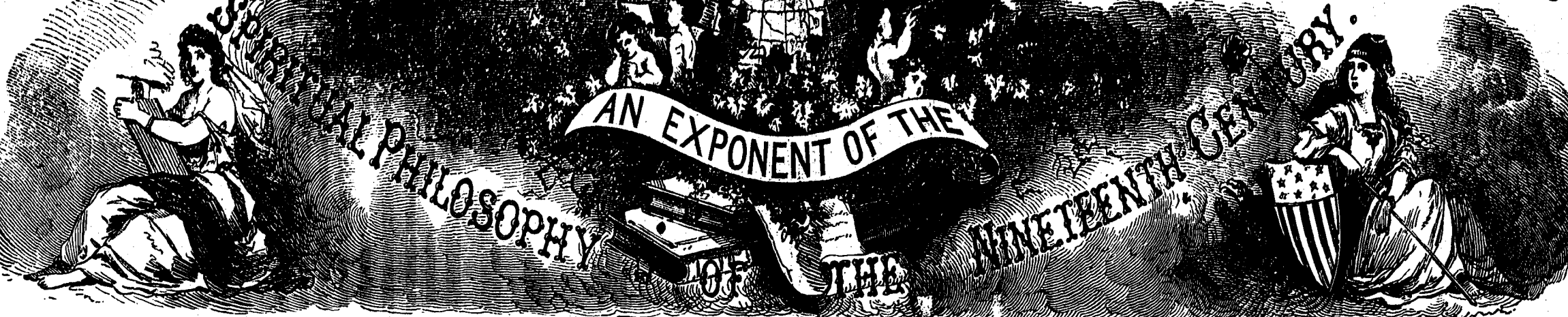


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REV. J. C. F. GRUMRINE.

## Religion and Truth.

AN ANALYSIS OF LIFE, OR SUBSTANCE—SPIRIT CAUSAL AND ULTIMATE IN MATTER.

Given Inspirationally by the Guides through the Mediumship of "WHITE ROSE."

Reported for the Banner of Light.

RELIGION and science, in all phases and planes of their expression, have had their source in one fountain of truth. Whatever may have been or may be the quality of knowledge, through whatever vehicles, organisms or forms it may manifest—or it may be revealed—the truth itself is a unit. We here use truth in the generic and the true sense of a relation consciously perceived and realized. All forms of thought are significant of and illustrate relations. The relation itself is integral between all manifestations and expressions of life. Whether you perceive the relation of the cosmos to its parts, or, vice versa, whether you perceive the relation of parts to parts, the principle is the same though the thought varies. And this principle, which is the unique and dominating genius of all entities, is also causal to all thought concerning it.

The principle of the relation of an apple tree to the multiplied apples is the same as that of the leaf to the tree and apple, or of the apple to its almost infinite number of atoms; unity and integrity govern and shape all things. The cosmos is one integrally, as it is one fractionally. Naught in the universe exists outside of and not as the predicate of the eternal reality which is the essence of all things.

Thought is not a thing, as we understand the term. It is but a mode of consciousness—not the mode, for the difference between, or the distinction that we would draw between a mode and the mode, is one of quality. A mode refers to a relation, the mode to the relation, and as modes change when they concern a relation because one relation or many relations refer to fractions and not to reality, so we affirm that the mode is the relation itself, as this mode, however, is not a thought, is a relation, a thought but the end and fulfillment of thought, thought being but the prophecy or foreshadowing of it. The difference, however, between the mode of the soul or the unity of thought with God—in other words, the rhythm of the soul with the Over-Soul, and the principle of the integrity and harmony of God, is not in the principle of the soul (the finite and infinite are one in essence) but in the fact of limitation as illustrated in the agent and agency—the agent giving definition and value to the agency. The mode of consciousness may be called the conformity of it to the principle of consciousness, the principle itself shaping each thought or mode into the mode which brings consciousness into uniformity with it. This principle is more than a law, which is but the process for the soul's expression: it is the ego, the personality that permeates and shapes all essence, and uses substance in its differentiated manifestations and expressions. A thought, then, is a mode of consciousness, subject to change and variety of design, and always conditioned by relations: whether thought be conceived of as *a priori* the effect of soul action, inspirational, intuitional and divine in character or the result of sensation, does not alter this fact. Whatever is realized in the realm of consciousness as thought is the direct effect of relations which belong to entities. And the mode as the relation, that is, the conformity of thought to the uniformity of the relation, is the action as well as the end of the principle of soul.

A thought, then, has a direct reference to a relation and its plural, and the relation existing between all things in the cosmos; and as the multiple and aggregate of numbers in one, so in the first thought-relation is found the sum of the division and addition, the end of thought itself. Thought, then, is a mode of conscious ness; and we use this term for the ever-present mind that is cognizant of all that transpires in its sphere; the expression of the ego in that sphere and all spheres is the revelator, so to speak, of the book of life, by which the soul unfolds itself and reaches the perfect state of its divinity. As the soul itself is causal to all action, so thought, which is a mode of consciousness, produced by the action of the soul in relation to manifestation and expression of the ego.

The primary state of the soul is consciousness—really the state where thought first began, for consciousness is the being aware of itself through thought. And whatever may have been the quality of it and its thought or its effect, both true to and uniform with the principle that governs the cause, encompass a relation and open a sphere in which the soul lives and moves and has its being. And as the thought which first vibrated within the consciousness produced the particular mode for which it came, and all collateral thought produced identical modes, the character of the soul became formed, and conformed to the principle of being.

\*J. C. F. GRUMRINE is engaged to supply the platform at the First Spiritual Temple, Newbury and Exeter streets, Boston, during December and January.

The conformity of soul to soul and soul to God be ins when the character forms. The thought of the former dominates and determines the thought of the latter; forever in the thought which originates the mode and the complexity of the modes is the end of thought, and the principle uniformly outworked. This is the sublime ordination which we not only gather from the experiences of mankind, but from the analysis of the nature of life itself. Not only does the history of human experience teach this lesson, but the law of all psychical phenomena revealed therein declares it. And though the soul may garner and become aware of many thoughts, as the eye may pass over a large range or surface of objects, and yet not use them—that is, make them evolve new modes of consciousness that lead to the higher or the occult relation of things—so is it true in the ordination and destiny of all forms of life that spheres of action belong to spheres of thought, one sphere responding and corresponding to the other. Use implies and applies the principle of thought, and when one thought which relates to a certain fundamental mode of consciousness has not produced that particular mode, or cannot, because the consciousness is not ready to receive it (and there is a fine and delicate relation here suggested which we trust all will apprehend), then that thought awaits recognition. The soul, ever prepared from within to recognize truth, apprehends its rays of thought and becomes affected thereby only as it is ready to use them. Until then, as the sweet, spiritual melodies of harmony that vibrate eternally in the Eolian harp of the subtlest ethers, they swim unheard in space.

Education, then, is in fact the utilization of thought. He that is both unwise and unmoral, or he that is both ignorant and immoral, is one who has utilized but a few spheres of thought. One cannot be really wise without being good. Anomalies are not possible in the universe. As we are, we think, and as we think, we are—whatever may be the profession or confession. We are and can be only what we think—we think what we are. Mark, we refer to the present consciousness. The character of the soul is the spiritual, as the face is the material image of our thoughts, of the mode of consciousness produced by thought. And as consciousness is ever changing, so the soul is reaching toward its own center and divinity. Character signifies the progress of the thought-life, the growth into the uniformity of the principle of the soul with the principle of all souls and the Over-Soul. And we maintain this to be true of all forms of life in the mystery of their metempsychosis; once a soul, always a soul, whatever the form, grade or character of the manifestation and expression.

The cosmos is one, both in essence and all that proceeds therefrom. The extremes are one with the centres where originate the phantasmagoria of the phenomenal world. The uncreate, or soul, gives rise to the create, as hydrogen and oxygen give rise to water; without the former the latter could not be. The outermost, or the forms of essence, which construct the phenomena and appearances of the material world, act in obedience to, and follow the law and principle of, essence. So that what science has found true of the natural or material world in the fact of the uniformity of its causation must be so, or the cosmos is without soul. If effects follow causes, then surely there is no mistake in the attitude and generalizations of science. For the body is but the outer covering or manifestation of the soul, whether the finite or infinite. And matter, which forms the manifestation or simulacrum of the soul, exists only in the sphere of soul. It has no existence in itself. If this be not so, then it remains that you discover it in an absolute vacuum, if any can be found, or seek for it divorced from soul. If matter obeyed no law, followed in the sphere of no attraction, was not held in limitations, all of which prove the truth of what we here asseverate, then matter might be adjudged sovereign and eternal. But when divorced from the entity that uses and shapes it, it resolves itself into the original elements or their compounds, as the circumstances and conditions dictate for the further ends which it must serve in the curriculum of life. And when the soul ceases to use it, it, true to the principle that governs every particle and element of it, disintegrates its composite form as the case may be, and begins the series of attractions to which its principle ever leads it. Whether you as a soul use or attract certain elements for the maintenance of the entity in the body or not, does not alter the law that governs matter; on the contrary, as matter is the outermost manifestation of the thought of the Over-Soul, with all that that thought implies, and is fated by the principle inherent in itself, as well as in principle, its attractions follow the office which its principle determines. The oxygen and hydrogen, as elements, form certain molecules or compositions, under certain conditions, but they never lose as such the law or principle of their integrity and nature. They ever have and ever serve their sphere—and so it is with matter in relation to soul and soul in relation to matter. The principle and law of soul are also the principle and law of matter. If you perceive and understand the one, you comprehend the other. The *a priori* truth explains the *a posteriori* truth, or vice versa, because there is but one truth, because there is but one God, and hence all that is stands revealed in the light of its Alpha and Omega; and whatever is collateral to them has its interpretation as a predicate in the first and only subject or reality.

It is not at all strange, then, that the phenomenal world should correspond to the spiritual world; that their orbits, axes, laws, operations, should but differ as manifestation or form differs from the entity that permeates and uses it; and that the former should be related to the latter as reflection and refraction are related to the entity back of the image that produces them. The processes and forces, nay, the principles that obtain in the phenomenal world, are, and must be, not only integrally correlated to but identified with the entity whence they spring; and further, that the conformity and uniformity that prevail should refer to the principle in which they inhere. All philosophers who have penetrated the mystery of the phenomenal world; who have given any rational definition to the order of the universe; who have outworked a rationale—or system of thought—have been those who never confused matter and spirit, or blindly and despairingly disposed of them as the materialist. On the contrary, they have, in spite of the transcendental character and nature of life, its refusal to utter its own secrets in the forms in which it is and ever has been found, accepted it *a priori*, or real essence, as the basis of all its various and varying manifestations. If their arguments have not been sound or their reasoning clear or their propositions tentative and demonstrable, the overwhelming trend of their teaching has not been obscure or misleading. And this very trend of

philosophy is in itself the foreshadowing of the outline in and by which the void thought of mankind would be shaped or molded, and by which the consensus of opinion of mankind of the nature and law of the facts and phenomena of life would be established. The entity, whether infinite or finite, is causal to all that proceeds therefrom—to all that exists. From it the ocean of phenomena outflows and extends and receives its vibrations, character, office. And he who really knows not only the fact that uniformity prevails among the phenomena of the natural world, but that greater and deeper one, that conformity to soul or essence is exhibited in their operations and laws, has caught or heard the secret of the universe from the lips of the Sphinx.

It is our pleasure, nay, our purpose and duty, to add our thought to the world's repository of knowledge concerning the problem of life. Broadly shall we build, but we trust upon the rock of eternal truth; but always let it be borne in mind from our mount of vision: What the past has treasured up for our understanding we accept, but we shall speak and teach as though science and philosophy had not been. For our teaching is inspirational; not borrowed from past histories of men, books and revelations, but from our realm of light. If the past rises up to coordinate the teachings which we here give, we shall not be guilty of plagiarism but of interpretation. Plagiarism is copying, inspiration is interpretation. In the light of inspiration, as the seer of Israel said, we but fulfill the prophecies of the past, for, true to the ordination of thought growth and soul unfoldment, we come not to destroy the law and the prophets, but to fulfill and verify in the new sign and inbreathing of the spirit of eternal truth, the manifest love and reality of God.

It is interesting indeed to read the various theories of substance of eminent philosophers, and note and analyze their definitions of it. In the first place, we find not only a difference in understanding among them of the meaning of the word, and hence the same variation in definition, but some use the word as a synonym of "essence," and as the source of all forms and manifestations. Thus Descartes maintained in his system of philosophy that substance is that which so exists that it needs nothing else in order to existence, thus confusing *ousia*, as Aristotle interpreted it, with essence itself. Aristotle conceded in his first philosophy, or his metaphysics, that substance belongs in its primary sense to the concrete and individual, and to him it did not take the place of essence, nor Plato's *idea*—on the contrary, it seemed to him to be that principle which stood between that medium of intercommunication (if we may so paraphrase his view of it) between essence and matter or manifestation. Aristotle seems to identify form with personality, for the idea of form he fixed in the essence, as we make personality the individualized essence, or essence conformed to the Divine *Idea* or Image. For he argues in defense of this doctrine that no matter exists deprived of form, but always collateral with the idea of it, which is its moving principle, and the source of its form. Spirit or pure reason is the *a priori* reality to Aristotle. Leibnitz, on the other hand, seemed to think that essence should be an active force, likened to that of a strained bow, while the monad is the substance. Spinoza, who flourished in the seventeenth century, held that there is not a dualism in nature, as Descartes seemed to think, but that all is pantheism, or God. He asseverated that there is no substance distinct from God. God is the immanent cause of the totality of finite things, or the world. There is, he says, no such thing as a direct working of God in view of ends, nor as human freedom, independent of causality. It can be said that one mode of extension works upon another mode of extension, and one mode of thought upon another mode of thought, and between the two there is a uniform and perfect agreement. It seems, according to the criticism of Descartes' Philosophy, by Spinoza, that the former admitted the dualism of nature, viz., substance, or essence and matter, while to Spinoza there could be but one reality, one substance, (God, of which all that appeared were but rays (so to speak) of the All-Glorious Sun. Hence he drifted naturally into theosophic pantheism, and by this we mean a pantheism in which God is all in all, and not a multiple, or sum of all that exists. He is the God of which all entities are the manifestation. And such pantheism is a reasonable reversion from the dogmatism of Descartes or the assumption of Leibnitz.

John Stuart Mill declared that matter is a permanent possibility of sensation; and he further maintained that the external world cannot be proved philosophically; so that viewing substance from his standpoint, he could find no possible escape from the irresistible conclusion to which Spinoza came, although J. S. Mill is not considered to be a disciple of Spinoza, but an original philosopher. We see, however, in many of the systems of thought of the great philosophers of the world a difference which was, after all, without distinction, concerning the meaning of the word substance, the difference being a distinction altogether metaphysical, and not at all real or apparent. And though we do not postulate substance as either matter or essence, nor as an entity, yet we admit that whatever place it occupies in the sphere of being, it depends as much upon essence, personality and God as all the expressions and manifestations of the soul. As essence is *a priori* reality, as personality is the individualized essence or soul, the entity, substance or life is potential force or impulsion from within the soul, by which both expression and manifestation are possible. And we use the word generically. Remember that life is not an entity or the entity, not essence or personality, but the force from within the soul that induces existence, and by which the phenomenal world becomes possible.

It might be viewed as the function of the soul through which the soul extends its consciousness in time and space, although we use this word with caution, because it is misleading as here applied. Life is the basis of phenomenal existence, the force that impels the soul outwardly, and is the basis of its forms of manifestation. Life has been considered in the light of both a principle and a function, but we regard life as the force of the soul that concerns the phenomenal manifestation and expression of soul, and therefore we viewed it as the function of the soul. This function is not the intelligence nor consciousness of soul; these are component qualities of the ego, but life is under the providence and law of the ego. Substance or life is that, that really stands under the outward world and makes it what it is. It has no law nor principle of itself. It is a vassal to the ego, which is a vassal to God. But you will perceive our meaning best when we add that life is the cause of manifestation, as essence is the cause of life. Always bear in mind that life or substance is related to the soul and is functional to it organically, as consciousness is functional to it spiritually. Life concerns the soul in the material form. Con-

sciousness concerns the soul in the spiritual form, and both are integrally interrelated. Between what you are spiritually and materially there is an absolute unity of purpose and design. But life, or the force that from within impels outwardly for material expression, is causal to all that belongs to the sensuous being. Life concerns essence in organic form. It is the medium between the spiritual and material universe, through which the soul reaches its sphere of consciousness. The principle, the will, the intelligence, the consciousness, these rule and move the life in all of its operations. Wherever you see essence, remember that the life is the function of its manifestation, by which it prospects, retrospects and introspects all that is or seems to be, without and within, as conditions and states of being, and by which its unfoldment is attained.

If you should ask us why this is so, or why this relation at all, we should feel constrained to say that we are not now dealing with the question of final causes, but rather we are simply trying to make clear a preordained plan by which the soul arrives at its goal. In matter is the soul immured, and we hold that this is so because of the life-force within the soul that impels it into sensuous existence and expression.

The theory that the universe is the result and compound of matter and force, the two being dual entities and possessing within themselves the functions and qualities that originate and produce all design, is untenable, because there is a difference between dead and live matter, that is, matter in organic form serving an entity and a mere covering or fossil, as there is also a difference between the will, or personality, and the natural forces of nature, such as electricity and magnetism. And to conceive of matter and force as entities which in themselves, as operative in nature, have no personality or will or intelligence as we understand these terms, however intelligently they seem to operate—to conceive of them as evolving what is not involved in them, is to conceive the impossible. And hence it is that we not only deny but repudiate any and all form of materialism. Either there is entity capable of self-evolution and of the myriads of forms, collateral to its history with or without God, or the combination which we have explained; and one or the other must be accepted. We cannot see how any rational and enlightened person in the full possession of the facts of nature, or aware of spiritual phenomena, can accept the theory of the materialist who ascribes to nature the functions of an automatic machine, self-created and creating, both subject and object, both cause and effect, without floundering in a sea of doubt and confusion at last. For that which is effective cannot be causal, and that which is produced cannot be the producer; yet the procession of nature, seed-time and harvest, has proceeded in its cycles without impressing this simple fact upon some minds. The cosmos is a unit, intelligent in all of its laws and principles which neo-science admits, and though it does not as yet postulate the God of religion, or the Law-maker, yet this science is neither atheistic nor agnostic. The sphere of facts have not yet been fully understood, or neo-science would go hand-in-hand with religion—for spirit is revealed first in the consciousness, and afterward in the phenomenal world. Could you have a phenomenon in nature without spirit? Not so! And this spiritual science, and the spirit in its manifestations through chosen media, is demonstrating: first, spirit, and we use the word broadly, afterward the manifestation—never the manifestation first, and after that the spirit, as materialists seem to think. Omega is last, not first; matter is the outermost, and could not be were it not for the innermost or spirit. You must admit either that matter and force are not what we understand them to be or that they are synonymous with soul, ere you will truly explain the enigma of life. Life is not a production of matter and force. It has an *a priori* existence in essence and belongs to it as light belongs to electricity, or motion belongs to thought, or organism to soul. Life is not a result of the fusion of force and matter or the infusion of force into matter; it is the energy guided from within, functional in character, that relates the soul to matter in all of its various forms.

This is the office of life, and it has been and is called substance by us because it is as real as spirit, which proceeds from out the wondrous depths of soul. Life and spirit are closely affiliated and correlated; for as spirit is the breath of the soul in embodiment, life is the thread that holds spirit and body together. As spirit is united to soul, or essence, by an integral bond of relation, psychical in character, so the spirit is guided in its career and expression in the sea of time by this silvery thread of life that sustains it in the embodiment. On it and over it play the forces and elements that form the kaleidoscope of the soul's outward sphere. Through it breathes the will and principle that palpitates in every atom, particle, muscle, corpuscle, nerve of the organic system; and this life, that materially associates the form with the essence. This is the silvery cord that Job and the Arabian fire-worshippers recognized as the connecting and sustaining link between soul and body; and this is that thread that enables the spirit in the body in the trance state to make excursions into the realm of pure ether, among the glorified and disembodied ones—the thread which, if snapped asunder, would free the spirit from the entanglements of matter. Dominating and guiding it is soul and the Over-Soul; and because this is so life obeys a higher principle than itself—is of spirit, and is only related to the dynamical or physical forces that play in and through matter. Its origin and office are from a sphere not material but spiritual; yet it concerns essence, or soul, as related to manifestation, or matter.

Always bear in mind this fact: that as spirit is causal and first, and then the manifestation, so the natural body yields at last to the spiritual, spirit evolving both from its own sphere.

No wonder the English language is hard to master. Who would not get mixed in trying to follow this: "A host of porpoises is called a shoal, and a shoal of buffaloes is called a herd, and a herd of children is called a troop, and a troop of partridges is called a covey, and a covey of beauties is called a galaxy, and a galaxy of ruffians is called a horde, and a horde of rubbish is called a heap, and a heap of oxen is called a drove, and a drove of blackguards is called a mob, and a mob of whales is called a school, and a school of worshippers is called a congregation, and a congregation of engineers is called a corps, and a corps of robbers is called a band, and a band of locusts is called a swarm, and a swarm of people is called a crowd." The *Sedgwick* (Kan.) *Pantagraph*.

Mr. B.—How did you get along with the French lady? Ann Eliza.—Well, she understood what she said, and I understood what I said.—G. J.

## Jubilee of Spiritualism, March, 1898. S. E. 50.

To the Spiritualists of the World, Greeting:

At the late Convention of the National Spiritualists' Association, held at Washington, D. C., President Barrett, in his annual address, recommended that there be held at Rochester, N. Y., in March, 1898, a ten day celebration, to commemorate the Fiftieth Anniversary of the advent of Modern Spiritualism.

The Convention referred the matter to the incoming Board of Trustees, with power to appoint some one to take charge of the organization of the Jubilee. The undersigned was chosen by the National Board to fill that position; to report at their January meeting a plan of organization by which the celebration can be made a success, and at that time to decide whether to accept the permanent management of the same or not.

The writer has since received from President Barrett and Secretary Woodbury his commission as General Manager of said Jubilee. The acceptance of said appointment permanently will depend very much upon the response to this appeal by the Spiritualists throughout the world, showing their interest in the event and willingness to cooperate and generously support the undertaking in a way that will provide for its ultimate success.

If a jubilee is to be held to commemorate that august event, there must be no failure; therefore all Spiritualists should resolve to give their best thought and energy to make it a grand affair. No doubt the railroads will give greatly reduced rates, as thousands of people will wish to attend.

Every one who reads this notice is earnestly requested to write to the undersigned and give any practical ideas or suggestions they may desire as to the scope of the celebration—what it should accomplish and how to make it a success—that the writer may formulate from his own and the larger experience of the many older and abler workers a plan that will crown the semi-centennial anniversary of the spirit-communications held March 31, 1848, in the humble cottage at Hydesville, through the mediumship of the Fox Sisters, with a halo of spiritual light that shall spread over and illumine the world, thereby giving a new impetus to our glorious Cause, that humanity may be greatly benefited.

Money is and will be needed—a large amount of it—to carry forward the work; it is hoped that wealthy Spiritualists will contribute liberally, and every one interested according to his or her means; even if it be only ten cents, send it.

Do not delay in this important matter, but please send in your contributions and suggestions at once, as no time can afford to be lost if we are to make this celebration one worthy of our Cause. If you cannot send the money now, subscribe and state when it will be paid. Receipts will not be sent for small donations unless return postage accompanies the same, though a correct list of all subscribers will be kept.

Every Society ought to take up at least one collection for this purpose now. All speakers and mediums are earnestly requested to urge their audiences to assist, also to make personal appeals for aid to this enterprise.

The spiritualistic journals throughout the world to whom this appeal has not been sent are fraternally requested to call attention to the celebration, to copy this article in their columns, and kindly send a marked copy of the issue to the writer, together with their suggestions and offerings.

The secular press also are respectfully asked to notice the coming Jubilee, and to state to whom subscription and inquiries are to be sent.

Address all communications and make all donations payable to the undersigned.  
FRANK WALKER,  
Box 222, Hamburg, New York.

## The Semi-Centennial Celebration.

To the Editor of the Banner of Light:

At the Convention of the National Spiritualists' Association it was decided that it was advisable to hold a Semi-Centennial Celebration of the advent of Modern Spiritualism on March 31, 1898, and the board were empowered to make arrangements for such a celebration, providing it could be done without drawing on the resources of the National Spiritualists' Association.

To me this is the grandest opportunity the Spiritualists of the United States have ever had to show the world what we are doing and have done. Think what a great good could be accomplished if we were to convene there and have a grand celebration and exposition of our philosophy and phenomena.

Suppose we were to draw upon the whole world for the finest productions of mediumistic power, and show the slate-writings, paintings and other art productions that are and have been produced through our mediums; a collection of paraffine casts of materialized hands and feet; a picture gallery in which we shall have the productions of Mumler, Foster, and other spirit artists, as well as photographs and larger portraits of the prominent workers in the ranks of Spiritualism from the inception of the modern movement up to the present time.

Much work is to be done, though, if we make it a success, and it will require the unswerving support of those who are interested in the spiritualistic movement. But when it is a success, what a change it will make in the attitude of the people toward Spiritualism.

What an opportunity it would be to place the writings of our inspired writers before the people, and what a circulation it would make for our spiritualistic press for a time, many of whom would continue to be subscribers after the excitement of the moment had passed away.

What an opportunity to have the people hear the lectures of the inspired speakers of the nineteenth century. How many people who are now nominally Spiritualists, but who never go out among them, would be brought before the world in their true light if such an effort was made.

Spiritualists of the United States, will you not join the officers of the National Spiritualists' Association in their effort to give the world an exposition of the truths of Spiritualism? The labor of this movement is very great, and its result depends upon each one of us. Let us, then, join hands, come forward, and from every corner of the country let us assist our leaders and invite the world to visit us and show them what Spiritualism has done.

W. H. BACH.  
14 Howard street, Springfield, Mass.



For the Banner of Light.  
DEEDS VS. WORDS.

When we are in exile of sadness,  
If spirits would come to us there,  
Perhaps we should borrow their gladness,  
And banish the minions of care.

When warned of a season of sorrow,  
Perhaps we should learn, in our flight,  
That shadows of every to-morrow  
Are only the background of light;

That trials are given to teach us  
To-morrow is never to-day;  
While shadows that never can reach us  
May keep us from going astray.

My brother, my sister, my neighbor,  
Remember, in all your alarm,  
The equal results of our labor  
Would ravens and vultures disarm.

Break loose from the pride and suspicion  
That mark the dominion of caste;  
And leave to its own inanition  
The fabulous gloom of the past.

Oh, what is the song of the spirit,  
That comes from the freedom above,  
If no one can sing it nor hear it  
In homes that are happy with love?

And what is the promised exemption  
Held out to the poor and the low,  
If pride must ignore the redemption  
That frowns on the revels of show?

The song that is truly poetic  
Is promise that last-s to perform;  
The story of love most pathetic,  
The rescue that faces the storm.

My brother, my sister, my neighbor,  
There is room for us all and to spare;  
The spirits have lightened my labor,  
And scattered the minions of care.

Oh, let us remember the distance  
A word or a gesture may reach,  
While proving, in truthful assistance,  
That actions are better than speech.

SADIE BEULAH.

For the Banner of Light.

## WITH ONE ACCORD.

### A SPIRITUAL ROMANCE.

BY W. J. COLVILLE.

#### CHAPTER XV.

##### THE LAW OF CYCLES.

WHEN eight o'clock arrived, and Mrs. Parrot was conducted into the lecture room, the attendance was so far beyond the seating capacity of the rooms that fifty or more gentlemen accounted it a privilege to be permitted to stand in the dining-room, and sit on the stairs, or squeeze themselves in anywhere within earshot, though out of sight of the eloquent lecturer, who, clad in flowing white satin robe, with passion-flowers trailing over it, spoke on "The Law of Cycles, its Relation to Present Day Phenomena."

The platform was not large enough to accommodate more than a presiding officer in addition to the speaker, and out of respect to Mrs. Parrot's relatives Harry Paddersleigh did the honors of the evening; and let it be added he acted with vastly more tact and ability than is usually displayed by experienced chairmen twenty or more years his senior.

Mrs. Parrot's eloquent oratory, which appeared in *The Call* of the following morning, was an able digest of the latest scientific conclusions relative to the law of periodicity, supplemented by a brilliant peroration, in which she predicted the type of events which we may reasonably expect to occur early in the twentieth century.

After a few preliminary remarks relative to the wide range of subjects proper for introduction into the curriculum of a Psychic University, Mrs. Parrot spoke as follows: "The ancient Chaldean astronomer, Berosus, wrote twenty-two centuries ago of the deluge, and recited the positions of the sun and major planets at the time of the cataclysm. Almost a similar position of these planets will occur in December, 1901, and many people are of the opinion that some great cataclysm will then occur."

"What may we reasonably expect?"  
"All human knowledge rests on human experience. If it be proven that certain terrestrial phenomena have occurred when certain ultra-terrestrial conditions have obtained, it requires no argument to induce the belief that when similar conditions again take place similar results may be expected. No more, no less. Science, if it deserves its name, must be absolutely true and unbiased. The pedantry that disregards natural phenomena is no science."

"The dictionary defines a cycle as a uniformly returning occurrence of the same event."

"Just now the popular mind is much interested in cyclic phenomena, and anything that offers a clue to the elucidation of its mysterious working is eagerly accepted."

"Probably ninety-nine out of every hundred human beings of average intelligence have an inborn conviction that what has once happened will most likely happen again. Asked why such ideas are entertained, the reply is: 'I don't know.' But, all the same, the conviction is present."

"The cycle is the expression of eternity."

"Physical science is, emphatically, materialistic. It takes cognizance only of what pertains to the material universe and what is susceptible of measurement by weight and volume. The laws it recognizes apply only to matter, and it confines its researches to the determination of material causes, so that every effect is measured as the result of a purely physical cause."

"For convenience we divide science into many branches, each pertaining to some one specialty, as 'astronomical science,' the 'science of chemistry,' etc. Naturally, there is a tendency due to such division, to narrow the limits of research, and consequently confine conclusions, with the result that out of ten thousand specialist investigators there arises but one philosopher."

"The astronomer is the one most inclined to search for the key to cyclic phenomena. He witnesses the evidence of cyclic law in all his investigations. The simplest illustration of the cycle is found in the motion of the earth in her revolution around the sun. Select any point in the orbit of the earth, and at the expiration of a period of time embracing 365 days 5 hours 48 minutes and 47.6 seconds the earth will have completed one revolution around the sun along the path of her orbit, and will occupy a like position in regard to the sun that she did at the beginning of the elapsed time above mentioned."

"In the computation of time use is made of cycles. The Dominical cycle is for the purpose of determining the day of the week corresponding to any given date. It is found that, at the end of a term of four hundred years, the same order of Dominical letters and days of the week will return. A cycle of the sun determines the order of the Dominical letters applying to the days of the month, and lasts during a period of twenty-eight years, when the same order returns. The lunar cycle determines the times of occurrence of the new moon, and has the period of nineteen years, at the expiration of which begins another period of similar length, the duplicate of its predecessors."

"Astronomy declares that almost every heavenly body is governed by cyclic law. The motions of the planets, their satellites, the so-called fixed stars (there are no fixed stars; every star that, for want of a better expression, is called a 'fixed star,' is, in fact, swiftly speeding through space at a rate of motion calculated in some instances to be a million miles an hour, yet so distant from us that, though a thousand years were expended in watching, it would be impossible in that period of time to detect any change in its position), and also the motions of some comets, are in cycles that have been determined by us."

"Because we have been unable to measure the orbit of each comet is no reason that we should say that any is exempt from cyclic law. The vastness of the orbit may exceed our finite comprehension, yet it is an orbit."

"Coming closer home, we observe many manifestations of cyclic power. Some physiologists declare that every seven years our material bodies are renewed. That is, the process of eliminating effete animal matter and the supplying of its place with new, is gradually and constantly going on, so that at the end of the period of seven years our physical organism contains nothing that formed it seven years previously."

"It would be strange if, with such forcible evidence before us, our brains were unteamed with the belief that past occurrences would be reduplicated. It will not do to relegate such imaginings to the land of myths and say such thoughts are nonsensical. Education and culture have not expurgated such thoughts, nor will they ever. The greater application the student bestows upon the phenomena of nature, the more pronounced appears the truth of cyclic law."

"The development of intelligence but whets the appetite for knowledge. The more we know the more we want to know, and there is growing to-day an intense desire to learn what cycles are determinable, what particular occurrences mark the epochs, and the probable time of the happenings. In other words, there is a strong tendency to break away from the strict materialism of science, as science is interpreted, to leap, so to speak, from the rock of exact science, and take a header in the inviting surf rolling in from the sea of speculation."

"Science itself is not to blame for this condition, but some of its exponents are. In ministering to greed, the application of practical science has occupied their time and attention to the exclusion of what is pure science, which seems, in too many instances, not only to be ignored, but forgotten."

"The cyclic law is the law of unrest. Everywhere the arrangement of matter is varying. The movements among different portions, be the masses great or small, are constantly changing both in direction and rate. Look upon the sky at night time. Hither and thither suns and satellites are rushing with motions varying according to the attractive forces of other suns and other satellites encountered by each orb at various portions of its course. Alike in these vast bodies of cosmic dust; alike in the fantastic folds of those enigmatical, vaporous masses of stellar space, and in all that sense is cognizant of, is found the evidence of unrest. Trace downward in the order of size from these mighty masses of the sky, through all the intermediate shapes and forms of matter, until is reached the smallest atom within the range of conceivable vision: Among all, in all, ruling all, in general and in detail, permeating the universe, there is an unceasing re-distribution of matter, and unceasing change of motion. Birth and death are ever side by side. The action is cyclic."

"From the utmost limits of undefinable space come particles of matter, drawn toward a common center by an unknown power. They coalesce to form a mass, the motion of each particle diminishing with the formation of the aggregation. Integration compensating the dissipation of motion. So were the stars born."

"Outward, toward unending limits rush other particles, departing from some aggregation undergoing disruption, in obedience to some unknown force. Disintegration metamorphosing into motion. So die the stars."

"From out, beyond, come particles of matter, imponderable, immeasurable by the most delicate mechanical appliance, but nevertheless matter. For inconceivable lengths of time the process of gathering goes on, the converging streams at last forming what vision recognizes as a dimly outlined, almost impalpable mist. Men come and go, the history of one race and age becomes ancient, moulders and is forgotten. Millions upon millions of years succeed each other, and the beginning lapses into the unknown; and then some eye views a dusty cloud where the mist was."

"The timepiece of eternity marks the passing of the seconds of creation's hours with steady swing of pendulum, whose mighty sweep is all too ponderous for human recognition. The dusty fog has condensed into a nebulous mass. Thus onward with steady growth, so gradual that finite sense is too short-lived, and human history too brief to record a change, the aggregation advances to its coherence. At some period of such a formation our eyes may rest upon the then stage of growth and view the faint, misty cloud or the nebulous crust, or the splendor of the blazing sun. Every orb shining with inherent light was thus born."

"This process of integration goes on until a certain point is reached. It must not be supposed, however, that the culmination may be recognized by our feeble comprehension of time, but there is a time when the motion of aggregation attains its highest development—that instant when the power of aggregation is exactly balanced by the power of segregation. Thenceforward disintegration takes place."

"In obedience to the same law of unrest, the cyclic law that sped each particle toward a common centre, the aggregated mass was in motion from the instant of its conception. Each arriving particle transferred its direct motion to the general aggregation, all these direct motions, arriving from all conceivable directions, compounding to form a rotary motion of the mass thus aggregated."

"Coexistent with such rotary motion is the tendency to disrupt. With the increase of density of the mass the speed of rotation increases, and with it the power of disruption grows until a condition is reached where centrifugal force is stronger than the cohesive qualities of the mass, when from the spinning mass are thrown off particles of matter whose tendency to depart further is arrested by the attractive force of the central mass at the distance where the energy of expulsion becomes expended, and where the rotary force of disintegration is balanced by the direct force of integration. Henceforward each particle assumes an orbital motion, the many particles forming a zone, or ring, encircling and revolving around the parent mass."

"Gradually the particles forming the zone coalesce, and in time a mass is formed which retains the orbital motion. This expulsion, or throwing off of particles, goes on until the reduction in size of the parent mass gradually reduces the velocity of rotation, and thus weakens and finally ends its destructive tendencies. With loss of revolutionary motion comes loss of heat and consequent failing power of cohesion. Not speedily, as measured by finite cognizance of time, but yet surely and steadily, with imperceptible gradation each giant of the universe fades and dissolves back into the imponderability whence it came. Such is the birth, such is the death of every stellar system."

"With the inception of birth is compassed the beginning of death."

"The effect of motion upon matter is the expression of cyclic law. It may be formulated thus: Matter proceeding along a right line (i. e., direct line) is creative. Matter departing from a right line (i. e., curved, rotary, circular) is destructive."

"To descend to phenomena near to us—events transpiring upon our own globe and within the scope of our own experience—the same cycling law of unrest, of unceasing change, is manifest."

"In the development of civilization is observed the formation of colonies by individuals coming from all portions of the older countries to people the new—the groups thus formed at the port of departure coalescing upon the new continent. We have thus a segregation of matter as resulting from direct motion as regards the old nation, and an aggregation of matter dissipating motion as regards the new nation. There is with all this yet another illustration of the universal cyclic law. In addition to change of direction there is also change of form. In every change from an inherent to a coherent state—i. e., from a more or less scattered condition of matter to a mass forming a simple aggregate—the different portions of aggregating matter cause varieties of condition in the mass formed. No absolutely uniform process of aggregation has ever been, or ever can take place. The varieties beginning at the inception of the aggregation become more and more marked as the process progresses, the less heterogeneous is transformed

into the more heterogeneous. Homogeneity has no place in the universe. The word is a synonym for annihilation."

"In life, as we know it, definite varieties take their origin in minute differences of conditions and surroundings. In each of the various races, animal and vegetable, the various genera become distinct. Never were seen two human beings alike in all particulars. Never were seen two trees one the duplicate of the other. Never were seen two leaves exactly alike. In the formation of nations from the various races of men, the characteristics distinguishing the one nation from the other grow with the nation, and we recognize the nationality of the individual with greater or less readiness of perception as the nation producing him is old or new. Again, in the nation itself arise class distinctions that become more prominent as time progresses; each class becomes subdivided into minor classes, each characteristically differing from the other, and extending to the family group between the individual members of which are marked distinctions. The tendencies of all the subdivisions and multiplications of diversities is toward equilibrium of the forces to which all parts of an aggregation are exposed, and the forces which these parts oppose to them. When the moment arrives that such equilibrium is attained, growth ends and decay begins. Be it star or nation, it is the same. It is the tendency of all that is to, at some time, reach uniformity as the result of the subdivision and distribution of energy. It is the law. Such uniformity is what we call death. Yet after death come processes of renewed life, differing from the former life, but actual life. The succession of cycles has no end."

"The mighty systems of space aggregated from invisible atoms, must in the course of time equilibrate their energies with their surroundings, thenceforward yielding to the process of disintegration, the beginning and the ending of the system compassing periods of time immeasurable by finite comprehension. Yet of such mighty masses thus disintegrating, no particle of matter but what, when liberated from the aggregation by dissolution, speeds swiftly in direct line to aid the formation of some new aggregation. The great cyclic law, the rhythm of 'death from life, from death to life,' was, is and ever will be. In the stellar orb, in the tiniest atom, in the nation, in the individual, the same cosmical law, the law of the cycle, exists, governing all."

"What that is which, itself unchanging, eternally produces change is beyond the ken of human science—it is not for finite comprehension. It is the unknown power transcending all human knowledge or conception. It is illimitable—without measure or compass. Neither has it beginning nor ending. It is the cyclic law."

"It is apparent that all the phenomena of life are obedient to the operation of cyclic law. Yet how few people recognize such fact. To the great majority the mention of the word 'cycle' calls up a host of speculative fears. It is by the ignorant associated with the foreshadow of coming calamity, and is by them believed to be a cause originating outside of the earth producing effects in and upon the earth."

"There can always be found some grains of truth in popular rumor. General beliefs do not rest altogether upon falsehood, no matter how fantastic they may be. The sun-spots that mark the face of the sun increase and diminish in numbers and size with periodical regularity, covering a period of eleven years. Magnetic disturbances always occur upon the globe with greater force at the time of the maxima of sun spots. The giant planets, Jupiter and Saturn, reach certain positions with regard to the earth in periods of twelve and twenty-eight years, and so far back as the records extend it is shown that earthquakes occur more frequently at the times when these great planets attain such positions. The stream of meteors which the earth passes through every November is richer in one portion than in another, and the revolution of the meteoric ring brings the richer portion in the earth's pathway every thirty-three years."

"Interesting and significant though the facts may be which I have just recited, I have as yet penetrated no deeper into the spiritual arcana than have most of our scientific friends, who have as yet paid but little attention to the underlying spiritual causes, without which the cyclic law would have no meaning, and its results no object."

"How things are done physical science may reveal, but why they are done, and what does them, must ever remain an insoluble enigma to all save those who dare to scale the heights and scour the depths of spiritual revelations, and question not in vain the teeming multitudes of celestial ministrants who are ever ready to respond to humanity's determined cry for knowledge."

"Standing, as we are, on the threshold of a veritable new dispensation, it behooves us—and that not idly—to inquire into the matter of whither we are drifting. Are we approaching a *cul de sac*, are we venturing to the very border of an awful precipice, or are we on the highroad to a greater measure of prosperity than we have yet enjoyed?"

"Familiar as you doubtless are with two books published a few years since, 'Looking Backward,' by Edward Bellamy, and 'Caesar's Column,' by Ignatius Donnelly, I will but refer to them to illustrate what the intelligences who guide my utterances declare to be the two-fold tendency of these times."

"Bellamy has based all his calculations for a bright and peaceful future upon the triumph of philanthropy over selfishness, while Donnelly has drawn a lurid picture of what must inevitably result should the baser passions of the animal side of human nature prevail in the coming encounter."

"I have not time this evening to elaborate this subject as I could wish, but this I am impelled to declare for the encouragement of us all, viz., that we who are banded together in spiritual fraternities are heavenly-appointed agents and instruments through whom the tide of human determination is to be turned in the sure direction of peace, harmony and prosperity."

"This newly-opened college is but one out of many similar institutions planned and projected on the spirit-side of existence, and all of us who are devoted to such noble propaganda as will be carried on from hence are working in concert with celestial legions to usher in the glad new age of 'the larger heart and kinder hand,' concerning which our noble Tennyson sang so sweetly in his glorious 'New Year's carol.'"

As Mrs. Parrot ceased speaking, Mr. Leech went to the organ, and, after sounding a majestic prelude, sang with the deepest feeling the splendid poem to which the lecturer had just referred.

As the clock struck ten just as he finished the song, the dining-room was thrown open, and a simple but delicious repast was offered to the two hundred or more invited guests, who freely partook of the refined hospitality of the Hon. Monrovis Fitzlemonhoff, who presided at the board, dispensing good cheer and kindly words of greeting to the long files of guests, who filled the large tables eight times over.

During the process of the banquet a delightful social season was enjoyed in the lecture-room, and many of the visitors were shown over the house by Miss Sherrington and a committee of ladies who assisted her in entertaining.

Not till after midnight did the last of the outside party take their leave, and then, in the wee small hours of the morning, the house party, consisting of Mr. and Miss Leech, Mr. Fitzlemonhoff (who had moved from Owls-grove), Miss Sherrington, and a few faithful *aides de camp*, enjoyed a season of spiritual communion, which led them to know of a truth that angelic ministries were not confined "to olden times and holier shores," but are here and now available whenever and wherever earnest seekers for light throw aside prejudice, fear and selfishness, and enter heart and soul into the search for wisdom, animated with the sublime intention of securing knowledge, that they may disseminate it, so as to add to the common weal.

[To be continued.]

We have a very "smart" boy at our house. Some one was playing on words, asking: "Did you ever hear a napkin ring or see a lamp smoke?" When this boy of ours ejaculated, "Chestrute! Did you ever see the sugar bowl, or the pepper box, or the spoon hold her? Did you ever go down a salt cellar, or hear a water spout, or drink from an ink well?"—Ez.

Written for the Banner of Light.

## POST MORTEM JUSTICE.

BY CARLIE E. S. TWING.

"I can't endure that girl, with her fine aristocratic ways and a look in the eyes as though she despised us common folks. I guess I wouldn't hold my head as high as that if my father was a thief and a suicide."

"Hush!" said a more thoughtful girl, "she may hear you."

"I don't care if she does; she can console herself with the attentions of the senior member of 'the Firm's' son, and she will be all right."

The above conversation took place in one of the large manufacturing establishments of a flourishing city in western New York; and the occasion of the remarks was the coming into the factory of an orphan girl whose father had been a defaulting cashier in a bank, and who, when his guilt was proven, put a bullet through his heart rather than face disgrace. He left a wife and daughter to battle with the world; but the wife soon passed away, too weak to bear her sorrow, and Nellie, their petted daughter, was left alone. Her education had been purely superficial, therefore she could not depend upon it for a livelihood, and the only friends who offered to assist her were those whom in her better days she had ignored because of their poverty—the rich passed her by.

She at last applied for a place in the only shoe factory in the city, and moved the few possessions she was permitted to keep to an attic room, where she began her lonely house-keeping—and for the first time in her life began to do real work.

It was going among a class of honest and usually good-natured girls, but they resented at once what they deemed "tong," and at once became suspicious when they saw the attention paid her by one of the proprietor's sons, who had known her in her brighter days and sought to make her change of position less lonely. Nellie did not feel like making friends with any of the girls, but it was on account of her great grief and the disgrace she felt clung to her, rather than any fancied superiority; but they would not understand her—over and over again she heard their unkind remarks, knew of their suspicions, and at last while at her machine one day a giddiness came over her, and she fell to the floor. Ready hands raised her, and sprinkled water upon her death-white face, but her coming to consciousness was followed by a delirium terrible to witness. She called for father and mother, and in most pleading tones told how she had suffered, and as she was borne out of the factory to the carriage, the frightened girls heard her screaming: "I am not bad—I am not bad." Friends who had offered to do all they could for her, after her misfortune, sought her out and cared for her, but her mind constantly dwelt upon the false accusations made about her by the careless girls; while they, repentant of their hasty remarks, kept her room sweet with flowers.

Just before the angel kissed her eyelids in the sleep called death, two of her shop-mates were admitted to see her. She had regained consciousness, and one most pleadingly said: "Nellie, you are better; try to live; we will all do all we can for you, and we are so sorry we will take back every word we have said."

The poor dying girl raised her head from the pillow, and taking hold of it said in a whisper:

"You say you will take it all back. Girls, will you take this pillow and open it, and let the wind scatter the feathers far and wide over the city, and then promise to pick them all up and put them back in the tick? You couldn't do it, girls, and the cruel thoughts that have gone out about me couldn't be taken back. I forgive, but I'd rather be with mother."

That night she listened to love's call, and her mother took her home; and they say all these months the shop girls have kept her grave beautiful with flowers, that though they send out their sweetness on the air, breathe of post mortem justice—and love that came too late!

## "Divine Contentment, and Equally Divine Discontent."

On Sunday, Nov. 15, W. J. Colville lectured to a very large audience in the Temple, corner Exeter and Newbury streets, Boston, during the afternoon services, on "Divine Contentment, and Equally Divine Discontent."

The lecture was a logical sequence to that delivered Nov. 8, as it further elaborated the ideas suggested by Pope's immortal aphorism, *WHATEVER IS, IS RIGHT*, and in the following manner:

If, said the speaker, we are prepared to accept the reasonable definition of optimism already given, viz., that they are all optimists who allow that everything is working together for the best, so that

"Ever the right comes uppermost,  
And ever is justice done,"

in the long run, if not in the short, we shall have little if any difficulty in harmonizing two apparently contradictory statements, one of which is the quotation from St. Paul: "I have learned in whatsoever state I am therewith to be content," and the other the philosophic expression *divine discontent*. Contentment is of two kinds: There is such a thing as complete satisfaction with existing conditions rightly understood, as stepping-stones to higher states, coupled with a certain sort of discontent with our present achievements, a feeling which spurs us on to grander accomplishments in future than were possible in times past.

A fretful, grumbling disposition is an effectual bar to progress, whereas a hopeful attitude toward the future is a strong incentive to advancement.

Were we pessimistic enough to believe that laws exist in the universal economy of nature, we should be rendered hopeless and sink into laziness or indifference; and on the other hand were we to tacitly accept every present achievement as the best possible, we should make no efforts to do better work in future.

Divine content may therefore be described as an abiding, all-satisfying consciousness that the trend of all events is ever upward, that the law of the universe has its source in eternal love and wisdom; while equally divine discontent is the unresting determination on our part to improve as quickly and as much as possible all human institutions, knowing that no kindly intentions and wisely directed efforts can ever prove fruitless, if we do but faithfully persist in them.

It cannot be denied that we sometimes encounter discouraging situations, or rather situations which would be discouraging if we could not see beyond them, but when we realize that there are other worlds than this for humanity to grow in, we need never yield to despondency because on the surface of events we cannot always trace an encouraging prospect.

One of the finest recent books, and one that is still creating a stir, teaches that such Orders as the Free Masons when they punish those who have broken their vows, and violated the rules of the brotherhood, though they mete out severe chastisement to the offender, so arrange everything under their jurisdiction that the culprit is himself educated, and becomes in time an enlightener of others."

It is well worth everybody's while to read "Eldorpha," by John Uri Lloyd, for in that book the effects of painful discipline are most philosophically set forth in the course of a thrilling narrative of far more than common interest.

To apply the gospel of contentment to every-day life seems hard at first, but like all other good habits, it gradually becomes easy, as well as delightful. We should accustom ourselves to smile upon every frowning circumstance that confronts us, for only by so doing can we "learn the meaning of life's frown."

As we rise superior to our environment we shall find it constantly growing brighter, for the only way to be prepared for a higher career than our present one is to faithfully discharge every present duty, and thus become prepared to answer to the call that will surely come, "Friend, come up higher."

The organist, Mr. Sackett, and the soprano soloist, Mrs. Ayer, rendered delightful music. The services ended with a fine poetic improvisation on "Joy, Sympathy and Imminency," subjects furnished by the audience.

THE PROVERBS of savage races are generally pointed and pithy. The Basutos say, "The thief catches himself;" the Yorubos, "He who injures another injures himself;" the Wolofs, "Before healing others, heal yourself." In Arca they say, "Nobody is twice a fool;" among the Ojib, "The moon does not grow full in a day;" "The poor man has no friends." A Pashto proverb says, "A feather does not stick without gum." Others are: "A crab does not bring forth a bird," "A razor cannot shave itself," "Cross the river before you abuse the crocodile," "Truth is spoken only by a strong man or a fool," "The thread always follows the needle," "Preparation is better than afterthought."—*The Mystical World*.



# LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

## SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an outline of their method of conducting their Lyceums, as applied to the younger Groups?

### THE HARVEST.

We scatter seeds with careless hand,  
And dream we shall see them more;  
But for a thousand years  
Their fruit appears  
In weeds that mar the land,  
Or fruitful shore.

The seeds we do, the words we say—  
Into still air they seem to fleet,  
We count them ever past;  
But they shall last—  
In the dread judgment they  
And we shall meet.

I charge thee by the years gone by,  
For the loved sake of brethren dear,  
Keep thou the one true way,  
In work or play,  
Lest in that world they cry  
Of woe thou hear.

—Kable.

### LYCEUMS.

In all my travels during the past year, I have not found a dozen Children's Progressive Lyceums or Sunday schools. From the most reliable sources I can only learn of less than thirty of them in the United States. This deplorable condition of things should be carefully considered by your honorable body. I can see no reason for this state of things to continue any longer. Prompt action should be taken by this Convention, and the equipment of a Lyceum organizer at once authorized, and means provided to set him at work. Sinews of war are necessary, and something must be done for the children. It is a standing disgrace to Spiritualism to find so many children from Spiritualistic families in the Orthodox and Unitarian Sunday schools. I referred to this question in strong terms in my report last year, and cannot but feel a deep regret that so little has been accomplished in the way of reform. Several of our most prominent platform workers are educating their children for the ministry in some church, upon money earned by their parents upon our platforms, and contributed by Spiritualists. This is one of the strongest arguments in favor of schools of our own that can be advanced, and cannot be contradicted.

The decline of the Lyceum is no doubt due to the lack of spiritual instruction in the textbooks used as Lyceum guides. The books now in vogue are valuable, but the inner meaning of Spiritualism has evidently failed to touch the minds of the children. If different textbooks are needed, let us supply them; if different methods of work are required, let us resort to them. We have the talent, and ought to encourage it.

The splendid work done by the Lyceums in Boston, Philadelphia, Baltimore, Cleveland, Chicago, Denver, San Diego and San Francisco, shows what can be accomplished by the Spiritualists of the land when they try. The welcome given me by the Denver, San Diego and San Francisco Lyceums are pleasant memories to me now. I would that every city and town in the land had its Lyceum or Spiritualist Sunday school. If the National Spiritualists' Association is properly sustained, this happy result can be secured.

If we wish our movement to become the leading religious and philosophical cult of the present age, we must look out for the children. Parents should be urged to send them to our Lyceums, or, better still, go with them in person. They should be shown that no Spiritualist is ever placed under the social ban by reason of his religion: our fellow-citizens are now judging us by our lives rather than by the complexion of our belief. A desire for society is no excuse for the abandonment of Spiritualism. Those who ridicule Spiritualism and its votaries are resorting to the politician's or lawyer's ruse when he has no case, viz., abuse of his opponent. Abuse is never argument, and is the weapon of the coward and the bigot, not of the intelligent and progressive citizen.

I believe Spiritualism to be so much better than any other system of religion now in existence that I would advocate its presentation to the children under the same rule that I apply to myself—"the best is good enough for me." If we believe in that best, then let us prove it to the world by establishing and supporting our Sunday schools and Lyceums. I recommend action upon this vital question by this Convention.—Pres. Harrison D. Barrett, in his Report before the National Spiritualists' Association Convention.

Written for the Lyceum and Home Department.

### President Barrett's Message on Lyceum Work.

BY HUDSON TUTTLE.

In the voluminous message of President Barrett to the National Spiritualists' Association, he at some length introduces the Lyceum movement, and reflects on the books used as the cause of its not meeting with greater success. He says:

"The decline of the Lyceum is no doubt due to the lack of spiritual instruction in the textbooks used as Lyceum guides. The books now in vogue are valuable, but the inner meaning of Spiritualism has evidently failed to touch the minds of the children. If different textbooks are needed, let us supply them; if different methods of work are required, let us resort to them."

It is true the Lyceum work has not advanced as rapidly as we wish, nor kept pace with the splendid achievements of our English brothers; but it is misleading to say it has declined.

To, as admitted by President Barrett, the "splendid work done by the Lyceums of Boston, Philadelphia, Baltimore, Cleveland, Denver, San Diego and San Francisco," must be added at least thirty new Lyceums organized in the Northwest alone.

Deficient as are the books in use, according to President Barrett, these Lyceums base their success on them. The Lyceum is a direct inspiration of the remarkable seer, A. J. Davis, and he transposed the children's school in the Summer-Land to earth, and made it a model. Will President Barrett tell us how anything can be brought forth by the "talent" which "ought to be encouraged" in the ranks of the National Association more spiritual? In his manual Mr. Davis presented the plan of a working Lyceum. It was while engaged in conducting a Lyceum of four hundred members that Mrs. Tuttle felt the want of appropriate music, and the repeated inquiries from those desiring to found Lyceums showed that further instructions were needed. After years of labor she finished the "Lyceum Guide," as an adjunct to the manual. Any person of ordinary intelligence with the help of the "Guide" can organize and manage a Lyceum without other assistance.

It is most true that should a Society desire to annex a Sunday school on the lines usually pursued by such societies, the "Guide" and the manual will prove far too "spiritual" and advanced in thought.

A spiritual Society with a Sunday school on Orthodox lines is an anomaly. There are those in high places in Spiritualism who disfavor the Lyceum, and would substitute a half-way Sunday school to gather in the weak brethren who lean toward the Church and have not manliness to openly stand up for their convictions. Such Sunday schools are in need of books especially composed for them, but we cannot infer that President Barrett has such in mind.

The "Guide" is for the home, the Lyceum and Societies, and a manual of physical, intellectual and spiritual culture. It contains seventy-five pages of spiritual songs and music, Golden Chain recitations, Memory Gems, Cho-

ral Responses, Program for Sessions, Calisthenics, Marching, Banners, Standards, Band of Mercy, etc. It seeks to outline the work, leaving the leaders to extend it to the fullest. In this it instructs on purely spiritual lines, for Spiritualism is evolution from within, and not the foisting of something foreign from without on the mind. Hence lesson papers or a book of lessons, however wise, soon become wearisome. The leaders must train themselves and then lead up their groups. It is because of the labor this demands, the want of noble, intelligent and self-sacrificing teachers, that the Lyceum cause does not make swifter headway.

If there was in the hearts of all Spiritualists the zeal of the mother away in the pine forests of the Northwest who ordered a copy of the Guide, saying, parenthetically, that she had a little son, and there were no near neighbors, but with the Guide she intended to hold a Lyceum every Sunday morning, herself and boy being the only members, what an advance there would be!

Instead of such zeal, according to Pres. Barrett's own words:

"It is a standing disgrace to Spiritualism to find so many children from spiritualistic families in the Orthodox and Unitarian Sunday schools."

"Several of our most prominent platform workers are educating their children for the ministry in some church, upon the money earned by their parents upon the platform, contributed by Spiritualists."

Intended to request Pres. Barrett to state wherein he considered the present books deficient in spiritual thought, but coming to this passage it is not necessary, for does not this admission give the cause clear as the noonday sun?

If the parents do not respect the Cause, can they ask it of their children? The Lyceum is almost always held in a public hall, while the Sunday school is maintained in the beautiful church, and supported by the whole power and influence of its members. The prestige, favors and inducements are on the side of the church, and against the Lyceum.

Hence it becomes the duty of those who would sustain the latter to make more than ordinary effort. The sensitive child should be shielded, as far as possible, when he is put forward as the advance guard in the terrific struggle between free thought and superstition.

I recall while lecturing before a society in a large city, that I attended the Lyceum session with the Conductor, who was also President of the society. On returning, I asked why his own three children did not attend. "Oh!" he replied, "they belong to the Episcopal Sunday school; all their playmates belong there; the minister is very liberal, and the fact is they feel ashamed to go to our Lyceum!" And yet this man had assured me that he had never been happy until he had partaken of the bread of Spiritualism! He willingly gave his children a stone. I repeat what I said to him, that were I Conductor of that Lyceum I would never cease from my labors until I made a society to which my children and any one's children would be proud to belong.

Books may be had for money, but money will not buy the zeal which is essential for the prosperity of the Cause. The "Manual" and the "Guide" have received the fullest endorsements of the spiritual press, and the only criticism that has ever been made has been by those who did not understand that they were not for the purpose of furnishing a book like the Bible where texts and passages were to be taken out and crammed into the mind, but a plan to be pursued, with illustrations sufficient to lead on the way. The whole library of Spiritualism, and of the world, is at the disposal of the leaders, all "revelations" and the infinite book of nature.

### Report of Committee on Lyceums, Presented at National Spiritualists' Association Convention.

Your Committee present the following report:

1. Parents should be shown the necessity of educating their children in the principles of Spiritualism.

2. Special attention should be paid to selecting subjects for the different groups in accordance with their ages and development. Experience has proven that object-lessons are most successful, being both entertaining and instructive, and are specially recommended.

3. We recommend that the work of the Lyceum be confined more to the children, and have less prosy talk by older people, which, by continual repetition, makes the meeting tiresome to the children.

4. The lack of suitable music has been detrimental to the best interests of the Lyceum. We recommend that the musicians in our ranks be requested to cooperate in an effort to produce a small book of original music suitable for the members of the Lyceum; that more attention be paid to the musical education of the children, and a greater number of songs be sung at each meeting of the Lyceum.

5. We recommend that the officers and teachers hold monthly meetings to formulate plans for suitable lessons to be given to the children, and a system of correspondence be instituted between the officers of Lyceums located at different points. By this plan the experience of one will be given to the others, and the results cannot fail to be beneficial.

6. We recommend the formation of adult classes, which have proven very successful, and which act as a training school for future teachers.

7. We recommend that each organized Society holding Sunday meetings, also Camp-Meeting Associations, institute a Lyceum in connection with their other work, and, when making engagements with speakers and mediums, request that they devote a portion of their time to the Lyceum.

In conclusion, we would recommend that particular attention be paid to the selection of teachers and officers for Lyceums, in order that the children may be properly instructed and entertained; that recitations, songs and lessons should be selected with reference to their moral and spiritual teachings, in order that the members may be elevated morally and spiritually, and be fitted for a position on the spiritual rostrum and the higher walks of life.

Our workers are rapidly passing away. The past few years have marked the close of earth's existence with many. The observer cannot fail to be impressed with the fact that at every spiritual meeting the greater proportion—sometimes reaching ninety per cent. of the attendants—have gray hair. These people owe something to the rising generation. By no other means can this debt be paid so fully as by establishing Children's Lyceums and fitting the rising generation to take the places which they will soon vacate.

All of which is respectfully submitted.

W. H. BACH.  
CARRIE L. HATCH.  
WM. H. HAWKES.

### The Boston Spiritual Lyceum.

Sunday afternoon, Nov. 15, this Lyceum held a very enthusiastic session in Berkeley Hall.

The fine weather brought out a large audience, and there was also a fair attendance of children, yet a number of our young friends will never know what a treat they missed. It was our good fortune to have the Hon. Harrison D. Barrett, President of the National Spiritualists' Association, with us, and his brief address to the children will long be remembered.

How does Spiritualism Educate Us? was the topic discussed. Emily Grinnell said that "Spiritualism educated us to be good and do right for God's sake." Mrs. Pool said: "It has educated me out of creed and dogma into an understanding of life here and hereafter." Albert P. Blinn said in part: "Spir-

# ANOTHER LIEUTENANT-GOVERNOR Advises Use of Dr. Greene's Nervura Because He Knows It Will Cure.

The world believes its great men. Their word is accepted as truth, their example followed, their advice taken.

Knowing this fact, the illustrious Lieut.-Governor of Vermont, Hon. Henry A. Fletcher of Proctorsville, Vt., who is the descendant of a long line of Statesmen and Rulers, tells the people if they wish to get well, if they desire to get back their health and strength, to use Dr. Greene's Nervura blood and nerve remedy, because he knows from personal experience, from its use in his own family and among his friends, and from having observed time and time again its wonderful curative powers, that it will surely and certainly cure, that it will give strength to the weak, strong nerves to the nervous, natural, refreshing sleep to the sleepless, perfect digestion to the dyspeptic, rich, red blood to the feeble, freedom from pain to the rheumatic—in fact, sound and vigorous health to all who use it.

Lieut.-Governor Fletcher's family have been leaders and advisers of the people, and publicly identified with the history of the United States for more than a hundred years. His father was both Lieut.-Governor and Governor of Vermont, and his grandfather was one of the

framers of the Constitution of Massachusetts.

Certainly no higher testimonial, no greater proof of a medicine's wonderful power to cure can possibly be given than is here bestowed upon Dr. Greene's Nervura blood and nerve remedy by this most distinguished statesman and head of the government of the State.

Surely no one who is ill, worn-out, run-down weak, nervous, discouraged and disheartened by repeated failures to be cured, can require any greater proof, any stronger testimony that Dr. Greene's Nervura will cure, that it will certainly restore health and strength to the weak and nervous sufferer, than Lieut.-Governor Fletcher's powerful words, wherein he states that he has personally used it in his family with greatest benefit, knows it to be a most wonderful curer of disease, and earnestly recommends its use by all who are out of health and need medicine.

The great statesman says:

"I have long heard of the good effects of Dr. Greene's Nervura blood and nerve remedy, and have used it in my family. I have heard of cases among my neighbors who have derived great benefit from its use, and can truly say

that as far as my experience and information go, the results are highly satisfactory. This letter can be published for others' good."

If you are a sufferer from weakness or disease, do not hesitate to take Dr. Greene's Nervura and get well, after such a testimonial from so illustrious and distinguished a statesman. Do you think so eminent a man of such high official position would lend his name and give his emphatic advice to use Dr. Greene's Nervura unless he knew positively its great value, its wondrous power to cure? He knows that his words will be heeded and his advice to use this grand remedy followed because of his high standing, and he unhesitatingly tells the people, speaking the welcome truth to the sick with the voice and dignity of official authority, that Dr. Greene's Nervura blood and nerve remedy will cure the weak and suffering, will give health and strength, renewed life, restored energies, and the zest and happiness of living.

Remember, also, that this is no so-called patent medicine, but the prescription and discovery of Dr. Greene, of 34 Temple Place, Boston, the successful specialist in curing nervous and chronic diseases, who can be consulted without charge, personally or by letter.

### A Singular Proof.

To the Editor of the Banner of Light:

On Friday evening, Nov. 6, I asked my spirit-friends for proof of the muscular impressions, and also of the automatic writing. Immediately the impressions were taken from me, and at the time of this writing (9:20 Saturday evening), have not returned. This evening (Nov. 7), the automatic writing is a thing of the past. It has left me. May it not be that they have given me the only possible proof of these great privileges by taking them away from me?

Did I, of my own volition, make the muscular (or nervous) impressions? They refuse to be made to-night. Did I simply imagine the automatic writing? Well, the imagination is no good to-night. I hold the pencil to the paper, but it refuses to write until I supply the full motive power and the direction. Imagination is undoubtedly a great thing, but it fails to-night. There is no gammon about this. Here (to me) is proof of automatic writing and muscular impressions by their absence! I believe the spirit friends are with me just the same, and that they are withholding these gracious gifts to give me a palpable proof by their absence that they have been with me for the past four months.

Nov. 8.—This evening, at 7:30, the impressions and automatic writing have returned in full. The dear friends say they do not criticize me in the least for asking for proof, but that I had reason to doubt. They say that, in response to my request for proof, they stopped the automatic writing and the muscular impressions for the purpose of proving the fact by their absence; that I need now to have no more misgivings, for these things are genuine, but that it is desirable to have these things manifested with greater force. And they assure me this will be done before long.

An orthodox lady said she had no doubt but that I "imagined" the writing was automatic. Others have said harsher things, that need not be mentioned here. Of course this singular proof is to me only. I know of no way, as yet, of proving it to others; yet I believe the way will be developed before many days. No two experiences are alike. I have been blessed with inspirational writing for three years. Now I have (clearly defined) three phases: Inspirational writing, automatic writing, and the means of perpetual conversation with my spirit friends, by muscular impressions. These things came as a great surprise. The cavalier, and the self-sufficient idiot, who swallows fables, but utterly repudiates the simplest evidence of common-sense, will say I am a pretender, else at sixty-two I am growing old, and see and feel imaginary things.

Well, I do imagine things; and I thank the good Father of all for the gift of imagination. But in some things my imagination is a signal failure. I cannot imagine an infinite God who has neither guile nor guileless skill enough to produce work that will meet his own approval. I cannot imagine any vicious atonement. I cannot imagine a profligate and a murderer who is "a man after God's own heart." But I can imagine an era of common sense which holds knowledge higher than fables, and recognizes the reasonableness of a progression that never ends. I can also imagine a paper, published in the interest of Spiritualism, that is worth more than all the Orthodox papers of Christendom, and its name is the BANNER OF LIGHT.

Success to it, is my prayer.

SILAS BOARDMAN.

### A Tobacco-Poisoned Heart

Is a frequent cancer's verdict on sudden deaths. To overcome the desire for Tobacco, take SURE-QUIT, an antidote chewing gum. 25c. a box, nearly all druggists. Booklet free. It is an honest remedy highly recommended. Try it to-day. Eureka Chemical Co., Detroit, Mich.

### Magnetic Healers' Association.

To the Editor of the Banner of Light:

At Springfield, Mass., Nov. 12, by the courtesy of the Massachusetts State Association, at the close of their afternoon session, the use of the hall was tendered to the Magnetic Healers' Association for the purpose of a continuance of efforts tending to the formation of a society for the education, protection and development of this particular branch of progressive thought.

The meeting was in charge of Dr. I. E. Pierce, temporary President, who briefly stated the objects thereof, followed by the reading of the minutes of the two preceding meetings, held at Lake Pleasant on Aug. 15 and 18 by the temporary Secretary, J. Milton White.

After this service remarks were made by Dr. G. W. Fowler of Lynn, Dr. Geo. A. Fuller of Worcester, Mr. W. H. Bach of Springfield and others, expressing their interest in and pledging their support to the movement.

The object is to protect themselves against legislative opposition and oppression, and for educational purposes.

At the close of the meeting there was a sufficient number of names signed for an application to be presented to the Massachusetts Commissioners of Incorporation for a charter under the law.

J. MILTON WHITE, Tem. Sec'y.  
167 West Springfield street, Boston.

### CONSUMPTION CURED.

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

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We trust that Spiritualists all over the country will cooperate heartily with us in the step taken by THE BANNER in recognition of the demand of the times, which everywhere calls upon magazines, newspapers and current literature for some reduction of former prices.

Will the regular subscribers for THE BANNER make an effort to increase its circulation? It would be an excellent and practical plan if every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1896.

It is our desire to maintain the heretofore high standard of THE BANNER, and to add to the value of its contents and the practicality of its work, wherever opportunity shall be given us; and we hope the Spiritualists of the mundane world will work with us, to strengthen our hands for the service of that world of spirits, whose Cause this paper has so long defended.

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## Notice to New Subscribers.

All new patrons of THE BANNER who will, before Jan. 1, furnish us with two dollars, as subscription for 1897, will receive in addition such numbers of THE BANNER as may be issued by us before the expiration of 1896—including the special CHRISTMAS NUMBER—Dec. 19.

## Evolution in "Thanksgiving."

It would be an insufficient and incomplete tribute to pay to Thanksgiving Day the gratitude for plentiful harvests merely. That would be but external and material. It would express no more than the gratification of the appetite and a related selfishness. It is put in our power to do far more and better than that. No festival, feast or banquet, in fact, is of special interest unless there springs out of it and intermingles with it and rises like an incense over it the spirit, the aura, the efflorescence that treasures the memory of it in the heart for an longer or briefer time and deposits itself as an eventful fact in the after-life. We may eat and drink to a far other purpose than that which leads us to sit around the board. Although the appetite may be allowed its grosser delight, and the physical part be fed to fullness, we need not forget that we are spirits only, inhabiting this physical and enjoying more than the outward sense reports of pleasure. Any festival is what we choose to make it, and ministers to our temporary or our lasting delight according to the spirit's indifference or preference. It is time that these recurring Thanksgiving days were lifted to a higher level than the old one on which they were instituted. There certainly must be evolution for them as there is for everything else.

We would do what we can to promote the work of evolution and elevation and enlargement for the time-honored festival. As a memory only, observed rather as a memorial than as a living event in the passing time, it must inevitably grow wearisome and stale from mere repetition, and at last become a perfunctory observance and a moss-growing tradition. By that time its true meaning would be gone. It would have parted with its life. So let us beware of the easy tendency to convert it into a mere mile-post on the road of our lives and our social experience, and seek to infuse into its observance a new and a still newer meaning, making of it a fresh joy-time for all the better

feelings of the heart, and letting loose for freer action the impulses of goodness and kindness and brotherly love, and true charity, and all nobleness of character. We have it in our power to glorify what was at first begun on the very lower plane of social existence. As it has already been made a national festival, carrying within itself a sincerely religious sentiment, why has not the time come for us to expand and extend its professed meaning correspondingly? A nation of seventy million people offering its gratitude in gladness to the loving Creator, is surely a spectacle so uncommon as to be seriously questioned of its real purport.

The family picture that forms the crown and charm of our regular Thanksgiving is a familiar one, yet too sanctified by association to be allowed to fade and grow dim as the changing atmospheres of time enfold it with their varying influences. To it we are called upon to add larger significations. As a shining point in our common life it deserves all the clustering wreaths of affectionate thought that we can hang as votive offerings upon its fresh manifestations. We may crown it with reflections on our growth as a nation and our material prosperity as a people. But boastfulness is not thanksgiving. We are not to overlook that which needs repair, nor put aside thoughts of what demands replacement with better things. Let us be glad because we can see the wrongs that need a resolve to set them right. Let our gratitude be tempered with feelings of sweet charity—not the pity that marks the presence of patronage, but a fellow-feeling that prompts sympathetic cooperation. Thus we shall observe Thanksgiving indeed. Thus what was meant for a mere social festivity will be transmuted into a day distinct from other days, in that it calls us to a glad and grateful consecration of all we have and are to the most practical help of all around us. In this way Thanksgiving will become the high festival of the year.

## The Endor Witch.

Prof. Huxley says that this biblical story leaves no doubt as to the existence among the old Israelites of the fundamental doctrine that man consists of a body and of a spirit, which, after the death of the body, continues to exist as a ghost. This is the claim of Spiritualism acknowledged to be a trusty old, going back without an interruption for at least three thousand years. Samuel is in no visible sense changed. He is no more the friend of Saul than before. He continues to chide him. He is as much the devoted servant of Jahveh, and as much empowered to speak in Jahveh's name, as he was during his sojourn in the upper air. He knows all about what is going on, remembers all about Aimelec and knows all about to-morrow's battle. So far, therefore, says Mr. Huxley, the wise woman unquestionably plays the part of a "medium." When Samuel appeared Saul did not see him. The woman saw him and described him. Saul at once recognizes the description and bows before the prophet. Then the spirit speaks to Saul and tells him of his approaching doom. Mr. Huxley says that, in his opinion, the old prophet spoke, or was believed to have spoken, through the "wise woman." He says that "in accordance with the general theory of spiritual influence which obtained among the old Israelites, the spirit of Samuel was conceived to pass into the body of the wise woman, and to use her vocal organs to speak in his own name."

Remark the phrase employed by Prof. Huxley: "The general theory of spiritual influence which obtained among the old Israelites." If that was a delusion, how could such a delusion be so widespread and so tenacious of life? Or, if it was a fact and not a delusion, why should the thing be regarded as a delusion now? What originated the desire to put down this sort of thing in Israel? It was a matter of cult, or school. The "Elohim" were all "ghosts," some higher and some lower; some mediums were accounted regular and orthodox, while others were not; the former tried to put down their opponents and competitors. Says Mr. Huxley: "The agents through whom the lower Elohim are consulted are called neeromancers, wizards and diviners, and are looked down upon by the prophets and priests of the higher Elohim; but the 'seer' connects the two, and they are alike in their essential character of media." This means much. It is the explanation of the Old Testament condemnation of certain kinds of mediumship. Mr. Huxley binds up the old faith of Israel with the practically universal faith of all ages and nations. He says that one of the most clearly demonstrable articles of the theology of the Israelites in the eleventh and twelfth centuries before Christ is the belief that man has a soul which continues to exist after death for a longer or shorter time, and may return, as a ghost, with a divine, or at least demoniac character, to influence for good or for evil the affairs of the living.

Summing it up, Prof. Huxley says the chief articles of the theological creed of the old Israelites are as remarkable for that which they contain as for that which is absent from them. They reveal a firm conviction that, when death takes place, a something termed a soul, or spirit, leaves the body and continues to exist in Sheol for a period of indefinite duration, even though there is no proof of any belief in absolute immortality; that such spirits can return to earth to possess and inspire the living; that they are, in appearance and in disposition, likenesses of the men to whom they belonged, but that, as spirits, they have larger powers and are freer from physical limitations; that they thus form one of a number of kinds of spiritual existences known as Elohim, of whom Jahveh, the national God of Israel, is one; that, consistently with this view, Jahveh was conceived as a sort of spirit, human in aspect and in senses, and with many human passions, but with immensely greater intelligence and power than any other Elohim, whether human or divine. This is a clear, concise and conclusive statement of the case. Yet Spiritualists are charged with having started out with some wild nonsense of their own creation, when here it is seen to exist over three thousand years ago. How completely ignorant the critics and judges are of the early historic facts of the world about them.

Mrs. Mary E. Howe, Table Rock, Neb., writes, in renewing subscription: "THE BANNER is a noble paper. Its fair white pages, so finely printed, covered with excellent literature, always earnest, refined, and courteous and in good taste, are a source of constant pleasure to me. I hope your prosperity may be somewhat in proportion to your merits, and that you may have thousands of appreciative readers."

## A Descriptive Definition of Spiritualism.

We gather many a thought of present and future interest on the one subject in which we all are unitedly engaged, by the perusal of a highly instructive article in *The Dawning Light*, of San Antonio, Texas, on the living inquiry: "What is Spiritualism?" The writer posits that it is a philosophy, that answers by demonstrated truth the all-important question: "If a man die, shall he live again?" It is a philosophy that demonstrates man's immortality by bringing the immortal face to face with the mortal; that lifts the veil of futurity; that forever destroys the idea of a theological heaven and hell as places of eternal abode for souls, in requital of our actions while on this material plane of existence; that utterly destroys the belief in a vicarious atonement; that teaches that every man must pay the penalty of violated law in his own individuality; that accepts no theories not sustained by facts and corroborative testimony; that utterly destroys superstition and sectarianism, being the friend of free investigation and the promoter of every reform; that wars with selfishness and avarice and all the baser attributes of humanity; that loves virtue and morality and despises vice, ignorance and bigotry; and that, while it has no creed, nevertheless invites all to unite in a common bond of recognized principles.

The following may be taken for a summary of them: the immortality of the decarnated spirit, possessing all the attributes it had while incarnated and as susceptible to improvement; the Fatherhood of God and the Brotherhood of Man; the responsibility of every one for their deeds done here; and the path of eternal progression open to all who choose to follow it. It culminated in the birth and life of one of the greatest exponents of the doctrine that ever lived, and for nearly four hundred years after he sealed his devotion to its principles with his life it flourished in almost pristine purity under a system of infamous persecution. Still it continued to flourish, and the rich and powerful, seeing that it was likely to prevail, seized upon it and perverted it from its original channels for selfish ends, formulated a creed and built upon its ruins a monstrous superstition, sustained by ignorant faith instead of facts, and put to death all who opposed it. After the "dark ages," which lasted a thousand years, a few rays of light broke through this pall of darkness and a counter revolution set in, that kept the world at war for almost four centuries. Nearly fifty years ago took place the birth of Modern Spiritualism. The old superstitions sought to throttle it. Investigation persisted. The clergy and their followers anathematized it. Making no headway they appealed to the law-making power, and through it seek to destroy this child of truth by every means that ignorance and bigotry can supply.

The struggle is a close and severe one, but Spiritualism continues to gain ground and is destined eventually to lift man out of the darkness of superstition and fear into the bright realm of love, light, and truth, as is luminously enunciated through its philosophy.

## Changes in the Prison System.

In a recent address by Mr. Herbert D. Ward on Modern Thought on the Criminal Problem, speaking as a private citizen rather than as a member of the State Prison Commission, he said that the modern idea in incarcerating a man was not to get even with him, but to put him on the road to reform. The ideal system was to keep a man locked up until his conduct gave promise that he would become a worthy citizen. There are a number of ways in which to accomplish the reform of a criminal. One was, unlimited labor. But it is not enough to provide a prisoner with physical exercise; his mind also must be occupied. He should be instructed in sociology, morality, and even spirituality. Many of the difficulties of the prison problem would be overcome if some of the professors of Harvard University, or of the members of the senior class, would volunteer to deliver lectures to the prisoners at frequent intervals. The probational system of Massachusetts was pronounced a good one, but it was thought that the authority of the probation officer should be extended to cover serious as well as minor offenses against the law.

The speaker labored to impress the importance of having in every prison the anthropomorphic system of measurements. Massachusetts, he said, sadly needs a regular prison system, such as does not exist. Each county prison is now run according to rules of its own, and is not subject to any rules imposed by the State. It was suggested that a State clearing-house could be established in Boston for prison manufactures. The desirability of establishing a house of detention was likewise urged. It was not thought right that the State should lock a man in prison simply because he happened to be the witness of a crime. The whole subject is undergoing a timely recasting in the public mind. The fundamental idea of imprisonment for any cause is to be revised and restated. The idea of punishment is steadily being worn away by the other and better one, that it is to reform rather than to revengefully punish them that they are made to undergo imprisonment, that they are restrained of their freedom, not so much to appease the anger or soothe the hurts of those they have wronged as to correct their faults and help to make them better men and citizens.

## The Pulpit Continues to Speak.

The Rev. Wm. Beale preached an interesting sermon on a recent Sunday evening in the South Congregational Church in Brockton, Mass., on "Spiritualism and Orthodoxy," in which he said that for the last two years he had been an observer of the drift of public sentiment in regard to the claims of Spiritualism, and had discovered that two tendencies were developing. First, that in spite of deception and fraud, the number of professed and secret believers in spirit-manifestation is large and increasing, and, second, the tendency to discredit the claims of the Bible and its teachings because of their repudiation by some of those who are believed to speak from the spiritual world.

His aim was to convince all fair minded persons that belief in the reality of spirit communication or manifestation only confirms instead of disproving the Bible. He wished to draw a distinction between what the Bible really teaches and what some people claim as its teachings. Mr. Beale confessed that as far as he himself was concerned, he was a believer in the actuality of communication between the two worlds. He said that his conviction in re-

gard to spiritual phenomena is not the result of attending séances, but of personal experience with Christian people. Thousands who, while living, redeemed from sin and shame, have, at the hour of their departure, testified that he who kept them by his grace was actually present to receive them into glory.

Revelation, said the preacher, must be consistent with itself. The Bible records a hundred instances of spiritual communications. This receiving messages from another world is no new thing; it is as old as the human race. Angels did not cease to appear to men after the apostolic times. If it is true that spiritual beings appeared to Abraham and Jacob, and Gideon and Saul, and David and Daniel and Ezekiel, to the shepherds at Bethlehem, to Joseph and Mary, and Paul and Peter and John, and he is to receive it on the testimony of those who saw the vision, he asks only for credible testimony and trustworthy evidence in order to accept the assurance that spiritual beings have appeared to other men in the history of Christianity, who have given evidence that they valued truth more than life itself. He confessed himself open to evidence that God has permitted persons at the present time to be used as instruments for the transmission of spiritual intelligence. If Isaiah and Ezekiel and Daniel and John the Baptist and Paul and Philip heard voices from the spirit-world, so all who have lived since have heard something more than the echo of their own thoughts.

## Spiritualism's Great Need.

Exactness and precision are wanted far more than almost anything else in spiritual investigation. If a recognized investigator of natural phenomena turns his attention to the unseen realm, he is at once reproached for being "unscientific." Not one of the departments of investigation so imperatively demands exactness and precision of thought as the "spiritual" realm. It is too generally thought that the Spiritualist need not be at the trouble of cultivating accuracy in his ideas. From loose and vague ideas the danger is inestimable, and the most urgent need for Spiritualism to-day is to take nothing for granted, but to insist upon "exact science," investigating everything in an un-ruffled spirit, and keeping entirely clear of superstition and credulity. To the inquiry, What is Science? the reply is that it is systematized knowledge of certain phenomena. The scientific man is, strictly speaking, the man who has precise and clearly defined thoughts on certain questions, mostly material. He seeks to obtain the facts in the case. The more exact and well defined his knowledge of the sequence of events, the more scientific he becomes. The essence of science is knowledge, not abstract theory nor preconceived opinion. No rational being can have any possible interest in the propagation of facts that are not facts. The late Prof. Huxley was a genuine man of science, and also a blind fetish worshiper.

Let us have precision of thought above all things. Let us accurately note how the fact stands. The astronomer cannot tell the physiologist that the laws he has discovered in his sphere are the laws of the universe, and forbid the latter to talk of vital laws, of digestion, assimilation, and other organic processes, because they don't exist. The latter could retort by telling him that he may be a good astronomer, but he is a bad physiologist; that he might be scientific in his own sphere, but was totally unscientific in his. But that is precisely what men of science themselves have been saying. To assume an attitude of hostility or bigoted opposition toward a fact, or an alleged fact, is to render a man who is "scientific" on certain points, unscientific so far as relates to that fact; for he transmutates himself from the clear-headed, living searcher after truth to the dead formalist, who breaks out into passion because he cannot squeeze into his barren theory all the facts that come under his cognition. Spiritualism wants only to have the spirit of calm, dispassionate inquiry after actual facts applied to its investigation. It is manifestly unscientific to argue that, because a man knows chemistry or geology, he knows what will take place when half a dozen persons in certain psychological conditions sit round a table. We can know one science without knowing another. A Spiritualist is no more incapacitated for precise thought, than is a man by exact science, than is an astronomer, a chemist, or a geologist.

## The Indians Not Decreasing.

An officer of the United States army asserts that not only there exists no substantial proof that the Red Man is disappearing before the encroachments of civilization, but that many solid facts indicate that there has been no material diminution of the Indian population, or at least in the quantity of Indian blood, within the historic period. He declares that any estimate of the early Indian population must have been based upon very flimsy evidence, no census being possible of a wild population scattered over a vast unknown and largely unvisited region, inhabited by scattered bands of roving savage tribes. It was mere guesswork, complicated by the invariable tendency to exaggerate numbers. Much gross exaggeration is known to exist in the census reports of the Indians previous to 1886, when they began to be accurate.

The reason given for the general belief that the number of Indians is decreasing is the enormously rapid increase of the whites on this continent, which makes the large numbers of Indians estimated seem insignificant in proportion. The early settlers, too, were ambitious to pay a tribute to their own prowess in overcoming the Indians by stating their number as large as possible. Had the numbers of Indians been so large as they were estimated, it could not be possible that the few followers of Daniel Boone should have wrested the fair lands of Kentucky from such formidable foes. Parkman, the historian, would have greatly erred if he had described such small bands as he does scattered over so vast a region, in case the Indian population was so large as was generally estimated. Lewis and Clark, and other travelers, found only comparatively small, scattered bands roaming over endless wastes, leaving small basis for the work of the ever-active imagination. Few Western tribes, with the exception of the Sioux, have attained to any significant numbers. The large increase in the death-rate of the Indians is attributed to smallpox, ardent spirits and other contagious evils, but the writer referred to declares it would be vain to look for any proof of any such effects produced by the whites. So that the traditional belief in the diminution of the numbers of the Indians would seem to be based on the exaggerated estimates of the early settlers.

## Special Notice.

In consequence of the immediate publication of W. J. Colville's new Christmas story, "The Newest of New Women," "With One Accord" is omitted from our issues of Dec. 5 and 12. On Dec. 19 the next instalment of that story (in which many of our readers are deeply interested) will be resumed.

## Love is Beautiful.

In one of his pulpits discourses the late Henry Ward Beecher called Love God's garden, where he is raising flowers and fruits. There is nothing else on earth so beautiful. Especially is it true in the case of children. The whole crowd of men like to go into any home where they see beautiful children with beautiful ways and little caresses, or in little games, or in the mother's lap. In the immortal picture of Dresden, where the Babe is on the mother's arm, and it is looking mysteriously into the future, and she, too, is looking mysteriously into the future, the mother is beautiful and the child is beautiful; and both of them are beautiful because they are in the attitude and spirit of love. The mother's love for her child, and the father's love for his child, and the husband's love for his wife, and the young lover's first spring like violets that break out with sweet fragrance of heart, or that love that grows up in friendship—how beautiful! And yet, is there anything in the wide world that makes men laugh more than to know that somebody has fallen in love. They should say—has gone up into love. The most beautiful thing in this world is loving.

How few there are who recognize in its gracious beginnings this spark of the divine, this very thought of God in the human soul! How few there are who take it as the kindling of fire upon the altar, watching it day and night, and not suffering it to go out from the beginning to the end of life! Love is beautiful—beautiful in the looks that it creates, its attitudes and ways, its delicacies and shrinkings. And not only beautiful in development and in act, but the beauty is to be recognized within. The thing which is within—everybody feels that that is a better use of the word than if applied to pictures and statues. The fruit of the spirit is love; and it is beautiful. Then Joy, and Peace, Long-Suffering, Gentleness, Goodness, Faith, Meekness, Self-Control—against these there is no law. They have all the laws within themselves, and the exterior ones are useless. The very secret of God is hid in the household. It is the glory of the beauty of human life as seen at home that impresses more than doctrine or symbol, or any other thing.

## Bro. James M. Peebles,

In addition to his earnest voice in everything that looks to the refinement of human conditions, has also a pen that has done and is doing intelligent service for the race in every part of the globe. We present the following, condensed from an article of his in *The Temple of Health*, San Diego, Cal., as a specimen of his outspoken views on anti-vaccination:

One of the most distinguished men of this century in the line of reform is William Tebb, F. R. G. S., of London. "It was," using the language of another, "certainly a bad day for the medical popes and for vaccination, when Mr. William Tebb was roused to hostile action by the prosecution, thirteen times repeated, because he, a man of high intelligence and respectability, refused, from conscientious scruples, to have his child vaccinated."

Herbert Spencer, a name honored by all thinking Americans, writing Mr. Tebb, says: "I wish I had known some time since that the vaccination persecution had in any case been carried so far as you describe, as I might have made use of the fact. It would have served further to enforce the parallel between this medical popery which men think so defensible and the religious popery which they think so indefensible."

In 1880 Mr. Tebb was cited to appear before the Royal Commission on Vaccination; his evidence extending over nearly one week, during which he was able to testify to more than six thousand cases of injury, and over eight hundred deaths, due to vaccination, with chapter and verse in every case. His evidence was so largely after the fact, that the President, Lord Herschell, after a time ceased to demand the production of his authorities, but received them without question. He says: "I have received several thousand written statements from parents who allege that their children have been seriously or fatally injured by vaccination. I have proved beyond doubt, by personal inquiries in various countries where leprosy is increasing, that the increase is largely due to vaccination, and have furnished the testimonies of numerous medical authorities and of official reports (all mention of which has been omitted from our leading medical journals) in support of these incriminating allegations."

For years and years I have personally "borne my testimony," as the Quakers say, against the monstrous crime of vaccination.

Is it said the law requires it? My reply is—that is not law the execution of which poisons the blood, endangers health and often destroys human life. Mr. Tebb's address is Rede Hall, Burstow, near Holly, Surrey.

## A Great Peace Triumph.

The prolonged Venezuelan dispute is virtually settled. There has been no international discussion of more importance in many years. The matter is to be arranged by a treaty between the United States and England, and the final settlement is to be made by a court of arbitration which is yet to be created. The court will be composed of two of our own Supreme Court Judges and two Justices of the High Court of England, they to jointly select the fifth member. Both governments express themselves satisfied with the manner in which the result has been reached, and this is to be regarded as an exceptionally fortunate circumstance. England virtually concedes a number of thousands of square miles of Venezuelan territory, and arranges for a settlement of the question without waiting for the Venezuelan Commission to make its report. Secretary Olney accepts Great Britain's proposition. This brings the peaceable termination of the dispute into distinct view. England is aware that the position first taken by her is a false and untenable one, and has at no time received the support of the people of that country.

For this, and other supporting reasons, Lord Salisbury shows a willingness to go to almost the opposite extreme in adjusting the matter. The result of the negotiations is expected to be achieved before the meeting of Congress. But the Venezuelan Commission was not created by our government without an adequate purpose. It supplies Great Britain with a satisfactory excuse for changing her position, if nothing more. A London daily journal remarks that the solution of the vexatious problem reflects the highest credit upon all concerned, and frankly adds that it fully justifies the intervention of the United States.



## WORLD-POINTS.

**The Planet Mars.**—Flammarion, the distinguished French astronomer, maintains that the temperature on the planet Mars is not as low as has generally been calculated. And he further thinks that the inhabitants do not resemble those of the earth, for the simple reason that they cannot. For instance, a human being whose weight is seventy kilograms would weigh there but one kilogramme. Living creatures could not have been formed there under the same conditions as those on this earth. They are lighter than ourselves. The forms of life proceeding from these conditions are also different. Terrestrial lungs, for instance, have been better developed in our atmosphere. The stomach is the result of our feeding habits. We are bipeds because our ancestors were quadrupeds. Birds are transformed reptiles. The genealogical tree of the animal species displays marvelous unity. Though the inhabitants of Mars cannot be like us, they may be much more perfect than we physically, and incomparably higher in the sphere of intellect.

**Church Bells and Rifles.**—The irony of ostentatious souvenir-giving is once more exemplified in the case of the Czar of Russia being about to send a new bell from St. Petersburg to the church of St. John the Evangelist at Chateaufort, France, where half a million rifles were manufactured for the Muscovite army, shortly before the death of the Emperor Alexander III. The bell is christened by the name of Alexander Nicholas, and the following inscription is cast on it, dictated by the present Czar: "Ring in peace and fraternity among the nations." As the gift is intended to commemorate the manufacture of the destructive weapons of war, it seems a monstrous incongruity to inscribe on it a sentiment calculated to put all forms of violence to shame. Celebrating war with the help of the symbols of harmony and peace is an odd way of doing it, and is barren of significance. Bells were invented to scare away hobgoblins and evil spirits, but now they are made to represent the composure of all wrong feelings and wicked influences. The idea of crowning the crack of half a million rifles with the circling harmony of a church bell is new entirely.

**The Spread of Spiritualism in Brazil.**—The Harbinger of Light, of Australia, says the people are greatly alarmed at the spread of Spiritualism in that vast republic. That the "communion of saints" should become an impressive reality, that angels and spirits should hold converse with human beings, and that the beautiful truths of primitive Christianity should be reproached without having recourse to Church rulers, are incidents which strike the sacerdotalists with absolute dismay. Some of them, seeing that people will not come to listen to their diatribes from the pulpit, take to writing articles in the newspapers, only to find their artillery turned upon themselves by the defenders of Spiritualism. By impugning the fundamental verities of Spiritualism the hostile clergy, unconsciously, perhaps, are demolishing the very foundations of their own church. If there is no communication between the seen and the unseen worlds, what are the recorded attestations of the fact in the four Gospels worth? If these things actually happened, there is no conceivable reason why they should not occur again.

## A Word to Spiritualists.

Very truly, says *The Philosophical Journal*, (published in San Diego, Cal., by Thomas G. Newman,) in reference to the duties of the Spiritualist papers, etc.:

"Nothing can be of more vital interest to the Cause in general than the prosperity of the periodicals devoted to Spiritualism. These all stand in the front rank, to do battle for the right, to think, speak and act as dictated by the ego within—to fight for the emancipation of the human race from intolerance, bigotry and persecution, and to serve as beacon-lights to the world, to show the grandeur of the highest philosophy ever conceived of by mortals or immortals."

"True enough, brother. May the friends of the Cause be awakened to the necessity for earnest efforts in favor of the spiritual press. As known to the country it stands as a bulwark of the rights of the people; and is worthy of the aid and support of not only its readers, but those among the general community upon whom freedom of thought makes an outright claim. May the other necessities of the Cause not exert a superior demand over its claim. We honestly endorse the views of *The Philosophical Journal*, and suggest that the work of editorial effort, the reporting of the séances held, the lectures delivered, the conventions convened, and the like, is a service which Spiritualists loving the Cause should do much to peculiarly sustain, as well as mentally verify, throughout the length and breadth of the globe."

## An Aggressive Anti-Vivisection Campaign.

The directors of the New England Anti-Vivisection Society at the society's last regular monthly meeting proposed and partially adopted a thoroughly novel plan of an aggressive campaign. It is to make an attempt to popularize the English practice, in this country, of addressing those who frequent the public parks, workmen's meetings, and other places outdoors and indoors, on the subject that is uppermost in so many minds and should be brought home to the serious thought of all. In England it is considered wholly respectable thus to harangue the crowds that throng the parks in summer, where enormous audiences can often be collected within a few minutes. By introducing this practice here it would be practicable to organize a more extensive propaganda. The purpose is to gather audiences wherever a foothold can be obtained. The workman's noon hour of rest is considered a particularly favorable opportunity to solicit and win the suffrage of the sturdy breadwinner. To this end, it was voted at the society's meeting to extend an invitation to Mr. Arthur Westcott, a bright and talented young Englishman, of wide experience in his peculiar field, to visit this country and open a thoroughly aggressive campaign upon the lines above laid down.

Our thanks are due to Jane Ashley, Scotland, Ct., for fine flowers donated by her to our Circle-List.

## HALL'S Vegetable Sicilian HAIR RENEWER

Will restore gray hair to its youthful color and beauty—will thicken the growth of the hair—will prevent baldness, cure dandruff, and all scalp diseases. A fine dressing. The best hair restorer made.

R. P. Hall & Co., Props., Nashua, N. H. Sold by all Druggists.

## NEWSY NOTES AND PITHY POINTS.

**INDIAN SUMMER.**  
Like I'llas! son to my this age old—  
Whose tender heart grew all too quickly cold—  
Who, having won King Minos' daughter true,  
Gave up as thought young love's immortal dew—  
Fled while she slept on Naxos' lonely isle,  
And sleep dreamed of Tenebris' love while;  
The royal summer, through the leafy ways,  
Wooded well and woe the Beauty of the days;  
O'er hills and dale they wandered late and long,  
And woke the woodland echoes with their song,  
Till, while she slept between the tender trills,  
He fled, and left her dream on the hills.  
—Benj. F. Leyland, in Every Where.

A lively interest is being manifested in the subject of Spiritualism throughout the length and breadth of the State of Texas, and while this investigation tends largely toward the phenomenal part of the subject it gives hope that a large number of these investigators may turn their attention to the philosophical part of the idea. Tests, and the phenomena attending on Spiritualism, are only a small part of the philosophy, and are intended only to attract attention, and set people to thinking.—*The Dawning Light.*

Prospects are bright for the success of the Catholic Winter School, whose inauguration last year was by such large attendance and general interest of all classes and sects. The session of the present winter is announced as commencing on the first Thursday after Martinmas. It promises to be even more brilliant in character of the lectures and the identities of the lecturers than that of last winter.

If the deity expects the genuine love and respect of independent, thinking creatures, he must, in the long run, treat them as a good father would treat them.—*Dr. O. W. Holmes*

**Studious Son.**—"Father, did you know the sun rises about an hour earlier in Philadelphia than it does here?" *The Chicago Father.*—"How did you get that notion?" "Learned it at school." "If they are teaching at school that Philadelphia is an hour ahead of Chicago, I guess it is true you were taken out of there, and put in the store."

"Shoo! was blacked as early as the tenth century," says an exchange. And it might have added that many of them look as though they had never been blacked since.

Death is a blessing if we only see it in its true light. All afflictions to the body are often blessings to the soul.—Every man is the follower of some, the leader of others.

**Prof. Record, M. D., the great Syphilographer, Paris** (Extract from an address): "The obvious fact is, that if ever the transmission of disease with vaccine lymph is clearly demonstrated, vaccination must be altogether discontinued, for, in the present state of science, we are in possession of no criterion which may permit the conscientious practitioner to assert that the lymph with which he inoculates is perfectly free from admixture with tainted blood."

Our birth is but a sleep and a forgetting:  
The Soul that rises with us, our Life's Star,  
Hath had elsewhere its setting,  
And cometh from afar:  
Not in entire forgetfulness  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home.—*Wordsworth.*

If it proves true that the India rubber tree can be grown successfully in Florida, the fact will have the greatest commercial value to this country. The consumption of rubber has increased enormously with the advent of the bicycle, and the annual consumption of crude gum has increased rapidly to nearly seventy million pounds a year. Two-thirds of this comes from Brazil. If the tree will thrive in Florida, as some believe, the rubber industry may become the most important in that State, orange growing not excepted.

In the Christmas Century there will be hitherto unpublished pictures by Meissonier, Detaille, Gérôme, Munkacsy, Meisel, Seymour Haden, Domingo Madrazo, the Leblais, Ilco, Dagnan Bonveret, Rosa Bonheur, and other great artists. These were drawn or painted in the album of Mr. Samuel P. Avery, and accompany an article by William A. Coffin, entitled "Souvenirs of a Veteran Collector."

Some of our merchants advertise all the time, and all of our merchants advertise some of the time; but all our merchants don't advertise all the time, and right there is where they make a mistake.

Less than thirty-five years ago millions of human beings up to that time had gone to untimely graves, begging piteously for a cup of water to cool their parched lips while the burning fire of fever was consuming their lives. Doctors in those days said: "Cold water is death; do not give a drop. Give the patient a dose of calomel and a spoonful of warm water." Not only were fever patients denied cold water—but their remedy—hot light and pure air were also denied them; and they were drugged with calomel, phlegm with jalap, depleted of their blood by the lancet, and scarred until they gave up the ghost—a tribute to medical deification.

It is not necessary for all men to be great in action. The greatest and sublimest power is often simple patience.—*J. B. Russell.*

"She—" It must have been interesting riding through the mountain passes in Switzerland. He—"It would have been to most persons I suppose, but, as for me, you know, it was no new thing. I always have a pass wherever I go."—*Boston Transcript.*

"Do you sell good, honest goods, my man?" asked the fussy man. "Well," said the baker, thoughtfully rubbing flour on the end of his nose. "I have an idea that the soda crackers are square, but, to tell you the truth, I am almost sure that the pretzels are crooked."

"Father?" Lyon has returned from an enjoyable trip to the National Spiritualist Convention in Washington, D. C. Mr. Lyon reports that the spirit of progress is marching on with giant strides, and wherever the banner of truth is seen ignorance and superstition disappear.—*The Investigator, Fall River, Mass.*

When the earthly eye begins to grow dim the eyes of the soul grow brighter, even unto the light of everlasting day.

*McClure's Magazine* for December will contain an account of Nansen's hard adventures in getting one hundred and ninety-five miles near the North Pole than any other man. It will be written by Cyrus C. Adams of the New York Sun, one of the best geographical authorities in the country. Ian Macterson will have a Dramatic Christmas story in the Christmas number. In addition to the second installment of his serial story of the Gloucester fishermen, Richard Kipling will contribute a short story of a Scotch engineer and his adventures at sea in a North Atlantic winter gale.

WANTED, ANOTHER DOCTOR.—"If I was pa' am," said Willie, "I'd hire another doctor. The baby we got last time wasn't finished. It had n't a tooth or a hair."

The volume of crime will not be materially diminished by codes of criminal law, however skillfully they may be constructed, but by an amelioration of the adverse individual and social conditions of the community as a whole.—*Enrico Ferri.*

Reginald de Koven, who has set to music a number of Eugene Field's poems, is utilizing new music for some of the poet's later lullabies.

It is not granted all to sing;  
Some must be silent and give ear.  
The lark links heaven to earth in spring;  
The mute thrush bless us all the year.  
—Julie M. Lippmann, in Century.

It is impossible that there should be much happiness in this life; but there is great hope that each death every person may obtain that which he most wishes for. This doctrine is not new, but has been known both to the Greeks and other nations.—*Plato.*

**Bewildered and Unhappy.**—Overheard in Heaven by our Traveling Correspondent: "Whatever can be the matter with Dr. Thirl? He looks as though he were quite stricken." "Gabriel!" "He is poor fellow. He has just met Dr. Speak-peace, whom he remembered as a Unitarian on earth, and now no one can convince him that he is not in the infernal regions."

Rosa Bonheur leads the life of a recluse in her chateau in the depths of the Forest of Fontainebleau, near Paris. She secludes herself from all and it was with the greatest difficulty that the editors of *The Ladies' Home Journal* succeeded in getting a proposition before her that she should write her autobiography for that magazine. After nearly a year's effort they were successful, and once started on her work the great painter found so much interest in it that she made over a dozen special studies and pictures of animals to accompany the text. The autobiographical article will appear in the Christmas Journal.

A City of Mexico special says: An unknown ruined city, covering a space larger than New York city, with two temples and two great pyramids, has just been discovered in the mountains in the State of Guerrero by William Niven, the well known mineralogist of New York. He has returned from a trip into that country, and brought back more than three hundred photographs of the ruins.

Without the resolution in your hearts to do good work so long as your hands have motion in them, and to do it whether the issue be that you die or live, no life worthy the name will ever be possible to you, while in one forming the resolution that your work is to be well done life is really won, here and forever.—*Ruskin.*

## An Appeal to the Spiritualists of America.

**THE VETERAN SPIRITUALISTS' UNION** was incorporated in 1891, under the laws of Massachusetts, for the purpose of enrolling and organizing Spiritualists for cooperative action in promulgating the truths of Spiritualism, to solicit bequests and donations from all Spiritualists who desire through its agency to alleviate the necessities of the sick or destitute—a work which it has carried on to the full extent of its means, having sent out nearly six hundred checks and post office orders, ranging in amounts from three dollars to fifty dollars, into fifteen States of the Union, from Maine to California, to sick and destitute Spiritualists, who, but for the assistance received from the Union, would have suffered for the necessities of life.

The Union is not local in its membership, or in the bestowal of its bounties—its members being from nearly every State of the Union, and even from Europe, and its beneficiaries in nearly half the States. There are many old people among Spiritualists who have outlived relatives and friends, and are dependent upon the cold charities of the world, and many more who have been ostracised and abandoned simply because of their belief, and in many cases, are without home or friends to care for and sympathize with them in their declining years. Many of them have drifted to us. To whom else could they go?

It was for these unfortunate the Union was organized. It was for the fixed purpose of providing a "Home" on a large scale, commensurate with our needs. The Union has steadily worked to acquire the means to accomplish its purpose, and has at last reached the point of action.

Believing that the time has fully arrived, and the needs of the hour call for immediate action, the Union, in accordance with the objects for which it was organized, proposes to establish and equip a "Home," in which to care for the aged and destitute, and in connection therewith, as soon as practicable, a Hospital building, in which to treat the sick, in accordance with the most advanced ideas in hypnosis, magnetism, and kindred remedies.

It has also been proposed to care for orphans as soon as our means will allow.

It is with great pleasure that the "Union" announces that after six years of persistent effort, it has succeeded in procuring a tract of land, with building thereon, peculiarly adapted to the purposes of a Home.

The establishment is situated in one of the most beautiful suburbs of Boston, known as Waverley, in the town of Belmont.

This property, known as the "Campbell Mansion," has been purchased from Mr. Henry F. Campbell, a gentleman who is deeply in sympathy with the objects and purposes of the Union, and a member thereof, and who accompanies the sale with very generous gifts of both land and money. The estate immediately adjoins the "Beaver Brook" reservation (so called of the new "Metropolitan Park," and embraces within its limits a part of the celebrated "Agassiz Moraine" and "Agassiz Oaks," well known to scientists throughout the country.

The grounds also contain a grove in which to hold open-air meetings in the proper season, which will undoubtedly be a marked feature of the movement and a valuable aid in disseminating the truths of Spiritualism. Within a radius of nine miles are the cities of Boston, Somerville, Cambridge, Waltham, Newton, Woburn, and the towns of Belmont, Watertown, Winchester, Arlington, Stoneham, and the historic battlefields of Lexington and Concord, and embraces a population of nearly or quite a million of inhabitants; thus opening a vast field in which to sow the seed of the new gospel of Spiritualism.

The executive work of the Union is done gratuitously by a board of fifteen Directors, and no member receives any pecuniary compensation for services rendered. Having assumed the large pecuniary obligations of this purchase, the Union confidently relies on the great spiritualistic public to sustain it, without whose aid success will be impossible.

Let every Spiritualist in the land join hands with us to support this movement and contribute according to his or her means, believing it will redound to the interests of our grand Cause, remembering that THE POWER TO DO IMPLIES THE OBLIGATION, AND THAT "HE GIVES TWICE WHO GIVES QUICKLY." [The terms of membership in the Veteran Spiritualists' Union are: Life, twenty-five dollars; yearly, one dollar. All Spiritualists are cordially invited to join. All applications, accompanied with the membership fee, to be sent to William H. Banks, 77 State street, Boston.]

All contributions for the Hospital and Home fund sent to the Treasurer, MOSES T. DOLE, No. 71 Perkins street, Charlestown District, Boston, Mass., will be acknowledged in the BANNER OF LIGHT, with the names of the donors. CHRISTOPHER C. SHAW, Pres. MOSES T. DOLE, Treas. WM. H. BANKS, Clerk.

## REPORT OF THE TREASURER OF THE VETERAN SPIRITUALISTS' UNION.

The following subscriptions and donations for the HOME FUND have been received to Nov. 23d:

Isaac B. Rich, of the BANNER OF LIGHT, Boston	\$1,000.00
Chas. P. Longley, Deed of Cottage, valued	700.00
Mary T. Longley	100.00
J. John Lytle Berlin, N. J.	1,200.00
Henry F. Campbell, Land and Money	2,500.00
William T. Davis, Boston	200.00
Henry B. Storer, Boston	100.00
Wm. H. Banks, Boston	100.00
Moses T. Dole, Boston	100.00
Jacob Edson, Boston	100.00
Gift Books, Martine d, Mass	100.00
John W. Wheeler, Orange, Mass.	100.00
Christopher C. Shaw	50.00
Hebron Lybbe, Boston	60.00
A. B. Wilkins, Camden, N. J.	25.00
Poster D. Edwards, Boston	10.00
James H. Lewis, Boston	5.00
Mrs. John Woods, Boston	5.00
Mrs. Mary T. Wheeler, Boston	5.00
Dr. A. H. Richardson	5.00
Mrs. A. S. Hayward, Boston	5.00
Mrs. J. A. D. Churchill	5.00
John S. Rogers, Boston	5.00
Mrs. Mary D. B. Hill	5.00
Mrs. M. A. Pope, Boston	1.00
Mrs. J. M. Chapman	1.00
Mrs. Lydia M. R. Ed.	1.00
Harry Green	25
Bessie Green	25
C. Raven, Ewen, Mich.	1.00
Edward S. Varney, Lowell, Mass.	1.00

MOSES T. DOLE, Treasurer.

Dean Clarke is speaking very successfully for "The Band of Harmony" of Grand Rapids, Mich. The old society suspended its public meetings for the present, and several of its members attend those of this new society. Twenty-eight years ago, when State Missionary, he spoke there, and can mark much local progress there, both materially and spiritually. This city, he says, seems to be a focus of spirit radiation, as many mediums are centered there. He is open to other engagements after January, and hopes to be kept active. His address is 178 Ionia street, Grand Rapids, Mich.

The distinguished Freethinkers from England, Messrs. Charles Watts and George W. Foote, will speak in Paine Hall, Boston, on Wednesday, Dec. 9, at 7:30 P. M.; the subject of Mr. Watts' discourse will be "The Bible and Civilization," and Mr. Foote's will be "The Doom of the Gods."

William Emmette Coleman, the Spiritualist writer and Orientalist, and whilom contributor to the BANNER OF LIGHT, on November 13 delivered an address before the Library Association of California, at San Francisco, upon "The Literature and Libraries of India, Ceylon and Tibet."

If the hair is falling out or turning gray, requiring a stimulant with nourishing and coloring food, Hall's Vegetable Sicilian Hair Renewer is just the specific.

## Movements of Platform Lecturers.

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

Mrs. A. E. Rhett concludes her engagement at Berkeley Hall Nov. 23, and returns to Grand Lodge, Mich., the following week, where she can be addressed. She has open dates from July 17 to 23, and can give them to camps or local societies in New England. Correspondence invited.

Madame Helena, lecturer and platform test medium, will answer calls for engagements during December. Address 381 Broadway, Providence, R. I.

M. St. Omer Briggs is now located at 733 Richmond street, Cincinnati, O. During the winter she will remain in a state of rest, owing to a severe attack of nervous prostration and malarial fever—but in the spring she hopes again to engage in public work.

Mrs. Abbie N. Burnham spoke Nov. 15 at Malden, Mass.; Sunday, Nov. 20, she will be at Manchester, N. H.

Mrs. Julia E. Davis has open dates in '96 and '97. Would be pleased to correspond with societies in regard to engagements. (Terms reasonable.) Address, 48 Dickenson street, Somerville, Mass.

Mrs. Clara Field Conant has now changed her address to 2383 Q street, N. W., Washington, D. C.

Dr. E. M. Sanders, 211 Solety street, Charlestown, Mass., will answer calls to speak.

F. W. Dowling of San Francisco, Cal., will answer calls to speak. He is at present located in Boston, and may be addressed at "Station A." He has recently spoken in Providence, R. I., and Fitchburg, Mass.

## A Good Child

Is usually healthy, and both conditions are developed by use of proper food. The Gall Borden Eagle Brand Condensed Milk is the best infants' food; so easily prepared that improper feeding is inexcusable and unnecessary.

**The Procopiean.**—At the annual meeting of the Procopiean, in April, it was unanimously voted to continue the work which had proved so successful and valuable during the past year, and the Council were directed to secure suitable quarters for a permanent club home. The Council has leased 1 No. 5 Park street as a club home, and the large parlors will be used for public lectures and receptions. The first regular meeting of the club was held Thursday evening, Nov. 6, at 7:30—a reception for the members and their friends. It is the aim of the Council to maintain during the present season the high standard which characterized the work of the club during the past year. It will be the special aim of the Council to foster the feeling of fellowship, which has been so conspicuous a feature in the life of the club thus far. The speakers for the month of November have been Mrs. Caroline Shillaber, Nov. 5; the Swami Sivananda of India, Nov. 12; Dr. John Fisk of Cambridge, Nov. 19; Nov. 26, Thanksgiving intermission. The class lectures will begin in December. The club rooms will be open each day until 10 P. M.

Dr. C. W. Hadden of Newburyport, Mass., has met with such success at his Boston office, that he has added another day to his weekly visits, and can be found hereafter at the Hotel Plaza, Columbus Avenue, every Thursday and Friday, from 9 to 5. Dr. Hadden's evening classes in healing, hypnosis and psychic science are becoming a noted feature, the classes being well pleased with the practical instruction given. New classes are formed weekly.

We have always notified our correspondents when occasions arrive that we wish their reports sooner—or will be obliged to leave them out. The present day is one of the instances; and those who do not see their favors will know that there was no possibility of using them, as they came to hand too late.

## For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

## SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., 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.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year; or \$1.25 per six months, to any foreign country, embraced in the *Universal Postal Union*. T. countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

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

## REMOVAL.

DR. F. A. WILLIAMS, Eye Specialist,

Boston Office of the REMIS SANITARIUM. Has removed to 201 CLARENCE ST., opposite Trinity Church Boston, Mass.

DR. C. W. HIDDEN, Newburyport, Mass., whose remarkable success as a physician and healer has made his name widely known, has opened an office in Hotel Plaza, Columbus Avenue, Boston, where he may be consulted every Thursday and Friday, from 9 A. M. to 5 P. M. Entrance, take elevator, Columbus Avenue cars pass hotel. 4\* Nov. 14.

## FOR SALE.

A BUSINESS of ten years' standing, suitable for a Doctor or a Medium. 2086 Dorchester Ave., Ashmont, G. F. P. Nov. 28. 1\*

## Works of Dr. J. M. Peebles.

**The Seers of the Ages.** 400 pages. This large volume treats exhaustively of the seers, seers, prophets and inspired men of the past, with re-echoing spiritualism—and all truths connected with the spirit-world. Price \$2.00.

**Immortality.** 300 pages. Showing the proofs of a future existence from conclusive, intuitive, reason and the present demonstration from angel spheres, together with what a hundred writers say about their dwelling places in the world beyond. Price \$1.00.

**How to Live a Century and Grow Old Gracefully.** Among the numerous volumes and pamphlets written by Dr. Peebles, this is among the most interesting and instructive. It has had a sale of upward of 75,000 copies. It is one of the most attractive and instructive on Hygiene and Health. The whole consisting of 28 pages of valuable matter. Price has been reduced from 50 cents to 25 cents per copy.

**Christianity or Ingersollism, Which?** Large pamphlet. Showing the infinite superiority of Christian faith and trust over the Atheism and Agnosticism of the modern skeptic and scoffer. Price 25 cents.

**India and Her Magic.** A lecture delivered by Dr. Peebles before the medical students of the College of Science in San Francisco, January, 1895. The audience numbered over 1,000. During his two journeys around the world. Price 10 cents.

**A Critical Review** By Dr. Peebles of the Rev. Dr. Kipp's five lectures against angel ministries. This crisp and critical reply of the Doctor, while refuting spiritualism—and all frauds connected with the study of the subject—sustains Spiritualism, considering it the complement of true Christianity. Price 25 cents.

**Who Are these Spiritualists, and What is Spiritualism?** A missionary pamphlet, entitled "Who are these Spiritualists and What is Spiritualism?" This pamphlet proves that the greatest and brainiest men in the world to-day are Spiritualists. Just out. Price, postpaid, 15 cents.

**Hell Revised, Modernized.** And made more comfortable. A scathing review of the Rev. Dr. Kipp's sermon delivered in the Presbyterian church, upon "What is Hell?" Pamphlet, pp. 23. Price 10 cents.

**The Soul:** Did it Preexist? Its Pilgrimages. Price 15 cents.

**Did Jesus Christ Exist?** What the Spirits say about it. Price 20 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

**BILIOUSNESS**  
Can be prevented and cured by regulating the action of the liver and removing the accumulation of bile from the system.  
Price 75 cents per box; five boxes, \$1.00.  
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Nov. 28

**Works on Hypnotism, Animal Magnetism, Spiritualism, Theosophy, Christian Science, Occultism, Astrology and Freethought, BOUGHT AND SOLD.**  
H. F. TOWER, Bookseller, 312 West 89th street, New York City, Feb. 28.

**A New Lecture**  
On a subject of vital importance to all mankind; never alluded to by any or Lecturer. Address C. M. A. TWITCHELL, 318 Washington street, Boston. Nov. 21.

**FLORIDA!** For Home-seekers and Investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street, Roxbury, Mass. Jan. 4.

## READ THIS.

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 for a limited time: To any person not now a subscriber to the BANNER, who will send us \$2.00 cash, 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 Lounley. The beautiful songs dedicated to the memory of the veteran editor, Luther Colby, is a companion piece to that standard memorial, "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 Thee?" It has a handsome litho graphic 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 send and send us the names of two new three-months' subscribers and \$1.00, besides sending the paper for three months and a copy of the Music to



## SPIRIT Message Department.

### SPECIAL NOTICE.

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

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

JOHN W. DAY, Chairman.

### SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Oct. 16, 1896.

#### Spirit Invocation.

Oh! Thou Divine Spirit of all wisdom and knowledge, we approach thee this morning in the spirit of seeking and humbleness, meekly asking strength—realizing how weak the mortal is, but recognizing the true strength of spirit power. Aethi we congregate around the open door that seems to interblend the two worlds together, and we realize how close the mortal and immortal come to each other; we realize all disturbance, all discord, all harmony and all the environments that surround the spirit while clothed in flesh, and that are surrounding us now, but as we become enlightened to the consciousness of the power of the spirit we feel freedom from darkness, and behold, we see the light of day.

We feel that we have conquered death and the grave, and what seems death is only the waking up of the morning—of that morning of glory, the morning of consciousness and of happiness to the disheartened soul. Bless us while we have met in our etheric this morning; teach each one to understand themselves, to comprehend their own shortcomings, that we may be strengthened therein. We realize how necessary it is for us to become harmonious; the spirit of harmony must prevail to accomplish any good. We seem to come this morning seeking for strength as much as to give strength. We feel that thy divine power will assist us. Hear us this morning, and we know thy glory shall reign now and forever. Amen.

#### INDIVIDUAL MESSAGES.

##### Benjamin Harris Bates.

Good morning, Mr. Chairman. I am very much pleased to be with you this morning. I also am very happy to have the privilege, because it seems to me there is so much to be said, so much to be done and so very few to do it. I have returned this morning not to satisfy idle curiosity; neither do I feel I have time to give to those who are merely gratified by knowing their friends live: I feel that it is our privilege and our duty, when we return, to come back with a purpose in view to enlighten our friends, and to give them what instructions—or we might say what enlightenment—we have received ourselves, so that they may also improve the opportunities that surround them. I was not considered a Spiritualist while in the body, but I did think, and I said it because I felt it, I believed in liberal thought and the advancement of natural law.

I was a liberal thinker. Some people might have put me down for a materialist, but I was not, for I could not conceive the idea that death ended the existence of life. It is sometimes hard for a man to so directly locate himself as to know what he believes and what is a knowledge to him, because we find the brain and the mind are very changeable and fickle; we have many beliefs, and we sometimes entertain false beliefs until we attain the position of knowing better; hence I believe in emancipating all our evils and bringing truth to the world, as every man or woman can comprehend for him or herself.

I must not take up too much of your time by sending too many of my own ideas, as I desire more to reach those who are still in earth-life and perhaps need consolation and encouragement more than my peculiar views would give them.

It seems to me, Mr. President, from my observation in spirit-life, that when one returns even for proving his identity as far as his peculiarities go, if he does not come in contact with some one personally, or send forth his message to some individual, it is not very often received with the gratitude that it might be. I have got a companion still in earth-life; also I have two boys and one girl who are still existing and struggling with the environments that surround the mortal body at all times. You may not find them quite as liberal in their ideas as I was, because fashion and custom and society surroundings oftentimes have more to do in molding young people's lives than the real conviction of their own soul as far as religion goes. I would like to say to Harry, as I am most interested in him, that father is not dead by any means, neither have I been silent. I will not say I have been conscious of all that has been going on, but I have to a great extent realized many changes since I passed on to the spirit world.

I also want Emeline to understand that I am still with her: I will say, fear not, falter not, because we will all meet by-and-by, and many of the unpleasant scenes that we had to contend with in mortal will be explained.

I feel that my letter will be received, especially by my brother, as I have one brother who is interested in Spiritualism; I might say he is a very strong admirer of the BANNER OF LIGHT, and it is through that inditement that I have come here, for I know they will see it, and I am in hopes it will open up the channels where I am most interested, and that I will be able to give them some encouragement if they will only try and do what they can, both by advice and knowledge.

Mr. President, you can put me down as Benj.

Harris Bates. My home you will locate in Holyoke, Mass.

##### Rebecca Perkins.

Oh! is not this beautiful? Everything looks really inviting, and your flowers are just delightful! And yet it seems such a contrast for us to return to the earthly atmosphere—it seems like standing on both sides of the conditions, for when we are in the earth-life, and sometimes when the heart seems so sad and we are full of trouble, oh, how blind we are for what we do! We do not see anything beautiful on the earth-plane; we don't see anything growing; we don't see anything that God has really placed here, through his great divine laws, to be appreciated. It is only as we wake up to a consciousness of how beautiful the spirit can bloom and blossom through these environments. As we pass on to the higher life we can see oftentimes differently—we can see many beauties that we ignore while in earth-life. I was very much exhausted physically before I was liberated from the mortal conditions, and I presume that through that I was not able to see the fine things that existed around me. It is for those circumstances that I desire to return to-day and say to those that were so kind to me, that had so much patience, those that contributed to my comfort—and yet it seemed to me that nothing was done; but, oh, dear loved ones, how I wish I might make you understand how gratified I am, and how I can see that the suffering of the body oftentimes changes our disposition. I see where there are so many things that I wish I had understood—but there is no need of wishing things we cannot undo.

I want to reach Susan, my daughter, for she was a good child to me; she was so patient, and she seemed to be so anxious to have all things put to rights, and she has also many things to come in contact with, that nobody knows but God and the angel friends. I want to draw nearer unto her this morning, and also others, to make them feel that I am in sympathy with them. I want to say: "I understand you better, I comprehend the mortal conditions better, and I am trying to help you. I send forth these few lines of consolation, and I want you to realize that you are not standing by these changes alone." I should like to say my husband is in spirit-life with me, and should say also I met my boy that had gone many years before. I have met so many that were near and dear to me that it really seemed like going home; and it was some time before I could fully realize how contented I should be in my new abode.

Now when I am contented myself, I find myself oftentimes wafted back to earth-life to assist others, and I would say to all, both friends and relatives, that I am satisfied with what I have found, and I am also pleased to have the privilege offered this morning.

I will not send too long a message, for I am in hopes this will wake up a new interest, as my friends do not believe in Spiritualism. I am in hopes that the influence of your paper, as it goes among those that knew me, and knew of my whole life, and those I desire to meet, will be precious. Please say to Susan: "If you will open up an avenue, if you will only give me an opportunity, I will help you."

My name is Rebecca Perkins, and my home is Baltimore, Md., but I have got also friends in Bangor, Me., where I am most desirous to have this communication go.

##### Agnes Davis Hall.

It has been some time since I had the privilege of sending a few words of encouragement to our friends through your valuable paper—although I have in years gone by given a few of my ideas as we advanced both in thought and progress. I am very anxious this morning, as there seem to be different circumstances surrounding those that I was connected with in earth-life; and also those that I had a great interest in while in the body. I see there are so many of our old co-workers that are passing on. Many when they lay the body down, lay it down with thankfulness, glad to feel that they are free, and through with the mortal conditions; there are others that lay it down before they really want to.

I am very much interested in the advancement that Spiritualism is making, and also in the many, many new instruments that seemed to be developing all the time; for years it used to be expressed, that when the old co-workers stepped off the sphere of action who would take their places? But it is wonderful, Mr. President, how easy and how convenient sometimes our places are filled—both in our public work and in our home conditions, and all that surrounds us.

I would like to reach one in particular, around whom I see some changes going on; and I want to say to him: "My boy, be careful; you have now got to the point of life where there are many things that are developing around you, and you have got to the age where life looks the brightest, and where ambition sometimes gets beyond our circumstances and strength. I want to say to you, be cautious; it is bad to be headstrong in your own ideas; and while I know you are endowed with a nature of self-reliance, yet develop caution and reason with time. You have got many things yet to contend with, and if you will trust to the spirit guidance, let the spirit power lead you, you will find it will be to your advantage, but I say do not let the influence that you dread have power over you."

I do not wish to go into personal matters, for I think that those in earth-life that were near and dear to me will know it, or what I have reference to. It is only the mother's over-anxious soul that has brought me in this morning, in hopes that I shall be able to hold certain influences over those that I have still an interest in.

I want also to say to my companion for him not to feel that it is necessary for him to carry all the loads, and many of others' burdens—for him to look out more for "Number 1"; remember you are not as young a man as you have been. The day is coming, and perhaps not so far off, when you will not be able to carry what you are now doing. I am glad to see you in the physical as you are; I am glad to see you surrounded as you are, yet I say I read your soul many times, I see your inner feelings. I want to say be cheerful, and keep up, for all things will work out right.

I should also like to send encouragement to all cooperators and inquirers in the field of Spiritualism, whether I know them or not; also to all, I am glad to see you in that place where you are trying to organize and establish a foundation that may lead to bless your souls in the records of good thoughts, or to those you may assist in the future.

Mr. President, there is much I would like to say, but I feel I must not intrude on others

(time, but will say, as nearly all will recognize me, that my name is Agnes Davis Hall.

##### Harry Adams.

When one steps out another steps in. I could not hold the organism myself, but they informed me here that if I would be ready to take control of the brain as the last speaker left, being somewhat more familiar with the control than I am, I would be able to send my few words and also my good wishes to the friends of earth-life. I am a stranger among you, and I am one that is very, very anxious to bring light where superstition and darkness reign, for there is much yet in the world to make us feel our work is not done.

I am desirous to reach my family, and am very anxious that they will feel that I found all things well; but would say I was somewhat disappointed when I found that instead of being received in heaven as I expected, I found myself received by my mother and my boy; and I found that although it was far from my ideas, I felt the unexpected joy, and it brought me such pleasure that I never stopped to think of the disappointment that I had built upon. I found better than I had expected.

I want to say that as I passed out with brain trouble, my head to-day does not feel really strong. As some time has elapsed since I passed out, I cannot remember all that went on; but I have left behind me a family, and many that were near and dear to me; I want them to know that I have got my reason now, and that I find myself much happier. I want them to know that I now realize more what caused my trouble than they do; but I don't want to talk of that, because it has passed, and I don't want to take on conditions nor leave them around the medium.

Just say to Abbie that I am waiting for her; I am glad she has done as well as she has. I want to say to her not to worry over the children, because they will all turn out even better than you expect.

I don't know how this will sound when it comes to be put in your paper, but I had to do this hurriedly so that I could hold the instrument long enough to send forth my good feelings.

Mr. President, they tell me it will be necessary to give my name; it is Harry Adams. My home was in Keene, N.H. I shall be remembered in Concord, N.H., also, as I passed out at that place. I have been out of the body some time, so there have been some changes. My message will encourage those that shall see it.

##### Hazeltine Kirk Morgan.

Good-morning, Mr. President. I am awful glad to be here this morning, and I have been so happy because they have told me that I might make myself known; for I have been around here so much, and I have listened to so many talking that it seems sometimes that I could not contain myself. I passed over with pneumonia, and it bothers me in talking; it seems, as I come in contact with the medium to-day, she is a little bit sensitive, and that makes it a little bit harder. I will not try to do too much, because I am only anxious that both father and mother should know—and they are both interested in Spiritualism. They have tried to investigate Spiritualism since I passed away, because I was all the child they had, and they feel that God was not just when he took my life and left them all alone. I want to say to them that if they could only realize that I am not gone; but I take on so many times the earth-conditions when I come in contact with mediums, that I cannot talk with them personally—and that is what they seem to be most desirous to do. I want to say that that is why I have been anxious to send a letter through your open door, or what you call your Message Department. I feel as if they will look on it as something better.

I was not very big, and yet I was ten years old when I went to spirit-life; I don't know just how long that is, but I should think as the mortal reckons time—as I heard them say the other day: "Just think, it is three years since she passed away," so I would think that that would be just about the time. I want to say that I am very happy, and I am now where I can finish my education; and oh! do say that Aunt Adeline is here with me this morning, and Grandma Morgan and Grandpa—I have so many people who are very kind to me in spirit-whom I did not know while I was in earth-life, but they have informed me, since I came to spirit, who they are. I have a very pretty home, and I want mamma to be more contented.

Mr. President, my name was Hazeltine Kirk Morgan, and my father's name is Charles, and mother's is Mary. My home is in New York City, on the west side.

##### Hubbard E. Walden.

There seems to be the utmost happiness this morning. I think if anything makes the spirit or mortal feel happy, it is to feel you can do things about as you have a mind to. It seems as we oftentimes stand around and listen to the various expressions and various ways that our friends have of giving forth their feelings, it is pleasant to be remembered; it is pleasant to feel you are not forgotten; and yet how many times after we pass on from mortal side, we have passed out of mind as well; we are counted dead.

Mr. President, I feel that there is sometimes a pleasure in bringing back old memories, even if there are sometimes things around it not really pleasant; for it is the hard knocks in life that bring us the sweetest memories—it is the dark experiences and struggles that give us the most knowledge; hence this morning I rejoice at being able to say that I have nothing to regret when I look back over my experience in earth-life.

I want to return this morning to demonstrate, if I can, the immortality of the soul and the continuation of life—that all life must work out its own needs and reap its own reward. I would like to say to those in earth-life who are near and dear to me, and especially to Rebecca, that I have found the blood of Christ does not cleanse you from all sins, that your faith may make you whole, but without works your faith availeth nothing. I wish that you would open up your Bible-covers and search for the spiritual essence therein; when you seek diligently you will find you are closer to those who are gone and the spiritual world than you think you are.

Mr. President, I returned this morning under peculiar circumstances. I was interested in Spiritualism myself, and attended a great many séances; I was also interested in all phenomena, and I loved to talk with those who had gone. I have those still connected in earth-life who feel to-day, as they did then, that I was deluded, that I was not on the right

track, that I had not found the true road that leads to righteousness; and they asked me, if I got an opportunity after I passed from the body, would I manifest to them and prove to them that I was yet alive, and prove my identity. And I made the remark, like those of old, that if I should come back you would not believe me; but I see that as years roll on, and it is only a little while when those will pass on to the higher life—and they are getting anxious to know where they are going, whom they are going to meet, who is going to be in heaven with them—for that reason I come this morning, not to take back what I have already said, but to do as I was requested, to say to them, if you love me you will return to me.

I return through a public channel, and through the press, so it can be carried out universally, for I am not ashamed of my colors, I am not ashamed of my religion. I found Spiritualism a great comfort to live by, and I find it still a better one to die by. In spirit I have learned still more, and I am desirous to take the fear of death away from all, the fear of change, and say it is sweet, and when you wake up you will feel rested. Would like to say that Mabel is with me in spirit, also my own companion. I want all to know that the mortal life is only the reproduction of spirit-life, and what seems to us real in mortal life is not real until you get to spirit-life. I feel that this communication may seem odd, but I have a purpose, as I have said, in sending it this way.

You will find my home some ways off from here, as I was interested in lumber along the shores of West Virginia. I was a Maine man, and a great many of my friends are still scattered through the State of Maine, but I passed away down in the western part of Virginia, in the camp there, and that is why I want to send my message as I do.

My name was Hubbard E. Walden.

#### Messages to be Published.

Oct. 23.—Eliza Wilson; Joshua True; Sarah Lovejoy; Arthur Jones; Annie Josephine Kelly; Ella Wheeler; "Mother" Helen Woodhull.  
Oct. 30.—David Carpenter; Israel Piper; Jennie A. Stamps; William J. Brown; Mary Donahue; Caroline Temple; Luther Colby.  
Nov. 6.—Hervey Van Waggoner; Lewis B. Wilson; Sarah Otis; John Warren Tuttle; Idaline F. Martin; Amasa Bailey.  
Nov. 13.—Mary Lee; Capt. Albert Cummings; Charles P. Temple; Elizabeth Norris; Mary Elizabeth Cook; James McGowan; Alfred Frederick Norton.  
Nov. 20.—Eliza J. King; Charles F. Edgerly; Charles Hooper; Ida Dyer; Capt. Elijah N. Bolton; Jerome Butler; Mary E. MacLaughlin.

#### ANSWER TO QUESTION

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUEST.—[By Moses Trumbull, Washington, D.C.] What, in your opinion, are some of the best methods for introducing Spiritualism in localities where the people are generally strangers to our philosophy?

ANS.—Among the most effective methods tried by us and found successful, we name as of first importance the conduct of one or more good public meetings in some hall well known and liberally patronized by the more intelligent portion of the community.

The services of a lecturer accustomed to addressing miscellaneous audiences are always needed, and the subject of the lecture should usually be the attitude now taken by the scientific world to what is popularly known as the psychic problem of the age.

Spiritualism can be introduced in the most uncompromising manner, but it needs to be led up to through the agency of accounts of phenomena, such as telepathy, thought reading, and much else that is now attracting wide public attention.

We have always found that well-conducted public meetings of an intellectual character are necessary before the best results can be obtained from the visits of a medium whose work requires more delicate conditions than are needed for platform oratory. Of course different localities may present somewhat different needs, but our protracted experience has clearly shown us that a strong intellectual presentation of the central truths of Spiritualism is generally needed to pave the way for phenomenal mediumship, and to stimulate the people to form private circles for home investigation and development.

Wherever public meetings are started with any degree of regularity in their continuance, a Children's Lyceum, or at least some exercises conducted in the special interest of very young people, should be introduced and regularly maintained.

Public workers of wide reputation are sometimes necessary to call the people together at first, and of course it keeps up popular interest to have frequent lectures by talented speakers wherever opportunity permits; but when the ball is once set rolling local efforts are often very successful when no outside help can be procured, and when the children as well as adults get interested, and learn how to conduct their own exercises, a very strong society can soon be formed.

We suggest that at all sessions of Lyceums or Sunday schools, children should be invited to freely discuss the subjects presented, taking part in the deliberations of the conference, both by expressing their sentiments, asking and answering questions, and relating any experiences of a psychical character they may have personally enjoyed.

Good literature of a constructive rather than iconoclastic nature should be on sale at as low a price as possible, and sample copies of useful periodicals should be freely distributed.

Wherever there are two or three people interested in Spiritualism in any locality, a missionary organizer could do good work. Often parlor meetings can be held prior to

engaging a hall. Voluntary collections, or a small admission fee, should always be the rule, as it is not ethical to teach people to expect anything for nothing, and earnest inquirers rather than idle curiosity-seekers are the people we really wish to enlist.

#### Verification of a Message.

To the Editor of the Banner of Light:

Some weeks ago, when THE BANNER announced a message from EMILY DODGE, I was solicitous to see the same, if indeed it was from an old friend of mine, who passed to the spirit spheres some five years ago.

Opening my paper Thursday last, I found that the message was indeed from her, bearing all through unmistakable points, at once settling the question of identity. She resided in South Boston at the time of her translation. She was a firm, enthusiastic Spiritualist, and for many years attended the weekly BANNER circles. She was well acquainted with the early leading Spiritualists of Boston whom she alludes to in the message.

The verity of the message is further tested by using my name, as the medium, Mrs. Conant, could not, by any conjuring of her "unconscious cerebration," have connected Mrs. Dodge and myself, nor brought out the other points, the allusions to those of the past. Neither theological dogmas nor materialistic philosophy can explain these simple facts, which go to prove the continuity of life, a spirit existence and the possibility of the return of the departed, to light and cheer the pathway of mortals. Materialism with its sequence, annihilation—oblivion—melts into nothingness, becomes a mere chimera, when met by the philosophy and facts of the New Dispensation. At the time of her translation Mrs. Dodge was eighty-seven.

Thus much I wrote last Thursday forenoon, and while writing was conscious of the spirit-presence of the old lady. She was anxious for further manifestations, strongly impressing me that she would materialize at the séance of Mrs. Allen in the afternoon. I went there, but the outward weather kept away several who had previously arranged to be present. Expressing my disappointment, saying I expected a verification of certain matters, Mrs. Allen kindly consented to enter the cabinet, and did so, holding a séance of an hour's duration, twenty-four forms appearing. Among them were Snow Drop and Nellie, two of the controls of the late Mrs. Rudd, formerly a medium at the Banner circles. Both had much to say regarding Bro. Colby, repeating one of his remarks, which was Colby all through.

Near the close, the curtains parted, an old lady stepped out, whom I at once recognized as Mrs. Dodge. We had a long conversation, in the course of which were many things said, allusions to persons and matters unknown to Mrs. Allen. All in all, that form was the spirit of Emily Dodge, "clothed upon," rehabilitated, apparently in flesh, to give the manifestation a significance beyond any questioning.

The message and the materialization, occurring as they did, attest the mediumship of the two mediums, Mrs. Conant and Mrs. Allen. Carping criticism nor jaundiced jealousy can set aside the fact. WILLIAM POSTER, JR., 12 Peace street, Providence, R. I., Nov. 16, 1896.

#### Weak Men and Women Will Be Glad to Learn This.

Tired bodies, pale and sunken cheeks, haggard eyes, sleepless nights and weak nerves, are ruining our lives and killing our people. No wonder these poor sufferers bless Dr. Greene for his great offer. He is the most successful specialist in curing nervous and chronic diseases, and the discoverer of that wonderful medicine, Dr. Greene's Nervura blood and nerve remedy. He has established a system of letter correspondence at his office, 31 Temple Place, Boston, Mass., by which all can write him about their complaints, and by mentioning the symptoms they suffer from and telling him how they feel, they will receive an answer from him, free of charge, giving a complete description of their case and telling just what ails them. He gives most careful attention to every letter, tells just what to do to be cured perfectly and permanently, and makes all understand exactly what their complaint is. And all this costs nothing. No journey to the city, no doctor's fee, the best medical advice and consultation in the world, and nothing to pay. The Doctor makes a specialty of treating patients through letter correspondence, and it is wonderfully successful. Write him at once, reader, and you will almost certainly be made strong and well.

#### November Magazines.

THE METAPHYSICAL MAGAZINE for the current month is replete with articles of interest by the following writers: C. Staniland Wakes, William T. James, Charles Johnson, M. R. A. S., Dorothy Gunn, A. C. Almy, P. D., C. G. Oyston, and Eliza Calvert Hall. Department of "Psychic Experiences," department of "Healing Philosophy," and "World of Thought," with Editorial Comment, are full of interest and instruction. The Metaphysical Publishing Company, 503 Fifth Avenue, New York.

THE ARENA—Under Social, Economic and Political Problems, Prof. Frank Parsons writes of "The Issue of 1896," S. Howard Leach discusses "The Simplicity of the Single Tax," Justice Walter Clark, LL. D., pronounces "Free Commerce Indispensable," but not a panacea, and W. H. Standish deems "The Impending Crisis" inevitable. "Four Epochs in History" are written of and summed up by the Editor. There are other papers of importance by prominent writers, notably one by Lillian Whiting on Kate Field. The serial "Between Two Worlds," by Mrs. Calvia Kryder Bissander, is brought to a close. "Book Reviews" and "Notes by the Editor" close a fine number of this magazine. The Arena Publishing Company, Pierce Building, Copley Square, Boston, Mass.

THE REVIEW OF REVIEWS.—Among important papers Lyman Abbott presents "A Summing-up of the Vital Issues of 1896"; W. B. Shaw gives "Methods and Tactics of the Campaign" (illustrated); "Will Free College Borel Wage-Earners?" is discussed by Dr. Charles B. Spahr "No," and by Prof. Richmond Mayo-Smith "Yes." The Editor's "Progress of the World" is up to its usual high standard; George du Maurier is written of by Ernest Knauff (with twenty-seven illustrations); "Leading Articles of the Month" and the numerous departments are replete with educational interest. The Review of Reviews Co., 13 Astor Place, New York, N. Y.

THE LADIES' HOME JOURNAL is up to its usual high standard. Many articles of merit are contributed by authors well known, prominent among whom are A. Oakley Hall, Ian MacLaren, Hon. Benjamin Harrison, Mrs. A. D. T. Whitney, Thomas Wentworth Higginson, Clifford Howard, Rev. Charles H. Parkhurst, D. D. Short stories and poems, with many illustrations, make a very interesting number. The departments are made interesting by the able writers who have charge of them. The Curtis Pub. Co., Philadelphia, Pa.

THE JOURNAL OF HYGIENE AND HERALD OF HEALTH has many articles of real value as hints on hygiene and health. The departments are well cared for by the editor, Dr. M. L. Holbrook, 43 East 23rd street, New York.

RECEIVED: Miscellaneous Notes and Queries, published by S. C. and L. M. Gould, Manchester, N. H. The Quiver, The Cassell Publishing Co., 31 East 17th street (Union Square), New York. The Magazine of Art, The Cassell Publishing Co., 31 East 17th street (Union Square), New York. Borderland, publishing house, 125 Fleet street, E. C. London, Eng.

## Keep on Coughing

If you want to. If you want to cure that cough get Ayer's Cherry Pectoral. It cures coughs and colds.



# "Are Spiritualists in Earnest?"

Written for the Banner of Light.

BY JOHN WILLIAM FLETCHER.

I have just read the able letter of Mr. E. W. Gould, in THE BANNER, and desire to express my hearty approval of what he has clearly stated, as well as add a few thoughts upon the same subject.

There can be no question that the truths and teachings of Spiritualism are being scattered far and wide; are being taken up and accepted by a large number of thinkers—ay, being stolen wholesale by many clergymen, so-called liberal, who find their congregations slipping away from them, are compelled to preach about the new heaven and the life beyond, rather than hand out the dusty old doctrines that are filed to overflowing. Liberal churches are able to overdo, Sunday after Sunday, while the small and often uninviting halls where spiritual lectures are held are nearly empty unless, perchance, some test medium tickles the fancy of the public, and then many old Spiritualists will come out of their shell, pay the small admission fee, and while the heat of enthusiasm is upon them, smile approvingly at each other. What is the matter? As I have nothing to gain or lose, so far as the platform is concerned, I can afford to have the courage of an opinion, and to answer what to me seems a pertinent question.

Spiritualists as a rule have no sense of the dignity of the movement, no comprehension of what individual responsibility means. They do not seem to understand that the moment a higher knowledge is given, a larger duty is expected, but instead, for the most part, they drop back into their shells and become apathetic and indifferent, and if they have any large amount of money to give, subscribe to some charity or church quite outside any connection with the movement itself.

See the miserable, niggardly way the journals representing our Cause are supported. How few avowed Spiritualists take any one of them, or feel called upon to support, financially or any other way, the labors of those who are toiling from morning until night, that creditable literary work may be done. The lecture-rooms are equally ignored, for very few have the courage of their opinions and are brave enough to take a stand before the whole world. I know hundreds of wealthy men who are willing to allow Spiritualism to do anything and everything it can for them, but beyond consulting a professional medium, and that only when under some annoyance, never by word or deed indicate that they ever heard the word "Spiritualism." Oh! for the zeal, the ardor, the enthusiasm, of the Methodist or the Salvation Armyites, who early and late are making one long, determined effort to establish their own peculiar belief. They set an example which many would do well to emulate. To day Spiritualism largely rests upon the shoulders of a few earnest advocates, and equally as earnest mediums. This apathy on the part of rich and influential men has left the Cause to those who are in many instances, both through education and experience, wholly unfitted to present the subject properly.

In New York alone less than five hundred people attend public lectures on Sunday, while Rev. Heber Newton, and others like him, draw crowds. Why? Because the church is managed in a business-like and intelligent manner. Those who attend do not pay a miserly ten cents to go in, but are quite willing to subscribe thousands and hundreds as a matter of course. They support their pastor, protect him, honor and respect him; while the medium lectures, travels from place to place, has no sense of security, and his status is at once measured, not by the quality of thought, but by the numbers he is able to draw; and if trouble falls upon him, he is largely left to fight his own battles—the Spiritualists themselves not infrequently being his worst enemies.

It may be argued that in the summer we have large convocations at the various camps-meetings. Very well; what does that amount to? What is the intellectual status of a camp-meeting? What real influence does it have over the public mind? What high or intellectual purpose is served with a sheet and pillow-case party to night, a balloon ascension to-morrow and Robert Ingersoll on Sunday? Oh! it pays, does it? Pardon me, but I think that it does not pay. There may be more life to the company that runs it, but there is sure and certain death to the movement unless Spiritualism is forever kept to the front, and such an intellectual standard adhered to as will commend itself to thinking people everywhere.

These great gatherings should be schools of philosophy, where the brightest minds from all over this and all other countries should assemble together for the study of life and the laws pertaining thereto, and then send forth their conclusions and scatter them broadcast, to win, by their comprehensiveness, converts and adherents to a higher form of truth. The value of these meetings should not be in the number of curiosity-seekers who come, not in the revenue from the railroads, not in a large profit turned into the treasury at the close of the season, but rather in the sum of knowledge gained, in the larger comprehension of truth, and in the promulgation of such laws as will awaken thought and emancipate mankind from error. Our lecturers, for the most part, go over about the same ground year after year. There are no vital issues presented for consideration, no problems solved. It is asserted, and again reiterated, that the phenomena of Spiritualism demonstrate immortality; but as to the laws governing such demonstration the wisest amongst us, as yet, knows comparatively little. The things sometimes happen, and sometimes they don't; but the "why" we are not able to give, and no one seems anxious to find out.

Look at the question of materialization; if admitted as a fact, which is not accepted by many Spiritualists even, how much is understood by it? and how many Spiritualists are there who are willing to devote either money, time or thought to the development of this most important phase? Are we not compelled to admit that what we know scientifically on the subject, which is at best very little, is due to such men as Prof. Crookes and Wallace, who were not Spiritualists at all, and investigated the subject to find out what there was in it?

Or the subject of reincarnation, accepted, to be sure, by many of our most intelligent Spiritualists and speakers, and assailed with equal zeal and great vehemence by others who "don't like the theory." Have we not first, then, to come together and settle just what the cardinal points of Spiritualism really are? And then formulate a plan for presenting them creditably to the public at large?

Mr. Gould says: "We want proper places to meet in." I may preface that by saying as strongly as I can: "We want men and women who realize the value and importance of Spiritualism, and feel that they have some duty higher than self-amusement and self interest first, and the other will follow as easily as possible."

Let Spiritualists organize and work as intelligently as do the Theosophists or Christian Scientists, both of which are direct outgrowths of the movement, and they will challenge the admiration of the world. To-day we lack proper leadership, intelligent direction and a specific purpose, and without these we are like a ship without pilot, captain or rudder. How can this be brought about? Easily enough, if the intelligent workers would come together, settle the vexed questions, and unite upon some one plan of action, NEVER UNTIL THEN.

No one realizes more than I do the great value of a clear comprehension of Spiritualism, and the teachings of those ascended souls whose eyes have beheld life bereft of its earthly entanglements. Few have given their lives unreservedly to the Cause; but to-day I am forced to admit that it is next to impossible to work intelligently with our workers, because so very few have any object in view beyond the month's engagement, or who seem to feel any purpose to be attained that does not bear directly upon themselves. The National Association is a step in the right direction, but

something more must be done than simply getting together and talking. You will pardon this lengthy letter, which is written only for the purpose of rousing those who, having forgotten the duty they owe to mankind and the spirit-world, have fallen asleep with their work unfinished.

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WITH a full line of Spiritualist Literature, and Bureau of Information, is in charge of Mr. H. E. GIFFORD, Cottage, Rooms and Board.

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Oct. 3. B. F. POOLE, Clinton, Clinton Co., Iowa.

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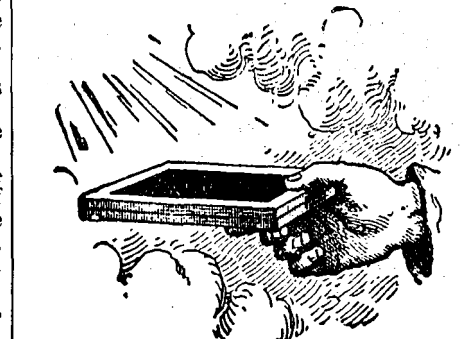
Editor of the above, 25 cents; all three, 60 cents, prepaid. Address MRS. M. CAMSLIN, Ph.D., Institute of Practical Psychology, 176 Euclid Avenue, Cleveland, O. Nov. 7.

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## ETIDORHPA; OR, THE END OF EARTH.

BY JOHN URI LLOYD.

The present is an age of expectancy, of anticipation and of prophecy; and the invention or discovery or production that occupies the attention of the busy world, as in the last decade of a not unfruitful century—John Clark Ridpath, L.L.D.

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The illustrations were drawn and engraved expressly for this work, and consist of twenty-one full page, half-tone cuts, and over thirty half page and text cuts, besides two color plates. The best artistic skill was employed to produce them, and the printing was carefully attended to, so as to secure the finest effect.

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# Banner of Light.

BOSTON, SATURDAY, NOVEMBER 28, 1896.

## MEETINGS IN BOSTON.

**Boston Spiritual Temple meets in Berkeley Hall** every Sunday at 10 A. M. and 7 P. M. Speaker for November, Mrs. A. E. Sheets, Grand Rapids, Mich., testifies by J. J. Whitney of California. J. H. Lewis, President; J. B. Hatch, Jr., Secretary, 74 Sydney Street, Boston, Mass.

**Boston Spiritual Temple meets in Berkeley Hall** every Sunday at 10 A. M. and 7 P. M. All are welcome. See the children, J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk; J. Leroy Street, Dorchester, Mass.

**The Helping Hand Society** meets every Wednesday afternoon and evening—supper at 6 o'clock—in Gould Hall, 3 Boylston Place, Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

**First Spiritual Temple, Exeter and Newbury Streets**—Spiritualist Society meets every Sunday at 10 A. M. and 7 P. M. for full-time materialization, etc., through the mediumship of Mr. and Mrs. O. L. Concanon. At 7 P. M., lecture through the mediumship of W. J. Colville. We welcome evening at 7 P. M. social, coffee and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

**Rathbone Hall, 604 Washington Street, corner of Kneeland**—Society of Ethical and Spiritual Culture meets every Sunday at 11 A. M. and 7 P. M. Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, President.

**Holla Hall**—The United Spiritualists of America (incorporated) hold meetings Sundays at 11 A. M. and 7 P. M. and Tuesdays at 7 P. M. W. J. Jones, Pres. **W. J. Jones Hall, 800 Washington Street**—Meetings Sundays, 11 A. M. and 7 P. M.; Tuesdays, 2 P. M.; Wednesdays, 2 P. M.; Fridays, 2 P. M.; Saturdays, 2 P. M. Mrs. A. R. Gilliland, Conductor.

**Eagle Hall, 616 Washington Street**—Meetings every Sunday, 11 A. M. and 7 P. M. Thursdays at 7 P. M. J. J. Jones, Pres. **Thomas Jackson, Conductor.**

**The First Spiritualist Ladies' Aid Society** meets every Friday afternoon and evening—supper at 6 P. M.—at 24 Tremont Street. Mrs. A. E. Barnes, President. Carrie L. Hatch, Sec'y, 74 Sydney Street, Dorchester.

**Harvard Hall, 241 Tremont Street**—The Gospel of Spirit Return Society—Minnie M. Soule, Pastor—will hold services Sundays at 2 P. M. and 7 P. M. Thursdays at 2 P. M. and 7 P. M. Saturdays at 2 P. M. and 7 P. M., conference meeting (seats free) in the evening.

**Harmony Hall, 724 Washington Street**—The Band of Harmony Meetings, Sunday 11 A. M. and 7 P. M. Tuesdays and Thursdays, 2 P. M. Mrs. K. E. Farrell, President.

**The Veteran Spiritualists' Union** meets the first Wednesday of each month at Gould Hall, 3 Boylston Place, at 7:30 P. M. C. C. Shaw, President; Wm. H. Banks, Clerk, No. 77 State Street, Boston.

**Arlington Hall, corner Dover and Washington Streets**—The Spiritualist Society meets every Sunday afternoon and evening; supper at 6 P. M. Mrs. M. A. Brown, Pres. Mrs. Abbie Thompson, Secretary.

**Spiritualist Industrial Society** meets every Thursday afternoon and evening; supper at 6 P. M. Mrs. M. A. Brown, President; Mrs. E. J. Smith, Secretary.

**Commercial Hall, 604 Washington Street, corner of Kneeland**—Meetings every Thursday, 11 A. M. N. P. Smith, Chairman.

**Friendship Hall, 12 Kneeland Street**—Meetings every Sunday at 11 A. M. and 7 P. M. N. P. Smith, Chairman.

**America Hall**—Meetings Sunday morning, afternoon and evening. E. N. Cobb, Chairman.

**Facts Meetings**, 724 Washington Street, every Monday, at 8 P. M. Supper at 6 P. M.

**The Home Room**—Spiritualist meetings will be held every Sunday and Tuesday evening at 7 P. M. Dr. E. M. Sanders, President; test medium, Mrs. J. W. Kenyon.

**Good Templar Hall, 101 South Street, Charlestown**—Wednesday and Friday evenings. Mrs. E. J. Peak, Chairman.

**Chelsea**—Spiritual meetings every Sunday evening at 7 P. M. 200 Broadway. Charles H. Heaver, Chairman.

**Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport**—Sundays, 11 A. M. and 7 P. M. Mrs. L. J. Akerman, Conductor.

**Cambridgeport**—39 Massachusetts Avenue, Temple of Honor Hall. At 2 P. M. and 7 P. M. Settled speaker, Mr. J. W. Kenyon, and test medium, Mrs. J. W. Kenyon.

**The Ladies' Spiritual Industrial Society** meets the second and fourth Fridays, at 61 Massachusetts Ave., Cambridge Lower Hall, Cambridgeport. Mrs. M. M. Nichols, President.

Owing to the great increase of meetings in Boston, the BANNER in defense of the rights of its readers outside of Massachusetts is reluctantly compelled to announce that reports of services held on Sunday only can not be included in these columns hereafter, though an exception will be made in the case of Societies which hold only week-evening meetings.

Our directory of Boston meetings will, however, be continued as heretofore.

expect that to day we can have a free world while the mother is held in bondage? It cannot be.

I would give thanks to those who have been patient. All through your life you have failed, where others have had success. Do you not know that all your failures will prove success in the spirit world?

Tray and give thanks to the source that made you what you are, be true to yourself, and you will be a credit to the world.

After music by Mr. Watson, Mrs. Sheets dismissed the meeting.

Mrs. May S. Popper was seen in the audience, as were also Mrs. Abby Morton Diaz, Mrs. J. S. Soper and Mrs. Sarah A. Byrnes.

In the morning there was a larger crowd than last week. Fully one hour before the time of commencing every seat was taken. At the hour of opening the exercises many were turned away, because of no place to stand to see into the hall. It was the largest audience in the history of the Society at any regular meeting. The meeting opened with a piano solo by Mrs. A. E. Sheets, followed by Mrs. J. J. Whitney, followed by Mrs. A. E. Sheets, who spoke for an hour upon "Practical Spiritualism and Mediumship."

Mrs. Sheets has become very popular in this city, and is listened to very attentively. She is a very interesting speaker.

That very popular and gifted medium, Mrs. J. J. Whitney, followed Mrs. Sheets, and for one hour held the large audience spellbound; not one left the hall, all anxious and hoping to hear just one more message.

Next Sunday, we regret to say, will be the last of Mrs. Sheets' and Mrs. Whitney's engagement in this season, but we look forward to their engagement of 1897.

On Sunday, Dec. 6, Prof. Wm. Lockwood will commence his engagement to give a course of scientific lectures.

On that day Prof. J. J. Morse of London, Eng., will have a reception, speaking in the morning with Prof. Lockwood, and at 1 o'clock he will be at the Berkeley Hall Lyceum, as will Mrs. J. J. Whitney of California; and again in the evening with Prof. Lockwood.

On Wednesday night, Dec. 9, the Helping Hand Society will give Mr. Morse a reception at Gould Hall, 3 Boylston Place.

The sale of the BANNER OF LIGHT has increased in the past two weeks at this hall, but still we are able to fill orders for more. The audience was so large, and so many came early Sunday night, that all the BANNERS were closed out long before the time of opening the meeting. This will not happen again, as there will be BANNERS for all hereafter. To know what is going on you should read the BANNER OF LIGHT.

The Helping Hand Society met at the usual hour Wednesday, Nov. 18, in Gould Hall, 3 Boylston Place, Mrs. Carrie L. Hatch in the chair.

The evening exercises were devoted to a reception to Mrs. A. E. Sheets and Mrs. J. J. Whitney, and were opened by all singing "America." Mr. J. H. Lewis, President of Berkeley Hall Society, was then called upon, and spoke kindly words of greeting and welcome, expressing his pleasure and appreciation of Mrs. Sheets' and Mrs. Whitney's ministrations—they had left their impress upon the people, hoped they would come among us again, and moved that Mrs. Sheets and Mrs. Whitney be thanked for November, 1896.

Mr. Allen, Vice-President, was very happy to be present on such an occasion; his remarks were opportune and complimentary to the guests of the evening. Mrs. Carrie E. Pratt made brief remarks, during which she said that she had been privileged in being more closely allied to Mrs. Sheets, having had as a guest in her home during Mrs. Sheets' stay in Boston, Miss Clara and Sophia Wallentin students at the Conservatory of Music, then rendered a solo with flute, bell, and cello. Mrs. Carrie F. Loring followed in a happy vein, and paid a worthy tribute to the work of the guests of the evening, recollected the kindly words expressed to her on a like occasion, and then every voice joined in a song, "The Spirit's Unity to voice her feelings at this hour. C. C. Shaw added his compliments of the evening. Mrs. A. E. Barnes, President of Ladies' Aid, expressed her pleasure, and the comfort derived from listening to Mrs. Sheets and Mrs. Whitney, and hoped they would be with them again. Mr. Fred Watson then contributed a piano solo, and Mrs. J. J. Whitney followed, reading in a pleasing manner, "Waiting for the Gate."

Mr. J. B. Hatch, Sr., who always has something felicitous to say, expressed himself as being more than glad that he was a Spiritualist, as being able to be present to pay tribute to these ladies; he placed at their feet the gem of love. He also desired to extend his greeting to Mr. J. J. Whitney, and to the lady from whom they had received so much comfort through their tests in Berkeley Hall. He felt that he never should forget the pleasure he had received in accompanying Mrs. Whitney around Boston on several occasions, and hoped to see his smiling face again. The Misses Wallentin then rendered a very sweet Swedish song, with pleasing effect. The BANNER representative briefly endorsed the sentiment of the occasion.

Mrs. A. E. Sheets was then called upon, and spoke in part as follows: Mrs. President and friends—There are times when we cannot find words to express our feelings. I have not the gift of speech while listening to the many kind words expressed this evening (Mrs. Sheets here said very pleasant and appreciative words of the BANNER OF LIGHT). As I have listened to the music contributed by your accompanist of Berkeley Hall, and these young ladies of Sweden, I feel that the Spirit has touched them. While listening to the words of Brother Lewis—the thought that we might meet again—I felt glad, and thank you all—but I cannot tell. Very dear will be the remembrance of the time spent in this old historic city; the memory of the warm hand-clasps will be to me a token, because I have been privileged to come here; and I think some good angel suggested to Sister Pratt to entertain me, for without the great love and tenderness she has showered upon me I could not have ministered unto you, as I was told, "I came to you; and I thank Bro. Allen, who suggested it."

As I look into the eyes of the children of the Lyceum I wish for them the blessings of the future. Miss Beckwith, I hope, will grace the spiritual platform, and when Mrs. Loring spoke as she did I felt she was telling the truth. All the magnetic force is poured out when the mind is in love; that is the reason mediums need the warm hand-clasp, or they go away sad, for the condition is far below the normal. I pray that all who may follow me may receive that which you have given me in abundance. When I go back to my home in Michigan they will ask me of you. We named our Society "The Helping Hand of Haslet Park." There is also another "Helping Hand of Haslet Park." You have named it (I think it would be a nice idea to send representatives there, to see how your children are doing. It seems fit that they should be named for those in good old Massachusetts. Your gifted President, I know, thinks as I do. You older, gray-haired veterans, who have fought the battles, been ostracized when it meant loss of business, when it cost something to be a Spiritualist, and when you think that we love sight of the fact that you were the builders of the bridges? In my Michigan home I have a dear father and mother who are mediums, and I never look in your faces without bending my knee and thanking you for what you have suffered. Angels do not ask you whether you are gifted or educated in the sciences, but they ask you if you are faithful. I hope the day will come when your happiest dream will be realized; and I wish no happier privilege than to become a member of the Veteran Spiritualists' Union. To each and every one, and the Berkeley Hall Society, one of the best conducted and the representative of the old Society is an honor. Let us meet with the old Society, I express my gratitude for kindness. All things go out and come back, like the echo of a sweet song as it touches the hills. May the sympathy that abides here ever remain, and the love that is strong enough to even attract the other side.

Thanking you again, and hoping that the Lyceum may grow and prosper, and make you boys and girls better men and women than you would have been without it. May it grow and prosper, ever teaching that which will make a broad humanity.

Mrs. Whitney then related how she became a Spiritualist (as has been published in these columns before). She continued: If my soul still lives, so does your friend live. She gave many wonderful testimonies of what was when she was influenced by a young woman who met her death by falling in Kelli's Theatre some months ago; she was attracted to Mr. Fred Watson, he having just left her husband before coming to the meeting.

I have since learned that Mrs. A. E. Sheets and Mrs. J. J. Whitney have been engaged to serve the Berkeley Hall Society for November, 1897. J. S. S.

Mrs. A. A. Eldredge, Sec'y, writes: A reception will be tendered to Prof. J. J. Morse on Wednesday, Dec. 9, by the Helping Hand Society. We extend an invitation to the Board of Directors of Berkeley Hall Society to join in the reception of Prof. Morse. This reception will be largely attended by the Professors, very anxious to meet with the Boston friends; also he wishes to inform himself as to how our meetings and Lyceums are conducted, etc.

The second Wednesday in January the Helping Hand Society will celebrate the fifth anniversary of the organization of this Society; also a reception will be tendered to the present and past Presidents, and to every member (past and present) on that evening. A fine program for both evenings, both musical and literary. Don't forget the receptions, Dec. 9 and Jan. 13.

**First Spiritualist Temple, corner of Exeter and Newbury Streets**—A correspondent writes: At 10:30 A. M. and 7:30 P. M. Mr. and Mrs. O. L. Concanon's séances for full-time materialization, and other physical and mental spirit manifestations, drew crowded audiences.

At 2:30 P. M. W. J. Colville delivered a very able discourse to a large, intelligent congregation.

Next Sunday, Nov. 29, Mr. and Mrs. Concanon will be present at 10:30 A. M. and 7:30 P. M., and Mr. Colville will speak at 2:30 P. M., which will be his last Sunday lecture during the present engagement.

Another correspondent writes: On Sunday, Nov. 22, W. J. Colville spoke to a very large and deeply interested audience in the Temple, Exeter and Newbury streets at 2:30 P. M., on "The End of Earth." The word end, said the speaker, is too often associated

with some painful or tragic thought of final overthrow, whereas the higher meaning of the word implies nothing other than object, aim, purpose and destiny.

It is in strict accordance with this truer definition that Prof. Lloyd has given to his marvelous book, "Earthly, the sublimity of the End of Earth."

The narrative, which is rapidly growing familiar to the reading public, is singularly thrilling. The plot is well-laid, and the moral lessons taught are unmistakable.

A member of the Masonic Fraternity dares to write a treatise in which he discloses in an unwarrantable manner secrets he has pledged himself to conceal. For this act of serious impropriety he is severely punished, but in such a manner as to present the body of Free Masons to the outside world in a very favorable light.

The scientific theories advanced throughout the work are revolutionary, and challenge the attention of all who honor the scientific method. So many excellent lessons are powerfully taught, both in the text and in the fine illustrations with which the volume abounds, that it would require many lectures in which to comment upon all of them.

The dominant chord of the whole work is sounded where Editha herself is introduced in the person of an exquisite and delicate woman, who, in the end of earth, the Alpha and Omega of existence. While treating of this transcendently beautiful character the lecturer took occasion to apply say, "We are often asked for a creed." Need we answer that we are often asked? Nay indeed, for in one of the epistles Paul wrote to the Romans, so broad, so profound, so comprehensive, that it may well be accepted as the platform of the universal temple of immortal spirit.

It reads thus: "God is love; whosoever loveth is born of God." Here have we all we need, for here is the key to religion in its divinest essence.

A passing tribute was paid to the Baccante statue in the Public Library, concerning which there has been so much controversy. On this topic of the day in Boston, the speaker exclaimed, "Look at the statue for yourselves, trust not to the empty condemnation of those who vow they have never seen it."

A bunch of grapes, no intoxicating liquor, is in Baccante's hand, and the eager child looks wistfully toward them. Let pure grapes, fresh from the vine, represent to us knowledge from the vine of wisdom, and may our homes and public institutions alike be agencies through which it shall be supplied to youth unfermented and undiluted."

Following the lecture a request came from the audience for an impromptu poem on "America and Italy."

During the treatment of this appropriate theme the inspired improviser declared that the good feeling just displayed as existing between the two countries was one of many harbingers of happy times to come.

Columbia and Italy, like loving sisters, can mingle in the arms of peace, the young people with their staffs, just entertained the Hotel Vendome and elsewhere in this city, can carry back to his fair, sunny home inspirations to nobler manhood and wiser use of exalted station as a result of his visit to these shores, while the bonds of fraternal union between two great liberty-loving peoples can, through a graceful interchange of heartfelt cordials, be substantially strengthened for all time to come.

The music was, as usual, very fine, and, at the close of the services, the audience flocked around the platform to congratulate the speaker and to examine the mysterious book, which is procurable at the BANNER OF LIGHT Bookstore.

On Monday evening, Nov. 23, W. J. Colville lectured in the lower audience room on "Every One His Own Doctor."

On Friday, Nov. 27, at 7:45 P. M., his subject is "Goethe and Schiller."

Sunday, Nov. 29, 2:30 P. M., "Concentration the Master Key to Spiritual Development" (by particular suggestion).

W. J. Colville's class in Spiritual Science meets at 45 St. Botolph Street, Tuesday, Thursday and Saturday, 2:30 P. M., also Saturday, 7:45 P. M., and at 139 West Newton Street, Friday, 2:30 P. M.

W. J. Colville's lectures out of Boston have been attended with great success in Brockton, Stoughton, Haverhill, Hyde Park and Waltham. In the latter place he spoke to a large audience in Forester's Hall, Sunday evening, Nov. 22. On Sunday next, Nov. 29, he speaks in Brockton at 7 P. M. Address all communications care BANNER OF LIGHT.

**America Hall**—A correspondent writes: Sunday morning circle, Nov. 22, opened as usual. Mr. Eben Cobb being away to officiate at a funeral, the exercises were under the direction of Mrs. Cobb; voluntary by Prof. Peak; invocation by Dr. Combs; remarks by Mrs. B. Sears, Mr. Greenwood and others; texts by Mrs. E. J. Peak, Prof. Peak, Mrs. McKenna, Mr. Elliott and other mediums.

Afternoon, Mrs. Cobb conducting, remarkable tests were given by Mrs. M. A. Chandler, Mrs. McKenna, Mrs. Adams, Mrs. May Pepper, Mrs. E. J. Peak, Mr. E. H. Tuttle, remarks, Mr. Dowling of California; songs by Mr. Sterling.

Evening—Song service; remarks by the Conductor, Eben Cobb, followed by tests from Mrs. M. E. Saunders, Mrs. A. Forrester, Mrs. E. J. Peak, Mrs. Cutter, Mrs. Howe, Mrs. Chandler, Mrs. May S. Pepper, Mrs. Burdham, Dr. Dowling; Mr. and Mrs. Tyler of the Black Swan Company rendered several fine selections, also Mr. G. M. Cutter; Prof. F. W. Peak, or guest.

Music by Prof. Peak. A. Sterling; Mr. F. E. Cutter rendered some choice music, also Mr. and Mrs. J. B. Tyler entertained the audience with some of their best selections.

BANNER OF LIGHT on sale at each session.

**Rathbone Hall**—A correspondent writes: Sunday, Nov. 22, morning session opened with the usual exercises, after which Frank N. and Benjamin F. Foster gave a grand séance in the light. The medium was handcuffed and the chain fastened to the floor. The skeptics were convinced and the believers thoroughly satisfied.

The Fo-ters will hold a séance every Sunday morning at 10:30.

Following session, singing led by Mr. Bartlett; prayer by Chaplain. A number of very fine readings and tests were given by the following mediums: Mrs. Woods, Mrs. Forrester, Mrs. Knowles, Dr. Saunders, Mr. Bartlett, Mrs. Eaton, Mrs. Bishop and Mrs. Wilkison.

Evening service, Mr. Matthews gave the opening address, also Mr. Matthews, Mr. Tuttle and other mediums; questions. Song by Mr. Bartlett; Mrs. Knowles read articles; after a song, Mr. Bartlett gave grand tests; Mrs. Fox answered questions; Mrs. Dery, messages from the spirits; another beautiful song, and then Mrs. Baker closed the meeting.

BANNER OF LIGHT for sale.

**Eagle Hall, 616 Washington Street**—A correspondent writes: Sunday, Nov. 22, morning, developing circles at 11 o'clock; song service; organist for the day, Mrs. Sawtell. The following mediums gave out their spiritual powers: Mr. T. Jackson, Mr. W. H. Amerige, Mr. Hersey, Mr. James McLean, Mr. W. B. Lottridge, Mrs. Fanny Stratton.

Afternoon—Song service, after which the Chaplain, Mr. J. B. Hatch, Jr., gave the Song of the Spirit. T. Jackson made a prayer under control, and then gave some very fine tests; Mrs. Dery, fine remarks, and good tests—also Mr. Ratzel, remarks, and good psychometric readings; Mrs. Dr. Bell gave correct tests; Prof. Hilling and Mr. Jackson gave some very good psychometric readings. Meeting closed with a song, "God be With You."

Evening service—Song service. "The Sermon on the Mount" was read by the Chaplain, followed by a duet, after which Mrs. Wheeler gave some good tests; Mrs. Irvin also gave tests, and Mrs. Robbins gave some very satisfactory psychometric readings. Mr. Jackson was then controlled, and gave tests which were very satisfactory; Mrs. Dery gave some very pleasing tests. Meeting closed with benediction.

BANNER OF LIGHT for sale at the door.

**First Spiritualist Ladies' Aid Society**—Carrie L. Hatch, Sec'y, writes—met as usual, with the President, Mrs. A. E. Barnes, in the chair.

The evening was devoted to a literary entertainment. Mrs. Lovelock officiated at the piano during the evening. Mrs. A. E. Barnes addressed the audience on "Throw Out the Life-Line," suggested by a song which had just been sung. She thought it a beautiful thing to be able to throw out a life-line to some weary mortal; thoughts are things, and as we concentrate them for good upon our weary brothers or sisters, we may indeed throw out a life-line to rescue many who have fallen by the wayside. Mrs. Maudie Beckwith read a fine selection, "Waiting," which was well received. Mrs. Chandler spoke in her usual interesting manner, and gave tests. Mrs. Chapman gave delineations.

We invite all to come and join us, so as to assist in the work of charity, for this Society was organized to Circle No. 1, at 3 P. M.

BANNER OF LIGHT for sale at this hall every week.

**The Ladies' Lyceum Union**—Abbie F. Thompson, Sec'y, writes—met in Arlington Hall, Wednesday, Nov. 18, afternoon and evening. Business meeting called at 6 o'clock, Pres. Mrs. M. A. Brown in the chair.

Mrs. Brown informed the ladies present that Mrs. Bennett (one of our members) had been called to higher life since our last meeting.

Supper was served at 8:30, and the evening was a BANNER OF LIGHT for sale afternoon and evening.

**The Ladies' Spiritualist Industrial Society**—S. Rita Appleton, Sec'y, writes—met at Arlington Hall, Thursday, Nov. 19. Business meeting was held at 5:30, Mrs. M. A. Brown, President, in the chair.

Supper was served at 8:30 and was well attended. Mr. and Mrs. Sears furnished music for the dance in the evening, which was very much enjoyed by all.

Next Thursday, Thanksgiving Day, the Society will not hold a meeting.

## MEETINGS IN MASSACHUSETTS.

**Worcester**—Mrs. D. M. Lowe, Cor. Soc'y, writes: Fine audiences listened to Prof. Peak's lectures on "The Philosophy of Evil" and "Life and Death." The evening audience, testing the seating capacity of our large hall, was notable for its intelligent character. No limited synopsis could do justice to this remarkable lecture.

Although our supply of the BANNER was doubled, yet it failed to meet the demand, and we will have to order another increase. The dear old BANNER only needs to be printed a little more to be read and appreciated; it grows better constantly.

The Ladies' Auxiliary holds a Fair on Dec. 4 at G. A. R. Hall.

Next Sunday closes Prof. Peak's present engagement. Subjects: "Contradictions of Infidelity," and "Life and Occupation in the Spirit-World."

**Salem**—N. B. P. writes: Nettie Holt Harding of East Somerville was the speaker and medium Sunday, Nov. 22. She gave a great many tests at both meetings.

Sunday, Nov. 29, 1896, Mr. Theodore F. Price of Philadelphia will be our speaker and medium. We shall also have with us Mr. Harrison D. Barrett, President of the National Spiritualists' Association, who will address the Spiritualists of Salem and vicinity.

The BANNER OF LIGHT is for sale at this hall. Subscriptions per annum, \$2.00; semi-annually, \$1.00; quarterly, 50c. Just try our paper for three months, and I know you will be perfectly satisfied.

**Lyons**—Cider Hall Spiritualists' Association, J. M. Kelly, President—Mrs. A. A. Averill, Sec'y, writes: On Sunday, Nov. 22, Mrs. Annie E. Cunningham of Boston was our medium. After short lectures she gave at each service a test séance of an hour's duration, giving a large number of very excellent tests. The sittings were in charge of Mrs. Kelly.

Nov. 29 Mr. Joseph D. Stiles of Weymouth will be with us.

**Cambridgeport**—St. George's Hall—J. F. Fredricks writes: Nov. 18 the Spiritual Thought Society held developing circle at 10:30, with increased numbers. Evening, 7:30, we had a large audience, which manifested great interest. Mr. and Mrs. J. F. Hunt, Mrs. C. Abbott, recitations; Mr. J. S. Seacrest made remarks; Mrs. Mellan, Mrs. Fredricks, gave convincing tests.

Sunday, Nov. 22, circle 10:30; evening, 7:30. Again we had our hall well filled. Mr. J. S. Seacrest gave invocation and remarks; Mrs. Buswell, Mrs. Tracy, Mrs. Mellan, Mrs. Fredricks, all gave grand tests.

BANNER OF LIGHT for sale at all our meetings.

**Haverhill**—"O. H." writes: Mr. Theodore F. Price delivered two highly instructive lectures, followed by tests, Sunday afternoon and evening.

C. Pauline Allyn of Stoneham will lecture here next Sunday.

## PENNSYLVANIA.

**Titusville**—A correspondent reports: On Sunday, Nov. 15, Mr. Frank Baxter continued his services in this city with good acceptance and to marked success.

His lecture of the day session, on "True Heroism vs. False Heroism," was highly appreciated by the Spiritualists and Liberalists who so well know this community, and felt how timely and effective Mr. Baxter's premises, arguments and conclusions were. The lecture was fully illustrated in word pictures, and enlisted the closest attention of his hearers. His songs conveyed *apropos* lessons, and his introductory poem was a gem in itself.

The evening a large audience assembled, the meeting being held in the spacious Armory Hall, to hear Mr. Baxter on "The Utility of Phenomena in Establishing Beliefs." The lecture afforded much food for thought, and although in greater part very radical, yet his points were so well made, sustained and resultant that applause was inevitable.

On Sunday evening his séance of an hour's duration was surprising in particulars to even Spiritualists. Twenty or more descriptions were given, involving many parties by name, and calling out prompt recognition.

On Wednesday evening, 18th inst., the forthrightly capable of the Ladies' Auxiliary occurred, when a large party gathered.

## NEW YORK.

**Rochester**—"Field" writes: We have awakened to the fact that upon this historic ground we must not slumber, for expectations will be made of us in the near future as to what we shall do to preserve our proper place in the advocacy of spiritual truth. With such workers as Mr. and Mrs. G. W. Kates our pathway is made clear. We shall endeavor to properly observe the anniversary in 1897 as a prelude to a gala time at the semi-centennial in 1898, when we hope to have national cooperation to celebrate the progress made by the "Rochester knockings."

A cup of muddy coffee is not wholesome, neither is a bottle of muddy medicine. One way to know a reliable and skillfully-prepared blood-purifier is by its freedom from sediment. Ayer's Sarsaparilla is always bright and sparkling, because it is an extract and not a decoction.

**Free Thinker Convention, Chicago, Illinois.**

To the Editor of the Banner of Light:

The American Secular Union and Free Thought Federation held its Annual Convention Nov. 13, 14 and 15. The attendance was the largest in its history.

The delegates, about two hundred, were welcomed Friday morning, Nov. 13, at Washington Hall, by a vigorous address by Samuel Putnam, President.

Hon. C. B. Waite, in behalf of citizens of Chicago, welcomed the delegates and the English gentlemen, Messrs. Watts and Foote, and the Federal delegates from the National Spiritualists' Association—Mrs. Cora L. V. Richmond and Francis B. Woodbury.

Addresses in response were delivered by Messrs. Watts and Foote.

At 2:30 the same day F. B. Woodbury delivered an address, which was a condensed report of the work accomplished in the past year. It was a happy company of Free Thinkers, Jews, Unitarians, Seventh-Day Baptists and others, under the generalship of that loyal patriot,