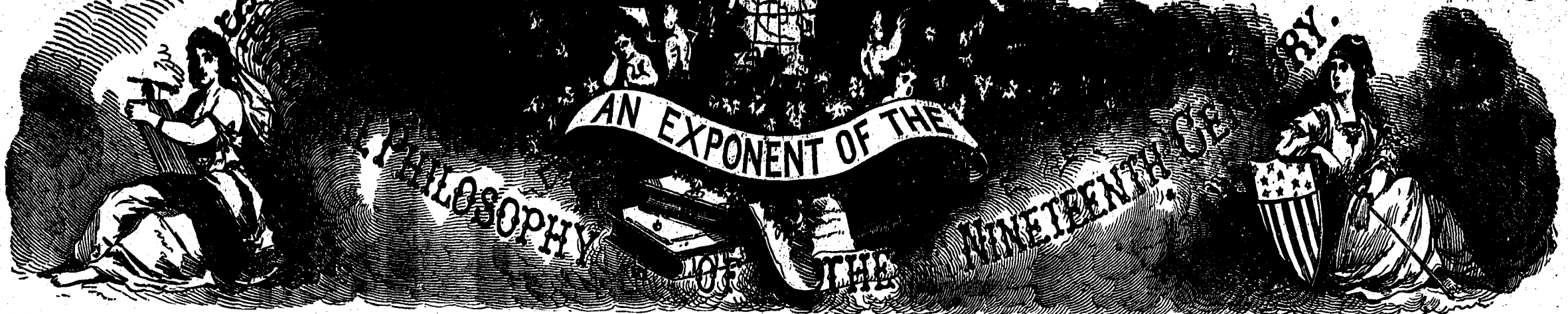


BANNER OF LIGHT.



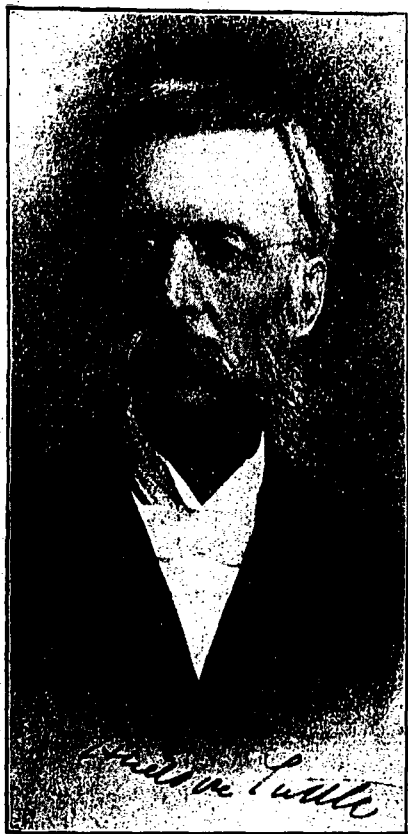
VOL. 80.

[Banner of Light Publishing Co.,
9 Bowdoin St., Boston, Mass.]

BOSTON, SATURDAY, DECEMBER 5, 1896.

{ \$2.00 Per Annum,
Postage Free. }

NO. 14.



Psychic Research: The New Science of Spirit.

A Recent Lecture
BY HUDSON TUTTLE.

[Specially reported for the Banner of Light.]

ONE of the most beautiful myths of the Ancient World was that of Psyche, who in the garb of a lovely maiden represented the human spirit, divine and pure in its origin, yet subject in the body to the trials and temptations from the earthly side, and drawn upward on the celestial, to gain at last a victory which would place it with the gods in the Fields Elysian. The wealth of the imagination was lavished on this immortal being, imprisoned for a brief day, but destined for celestial companionship.

In the search for a name for the province beyond the limits of matter, the Greek word *Psyche* furnishes the most expressive. From it we derive psychic, which has taken the place of all preceding terms. The old word psychology will not answer our purpose, for it has by usage come to mean the metaphysical method of dealing with this subject. Aristotle was the founder of the method which makes the study an introversion of the mind, and, instead of observing mental phenomena, evolves conclusions from the interior consciousness. Such a method was consonant with Greek thought—for that imaginative race had no science as that word is understood to-day. They had not the patience to observe the processes of nature, and draw conclusions. They could not bide the sober restraint of research, and freely indulged in speculation. The authority of Aristotle and Plato has been the bondage of great thinkers for more than twenty centuries. Psychology is not broad enough for the new science of spirit. Pneumatology has been suggested, but, as defined, is too narrow and misleading.

THE EVIDENCE FURNISHED BY THE CHURCH.

The Christian denies the right of science to invade the domain of spirit. With him it is a matter of faith; and investigations by the methods suggested by human reason are to be condemned as heresy to the teachings of the Bible. The advocates of Christianity do not appear to be aware that the ground has shifted beneath their feet and that the old methods are obsolete. The constant narrowing of the lines of faith by the incessant attacks, the yielding of the outposts of where a personal devil was entrenched, the confession that the revelations of a future life were shadowy, and the Bible gave no certain account of that state, as shown by the conflicting beliefs of those accepting its evidence, threw the religious world on the defensive, while it should have been aggressive, and the first to seize everything supporting its views. A weakening in faith in immortality is the death of religion, for it rests on the foundation-rock of this belief. The death on the cross and the resurrection was the type and demonstration of immortality to the ages, and if we take from the Bible the intercommunion with the angel-world little more than a dry husk remains.

Immortality is the grandest and most profoundly interesting fact in human life—if it be a fact. Everything sinks and fades into insignificance in comparison. That the dear ones who have passed beyond the shadow of death—the child, the parent, wife, husband, sister, brother, and friend—live in another life, the continuity of this, is of the utmost consequence to us. Oh, mother! you who have been called to drink the cup of affliction to its bitter dregs, who once held a precious babe in your arms and saw heaven in its eyes, and there was heaven in your heart when it threw its soft arms around your neck and uttered the first words which expressed the dawning of intellect and love—how beautiful the castles of your dreams pictured on the glowing sky of that life's morning! Boyhood, youth, noble manhood, when you would be honored as his mother! As you pressed the precious child to your breast, even then as some rare exotic plant, that has received your constant care, feels the blighting frost, you saw its eyes close, its breath grow faint, and at last—at last—though you held it close and prayed God to spare the dear one as a mother only can pray, praying against hope, to feel the coming of the Shadow, and the passing out of that dear life, and in your arms only the broken cage, from which your bird of song had fled forever! Then you cried out at the injustice which robbed you of all joy, and you said there can be no God, or else this could not be. It seemed a sin to smile, for the sun to shine, or the birds to sing, when the precious one was not with you to enjoy it. What would not the mother give to know that her child lived beyond the shadows, and was received by the angels and cared for by their affections! The wealth of land, ay, the oceaned world, would be worthless in comparison.

We all have friends who have departed to the land of silence. We stand on the shore of the

sea of oblivion, darkly dashing its hungry waves at our feet, and call the names of those we love, who have gone from mortal sight, only to be mocked by the echo of our voices. The fever heat of life crowds out the thought of death, and slowly obliterates the memories of the departed, but this solemn question of the future is ever thrust upon us, and faith will never be satisfied until absolute knowledge gives us the assurance of demonstration.

THE ATTITUDE OF SCIENTISTS.

It must be confessed that the attitude of scientific men has been disappointing. They have approached the subject with arrogance and predetermined disposition to condemn. It must also be admitted that the methods of material science must be modified in psychological investigations. The special study in narrow departments rather disqualifies than prepares the mind for this broader field. The study of insect life, through scores of years, may make an excellent entomologist, who may distinguish the countless species, having given years to minute dissections and the changes they undergo; yet it does not follow that he is qualified for research in psychic science. He may give three score years to the counting of the stars, yet be incapable of comprehending the conditions essential for psychic phenomena. The various scientific committees that have essayed the task have not only shown their incompetence, but their bigoted antagonism. When they would learn the mysteries of the mind and of the indwelling soul, they set to work on the dead body, with handsaws to open the skull and knife to cleave the brain. Before they even began the work had been broken and the bird had flown. They seriously proposed to weigh the living and the dead man, and because no pounds avoirdupois were lost at death they concluded nothing had escaped, and death was simply stopping the machine.

After the autopsy of Guiteau it was painful, amusing to read how astonished the physicians were that they did not find any remarkable changes or differences from the standard type of brain—nothing but a slight protrusion the size of a small shot, which was abnormal, and by safe inference the cause of the crime.

When the mind-reader Bishop, overwrought, fell into a trance, which the attendant physicians pronounced death, they did not wait to determine; but such was their eagerness to discover by post mortem examination the cause of his wondrous power, that they proceeded to the dissection of his brain, and sought with bloody knife to unravel the mystery. What did they find? What did they expect to find? Did they regard the brain as a machine grinding out mind, and the mind-reader as one having an extra wheel or reeling gear not possessed by others? Their training has led them away from the paths which lead to the comprehension of Spiritual Phenomena.

THE PSYCHIC RESEARCH SOCIETY.

The reaction against the materialistic tendency of the age has found expression in an association for the special investigation of phenomena which have been heretofore relegated with success to credulity and ignorance. There existed a vast series of experiences, facts and superstitions in the form of premonitions, phantasms, dreams, omens, ghostly appearances, haunted houses and phenomena, classed under the names of hypnotism, mesmerism, somnambulism, which have never been studied or reduced to the supremacy of law. No department of investigation presents such difficulties for a clear understanding, or to pursue by scientific methods. The facts presented come in such unexpected form, and often with conditions which challenge their reality, that the student is led to despair. It requires an earnest and honest mind to take hold of matter, but many such were found, of highest attainments in the walks of science, and honored members of various associations. The London Society of Psychic Research has been established many years, and its American branch has been active. The work of the latter has been more fearless, and the conclusions reached more clearly expressed. The leaders are Prof. Barnett in England, and Prof. James in this country. Several volumes of reports have been published, and a great mass of authenticated facts collected bearing on ghostly appearances, dreams, omens, haunted houses, and related subjects. Every occurrence brought to the attention of the Society has been carefully investigated, and unless fully corroborated has been rejected.

The vast accumulation of chaff has been blown away so much, that scientists have said there was nothing but chaff, and it has been found that there remains an important series of facts which cannot be explained by the material method; facts which lead up to the most conclusive evidence that there are forces of which philosophers had not dreamed, confirming the belief of all past ages in the continuance of mortal life beyond the shadow of the grave.

It is impossible in this brief survey to more than outline the extended investigations pursued by the societies, and give the results at which they arrived. Of the hundreds of cases of haunted houses, which were carefully investigated, a great proportion proved unsatisfactory, and the causes were easily referable to mundane causes. But there was a residuum which baffled all attempts to explain. The poet has said that all houses in which men have lived and died "are haunted houses," haunted by the ghosts or spirits of those who once resided therein; if this be so, it is not strange that under right conditions they may be seen and heard. The same may be said of the investigations of the countless instances of premonitions. After eliminating the many cases referable to the known activity of the mind, there remained a large portion quite inexplicable on that ground.

PROPHETIC GIFTS.

Premonitions presuppose the power of prophecy, and oftentimes this knowledge of the future entirely transcends the most perfect knowledge we possess. There is such a faculty as prophecy. All events have preceding causes, which, if known, surely lead to them. The astronomer, when he predicts an eclipse, makes a prophecy, and we know he is able to give the time, to a second, of such an event a thousand years hence. He can mark out the course of a planet and tell us where it will be at any given time a century or a score of centuries in the future.

Our weather prophets are not so eminently successful, and their "probabilities" read like a comic almanac. They have not mastered the laws by which the clouds are drifted over the continents and oceans. Sometimes they will have done so, and then it will be shown that not a zephyr floats a thistle-down, or a cyclone sweeps its path of destruction, by chance. There is no accident, nothing fortuitous.

I will relate an instance of premonition received in a dream, and I presume that there is not one of this audience who cannot relate a similar occurrence, either in his own experi-

ence or that of friends. Dr. Blackburn, a well-known physician of Cresco, Iowa, dreamed that he was called to visit a little girl at Ridge way; on his return he came to a broad river impossible to cross. While waiting on the banks an old friend, long since dead, appeared and assisted him in crossing. The doctor was so impressed with this dream that he secured a policy on his life and arranged his business affairs, and awaited the fatality he said was sure to overtake him. A few days after he was called to Ridgeway to visit a little girl, and on his return his horse ran away and he was killed. The allegorical part of this dream, of the friend assisting him to cross the river, perhaps was also realized.

The Ashtabula horror will be remembered by many. A train loaded with passengers returning from their wanderings or business to the Christmas home, rushed through the blinding storm, and plunged through the broken bridge into the chasm, when the fierce flames mocked human efforts and the shrieks of despair. Perhaps no disaster ever was preceded by as many premonitions. Of the four I have at hand I will give but one. It was published in the *New York Times*: A young lady by the name of Hazen, with a colored servant, started from Baltimore for Pittsburgh. She had purchased tickets at Buffalo for the ill-fated train. During the night previous the colored slave had a dream that so impressed her that she positively refused to go on the train. As the servant had been like a mother to her, Miss Hazen, perhaps somewhat a believer in the superstitions of the slaves, humored the servant's mood, and deferred going until the next train, and thereby saved the lives of both.

A question may be pertinently asked here: If one is warned of danger, why not all? It would seem unfair to have even guardian angels protecting one and not another. When we understand the laws and conditions of that control, we shall see that it depends on the impressibility of the recipient. He or she may be so wrapped in the conditions of physical life as to render impressions from a spiritual source impossible.

MRS. HOWITT'S STORY.

The talented Louisa Chandler Moulton, in *The Arena*, gives a story related to her by the well-known Mary Howitt. She says:

"Mrs. Howitt told me that her son had been one of an exploring party to New Zealand. She was in the habit of hearing from him by every possible post, for he was the darling of her heart, and he took the greatest care to spare her all possible anxiety by keeping her informed of his movements. One day she received a letter telling her that she must not be anxious if several succeeding posts brought her no communications, for he was going with his party to explore one of the largest rivers in New Zealand; a river which led through an uncivilized country. She felt no anxiety, therefore, during the first week or two of silence. Then all at once a strange impression came to her.

"I was out in the garden," she said, "among my flowers, when suddenly I was told that Willie was dead. I did not believe then so firmly as I believe now in the possibility of spirit-communication, and I said nothing to my husband; but he saw that something had saddened me, and on Sunday he came to me and said: 'I know now what is troubling thee—Willie is dead.' And the next day a letter came from New Zealand, and it was from one of Willie's companions on the exploring expedition; and it said that Willie had fallen overboard where the river was swift as well as deep, and all efforts to rescue him had been in vain."

I think you will all agree with me that for the explanation of such facts we must call to our aid forces heretofore unknown to science. After giving the senses their widest limitation, the most wonderful occurrences remain unexplained. The capability of the mind of a finer perception and sensitiveness to exalted higher forces, has been referred to as a sixth sense.

Ordinarily the five senses convey to us impressions of the physical world, but at times the mind extends beyond the senses and has capabilities which cannot be referred to them. The quickening of this sense is from activity of spiritual being, and gives that sensitive state or condition by which all spiritual phenomena are made possible. This sensitiveness is often overlaid by the physical being, or is dormant, but in a greater or less degree is possessed by all, and is capable of cultivation.

A NEW ORDER OF PHENOMENA.

Having gathered, classified and investigated the outlying facts which have been passed by with a smile or cast into the world's lumber-room of superstitions, the attention is turned to a new order of phenomena, like the others; but, while the others are sporadic, evanescent, and difficult to inquire into, these may be made ready to hand. The so-called spiritual manifestations are of this order, and have received marked attention from the Psychic Society, as well as thousands of private persons equally capable.

The Rev. Minot J. Savage, the popular pulpit orator of Boston and New York, has pursued this subject with greater interest than most members of the Society of Psychic Research, and has recently published a book giving his wonderful experiences and conclusions. Like all others who have given a fair investigation, he admits the spiritual origin of the phenomena. His investigations ranged over all phases of the manifestations, and their results would fill volumes. No one can doubt his honesty or his capability. I take one from the many instances he relates of the moving of physical objects without visible aid.

I sat one day in a heavy stuffed arm-chair. The psychic sat beside me, and, laying his hand on the back of the chair, gradually raised it. Immediately I felt and saw myself, chair and all, lifted into the air at least one foot from the floor. There was no uneven motion implying any sense of effort on the part of the lifting force, and I was gently lowered again to the carpet. This was in broad daylight, in the presence of a keen-eyed lawyer friend. I could plainly watch the whole thing. No man living could have lifted me in such a position, and, besides, I saw the psychic made not the slightest apparent effort. Nor was there any machinery or preparation beforehand. My companion, the lawyer, on going away, speaking in reference to the whole sitting, said: 'I've seen enough evidence to hang any man in the State—enough to prove anything except this.'"

The testimony of Prof. Crookes is even more emphatic as to seeing objects moved, even when enclosed in wire netting, and thus absolutely out of reach of human hands.

It is useless to attempt to convince the skeptical by argument, or the narrative of facts from the experience of others. Had this been possible, the whole world would have long ago been convinced. Those who desire to know must investigate for themselves, and fortunately the way is open to all, for *Psychic Phenomena* can be evoked at will. There is no patent on the phenomena, and enough has been learned of the essential conditions to make it

possible for every one who desires to make personal observations. The widely diverging and ill-observed facts of psychic experience, which come so unexpectedly that they cannot be carefully studied, may now be evoked at will and observed at leisure. The psychic or mediumistic faculty is common to all in a greater or less degree. At least one in five have it sufficiently for usefulness; and when a circle of a few sympathetic friends hold regular séances, the psychic faculty is capable of definite development.

We hear a great deal about hypnotism, which really is no more than the influence people exert over each other in daily contact. The public performances of hypnotists, in which they find those in their audiences who are susceptible, and perform various tricks, have been generally witnessed. The performances have been so mixed with charlatanism that they have been brought into disrepute. Lately, however, the subject has been taken hold of by scientific methods and given much attention. It has a very practical bearing when understood: for the sensitive who, when brought on the stage, is made, under the influence of the operator, to think and act as the latter dictates, may, in the ordinary walks of life, be influenced unconsciously by the same influence and persuaded to act directly against his own interest.

INSTANCES OF HYPNOTIC INFLUENCE.

Those who have this power to influence others are the successful men who control others, and make them do as they wish. Take the salesman, for instance; if he is a sensitive, yielding to others, unless he guards against such influences he cannot succeed. If, on the contrary, he is positive, and endowed with this hypnotic power, his success will be measured by it. You have met the sleek drummer, who enters your place of business as though he was a stray millionaire come to buy the city, and casually asks you if you would like to buy a hundred lot of duplex elliptical bootjacks. You do not want them, you despise them, perhaps they are not in your line, and when he offers to show you how wonderful they are, you refuse to look at them. The salesman pays no attention, goes on with his conversation, and at last you yield to his persuasion just to examine the article. He pulls off his own boot with it, and you pull off yours; he tells you some one in the town will handle them, and why not you? and before you are aware you have changed completely over to his views, and plainly see so much money in duplex elliptical bootjacks you give an order not for a dozen, but a gross! After the salesman has gone you get back to your normal condition, and feel the chagrin which comes of being sold.

Here also we have the power of a lawyer over witnesses and jury. Witnesses admit and deny as the cross-examiner desires, and tie themselves up in a tangle of contradictions. The jury is made to see facts in an untruthful light. The influence of the public speaker, by which crowds are maddened into mobs, or mobs subdued, depends on the same.

I enlarge on this point, for I wish to make clear the process by which an individual being impresses his presence and thoughts on the psychic. When the operator impresses his thoughts on the hypnotized subject, it is not through physical means, but by the influence of mind on mind. A spiritual being through mind can in the same manner impress its thoughts on sensitive subjects. The same law runs through all psychic manifestations, and by it all are explained. Yet more, Spiritualism furnishes the key whereby all spiritual phenomena of the past are explainable and unitized.

When it is said that Ezekiel was taken up, and carried a great distance, and set down among the elders of Israel; that Moses and Elias appeared to the apostles on the Mount of Transfiguration; that the gift of healing was vouchsafed to those who believed, being outside of experience and dependent on faith, the skeptic rejects on the ground of improbability. If he becomes convinced of the truth that spiritual beings can communicate now, and finds psychics levitated, and floated in the air, departed friends appearing in spectral yet recognizable form, and the diseased cured by invisible power, he will say that what is possible in one age is possible in another, and skepticism yields to knowledge.

Here is the key which unlocks the spiritual mysteries of the ages. This is the mighty power which tears the veil from Isis, and shows the resplendent beauties of spiritual life. It is the light which, striking the lips of Memnon, who has been silent to the entreaties of the human heart for ages, now sings the songs of gladness from the shores of everlasting life.

For the Banner of Light.

Self-Responsibility.

BY W. J. COLVILLE.

How frequently have we heard or read the sacred words of the Gospel regarding our own responsibility to ourselves as well as to others, without in any sense duly taking to heart their profound, wide-reaching significance.

Among the grandest declarations concerning individual responsibility to be met with anywhere are those mighty words spoken by the Christ to those who came in faithful contact with even the border of his garment, "According to thy word be it unto thee."

It is not with any special application of these words that we now wish to deal, but rather with their widest conceivable application. We are all familiar with such statements as "By thy words thou shalt be justified, and by thy words thou shalt be condemned," "For every idle word which men shall speak they must give account at the day of judgment," and other declarations of similar import; but how few, comparatively, among millions of Bible readers, seem to take in anything like the full import of such sayings as they have reference to daily life.

Among the many striking evidences that the world is rapidly waking to a realization of something more than the five bodily senses usually apprehended, is the widespread determination on the part of the masses in this and other lands to peer into the mysteries of Borderland or the territory which lies on the very threshold of the spiritual domain.

As we look into such questions as telepathy or mental telegraphy, we grow more and more convinced that human activities are by no means confined to the narrow range of simply external doings. We find ourselves confronted with an ever-increasing mass of evidence, all tending to prove that silent thoughts may be more potent in their results than the most clearly articulated words, and this is so because thinking antedates speech, and the nearer we draw to the centre whence the impulses which make for action emanate, the closer do we come to the wellspring of power in every relation of existence.

The term "word" must therefore be given an extended signification, for should we con-

sider its use to speech by means of physical vocal organs, we should miss very much of the import of our text. A certain sense of honor has always prevailed in the business world, and this honorable feeling is expressed in the widespread conviction that everybody ought to keep his word. But what is our word? Truly are we bound by our spoken pledge to others, but we are not equally bound by the vows we have taken in secret.

It is often a matter of great difficulty to determine why some people are practically so very inefficient, while others, who seem no more industrious, no more intelligent or capable, and no kindlier in disposition, are phenomenally prosperous; but as the universe is ruled by law and never left to chance, there must be a solution of this mystery somewhere, and it is surely legitimate for the honest philosopher or student of philosophy to go in search of it.

Very few people, when searching for causes, go deeper than the surface of the cause realm, therefore they are apt to attach an inordinate degree of importance to external conduct of every sort, while mental behavior is ignored as though it were of no account, except in so far as mental states may be said to directly influence material operations.

It is, however, the silent, subtle influence of inward speech, and our loyalty or disloyalty thereto, that occasions those manifestations on the surface of our lives which only appear incomprehensible because our judgments are based on little knowledge and shallow reasoning.

Shakespeare's immortal injunction, "To thine own self be true," affords the key which will unlock this great enigma better than any other.

The popular word *Suggestion* is calling much attention to-day, not only to the influence which one person can exert on behalf of another or many others, but also to the effect which every word spoken silently by us may have upon our outward condition. Words are in two forms—the forms of speech which we all employ in conversation, and symbols, or mind-pictures.

Every statue or painting is a word spoken and externalized fully as much as any characters printed upon the paper which constitutes a book, and just as soon as we cease to confine ourselves to a contemplation of such purely tangible things as books and works of art such as we daily handle and gaze upon, we shall be ready to perceive that we are all writing books and painting pictures "psychically"; we are therefore truly carrying our books of remembrance, out of which we must be judged, about with us constantly whithersoever we may travel.

This intensely intimate idea of the books of judgment makes the thought of judgment far more vivid and realistic than dry metaphors employed by Oriental poets; thus does modern science, instead of removing the thought of responsibility to the Universal Order, impress this idea with greater intensity of conviction than old theology could ever yield.

If we accustom ourselves to hope that in some vague, mysterious manner consequences will be evaded through the agency of death or accident, we can never hold ourselves responsible to the changeless moral law, which is inflexible; whereas, if we do but realize that the law of law is love, while the brain of it is wisdom, though we can never alter its decree or shuffle off our responsibility to it, we shall learn to so appreciate and admire its equitable workings, that our atonement with it in thought and will, must grow complete.

Conscience, though rightfully supreme, is a matter of constant education, using the word in its etymological rather than in its conventional sense. To educate is to unfold, to develop, to educe, to expand; therefore an educated conscience is an unfolded conscience.

In the same sense do we speak of moral evolution; not as a consciousness of right foisted upon us from without, but unrolled from within.

These two great terms, *evolution* and *education*, cover almost the entire ground of human expression; and in the light of a right understanding of them can we alone determine what is the rightful course for an individual to pursue.

We are not each others' judges. God is the judge of all mankind, and God works *within* rather than upon humanity. Whenever, therefore, one feels called upon to take a definite stand for what to him is righteousness, he is not thereby necessitated to condemn others as sinners who see not eye to eye with him; he is simply summoned by the interior voice of the spirit to do a certain thing in a certain way, which is his particular mission then and there to accomplish.

Higher light will come hereafter, but only along the path of strict obedience to the inner light, which as the early friends declared is the Christ in every man.

In seemingly little things the operation of law is just as imperative as in the largest ostensible transactions. Even the seeming trivialities in which some students of astrology indulge, may all be straws in the wind, or tiny particles on the surface of the river, showing in what direction the current is flowing.

The sublime philosophy of the book of Ecclesiastes, falsely viewed as pessimistic by those who only skim its surface, reaches a glorious climax in the beautiful words, "God has made everything beautiful in its own season."

If we did but realize that the right thing for each one of us to do at this particular moment is exactly what we inwardly feel is ours to accomplish at this instant, we should steer clear of the error which prompts to idleness and indecision, and equally clear of the opposite error, which causes one to value his own work and his own judgment so unduly that he dares to arraign his every neighbor at the bar of his own private tribunal.

Whoever speaks a word, no matter how silently and secretly, is held to account for that word. Though the manifest effects of that utterance may tarry long, after many days or few, we shall assuredly reap precisely as we have sown.

Writers on Occultism say much of some mysterious force they style "The Guardian of the Threshold." Whatever that may be, it is certainly the operation of the law which holds every one to strict account lest he tamper with any vow.

If, in small matters, as things seem small to the majority, we cultivate assiduously the habit of making our lightest word our bond; if we resolve to conquer difficulties instead of being conquered by them; if we steadfastly refuse to be allured by the siren voice of temptation, which tells us we are unable to remain faithful to our pledged word, the time will not be long before rest and freedom are our happy portion in measure never dreamed of heretofore, and we march forward mantled in the robe of charity for all, but following closely the standard of untarnishable fidelity to our uttermost conviction of truth.

Such is the life of faith, and through such living trust in Divine Principle all good things are possible unto us. —MRS.

Written for the Banner of Light.
LIFE: A DEFINITION.

Life: Nature's apotheosis; the crown
And culmination of material growth;
The bond of mind with substance, animate
By the pure breath of God's veiled purpose; Love
Made manifest thro' His diffusion; Light
(That pulse of life—the heart-beat of the soul);
The mystery which welds the links of thought
That bind remotest atoms of the Past
Unto Time's ultimate; the spirit of all Good
Evolving from the monad of the dust to man—
In him soul-centred and immortalized!

WILL H. WAITT.

Written for the Banner of Light.

THE
NEWEST OF NEW WOMEN:

A BOSTON INCIDENT.

BY W. J. COLVILLE,

AUTHOR OF "ONISIMUS TEMPLETON," "DASHED AGAINST
THE ROCK," "WITH ONE ACCORD," ETC., ETC.

CHAPTER I.

THE MYSTERY.

ALL eyes were turned, one cold, clear December afternoon, to a remarkable announcement which had just appeared in the Boston papers, to the effect that a private exhibition of the work of the famous though unknown Italian sculptor, L. G. V. Bernardo, would be granted to all who applied for a ticket of admission at the business office of the Cuthbert Studios, St. Botolph street (Back Bay), the following morning between 10 and 1.

Curiosity was at fever heat, and approaching the boiling point, in consequence of the glowing but mysterious reports which were everywhere in circulation regarding the "creator" of one of the most singularly beautiful large pieces of statuary which had ever reached America from the fair home of art, sunny Italy. Very few people had seen any specimen of the truly creative genius of the unseen worker, whose present residence was supposed to be on Beacon street, facing the Common—an old, quaint, roomy mansion, in style suggestive of the Colonial days—which, after having remained empty for more than a year, had been suddenly taken possession of by Mr. and Mrs. Eastlake Gore, who had brought with them across the Atlantic (so rumor stated) a young man of rare promise, and his sister, a girl who, to the majority, was looked upon as probably a maiden of no importance.

Numerous attempts had been made by interviewers and all sorts of prying people to force their way into the ancient residence in the most fashionable part of Boston, which contained at least two celebrities, for Mrs. Eastlake Gore was none other than the superlatively gifted Visalia Discalceus, whose very latest book, "CYNTHIA," was the talk of both hemispheres.

Everybody who was "anybody" had read this thrilling story of love, beauty, sorrow and triumph, which was justly pronounced by all whose judgment was worth considering, a prose poem of such amazing force and feeling, that to be permitted to enter the house of its author was rightly esteemed a rare privilege by the multitude who love to do honor to genuine, unaffected sublimity.

But as there are always men who delight to run down the noblest achievements of women, simply because of their own utter inability to rival them, the laurels of Visalia were not always undisputed in the clubs or on the highways, whereas the new star which had just risen in the artistic firmament, being of course a man (for the very idea of a woman sculptor would be ridiculous), his work could be admired and praised without rendering the one who appreciated it an advocate of the "detestable attempt now being made to unsex our daughters and sisters—yea, and our wives, also—by advocating what is wickedly termed by its promoters the emancipation of womanhood," to quote *verbatim* from a distinguished preacher in one of the many sects into which Christendom is unhappily divided.

"I think new women are abominable!" exclaimed Mrs. Edward Fitzgerald Geese, as she turned the leaves of her *Transcript*. "Our editors are not half severe enough upon them. I am thankful to say I'm a very old woman in everything except years, and though I do have to eke out my poor little income in these distressing hard times by interviewing celebrities for the press, I hate the work because I am a woman, and woman's place is nowhere but at the fireside."

"By the way, to turn from that subject to something quite different, have you seen the announcement in the very paper you hold in your hand, of the exhibition to-morrow of Bernardo's statuary?" queried her companion at the tea-table, Mrs. Agatha Wilmington Catt.

"Seen it, my dear? Why, who hasn't, who has got eyes in her head? Now, though I've never seen him, I do adore talented young men. I mean to go the very first thing to-morrow morning, and interview the young gentleman, who, you know, staying with that curious novelist and her husband, on Beacon street. They said she was outwhen she was in; but I saw her through the window. Young and handsome, people call her; she's over sixty, wears a false chignon in a sort of cabbage net at the back of her ugly head, and dyes her scanty frontal tresses."

"Impossible!" exclaimed Mrs. Catt, indignantly. "I know her; she's under thirty by a long way; her hair is light and all natural, and though I'm a woman as much as you are, and have to earn my bread at a similar occupation, I'm not ashamed of what feeds and clothes as well as houses me, nor do I deem it necessary to hate and malign one of my sister women because she exhibits talents far beyond my own accomplishments. Moreover, when you employ abusive epithets in my presence I don't think it shows good breeding on your part to include my surname, which was that of my beloved and honored husband, in your list of expletives."

"Oh! don't lose your temper, dear—not with me at any rate. I'll remember to say good night time—or fox, if it suits you better. Anyway, I'm going to that house again to-morrow morning, where I was so badly treated last Thursday, and I wish, dear, you'd go with me. I confess my nerves are a little shaky at the thought of another repulse from that butler (who certainly is a man of majestic presence, and just from England), and then our cards look so *dislangaz*, as the French say, when we present them together."

"All right, Mrs. Geese; I'll accompany you; we'll have some fun anyway, if you get upset again; and for my part I should like to see the latest celebrity as much as you would. So by-by—*ta-ta*, as the French say—till half-past nine to-morrow. We'll run in to get tickets for the private view of the statuary and then walk over to Beacon street to see the wonderful fellow who has the power to make cold marble life-like."

With these words Mrs. Catt took her quick departure, as she had to attend a theatre and a concert both that evening, and it was already time for her to be hurrying cityward.

Mrs. Geese lived in Roxbury, a very long way from the foot of Warren street, so Mrs. Catt had nearly an hour's ride in a "fast electric" before she reached the Boston Theatre, where Fanny Davenport, supported by an excellent company, was starring as *Fedora*.

Mrs. Catt was a good natured, honest newspaper woman; she liked the clean work she did, and for which she received just enough to support her in comfortable respectability. Mrs. Geese she had known in the lifetime of Edward Fitzgerald, when the Geeses were in pretty good circumstances, and as Fitzgerald's widow had "come down in the world," Mrs. Catt did all in her power to help her up in it.

Poor Mrs. Geese was now living in a mean flat, in a mean tenement, in a mean manner. People did not like her, and she had largely herself to blame for popular aversion.

The public heart is sincere, and the public intellect less dull than fools imagine, and though there are always noisy cacklers who defame greatness, and cast slurs on goodness, the great public is immeasurably above the level of the poor cynics and inflated egotists who never tire of reiterating their threadbare slander on average intelligence in the tiresome, untruthful saying, "People do n't know a good thing when they see it."

The Gospel writers made no mistake when, speaking of the reception accorded Christ by the multitude, they wrote honestly, "The common people heard him gladly." Not so Calaphas, Herod, and the other cruel, deceitful schemers who loved mammon vastly more than integrity.

Next morning, precisely at 9:30, the two ladies met by appointment at the entrance of the beautiful Public Library on Copley Square, which is a convincing monument to Boston's love of what is pure, and noble, and substantial, and proceeded to gaze upon the much-discussed *Bacchante*, which stands in the centre of the open courtyard around which the library rooms are built.

Mrs. Geese declared the statue to be immoral, and quoted with much unction the words concerning it preached by her beloved pastor, the Rev. Nearleigh Black, who said, with an overwhelming sense of Boston's degradation firing his righteous soul, but none too brilliant intellect:

"There are many refined persons of cultured tastes who will not enter our museums because of the exhibition of such lewdness. Leaving aside the fact that they are dominated by the deceptive name of art, they are to be classed in their effect in the line indicated with the obscene posters on our walls and fences."

"Poor Mr. Black, how I pity him!" sighed Mrs. Catt, when Mrs. Geese paused for breath after her loudly-uttered quotation, hissed into the very ears of the bronze "obscenity." "It's a good thing statues are deaf, or you and your pastor might be held for libel. Now, I go to church sometimes—my mother was an Episcopalian, and St. Paul's on Tremont street is always dear to me. Our good rector there has said just what I think: 'The *Bacchante* is a very graceful figure. I see nothing objectionable.' And, by the way, Mrs. Geese, remember that the very man who has condemned *Bacchante* so outrageously says frankly, 'I have not seen the statue.' To my mind such a sentence stamps a condemnation odious."

"Precisely on a par with the above was your own last criticism of Mrs. Eastlake Gore. You have never seen her. The woman with 'the dyed front hair and false black chignon' is no relative of Mrs. Gore or her husband, but, as I discovered last night, is an honest sewing woman who was employed to stitch some carpets and do other work with her needle. I consider it an outrage on decency and honor to condemn any person or anything of which you are ignorant."

At this thrust poor Mrs. Geese hid her face in her handkerchief and whimperingly howled: "How cruel of you thus to attack a poor lone widow, who only wishes to preserve the youth of our beloved country from corrupting influences."

"Oh, well, dry your eyes and have another look at *Bacchante*. Horrible though she is, you'd be a million times the better if you had a thousandth part of her joyousness. Listen to the Rev. Warren Canton, one of Boston's finest preachers, the successor of a man of high renown, and himself a writer of great ability: 'I think the *Bacchante*, full of joyousness and life, most delightful and refreshing.'"

"What a pity it is," continued Mrs. Catt, this time musically and in an undertone, "that soured natures should always wish to embitter the lives of others. My poor friend here feels sad and lonely, but need she therefore hate the happy as well as envy the successful?"

"The clock's striking ten, so let's be going. I have had enough of your preaching for one morning," retorted Mrs. Geese raspedly; "and, besides, there'll be a crush for tickets to see Bernardo's 'Christ and John the Baptist,' and that I trust is not degrading."

So perfect were the arrangements for distributing tickets on St. Botolph street that there was no confusion, and all were quickly served, Mrs. Geese and Mrs. Catt included.

The distribution of tickets was under the supervision of Mrs. Fidelia Speranza Fielding, an active, earnest worker in the Faith and Hope Association, an excellent benevolent and educational institution in the immediate vicinity.

"Now to beard the lion in his den, and possibly the lioness in hers," interjected Mrs. Geese, when Mrs. Catt, having expressed a willingness to walk at once in the direction of Beacon street, began talking of the treat in store for them when the wonderful veiled statuary would be exhibited to the multitude.

Arrived at the temporary home of the Eastlake Gores and their distinguished guest, Mrs. Geese inquired of the footman who answered the door, in her singularly rasping nasal voice, "Mr. Burner Doe is staying here, I believe; can I see him?"

"This is Mr. Eastlake Gore's residence, madam," responded the footman. "Signor Bernardo, who is probably the gentleman you wish to see, is engaged at present, but if you will enter the reception-room I will inform my master of your presence."

Mrs. Geese, who was trembling inwardly in spite of her assumed bravery, took refuge in Mrs. Catt, and after the two ladies had been shown into the reception room, said: "Now, dear, you do the talking if Mr. Gore comes down to us, or summons us into his presence. After that horrid mistake I made about his wife, and the hard things I said about her books in *The Spitfire*, I'm really afraid to meet him; and as to that Eretalyon sculptor, I'm always afraid of those monkeys; they all look as though they would stick you through with their stillettos, if they only got a chance at you."

Before Mrs. Catt could reply, Mr. Gore, accompanied by a muscular young man, who evidently knew very little English, as he spoke with his host entirely in Italian, entered the reception room.

"Mrs. Wilmington Catt, I believe," said their host brightly. "I have read some of your letters, reviews, etc., in *The Transcript*, and other papers; I must thank you cordially for the appreciative notice you gave of my wife's new creation, 'Cynthia'; rarely have I read a notice which displayed such keen insight into the intention of the novel. You must have been patient enough to have read the book before you noticed it in the papers."

"Patient, my dear sir," protested the fair-minded reviewer; "I enjoyed it so much I read it three times over, and I shall purchase all the copies I can possibly afford for Christmas presents to my friends."

"You will not purchase a single copy, if we know it. I give you *carte blanche* to take for your Christmas offering from my wife and myself all you can possibly make use of in the kindly manner you desire; and remember, the more you take the more we shall be gratified. But enough on this subject; you have called to see my friend Signor Ludovico Bernardo. Unless you speak Italian I'm afraid I must act as interpreter, as he knows scarcely any English, and he is so busy with his music (he's a fine singer, by the way, and is studying with Signor Rotoli) that he gets little time to make progress with his English."

"Well, my only object in calling for him, sir, was that I might give a truthful account of the appearance of the new sculptor, concerning whose personality all Boston is curious. I don't like to describe what is no affair of the public's, but as the people will inquire about celebrities, and I must earn my bread and butter with my pen, I want to do it honestly," continued Mrs. Catt in a slightly embarrassed manner.

"All right," said Mr. Gore, laughingly; "this is Signor Bernardo, six feet high, weighs one hundred and seventy-five pounds, has black hair and moustache, broad, athletic, handsome. How many more 'points' do you want on the new racer or the latest fashionable canine, whichever he most resembles? But hold; so far as I know, this imposing young gentleman is no sculptor; as a singer he may rise to eminence; but I have no knowledge that he can wield the chisel, though his muscles are in excellent condition."

"My dear Mr. Gore, you mystify me utterly!" exclaimed Mrs. Catt, bewildered. "I have been informed that all the work of the new sculptor who is enjoying your patronage and who accompanied you from Italy is marked L. G. V. Bernardo, and now you tell me your guest is only a singer. I confess I cannot understand you."

"My good madam," replied Mr. Gore, his eyes twinkling with expressive humor, "in thousands of ways, both small and great, the divine words apply, 'What you know now you shall know hereafter.' This is a wonderful age—one in which many things are done quite mysteriously. There is a mystery attaching to the production of the statuary, which you can inspect to your heart's content to-morrow, as you tell me you have procured a ticket for the 'private view,' which means 'public crush,' and had you not provided yourself I would gladly have furnished you with a card of admission; and, by the way, because what is labeled 'private' is always intensely and crowdedly public, I hope you will permit me to take you to the studio out of exhibition hours, when you can enjoy all the beauties of my young friend's superb production at your leisure."

"Thank you a thousand times for all your unmerited kindness!" exclaimed Mrs. Catt with fervency. "At what hour may I meet you at the studio?"

"Come and dine with us at 1:30 on Sunday, and then we will go directly after dinner, if you are agreeable. Meanwhile the public view (I beg pardon, strictly private) will serve your immediate reportorial necessities. *Ad revoir* till Sunday, and thank you for calling; we are always glad to see you."

Mrs. Geese, immediately the door of the Gores' house was closed behind her and her companion, said: "How dare that impudent puppy ignore me, Mrs. Edward Fitzgerald Geese? He never once looked at me; but let him beware. This very afternoon I'll write six columns of seathing denunciation for the *Spitfire*, and all the other papers will copy it. Go to see it, indeed, before I write about it! That may do for a greenhorn, but not for a chicken whose 'mother knows it's out.'"

"Considering what you wrote about Mrs. Gore's book without reading it, added to the slanderous description of that lady's sewing woman palmed off for herself by your pen—had I been Mr. Gore, I should have ordered you off my premises, and had you arrested for libel. I know I've been considerate and kind to you on account of my sympathy for your lonely widowhood, but you can exhaust even my patience!" and Mrs. Catt let her companion know this time that she was in earnest.

"Oh, very well; if you are determined to be outrageous, I'll get you out of your job in short time. Remember we have influence. Ta-ta, pussy; remember the old proverb, 'Them as laughs last laughs most heartily,' and with a malicious leer Mrs. Geese turned down a side street to take lunch with a sympathetic cunny, a certain Miss Dementia Noseby, who was in the inner confidence of the editor of the *Spitfire*.

"Poor thing, I'm sorry for her," ruminated Mrs. Catt, as she wended her way to the office of the respectable journal which employed her. "I thank God I'm not sour or jealous; life, it is true, has not been for me always a path strewn with roses, but I meet good friends everywhere, and though some of my work is not very congenial, other portions of it are delightful. Think of my treatment this morning in that grand house on Beacon street. Invited to dinner with the Eastlake Gores next Sunday, and then all those beautiful books placed freely at my disposal to do good with; and then to think of that miserable wretch: All I can say is, I'd rather wear my shoes than her's any day. The world's not a bad place to live in if you know how to live in it. I've heard Bishop Brooks say that, or something to the same effect, many a time, and I know it's true from experience. Well, well, I'll have one less 'friend' to visit, and I'm not sorry to discontinue my long journeys to Roxbury."

Reflecting thus, Mrs. Catt stepped briskly along to her lunch, which she took whenever she was in that neighborhood at Damiano's, on Avery Place, where spaghetti and risotto are served as appetizingly as in Italy.

The "private view" of the far-famed work of the youthful unknown sculptor created a perfect *fièvre*. The crush was tremendous; and when once you got near the statuary you felt as though you could not leave it.

Genius, not mere *talent*, glowed in every line of the exquisitely symmetrical creations of this phenomenally-gifted worker. The largest of the three pieces displayed was a masterly portrayal, in pure white marble, of Christ and John the Baptist. Both figures were heroic, almost beyond life-size. John has met Jesus in the wilderness, and the two splendid figures stand opposite each other. John is tall, but Christ is taller, and decidedly the larger of the twain. The eyes of both are speaking, and as you stand before them you feel that the figures are alive. A strange, mystic, weird but beautiful and reposeful fascination falls over the spectators, who cannot divert their glances without apparent struggle from the grand, calm glory of the face of the one, and the eager, loving, admiring, reverent gaze of the other.

Christ might for strength be Hercules, and for beauty, Apollo, but no comparison was possible between this ideally beautiful conception of the world's true conqueror and any known representation of any of the gods of famed Olympus. Greek divinities are all somewhat sensuous; in this outpouring the lower senses had no part. Tradition was slightly followed in the general contour of the face and in the parting of the hair, but the consummate vigor of the characterization lifted it immeasurably above the highest conventional standards.

Here, indeed, was a hero, an example truly but infinitely more than a mere example to the youth of our modern Athens. Force, enthusiasm, fearlessness, tenderness, patience, love, and, above all else, IMMACULATE PURITY, were depicted in perfect symphony of form in that celestial prototype. Truly might one realize the force of the too-often forgotten words, "Be of good courage, I have overcome the world," while gazing upon so sublime and exquisite a figure. John was almost eclipsed by the far superior beauty of the one concerning whom he spoke: "He must increase, but I must decrease." Handsome, brave, stalwart and prophetic appeared the Baptist, but the lesser light paled before the greater as the moon before the sun.

The remaining groups were equally well executed, but they were less imposing.

St. Cecilia at the organ, inspired from heaven, was novel in its treatment, largely because of the absence of wings upon the angels, who were shown as distinctly human entities. Mary, Queen of Scots, stood alone in imperial majesty, every inch of her expressive face revealing her daring but truthful challenge to perfidious Elizabeth, "I am Queen of England."

Rumor said that the sculptor was then at work on a life-size statue of Queen Victoria, but as if rumor spoke truly, that work was in an unfinished stage, it was of course invisible. Day after day the multitude flocked to see those wonderful productions, but though every effort was made to pierce the mystery of their birth, no one could learn any more of their alleged creator than that he was actively engaged in musical composition and rendition, and it was hinted pretty strongly that Boston music-lovers would soon have the privilege of hearing the new tenor at a fashionable concert to be given in Tremont Temple not long after Christmas.

Mrs. Catt's Sunday dinner with the Gores revealed nothing further than that Bernardo had a sister Gloria, a playful, happy, bright-eyed Italian girl of nineteen summers, and therefore rather more than two years his junior.

This charming little specimen of romantic femininity was evidently the pet of the household. Everybody loved her; she exacted nothing, but her slightest wish was law, and when she threw her lovely arms around her adored "sorella mia," as she always called her stately guardian, and the beautiful golden curls of the elder lady of twenty-six mingled with the raven ringlets of the younger damsel, the artistic effect was so impressive that Mrs. Catt impulsively exclaimed, "Surely the angels in the highest heaven can scarcely be more beautiful!"

The dinner was a liberal, but not an ostentatious one: Roast turkey stuffed with chestnuts, fresh crisp celery, and delicious macaroni, followed by Italian cream, hot-house fruits, nuts, gorgonzola cheese and coffee, constituted the repast.

No paltry messes of ill cooked vegetables, dished out in a string of hideous side dishes, marred the simplicity or the attractiveness of the repast. Handsome palms adorned the large dining-room, and one remarkably fine maidenhair fern, in a magnificent hand-painted jardinière, graced the dinner-table; further than this there was no decoration save some very fine artificial flowers in almost endless variety in an exquisite parian vase on a richly inlaid ornamental table. These were the handiwork of Signor Bernardino, who made them in great profusion whenever he wanted a change of occupation from his constant musical exertions.

After dinner Mrs. Catt was taken to the nursery, and there she found, unattended by a human nurse, but most faithfully and lovingly companioned by a superb St. Bernard, the sweetest, healthiest, happiest little boy of two years she had ever even dreamed of.

Mr. and Mrs. Eastlake Gore were a perfectly wedded couple, and their child seemed a veritable incarnation of love, intelligence and beauty. Father and mother seemed equally dear to this sweet cherub, who looked as though he might often play with angels, and meet them as an equal in their heavenly habitations.

The "literary female," or the "new woman," who despises motherhood, ought to have been with Mrs. Catt when she saw Visalia Discalceus, the world-celebrated author of really great literature, romp with her treasure, and exhibit vastly more than average maternal instinct and affection.

The vulgar falsifiers and traducers who dare assert that a literary, or indeed any honorable and elevating career, degrades or unsexes woman, need to be reminded that the most vigorous opponents of woman's true emancipation in these days are women who prefer over-fed, dyspeptic puddles to God's offspring, and ministers of some phase of false religion, which uses woman to pay almost all the church expenses, and then insults her from the pulpit if she dare assert her right to be aught superior to some man's drudge or plaything.

Woman is man's equal, and we challenge any clergyman or layman, be he who he may, to prove, from either gospel record or reliable human experience of any kind, that woman is in any sense or degree one whit inferior to her often vaunting "lord and master."

Great men and great women are peers in all things; distinct, not separate. One can never be the rival of the other. [To be concluded.]

New Publications.

"ANGELL PRIZE CONTEST RECITATIONS" is a little book of prose and verse well calculated to advance humane education in all its phases. The selections are excellent. It is a book which should be in the hands of every growing family, particularly in this day of vivisection, and needless cruelty. We cannot speak too highly of this little book. Its influence for good is incalculable, and we wish it might come into the hands of youth all over the country for the Friday "piece to speak"—the finding of which causes so much perplexity to the boy and girl of to-day. Prepared by Emma Rood Tuttle; published by J. R. Francis, Chicago, Ill.

"PREMATURE BURIAL" is the title of a most intensely interesting work on suspended animation and apparent death. Of all the curious signs of death, trance and catalepsy are the least understood and the most likely to lead the subject of them to a premature burial. And that such death-trance is of actual and frequent occurrence, we need only to note the authenticated accounts which appear from time to time in our daily papers and medical journals. Such cases are sufficiently mysterious in their character to call for a more careful investigation of the various forms of apparent death.

The facts cited in this work (of premature burial) are truly alarming, and are calculated to encourage qualified scientific observers to study the subject of the death-trance, which, it must be admitted, is strangely overlooked by our modern civilization, though it would not be easy to mention a subject which more deeply concerns every individual born into the world. This work should be widely read and circulated among humanity-lovers everywhere.

The authors are William Tebb, F. R. G. S., of the Royal Academy of Medical Sciences, Palermo, and Edward P. Vollum, M. D., late Medical Inspector United States Army and Member of the New York Academy of Sciences. Swan, Sonnenschein & Co., Ltd., London, Eng., Publishers.

"LATER AUTUMN LEAVES." By Thomas Brevior. A pretty little book of verse from over the sea—full of life and heart. One can see the fields, and hear the ripple of brooks, and the song of birds; then, too, there comes to us such a stirring of sympathy, that we long to grasp the hand of the author as of a brother. Surely "one touch of sympathy maketh the whole world kin." Allman & Son, Ltd., 67 New Oxford street, London, Publishers.

"ON THE STAFF" is the latest volume of Oliver Optic's, and the fourth of "The Blue and Gray" series. This story carries the reader back to the days of the late civil war, and is a most vivid portrayal of exciting scenes on land and water. The main incidents in this story are historically correct, which render this series of special value; and the writer's fascinating manner of clothing the facts of history in the garb of fiction is here most delightfully set forth.

This book will come as a treat to both young and old, and especially will it be welcome to "our boys." Lee & Shepard, Publishers, 10 Milk street, Boston, Mass.

"THOUGHTS FOR THE PEOPLE" by Dr. Reuben Green, of Boston, is a nicely gotten up book, well suited to the needs of the day. This little work illustrates man's real relation, physically, politically, socially and religiously, to the Universe of God, with practical suggestions upon the origin and prevention of disease, suffering, and premature death.

This book is practical, and will do much toward solving the various problems of life by instructing people how to prevent the sickness, suffering and degradation which now hold in physical and moral bondage the great mass of mankind. "Thoughts for the People" should be read by the people. Lee & Shepard, Publishers, 10 Milk street, Boston, Mass.

"THE FAT OF THE LAND," by Ellen Goodell Smith, Pausy Park, Dwight, Mass., is a very practical treatise on vegetable diet, with many excellent recipes. The book makes one long to sample the good things hitherto. This cook-book is so crammed with common sense in all its suggestions that it cannot fail to become popular with good housewives. Amherst, Mass.: Press of Carpenter & Morehouse.

"READING FOR LEISURE MOMENTS," by H. L. Hastings, is a nice little volume to pick up at any time, full of good things both for young and old. H. L. Hastings, publisher, 47 and 49 Cornhill, Boston, Mass.

Wonderful Tests.

To the Editor of the Banner of Light:

Berkeley Hall, Boston, was crowded with a large and intelligent audience on a recent Sunday evening to hear Mrs. Abbie E. Sheets lecture, and listen to Mrs. J. J. Whitney's wonderful tests.

Mrs. Whitney's communications are always of the most positive character, and almost universally recognized. She is a splendid instrument for the spirits to communicate through. On the Sunday in question a spirit came to a young lad in the audience and gave the name of "Beatrice Cameron." The medium said: "This is your sister, and she has a younger sister with her called Ethel May. Your father and mother come with these children," and further: "Your mother passed out in Canada and is buried there." Then the medium paused, as if listening to the spirits talking, and again said: "Percy, forgive your aunt; she was not to blame for Beatrice's death, and you must not think because she left her she is to blame for the child coming to me."

The young man looked dazed—the tears passing down his cheeks. He said he never was in a spiritual meeting before, and had never seen Mrs. Whitney before.

Now, if it is not spirit return, please inform us what it is. This woman is doing a remarkable work, and we hope the spirit-world will bless us with more mediums like Mrs. Whitney.

K. L. J.

When the sun-crowned man, nourished by the sun-bathed food, has risen above the mists and clouds of ignorance, the higher power of sight will be unfolded that, like the X-ray, will reveal to him not only the inmost of the human body, but the soul of all things and the unity of all organic forms. He will then leave all creatures, and especially those that contribute to and serve man's needs, to the enjoyment of life.—Lucinda B. Chandler.

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?

Written for the Lyceum and Home Department.

LITTLE BROWN HANDS.

BY ELIZABETH FISKE.

Little brown hands leave their trace on the door,
Little brown feet leave their mark on the floor.
But more to me
Than gems, gold, or lands,
Is the touch
Of those little brown hands.
I listen, and wait, and a sound I hear
Of laughter and song; she will soon be here.
No magicians could equal,
With their magical wands,
The touch of those
Little brown hands!
I seek, when the twilight is gathering near,
To teach this wee daughter to walk without fear
In the path that the Father
Has made for her feet,
And I know that
His love will complete.
Oh, blest hours of childhood! they no sorrow should know;
'Tis then that God's heaven seems given below,
And his dear little children
No sorrows should know
While angels their
Best gifts bestow!
Orange, Mass.

The Fox and the Hare.

In a snug little grotto, beneath a high bank covered with foxglove and ferns, lived a sly old gray fox. He was so very old that he could not go far to search for his food, so he was obliged to play all sorts of tricks to get it. One night as he sat at the mouth of his hiding-place, feeling very hungry from having had nothing to eat for a long time, he observed a fine, fat young hare lazily feeding on the juicy turnip tops.
"Oh, dear!" sighed the fox, "if I were only a little younger, what a rare supper I could make off that young thing! But I can't catch her."
Then an idea struck him.
"Hem! hem! hem!" said he in a loud voice. The hare was startled and looked around.
"Sweet miss," said the fox, coaxingly, "I'm old and feeble, and I can't fetch my supper; will you get it for me?"
"Oh, yes," said the hare, who was a giddy, thoughtless thing, but very good natured. "What would you like? Some fresh, dewy clover?"
"Dear me, no," said the fox; "that would not suit me at all."
"Oh, it is delicious!" said the hare; "but what should you like?"
"Just walk into my house," answered the fox, "and I will show you the sort of things I like."
Now his den was strewn all over with the bones of rabbits and ducks and pheasants and chickens.
"Wait a minute," said the hare, "till I finish this turnip top." Then she skipped gayly up the fox. "Now I'm ready," said she.
And so was the fox. He just gave her backbone, bone nip, and she was as dead as dead could be.
Do not listen to the fine words of strangers, whoever they may be. And do not choose your friends until you know something about them.—*Asley H. Baldwin, in Children's Friend.*

Let the Boys Help.

Why is it that boys are allowed to sit around a house doing nothing, while their overworked mother is struggling against nature and fate to do about half the work waiting for her hands? Only the other day we saw three large, able-bodied boys lounging about the house, not knowing what to do with themselves, while their mother, tired and pale, was trying to do the work for a large family and company alone. Not a boy's word to help about the house? Why not? Is there anything about washing dishes that will injure him or which he cannot learn to do well, or about making beds, or sweeping, or setting the table, or washing or ironing, or cooking a plain meal of victuals? On the contrary, there is much to benefit him in such work, the most important of which is the idea that it isn't manly to let the "weaker vessel" carry all the burdens when it is possible for strong young hands to help. Most boys would gladly help in the house if they were asked to do so, and were taught how to do the work properly. Many a smart boy wants to help his tired mother, but doesn't know how beyond bringing in the wood and water and shoveling a path through the snow. That done, she tells him to go and play, while she plods wearily on. Not a boy's work? For shame! It is a positive harm to a boy's moral character to allow him to think it right to be idle, while his mother is staggering under her burdens. Let boys help, and those who can't get help "for love or money," as they often write us, will see their troubles disappear.—*Selected.*

Improving Conversation.

Few people in this busy age have ever stopped to consider the amount of good that may come from well-regulated table-talk. It would be well, after the returning of thanks, if more talking could be indulged in while at the table. Here the whole family meets, as they meet on no other occasion, and for them to converse on subjects of interest will prove both entertaining and instructive. If parents at the table would converse more with their children on agreeable topics, they would greatly increase the esteem of the children for father and mother, and at the same time add much to the stock of information possessed by both. The table is no place to talk of disagreeable things, for if there is any one time when the mind should be free from annoyances, it is while at the table. A man of note in former years was in the habit of inviting to his table the most gifted people in his circle of acquaintances, in order that his children might have the pleasure of listening to conversation elevating and instructive in its tendency. It is said that when his children reached manhood and womanhood, they were noted for their rare intelligence. Christian parents might profit by this lesson and greatly aid their children by entertaining at the table people whose conversation on religious and moral topics would prove helpful and interesting to younger minds. But those who indulge in church troubles, the mistakes of others and neighborhood gossip, ought to be avoided. Such conversation is damaging to the souls of children, and is an intellectual detriment to any one.—*Gospel Messenger.*

Opportunity.

When opportunity touches an undeveloped man it is astonishing what power is often displayed; and it is undoubtedly true that, while there are no mute Shakespeares, the world is full of men and women of real power who need only an opportunity to exhibit it. But opportunities are oftener made than found,

and opportunities would oftener come to all of us if we held ourselves, in the right sense, at a higher price. We are too easily satisfied with what we have done, and we too easily accept what appear to be the limits of our growth. No man or woman ought ever to accept any limits to development. There is a power behind us on which we have a right to count, even when we distrust our own capacity. Right methods of life, right habits of work, and sound aims, keep us in touch with that divine power which nourishes and unfolds everything which it feeds. Upon this faith as a foundation we have a right to demand of the new time that it shall give us weight and force and vitality such as the old time never gave us. We have a right to ask of ourselves greater efficiency, energy and freshness. Refusing to set any limit to our growth, we have a right to insist that life shall mean more to us and shall do more through us every year than in any previous year. Mr. Story was once showing a friend who was visiting him in Rome his recent work, "For which of the things you have done," asked his friend, "do you care most?" "I care most," said the sculptor, "for the statue I am to carve next." It is not achievement which brings hope, consolation and inspiration; it is opportunity. If we are immortal, the future is our reality, not the past.—*The Outlook.*

Do You Know?

Do you know that every cruelty inflicted on an animal in killing or just before death poisons to a greater or less extent its meat?
Do you know that every cruelty inflicted upon a cow poisons to a greater or less extent its milk?
Do you know that fish killed as soon as taken from the water, by a blow on the back of the head, will keep longer and be better than those permitted to die slowly?
Do you know that birds destroy millions of bugs, mosquitoes and harmful insects? That without the birds we could not live on the earth, and that every little insect-eating bird you may kill, and every egg you may take from its nest, means one less bird to destroy insects?
Do you know that a check-rein which will not permit a horse to put his head where he wants to when going up a hill is a cruel torture to the horse?
Do you know that the mutilation of a horse by cutting off his tail compels him to suffer torture from flies and insects every summer as long as he lives?
Do you know that every kind act you do, and every kind word you speak to a dumb animal, will make not only the animal but yourself happier, and not only make you happier, but also better?—*Geo. T. Angell.*

The Boston Spiritual Lyceum.

Sunday afternoon, Nov. 22, this Lyceum held a very interesting session in Berkeley Hall.
"What is the Significance of Thanksgiving?" was the question for the day's lesson, and sixteen excellent responses were given by the children and Leaders of the several Groups, but the Golden one selected for this report was given by Miss Maud Beckwith, as follows:
"Thanksgiving, or the giving of thanks, is the act of expressing that feeling excited within us by every kind act, every encouraging word, every favor, in fact, bestowed upon us by others; and I think we should cultivate the art of expressing our gratitude, for it will make other lives brighter to know that we appreciate what they have done for us."
"How can we be Little Sunbeams in Our Homes?" was the lesson for the younger Groups, and Carl Leo Root, Little Maud Armstrong, Amelia Simmons, Winnie Ireland, Ansel Hayes, Nuttall and Johnnie Omsbee told how they could be "little sunbeams in the home."
The Conductor, Mr. J. B. Hatch, Jr., told the children about the Home for Indigent Mediums and Spiritualists recently purchased by the Veteran Spiritualists' Union, and suggested that the children of this and other Lyceums throughout the country undertake the raising of a fund for the establishment of an Orphan's Home in connection therewith.
After the Grand March there was a well-presented program, consisting of recitations by Little Maud Armstrong, Edith Thompson, Ansel Hayes and Johnnie Omsbee; song, Miss Grace E. Warren; piano solos, Mr. F. H. Watson and Mrs. S. A. Frost. Mr. J. S. Whitcomb Massereth and Mrs. Abbie N. Burham made brief addresses.
Subject for Dec. 6, "What is Influence?" and on this occasion the Lyceum will have as guest the Hon. J. J. Morse, of London, Eng. Mrs. J. J. Whitney, the noted test medium, will also be present and give tests to the children, and suggest that the children of this and other Lyceums being reserved for the children, only those that come early can expect to obtain seats in the main hall.
Don't forget the Lyceum's Fancy-Dress Party in Phoenix Hall, 724 Washington street, Monday evening, Dec. 7. Whether you dance or not, you will want to come and enjoy the fun. Poole's Orchestra will furnish the music.
Ice-cream and cake will be served during the evening, and the committee assures every one who would help on the good work of the Lyceum by attending this party a good time.
A. CLARENCE ARMSTRONG, Clerk.
17 Leroy street, Station K.

Springfield, Mass., Lyceum.

Sunday, Nov. 8, we organized a Sunday school in connection with our other work, and its success has been beyond our wildest expectations. The second Sunday we had in attendance twenty-three children, and between forty and fifty adults, and all took an active part in the proceedings.
Our subject was "How Can We Make Our Lyceum Interesting?" and many good ideas were given by the little ones that we will follow in our work. But the best part of the movement was when Mr. James Lewis arose, and stated that he would give one hundred dollars worth of books to make a foundation for a library. The contagion spread, and we have promises of nearly two hundred dollars in this line, including a book-case with which to start a library.
The people of Springfield are not beggars, but I know that there are many people who have books that have been the property of little ones who have gone out of their homes, and books they have read and re-read, that they would enjoy seeing put to some good use. I would be pleased to receive such for our Lyceum library.
We are quite well equipped with banners, have good musicians and music, and an earnest corps of officers; now, with our new impetus, and the addition of a library, we look forward to one of the finest Lyceums in the United States.
Does any one know of a song book suitable for Lyceum work, and can any one tell me what was that issued some cards, and other matters of use to Lyceums, a few years ago? This information is wanted very badly, and I will consider it a favor if some one will send it to me. We will be pleased to hear from the managers of other Lyceums.
W. H. BACH, Conductor.
14 Howard street, Springfield, Mass.
[By addressing Alonzo Danforth, (care Prof. Charles Wood, 178 Tremont street, Boston, Mass.) the writer will gain the knowledge he seeks.]

The Haverhill Children's Progressive Lyceum

Held a largely attended and very interesting session Sunday, Nov. 22.
Our Guardian, Mrs. Hattie C. Webber, occupied her old position after an absence of nearly six months, during three months of which she was seriously ill. We are all thankful that she is again restored to us, to continue the work she so dearly loves. It is needless for me to add that a hearty welcome was extended to her.
The lesson of the day, "What is God?" and "Who was Jesus Christ?" was exhaustively and forcibly explained by Prof. W. H. Milnes, and the responses were given by the members of the elder group to the question, "What does Spiritualism teach us?"
Some beautiful sentiments were also expressed by the members of the younger groups in answer to the question, "What is kindness?"
Next Sunday's questions will be, for the elder

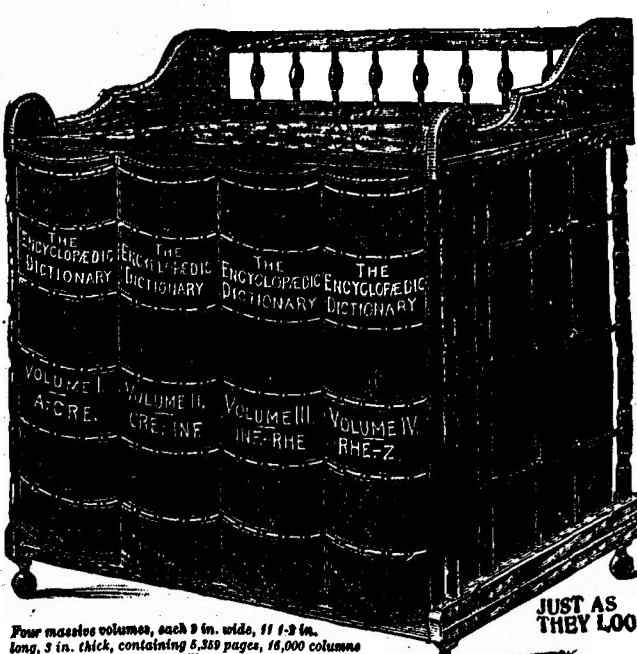
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The Christmas Banner

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The Gratitude of the Churches.

Every one understands that the people, through their regular legislation, release church property even in its ingenious disguises from the burdens of taxation, thereby exempting hundreds of millions of property that ought justly to be taxed from the common obligation to share in the necessary expense of government protection. And naturally almost every one would expect to witness a display of ordinary gratitude by the church corporations in return for so great and substantial a favor. The increasing practice of political haranguing from the pulpits, however, is compelling a too generous public to reflect upon the matter from the other than the so-called religious side. The plain logic of it runs, that it is regard for the costly agencies and machinery of religion only that secures this exemption, and that when the church pulpits are turned into party platforms and political stumps for speaking all claim to public favor of this sort is virtually relinquished, and taxation ought to cease to be remitted any longer.

But besides the political view of the case there is another and an absolutely new one to be presented and shown up. In consequence of the notorious temporary incapacity, and the dilapidated condition of the public schoolhouses of New York City, tens of thousands of children are deprived for a time of the educational privileges bestowed upon all the children of

the city alike, and turned loose from the school-house doors into the streets. To alleviate so pitiful an injustice, and so wicked a deprivation as this, and to provide to the utmost for the rights and welfare of the children, Mayor Strong made an appeal to the churches for assistance, knowing it was in their power readily to render all that was needed, and feeling confident that they would be but too glad to help in the solution of the grave public school problem of the city. He asked simply for the temporary use of the churches under suitable restrictions, engaging that the cause of the unusual perplexity would be removed as promptly as possible. His very proper and wholly humane request was met with a blank refusal. Probably a far wider public are now as much astonished as he was himself, and the people of New York also.

In lieu of any further comments of our own on the subject, we prefer to subjoin those of the New York Daily Journal. That paper says: "It does seem that there is a large inconsistency in this refusal. The church is itself only a higher schoolhouse. There could be no desecration of the shrines of the Father of Mankind in permitting children therein to learn to read and write. 'Suffer little children to come unto me,' would have been an admirable salutation to accompany the wide opening of all the temple doors. To have given the city the use of church buildings as temporary schools would have been a big and beautiful charity. Ignorance and idleness are two of the most potent factors in the development of crime; yet the churches, confronted with an opportunity to take tens of thousands of unschooled and unemployed children off the streets, and set before them the benefits of school discipline, have refused. To be sure, there would have been a considerable amount of wear and tear; but even if the city could not have paid for it, these churches, not already burdened with debt, might easily have made their own repairs and counted the outlay as given to the poor, and therefore lent to the Lord."

The Journal adds that it is very difficult sometimes to comprehend the processes of reasoning which guide religious bodies. The converted heathen in India, however, will not outshine the saved children of New York in that next world, where there is neither race nor creed. But how gross appears the inconsistency of taking up collections by the churches for the salvation of the heathen, and turning away from their doors the children who seek an entrance by such appeals as the heathen never made and never will make for the help of missionaries from these so-called Christian churches. By ingratitude and injustice the proper remedies for wrong are most surely forced upon the attention of those by whom they are to be employed. Selfishness always provides the way for its own defeat. This generous, not to call it superstitious, spirit that freely relieves the property of the churches from bearing its part of the public burdens, will soon enough become manifest as being misplaced and unfair, and then will follow the sure correction which is already seen to be needed for both churches and people.

Science and Secrecy.

The tenth thousand of Dr. Albert Leffingwell's reply to Prof. Porter and others of Harvard Medical School, with the statement of Prof. Porter concerning vivisection, reprinted from the Boston Transcript, is before us. The purpose of this paper is to question the wisdom of too implicit faith, suggest the expediency of doubt, and point out why statements which may have the support of high scientific authorities should sometimes be received with great caution and careful discrimination. Yet the author cannot see the slightest reason why everything that concerns a scientific method or purpose should not be plainly and accurately set forth. The single exception to an almost universal rule, the one point where truth is veiled in obscurity for the public eye, is when we come to the vivisection of animals. Everywhere else science seems mindful of her mission. Why should vivisection offer an exception to this ideal? The American Academy of Medicine includes within its membership men who are as well informed as any in the medical profession. At its annual meeting in Washington, four years ago, Dr. Parvin, of Jefferson Medical College, in Philadelphia, speaking of physiologists, said there are some who seem, seeking useless knowledge; to be blind to the writhing agony and deaf to the cry of pain of their victims, who have been guilty of the most damnable cruelties without the denunciation by the public that their wickedness deserves and demands; and these criminals are not confined to Germany or France, but may be found in our own country.

The first symptom of an atrophy of the sense of pity is unconsciousness of cruelty and blindness to abuse. No feudal castle of the middle ages was ever more rigidly guarded against the entrance of an enemy than physiological laboratories are secured against the admission of unwelcome visitors. To some of the largest laboratories in the United States no physician even can gain entrance unless personally known. The persistent denial that any secrecy exists is refuted in the strongest terms. Let any one who doubts it but knock at these so-called "open doors" when vivisection is going on. Prof. Henry J. Bigelow said in a public address before the Massachusetts Medical Society that the recorded phenomena obtained by vivisection "are mostly of as little present value to man as the knowledge of a new comet—contemptible, compared with the price paid for it in agony and torture." And he added that "it is dreadful to think how many poor animals will be subjected to excruciating agony, as one medical college after another becomes penetrated with the idea that vivisection is a part of modern teaching," and they must have their vivisector, their mutilated dogs, their guinea-pigs, their rabbits, their chamber of torture and of horrors, to advertise as a laboratory.

We learn that Mrs. Marion Carpenter, speaker for National Spiritual Society, of Detroit, Mich., is obliged by illness to give up speaking, séances and correspondence, but hopes soon to resume her work and answer her letters.

Dr. Drumont C. Dake will be in New York City, at 224 West 44th street, and can be consulted daily. See his advertisement on another page.

Prof. Lockwood, the widely known Spiritual Physiologist of Chicago, who is filling an engagement with the Berkeley Hall Society, Boston, during the Sundays of December, will respond to mid-week evening lectures in adjoining places at very low rates. Address him at 803 Tremont street, Boston, Mass.

The Religious Corporations.

At the recent installation of Rev. Mr. Savage as minister of the Church of the Messiah in New York, Rev. Edward Everett Hale preached the sermon, which was an invective against "religious corporations." His subject, as he announced it, was: The cooperation of the people with the ministers in the inevitable conflict with the great religious corporations that must come within the next half century. Among the other things uttered was the statement that a time comes in the life of a republic when men really recognize that all depends upon truth; that the Unitarian faith had become inevitable from the change and revolution in the thought of the people, and from that day all religious growth has been along the lines of liberty and freedom. He said the promises of the past had been fulfilled. In three out of every four pulpits in New York City to-day doctrines are preached that eighty years ago would have been considered almost heresy. He claimed for the gospel of the Unitarian church, that it is the gospel of the immanent presence of God. The great religious corporations, said Dr. Hale, know that their doom is impending. They are the great enemies of religion to-day.

If the work of Unitarians, said he, was only to see that the word of God had easy access to the eager thousands that are waiting for it, their task would be easy. But that is not all. A gigantic corporation of priests, pharisees and professionals seek to pull back the eager ones. A Presbyterian preacher says from the pulpit what he believes. Then the synods and the presbyteries and the councils go over his words, consider them, and make him take them back. What agony for him to be told to preach the gospel of Calvin instead of the gospel of Christ! Dr. Hale referred at length to the revision of the King James Bible made fifteen years ago by the greatest scholars and divines of the age. It was admitted on all sides to be more accurate than the older version, yet it was not to be found in the churches. Why is it? he asked. The Bible Society refused to print it "because their charter required them to print the Bible in common use." How can it be in common use if it has not a chance? It is the suppression of truth. It illustrates best that idolatry with which they worship the past and refuse to look at the rising sun.

How long, he asked, would the Pennsylvania Railroad Company or the New York Central allow its Directors to build locomotives of the Stephenson pattern of sixty years ago? The danger is that the people will turn back on such things, and on their professional leaders. They will despise the word of religion, and then religion itself. What will the people say when they see in their prayer-book what they know their clergy do not believe? Will they agree with the theory of one creed for the clergy and one for the laity, when they know that half the elders do not believe the Westminster Catechism, and half the laymen refuse to believe the thirty-nine articles of faith? You cannot have two standards in a church. Truth is truth. Thank God, exclaimed Dr. Hale, the American people are profoundly religious, and are growing more so daily. This century has trained men religiously as never before, and people have learned not to pray by proxy. Let ministers and people unite, and refuse to obey the dictates of these corporations of preachers. The people are with us in this struggle against religious corporations.

Cause and Effect as a Part of Religion.

Let us drop or give up all further thought about reward and punishment in connection with religion and religious sentiment, and substitute for them the rational, and consequently all the more religious, idea of cause and effect. Then we shall forever dismiss our low conception of an anthropomorphic deity, and put in its place an unchangeable Father who is all love for his creation, and who lets us go through a disciplinary stage of objective life in order that we may become qualified by actual experience for the subjective and more real life, and thus develop into the progressive spiritual condition. These creeds made by ecclesiastical selfishness rest only upon foundations of assumed authority, and go to pieces as soon as that authority ceases to have effect. They are fed by threats and bribes, and their only fruit is external, objective and unreal. There can be no real religious feeling under the pressure of fear. Nor can it exist as the product of a hope of reward. Both are the inspiration of selfishness, and until that is wholly cast out, and brotherly love, or altruism, makes its return impossible, what is thought to be, and is called religion, is as alien to it as any one thing can be the opposite of another. The very thought of reward and punishment is the essence of selfishness, and therefore is irrational.

On this subject of cause and effect, a profound thinker writes: "Knowing this life to be but a school for preparing him for a higher and happier one, and that this happier existence cannot be attained by any sycophantic adulation, cajoling, or forgiveness by an imaginary Jehovah, but must be won under the iron law of cause and effect; and further, that, like pupils in our public schools, he will be kept in this grade of sin and suffering by continually reincarnating until he himself earns his promotion to a higher one—man cannot but begin to examine his motives more closely, to pay some attention to the debtor and creditor account of a karma as accurate as it is inevitable." Under the broader view, all these apparent failures in justice are recognized as only apparent, and not real; human self-respect is restored; and the intuitive belief that honesty is the best policy, obscured by the one-life horizon, becomes magnificently demonstrated as these horizons are seen to stretch away into an infinite perspective. A human desire and motives must be radically changed, and this can only be done by making man aware of his true nature and god-like destiny. Blind faith alone fails; creeds are but idle patterings and empty sounds; man must know his destiny, or the incentive to upward exertion is largely paralyzed.

Nora Ray, the Child Medium.

Advertised in another column, is a most interesting spiritualistic story. It contains one hundred and seventy pages, and is sold for twenty-five cents. If sent by mail, five cents extra. Read the advertisement, and secure a copy at once.

THANKSGIVING EVE, the brilliantly lighted parlors at 309 Green Avenue, Brooklyn, N. Y., were the scene of a delightful reception held by Mrs. Helen Stuart-Ridgins, Mrs. E. F. Kurth, President of the Woman's Progressive Union, Mrs. M. F. Holmes and W. Wines Sargent, were among the guests.

Prof. Lockwood's Lectures.

During the Sundays of December, 1896, Prof. W. M. Lockwood, the widely known and eminent Spiritual Physiologist, of Chicago, Ill., will deliver the following course of educational and interesting lectures, under the auspices of the Boston Spiritual Temple, Berkeley Hall, Boston:

1. "The Spirituality of Nature's Elements and Forces";
2. "Spiritualism the Basis of Evolution; and its Philosophy the Only Foundation of Moral Ethics";
3. "The Five Senses of Man; or the Relation of Molecular Modes of Motion to Consciousness";
4. "The Spiritual (Molecular) Hypothesis of Nature, or the Philosophy of Co-relations";
5. "How do we Improve Each Other, and How Does the Spirit-World Impress Us?";
6. "Nature and its Data the Basis of All True Philosophy";
7. "What is Intemperance? Do you know?";
8. "The Human Soul a Progressive, Conscious Entity."

The Red Man's Progress.—The report of the Commissioner of Indian Affairs for the last fiscal year parallels that for the preceding year in respect to the encouraging facts in which all friends of the red men are interested and to the enlightened policy of the government in dealing with these people. During the year there has been no outbreak or disturbance of any kind, which shows that the Indians have learned that resistance is vain, and they must trust their future to the justice of the nation, and make earnest efforts of their own to improve their condition. The chief object and labor of the bureau, says the Commissioner, is, and for many years must continue to be, to put the Indian upon his separate allotment of land, and induce him to support himself there, and to protect him from encroachment and injustice, and train his children in books and industries. The belief is that after one generation has been thus trained the great task will be ended, although it is considered one of the most difficult undertakings ever attempted. The enrollment of pupils during the year was 23,352—an increase of 316 over the previous year, while the average attendance increased 852. In the same time the Government has paid to regular Indian employees half a million dollars, and there is a constant increase in the number of trades and occupations pursued by them. Their industrial progress is shown by their raising supplies for the Government, besides producing crops and live stock to sell on their own account, and in many different ways coming to earn their own living.

The Youth's Companion, 201 Columbus Avenue, Boston, Mass., has an extensive advertisement on our eighth page, to which we call the reader's attention. It will be seen by statements therein that the Companion will be one for the entire family. The names of a large number of popular writers show that the table of contents at all times will be varied and interesting: Rudyard Kipling, Anna Sprague Packard, C. A. Stephens, Charles Adams, Charles Dudley Warner, Max O'Rell, Dr. Lyman Abbott, Madame Lillian Nordica, and many more *litterateurs*, are cited among its correspondents. A fine colored calendar will be given to each new patron. A person answering this call (by way of advertisement) on our eighth page, will receive the numbers that remain in '96, together with the various double numbers and the four-page calendar. It would seem that a person cannot hope to obtain a better return for \$1.75 in a literary way than by subscribing for this popular publication, which has with '97 reached its seventy-first birthday.

Sunday morning, Dec. 6, the Children's Progressive Lyceum will reopen in Red Men's Hall, 514 Tremont street, at 10:45. The public are cordially invited to be present and bring the children. Spiritualists are earnestly requested to cooperate in the support and spread of Children's Lyceums. The children of to-day will be the men and women of the future, and they should be instructed in the fundamental principles of Spiritualism. J. S. S.

A Very Interesting Séance.

To the Editor of the Banner of Light:
Under the direction of her spirit guides, Mrs. C. B. Bliss has inaugurated a series of dark séances. The first of these was held on the evening of Nov. 24, in her materializing séance room, at 120 West Concord street, Boston, and it was a decided success.

Mrs. Bliss did not enter the cabinet, but sat in the circle with her guests, in her normal condition, and enjoyed the manifestations with them. The phenomena consisted of spirit lights, illuminating spirit-forms, independent spirit voices, written messages, and drawings and paintings by spirit artists.

Some of the spirit-visitants could only whisper their names and messages of love, but many of them spoke in full voice. The spirit voices were not confined to the immediate vicinity of the medium, but were heard in all parts of the room. A table with paper, pencils and materials for water-color paintings upon it, stood in the center of the room, and during the séance we could all frequently hear the rustle of paper, the sound of moving pencils, etc., and, when the gas was turned on, it was found that nearly every person in the circle had a message, a picture, or both a message and a picture, to carry away as souvenir from spirit-friends. My souvenir is a beautiful and artistic flower-piece, in water-colors, with this in pencil under it:

"May your life be as these flowers—ever bright."
PHILIP BROOKS.

Mr. Folsom, who passed to spirit-life from his home in Chelsea, Mass., a short time ago, and whom I have often met at Mrs. Bliss's séances, gave this:

"Dear Friends: I enter into the thought and word of that Roman orator, Cicero, who, in speaking of his departed friends, said: 'Oh, glorious day, when I shall retire from these scenes of earth to associate with the grand assembly of departed souls!'"

These dark séances are to be continued on Tuesday evening of each week for the present, while the regular séances for full-form materialization will be continued on Thursday evenings and Wednesday and Sunday afternoons.

T. A. BLAND.

Verification of Message.

To the Editor of the Banner of Light:
I take great pleasure in writing you to verify the message from EMMA E. WEEKS through the trance mediumship of Mrs. Conant in the BANNER OF LIGHT dated Oct. 17, 1896. The message was correct in every particular. She was a true and devoted friend and neighbor, and was always ready to do her part in any undertaking that would help the Cause she loved so well.
Mrs. M. M. Holt.

Keene, N. H., Nov. 27, 1896.

First Anniversary of the American Health Club.

Members of the American Health Club met at the Emerson School of Oratory, the occasion being the first anniversary of the organization of the club. In the review, by Dr. T. A. Bland, of the work of the first year of the club, it was learned that there is a membership of about two hundred in this city, as well as many non-resident members in different parts of the United States and Canada. In several States auxiliary clubs have been formed. The chief aim of the club is the distribution of literature relating to matters of health. The club is opposed to vivisection, vaccination, and to all restrictive medical laws.

A Legislative Committee, which has been in force to introduce and press to a passage the bill which was "pigeon-holed" last season by the Public Health Committee.—Boston Transcript, Nov. 21.

Life's evening will take its character from the day which has preceded it.

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 hypnotism, 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.

VETERAN SPIRITUALISTS' UNION.

TREASURER'S REPORT.

Contributions to the Home Fund, Nov. 28.
Amount previously acknowledged..... \$6,381.50
Eben Cobb, Boston..... 5.00
Mrs. Walter R. Morrill, Salisbury, Mass..... 25.00
Frank Lake Pleasant, Mass..... 1.00
Mrs. J. A. Chapman, Norwich, Ct..... 1.00
Mrs. E. W. Becker..... 1.00
Mrs. Brown, Athol, Mass..... 1.00
Mrs. Nellie S. Palmer, Portland, Me..... 1.00
Mrs. Lizzie Lincoln collection..... 1.25
Mrs. Tillie Reynolds..... 25
Mrs. Wade, Peterham..... 50
Mrs. H. M. Hannah, Williamsburg..... 1.00
Mrs. A. T. Vetherell, Hartford..... 1.00
Mrs. H. A. Longley, Northampton..... 5.00
Mrs. S. B. Barker Clayton, N. Y..... 2.00
Fannie White, Boston..... 1.00
E. S. G. Cambridge..... 5.00
Charles F. Allen, Taunton..... 1.00
Total..... \$6,436.00

MOSES T. DOLE, Treasurer.

Special Notice.

To the Editor of the Banner of Light:

Mr. Frank Walker, Hamburg, N. Y., has been unanimously appointed by Board of Trustees of National Spiritualists' Association, General Manager of the Jubilee of Spiritualism, to be held at Rochester, New York, March, 1898, S. E. 50.

Mr. Walker is therefore now in charge of the arrangements for this celebration. All persons who will in any way cooperate in making this celebration a great success will please correspond with the official representative of the National Spiritualists' Association, Mr. Frank Walker, Hamburg, N. Y. All persons who are in sympathy with the movement write at once to him, stating what they will do to assist in celebrating the fiftieth anniversary of the birth of our great scientific religion.

Mr. Walker desires to secure the consensus of opinion of all the Spiritualists of this country at once in regard to this proposed celebration, so that he can report to the officers of the National Spiritualists' Association what the people think about it, and what they will do to help make it the success worthy so great an anniversary. Men of science and clergymen, authors and others, are to-day more interested in Spiritualism than ever before.

Spiritualists of America, representatives of the great Church of the Free, shall we not all join in celebrating under the auspices of your National Association the fiftieth anniversary at Rochester, N. Y., in 1897?

FRANCIS B. WOODBURY, Sec'y N. S. A.

McClure's Magazine will begin publication in the December number of a series of volumes of the authentic historic places and monuments in Palestine. It is only by very recent exploration and study that many of the more significant of these places and monuments have been certainly identified, and not a few of them have never been pictured until now.

State Convention of Spiritualists at Denver, Col.

To the Editor of the Banner of Light:
The first State Convention of Colorado was called to order in the First Spiritual Church of Denver, Tuesday, Nov. 10, at 10:45 A.M., Dr. G. C. B. Ewell in the chair.

After congregational singing an invocation was offered by the guides of Mrs. S. B. Ewell; another song, and the address of welcome was delivered by Dr. Ewell, an address replete with thought helpful to all human life, and a most cordial welcome in behalf of the First Spiritual Church, Starlight's Ladies' Auxiliary and the State at large.

Mrs. M. A. Griddle most pleasantly followed, outlining some of the pressing demands of the hour, after which a responsive, inspirational poem by Mrs. E. Louise Teed and Dr. Ewell closed the morning hours.

The afternoon meeting was called to order at 2:30 o'clock with an invocation by Dr. Ewell, followed by the presentation of "Bible Spiritualism" by the Secretary of the Church, Mrs. E. Louise Teed, Mrs. E. Louise Teed was the next speaker, on "Philosophical Spiritualism," always engaging and earnest in her address, making a strong impression on the audience; and the session closed with a poem by Dr. Ewell.

The evening session was called at 7:30; invocation by Dr. Ewell, after which Mrs. E. Louise Teed spoke interestingly of his experience in foreign countries, and told how in all quarters of the globe he had found minds turning toward our line of thought in earnest and honest investigation. Communications were read from the National Spiritualists' Association, Mrs. Eva C. Hullings of Denver, prominent in the "Divine Science" School of Philosophy, after which Paul Turner, a man and student of independent advanced lines of investigation, addressed the Convention on "Spiritualizing the Material." He believed Spiritualism to be the source of all progress, but felt sorry that organized effort had thus far proved unsuccessful at large. While we were seeking for some way in our view, we all were seeking for the uplifting of our spiritual selves. He urged all to spiritualize the material self for the furtherance of the development of the possibilities that were our own.

Dr. Ewell followed with a few remarks, concluding with an exhibition of his marked and steadily increasing test power, by which he was drawing weekly the most hardened skeptics to the truth. Thus closed the first day of successful work of our Convention.

Wednesday, Nov. 11, at 10:30, the meeting opened as a conference, the subject being, "Why Am I a Spiritualist?" Mr. Geo. Walwood made the opening address upon "Phenomena as the Means of Convincing Men to Spiritualism." Dr. Ewell followed in the philosophical line, as representing her own experience. Mrs. K. Louise Teed spoke interestingly of her own development, and conversion thereby.

The afternoon session opened with invocation by Master Starr L. B. Ewell, and the subject of the morning was continued, the first speaker being Mrs. M. A. Griddle. She most feelingly reviewed her many years of mediumship, filled with touching and marvelous experiences, holding the closest sympathy of her audience.

Mrs. Galbraith of California gave her experience of development to mediumship as the means of her conversion. Dr. Ewell spoke briefly but interestingly and earnestly of the need of philosophical rather than phenomenal Spiritualism.

Mrs. Annie Wagner of Omaha, Neb., who had arrived in time for the session, was most pleasantly welcomed to Denver by our Chairman, Dr. Ewell, and closed the hour with interesting tests of spirit presence, all of which were recognized.

The evening was devoted to manifestation of the planchette on automatic. Mrs. Ewell, Mrs. Griddle, Mrs. Wagner, Mr. Shagren and Dr. Ewell.

A large number of skeptics were in attendance, and before the close minutes were turned to tears, and many inquiries for private consultations made.

Thursday morning an invocation by Mrs. Ewell opened the exercises, and Mrs. Ewell, Mrs. Galbraith and Dr. Ewell, each in turn, gave a line of work demonstrating spirit wisdom and power, after which Dr. Ewell called the meeting to order as a body for organization of a State Association, result of which is the "Colorado State Association of Occult Scientists."

The following officers were elected for one year: President, Dr. G. C. B. Ewell; Vice President, Mrs. M. A. Griddle; Second Vice President, Mrs. Agnes Moulton of Leadville; Sec'y, Mrs. E. Louise Teed; Treasurer, Watson Henck; Advisory Board, Mr. Wm. Rockwell of Arvada, Mrs. Lyman Cole of Arvada, Dr. Sara L. Hard.

A committee to draft Constitution and By-laws was appointed by the President, Mrs. Ewell, Mrs. Griddle, Mrs. Teed, Mrs. Wagner, Mrs. Galbraith, Mrs. Geo. Blakeley, after which the officers-elect responded most happily to the demand for speeches.

The afternoon session was devoted to addresses and tests by previous talent. It was found that as the Committee on Constitution was not ready to report, another day must be added for the completion of the work, and arrangements were made for the following day.

The evening hour found the church filled with a large, intelligent audience. Invocation by Mrs. Ewell and a fine solo by Mrs. Clark Snyder preceded an address by Dr. Ewell on the scientific and practical view of our philosophy, uniting the eternalities and giving sublimate view of human destiny.

Mrs. Galbraith followed with a few well-chosen remarks of convincing power, after which Dr. Ewell and Mrs. Wagner gave convincing tests of spirit presence, closing the Convention with a poem by Mrs. Teed and Dr. Ewell respectively.

Friday morning was devoted to the adoption of the Constitution and By-laws of the new organization, and in the afternoon to the ratification of the same, and this was followed by the reading of the Declaration of Independence, through which we hope to accomplish much. It is our intention to hold mass meetings all over the State, and preparations are already in progress to do so in Boulder and Pueblo, as well as in our own city again in January.

Application has already been made to the State for a charter, and the new National Spiritualists' Association as well as our President, an enthusiastic member, missionary and worker in that body.

The attendance throughout the meeting was large, and exceeded our most eager anticipation to the interest manifested. Much credit is due all the mediums taking part, for their earnest and willing efforts as well as the harmonious cooperation, and for Dr. Ewell especially in the conduct of the meeting, and the most diligent, unrelenting effort in the execution of every detail.

I have omitted to mention one pleasant episode in Wednesday's meeting, viz: the reception of greetings from the Massachusetts State Association, in response to letters tendered over the wires, at the instigation of our President, and while I write these congratulations from the California Association are received by mail, as a rainbow of promise spanning the heavens from East to West, with a central pier, not dividing but connecting and serving as a support to the grand archway of universal light and knowledge, which we so earnestly desire to see encompass the globe.

These fraternal greetings are vitalizing in their effect; let us ever be mindful of them. And may the young, newly-born fraternity, as the seventh in the State Associations, manifest a vigor and growth demanded to meet the pressing necessities of the hour, and prove a fruitful blessing to humanity.

SARA L. HARD, M.D.,
Sec'y First Spiritual Church,
1420 Franklin street, Denver, Col.

A Wonderful Gift.

To the Editor of the Banner of Light:
While on my way from Brooklyn to fill an engagement in Connecticut, I took the opportunity to stop over at Norwich and spend a day with our honored friend and earnest co-worker, Mrs. J. A. Chapman. Here, as usual, I found work being done. All who know Adelaide Chapman recognize in her "a doer of the word, and not a hearer only." Speakers and mediums are royally entertained in her lovely home, and made to feel that the welcome that greets them is from a heart that is ever ready to receive them.

At present Mrs. Eva M. Hill of Greenwich, N. Y., is Mrs. Chapman's guest, and I consider myself most fortunate in meeting this lovely woman, and having the opportunity of attending one of her musical séances (which I did on the evening of Nov. 10).

To say that I was pleased does not express the effect—delighted, charmed, thrilled, are words more appropriate.

Mrs. Hill's mediumship presents itself as another grand bulwark to our Cause; to the skeptic of cultured ear a musical phenomenon.

To whatever immediate cause we may attribute the wonderful gift of this singularly sweet and unassuming woman, there is one true verdict as to the result. Beautiful!

HELEN STUART RICHINGS,
Norwich, Ct., Nov. 12, 1896.

Mrs. Butler in Providence.
On Sunday evening, Nov. 22, Mrs. W. S. Butler addressed the Peoples' Progressive Spiritualist Association, at B. T. Hall, 728 Westminster street, Providence, R. I.

She spoke three-quarters of an hour, and many were the expressions of sympathy and appreciation, and then the audience would forget it was Sunday evening, and burst out in a round of applause.

This hall is always filled to its utmost whenever it is announced Mrs. Butler is to be present.

Too much praise cannot be said of the sweet singing of Mr. Harold Leslie and Miss Olive Hunter, who attended.

If you are anxious to find the most reliable blood-purifier, read in Ayer's Almanac the testimonials of those who have been cured of such terrible diseases as catarrh, rheumatism and scrofula, by the use of Ayer's Sarsaparilla. Then govern yourself accordingly.

MEETINGS IN MASSACHUSETTS.

Lynn.—T. A. B. James writes: The Spiritualists of Lynn held very interesting services at 23 Summer street, Sunday, Nov. 29.

At 2:30, they held a test, healing and developing circle. Mrs. Dr. C. A. Sherwin gave an invocation, tests and spirit messages. Dr. I. A. Pierce spoke on "Spiritual Meetings and Their Influences." Mrs. C. B. Hare, very interesting remarks on spiritual circles, and many recognized tests and spirit messages. Dr. J. A. Rouse, Mr. H. Rouse, Mr. Alfred E. Warren, Jennie H. Bickford, David Sheppard and others gave magnetic treatments to many, and all pronounced themselves benefited. Mrs. S. J. Wilson presided at the piano.

At 7:30, appropriate selections by Misses Lena and Elsie Burton, Mr. F. N. Foster, interesting remarks on "Religious Beliefs." Then Mr. E. F. Foster held a séance for materialization, spirit messages, independent slate-writing, faces drawn upon handkerchiefs, and other manifestations. In full gas light and under strict test conditions; satisfactory. The hall was packed to its utmost capacity.

Next Sunday, at 2:30, test, healing and developing circle by the same mediums and Mrs. L. A. Frontes, Mrs. D. E. Matson, Dr. B. M. Furbush and others. Everybody invited.

At Mrs. Dr. M. K. Dowland's meeting, on Tuesday evening, at 130 Market street, there was a large audience. Mrs. Dr. M. K. Dowland, Mrs. L. A. Frontes, Mrs. D. E. Matson, Mrs. C. B. Hare, Mrs. Annie J. Brennan, Capt. J. Balcorn and others old good work for the Cause.

Friday evening, at the same place, Mediums' meeting. The house was packed, and much good work was done by Mrs. S. J. Wilson (at the organ), and Mrs. Dr. Dowland, Mrs. C. B. Hare, Mrs. Vina P. Goodwin, Mrs. Alice M. Lafavour, Mrs. L. A. Frontes, Mrs. Lizzie D. Butler, Edward E. Murray, Dr. J. A. Pierce, Capt. J. Balcorn, Alfred E. Warren and others. These meetings are held every Tuesday and Friday evening.

Cadet Hall.—Lynn Spiritualists' Association, J. M. Kelly, President. Mrs. A. A. Averill, Sec'y, writes: Large audiences were in attendance on Sunday to listen to Mr. Joseph D. Stiles of Weymouth, who outlined himself on the occasion, giving a very large number of full names, all recognized. Mr. W. H. Thomas added to the interest by exercises on the corner.

Next Sunday Oscar A. Ederly, inspirational speaker and test medium, will begin a month's engagement with this Society. Mr. Thomas will render a cornet solo in the evening.

Salem.—"N. B. P." writes: The First Spiritualists' Society had a glorious time Sunday, Nov. 29, having as guest Harrison D. Barrett, President of the National Spiritualists' Association, who delivered two splendid addresses in which he said: "Cooperation is what we want in our local organizations—not to stay away from the meetings because such an one is an object, but pull together and work in harmony is the only road to success." He also quoted many passages from the Bible to prove that Spiritualism was known in those days, and that there were mediums in those days as well as the present time.

We had the largest audiences of the season, and our meetings were a great success, and we hope to have the pleasure of welcoming him again.

He is the right man in the right place, and the National Spiritualists' Association should consider themselves very fortunate in having such a man at the head of this glorious Cause.

We also had with us Mr. Theodore F. Price of Philadelphia, who gave some very remarkable tests, which were recognized by those present, and the audience was very much pleased. He also spoke of the way he gave his tests, giving the name in full in every instance.

Sunday, Dec. 6, Mr. Theodore F. Price will be our speaker and medium again, and I am sure he will have a crowded house. All we need is cooperation, and the work is made easy. Let each one do his or her part, and victory is assured.

We took up a collection for the National Spiritualists' Association, amounting to fifteen dollars, after noon and evening.

BANNER OF LIGHT for sale at the hall. Two dollars per annum; one, semi-annually; fifty cents, quarterly.

Worcester.—Mrs. D. M. Lowe, Cor. Sec'y, writes: Prof. Peck closed his very successful engagement with the largest audiences of the season. His lectures on the "Contradictions of the Bible" and "Life and Occupancy in the Spirit-World" were brimful of thought and instruction.

The increased supply of BANNERS was entirely inadequate to the demand. The lecturer's convincing arguments made the people hungry for more, and they naturally sought for a supply in the columns of the reliable old BANNER OF LIGHT.

The Ladies' Auxiliary holds its fair on Friday afternoon and evening, Dec. 4.

Prof. Peck was in Philadelphia during December. We hope to have him for a longer period next season.

Lawrence Spiritual Society.—John H. Fennell, Pres., writes: The services of Nov. 29 were exceptionally interesting, inasmuch as we were fortunate in securing the services of Prof. J. Edward Bartlett of Boston, who gave some of his convincing tests, preceded by two short lectures.

He is to be with us Jan. 31, March 28, April 18, May 16. So, wishing the services of a fine medium should give George B. Bartlett a hand.

Lowell.—Mrs. G. K. Hall, Sec'y, writes: The First Society held its regular meeting Sunday, Nov. 22, with C. L. Willis as speaker and medium. Monday evening, Mr. Willis, assisted by Mrs. Coggeshall, Miss Brainerd and Mrs. Hand, tendered to the society a benefit. Nov. 29, we had E. H. Kosow, of Providence. Large audiences listened to his remarks upon "Some New Thoughts of Death," in the afternoon. He answered written questions in the evening.

BANNER OF LIGHT on sale.

Haverhill.—"O. H." writes: C. Fannie Allyn delivered two excellent discourses last Sunday. The subjects presented to her were treated in a masterly manner.

Sunday, Dec. 6, Edgar W. Emerson. The ladies of the Union will give their monthly supper, entertainment and social dance Wednesday, Dec. 9.

Fall River.—"S. W." writes: The Rev. E. S. Straight, of Providence, R. I., gave two instructive lectures, followed by recognized tests, Sunday, Nov. 29. Sunday, Dec. 6, we shall have Mrs. Kenyon, of Cambridgeport.

Fitchburg.—Mrs. E. O. Pierce writes: Mrs. C. H. Clark of Boston occupied our platform Sunday, Nov. 29. Her remarks were good. She gave many tests, all of which were recognized.

Sunday, Dec. 6, Dr. C. W. Hidden will be with us.

The Southern Cassadaga Camp-Meeting, Lake Helen, Fla.
The Mallory Steamship Line from Pier 21, East River, New York, offer the following rates from New York to Lake Helen, Fla., via Brunswick, Jacksonville and East Coast Railroad: Round trip single ticket, \$41.50; round trip, parties of five or more together, but returning singly, \$40.50; from Boston, no trip single ticket, \$40.50; round trip, parties of five or more going together but returning singly, \$40.50.

Port tickets, state-rooms or other information, apply to H. M. Clark, Leominster, Mass., until Dec. 10, or Arthur Sinclair, Agent, 366 Washington street, Boston, Mass. C. H. Mallory & Co., General Agents, Pier 21, East River, New York.

The Spiritualists will open their third annual meeting Feb. 14, and close March 31, 1897.

Good accommodations will be furnished at low rates, with facilities for light housekeeping if desired.

A new Auditorium is being built, a club house and cottages are being erected.

This season promises to be a grand success, and a glorious good time is assured for all that attend.

Dr. Brigham, of Fitchburg, Mass., will assist in getting up clubs if desired; address him (with stamp) and get all necessary information.

H. M. Clark has decided to accompany a party Dec. 11; all wishing to join it, address as above.

Special Classes in Psychometry, Clairvoyance, Inspiration, Psychopathy.
"White Rose" unfolds all those who wish to realize the spiritual man that lies dormant within the natural man, also all mental phases of mediumship.

The teachings on Psychometry (sixteen lessons in the series) concern those who wish to acquire sensitivity of spirit, etc. (Ten experiments in this series).

The teachings on Clairvoyance (twelve lessons in the series) are remarkable. All who follow or apply the lessons faithfully will be rewarded with clairvoyant vision. (Twelve experiments in this series).

The system of Teachings on Inspiration has to do with the highest phase of mediumship known, and is the most radical and latest exposition of the law of inspirational development.

The earnest student of mysticism and occultism is invited to attend the classes or school which will convene during the week at a place to be hereafter announced, or from the platform.

Psychometry, Monday and Wednesday, 2 P. M.; Clairvoyance, Tuesday and Thursday, 2 P. M.; Inspiration, Monday and Wednesday, 7:30 P. M. Class fee for each series, \$5.00. Apply to J. C. F. GRUBBINE, First Spiritual Temple, Exeter and Newbury streets, Boston.

MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphio Theatre Building, Bedford Avenue, opposite South Street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday afternoon at 2 o'clock.

The Advance Spiritual Conference meets every Saturday evening in Kings Tax Hall, 118 Bedford Avenue. Good speakers and mediums always in attendance. Seat free. All welcome. Herbert L. Whitney, Chairman; Emil S. Buggles, Sec'y.

The Women's Progressive Union holds meetings every Sunday afternoon at 2 and 4 o'clock. Social meetings every Friday evening at 8 o'clock, at the hall, 477 Franklin Avenue, Small's Parlors, near Greene Avenue. Mrs. E. F. Kurth, President.

Fraternity Hall, 969 Bedford Avenue, near Myrtle Avenue.—Meeting every Saturday, 2 P. M. A. Olmsted Medium. Other mediumism recently provided.

Mediums' Progressive Meetings.—Sundays, 3 P. M. Arlington Lodge Room, Gates Avenue, corner Nostrand Avenue. Mrs. E. A. Cutting, Manager.

Jackson Hall, 518 Fulton Street.—Mrs. L. A. Olmsted holds a Spiritual Circle every Wednesday evening at 8 o'clock.

Woman's Progressive Union, Brooklyn.
To the Editor of the Banner of Light:

The month of November proved to be a very auspicious one to the Woman's Progressive Union of Brooklyn, having as their speaker, during this time, Mrs. Helen Stuart-Richings, who may well be called one of the finest and most intellectual speakers on the spiritual rostrum.

Although her interpretations may have at times been misunderstood, she is at all times ready to explain to any interested and inquiring mind her ideas and thoughts which some do not seem to grasp or be able to understand.

Her lecture upon true womanhood and motherhood was a masterpiece in its way.

Mrs. Richings is also a very fine elocutionist. At one of our Friday evening socials she favored the audience with several humorous recitations, and, as the saying goes, brought down the house.

On Friday evening, Nov. 27, kind friends interested in the Union's welfare, together with some of the members, gave an entertainment, called the Peak Sisters.

This has been the success of the season, the hall being crowded to the doors. After the Peak Sisters had made their farewell bow to the public, Mr. Charter gave some recitations which were very well received, and Mr. Clarence Turton, a very promising young vocalist, sang several solos.

After the refreshments followed, and it was well-nigh midnight before the lights were extinguished.

The month of December will have Mr. Thomas Grimshaw administer to us; and on the 10th, 11th and 12th we will hold our annual Fair.

E. F. K.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings at the Berkeley Lyceum, 44th street, between 5th and 6th Avenues, every Friday evening at 8 P. M. Afternoon meetings for facts and phenomena at 2 P. M.

Meetings in Yonkers, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8 P. M. Alfred Andrews, President; Titus Merritt, Secretary.

The First Society.—Mrs. Milton Rathbun, Cor. Sec., writes: Good audiences greeted Mrs. Carrie E. S. Twing and Mrs. Maggie Waite, and never were meetings more satisfactory from point of interest.

Mrs. Twing works so constantly and so conscientiously for the Cause in our Society, that it would be difficult to fairly estimate the results accomplished through her ministrations. The music was good, as usual, Mr. Myers and Mrs. Stone being assisted by Mr. Mullin, who is already in favor with our people.

At the afternoon meeting Mrs. Waite's tests were marvelous and created quite a stir. She will remain with us all through December, and doubtless through January also.

We predict a full house for next Sunday and all Sundays on which it may be our good fortune to offer such unmistakable evidence of spirit-return and identity as is given through Mrs. Waite. Mr. G. A. Stryker followed with good tests, which were all recognized.

The many friends of Mrs. Nellie Barnes will be glad to learn that she has promised to give us of her mediumship next Sunday afternoon. The friends who stay away from Berkeley Lyceum on Sundays would, in conference with those who do attend, soon learn of their mistake in missing so many good things.

SEANCE AND SOCIABLE.—The same lady writes: "Mrs. Twing and Mrs. Waite held a test séance on Friday evening of last week, under the auspices of the First Society, New York City, Mrs. Mary A. Newton, President, in the chair. The tests and readings were recognized and seemed most satisfactory."

Mr. Myers and Mrs. Stone, with music, were pleasant factors in our success.

A social followed the séance, under the management of the Ladies' Aid, which is auxiliary to our society.

On Friday evening the séance by these same mediums will be repeated at the same place, Frothingham Hall, 9 East Fifty-ninth street. Next week we shall have another séance and sociable, probably Wednesday evening, at the same hall. All friends and strangers urged to meet with us."

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

Moses Hull will speak the 20th and 27th of December in Bridgeport, Ct. He is removing his residence to Stoneham, Mass., and when "settled" will announce it in the BANNER. [We shall next week print a letter from him, in which his travels, and the people he met, will be interestingly described.]

E. J. Rowell, who has been lecturing during October and November at Canton, O., and Massillon, O., is returning to the scene of his work, speaking in the morning days at City Hall, Canton, and in the evening for the First Spiritual and Religious Association meeting at Grand Army Hall, Massillon. At liberty for week nights of December, in vicinity of Canton and for dates in '97. Address 402 S. Market street, Canton, O.

Prof. W. F. Peck lectures during December in Philadelphia; January and February in Columbus, O.; March at Lake Helen, Fla. Permanent address, Box 377, Springfield, Mass. Has some open dates for camp meetings during the coming season.

Geo. A. Fuller, M. D., lectures at Worcester, Dec. 6 and 13; at Newburyport the 20th, and Norwich, Ct., the 27th. Only open dates previous to camp-meeting, June 6, 20 and 27. Would like engagements for these dates. Address 42 Alvarado Avenue, Worcester, Mass.

Mr. E. H. Tuttle will open meetings at Hiawatha Hall, 24 Tremont street, Sunday, Dec. 6, morning, afternoon and evening, also Thursday afternoon, and will be pleased to meet his old friends and the public. Mediums invited.

Societies or camp meetings desiring to make engagements for lectures in 1897 can address Dr. J. H. Randall, Independent Medical College, People's Institute, Chicago, Ill.

Mr. J. Frank Baxter still has Sundays, Dec. 20 and 27, open to any society or individual within a day's ride of Boston. They are his only open Sundays till the fall of '97. He will close his Tutusville, Pa., engagement with the Society of Spiritualists, Dec. 20, and Dec. 27, will lecture for the society in Salem. Address him at Walnut street, Chelsea, Mass.

Dr. C. W. Hidden of Newburyport, Mass., will lecture in Fitchburg on Sunday afternoon and evening, Dec. 6.

Mrs. Jennie I. Follansbee (Dr. Hidden's sister) is meeting with excellent success in mediumistic work. Mr. George B. Sanborn, the Western healer, is causing a sensation in Newburyport, Mass., by his demonstrations of power.

G. H. Brooks will close his two-months' engagement with the Unity Society of Milwaukee, Wis., Sunday, Nov. 29. It has been a most successful engagement in every way—spiritually, materially and in point of attendance. The weekly sittings have been very largely attended. He commences a series of meetings in Ottawa, Ill., Dec. 6, to close Dec. 13. His address while there will be 627 Cornell street. He then goes to La Crosse, Wis., for the two remaining Sundays, for January and February, '97.

During the month of November Oscar A. Ederly has filled very successful engagements in Williamstown, and Philadelphia, Pa. During the entire month of December he is engaged with the Spiritualist Society of Lynn, Mass. Mr. Ederly's time is all engaged until the first Sunday in May, with the exception of March '97. Will be pleased to hear from societies desiring lecture and test medium for March.

Mrs. Nettie Holt-Harding of East Somerville is engaged to speak in Pawtucket, R. I., Dec. 6 and Jan. 3.

G. W. Kates and wife have a few more open dates during January for missionary test work in the State of Ohio. They will be busy every night. During April they will hold test meetings en route to Kansas City. Address them during December, 283 Seventh street, Buffalo, N. Y.

Death from use of Tobacco.
The Tobacco poisoned heart stops without warning, often on the street. SURE CURE, an antidote chewing gum, overcomes the craving. No sickness, no starving, affording safe and prompt relief. Try it today. 25c a box, nearly all druggists. Booklet free. Bureka Chemical Co., Detroit, Mich.

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Testimonial to Dr. Randall.

To the Editor of the Banner of Light:
On the evening of Nov. 25 the Children's Lyceum recently organized here by the energy and persistent labor of Dr. J. H. Randall, while serving the First Spiritualists' Church, Columbus, O., gave a very interesting and meritorious entertainment, at which the following paper was read and unanimously adopted, with a resolution that a copy be sent to the BANNER OF LIGHT (with a request that its editor publish the same):

TO ALL WHOM IT MAY CONCERN.
We the undersigned do hereby testify our appreciation and esteem for our worthy brother, Dr. J. H. Randall. He is an earnest, active, tireless worker for the Cause of Spiritualism. Having served our Society, the First Spiritualists' Church of Columbus, O., about three months, and being engaged for a longer period, we unite in saying that while living the truths of Spiritualism, he is also a faithful advocate and worker, who, as an organizer, makes the Children's Lyceum a success; his lectures pertaining to our beautiful and scientific philosophy and religion have sparkled with logic and flashes of inspirational thoughts.

To individuals and societies engaging the services of speakers we could not recommend a better one. This testimonial is freely given.

J. D. ANDRAS, Pres.
CHAS. O. SEARLES, Sec'y,
First Spiritualists' Church, Columbus, O.

Laughing Babies
Are loved by everybody. Those raised on the Gall Borden Eagle Brand Condensed Milk are comparatively free from sickness. *Infant Health* is a valuable pamphlet for mothers. Send your address for a copy to the New York Condensed Milk Company, New York.

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

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

DUMONT C. DAKE, M.D.,
(Daily) 224 West 44th street (near Broadway), New York.

TREATS all forms of Chronic Mental and Nervous Diseases incident to both sexes. Patients afflicted for years, regarded as hopeless or incurable, testify to permanent restoration. His power to *diagnose and cure still stands unequalled*. Endorsed by Scientists, Physicians and the Press. Those unable to visit the Doctor in person can be successfully treated at their homes. Send age, sex and leading symptoms in *our handwriting*. Consultations: Send stamp for Circular. Prof. J. H. Buchanan says: "I take pleasure in stating that I regard Dr. Dumont C. Daké as one of the most gifted individuals I have ever met in the way of *Psychic* investigation and diagnosis, as well as spiritual powers."

Dec. 5.

DR. C. W. HIDDEN,
OF 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., main entrance; take elevator. Columbus Avenue cars pass hotel. 40* Nov. 14.

Medical Clairvoyant.
DR. MARY NEWCOMB, successful practice 15 years with all chronic diseases with her mode of treatment. Has performed remarkable cures. Office 29 West Concord street (at Tremont), Boston. On Tuesday and Wednesday each week examinations free. 10* Dec. 5.

John Marston,
MAGNETIC HEALER, of London, has opened an office at 290 Columbus Avenue. Magnetic Massage, Treatments daily from 10 to 3 P. M. 10* Dec. 5.

SURE CURE at home; RUPTURE, Hemorrhoids, Piles, etc. Box 32, Smithville, N. Y. Dec. 5.

SPRIT Message Department.

SPECIAL NOTICE.

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

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

JOHN W. DAY, Chairman.

SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Oct. 23, 1896.

Spirit Invocation.

Oh, thou Divine Spirit, again have come in contact with each other—again are we desirous of thy wisdom, and would understand thy power. We beseech thee this morning to draw near unto each one; oh, bring us in a closer unity with mortal and immortal, that we may realize truly what communion means—that we may feel and know the new baptism, that we may find thy power, penetrating, assisting and giving strength where weakness is. We seek thy assistance this morning, not only in stimulating the instrument in bringing the brain into harmony, so that other powers and other forces may utilize the brain, but also for the enlightenment of knowledge and strength of all, that each one may have his or her opportunity fulfilled and life brightened. We throw the gates open between the two worlds; may each voice sound like music, and may that music bring harmony and good will to all.

We feel this morning that there is much yet to be done; we feel that growth and progress are advancing, and we know that to those who seek and to those who investigate honestly and truly, the spirit will demonstrate itself. May each soul become convinced for itself, for that is the only true way.

Hear us this morning; may each one feel that he or she is wanted more than ever, that the work is still progressing, that there are still hands and hearts going out to us to assist us and encourage thy children in their pathway of life. When all things are laid aside, and we are called to our reward, may we feel that the voice is distinct that will bring joy to our heart; and when we hear, "Well done, thou good and faithful servant, enter the joys of our Lord," may we feel, as we return, we do not return earthly, but we return through the spirit, trying to demonstrate life continual. Hear us and guide us, now and forever, Amen.

INDIVIDUAL MESSAGES.

Ell Wilson.

Good morning, Mr. Chairman. I am very glad to be here. I am very glad to find and know we can be useful, even if we have laid down the body; because my experience in earth life was somewhat advanced, or we might call lengthly perhaps. It seemed quite a number of years, well up into the eighties; and I feel that many years before passing from the mortal body the environments and weakness of the physical held the spirit back. I find myself helpless in many ways, helpless both physically, and I might say mentally, although my brain kept healthy and clear; I could not complete what I would like to have done.

I find that my experience in earth life and in spirit brings me in another attitude; as I have reached my twenty-first birthday in spirit, I feel like returning, not as a child, but as one matured through the vast experiences of progress and of observation. I should like to say, Mr. President, that I was some interested in your Philosophy previous to leaving the body, because I believed in the advancement of all thought, and I believed in freedom, and I am very much pleased to see the progression that you have made, and glad to see that the old BANNER is still floating on the breeze, and bears its glad tidings of immortality. I well remember years ago, when the struggle first came out for liberty and advanced art, and how many times those that were so creed-bound, and seemed to be involved so much in their church affairs, those that tried to advance beyond, were very apt to be considered not really bright; but thank God and the angel friends that it was the star of knowledge and wisdom that brought us out of this narrow path, and more out for the liberty of humanity. I believe, as I said before, in truth; and each one has a right to worship God according to the dictates of his own soul; I don't think it is best to criticize and ignore when you don't know what you are talking about. I would like to say to those I have still in the body, although they are scattered somewhat, I feel that grandpa and pappas are not directly forgotten.

I should say my companion has joined me since I went to spirit-life, and I feel like sending back kind thoughts and encouragement to the few that are still struggling in life that will remember me as a man—as I will not be remembered around here so much as I shall be in the West; my home was in the West—that is, part of my life was spent there, although I was considered a Connecticut man (in other words my early childhood was spent there, but my home was in the West). I want to say to those that are interested in me and I in them; that I have tried to manifest many times, and I have succeeded to a certain extent, but I thought as the door was open this morning, and the invitation extended to me, that I would come in and repeat a few of my ideas, merely to let those that are left feel that even though years have separated us as far as the mortal body is concerned, the spirit is still conscious of each and every one.

I don't think, Mr. President, I will take too much of your time this morning, because there are so many here anxious to communicate with those that are still in earth-life; but I feel I would wish to identify myself through your

columns, and reach those that I would like to come in communication with personally. You can put me down, Mr. President, as Ell Wilson. My home was in Farmington, Ill. I would like to send still more greetings, but as I used the word to all, that will embrace many. I should say also that there are those that have passed to the spirit that are with me this morning. They have not had an opportunity yet, but will speak later.

Joshua True.

It seems beautiful to be in here this morning, and it seems also very inviting. It seems when we rush back to the material surroundings, and try to recall all the circumstances and conditions connected with mortal existence and through many experiences in spirit—it seems that I am at a loss to know what to say. We bring ourselves as identities before the world after we are supposed to be out of the body so long. I cannot directly say, Mr. President, just how long I have been gone, but I should think well nigh on to eighteen or twenty years. The spirit does not reckon time as you mortals do. It seems almost like an age since I have left the body, and there have so many of our own folks come over since, that it seems I have got very, very few to return to that will really remember me. I feel I am still remembered by some, and especially by old neighbors and old friends that associated together years and years ago. I should like to say to all, I am very happy to have this privilege this morning, and to send forth these few greetings and encouragement; also say to all, whether believers or disbelievers, death is truly a new birth, and not what it seemed to us so long ago—the dark change that seems to break between life and eternity.

I would like to say, Mr. President, that I too had somewhat of a slight knowledge of your beautiful Philosophy before I passed on to spirit-life; and I should say also, and so does my companion (because she is with me here this morning), to the girls and all that are connected with us: "Don't think that father and mother are gone—nor do you realize the loss of the material presence." I see many changes in earth since passing out of the body, and yet I thank God the changes have been as well as they are, although most of them have not been the brightest for the mortal. I would like to say to all that it is through all trials and troubles that we earn our reward, more in spirit than in mortal.

There is one I would like to speak of most, for I see our own all right in the harness; she is all the time working for humanity, laboring for Spiritualism, laboring to bring consolation to the hearts of others.

I want to send greetings to Abbie Morse. She I feel will remember me and many others in our neighborhood; and I should like all to remember that only a little while and those that say they do not know whether their friends live or not will soon find out.

Mr. President, there is much that I would like to say, but I feel when I come in contact with earth life there is too much of our sensitiveness, too much of those conditions and circumstances that don't look good in print, so I will advise no one individually, but will send this as a message of love universally—meaning that all will be assisted. As far as I am myself concerned, I will assist all.

You can put me down as Joshua True, of Searsport, Me. I have been out of the body quite a number of years, but I don't feel that I am really forgotten.

Sarah Lovejoy.

I am very happy to have this privilege this morning, but it seems when I come in contact with the medium it makes my head ache, because I suffered a good deal before I went out of the body. I have got over that to some extent in spirit, but everything seems so real that when I am in contact with the medium's brain it is almost impossible for me to say all I want to. There are so many things I forget—and that was just the way I was before I passed out of the body. I seem to be rational, and I seem to know all that is going on around me, but I forget things at times, and it seems just the same this morning, when I come in rapport with the medium. I feel that sometimes it is the things I want to say that have brought me around here oh, so many, many times, and I have had a great desire sometimes to make myself known through your BANNER OF LIGHT—because there are so many people who read it, and there are so many of my people that have become interested in Spiritualism, that I feel it would be not only a privilege but perhaps be considered a duty to give them a public communication, and say that although years have passed, and many changes have come, yet the spirit seems to grow just the same, and everything in earth-life seems just as real to me as when I left there. I feel as if I would like to send this message, especially to Stoneham, Mass., for there is where I was known for a great many years. I would like to send encouragement to the Ladies' Aid and all those who are trying to promulgate Spiritualism and the life beyond the grave—because I, too, feel it is one of the most beautiful Philosophies, and it is so much comfort, and there is so much strength to be got from it. When we can realize our dear friends are still conscious around us, and we can feel their touch and feel the response back, oh! how happy it makes us, and how pleasant it is to realize there is no separation.

I should like to say that I have got more in the spirit life than I have got in earth-life; but I have come here to day at the request of the old friends whom I have been trying to assist. Sometimes I have been trying to help them to not only know themselves, but to open up the way, that others may see and organize; and that is why I thought I would like to send something through your paper, so as to encourage and also strengthen those who will understand it.

Mr. President, we oftentimes hear those who say they are Spiritualists, and that because they don't need to know more—but, Mr. President, when I was in the body it seemed awful good for any of our friends to speak to us through some other instrument, or give us a little encouragement of their presence; you know it is so hard for the mortal to understand the full joy that the spirit can bring unless it brings it through mortality in some manner or another. I should like to send greetings to all my friends and family, and all that are now left, for they are scattered; but I want to reach our old friends who labored with us years ago—Mrs. Townsend Wood and so many of our old workers who are yet in the field; I feel our friendship is not forgotten, and to me Spiritualism makes me feel as if we all belonged one to the other, whether we are rela-

tives or not. You can put me down as Sarah Lovejoy, of Stoneham, Mass.

Arthur Jones.

Good-morning, Mr. Chairman. I suppose it is strange, or will look strange to some people, that I have traveled so far from home to communicate with my friends; but sometimes it is well, if you send a letter, for you to send it some distance, for it is always well received. I feel that my letter will be received, and then again I don't feel that the distance is so far, after all. I have to watch carefully how I control the medium's brain to give my sensitiveness and my ideas, so that those who will read it will understand it. I should say I was nothing but a young man when I passed out of the body, because I passed away in London, Eng. You will see the reason why I feel that I was some distance from home; I have those who are near and dear to me who are Spiritualists; although I was somewhat mediumistic myself, I was not so fully conscious of it as I have been since I was out of the body. I would like to reach others in London, and also there are those in this country who will recognize me also—as I am very anxious to gratify a desire.

Your BANNER is received in London just as well, and sometimes more appreciated than in Boston; and I would like to say I have done this because it has been very often requested, if it were possible for me to send a communication through your columns, to do so. I would like to say to father and mother and all those of my near and dear friends, it is well; and I should say, also, that there are those who have joined me in spirit since I passed out; for there have been many changes, but all is well. I want each one to involve his or her own faculties and develop his own mediumistic powers, and we shall be glad to give more—and we shall be able to destroy all doubts. I hear many times while they are talking as I am hovering around them, and they will find what they think disappointment, but I would like to say to all that, while we will find the weeds among flowers, they do not kill the flowers. I should say to all, make honest investigations and be honest with yourself; and when you go to seek communications through the sensitives, then lift yourself from all doubt, and the spirit can enter better and will give you better manifestations.

I would like to say a great deal, but time is limited, and I know your time is valuable to the spirit and the mortal. I am anxious for those both in this country and in England to know that I am well and still active; I am still progressive and am still anxious for those who are in earth-life.

Mr. President, you can put my name down as Arthur Jones; my home was in Enmore Park, London, S. E., England. I will not be forgotten there, although time has elapsed somewhat.

Annie Josephine Kelley.

Good-morning, Mr. Chairman. Oh! it is just beautiful; it makes no difference who comes here, whether they belong here or not, they are always made welcome. It seems that sometimes we feel like strangers when we are not. There are always conditions that seem to attract us, that will always recognize us, and so it seems this morning; we have got a very strange force here, and there is so much to be said and done it seems almost as if things have laid back so often, that we let time elapse so much, that it seems almost foolish to undertake to do anything. When I was in the body I was a young lady, or girl not much over fourteen; but I was so far from home when the spirit passed out that it seems to me friends are scattered all over the world; it seems that they are as young now as they were when I was in earth-life. Mamma has joined me since coming to spirit, and there are many others.

I hardly know how to return, and what to say, or as to whether this letter will be received or not—but feel as if I would like to have them recognize it, as I have some friends in New York and here in Boston; I have also friends that are across the water, and I feel there is so much I would like to do, and yet I cannot come in contact close enough so as to accomplish what I desire. I would like to assist those, especially Henry (but we call him Harry), and I would like them to know that I have not left them if I have been absent for some time.

I will not stop to send a long communication this morning, because if they see this, as I am in hopes they will, and they will recognize it, or will give me an opportunity for a private interview, I shall be more than pleased.

Say that my name is Annie Josephine Kelley; I passed away in North China. You see that I am a long way from home. Shanghai was the place.

Ella Wheeler.

I would like to send out a little communication, but you will not have to send it quite so far away as the last speaker, for I feel perfectly at home here in Boston. I feel as if I would like to come closer in contact with my family, especially my husband, because I feel there are a good many times he gets so discouraged, and especially as the hard times seem surrounding him, and he feels that he cannot get along. I would like to encourage him; I would like to say: "You cannot push things too fast, but if you take things moderately, and not get too excited, and not speak too plain, you will get along better; just try and keep yourself a little quiet this winter, and in the spring things will come out better."

Oh! do be kind to the children, for I had a great interest in the children left. Please say to mother also, for her not to worry, for I know it was hard to be separated from her, but it is only for a little while, and all will be well. I should say that I have not been out of the body very long. I have got the baby with me, because the baby and I passed out very close together. I want to make others feel that I am still conscious of what is going on.

I should say a good deal as the other lady said, but I don't know whether any one will recognize my message, for they are not Spiritualists, although they go to mediums once in a while on business—but do not seek spirit aid; and that is why I am in hopes they will be able to see this, and seek for the spirit unfoldment, because they don't think it is me that manifests unless they talk to the medium. It is to them a good deal like a lawyer: they are very good in their place, and some have good conception of business, and sometimes relieve their mind for a time. You see, Mr. Chairman, I am not in sympathy very much with those people, but I want them to become more conscious and I think they will feel better, and that they will not feel so lonesome—especially my husband.

I seem to feel a little nervous this morning,

because my death was somewhat sudden; while it did not affect me, the shock it gives to those in the body always brings back the same condition when I try to come close to them; if I can only make them feel reconciled, and that nothing could have been done. Say all things are well, and I am happy, and will be more contented and happy when I can see my friends happy.

My name is Ella Wheeler. My husband's name is Frank. You can put my home down as Boston, Mass.

Helen Woodhull.

Good-morning, Mr. Chairman. It is so pleasant to realize there is still an avenue open that we can entertain our friends and sometimes encourage them—even if we cannot always make them understand what we say. I seem to have a sort of feeling that I, when I come in contact with the dear loved ones of earth-life, can make them feel me—that I can make them realize that mother is with them. I feel as if I would like to have them understand it, even if I cannot talk. But they seem to think: "Well, why can't you speak to me? why can't I talk to them? why can't I make them hear my voice?" I should like to say to you: "If I could only make you understand my voice—for that is what I am laboring for—that is what I am desirous for—but, after a time, you will grow so that you will understand things better."

I have father and mother—I mean my own father and mother—in spirit-life with me, and also a companion, but I want to reach my children. I have got two boys and two girls yet in the mortal, and I should like to say that one of my boys has been gone for years, and that before I left the body I did not know whether he was in spirit or in earth-life. I see they are still looking for him, still seeking for him, but I would like to say to those in earth-life, especially to Emma: "I have not found William, so I seem to feel he is yet in earth-life," but I have been unable directly to locate him. I speak of this because I promised them before I passed out of the body that if the spirit could return, and I could make myself known to them, I would tell them as to whether William was in spirit or not. I have not found him, and father says that he is still in the Western States. Do not worry, for all is well. By bringing yourself more positively, and bringing the mortal to a conscious state of the spirit around them, is wherein I find I can assist them most. My daughter is somewhat mediumistic, and I have been very anxious to relieve her of her duties, because she sometimes thinks she imagines it is mother, when it is not, and sometimes some one else; so I send this public communication so that she may understand all about it.

I am so pleased that as the last speaker was closing the kind chairman on the spirit-side gave me the privilege of sending forth this communication. I have tried before, but I have not been successful as I should like to. For that I will not infringe any longer, but just say Mother Woodhull—my name was Helen Woodhull—but mention "Mother" by way of recognition. My home you will locate especially in Salem, N. H. I have got friends in Boston, and also in Connecticut, so I shall be known in many places.

Messages to be Published.

Oct. 30.—David C. Carpenter; Israel Piper; Jennie A. Stamps; William J. Brown; Mary Donahue; Caroline Temple; Esther Cady.
Nov. 6.—Hervey Van Wageningen; Lewis B. Wilson; Sarah Otis; John Warren Tuttle; Idaline F. Martin; Amasa Bailey.
Nov. 12.—Mary LeV. Capt. Albert Cummings; Charles P. Temple; Elizabeth Norris; Mary Elizabeth Cook; James McClellan; Alfred Frederick Morton.
Nov. 20.—Ella J. King; Charles F. Edgerly; Charles Hooper; Kim Dyer; Capt. Elijah N. Bolton; Jerome Butler; Mary E. MacLaughlin.
Nov. 27.—Mary C. Flint; Mrs. Ruth Jones; Henry Jackson; Ellen L. Amies; Dr. H. F. Gardiner; Catherine L. Murphy, for her son, Alfred Gleason.

Written for the Banner of Light.

LOOK WITHIN.

BY GENA SMITH FAIRFIELD.

For years in vain I sought for God
In cloistered cell and "death church" dome,
And thought that far away in space
Must be His own abiding place—
But found Him in my humble home.

I had been deaf and dumb and blind
To Him within, below, above,
But now in flow'r, cloud, rock and tree,
In everything I plainly see
His manifesting presence, love.

And then for truth which wisdom brings
In massive volumes, closely piled,
I searched, and studied long each page—
Penned by philosopher and sage—
But found it in a little child.

I roamed the world for happiness,
That gem which all would toil to win;
From fame and pow'r to wealth I went,
And leaving all at last, content
Revealed the gem my heart within.

This gift the world can never give,
But self alone must seek the prize
By filling noble hands with bread,
Uplifting sorrow's drooping head,
And helping fallen ones to rise.

And duties nobly done bring peace,
A calm that loving anger is know;
And from each well-earned victory
O'er sin, stars for eternity
Shall o'er our pathway gleam and glow.

When in old age earth's last day wanes,
And all its wearying tasks are done,
Though called by mortals wise, man sees
He is a child in A B C's,
With life's great lesson just begun.

And throughout time's unending years
The soul blooms out, the fruitage bears
Of knowledge, purity and worth,
From all experiences since birth—
For ceaseless progress thus declares.

And heaven is here and now on earth,
Where hearts are filled with changeless love;
And we are angels (though in clay),
If we live right, as much to-day
As we shall ever be above.

And death is but a pearly door
That opens into larger life,
Through which we pass, like a new bride
White-clothed, and old robes laid aside,
And hearts wit' joy and gladness rife.

Is There Any Spiritualism in the Bible?

The New Testament upholds Spiritualism in every single book in it. I. Corinthians, chapter xiv., is one of the most spiritual in the New Testament. The New Testament proves that there is life beyond the grave, for it says there is more joy over one sinner that repenteth than over the ninety-and-nine that went not astray, which proves that our angel dear ones do know and help us in our troubles. May we be so kind and loving to all here that when we are born into that Summer-Land of joy and love we may be in perfect harmony with the angel-band that will surround us.

CHAS. E. DANE.

Number One.

To the Editor of the Banner of Light:

St. Augustine gives as proof of his statement that men love truth more than untruth, the fact that no one likes to be told a falsehood. The argument is specious. Man don't like to be duped, because it is a tacit acknowledgment of inferiority. The other fellow is sharper than he. This is a humiliating reflection.

The basic principle of self, the desire for control of individuals, obtains here as elsewhere. One feels supreme helplessness in the presence of ignorance that will not be informed.

When persons are heard to declare with a Podanapian wailing of spiritualistic phenomena of the earth: "I saw it, but I don't believe it," one cannot repress a feeling of contempt for the want of candor, or pity for such dense stupidity.

But when one merely hears of these things, one cannot be blamed because of refusal to believe any postulate beyond the reach of one's own intuitions or experiences. Therefore if such, reading the following statement, shrill declare of it, as Frank, concerning his girl, that it is "argely a lie," I will cheerfully furnish him with all the proof he desires.

The following is a fact. Many people here can testify to its truth. The names alone are changed:

Good, charitable, steady-going church members, went one night to sit up with the child of their pastor. The little girl was sick unto death, and the parents, worn out with much nursing, thankfully resigned their darling into the kind and skillful hands of those excellent women, and retired to rest in a room apart from the sick child.

It was a wild night. The rain came down in torrents; the wind raged and howled like some mad beast of prey, and twisted the stout limbs of the oak trees like playthings. Now and then a flash of lightning brightened the mellowed tint of the sick-room, and the deep rumble of the thunder jarred the little personage to its foundations. But the parents slept on, and the tireless watchers sat on either side of the crib, with their gaze fixed upon the little flushed face, and the tossed, golden hair.

At last Mrs. Jones, who had leaned back in her chair, called in a quick, hushed voice:

"Eliza,"

"Yes," replied Miss Smith.

"Do you see anything strange?"

"Yes," said Miss Smith again, very quietly; "I see something very strange indeed. I see descending from that smooth, unbroken ceiling overhead, a plain white coffee-cup."

"Yes," added Mrs. Jones quickly, "it seems to float down like a leaf."

She was pleased to find that she was not the victim of an optical illusion. They watched the cup float slowly down over the crib, and at last rest noiselessly on the floor beside it. Miss Smith took the cup inquiringly in her hand. It contained about a teaspoonful of some dark substance, very much like molasses.

"Oh!" cried Mrs. Jones, excitedly, "maybe it was sent to cure the child."

"We won't give it without further direction, at any rate. We are responsible for the well-being of this child to-night, and the parents can give it themselves to-morrow if they choose," replied Miss Smith. But, on the morrow, the little one had passed beyond all sickness and need of medicine forever.

The cup was sent around the neighborhood for identification, but no one knew anything about it, although a nick on the edge indicated use. It was kept for a long while to substantiate the wonderful story, but finally was lost.

Miss Smith, too, has passed within the veil, and Mrs. Jones, whose statement must now rest with strangers, upon her own veracity, does not like to be questioned about the mysterious cup which floated down to them that wild night twenty-five years ago.

H. E. SHIPLEY.

When the team ran away with a load of wood, on which was a child of eight summers, the little fellow escaped unharmless, although the horses ran down a steep hill. The child's mother asked him if he was not afraid. "No," said he. "Well, what did my little boy do?" "I prayed to God and hung on like a beaver."—Selected.

Baldness is either hereditary or caused by sickness, mental exhaustion, wearing tight-fitting hats, and by overwork and trouble. Hall's Renewer will prevent it.

Passed to Spirit-Life.

From New York City, Nov. 30, DANIEL D. KIMBALL, aged 33 years—leaving a widow and two sons—Fred, 10, and Hebron, 2 years of age.

This is another instance of the consolation our Spiritual Philosophy affords. He had intense physical suffering for months; but realizing the transition was inevitable, he looks forward to it as a relief, and talked with his friends and relatives as one anticipating a pleasant excursion.

He was a son of Mrs. Mary H. Mosher, formerly of Lynn, Mass.

Mrs. Helen T. Brigham presided at the funeral Nov. 22. The remains were taken to Gloucester, Mass., for interment.

The deceased said to his mother the day before his departure: "I shall have a more enjoyable time with you." This remark and others were repeated by Mrs. Brigham without her knowing about it—followed by a beautiful and significant poem improvisation; her text was: "Though I walk through the valley of the shadow of death, I will fear no evil." When she turned the spiritual X-rays upon this text, members from churches present were astonished, and remarked: "If that is the teaching of Spiritualism, we wish to know more about it."

For twenty years I have had the opportunity of attending funerals in the vicinity of New York where Mrs. Brigham presided; she appears to us as a saint, and her words were: "Enter into the Spiritualism that is overcoming exterior Christianity."

TITUS MERRITT, Sec'y. Y. S. S.

From Calais, Vt., Oct. 30, SARAH D., wife of Charles K. Gray, aged 18 years.

She welcomed the change called death as an angel of mercy. Weary with the cares of this life, she longed for the companionship of those in spirit-life. She leaves a husband to mourn the loss of a good wife; with him she conversed freely about going to spirit-life. She had no fear of the change—making necessary arrangements, giving advice with great calmness the day before she passed away. She leaves one son and two sisters. The funeral was held in the Union Church at East Montpelier the following Sunday, the audience nearly filling the entire church. By her request the writer officiated.

MRS. ABRIE W. CROSSETT.

From Jackson, Toga Co., Pa., Nov. 8, 1896, Mrs. J. E. HUDSON.

She was born in Simsbury, Hartford Co., Conn., Sept. 25, 1820. Her parents were Norman and Emily Bell. William Burrill, Jay Bruce and two daughters, Jennie and Florence, preceded her to spirit-land. The son William gave his life to his country, being lost in the battle of the Wilderness. This affliction aged the loving mother ten years in one.

Mrs. Hudson's death was caused by a fall which fractured her left hip. She realized her condition, and told her friends not to weep; she was glad to go. She lived twelve days after the injury, and was very patient, passing peacefully away surrounded by loving friends. The funeral was held Tuesday, Nov. 10, 1896.

Mrs. Hudson early embraced the spiritualistic faith, and for the past thirty-five years has been a subscriber to the BANNER OF LIGHT. Her faith blossomed out, but grew stronger and stronger, and to-day her children rise up and call her blessed for the truths she taught them.

A FRIEND.

From Brooklyn, N. Y., on Monday, Nov. 16, 1896, Mrs. ESTHER A. B. HOOPER, wife of Commander Edward Hooker, U. S. N., in the 70th year of her age.

Mrs. Hooper was a lineal descendant from one of the earliest colonial settlers of Rhode Island, and she was connected with some of the oldest families of that State. She was an old-time Spiritualist, faithful and earnest to the last, and for many years a subscriber to the BANNER OF LIGHT, in the columns of which she found much comfort.

COM.

Obituary Notices not over twenty lines in length are published gratuitously. When exceeding this limit, a charge of ten cents for each additional line will be charged. Ten words on an average make a line. No notice admitted under the above heading.

When you buy

Sarsaparilla

Ask for the best and you'll

Get Ayer's.

Ask for Ayer's and you'll get

The Best.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 5, 1896.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 A. M. and 7 1/2 P. M. Speaker for December, Prof. W. M. Lockwood. J. H. Lewis, President; J. B. Hatch, Jr., Secretary, 74 Broadway street, Station K, Boston.

Boston Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 P. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 1100 Broadway street, Boston.

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. August Edridge, Secretary.

First Spiritual Temple, Exeter and Newbury Streets—Spiritual Fraternity Society. Sundays at 10 A. M. and 7 1/2 P. M., sessions for full-time materialization, etc., through the mediumship of Mr. and Mrs. O. L. Conannon. At 2 1/2 P. M., lecture through the mediumship of J. C. F. Grumble. Wednesday evenings, at 7 1/2, social, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Children's Progressive Lyceum—Spiritual Sunday School—will meet every Sunday morning in Red Men's Hall, 40 Tremont street, at 10 A. M., beginning Sunday morning, Dec. 6. Subject of lesson for that session, "Harmony." All are welcome. Mrs. J. S. Soper, Conductor.

Bathone Hall, 69 Washington Street, corner of Kneeland—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11 A. M. and 7 1/2 P. M.; Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, President.

Apollon Hall, 94 Apollon Street—Palm Memorial Hall, side entrance—The Gospel of Spirit Return Society. Minnie M. Soule, Pastor, will hold services every Saturday and Sunday at 2 1/2 and 7 1/2 P. M.

Hollis Hall—The United Spiritualists of America (incorporated) hold meetings Sundays at 11 A. M. and 7 1/2 P. M., and Tuesday at 1 and 7 1/2 P. M. G. W. Jones, Pres.

Elysian Hall, 820 Washington Street—Meetings Sundays, 11 A. M., 2 1/2 and 7 1/2 P. M.; Wednesdays, 2 1/2 P. M.; Fridays, 2 1/2 P. M.; Saturdays, 8 P. M. Mrs. A. R. Gilliland, Conductor.

Temple Hall, 610 Washington Street—Meetings at 11 A. M. and 7 1/2 P. M., Thursdays at 7 1/2 P. M. Thomas Jackson, Conductor.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 6 P. M.—at 40 Tremont street. Mrs. A. B. Barnes, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester.

Harmony Hall, 724 Washington Street—The Band of Harmony Meetings, Sunday, 11 A. M., 2 1/2 and 7 1/2 P. M.; Tuesdays and Thursdays, 2 1/2 P. M. Mrs. E. P. Parnell, President.

The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, at 7:30 P. M. C. C. Shaw, President; Wm. H. Banks, Clerk, No. 71 State street, Boston.

Arlington Hall, corner Dover and Washington Streets—The Ladies' Lyceum Union meets every Wednesday afternoon and evening; supper at 6 1/2 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

Spiritualist Industrial Society meets every Thursday afternoon and evening, supper at 6 1/2 P. M. Mrs. M. A. Brown, President; Mrs. Ellis, Secretary.

Hiawatha Hall, 241 Tremont Street—Meetings Sundays at 2 1/2 and 7 1/2 P. M., also Thursdays at 2 1/2 P. M. Edward H. Tuttle, Leader.

Commercial Hall, 694 Washington Street, corner of Kneeland—Meetings every Thursday, 7 1/2 P. M. P. Smith, Chairman.

Friendship Hall, 12 Kneeland Street—Meetings every Sunday at 11 A. M., 2 1/2 and 7 1/2 P. M. P. Smith, Chairman.

America Hall—Meetings Sunday morning, afternoon and evening. Eben Cobb, Chairman.

Facis Meetings, 724 Washington street, every Monday, at 8 P. M. Supper at 7 P. M.

The Home Kestrom—Spiritualist meetings will be held every Sunday and Thursday evening at 7 1/2 o'clock. Dr. E. M. Sanders, President, 21 Soles street, Charlestown.

Good Templars' Hall—Johnson Avenue, Charlestown Dist.—Wednesday and Friday evenings. Mrs. E. J. Peak, Chairman.

Chelsea—Spiritual meetings every Sunday evening at 7 1/2 at 206 Broadway. Charles H. Heaven, Chairman.

Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport—Sundays, 11 A. M., 2 1/2 and 7 1/2 P. M. Mrs. L. J. Akerman, Conductor.

Cambridgeport—591 Massachusetts Avenue, Temple of Honor Hall. At 2 1/2 P. M. and 7 1/2 P. M. Seated speaker, Mr. J. W. Kenyon, and test medium, Mrs. J. W. Kenyon.

The Ladies' Spiritual Industrial Society meets the second and fourth Fridays at 811 Massachusetts Ave., Cambridgeport. Mrs. M. M. Nichols, President.

Cambridgeport—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, has decided to publish reports of services held on Sunday only can be noticed 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.



PROF. W. M. LOCKWOOD.

Boston Spiritual Temple, Berkeley Hall—J. B. Hatch, Jr., Sec'y, writes: Sunday, Nov. 29, notwithstanding the unfavorable weather, Berkeley Hall was again well filled to listen to the lecture to be given by Mrs. A. E. Sheets.

The meeting opened with congregational singing, after which Miss Grace E. Warren rendered a beautiful song. Chairman Allen then introduced Mrs. Sheets, who prefaced her lecture by reading a poem entitled "The Prince of Peace." Mrs. Sheets then said:

"The time is drawing near when I must start westward. I am pleased to say that this is a free platform. We are not told what we must say. We are placed here without any bonds around us. We are allowed to stand here and give to you what you demand and what the spirit-world put into our brains. I feel that I must give heartily thanks to the officers and members of this Association, and to the Spiritualists of Boston, for the kindness that have been extended to me on this my first visit to the grand old city of Boston, and when I shall have returned to my home in the far West I shall always look back to the East with pleasant memories. You are building better temples than you know. Now in this large spiritual household do you not know, as you come together, that the clasp of the warm hand is putting back the things that are unholy?"

Let me give out to you my thanks for the help that you have thrown out; it has made me feel that I can go away feeling better in spirit and in health. Sometime we shall meet again in this hall, and I hope that every face that I see now before me I will see again. I must express my thanks to the many singers that have given us such grand music, also to the Boston Spiritual Lyceum. May the grand work that the Lyceum is doing go forth to the world. May the spirit-world help you to bring out your numbers so that the Lyceum will be a help to the Spiritualists of Boston. Such is education, such is Spiritualism, and such its teachings.

Mrs. Sheets then gave a very interesting lecture, taking for one of her subjects, "How Can we Best Place Spiritualism Before the World?" In closing her lecture Mrs. Sheets said: "Practice your Spiritualism as you teach it, and the spirit-world will be with you drop from this time forth every memory that is sad, and as you live to yourself be true to that which is golden; this is my prayer, and I thank you."

In the evening we were obliged to close our doors fully one hour before the time for commencing, so great was the crowd. It was even larger than that of last Sunday. Seven hundred and fifty people were in the audience, many of whom were obliged to stand, without even seeing the platform or the speaker—it being the last appearance of Mrs. Sheets and Mrs. J. J. Whitney for this season.

(Let me say right here that Mrs. Sheets and Mrs. Whitney have been relegated for November of next year.)

The exercises opened with a piano solo, followed by Miss Warren, who sang "Only a Thin Veil Between Us," by special request of Mrs. Sheets. Mrs. Sheets, after reading a poem, delivered her closing lecture, which proved to be one of her best, at the close of which she also gave a most interesting and satisfactory account of the grand success of Mrs. Sheets and Mrs. Whitney in this city, called for a vote of thanks from the vast audience, and a hearty response was given.

showing the appreciation that the ladies from the West have received from the East, and extending them a welcome on their return. Mrs. Sheets and Mrs. Whitney both returned their thanks to the audience, and presented a beautiful offering as they stepped to the front of the platform hand in hand.

Mrs. Whitney then gave one of the best recitations that has ever been given upon our platform, to the great satisfaction of the audience.

Mrs. Whitney will be at the Boston Spiritual Lyceum every Sunday afternoon. J. J. Morse, of London, will also be present.

Prof. W. M. Lockwood will be the speaker for next Sunday and every Sunday during December.

Next to receiving the tests given from our platform, the best thing for the Boston Spiritualists is to read the BANNER OF LIGHT, which is always for sale at Berkeley Hall morning, afternoon and evening.

This paper is very popular among the patrons of Berkeley Hall, as the increased sales go to show. Remember that subscriptions are taken at the news stand at the Hall.

Boston Spiritual Lyceum—J. B. Hatch, Jr., Conductor, writes: Sunday, Dec. 6, will be a special day at this Lyceum. We will have for our guests on that day Prof. J. J. Morse of London, Eng., and Mrs. J. J. Whitney of California.

This will be the only appearance at the Lyceum of Mr. Morse, as he leaves for London after his reception at the Helping Hand Society on Wednesday night, Dec. 8. Mr. Morse will be the speaker for the appearance at Berkeley Hall this season. Mrs. Fred Watson, Prof. A. D. Coule and Prof. G. O. E. Schaller will furnish music. Recitations and music will be given by the children.

The Lyceum will commence at 1 o'clock sharp. All are invited. Seats are free. Bring the children.

The Helping Hand Society—writes Mrs. A. A. Edridge—meets every Wednesday afternoon and evening. The afternoon is devoted to needle-work. Business meeting at 4. Supper at 6.

The Society met as usual, Nov. 25, at 3 Boylston Place, President Mrs. Carrie L. Hatch in the chair. The Veteran Spiritualists' Union will meet with this Society Wednesday, Dec. 2, and every first Wednesday in each month. We hope these meetings will be largely attended.

Do not forget the reception tendered to Prof. J. J. Morse of London, Eng., by this Society on the eve of Dec. 9.

Miss M. Coffin writes: The Society was fortunate in having Prof. Kenyon and Rev. Henry F. Campbell present.

Mrs. E. F. Osgood and Mrs. Kenyon closed the exercises of the evening with interesting tests.

First Spiritual Temple, corner of Exeter and Newbury Streets—A correspondent writes: Sunday, Nov. 29, Mrs. Conannon's sances at 10:30 A. M., had the usual morning attendance; at 2:30 P. M. Mr. Colville spoke to the largest audience—to a lecture—for years.

At 7:30, evening service for full-time manifestation through the mediumship of Mr. Poole, the boy medium, to an audience that filled the large room. The manifestations through Mr. Poole were remarkably good.

Next Sunday, Dec. 6, at 10:30 A. M. and 2:30 P. M., sances by Mr. and Mrs. Conannon, and at 2:30 P. M., lecture through the mediumship of J. C. F. Grumble, theme, "The Message of Spiritualism to the World."

Another correspondent writes: On Sunday, Nov. 29, W. J. Colville delivered the last of five Sunday afternoon lectures in the Temple, corner Exeter and Newbury streets.

The subject of the discourse was (by request) "Concentration of Thought the Master-Key to Psychic Development."

The lecturer (who spoke with great earnestness and animation to a large audience) insisted that the root of difference between the chronically successful and the persistently unsuccessful human being, is to be found in this single distinction: the one concentrates his thought definitely at a given point, and holds it there continuously, while the other lets his thoughts wander wherever they please to form or more congenial.

It is vain for any one to exercise his own incompetency on the plea of constitutional inability to concentrate on anything, for concentration becomes a fixed habit through exercise, and is not to be classed among special gifts and exceptional endowments, such as musical or mechanical genius, which all persons certainly do not share alike.

To concentrate one's thoughts determinedly on any given object of contemplation serves to bring the concentrator into intimate mental or psychical association with the selected object, and with all that it naturally suggests.

It is now becoming fashionable for society people in New York and elsewhere to form or more congenial, and even after allowing for a little newspaper exaggeration in some of the published records, there is surely enough fact apart from fable in the accounts to convince any unprejudiced reader that the singular and astounding experiments recently made by Prof. J. J. Morse, of the Stanford University in California, are by no means confined to a few professors in distinguished seats of learning; though if a college seriously takes up the matter, the studious atmosphere within academic walls does certainly lend itself very readily to investigations of any sort which demand both enthusiasm and repose.

Honest, active interest in a definite subject is essential to the cultivation of the concentrative habit. The best time for the conduct of a special experiment is whenever you are most at leisure, while the best place is any spot where you feel freest from intrusion. Take comfortable physical positions, wear easy garments, moderately satisfy such appetites as hunger, etc., before commencing an exercise, then either alone or in concert with one or more congenial associates, determine to fix your mental gaze serenely and steadily upon a predetermined mental picture.

It is, of course, always highly desirable that the chosen theme should be one of beauty and of ennobling suggestiveness.

If at first you find it difficult to concentrate on a purely mental image, a literary picture, a scene, or sentence, or anything which serves to attract and hold your interest, is of use.

Then let yourself go; don't try to concentrate, but deliver yourself up to the suggestion which appeals to you. Whenever you particularly desire to get into an agreeable frame of mind, though you are now disturbed, make a mental picture of the state you wish to attain, or of something that pictorially illustrates it, but never allow yourselves to contemplate illness and annoyances, and then try to break them down by mental fighting, as such processes are invariably exhausting, and if long persisted in, are sure to give birth to abnormal conditions.

It is always an excellent rule to do whatever you have to do, in the way of ordinary employment, with a fixed object apart from the exterior of the work itself, as our relations to the spirit-world are determined by our interior conditions; therefore, through the operation of the law of attraction, we blend ourselves with exactly those spiritual states which are nearest the plane of our silent thought, desire and expectation.

The music was as usual beautiful, and the exercises ended with a fine impromptu poem.

On Monday, Nov. 30, W. J. Colville lectured again in the Temple at 7:45 P. M. His concluding lecture there for the present is announced for Friday, Dec. 4, 7:45 P. M., subject, "The New Jerusalem, the Plan of a Perfect Social State on Earth." Everybody welcome. Free-will offerings.

On Sunday, Nov. 29, W. J. Colville lectured in Brockton at 7 P. M. to an audience which completely filled the large hall regularly occupied by the local Society of Spiritualists.

On Tuesday, Dec. 1, he spoke in Haverhill, and on Wednesday, Dec. 2, in Stoughton.

His classes in Spiritual Science, at 45 St. Botolph street, Boston, have proved very successful; the closing lesson will be given Saturday, Dec. 5, at 2:30 P. M.

Readers in Philadelphia are informed that W. J. Colville will lecture in that city Sunday next, Dec. 6, in the hall of the First Association of Spiritualists, 8th and Callowhill streets, at 2:30 and 7:30 P. M.

New York readers are reminded that W. J. Colville's work in that city commences Tuesday, Dec. 8, at 3 P. M., in Union Square Hall, and at 8 P. M., same day, at 82 West 14th street.

Bathone Hall—A correspondent writes: Sunday, Nov. 29, morning service opened with singing and prayer, after which Mr. Foster gave a grand sance in the light. The manifestations were most wonderful. A number of skeptics were present, and all seemed thoroughly convinced. The Posters will hold sances every Sunday morning.

Afternoon service began with song service, led by the Jubilee Singers; invocation by the Chaplain; Dr. Saunders gave the opening address, which was very fine. The following mediums took part: Mrs. Deey, Mrs. Woods, Mrs. Osgood, Mrs. M. Knowles, Mrs. Wilkinson and Madame Carbee. All the tests were very satisfactory.

Evening service commenced with the usual exercises. Mrs. Annie E. Cunningham was the first speaker. Her address was brief, but the tests she gave were very fine; Mr. and Mrs. Tyler sang a number of inspiring songs; Mrs. Emma O'Connell's tests were of a very remarkable nature and very satisfactory. There were several other mediums present, who took part in the readings, tests and other phases of mediumship.

BANNER OF LIGHT for sale at these meetings.

Eagle Hall—A correspondent writes: Morning circle, conducted by Dr. Amerige, opened with song service, followed by a prayer by Bro. Jackson, and tests and speaking by Mrs. Stratton, Mr. Hancock, Mr. Badger and others.

Afternoon service opened as usual. Mrs. Woodbury and Mrs. Peak gave good psychometric readings; Mr. Emerson good tests; Mr. Jackson made remarks, and gave fine psychometric readings; Prof. Hilling made remarks, also very good readings, which were very satisfactory; Mr. Baker, short discourse wonderful tests; Mr. Robbins made a short speech, and closed the meeting with a beautiful prayer.

Evening service was well attended, and opened with song service. Mrs. French read a few passages of Scripture from the xvii. chapter of Matthew. Mr. Jackson gave an invocation; Mrs. Foster, Mr. Foster and Mrs. Knowles, tests; Mrs. Osgood, Mrs. M. Knowles, Mrs. Wheeler and Mrs. Saunders gave satisfactory tests and readings.

Meeting closed with singing "God Be With You," and prayer by Miss Wheeler.

BANNER OF LIGHT for sale at the door.

Elysian Hall—A. R. Gilliland, Sec'y, writes: Sunday morning a large, harmonious circle, Messrs. Hersey, Hall, Hardy, Turner, Martin, Lothridge, Noyes, and Mrs. Gilliland taking part.

2:30 P. M., after song service, opening remarks on "Personal Responsibility," Mr. Wilkinson, followed with readings by Mrs. Gilliland and Mrs. Hayes; solo by Mrs. Fuller.

Evening, song service, led by Nellie Carlton, and Mrs. Wilkinson with cornet. Opening remarks by Mrs. Gilliland's guides, followed (after a solo) with readings by Mr. Wilkinson; Mr. Quimby, delineations; interesting remarks by Prof. Woods; readings by Mrs. Hayes and Mr. Hardy.

BANNER OF LIGHT for sale.

First Spiritualist Ladies' Aid Society—Carrie L. Hatch, Sec'y, writes—met Sunday, Nov. 2, with Mrs. A. E. Barnes, President, in the chair. Circle was held at 3 P. M., the mediums giving good satisfaction.

The evening session was opened with a piano selection by Mrs. Lovering. Remarks were made by Mr. J. B. Hatch; recitation by Master Willie Sheldon; singing by Mrs. Ralnes. Mrs. Lovering, Mr. Baxter and Mr. Cleveland; tests, by Mrs. E. I. Webster of Lynn.

A communication was received and read from Mrs. Mattie Hall, which was of much interest to all. She alluded to the transition of our sister Mrs. John Warren in a very telling manner.

Next Friday business meeting at 4 P. M. Evening service at 7:30.

America Hall—A correspondent writes: On Sunday morning last our circle was fully attended, many speakers and mediums being present. The speaking and tests were fine.

Large audiences were with us at the afternoon and evening meetings, who enjoyed excellent communications from the following workers: Eben Cobb, Dr. U. Mattie Hall, Mrs. M. A. Chandler, Mrs. A. C. Cunningham, Mrs. A. P. McKenna, Mrs. M. Knowles, Mrs. A. Foster, Mrs. I. B. Sears, Mr. and Mrs. O. F. Giles, Mrs. J. E. Peak, Mrs. M. M. Reed, Mr. E. C. Tuttle, Mrs. E. C. Deo, Mrs. C. Robertson, Mrs. E. Howe.

Musical by Prof. Peak and Pierce.

BANNER OF LIGHT on sale.

Band of Harmony, Harmony Hall—K. E. Parnell, President, writes: Developing circle conducted to the improvement of many new instruments for the spirit-world. Mr. Emerson, Mrs. J. Woods, Mrs. M. E. Moody, Mrs. Kimball and Mr. Marston assisted with tests and readings.

Afternoon—Subject, "Higher Education," followed by an immense number of spirit-communications by the following grand mediums: Mr. Quimby, Mrs. J. Woods, Mr. Hardy, Prof. Hilling, Mr. Tuttle, Mrs. White, Mrs. C. A. Wood, Mr. Hersey, Mr. Emerson, Mrs. Kimball, Mrs. Gutierrez, Mrs. M. A. Moody and Mr. L. L. Whitlock.

The Ladies' Lyceum Union—Abbie F. Thompson, Sec'y, writes—met as usual in Arlington Hall Wednesday afternoon and evening, Nov. 25th.

Business meeting called at 5 o'clock, President Mrs. M. A. Brown in the chair.

The evening exercises consisted of vocal and instrumental music until 9 o'clock, then the young people took possession of the hall and had a social dance.

Next Wednesday evening is an old fashioned circle. All cordially invited to be present.

BANNER OF LIGHT for sale afternoon and evening.

Miss Helen Everett Smith has written a paper on "A Group of American Girls Early in the Century," for the Christmas number of *The Century*. It is based mainly upon the letters and personal recollections of the writer's grandmother, who was a cousin of Chancellor Livingston.

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FUNNY DARKIES. Frank R. Stockton.

SCHOOL LIFE IN FRANCE. Max O'Rell.

A PASTOR'S EXPERIENCE. Dr. Lyman Abbott.

AMONG THE IMMIGRANTS. A. F. Sanborn.

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PENNSYLVANIA. MARYLAND.

Tinville.—A correspondent writes: Mr. J. Frank Baxter is certainly a power on the spiritual rostrum, and one for lasting good. By his unusual versatility of talent he calls out to him large numbers who, after his preliminaries of song and reading, soon become absorbed in seriousness, carried by argument, convicted by plausible conclusions, and committed to the teachings of Spiritualism. Then when he follows all with his exhibition of pronounced mental mediumship, the position granted and taken as probable by many of his hearers becomes fixed and firm—by the lectures halls of stability are driven, and by the "dances they are clinched as permanences."

Mr. Baxter has been with us since the first of November, and Sunday, 22d, he had his usual large attendance, the evening audience filling every seat, and the enthusiasm and favor of the assembly being more decided than ever. The day sessions are small, attended by a few of the Spiritualists, but the evening sessions are large. A very practical lecture was the evening one on this occasion, and one meeting and tellingly answering questions of inquirers and criticisms of skeptics.

Oil City.—"Observer" writes: Mr. J. Frank Baxter came to Oil City and held services on two evenings, Tuesday and Wednesday, of Thanksgiving week. Lay's Hall, a new and spacious one, on the South Side, was secured, and, as was deemed, with its hundreds of chairs, sufficiently provided.

The second evening came, and, at 7:30, every seat was taken. During the evening over a hundred solo, two rear ante-rooms being filled, and crowds turned away.

Mr. Baxter's manner