively, is to aid one another—to grasp the hand—then will be an influx of inspiration to aid you in your noble work.

Mrs. Elvira S. Loring then introduced Mr. Wiggin, who spoke briefly and said:

I am illly prepared to entertain, as I am suffering with a cold. I shall not attempt to speak at length. I want to call your attention to the recognized mediumship that we now have: respect is not paid our mediumship that is due it. It is a gift the world can never pay for in money. I shall make the conditions under which I shall sit for any man.

Mr. Wiggin then asked some one to play while he read the test ballots, which he did in a wonderfully successful manner, giving many convincing tests.

Mrs. M. E. Cadwallader of Philadelphia was introduced by Mr. Wiggin, who spoke of her special mission work in behalf of the Philadelphia mediums.

Mrs. Cadwallader (who is the Honorary Vice-President of the National Association of Spiritualists) spoke in her usual earnest manner, as follows:

Mr. President and Fellow Members of the Massachusetts State Association:

It gives us much pleasure to be with you at this Convention and hear the earnest plans for work you are making. Especially are we interested in the missionary work you are contemplating, with a view to creating a wider interest in the Cause of Spiritualism.

We in Philadelphia, who are at the present time feeling the power of the law, which unjustly interferences with the practice of mediumship, know that only by a consolidation of interest can we become strong enough to demand and obtain our rights. Therefore we would urge upon all that they strengthen the State and National Associations, so that when attacks are made upon the mediums we can meet them. Your Vice President, Mr. Wiggin, has spoken upon a point in regard to the mediums which touches us deeply. We fully agree with him, that money cannot pay for the loving messages that come through media instruments, and help lift the burden of sorrow from the hearts left desolate by the so-called reaper, Death.

We who have received the light—who have been comforted by the knowledge of Spiritualism—should band together and defend all genuine mediums. Carry out your plans for missionary work, so that every Spiritualist in the State shall take an individual interest in the State Association.

Do not forget, urged Mrs. Cadwallader, that the trials in Philadelphia are only the commencement of a long struggle to suppress mediumship. Send loving thoughts and words of sympathy to the brother and sister-mediums there who are in need of them, even if you cannot aid in any other way.

Mrs. Conant was the next speaker, and said:

Mr. President and Co-Workers: I am glad to be a member of this Association. I was thinking as I sat here, and was taking in what was said in reference to other churches; but we must not find fault until we can do as well on certain lines. Do you think there is any church without organization? Do they gather? We are like the children of Israel, living in the land of milk and honey—we want to get there easy. We believe in natural laws; then we should believe in organization. Let us band together in unity, in love, with those in Philadelphia, in Washington, in every city, and we can become one of the largest denominations in existence.

If every man who had the ballot in his hand was a Spiritualist, if all would stand by each other who are Spiritualists, we would have our rights. There is nothing in the world I would take for my mediumship. It has been to me an education and source of help beyond everything else. Let every one take an interest in this Association—all put their names upon its book, and do their part, that we may band together to protect our mediums.

Mr. J. B. Hatch, Jr., then read a motion that a vote of thanks be tendered to M. S. Ayer for the use of the Temple during the Convention. Carried. Mr. Wiggin then closed the meeting, and declared the Convention adjourned.

Are You "All Broken Up?"

Take Horsford's Acid Phosphate.

It steadies the nerves, clears the brain and promotes digestion. Makes a pleasant and wholesome beverage.



Written for the Banner of Light.

SPIRITUAL CULTURE;

OR,

THE DEVELOPMENT OF THE INTERIOR SENSES.

BY DR. FRED L. H. WILLIS.

PART V.



It may be asked what can we, as individuals, do for the development of these interior senses? Can you give us no rules that will aid us in the attainment of the higher life? No given set of rules can possibly serve all. Each individual must, to a great extent, be his own judge of what he must do toward the accomplishment of his soul's life. But with all there must be first an earnest desire for spiritual light and life, and then a concentration of thought upon that desire until it becomes an intense longing for the aspired for good, until it goes forth from the soul as a positive demand.

For the purpose of increasing one's power of concentration, exercises in deep breathing at least three times a day, for fifteen or twenty minutes at a time, with the mind fixed upon one thought or aspiration, are of great value. I know of nothing that so surely tends to induce the condition of receptivity.

Some may need to be much alone, to retire into the closet of their own soul often, and in quiet seclusion seek to enter that condition necessary to the influx of new and higher life. Others may require the stimulant of combined aspiration, the uttered thoughts of others, to help them concentrate thought in spiritual channels.

The power of concentrated thought in an associated body was most strikingly demonstrated in that marvelous scene on the day of Pentecost. They had met together "with one accord"; that is, with minds concentrated upon the one desire for the descent of the spirit; and it came with the sound as of "a rushing, mighty wind," and the fire of the illuminating spirit in visible tongues of flame sat upon the heads of those assembled, and there followed a marvelous exhibition of the gifts of the spirit. And the same law holds good to day, waiting only the same conditions.

But whether in public or in private we all do need, and must have, the condition of desire as absolutely essential to growth. This we emphatically reiterate, for it is the one law that governs the influx of spiritual life and growth. Not alone that; it is a law that seems to extend throughout the universe. The demand that springs from a conscious need creates the supply, and this holds good not only in relation to the spiritual, but upon all the planes of being.

Dr. Evans says: "The things we desire gravitate toward us, and we toward them. In accordance with this law of our being, as of being in all worlds, a desire for the life of the spirit, as contradistinguished from the fleshly life of sense, a desire for the celestial and immortal range of existence on earth, becomes to us an inward impulse in that direction." If the plant knows how to grow, knows just what elements it needs from the soil, and from the atmosphere, to enable it to attain unto its perfection, surely man should know how to find the best means to bring into his spirit the life it demands. But let no one judge another as to the way he shall strike out for himself. We have nothing to do with the progress of others, except to aid them as we can. The state of our own soul is what concerns us. It is the cultivation of our individual spirit that we need to seek; and yet by the very nature of that spirit we become to others some sort of a way, either of salvation or destruction, for our individual life gives forth an energizing power which tends to uplift or to drag down those with whom we come in contact.

Thus it is that association may elevate and ennoble, or it may depress and lower, just according to the kind of spiritual life it awakens. If by association the affections are enkindled, the sympathies enlarged, then the spirit grows like the plant under the light of the sun; but if envy, jealousy, rivalry be created, then the spirit contracts itself more and more into its narrow and selfish aspirations.

Our faith that the Supreme Energy, the Infinite Spirit of the universe, operates through unchanging laws, makes us anxious to learn of every means that has ever been used for spiritual attainment, and so when we find that men have been visited by angels, who helped them either by word of counsel or by infusing spiritual strength and life into their asking souls, then we feel assured that is one great means of spiritual growth, and that the intensifying of spiritual susceptibility may greatly aid the aspiring soul. When we read that Jesus found out the Way, then we seek to have it revealed in ourselves. When we learn that Paul was converted by a vision of spiritual splendor, then we pray for the descent of the spirit on the brave, fearless souls yet blinded to a true faith. When we learn that the Apostles could do mighty works because of their sympathy with high sources of spirit-power and influence, then we pray to be led into the state that shall constitute us also disciples, that we, too, may testify in like manner of our faith and life.

When we read in the present day of earnest souls striving for more light, higher spiritual life, and that through this they have accomplished some of the wonderfully beneficent deeds that marked the days of the Apostles, we are made stronger in the faith that Eternal Law and Beneficent Love rule the universe of mind and matter, and our aspirations are intensified, and our desires go forth with renewed force that more and more may be led to seek this grace from on high, this illuminating spiritual force that opens up to the interior senses all the treasures of wisdom and knowledge. The consciousness of spiritual presence and spiritual power is the greatest possible means of strengthening faith, enkindling zeal, and leads us to seek the ministrations of the pure, the wise and the loving.

All the means put forth with such earnestness as essential to man's progress as this, being that appeal to anything besides this interior life, this spiritual force within, are not only inadequate and unworthy, but result in just the opposite condition desired. An appeal to the love of reward excites ambition. An appeal to the fear of punishment excites cowardice. The idea of a vicarious mediation for sin is enervating to the soul, a contradiction of the eternal law of justice that decrees: As a man sows, so shall he reap. It is only

when man is appealed to as having within himself the power of life that the true incentive to true spirit growth is given. The energizing life of the Infinite Spirit in whom all spirits live and move and have their being has been placed within every human soul to be developed, expressed in the external, thus lifting the human into conscious oneness with the divine.

There are many external means that can act upon man's spirit, calling forth its diviner elements. It is a glorious truth that the whole universe ministers unto the perfection of man. Everything that exists calls forth some power of life, some faculty, some thought, until it seems as if every event was impelled by Divine Wisdom to minister unto man's progress.

The human soul is not limited to one age. It has back of it the experience and wisdom of all ages, and with prophetic thought it can look forward and reach unto the future. Thus memory and hope pay tribute to the present moment, and we can take up the examples of the past, and by them enlighten the present; and so by those golden days of spiritual influx, when men had not so great a pride of intellect that they could not see a sign and follow whither it led; and by those sweet melodies of angel visitants on the plains of Judea, are we taught to look up in simple, trusting faith and earnest aspiration for the opening of our spiritual senses, that we may enter that condition in which we can be taught from the celestial world, so that we can truly comprehend the wonderful world within us and about us.

When we can translate into our spirits the beauty and glory of the world that surrounds us, when we can receive from the spirit world that also encompasses us about inspirations of love and wisdom, when the world within us begins to bear the stamp of the universal, then we shall understand what true spiritual culture can bring to us, and that it consists in vitalizing to the utmost possible extent this vital force within us, and shunning as we would a deadly foe everything that can blunt or deaden it, and realize that through it the human soul, finite and limited to the sphere of finitude though it be, may nevertheless reach forth and grasp much of the infinite and eternal.

With a sad feeling of their inadequacy, we close our brief essays upon this grand subject with these beautiful words by Mrs. Browning:

"Harken, harken!
G-d speaketh in thy soul,
Saying, O thou that sleepest
With feeble steps across the earth of mine,
To break beside the fount thy golden bowl
And spill its purple wine—
Look up to heaven and see how like a scroll
My right hand hath thine immortality
In an eternal grasping."

Spiritual Outcroppings.

BY GEORGE A. BACON.

To the Editor of the Banner of Light:

RECENTLY had a brief word to say under the head of "Unexpected Testimony," wherein attention was called to the fact that man's intuitive belief in another life and of some intelligent recognition or method of communion between that life and this, would often assert itself in the most emphatic manner possible, despite the pitiless prejudice of the times and the dogmatism of our materialistic life; that against our surface convictions and contrary to our educated belief, spiritual outcroppings not infrequently overcome all artificial barriers, and would manifest themselves at times and in places least looked for or expected.

The innate may be stifled for a while, but cannot be wholly extinguished. Inherent nature, immanent in man, transcends the doctrine of the schools, and persistently reflects the sentiments and truths of the Spiritual Philosophy.

A case in point, in addition to that related in your issue of Dec. 21, is that furnished by one of the world's greatest orators—Patrick Henry—whose impassioned and commanding eloquence during our colonial and early constitutional life, so largely helped to shape the then pending struggle for national liberty.

The following is from Prof. Tyler's late work on the immortal Virginian:

Perhaps the most wonderful example of Patrick Henry's eloquence, if we may judge by contemporary descriptions, was that connected with the famous scene of the thunder storm on Tuesday, the 24th of June (1787), only one day before the vote was taken on the adoption of the new constitution. The orator, it seems, had gathered up all his forces for what might prove to be his last appeal. The official reporter of the Debates thus gives Patrick Henry's own words: "I see the awful immensity of the dangers that beset us... I see beings of a higher order anxious concerning our decision. I see beyond the horizon that bounds human eyes, and look at the final consummation of all human things. As I see those intelligent beings which inhabit the ethereal mansions, reviewing the political decisions and revolutions which, in the progress of time, will happen in America, and the consequent happiness or misery of mankind, I am led to believe that much of the account, on one side or the other, will depend on what we now decide. Our own happiness alone is not affected by the event. All nations are interested in the determination. We have it in our own power to secure the happiness of one-half of the human race." Here the reporter suddenly stopped, and placed within brackets the following note: "[Here a violent storm arose, which put the house in such disorder that Mr. Henry was obliged to conclude.]"

But the scene which is thus quietly depicted by the official reporter of the Convention, was described by many who were witnesses of it, as something most sublime and appalling. After having delineated with overpowering vividness the calamities likely to befall mankind from their adoption of the proposed frame of government, the orator, it is said, as if wielding an enchanter's wand, suddenly enlarged the arena of the debate, and the number and character of his auditors, for peering beyond the veil which shuts in mortal sight, and pointing "to those celestial beings who were hovering over the scene," he addressed to them an invocation that made every nerve shudder with supernatural horror, when lo! a storm at that instant rose, which shook the whole building, and the spirits whom he had called seemed to come at his bidding. Nor did his eloquence, or the storm, immediately cease; but availing himself of the incident, with a master's art, he seemed to mix in the fight of his ethereal auxiliaries, and, rising on the wings of the tempest, to seize upon the artillery of heaven, and direct its fiercest thunders against the heads of his adversaries. The scene became insupportable; the house rose without the formality of adjournment, the members rushing from their seats with precipitation and confusion.

Washington, D. C., Jan. 1, 1896.

NEBRASKA.

Riverton.—A correspondent writes: Lucy Barneat (six weeks) has been in the State of Nebraska about six weeks; she came for ten days' engagements each in Franklin and Riverton, about eleven miles apart, but her work and lectures have been fraught with such good results that she is still here, and expects to be here in Riverton and vicinity for a while longer. She has brought on a genuine revival in both these latter places; some skeptics report themselves convinced beyond any return to their former belief.

Her lectures and tests have called out good mention in many of the daily and local newspapers of the cities she has visited, and a three-quarter column in the San Francisco Examiner.

Dr. Barneat may go southward before her return to Boston.

"I have suffered for years with constipation and sick headache, but feel very much better since taking Hood's Pills, and I shall continue their use while they do me so much good." Mrs. FRED BAKER, Clinton Road, Brookline, Mass.

Hood's Pills cure sick headache.

Lake Florida Camp-Meeting.

To the Editor of the Banner of Light:

Thinking that another letter might be in order at this time in reference to the work in the South, I write simply to state the fact that we are "moving onward." New workers are putting in an appearance, who claim to be sent by the invisible to help in forwarding the interests of the "Southern Cassadaga Camp," improvement of self in paper progress, and the outlook for a good attendance is encouraging. I have frequently written about the external advantages of this beautiful place. I will now briefly outline the more interior or spiritual purposes underlying the undertaking. I shall tell you of the hopes that inspire courage and zeal in the breasts of the workers, making them willing to take financial risks and endure hardships for the sake of the Cause. Representative of a "spirit band" organized for work with mortals—how this spirit whispered into the ear of one who through long years of discipline, had been made willing to listen! These were the words spoken: "The time has come when the spirit-world, working with consecrated mortals, are ready to grasp the centers of self-power and draw them to centers of beneficence. This is to be done, not by sword and bayonet or any other material force, but by more subtle occult methods, whereby those who hold control of earthly powers may be educated and directed in the uses of the gifts now entrusted to their keeping."

These servants of the people are not altogether untrue; they know not how or what to do to bring highest good to greatest numbers, advancing their own interests as well. Those who make your laws, who regulate finance, who hold the wealth of the nations, are not altogether heartless; they are simply ignorant of higher law.

The time has come when they are to be taught. This cannot be done by intellectual effort alone. The executive brains that have outwrought such wondrous systems for personal gain are poorly fitted to receive the generative forces of universal love. We of higher spheres have long understood methods of education and development far in advance of your own—operating through psychic laws, more speedily than by old religious and moral systems.

We can shortly reveal to these representatives of earthly powers the great and holy truth, that happiness is not attained by mortals for great length of time while any child of earth is wretched from unjust oppression, or lack of expression of full-st possibilities. We can show them that the planes on which you live have now reached that period when the forces that the thought-forms are dominating and affecting the denseness of earth so greatly that great destruction and misery must soon follow the human race unless adjustment and adaptation is made to these subtle forces, and that quickly. This can be done; the knowledge can be given; the teachers are ready to demonstrate and guide; the power and love which has long been prophesied through inspired lips.

But, like all other materializations, there must be points of concentration. Earthly instruments must also co-operate in perfect harmony. Correct geographical localities are needed; climate, also, has its effect; consequently, we who understand these complex necessities have chosen places where we deem best adapted to carry forward one branch of this most important work.

Through all the ages of the past has this knowledge of the occult powers of the earth been used as a leverage when advanced strides in human progress were to be taken, but always in secret and silence, and by the few. No longer shall these powers be secreted; they shall become the heritage of every child of earth who is capable of understanding them. Governments shall recognize their effects, and regulate laws accordingly. Your social and sexual relations shall be shaken until purified and purified, and made to serve the highest unfoldment of the human race. Your systems of finance will be changed; the power will be seized by the whole, instead of being a pool where big fish swallow little ones, with no chance of escape. The rights of women will be understood and granted, also the rights of little children; animals as well, and their true relation to human life better known, and many other things which might be omitted at this time lest too much space be occupied. The work is now being written upon "tables of stone" or "tablets of paper"; it was dropped into listening ears, and burned its way into a human heart, and stamped itself there with indelible impress.

I mention to say, these thoughts given to several individuals by spirits in different parts of the country inspired the effort toward the knowledge of the Southern Cassadaga Camp. Is the basis Utopian to any of your readers? Then let them forget and look upon one more external—a beautiful, healthful locality in a warm climate, a winter resort where those wishing to leave the rigors of a Northern winter may come and find a home—where all are like brothers and sisters, and where the spirit of caste is unknown. A home so organized and regulated that it may be enjoyed by people of modest means as well as by those more fortunate; one where honors are granted to honest effort and modest achievement instead of inherited wealth. Think of a people spiritually minded having no satisfactory proof that "if a man die, he shall live again," murmuring for the knowledge of our mediums and speakers are so capable of giving. Is this a legitimate basis for effort? Then who will help us to carry the work forward? To all who feel the spirit of either position, let me say there is work to do; to those whose means do not limit their desire to bestow, there is something for you to do; to those who desire to make some little sacrifice for the Cause, there is a place for you. Financial help is needed, but not one dollar that comes grudgingly, alloyed with the dank of a stingy spirit. Humanity is invited, regardless of color, caste, sect or clime. "The World" is our motto. "To do good is our religion." God and highest angels help us always to hold true to the purpose of the Southern Cassadaga Camp.

Lake Helen, Fla., Dec. 26, 1895. E. J. HUFF, Cor. Sec.

New Publications.

ESSIE, A ROMANCE IN RHYME. By Laura Day-ton Persenden. Cloth, pp. 94. Boston: Lee & Shepard.

This is an interesting love story, told in pleasing rhyme, wherein an American girl is transplanted into the midst of the English aristocracy, and enters the new field with the ease and brilliancy for which the girls of this country are noted. The naturalness of the recital charms, and the many illustrations assist in making a most readable romance. It is modern in style and events, which fact enhances its interest. "Essie" was originally privately printed for gifts to the author's intimate friends, who imparted her to give to the world the benefit of her rare talent.

WHIFFS FROM WILD MEADOWS. By Sam Walter Foss. Cloth, pp. 272. Boston: Lee & Shepard.

These beautiful heart-touching and home-reaching poems of Mr. Foss's will find a warm welcome wherever they chance to go. They are written generally in the vernacular of the country, with a good many country ideas—and they are good ones—woven many of them teaching good lessons and all appealing to the common sense. Mr. Foss weaves in a good deal of fun at every convenient opportunity—fun of the right sort, not silliness, but genuine and worthy of being retained in memory. Many of the poems are pathetic, while some are local, and not a few are pointed in their palpable hits. The illustrations are a great addition to the book.

A LIQUENTANT AT EIGHTEEN. By Oliver Optic. Cloth, pp. 483. Boston: Lee & Shepard.

The third of the series of "The Blue and the Gray—on Land," is as restful as those which have preceded it. Besides continuing the acquaintances with characters the reader has formerly met, he is introduced to many new ones, and that, too, to advantage and pleasure. Deck Lyon, the hero, is promoted and placed in many situations which bring out his ability and give abundant opportunity to show his courage, strategy and loyalty. As the story goes on, the hero gets another promotion, and becomes a staff officer. The stirring events of the advance of Gen. Thomas's army against Gen. Zillcoffer, the battle of Mill Springs and attendant scenes are vividly described in the present volume. There is no better writer than the time-honored Oliver Optic.

THE BOSTON CHARADES. By Herbert Ingalls. Cloth, pp. 116. Boston: Lee & Shepard.

The book comprises one hundred and sixteen Charades, written in verse, that display poetic genius, and which cannot fail to prove a delightful past

The Lullaby and Home.

LITTLE PINK ARMS.

Dainty arms, so pink and soft,
Clasped in close embrace,
Round my neck are folded oft,
While kisses rain on my face.

The rosy face, close to my own,
In brimmin' over with fun;
While the sweetest voice lulls in my ear,
"Mamma, you're the dearest one!"

When night drops her star-gemmed curtain,
And evening prayers are said,
My little one creeps in my lap
And pillows her golden head.

The hazel eyes are twinkling fast,
The drowsy voice is low;
Sweet words are whispered in my ear,
"Mamma, I love you so!"

How many weary hearts,
Tired of this life's alarms,
Find their sweetest comfort
In the clasp of childish arms!

Messengers straight from heaven
Are little children, sent
To teach us to love the giver
Who our treasures to us hath lent.

God help the sorrowing mothers
And fathers all over the land
Whose children have joined the chorus
Sung by the angel band.

Oh, the little cribs are empty,
Once so full of happy life,
While we are left in this weary world
To toil in its hurry and strife!

But when my work is over,
And death has brought its calm,
In heaven, once more, around our necks
Shall we feel the childish arm.

And then how sweet the thought!
How glad we are to know
Once more we hear our darling say,
"Mamma, I love you so!" —*Boston Globe.*

Dame Dimple's Lesson.

A pretty picture little Dame Dimple made as she sat on the floor in the sunshine with her dolls in a row before her, and an open book in her lap, from which she was gravely teaching them their A, B, C. The golden hair was lighted up by the sunshine until it made a glittering frame around the little eager face, and the dimpled cheeks, with their roses, told how the little pet of the household had won her name.

It was Monday morning, that day when, if ever, the matters in the household are apt to go somewhat "a-gley."

Mother had awakened with one of her bad nervous headaches, and that meant that everything that usually fell to her superintendence must be transferred to Margaret, the sixteen-year-old daughter. Margaret had had to give up her own private plans for this morning, and although she would not have had her sick mother leave her room, yet it was not very graciously that she gave up the hour's practice that she had hoped to accomplish, which would have better enabled her to have that extra time in the afternoon for a walk with one of her friends. The kitchen fire, with the contumacious known to fires, when they are particularly needed, had smoked and smoldered, and refused to burn brightly, and Nora's temper, easily ruffled by circumstances, had become quite stormy as she wrestled with it. Then her young mistress, who was already sore over her own disappointment, had not been ready to overlook little unpleasantnesses as the head of the household would have been, so the home atmosphere was rather a stormy one that bright morning.

It was eleven o'clock now, and everything had subsided into its normal condition. Margaret sat at a table working away at her French exercise for the next day, and dear little Dame Dimple was happily playing away in her corner, without demanding any attention or care from her elder sister.

More than once Margaret glanced up with a look of loving pride in the little sister whom all the household loved tenderly, as she heard the quaint bit of wisdom falling from the lips of the little teacher, and she wished that she were an artist, that she might transfer the pretty scene to paper.

"Now, Lucy, I hope you are paying great attention, dear," Dame Dimple said in a quaint little motherly way, with the very inflections of her mother's voice, as she held up her cane and looked at the largest doll. "I expect you to set an example to the others, you know, 'cause you're the oldest, so of course all the rest will follow your 'xample. Now remember, this first letter is A, and it stands for apple. Apples are nice, you know, so you can always think of something nice when you are learning big A."

Apparently Lucy looked attentive and studious, for the sweet little voice went on lovingly, "That's right, dear. I am glad you are my own good little girl. It makes everybody so happy when you are good, you know. Now, Betty, it is your turn. What letter is this?"

Margaret was just reflecting upon what a perfect little mirror of the manners and tones of those about her a little child was, when she suddenly had it emphasized in a way that brought the hot blood into her face.

"Oh, dear," exclaimed Dame Dimple, with a petulant scowl on her fair little brow, and a well-feigned expression of impatience, as she jerked the refractory doll toward her, and put her down roughly on the floor. "I do declare, you're just enough to try the very patience of Job himself."

Margaret could have smiled, had she not recognized her own words repeated by this little sister. What did Dame Dimple know of the patience of Job?

"Why don't you try to remember something that I tell you? It's always the same old story. I have to think of everything, and you never try to remember one single teeny 'ting. I'm just ashamed of you, so I am. I wonder if any one ever did have so much bother. Now pay some 'tention, and see if you can't learn something. No, don't you talk to me now, Lucy. I am just tired to death thinking to think, and this stupid child won't learn her letters. I wish I could fly, so I do. Now look hard at this letter, you bad girl, and try to learn it."

And Dame Dimple scowled very fiercely at the doll who lay in a limp heap on the floor by the side of her little mother. "There," she went on, "you see you can learn it when you want to, fast enough. You should pay better 'tention the first time, and then you wouldn't have to be scolded. Now you know it. Come, Peggy, I will try you now," and the little teacher called up the next of her class for instruction.

Margaret sat at the table with burning cheeks. It was her petulant mood of the morning, with but very little alteration in the words, that this sweet baby sister had been reflecting. Would she have frowned so ungraciously over everything she had to do, and would she have complained so bitterly of Nora's stupidity, if she had known that each word and look was being treasured up by the little girl. Hardly. One does not love to set such an example for any one to follow. It had only been in her play that the little face had been puckered into scowls, and the voice that was usually as sweet as a chime of silver bells had grown so fretful and sharp; but what if it should be repeated in earnest the next time something crossed the childish will?

She had not realized before that she was setting a copy for the little one to follow, and as she saw how carefully she had been imitated, she resolved very humbly that hereafter she would try to set a better example for the child whose little feet were just beginning life's path.

Now it was mother's example again that Dame Dimple was copying, for the little voice cooed very sweetly to Peggy, and urged her tenderly to try to be good and attentive, so that she might all the sooner get through with her lessons.

Margaret learned another lesson besides her French exercise that morning, and as she pored over the pages of her dictionary, there was an underthought of regret that this little mirror should ever have had such unlovely scenes to reflect. By-and-by Dame Dimple grew tired of playing school, and brought her book over to her sister for amusement.

"Please tell me a story about the letters, sister, dear," she asked, coaxingly.

"All right, pet. In just a moment sister will," answered Margaret, and in a very little space of time the exercise book and dictionary were pushed aside, and the child climbed up into her nestling place in her big sister's loving arms.

"What shall I tell you, dear?" asked Margaret. "Oh, I know. I saw some little verses in a paper the other day that I thought you would like, and I learned them to repeat to you, and then forgot all about them until just now. How do you like them?" and she went on, pointing out the different letters:

"Now listen, and I'll tell you
This round hole's name is O,
And when you put a tail in,
It makes it Q, you know.

And if it has a front door
To walk in at, it's C.
Then make a seat right here
To sit on, and it's G.

And this tall letter, dolly,
Is I, and stands for me,
And when it puts a hat on,
It makes a cup of T.

And early I is J, dear,
And half of B is F,
And E without its slippers on
Is only F, you see!

You turn A upside downwards,
And people call it V,
And if it's twice like this one,
W't will be."

"Oh, what funny poetry," laughed little Dame Dimple. "Tell it again, sister," and sister told it again and again, until the little one was satisfied.

Then she slipped down and went back to her play with her dolls, teaching them what she had just heard.

But all unconsciously she had taught her elder sister a lesson that morning that she did not forget, and when impatient words rose to her lips, she suppressed them, at the remembrance of the child who was imitating those about her, and whose life would be laid upon fair lines or ill formed ones as those who were about her set her an example. —*Mrs. George A. Paul, in the Churchman.*

THE GOSPEL OF HOPE.

BY W. A. CRAM.

HERE are two opposite ways of looking at and estimating this world and life. Looking through the eyes of the pessimist we behold the devil sitting on the throne of the universe with God as his vicegerent, and evil everywhere prevailing.

With the vision of the melonist or optimist, we discern God enthroned over the universe, with the devil subservient, and good prevailing in all worlds through all life. What we call God and the devil—using church nomenclature—are manifest everywhere. Good and evil are inseparable in progress. They appear as the alternate steps of nature.

We cannot shun the plain facts of our common state. Good and evil, joy and pain, darkness and light, go hand in hand, with every creature. This we know: Everywhere are antagonisms; life is ever a conflict; to what end? that is the problem above all other problems. Now if evil prevails, then hope is a tormenting illusion, and the wise men may well curse both God and the devil, and pray for quick coming annihilation, for surely this we call living is a most stupendous cheat, an eternal and miserable failure.

But if good prevails, then hope is God's oracle—life an eternal and glorious success, since the highest we love, the best we dream is sure for all, and forevermore better. All pains and seeming defeats sooner or later will sink into blessed oblivion, having done their service in lifting us upward.

No man is wise and clear-seeing enough to discern God, and a prudence of good in all evil, pain and loss of this world. But if we can discover them here and there more and more, then we may rest assured that they prevail everywhere and eternally, though we cannot see and understand all. For if God reigns, and good prevails in the conflict, pain, and death of a single leaf or insect, then they reign and prevail throughout the universe, for all worlds, all life. There can be no divided kingdom between God and the devil—one must rule—the other subservient everywhere, eternally, else the universe could not exist. Which, is what we want to know. Let us look at nature a little, seeking for an answer.

The sunlight falls upon the flower; without this light the plant cannot live. It is the life-giver, it is also the death-bringer; for only a part of the light-wave the flower welcomes, and gathers in as good to feed its growth, to minister life; a part of the sunlight the flower casts off as evil, for this part would destroy the very body and life of the plant. With this, the evil and destroying sunlight, the flower is in continual warfare to save its life; all summer long this conflict is carried on by the plant against the evil and destroying sunbeams. Here is a part of its struggle for life. But just here is a revelation we seek; for the very conflict against the evil and destroying elements and powers of light develop the strength, the beauty and sweetness of the flower. Without this warfare no flower of grace and sweetness could be. So then we say, even the seeming evil and destroyer here subserves the good.

We look still further. In autumn the plant grows weak and old. Now the evil and destroying sunbeams steal in and break up the cell life of flower and leaf; they begin to decay and die. Is evil at length prevailing? Is death to be final victory? We look still onward, and discover that what we call decay and death, wrought by the invading sunbeams, that all summer long the leaf and flower, as hated foes to their lives, strive to beat off, are only a marvelous transformation—destroyers of one life, they are givers of another. This, then, is the revelation. The good and evil sunlight that come to flower and leaf, the friends they welcome as life-givers, and the foes they fight off as death-bringers, alike are blessings of nature, ministering to their strength, their beauty and good of body and life; even when its worst foes seem to triumph in the plant's death, they are discovered to be only nature's kind transformers to new and higher life.

It is quite plain that here God reigns, and the devil subserves his will, and hope of more and better life speaking eternally from the heart of the universe is the oracle of God.

Let us consider human life a little at some points. We say that a part of life is good, a part evil, a part lovely, a part hateful. There is no mistaking the plain facts. Every day is a conflict, more or less, for each man, woman and child. Pain, loss, defeat, bitterness—these are in the common lot of all. Are we quite sure that these are of evil, for ill? Suppose all human life were peace and harmony—all desires, hopes and loves fulfilled in us, and for us; no conflict more, no pain or defeat—all life's hard struggles and miseries forgotten forever! What then? Absolute stagnation and death of all conscious existence; nothing to hope, love or strive for more; all beauty, holiness and truth, meaningless and extinct. Would we buy the devil out of the universe at the price of all that is beautiful, true and lovely in existence?

All heroism is born through conflict with what we name evil and wrong. Love is exalted and purified by earnest giving and striving for others. All sweet charities and noble sacrifices can arise only through a suffering, struggling world; all the grace and sweetness of our days are everywhere dependent upon a comingling of darkness and light.

Moreover, this we call the sad decay and death of the world more and more clearly is discovered to be a resurrection and transformation into new and higher life. The devil that brought death into the world, later and higher seen is found to be an angel of light, upleading into higher good.

These are the revelations of our rising faith and science. Wherever we look and seek with with clearing vision of the soul, we discern God reigning and the devil subserving his will of good, making eternally sure that the highest we see and the best we dream will come to us and all—and so forevermore as science widens and faith rises.

January Magazine.

McCLURE'S.—This magazine opens the new year with a fine article on our martyred President, Abraham Lincoln, edited by Ida M. Tarbell, with twenty-five pictures, including three portraits of Lincoln. The frontispiece is a portrait of Lincoln from a rare photograph of him in 1861. Cleveland Moffett has a delightful paper on "Eugene Field and His Child Friends," with portraits, including the last portrait of Mr. Field; also on "Poems of Childhood," by Eugene Field, with portraits of the children to whom the poems relate; Will H. Low writes on "A Century of Painting"; Murat Halstead has an interesting paper on "The Defeat of Blaine for the Presidency." Frank B. Gessner, Herbert D. Ward, Sir Robert Ball, Elizabeth Stuart Phelps and Anthony Hope add much to the interest and value of this number. Letters and comments from John T. Morse, Jr., Edward Everett Hale, T. H. Bartlett, Joseph Medill, Murat Halstead and others on Miss Tarbell's "Life of Lincoln" show it to be a most important and interesting contribution to Lincoln literature. S. S. McClure, 30 Lafayette Place, New York.

THE NEW ENGLAND MAGAZINE opens with a very pleasing article on "The Winter Birds of New England," by William Everett Cram, in which he relates many little incidents characteristic of them; "George F. Root and His Songs," by Lydia Avery Coonley, bring to mind many familiar and popular songs of the last quarter century; "Reading Dante with Lowell," by Frederic M. Holland, is a pleasing reminiscence; "The Old Cantonment at Newburgh," by Russell Headley, is instructive and replete with interesting facts of that historic spot; "John Trumbull, the Patriot Painter," by Ellen Strong Bartlett, is an interesting sketch of colonial times, and gives the history of many familiar paintings, such as "The Battle of Bunker Hill," "The Declaration of Independence," "Capture of the Hessians at Trenton," etc. Dora Read Goodale, Francis B. Hornbrooke, C. P. Selden, William R. A. Wilson, by their contributions, add much to the interest of the number. "A Journey to Marietta in 1794," from the Journal of Israel Putnam, is interesting reading. Emory Everett Williams, Marlon Conthouy Smith, J. Torrey Connor, William T. W. Ball, Alice D'Alcho, and The Editor's Table, combine to make up a very interesting New Year opening. Warren F. Kellogg, 5 Park Square, Boston.

THE NIGHT EXPRESS.

Out through the hills of midnight,
Hurting and thundering on,
The night express from the outer world
Speeds for the open dawn.

Out of the past and gloom-wrack,
Out of the dim and grey,
Freed from the train of care and pain
Was never freighted before;

But when the Sphinx's query
Was new on the lips of peace;
Hurled through the achings and hollow years
Till time shall have release;

Stealing and swift as a shadow,
Silent, unobtrusive and light,
Joy for the blind and the blind of a bird,
With oblivion behind;

Down to the morrow country,
On to the hour of dawn,
And the driver grips the throttle-bar,
Our lives are in his hand.

The sleeping hills awake;
A great and dire fear;
The terror is flying, is come, is past;
The hills can sleep once more.

A moment the silence throbs,
The dark has pulse and fire;
And then the world of time is gone,
A wealth and a desire.

Demonish, tolling, grim,
In the deadly furnace flare,
While the driver fingers the throttle-bar,
Who stands at its elbow there?

Can it be, this thing like a shred
Of the dream train torn away,
Is a boarder that Death and his crew
Consort to waylay?

His wreckers, grinning and lean,
Are lurk in every curve;
But the driver plays with the throttle-bar;
He has the iron nerve.

We are traveling safe and warm,
With our little baggage of cares;
Why tarry the peril that yet would come
Unbidden and unawares?

The lonely are lonely still,
And the friend has another friend;
Only the idle heart inquires
The distance to the end.

We pant up the climbing grade,
And coast on the tangent mile,
While the driver toys with the throttle-bar,
And gathers the track in his smile.

The dreamer weary of dreams,
The lover by love released,
Stricken and whole, and eager and sad,
Beauty and wail and priest.

All these adventure forth,
Strangers though side by side,
With the tramp of time in the roaring wheels,
And the haste in the shadow stride.

The star that races the hill
Shows yet the night is deep,
But the driver humors the throttle-bar,
So, you and I may sleep.

For he of the sleepless hour
Will drive till the night is done—
He'll watch till morning springs from the sea,
And the rails grow green in the sun.

Then he will slow to a stop
The tread of the driving rod,
When the night express rolls into the dawn;
For the driver's name is God.

—Miss Carmen, in Independent.

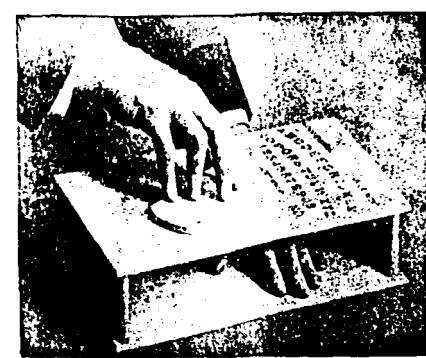
There is more Catarrh in this section of the country than all other diseases put together, and until the last few years it was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and said that cure was to be made by local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional 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 circulars and testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c.

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Every person who becomes interested in the Spiritual Philosophy is more or less interested in Mediumship and its development, and it is for the assistance of those desiring the unfoldment of their mediumistic gifts that PSYCHE, the Developing Cabinet, has been designed. It is arranged to store the vital magnetic, or energy, and adapted to develop any and every faculty of a few harmonious friends. It is a simple and safe method of independent state-writing and other phases of mediumship. The Cabinet in each case acts as a storage house for the magnetic energy, and makes the attainment of the desired result more rapid and certain. The assistance of a few harmonious friends will be beneficial, but all inharmonious subjects should be dropped while engaged in the search for psychic phenomena. PSYCHE is 12 1/2 inches in dimension, has no metal in it, is made of wood, and is covered with a fine material. Price, \$1.00. When sent by mail or express, 20 cents extra. For sale by BANNER OF LIGHT PUBLISHING CO.

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A Well-Known Senator Tells a Remarkable Story.

No Possible Doubt as to Its Absolute Truth,

From the High Standing of The Senator.

Higher the Position, More Interesting the Facts.

Our Readers Eager for Just Such Details.

Senator Frank Plumley, of Northfield, Vt., is a man of national reputation. No man to-day stands more prominently before the people of the State of Vermont than he.

A lawyer by profession, he was elected to the House of Representatives in 1882, is Trustee of Schools, Trustee of Northfield Bank, and Trustee of Norwich University (a Military School under patronage of the U. S. Government), has been Trustee of the Montpelier Seminary, Chairman of the Republican State Convention 1886, Delegate at large to the Republican National Convention in 1888, was United States Attorney for Vermont 1889 to 1894, and is now State Senator.

Senator Plumley is well known throughout the United States, having been selected by the National Republican Committee as speaker to stump the State of Michigan for Blaine in 1884, and again in 1888 and 1892 he spoke through the West for the Republican presidential candidate.

When he came out of the presidential campaign in '92, owing to overwork he was almost a complete nervous wreck.

To our representative the Senator said: "In the fall of 1892 I came out of the presidential campaign with my nervous system almost broken.

"Rest and ordinary remedies did not assist me. Some of my personal friends advised me to take a course of Dr. Greene's medicines, which I did with entire success.

"I use Dr. Greene's Nervura blood and nerve remedy for that exhaustion caused by long continued mental work, and think well of it."

We understand that Senator Plumley's cure is radical and complete, and while we congratulate the popular Senator on his recovery, we cannot but add that this is a distinct triumph for that marvelous medicine, Dr. Greene's Nervura blood and nerve remedy, which, owing to the high standing of Senator Plumley, and the fact that he is so widely known, will give Dr. Greene's Nervura a great boom.

The remedy deserves it, for it is in truth a most wonderful curer of disease, a restorative and invigorator which stands at the present day without a rival in making people well; a remedy which is always sure to cure, to give health and strength, to make whoever uses it strong and vigorous.

This most valuable remedy is not a patent medicine, and should not be classed as such, for it is the discovery and prescription of one of our leading specialists in nervous and chronic diseases, Dr. Greene, of 24 Temple Place, Boston, Mass. The doctor gives an added value to his great remedy by allowing all who desire to consult him without charge, either in person or through the mail.

RECEIVED FROM ENGLAND.

Raphael's Almanac

OR,

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

A LARGE HIEROGLYPHIC.

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

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Banner of Light.

BOSTON, SATURDAY, JANUARY 18, 1896.

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

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

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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 ample support from the public at large.

Special Notice.

Our readers are hereby informed that for business reasons Mr. HENRY W. PITMAN has resigned from the editorial staff of **THE BANNER**, and from the Board of Directors of the Company. His connection with **THE BANNER** establishment ceased on the 28th of last month.

Music for the Insane.

It is no new idea to employ the soothing and harmonizing influences of music as a remedial agent for the treatment of lunacy in its various stages. Mrs. Helen Stuart Richings, Prof. J. Jay Watson of New York, and others have already demonstrated its efficacy at these institutions, as chronicled in **THE BANNER**'s columns.

More attention than ever before is being paid in the hospitals for the insane to diverting their inmates by entertainments, walks, drives and even employment, as means to restore their minds to a healthy balance, and therefore to sanity.

At the present time music is avowedly employed as a remedial agent by Dr. Blumer, the superintendent of the New York State Hospital at Utica; the chance visit of two itinerant Italian musicians suggested the experiment to him. They first played in the exercising ground for disturbed women, and it was indeed remarkable to witness the almost instantaneous effect of their music on the patients. At once the women became less boisterous, and they were all evidently interested in and diverted by it. From the open yard they entered some of the wards, and the salutary effect of the music was visible there, too. From that time a systematic use of music was begun at the hospital, and this soon led to the formation of an orchestra.

No provision having been made for paying musicians, the Superintendent, by preference, employed a certain number of attendants to those who could play musical instruments. In this way, an orchestra of eight or ten pieces was at all times available, and for four or five years past has been an established department of the service. For eight or nine months in the year what is known as "the patients' dance" is given one evening in each week in the Assembly Hall, that seats some five hundred people. The orchestra renders various selections of dance music, and the patients, properly attended by nurses, are allowed to listen to the music and watch the movements of the others. These evenings are anxiously anticipated by the patients. Rarely does an outbreak cause the removal of the offender. They learn to exercise self-control, realizing that failure to do so would be followed by removal from the room, or the taking away of their privilege of attending. This tends to the development of mental strength, which enables a disturbed patient to control himself so that he may enjoy hearing the music. And this growing habit also enables him to govern himself in other ways, and thus tends to the improvement of his condition. The orchestra gives concerts almost every afternoon in some of the wards of the house, especially where cases of melancholia are under treatment.

Superintendent Blumer says it is impossible to measure the precise value of music as a remedy in cases of mental disease. The physical

is favorably affected through the mind and nervous system. For the moment attention is diverted from self to the music, and so far morbid self-introspection can be checked. Music stimulates the functions of the body to greater activity. He allows that his own experience has been most gratifying in exciting interest and allaying irritation. In the majority of cases the patients are evidently influenced for good, taking an interest in the concert. Many express gratitude for the relief that the music affords them.

The practice has also been imitated on the European Continent. All this goes to establish the fact that the gentle influence in healing mental maladies is the most effective, and therefore may always be advocated as the proper one to supplant the system of violence in all its cruel and inhuman forms. It demonstrates that the power of the spirit is immeasurably superior to that of the naked will.

The Millstone of Christianity.

In the December number of the *North American Review*, Professor Goldwin Smith has an article of the deepest significance upon the traditional divine authority of the Old Testament. He has brought his large accumulation of learning and his acutest criticism to bear upon the character of the older division of the Bible, and the result is that he has gone further in destroying the analysis than Renan himself ever presumed to go. His declaration is that the Pentateuch, or five books ascribed to Moses, is almost wholly a collection of legends and myths, none of the narratives having any actual basis of fact. Taking the narratives of the Old Testament as authentic history, Dr. Smith finds them full of contradictions and difficulties. There is not an English author of any reputation who has ever exposed the defects of the Old Testament in so plain a manner. The object in view is to show that it cannot be a supernatural revelation, though he continues to regard these books as a manifestation of the divine.

"The time has surely come," writes Dr. Smith, "when as a supernatural revelation they should be frankly, though reverently, laid aside, and no more allowed to cloud the vision of free inquiry or to cast the shadow of primeval religion and law over our modern life." The *Boston Herald* editorially gives the statement of Dr. Smith in its general purport, for the sake of making it as widely known as possible. It says of him that he has been one of the most distinguished of the university teachers of England, and that he is one of our foremost political and historical scholars. It declares for him that he is not an irreverent writer, and does not enter the field in order to show his wit; that he is well advanced in years, and in a free position where he can say what he thinks and believes; and that he has nothing to gain or lose by making such a statement and that it is accepted because it expresses the convictions of a growing number of intelligent and honest people.

Dr. Smith, says the *Herald*, regards the story of Abraham and all that follows, down to the return of the Hebrews from Egypt and their location in Palestine, as a series of myths, for which there is no historical basis. And while a large proportion of Christian believers will not agree with him, the points which he discusses are everywhere in debate. The belief in the divine inspiration in the Old Testament, the *Herald* concedes, has practically passed away, and the statement by Dr. Smith is principally notable, because it indicates that the belief that it is a supernatural revelation is also in process of being abandoned. It is important to note it, says the *Herald*, as a movement of our own time. Dr. Smith holds very clearly that the Old Testament is a millstone to Christianity, and has no weight to him except as Hebrew literature. No one expects that the Hebrew scholars in our theological seminaries will indorse what he says, for they are bound to present a certain interpretation; but it adds that the time has apparently come when the question of the authority of the Old Testament must be met by a public discussion that is serious, scholarly and thorough. Thousands of people are waiting for the authoritative judgment of scholars and teachers upon the points raised by Dr. Smith, and it confidently expects that his article in the *North American* will do much to compel an open, frank and reverent discussion. To dodge this question, now that it has been presented by a layman, will create the impression that Christian teachers have something to conceal.

"I Told You So."

The late Prof. Wm. Denton—in common with many other active minds connected with the Spiritual Cause—used to predict that a time would arrive in the history of the movement when from the most unexpected quarters recruits would throng to the spiritual army, and finally the churches themselves would join the rout and pour into our camp, declaring that they had always known our phenomena to be veritable, and had always believed our Philosophy, and that their members, therefore, were the true Spiritualists who had "done it all"—with the accompaniment of the triumphant shout, "I told you so!"

Though the brave Professor's mortal form has long mouldered in his lonely antipodal grave, his enfranchised spirit must smile grimly at the rapid fulfillment of his prophecy, at present going on. Human ingenuity is now exercising itself to the limit in the most undreamed of ways, to brush aside the true Cause, and attach all sorts of unimportant names to the Spiritual Philosophy and Phenomena—as truly set forth by Hudson Tuttle in another column; and great efforts are being made in various quarters to set aside the Modern Revelation, while claiming at the same time all the fruits of its victories. We can confidently trust the outcome to the unseen intelligences, who have thus far so successfully conducted our great movement.

Living Inhumation.

So many instances of premature burial of the supposed dead have been brought to light, says *Le Messenger*, that a law has been passed in Paris providing for the establishment in the cemeteries of that city of chambers in which the bodies of the deceased shall be deposited, and there remain until no question exists of the death of the person placed in them.

On account of the pressure of reports of meetings, etc., on our columns, the Annual Report of the Ladies' Aid Society of Boston—promised and put in type for this week—must wait till our next number.

Mr. J. J. Monse's address for the next ten months (probably) will be at Hotel Bella Vista, Pine street, San Francisco, Cal.

Proxy Vaccination Certificates.

One of the principal advocates of the repeal of the compulsory vaccination law, says the *New York Telegram*, was recently asked what he would advise in a certain case of admitted delinquency, and after shrewdly weighing the sort of reply it would be perfectly safe for him to give, proceeded to write upon a slip of paper the name of a well-known physician, and allowed it to be read, immediately afterward destroying the paper. He told his questioner to go to him, and if he did not happen to have a spare certificate he could get one from the teacher in the school he wished his child to attend, who would not hesitate to fill it out for him. All this was communicated in a stage whisper. The Superintendent of Health of the city being inquired of, said the laws pertaining to vaccination do not prohibit a physician from giving a certificate that a child had been vaccinated against smallpox, whether there had been vaccination or not. These certificates may be dealt out by the thousands, and may be accepted by the teachers in the public schools. The only persons liable to a penalty are the school teachers, who may be fined or imprisoned in case they admit a child into school who does not bring a certificate of vaccination. A physician is not obliged to vaccinate, nor can the teacher challenge the certificate produced. The dodge is an effective one.

Woman Called to the Pulpit.

Rev. Helen Van Anderson was ordained as pastor of the Church of the Higher Life in Boston on the evening of December 15, the ceremony being as simple as the faith professed by the members of this body. Rev. Mr. Savage preached the sermon. The church is sustained through voluntary association. Its proclaimed function is "to supplement and strengthen the spiritual life of all churches, as well as individuals, and to bring into manifestation that love, peace and good-will which constitute the foundation principles of the only true church—the church universal, whose altar is to be found in that holy inmost of every soul, called 'the secret place of the Most High.'" In his sermon, which was on the work of a modern minister in religion, Mr. Savage said the first thing for the minister to do is to study and find out the truth and be a teacher, to discover all that applies to right living and helpful and happy living. Next, to lead his or her people to worship in looking up to see something higher and better than present attainment, and lead them in service to their fellow-men; to get at the secret springs and motives of their character and help them to be truly men and women. The only way, he said, to get a perfect society is to get perfect people to make it.

Speaking Out at Last.

A sensation of extreme pleasure is imparted to us by reading in the editorial columns of the *Boston Herald* some surprisingly sensible remarks on Sunday and its due observance. They are as timely, too, as they are sensible. Referring to the necessary work on the subway in Boston, which the city authorities specially permit after being challenged by certain Sunday reformers, *The Herald* says that under the conditions recited, when the work can be carried on between Saturday night and Monday morning, then that time should be given to it, as it would then be attended with the minimum of public inconvenience. And it reprovingly adds that "those who would prevent such an allotment of time are the modern descendants of those who would not on the Sabbath day haul an ox out of the pit into which he had fallen. They would be greater sticklers on an observance of the Lord's day than the Lord himself." That is merely stating the case about as it is. The piety preached over Sunday observance is like the blueing in washing water; it gives it a peculiar color, but it is not what does the washing.

Liberal Recognition.

One of the leading dailies of Washington, D. C., *The Times*, is to give hereafter, in its regular Sunday edition, a column of matter relating to Spiritualism. This is no less creditable to its liberality of thought than it is wise as a business item, for we know there are thousands of good Spiritualists in that city, and this arrangement is certainly one to induce those who are not so already to hasten to become its readers and subscribers.

The *Washington Times* has had a phenomenal success since its birth some two years ago, and this feature ought and doubtless will contribute to its further merited success.

Congress has scores of acceptors of the Spiritual Philosophy, who know by personal investigation and indubitable evidence the reality of its fundamental facts.

The character of the meetings held by the First Spiritual Society there is more than entitled to this public recognition of *The Times*.

Charles P. Cocks, Brooklyn, N. Y., writes on renewing his subscription:

"THE BANNER continues to be interesting and instructive as of old, and no Spiritualist can afford to be without it. I have been a reader of its columns for the past ten years. I regard that single article published in *THE BANNER* of Jan. 11, giving a message from our ardent friend, the late Henry J. Newton—with the details of its phenomenal production between slates at a sitting with Mr. Keeler—by Judge Nelson Cross, as alone worth a year's subscription. My own experience with the same medium enables me to appreciate the exactness of the method so minutely described. An illustration of the power and intelligence of Mr. Keeler's guides was clearly shown in a recent publication in *THE BANNER*, wherein the writer has given the facts of a sitting, when were obtained between slates the numbers of the case of his watch and of the movement, while closed, in response to a written request for the same, as a test."

The corrected list of the officers of the Massachusetts State Association of Spiritualists is: George A. Fuller, President; First Vice-President, Mr. F. A. Wiggin; Second do., Mrs. E. S. Loring; Third do., Mrs. C. F. Loring.

A letter received from Judge Dailey, regarding Lake Pleasant Camp, will be printed next week.

Mrs. Cora L. V. Richmond, of Chicago, is at present doing good work in Washington, D. C.

"In Memoriam" tributes to deceased friends by Juliette Yeaw, Chas. T. Wood and others, will appear next week.

Several letters have been received from different sources, too late for insertion, and will have to be carried over to next week. Among the number is one from Portland, Me., in which was the following announcement: "Sunday, Jan. 19, Mrs. Maud Gould will occupy our platform." Also one from Sidney Kelsey, Erie, Pa.

A New Year's Letter from California.

To the Editor of the Banner of Light:

Now that the brilliant Xmas festivities which have characterized this jovial season on the Pacific Slope are almost over, I find a little breathing space in which to resume my much neglected epistolary duties.

The holiday time this year has been far pleasanter in all respects than on the occasion of my last Xmas on this coast six years ago, and it is always pleasant, and let us trust profitable also, to dwell on manifest and manifold signs of improvement, no matter in what direction they may appear.

The weather in this vicinity has certainly been a glorious contrast to that of many other districts of the country, for while the newspapers have been detailing and perhaps exaggerating accounts of furious elemental storms in diverse places, we have been and are still in the midst of the most delightful winter I have ever spent.

It seems as though the rains have decided this year to fall peacefully in the night season and leave the day hours to the almost exclusive reign of genial sunshine.

In 1880 the Xmas celebrations were greatly inconvenienced by the heavy rains, which fell in almost ceaseless torrents at the precise times when all sorts of people longed for fair weather: this year the business houses, large and small, have done a thriving trade, and every place of amusement has reaped a golden harvest.

The churches have all been crowded to the doors, and the music presented in most of them has been of an exceptionally high order.

San Francisco at the present moment is a very active centre for the dissemination of all varieties of spiritualistic, theosophical and metaphysical thought, and though the various organizations devoted to the propagation of knowledge on the many aspects of the great psychic question which is now prominently to the fore, keep each to itself, this absence of ostensible union does not mean hostility, it only denotes a determination on the part of all to attend each to its own special lines of effort, leaving all others to theirs.

Should there be a common right to defend, or a threatened injustice to overthrow, I feel certain there would soon be a rally in this great city in defence of right and liberty which would greatly astonish all who are unacquainted with the deep undercurrent of feeling which pervades all the intelligent sections of this community. A little more outward harmony between societies and individual workers would no doubt cause the general public to look with more decided respect upon what might then be the better called a great movement; but as it is, much interest is being awakened in the higher problems relating to human life and destiny, and the many fine halls which are frequently filled with crowds of eager listeners give evidence of far more than transitory or superficial interest in the themes considered from the platforms.

As my time is so entirely taken up with diversified engagements in and out of the city proper, I can hardly do more than speak authoritatively concerning work in which I am actually engaged, or which comes under my immediate notice.

My own Sunday meetings in San Francisco are conducted regularly in Anchor Hall, Market and Sixth streets, under the exclusive management of Mr. E. A. Whitelaw, who rents the hall by the month, and keeps it entirely for our work, thereby constituting it a centre undisturbed by foreign influences.

The hall is commodious, well lighted and furnished, and gives unbounded satisfaction to our always large and ever-increasing audiences. We gave up Union Square Hall because of the long flights of stairs, and the confusion occasioned by having two halls in the city for our work instead of one, with which everybody can easily become acquainted.

During the week we are holding public lectures on Monday and Wednesday evenings, also on Monday, Wednesday and Saturday afternoons. The week day lectures are attractive to great numbers of thoughtful people of both sexes and all ages, who evince special interest in the answers to questions, which are often a leading feature of the exercises.

Our aim is to throw all possible light on every phase of spiritual science and philosophy which is brought forward for discussion.

Dr. F. J. Miller of the Copley Metaphysical College, Boston, has transferred the institution, with its fine Lending Library, to 922 Geary street, San Francisco, where it is now flourishing under the same roof with the Musical Conservatory conducted by Mr. Whitelaw and our organist, Mrs. Geraldine Morris.

We are all very busy people, and find our work constantly enlarging on our hands.

My class for systematic instruction in Mental Therapeutics meets at 922 Geary street every Thursday at 3 P. M., and I never faced a more intelligent group of students anywhere than I had the pleasure of conversing with as well as of addressing on the occasion of the opening of the new term of instruction which commenced Jan. 2.

Our Christmas and New Year exercises have been very agreeable in all respects. Our hall is a perfect forest of fir trees and other evergreens, the sombre coloring of which is relieved by multitudes of holly berries and brilliant flowers.

I am very thankful to relate that though many friends were lavish in their contributions for decorations, the very largest collection we have had at any time was the offering for the poor on Christmas day, and not only were the baskets filled with money, the ante-room was filled with clothing for young and old, and the greatest assortment of toys, picture-books and other gifts for the little folks one could well imagine.

We have a great many generous workers in our Anchor School of Psychic Science, and among the foremost of these are a number of intelligent young people who cooperate heartily with the older members of their families.

Mrs. M. A. Wells, who was my predecessor on the Anchor Hall platform, is now doing an excellent work in Los Angeles, which I found to be as good a field for work as I have ever been called to during my visit in October last.

Across the bay Oakland and Alameda are well sustaining their reputation as influential centres of spiritual work. Hamilton Hall, Oakland, is the finest hall I speak in anywhere, and though the rent is necessarily high in comparison with smaller places, the fine pipe-organ, eight hundred cushioned seats and perfect warming apparatus make the handsome audience-room easily worth more than the price required for the use of it.

Some of our leading vocalists live in Alameda, which is a great residence place, though not a particularly enterprising business centre. Mrs. Chandler and Mrs. Nelson, both Alameda ladies, have given us during the Christmas season songs which have been truly magnificent, and our Oakland organist, Mrs. Gilson, manipulates the great organ in Hamilton Hall superbly.

In San Francisco Mrs. Morris does her utmost with a much smaller organ, and as Mr. Whitelaw, who has charge of the music there, is almost a second Ole Bull when he handles the violin, we have had some rare instrumental as well as vocal treats on both sides of the water.

The Alameda Metaphysical College, 1725 Everett street, bore off the palm on New Year's Eve, for within its walls we had the finest Watch Meeting it has ever been my good fortune to participate in.

Miss H. M. Young, who has charge of the Oakland and Alameda meetings, exerted herself indefatigably to thoroughly advertise the celebration: a committee of ladies furnished ample refreshments for one hundred persons, and as all worked in concert, the proceedings went off splendidly.

The Xmas decorations which had attracted so much admiring attention a week before, retained their beauty, and by their lavish abundance gave the College a truly festive appearance. By 8 P. M. there was not an available seat in the spacious lecture-room when the Old Year's exercises opened with beautiful music by a choir of professional singers, who kindly donated their valuable services.

At 10 o'clock an intermission was taken, dur-

ing which supper was served in the refectory to ninety-eight persons.

Shortly before 11 the watch meeting began, and concluded ten minutes past midnight. The pealing strains of the organ, grandly played by Mrs. Morris, and the rich sweet voices of Mrs. Nelson and Mrs. Chandler, filled the air with glorious melody, and as the most perfect unanimity of sentiment pervaded the large assembly, when 12 o'clock was reached the silent session of five minutes' duration seemed a beautiful and truly appropriate commencement of an untired year.

Immediately following the silence the choir sang a jubilant hymn, during which a generous collection was taken for the needy, of whom, in spite of rapidly increasing and general prosperity, there are still quite a large number left over, so to speak, from the "hard times" of two years ago.

As a great many Oakland friends attended the Alameda watch-meeting, the electric car company very graciously accommodated the College by running two special cars back to Oakland at 12:30.

On New Year's day we had a special gathering in Anchor Hall at 3 P. M., which was also a very pleasant occasion.

I am glad to know that *THE BANNER* has so many readers as it must have in San Francisco, judging from the amount of comment I have already heard concerning my review of "In the Sanctuary," which appeared Dec. 28.

Another book has been very recently placed in my hands for review which is also entirely a California product. It is entitled "Poseidon's Paradise, the Romance of Atlantis," from the pen of Elizabeth G. Birkmaier, published by Clemens Publishing Co., 415 Montgomery street, San Francisco.

As the old yet ever new topic of the Antediluvian World is always interesting to many readers, I will send in shortly a brief account of this thrilling narrative, which is the only romance of the kind I have ever heard of.

As I am expecting soon to visit San José, where Dr. J. R. Buchanan is working industriously as ever, I expect before long to be able to say something of the latest discoveries and employments of this truly remarkable genius, a man who, though between eighty and ninety years of age, is still a tireless worker, and as vigorous as though his years numbered but one half that greatly extended sum.

Questions for the QUESTIONS AND ANSWERS DEPARTMENT are invited from readers in all parts of the world. Yours sincerely,
Jan. 3, 1896. W. J. COLVILLE.

(For the Banner of Light.)

THE NAME.

BY HUDSON TUTTLE.

There has been constant effort made in certain quarters to give Spiritualism a new name, by which it would perchance be more acceptable to those on the outskirts, and not be as offensive to the tender susceptibilities of the churches. I profess to little sympathy with this movement.

We sailed out of port on the grandest ship that ever floated on the ocean of time. No greyhound of the Atlantic has finer lines, or is stancher against adverse winds and tides. Her keel was laid by the hands of angels, and every plank riveted under their guidance. She has been manned by self-sacrificing bravery, and the most noble thinkers of the world. We have seen from her deck many false lights flaming on the headlands to the right and left, and heard the breakers on many an unseen reef as we sailed uncharted seas. Her mighty prow is turned to the infinite expanse, the eternity of eternities, and the waves laugh along her sides, or languish in the far-extending path swift left behind.

We meet other ships, slow sailing, or derelects, abandoned by their crews to decay or the waves. There are the huge, weather-stained hulks of dogmas and creeds, water-logged, and ready to disappear, and around sport monstrous shapes of cruel beliefs which once sent the hot blood from the blanched face of bravery; made the hero a craven; crowned the idiot as a saint, and apotheosized the demented enthusiast. Grandly we are sailing, with canvas swelling, spirit intelligences at the wheel and in the pilot-house, headed straight out to the horizon where the two worlds blend. We have gathered in from sinking crafts and mouldering hulks many a perishing soul, and the decks are crowded with a motley crew, restless under restraint, and more restless when the restraint is removed. We meet with lofty ships, that have been sailing for centuries, battered by waves, and gnawed by the billows. They bear ensigns which, shrouded by gales, still are legible as signs of churches. There is the double-decked frigate of the Roman Catholics; the well-armed brig of the Presbyterians; the dark and lumbering schooner of the Baptists; the broad-decked lighter of the Methodists; the trim clipper of the Unitarians; the square-rigged trading ship of the Episcopalians; and the noisy steam yacht of the Agnostics.

"Ship ahoy! ship ahoy!" calls over the waters from a score of decks. "Ship ahoy! What flag do you float?" Then we look aloft, and see that the tall mast bears no ensign.

"What flag shall we unfurl?" is the eager cry. "What flag?"

Out of the steersman swarm the Occultists, Christian Scientists, Psychists and Theosophists who have taken passage as stow-aways: "Run up a flag with 'Christian Science' written thereon," cries one. "No, with 'Occultism!'" screams another, and the Theosophist would have "Theosophy" on a streamer reaching into infinitude.

"I beseech you do not disgrace us. 'Psychic Science' should be blazoned on the bunting," cries another.

Put away the rags you would emblazon. Were we to display them all, they would not express our full purpose. Our ship is sailing for the metropolis of the future world, and will not cast anchor or furl its sails until it has reached its haven there. We who as Spiritualists have sailed on this ship since first it left its earthy report, run up to the topmast's peak a snowy flag, whereon in letters of light, on a field of azure, is written

"Spiritualism."

SPIRITUALISM, the science and philosophy of life here and hereafter; Spiritualism, the sum of all truth, and the incentive and aim to righteousness. We nail it there, that no hand may desecrate it, nor winds tear it away. There it will remain when all the isms which seek to be upheld by its power have passed and been forgotten.

They are for time, but it is without time or limit of duration.

RHODE ISLAND.

Providence.—The People's Progressive Spiritualist Association, a correspondent writes, had for lecturer on Sunday evening, Jan. 12, Mr. F. H. Roscoe of this city, who gave a fine lecture in defence of Spiritualism, subject being, "Which would you rather be—a man to be an atheist, or a Spiritualist?" before a very large audience. Following the lecture, Mrs. Nellie F. Burbeck of Plymouth, Mass., gave tests, all of which were recognized and pronounced satisfactory. This was Mrs. Burbeck's first appearance this season, and many expressed the wish that she would be with us again. Miss Ollie Hunter sang pleasingly. Miss Lulu and Grace Angell sang a very pretty duet. Rev. Mrs. Miller presided and introduced the speakers of the evening. Prof. Josselyn presided at the piano.

Providence Spiritualist Association, Columbia Hall, Jan. 12.—Ben. F. Prouty, Sec'y, writes: We had for our lecturer Mrs. M. E. Cadwallader of Philadelphia, who gave us two very able addresses, afternoon and evening, during which a collection was taken for the fund to protect mediums, and a handsome sum was realized. Each lecture was followed by Mrs. May 8. Paper with tests; she is always greeted by a host of friends.

Many old workers are taking hold with us again, and amongst them we are pleased to announce Mr. Joseph Cooper and family and quite a number of others who are willing workers in the Cause of Spiritualism.

We have with us Sunday, Jan. 19, A. E. Tisdale, the blind orator.

Attention is called to the card of Dr. Dumont C. Dake on our seventh page.

NOW 99 YEARS OLD.

Mrs. Grinnell Credits Her Vigorous Old Age to Paine's Celery Compound.



It is an uncommon thing to learn of persons reaching the age of Mrs. Emyle Hyde Grinnell, and years of good health such as hers come only to those who make use of the very best means of keeping well.

No one will wonder that the bright-eyed old lady, whose mind to-day is as alert and clear as ever, should be anxious for others to try Paine's celery compound.

Mrs. Emyle Hyde Grinnell was born in Bennington, Vt., July 6, 1796, and is to-day living with her granddaughter, the wife of Martin Fowler of Colchester, Vt., a beautiful town near Fort Ethan Allen. Her father was a farmer and hotel keeper, and she lived upon the farm until her marriage. Mrs. Grinnell has none of the infirmities of old age. She rises at daylight, works about the house, and when the weather will permit, walks out doors. Her eyesight is so good that she threads a needle and spends many hours crocheting and doing fancy work. She keeps abreast of the times, and is remarkably well-informed upon many subjects. She declares that she does not feel any older than she has for years, and if people half her age enjoyed such good health as she, they would consider themselves fortunate. She has seven children, four boys and three girls, two of whom are living to-day.

Mrs. Grinnell writes:

Colchester, Vt., Oct. 11, 1895.
"Paine's celery compound has been my health-preserver during the last few years. Whenever I have an ache or a pain, a few doses of this medicine give me relief and strength. Few women, even though much younger than I, en-

joy as good health, for my appetite is natural, my sleep refreshing, and I can walk quite a distance without feeling tired. People are surprised at my vigorous appearance and activity, which I believe is the result of my using Paine's celery compound. It has cured me of constipation, and is of great help to me when over-tired. Gratefully yours,

MRS. EMYLE HYDE GRINNELL."

Paine's celery compound is especially valuable for recruiting the strength and spent energies of men and women advanced in years. It is the one preparation considered worthy the name of a true nerve food and blood remedy by physicians throughout the country. It is prescribed by them in every State in the Union to tone up the system, regulate the nerves and restore health and strength.

Nothing in the past has ever approached it in power of building up weakened nerve tissues and giving strength to the tired body. In severe cases of persistent headaches, dyspepsia, neuralgia and sleeplessness, due to nervous feebleness, Paine's celery compound has already of rapid and lasting cures that embrace every city and town in the wide sweep of the United States.

Its remarkable power over disease lies in its active replacing of worn-out parts by new, healthy ones, and in its healing and purifying action among the most minute tissues of the body. It searches out the weak parts at once, and sets to work to build them up. The tired body feels the strengthening effects of Paine's celery compound forthwith.

Give the nerves a chance to recover, and the entire body will regain its health and strength. Take Paine's celery compound.

Cleveland, O., Notes.

To the Editor of the Banner of Light:

If not too late, the writer would like to publicly send *New Year's greetings* to the entire staff of the Banner of Light Publishing Company and its many thousands of readers; especially as his usual Christmas greetings did not appear in the columns of THE BANNER this year.

Lyceum Christmas Festival.—The annual festival of the Children's Progressive Lyceum, which took place in Memorial Hall Sunday afternoon, 25th ult., was particularly well attended this year ("standing room only"), and a very pleasing program presented. Conducted by F. B. Woodbury, president, the officers of the West Side Lyceum and also many of its scholars participating in the exercises. A large Christmas tree graced the platform, loaded with presents, which at the conclusion of the literary and musical exercises were distributed among the little ones. During the festivities a very pleasant surprise was sprung on the Lyceum and the assembled friends, being a telegram of *New Year's greeting* from the Boston Spiritual Lyceum, sent by its energetic and genial conductor, J. B. Hatch, Jr. The fraternal message was received with much enthusiasm and prolonged applause. On motion it was unanimously resolved to send a return message of *The Compliments of the Season* from the Cleveland to the Boston Lyceum.

The Cleveland Psychic Association (Incorporated)—organized early last year by Mrs. Ellie Moss and a few earnest friends—holds regular Sunday afternoon public services at 2:30 o'clock in Heard's Hall, Euclid avenue; Mr. Jno. W. Fawcett, President; Mr. Charles Collier, 85 Hathaway street, Secretary. While the Society feels sincerely the loss of its founder, Mrs. Ellie Moss, both as a medium and a worker, who with her manager, Mr. John Randall, has lately gone to Florida to make a home there near Tampa, its meetings are still enthusiastically carried on, and efforts are being made to hold the meetings in Memorial Hall, 170 Superior street, immediately after the Lyceum session. This step is expected to strengthen both societies.

The People's Spiritual Alliance—organized by Mr. Thomas A. Black, with Mrs. H. S. Lake as pastor the first two years—has quietly passed into innocuous desuetude. Mrs. L. purposes holding Sunday evening meetings at her home, 118 Perry street, the initiatory

meeting being held last Sunday, Jan. 6. Admission twenty-five cents.

Mrs. Nellie A. Ulrich, of Nashville, Tenn., business, test and developing medium, ordained in 1890, who has been some three or four months since highly recommended by the mayor and several city officials, has done good work here, and is sought after by many people of influence—purposes staying the entire winter, and can be found at 313 Prospect street.

Passed to spirit-land—Samuel Carr of this city, Dec. 20, aged thirty years. Mr. Carr was a native of England, a very promising young man, refined and spiritual in his make-up. His physical trouble was heart disease; there was to him no sting to death; he passed away "like one who wraps the drapery of his couch around him, and lies down to pleasant sleep." The funeral services were conducted by your correspondent, and the remains interred in Woodland Cemetery.

In the Lake Brady—Two meetings of the stockholders and all interested in the welfare of that beautiful spiritualistic camp ground have lately been held in this city, for the purpose of devising means for lifting the Association out of its temporary embarrassment. A finance committee of eleven is now hard at work, and sanguine of success.

A handsome house was also held here on the 25th, at the office of Mr. Charles Thomas, 2762 Broadway, and steps taken to place Lake Brady Camp-Meeting Association on a better financial footing, in time for a successful three months' campaign the coming season. Fraternally, THOMAS LEES.

(For the Banner of Light.)

The Connecticut State Spiritualist Association

Held its first Mass Meeting at Grand Army Hall, Norwich, Thursday, Jan. 9. There was a fair attendance, and a general feeling of good will and harmony prevailed.

The meeting was opened at 1:30 P. M., by the President, Mr. C. E. Bingham of Cheshire, who stated the reasons for not holding the Quarterly meetings as proposed. The call for the meeting was read by the Secretary, Mrs. J. E. B. Dillon of Hartford.

The first, and most important business taken up, was the "State Missionary Work," a synopsis of the work done, also a plan for future work, and a code of by-laws, were read by the Chairman of that Committee, Mrs. J. A. Chapman of Norwich, which, after thorough discussion, were adopted, subject to amendment.

Mr. George W. Burnham of Willimantic, Mrs. A. E. Pierce of Hartford, and Mrs. H. K. Bill of Willimantic, were appointed as a committee to prepare a paper setting forth the declaration of principles embodying some of the tenets of Spiritualism.

The following resolutions were presented and adopted:

Resolved, That we are opposed to bloody sacrifices, or the taking of our brother's lives by any form or method.

Resolved, That the true province of statesmanship is to promote justice, and establish peace among mankind.

Therefore we should use every legitimate means in our power to settle all international disputes by arbitration, rather than resort to the barbarous practice of war.

Mr. George W. Burnham of Willimantic, who is known as the "Father of Spiritualism in Connecticut," made an interesting address. He was followed by Mr. De Luss Wood of Danbury, Mr. C. W. Spalding of Norwich, Mrs. M. E. Cadwallader of Philadelphia, Pa., Mrs. A. E. Pierce of Hartford, and President Bingham, who spoke entertainingly. Psychometric readings by Mrs. F. H. Spalding of Norwich closed the afternoon session.

In the evening President Bingham opened by stirring remarks, and Mr. Burnham gave an interesting talk on the philosophy of Spiritualism. Mr. Bingham then introduced Mrs. M. E. Cadwallader, Honorary Vice-President of the National Spiritualist Association, who gave an able and instructive address on the persecutions of the mediums of Philadelphia. She urged the members of the State Spiritualists' Association to assert their rights, and more strongly bind themselves together to better their religion in Connecticut; after which a collection was taken up for the advancement of the work. The meeting closed with short and spicy speeches by Mrs. Pierce and President Bingham.

The quartet of the Norwich Spiritual Union, consisting of Mrs. Varney, Mrs. Tracy and Messrs. Clarke and Kinder, furnished music for the occasion which was greatly enjoyed.

The local papers gave good notices of the mass meeting—the *Norwich Bulletin* speaking of Mrs. Cadwallader as a woman of fascinating presence and a pleasing voice; *The Post* also spoke of her as an eloquent advocate of the Cause of Spiritualism.

MRS. J. E. B. DILLON, Sec'y.

Missionary Tour.

To the Editor of the Banner of Light:

The President of the National Association, Mr. H. D. Barrett, left Washington on Friday, Jan. 10, on his missionary tour through the South and West. His dates are as follows:

January 12, Nashville; 13-14, Chattanooga; 17-19, Memphis; 20-22, Louisville, Ky.; 26-Feb. 2, Stuttgart, Ark.

He will then proceed to Texas, visiting Texarkana, Marshall, Fort Worth, Dallas, Galveston, Houston, San Antonio, Bairo and El Paso during his stay in that State. Dates for week evening lectures can be had in the vicinity of these places on application to this office. Terms will always be nominal. Send in your applications and secure his services for one or more lectures. Parties in the vicinity of Stuttgart are especially requested to write at once for week evening dates.

All communications should be addressed to the office of the National Association, Francis B. Woodbury, Sec'y. Let your responses be many and prompt.

FRANCIS B. WOODBURY, Sec'y.

Writing PLANCHETTES for sale by Colby & Rich. Price 60 cents.

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

G. W. Kates and wife will accept calls for camp-meeting and other engagements during the summer of this year. Address them, 2259 Stout street, Denver, Col.

Frank T. Ripley, lecturer and platform test medium, can be engaged for the last two Sundays in January, and the whole month of February. He goes to Brooklyn, N. Y. Address all letters for the present to him at Oxford, O., P. O. box 362.

A. E. Tisdale, on account of canceled engagements, has now open the following dates: Feb. 16, 23, March 1, 8, 29. Societies wishing his services for the above may address him 547 Bank street, New London, Conn.

Mrs. M. C. Cronk will answer calls to lecture within two hundred miles of Port Huron, Mich. Address 291 Wall street.

Form Manifestations in New York City.

To the Editor of the Banner of Light:

The séance given by Mrs. M. E. Williams on the afternoon of Jan. 4 was much in the nature of a memorial service to the late Henry J. Newton, who was so frequently seen at these meetings, and more especially during the present winter, when he had been accustomed to regular attendance at the Saturday séances.

On this occasion the visitors held a brief musical service in the parlor before repairing to the séance room, where Mr. Newton's familiar chair was appropriately decorated with fragrant flowers and placed in the center of the circle. The sitters were personal friends of Mr. Newton, and intuitively we all felt his presence as of old among us. To these devoted friends he was as much a tangible reality as when in the earth form, while to the few who were clairvoyantly gifted the chair was not a vacant one. Later on, the earnest assurances which he gave through the cabinet guides of his continued interest in the Spiritual Cause, and of his peaceful transition despite the tragic details surrounding the event, were gratifying in the extreme.

Mr. Newton in earth life had manifested a particular interest in this cabinet, the great intellectual as well as the wonderful physical phenomena here presented, being ever to him a source of renewed interest. It was not strange, therefore, to be apprised on this occasion of the intense concern with which he was studying, from the new vantage of the spirit-sphere, this phase of a work in the promulgation of which he had devoted a lifetime of service. None but the faithful guides who had accompanied him throughout the journey realized the full meaning of his mission. We on our side will also have joined the innumerable through long before the mortal-world shall have fully realized the vast import of his labors in the Cause of Spiritualism.

Some most marvelous phenomena individualized the séance. One among many remarkable instances of spirit power on this occasion was the etherization of a spirit outside of the cabinet, after which she took on the materialized form and announced herself as Mrs. Amy Post of Rochester. During her etherization and subsequent materialization, spirits appeared at the opening in the center of the cabinet and held converse with their friends among the audience, while at the same time the voice of spirit Frank Cushman could be heard directing the efforts of those spirits in the cabinet who were desirous of manifesting themselves. While in the form Mrs. Post approached the members of the circle quite closely, addressed words of comfort to those whom she recognized, breathed a fervent prayer of thanksgiving to God for bestowing on her the power to show that there is no death—and returning to the spot from which she seemingly emerged, she slowly dematerialized in full sight of the audience.

When it is remembered that both the materialization and dematerialization of this spirit occurred outside the cabinet, and in full view of everybody present, and that other spirit forms appeared at the cabinet in the meanwhile, some idea of this most striking phenomenon may be formed. Mr. Newton used to take a very lively interest in Mrs. Post's manifestations, and was wont to observe that if such a display of spirit-power could not convert the most hardened skeptic, then nothing he knew of could. Luther Colby came, as did also Jay Gould, and William Ellery Channing, Little "Bright Eyes" fairly revelled in ebullitions of wit and philosophy.

One of the most charming manifestations was little Alice Waterhouse, the sister and spirit-child of that excellent trance medium, Mrs. Jennie Potter, who was present in the circle. Through the strength and perfectness of her manifestation she is one of the most convincing proofs of spirit return; she called up several, that they might the more closely observe how consummate was her control of matter.

The circle lasted quite three hours, and within that time fully forty independent turns presented themselves. Mrs. Williams's guides are contemplating some marvelous phenomena for us during the coming winter. In kindly gratitude do we bless them, and the instrument through which they operate.

New York. JOHN HAZELRIGG.

SPECIAL NOTICES.

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

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

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

SPECIAL ANNOUNCEMENT!

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

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

A Fine Musical Tribute

TO OUR ASCENDED WORKERS,

LUTHER COLBY,

MRS. CLARA H. BANKS,

DR. ARTHUR HODGES.

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

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

Science of the Soul.

A Scientific Demonstration of the Existence of the Soul of Man as His Conscious Individuality Independently of the Physical Organism, of the Continuity of Life, and the Actuality of Spirit-Return.

BY LOREN ALBERT SHERMAN.

The full title of this new addition to literature very fully states the objects of the able author. He has certainly made a "scientific demonstration" of the subject, and has done it in a manner which reflects credit upon him and his work, viewed in any relation the reader may regard it. It is held that the soul is individualized from the thought, the Spirit of God, which is the sole life of the universe, by the processes of physical birth, the physical body being only the mold in which the real man is cast. The author cites testimony to prove that the incarnate soul can project itself from the body and can commune with other souls. The chance from physical to spirit-life brings no change of the soul or its individual characteristics, as Mr. Sherman clearly defines.

The book is replete with experiences of individuals, and can be relied upon as being accurate and in every way. The work is divided into three parts, the first eleven chapters treating entirely of manifestations of the soul's independence from the body and the physical organism. The next four chapters, sets forth the Philosophy of the Infinite, demonstrating by inductive reasoning the existence of the great First Cause. Part third treats entirely of manifestations of the physical characteristics of spirit intelligence.

12mo, 12mo, pp. 114. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

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Is what gives Hood's Sarsaparilla its great popularity, its constantly increasing sales, and enables it to accomplish its wonderful and unequalled cures. The combination, proportion and process used in preparing Hood's Sarsaparilla are unknown to other medicines, and make Hood's Sarsaparilla

Peculiar to Itself

It cures a wide range of diseases because of its power as a blood purifier. It acts directly and positively upon the blood, and the blood reaches every nook and corner of the human system. Thus all the nerves, muscles, bones and tissues come under the beneficent influence of

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JOHN LEWIS CHILDS, Floral Park, N. Y.

GRAND BENEFIT

FOR THE SPIRITUALISTIC AND OCCULT LIBRARY.

UNDER the auspices of the First Society of Spiritualists, at CARNEGIE HALL, 57th street and 7th avenue, New York, Sunday, Feb. 9, at 8 P. M. Admission 25 cents. Any person willing to donate any Books or Money in aid of this Library, address H. F. TOWER, 312 W. 39th st., N. Y. Jan. 4.

FLORIDA! For Home-seekers and Investors, is described in a handsome illustrated book containing a two-cent stamp to J. H. FOSS, 1 Wabash street, Roxbury, Mass. is Jan. 4.

616A Shawmut Ave., Suite 1.

MATERIALIZING SEANCES Sunday, Tuesday and Thursday, 7:30 P. M.; Fridays, 2:30 P. M. Private Seances by appointment. Business Sittings, \$2.00. MRS. A. HATCH Leave cars at Lenox street. Jan. 18.

FRED W. TABOR, 521 Shawmut Avenue, Boston, Seances Tuesday and Thursday, 8 P. M. Admittance only by appointment or reference. Jan. 18.

A

Biographic Memorial

OF

LUTHER COLBY,

FOUNDER OF THE Banner of Light,

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

JOHN W. DAY.

This volume is replete with personal information, poetic tribute and friendly memory. Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation. Those who would acquire, in a closely-packed, and convenient form for reference, such and valuable information concerning one whose name has been since 1837 a household word among the Spiritualists of the world, can find it in this new work.

The chapters are titled respectively:

"A MAN-CHILD IS BORN."

A SOUL IS RECOGNIZED.

THE BANNER IS UNFURLED.

MR. COLBY'S MEDIUMSHIP.

"GONE HOME"

TRIBUTES—Prose and Poetic.

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

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

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

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

THESE PAGES,

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

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

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

The Persecution in Philadelphia.

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

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

MR. B. B. HILL, Chairman; MR. F. H. MORRILL, Sec'y; Mrs. M. E. CADWALLADER, Cor. Sec'y; MR. CHEW, HON. T. M. LOCKE, C. L. G. FROBER, MRS. HALLOWELL, SAMUEL WIEPLEN, MR. BARRY, CHAS. H. KEEFER, MR. H. KUTZ, MR. A. KILPATRICK, KELLAR, DR. BATES, MRS. JENNINGS and MR. WELSH.

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

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

Explanation.

To the Editor of the Banner of Light:

I presume your readers are anxiously awaiting some information in regard to the progress being made in Philadelphia. The last advice was in regard to the trial of Mr. Price, and that a motion had been made for a new trial. The argument was to be heard on the last Monday of December, but when the day came Mr. Price was too ill to be present, so the hearing was deferred. The greatest trouble we have to contend with now is the anxiety of our mediums as to the outcome of the trials. Before the trial of Mr. Price our counsel advised the mediums not to give any sittings until the cases came up for trial, or at least to only give sittings to those personally known to the mediums. In cases where mediums was the sole support, this advice strictly followed, placed the mediums in a very hard position. Even had they not been advised to refrain by their counsel, those who understand the sensitiveness which necessarily accompanies mediumship, must understand that, owing to their anxiety they were in no proper condition to do justice to themselves or their spirit friends.

As soon as the case of Mr. Price was tried, the counsel told the mediums that they might go on with their work as usual, that is, hold circles and give sittings, which at the present time they are doing to a limited extent. We are hoping for the best, and mean to do all we can for them. None of them dare to give sittings to strangers at present. The committee having the matter in charge are all earnest Spiritualists, who will give their services and their time for this work. Those who can ought to send what financial aid they think is needed.

Who will respond by helping on this work, that victory may be ours? Let us not sleep upon defeat. Yours for the defence of mediumship, M. E. CADWALLADER.

Correction.

To the Editor of the Banner of Light:

A mistake—which pardon—was made in the letter I sent you in regard to Tourists' Tickets. I announced that they could be purchased from all leading points North and West, to Jacksonville or DeLand, a town six miles distant. The General Passenger Agent on the "Florida East Coast" Railroad informs me that "Tourist Tickets can be purchased from all leading cities, North and West, to LAKE HELEN, at greatly reduced rates." EMMA J. HUFF.

Cor. Sec'y Lake Helen Camp-Meeting, Lake Helen, Fla., Jan. 8, 1896.

A writer describes the human hand as a "civilized talon," and the nerves as "the soul's tentacles."



The Consideration of Cost

often prevents thoughtful housekeepers from adopting improvements which they very well know would add to their comfort and save their strength. No such obstacle however, stands in the way of the use of

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the modern cleaner, which is a blessing to any home. It helps keep house by keeping the house cleaner. It is not only the best preparation of the kind, but it is also by far the cheapest—large packages cost only 25 cents. Get a package to-day. Be sure it is the genuine. Look for the darkey twins—the trade mark of the sole manufacturers—

THE N. K. FAIRBANK COMPANY,

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SPRIT Message Department.

SPECIAL NOTICE.

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

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

It is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact for publication.

SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. B. F. SMITH.

Report of Seance held June 7, 1895.

Spirit Invocation.

Oh! thou giver of every good and perfect gift, we thank thee for life, for extension of life, for the many blessings which are ours. We would invoke the presence of the bright angel messengers at this hour, those that are sent out so ready to do the Father's bidding. We would draw nearer unto thee, our Father, learn more of the laws that govern thy children. We would learn more of the companionship of our loved ones that have passed the portal termed death. We would ask for more charity, more sympathy and more patience with our sister and brothers.

We thank thee for the sunshine which thou dost send upon the good and upon the evil—they all are thy children. We would come to thee with the thankfulness of the spirit in mortal, by words that we should offer to thee in the thankfulness of our hearts, asking for the guardianship of angels, that we may draw from their lives, from their influences, something good to spiritualize our own existence. We would ask thy blessing upon all humanity, not only now but evermore.

INDIVIDUAL MESSAGES.

Julia M. Dodd.

It has been promised me in months past that this privilege would be given to me at some future time.

While in the mortal I realized much of the companionship of the bright spirits that had passed on before. I was not ignorant of these truths, although I found, on passing on to the higher life, comparatively I knew very little, though being a constant attendant in the halls, and knowing, as I felt, of spirit communion. What I knew was a great comfort, and there's much enlightenment that you might gain by communing with the angels, with the loved ones that have passed the portal.

How little doth mortal know of the visits we pay them. It has been said often, while I was in the flesh: "Well, how I wish I knew such a one was here." The very instant that thought overshadowed you the person that you had such a longing for was beside you. I have learned that since passing on; when we have that strong desire for our friends to be with us, they are there, and that causes that impression that we have, drawn from that influence they have thrown around us.

I thank thee, oh! thou great ordainer of life, that in thy wisdom thou dost make these wise provisions, that thy children shall never die, but live eternally. Not only that, but that we should have the companionship of our friends after what is termed death.

I well remember of conversing with Edward many times in regard to spirit communion, as we were so closely connected with the societies in Hartford, Conn., where I know we are remembered by many—I do not say a few—not only kindred, but friends, which I feel to retain in that memory which is ours. It is pleasant to go back to those times where we have conversed together of those that had passed on.

A little thought when I passed over I should find it so much more beautiful than what I had formed a faint idea of—that is, comparatively. I know it is an impossibility for any immortal to picture to you the reality of our homes. I felt assured I knew a great deal of them, but I knew comparatively very little.

Edward is with me, and I wish to say further, how often have we talked together, that if it was possible—there was always an "if" with us in mortal—we would come and report from your good BANNER Circle, and I am privileged to do so to-day.

Julia M. Dodd. Edward L. is with me, besides dear Grandma Dodd is here with us.

Hattie E. Meach.

Waiting our opportunity, as we class it here, for the good Spirit President denies not one in time. We know we have only one brain that we can control at the present time here; therefore we must wait our own time, and sometimes it seems to me it is a pleasure to wait for others.

As the lady that has just spoken, I, too, well understand spirit communion, and have often felt, when mortal, as I gathered with them, how sweet to feel

"We shall know as we are known,
Never more to walk alone."

It was only a little space in time when my own husband and myself passed the portal, and now we dwell together.

How often have I listened to words of the little children in the Lyceum, and I enjoyed it very much; but when the spirit was leaving the form, and I gazed upon the innumerable company, little children all dressed in the pearly white, I said within myself as a thought: "Is this heaven? Is this dying?" The answer came back: "Education sayeth so;" but I find it is life eternal, a life of activity, and also, dear friends, do I find we have our lyceums,

we have our lecture halls the same as you do here, only with this exception—there is no harmony pervading the spirit there. Perfect? Oh! no; if it was perfect, we should not need progression, from one step onward, upward, into a more perfect state of happiness, different degrees, the same as you would find people here. Some know how to drink in some of the enjoyment another loses.

Oh! what a beautiful thought with mortal, and a knowledge with the immortals, that we shall all know our own in that great day of reunion. When is it? The judgment day? No, the judgment day is every day, every hour in the day; thine own spirit judgeth thee. Then we say, that reunion shall take place when the family is reunited.

Hattie E. Meach, Cleveland, Ohio.

Dr. J. F. Moses.

Good morning. God's smiles are in our path way. While I behold the sunshine I think, as it has been said in years past, "He sends the rain upon the just and the unjust," and it is the same with his smiles, as we term the sunshine.

In your good city I am no stranger, and this circle-room is where I love to visit. You may turn in thought, and ask me "Why?" Because I gain a great deal of knowledge when listening to one and another that are privileged to report here.

I hope I may be able to drop some word here that shall have a little weight with some mortal. I do not say to you I was well versed in these things, or this knowledge—for now we are past beliefs, and it is termed knowledge.

I was conversing but a few hours in the past, as you reckon your time, with Dr. Strong, who is not forgotten by many in your good city of Boston, and these words were spoken, "We are like little children on entering the other life"—but no, it is a continuation of life, but naturally speaking we say the other life to designate, so that you mortals will understand.

I wish to touch here upon cremation, which I know must be a theme that will be talked upon a great deal in your years to come, and is at the present time. I know the air is polluted, the water that runs through the veins of the earth is tainted with your cemeteries. Disease comes from that, and this miasma rises from the ground. Cremation, I say again. If I had known one eighth part as much in regard to disease before passing over as I have learned in the short few years since, I would have advocated it everywhere. Mr. Chairman, you will agree with me when I say it causes more disease than anything else; and fire is what? Purifying. I say cremation, and I dwell upon that, and some of my kindred will know why the old doctor is so very positive in regard to it, although while in the flesh I did not advocate that; I have learned it since passing on, as we gather together—we physicians—to aid those upon the earth-plane. Do not misunderstand me, mortals, and think we have sick people here. Oh! no; it is to consult, that we may aid those upon the earth plane.

It is the same as our law offices, our places of amusement, and our places of worship, as you term them here, although far different from what you are educated here from theology. But we leave that, for in time you will hear very little in regard to theology. I do not want to be misunderstood, and have it thought that I understood all these things in mortal. I did not, but I love, I enjoy from the depth of my spirit, coming into this circle-room, and looking upon the faces that we have known in the past, that gather here with us. Not all kindred, for we have a feeling that overshadows us for all humanity, although in the mortal life we have more of the selfishness overshadow us. We know the kindred tie is there, and holds us to you; we know, yet in the spirit we feel that kindred feeling going out for all humanity.

I am much pleased to know I had the privilege extended to me at this hour to report here.

Dr. J. F. Moses, Boston, Mass.

William H. Barnes.

Waiting patiently, as it has been said sometimes, and still we get a little impatient, as you would in an assembly: for oftentimes it is said, "Well, that person's talking too long;" some mortal would find a little fault whether it was long or not, yet we will not go to find fault with any one, only to report, and leave room for others.

How blessed to know we can hold an influence over you mortals, but it would be more satisfactory, yes, very much more to us, if you could realize at the time the aid we bestow upon you.

Far away from this city of yours was where the spirit took its flight, but I was not entirely ignorant, although I did not understand we could commune in this way, to hold a power, yes, an influence over the brain—organism—of one in the flesh.

Sometimes it seems to me, Mr. Chairman, that everything is possible, that there are no impossibilities; but I am not prepared to speak upon that, but it seems so when we can individually control the brain and speak through the vocal organs to express ourselves, not wholly to our friends, but to others.

I must say right here, this is one of the greatest and grandest institutions that I have ever known of, where all are privileged to come—the colored, yes, and the red men and the pale faces—the high, the low, the rich, the poor, because we are all on one plane in the spirit in regard to riches, but not in regard to progression; oh, no! I really think the progression is the same with us as you would term your riches here. The richest persons I have met are those that have progressed the most, are more spiritual; for what amounts to us in money, property, only as we come upon the earth-plane we hold the same feeling of earth, earthy, but we cannot take it with us as we leave you. Thanks to the living Father for that; in that great wisdom of his he made these wise provisions, that we can commune together.

I lived in Dorsey, Nebraska.

William H. Barnes. I think when George Barnes sees this report he will understand why I am speaking from this long distance, as you term it as mortals.

Frankie Kimball.

Good morning. (Good morning, little girl.) I ain't a girl, I'm a boy! Uncle Fred asked me to talk, and then I asked the gentleman here side of me if I could talk. I asked him two times before to-day, and he said: "Not now, dear, sometime." That's the Spirit-President, you know.

You don't know me, but when you come to live where I do, then perhaps you will see me if you look all around. You'll have to look where Grandma Gross lives, and Uncle Fred and Uncle Frank.

Oh! Lillie, where did you come from? That's my Auntie Lillie; she's come here, too, and Auntie Jennie. I didn't see them when I was coming. I came with Uncle Fred first, and then Grandma came in; the door, and Aunt Phoebe is here, too.

Oh! the lovely flowers! The lady's coming with the vases of flowers; that's Miss Emily Chase; she's the flower lady, but she's a teacher.

Oh! I want to talk to papa and mamma. My papa don't live here, but Auntie Lillie says that Jackson will show my mamma and papa my letter. Miss Chase, she's a lovely lady, lovely teacher; she never speaks harsh to us, and she says: "Now, children, speak properly." Then we'll always speak properly to the people. Oh! I wish Gran'ma and Gran'pa Kimball could see me. They'd know I was a bigger boy than when I lived here. I was five, I guess, when I went away, and p'raps I'm nine or ten now.

Oh! I'm so glad that my letter's going to be printed, so that papa and mamma will know I was here to this meeting.

Now, papa, I want to tell you I got to help you so many, many times when you're with the horses in the stable. [To the Chairman:] 'Cause my papa takes care of Mr. Tenney's horses. He lives in New York part of the time, but my papa is in Methuen. My mamma is Hattie, and my papa is Frank—but I am Frankie Kimball. Oh! there's Belle coming—Belle Mattoon; and there's Uncle Seymour.

Say to mamma I go to school every day, and then we have our pleasure after the school, what you call here the recess, the lady says. And then we have the Lyceum, and we have our banners and we march around. First they pray—invocation, the teacher says—and we repeat it with her.

And tell mamma that I go sometimes out in the woods with gran'pa Kimball, 'cause he is getting the lumber. Uncle Fred says to tell gran'pa that he thinks he'd better lay off and rest a little while now. If he don't, when it comes cold he'll have more trouble with his limbs.

I thank you. [To the Chairman:] I come to the homes sometimes. Aunt Mabel, Aunt Lillie's sister, knows when I come, and mamma and papa know just a little bit. Gran'ma and gran'pa know I come, and Uncle Gene [Eugene].

Aunt Jennie says, "Tell them Aunt Jennie sends her love to all of them—Charlie, and the children, and all."

Calista Works.

It is so pleasant to see these little children. They tell their story, they place their feelings into the words as well as they are capable. There's no heaven without the children, to us, no home without the children. They are the home, and help to compose the home. I well remember, when I was a little one, some five or six summers, my mother would say, "Calista, be good, be truthful." It followed me all my mortal life, and even into the immortal—those words spoken when I was of that tender age, and I have always felt, when I have come in contact with little children, that we should first impress upon their brain this truthfulness, if we can do so, for I feel it is a duty we owe to them.

I did not understand or realize of spirit communion when in the mortal, but I soon learned we could step back but one step, and we were on the earth plane. How very erroneous it is to form those ideas from early education, that heaven is a far-off shore. Heaven is just what you make it; your life gives the furnishing of that mansion; we call them mansions now, through the education that has been given us, even in mortal, that we were all promised a mansion, but some are brighter than others.

How strange it seems to me to-day when I hear people use the term—continue to use it—"dead." I know it is the early education, but it does seem to us now in these days of enlightenment, where the opportunities are granted to mortal on the right and on the left, that they should get away from that education of saying: we are dead. It is going on, or gone out. That would take away the fear that overshadows mortals, that feeling of dread as they look upon the marble face, the lips that are so cold in what is called death. How little did I know they were conscious of what was passing. The love is extended to the new house, but the respect still holds with the other.

In Cavendish, Vermont, I was well known as Calista Works, and often have I visited the halls, where I have got very high to the medium, hoping sometime I should gain power enough just to announce myself. This is the first time I have controlled this brain, the first time I have ever spoken from this Circle-Room, and I am pleased to say to you I appreciate this privilege that has been extended to me, which money cannot purchase.

Oh! mortals, open the doors wide, yea, meet us half way, and little do you know how much happiness you may bestow upon us and receive for yourselves. Calista Works, Cavendish, Vt.

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:

June 7. (Continued).—Warren Chase; George Wiley; Laura A. Peters; Jonathan B. Glynn.
June 14.—Nancy Gross; Sylvester Hart; Col. J. Martin; Laura Elvira Stoddard; Dr. Jeremiah D. Moore; Charlie Cordingle; Mary E. Goodwin; Alfred K. Kirtland.
June 21.—Charles Reeve; Abby Cilley; Mary Felker; Nellie Whitney; Daniel W. Hubbard; Martha A. Stewart; Jessie E. Gleason; Sarah Gleason; Albert Grantman.
June 28.—Samuel Proctor; Milton O. Blane; Mary E. Smith; George W. Mitchell; Annie E. Kemp; James Ferguson; Solomon J. Howard; Lillie Worthen; Lewis B. Wilson; Sona Bell.

Books to be Published

From the Guides of "White Rose," J. C. F. Grumbine.

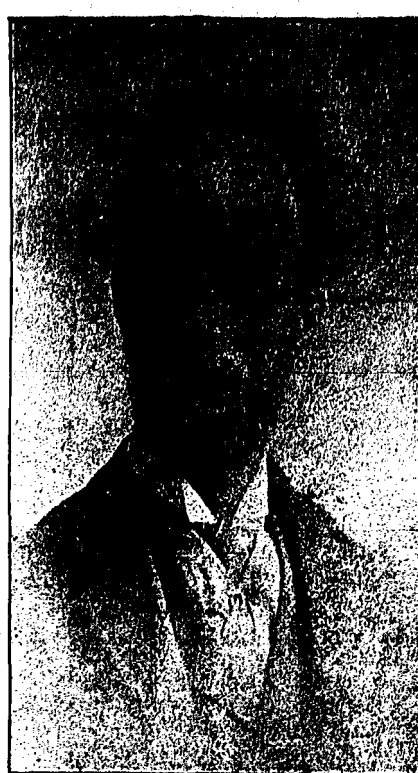
Mr. Grumbine announces that the series of lectures delivered at the First Spiritual Temple, Boston, will appear, more or less abridged, in paper covers and book form as soon as he can find time to receive the identical inspirations from the guides. The subjects in the book or Temple course are: "Are we Ready for the Unwritten Bible of Truth?" "Religion and Science in the Sphere of Spiritualism," "Materia Medica versus Psychopathy," "Spiritualism and Psychological Research," "Mediumship and the Propaganda of Spiritualism," "The Birth and Signification of the Life of Jesus," "Evolution and Darwinism Explained," "The Law of Affinity Analyzed," and "Beyond the Valley of the Shadows." The work will sell for twenty-five cents. Those wishing copies will send their names to Mr. Grumbine, Brooklyn, N. Y., as the book will be sold only by subscription.

Another, and exhaustive work of about three hundred pages, by the guides, on "Mediumship and the Spiritual Manifestations," will appear as soon as the subscriptions will warrant. The book will be inspirational in character, and will cover in its philosophy the whole field of mediumship, its phases, uses, development, and the spiritual manifestations. It will sell for three dollars. Those wishing copies will please send their names to Mr. C. F. Grumbine; no money to be paid until the book is published. Address: J. C. F. Grumbine, Brooklyn, N. Y., or Genesee, Ill.

IF Come up and subscribe for the BANNER OF LIGHT. Remember you have a standing invitation!

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By E. A. White, Akron, Ohio.] Is it a natural law that higher forms of life shall use a diet assimilate for the maintenance of their bodies the lower forms of life?

ANS.—[By W. J. Colville, New York City.] Yes, man take the lives of animals and use their flesh for food?

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There are many arguments, however, to be brought forward on behalf of vegetarianism, as opposed to a mixed diet, and among these may be cited the greater strength, health and amiability of disposition often displayed by the herbivora over the carnivora.

We are certainly not prepared to contest the ground taken by those who declare on physiological grounds that man's natural diet is fruit and nuts, for when healthy people whose digestion is good undertake to live on this simple ideal diet, they invariably prosper in all degrees of their natures.

Flesh-eating is largely a concession to barbarism, and to the artificial habits which are the bane of so called civilization.

What can be more revolting and incongruous in the eyes of reflective, spiritually-minded persons, than to witness the brutal display of animal carcasses in the markets at Christmas time, gaily decorated with flowers, evergreens and ribbons?

What possible connection can such coarse display of dead bodies be thought to have with the birth of a beautiful infant in the long ago, whom tradition places in a manger with living animals, who pay gentle reverence to the holy child from whom they certainly have to fear nothing?

If it can be proved that animal food is necessary to sustain the human frame in vigor, then it is surely permissible that the lower be pressed into the service of the higher; but that being admitted, we are surely called upon in the united interest of health and morality to insist that all animals intended for food shall be humanely and wisely treated before they are killed, and when the time for the slaughter arrives let the work be done instantly.

There are many provisions concerning the treatment of animals in the Levitical Law which are far in advance of the common Gentile practices of to-day, and we do earnestly invite the most serious attention of all moralists and hygienists to the question of an improved treatment of animals, even if only with a view to the greater safety of the human race, for many avoidable diseases are constantly being contracted by susceptible persons through their consumption of animal food in a far from healthy condition.

Ultimately speaking, animal food is not necessary for the vigorous sustenance of human life, but relatively considered at the present hour it may fairly be stated that, owing to the perverted habits of many generations, a complete adoption of vegetarianism is not instantly feasible.

Let all who are interested in this vitally important question try the experiment of reducing the quantity of flesh they have accustomed themselves to crave, substituting therefor generous supplies of fresh and dried fruit, and an abundance of nuts rich in the fatty matter necessary to supply oil to the system.

Fruit and nuts assuredly constitute the ideal diet of civilized as well as of primitive man.

A. II.—The only right by which man can claim to take the bodies of the lower animals, is the right of the higher over the lower form of intelligent expression.

If animals reach their mental as well as their physical maturity at a certain age, and in the course of nature, they must, sooner or later, die—to kill them painlessly, if that be possible, and convert their substance into the higher human form, does not appear sinful, but as this argument is considered doubtful by many sincere philanthropists and philosophers, it is, after all, safe to say that flesh eating propensities are simply vestiges of savagery, and that as the human race expands morally and mentally flesh eating will be totally defunct, and regarded with the same distaste that refined people now evince toward the practice of consuming raw meat, which is still in vogue among savages.

A. III.—As to the teachings of Christ two answers may be given.

The letter of the Gospels says that Jesus and his disciples ate fish on several occasions, and there is no rebuke administered in any of the recorded words of Jesus to the prevailing Jewish practice of eating animal food of certain kinds under ceremonial restriction.

Our view of the matter is that all truly illumined teachers know so well that a mere change in outward habit does not regenerate mankind, that infinitely more stress is laid by the greatest among spiritual teachers upon inward dispositions than upon outward conduct, that the latter is allowed to proceed as it will naturally from the former.

If we become kinder, milder, gentler and wiser within, and our tastes change, as they must with our interior advancement, according to the law of correspondence, then we may safely leave the external behavior of people to be regulated in accordance with their advanced interior states.

If people are ever impelled to do anything

from outward pressure, they are apt at any time to discontinue the improved practice, and relapse into their former comparative savagery; whereas, if superior conduct is the outcome of enlightened sentiment, no relapse into the old ways need be feared, for there will be nothing to induce it.

We commend to all the cultivation of kindly sentiment toward every living creature, and abstinence from every act—no matter how fashionable it may be—against which the moral sense revolts.

On questions of diet, etc., let every one be fully persuaded in his own mind; there is no wiser direction than this, because through the stages of our interior evolution we constantly rise to nobler heights of perception as to what should be our conduct in all the affairs of life.

In a brighter, purer, wiser and more spiritual age than the present, the world will be a lovely garden, and the diet of the human race will strictly accord with the promptings of the Christ within man's own true higher and immortal self.

Banner Correspondence.

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

Colorado.

DENVER.—S. L. Hard, Sec'y Independent Spiritual Church, writes: "The fellowship of kindred minds is like to that above," was never more fully realized than when our good sister-worker, Mrs. Renouf-Palmer of Philadelphia, entered our home—"Starlight's Home," the residence of Dr. G. C. B. Ewell, on the morning of Dec. 30.

She with her husband was constrained by her illness to stop over in Denver, while on their way to the Pacific Coast; she knew not and wondered why.

They arrived here on Christmas day, inquiring at the hotel for Spiritualists, but with very meagre information. As a result, it was not until Sunday we were aware of their presence in the city, and at a late hour in the afternoon stood face to face and mutually surprised.

Her plans were for an early departure in the morning, but at our evening meeting a note from her announced the command of her guides to remain in the city another day, in order to call upon us in the morning.

The morning call extended into a four hours' earnest conference on the spiritual movement in the past and its outlook for the future, which must have been assuring to the forces operating on the other side, and we would that all who are laboring amid many discouragements could have participated.

To give our small band of earnest workers an opportunity to meet our gifted sister-medium, an impromptu reception was arranged for the evening, and in all directions our messengers were sent, gathering most of our "Ladies' Auxiliary" together.

A spiritual baptism was truly realized in the harmony of forces, all seeking the highest and still higher development and wisdom attainable in our present condition. Oh, if we could but realize how anxiously waiting and happy are all influences above us to bestow, we would never cease seeking.

Mrs. Palmer was accompanied by a wonderful pencil drawing, executed with great rapidity by her hand automatically moved—pictures which seem to her of little or no import, yet evidently full of design, most intricate and marvelous.

Starlight gave a beautiful address of welcome to and appreciation of the high unselfish endeavors of the guests of the evening, as did also the "Little German Doctor."

Members of the Aid contributed of their original thought or gifts of mediumship, and then Mrs. Palmer was accorded her turn to speak.

In her normal state she gave a standard for spiritual life and work, which though high, is attainable, and later, under control of that strong, powerful spirit, "Charles Foster," placed before us not only the lofty incentives for honest, earnest work, but some alternatives if we allowed our knowledge of spiritual unfoldment to be prostituted to unholy purposes.

Mrs. Palmer is heart and soul in cooperation with the National Association, and on Sunday afternoon at the Union Meeting the claim of the Association was sustained by the united voices of Mrs. L. Prior from the Pacific coast, Mrs. Palmer, and Dr. Ewell.

Dr. Ewell never misses an opportunity to speak in its behalf, and it was most gratifying to him, and his few friends, to meet responsive sympathy, and join hands in this remote field with so able advocates.

The question of why our friends were detained in Denver was answered in our mutual quickened spiritual aspirations, and the encouragement and sympathy given to a small band of Spiritualists laboring to hold their light aloft above materialism, above the quicksands of sensualism and sensational Spiritism, amid many discouragements.

Wisconsin.

MILWAUKEE.—C. F. Ray, Cor. Sec'y, writes: "As it has been some time since you have received a report from the Unity Spiritual Society, we enclose a brief résumé of the work thus far accomplished this season."

The meetings opened last September with the gifted Edgar W. Emerson, who needs no introduction. Mrs. Anna Orvis was engaged for October, but was unable to visit Milwaukee on account of illness, but invited in her place, Mrs. Emma Nickerson Warner, who served in a very efficient manner. Mrs. Warner's lectures were highly appreciated; she is a fluent and eloquent speaker, also a test medium of culture and refinement.

Rev. Adeline M. Gladning was with us during the month of November, and did good work for the Society; both at the Sunday service and at the mid-week socials her lectures and readings were well received. Mrs. Gladning also held a "Floral Service," and the "Spiritual Dedication of Children" was a marked success.

December was filled by F. Corden White, whose work, like Mr. Emerson's, hardly needs an explanation, both being so well known as two of our greatest test mediums.

Mr. and Mrs. White left many friends here. We have with us the present month the Rev. Geo. F. Perkins, assisted by Mrs. Perkins, the spiritual evangelists of California. Mr. Perkins is a speaker of great power and veracity, as well as a soloist, impersonator and medium. Mrs. Perkins is also a fine test medium.

Other talented speakers are engaged for the balance of the season.

The annual election of officers was held Dec. 11, and the following were elected for the ensuing year: Mr. John S. Hyler was unanimously re-elected President; Mrs. M. E. Tyler-Moulton, formerly of the East, was elected First Vice-President, Mary E. Van Horn, Second Vice-President, Nora L. Bush, Third Vice-President; Mrs. F. S. Jackson, Recording Secretary; Miss Mae Hildreth, Financial Secretary; Dr. C. F. Ray, Corresponding Secretary; Dr. Oranger Williams, Treasurer. For Trustees: Mrs. J. S. Bigler, Jerome D. Walte and Wm. P. Moulton.

The lady officers and members are doing effective work. They held a New Year's entertainment and ball Jan. 4 in celebration of the first anniversary of the Unity Spiritual Society, which was a success in every way.

The Children's Lyceum exercises were well rendered by the little folks, also the singing and recitations. This department is under direction of Mr. Fred L. Mehterus.

Our meetings are held every Sunday evening at the central and commodious Lincoln Hall, Grand Avenue and 6th street. All friends visiting the city are cordially invited to attend our regular meetings every Sunday evening, and the Socials every Thursday evening. We wish all friends a Happy New Year.

Massachusetts.

WEST GROTON.—H. Y. writes: "The West Groton Liberal Association closed its twenty-fourth season a few weeks ago."

We are still alive, and laboring in the good Cause, having extended our missionary work in the vicinity. Our motto is to still go forth conquering and to conquer. Spiritually you cannot shrink the responsibility, nor hide your light under a bushel, for the time has now come when you must show your true colors and stand in the strength of that truth which has made you free; so it will ever be work only counts."

Keep on Coughing

if you want to. If you want to cure that cough get Ayer's Cherry P

