

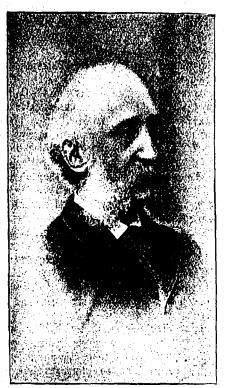
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# BOSTON, SATURDAY, DECEMBER 19, 1896.

Written for the Banner of Light. IN THE VALLEY.

I cannot climb the hills that I behold Above the valley where my feet are bound. Here flowers rise like jewels from the ground; Birds sing; the butterflies' bright wings unfold; Bees hum; the brook flows gently through the wold And all is beautiful;-and yet unfound My soul's delight. Love weaves his meshes round, Dear meshes- baby hands and locks of gold.

Seek ye the hills when these the valley know? Yea, Lord, I seek the hills; I cannot hide From the white, shining beauty of that height. Oh, let this toll, this love, this passing show Of earthly life but serve my soul to guide Upward unto the hills where all is light! EDITH WILLIS LINN. 243 Alexander street, Rochester, N. Y.



DR. F. L. H. WILLIS.

Letter from Dr. Willis; The Theory of the Subs; The Subjective Mind;

occurrences, most interesting in itself, but if | posed," proved himself a disciple of Rogers. we throw upon it the light of the wonderful discoveries made by some of our up to-date philosophers, it becomes bewilderingly so. It seems that Balak, king of the Moabites, seeing what the Israelites had done to the Amorites, and fearing that the same fate awaited him and his people, sent messengers with money and presents to a noted seer, or : medium, named Balaam, living at Pethor, and whose fame had evidently spread throughout the surrounding region, begging him to come and curse Israel for him. But the controlling influence of Balaam would not permit him to go.

Then Balak sent other and nobler messengers, with still greater bribes; but Balaam replied that "not for a house full of silver and sword, cutting both ways with equal force, gold" would he disobey the voice of his controlling spirit commanding him not to go. Finally, however, he received permission to go, and he mounted his ass and set forth with two servants, and on the way "the Angel of the Lord" appeared and barred his progress, and the ass saw the angel and turned out of the path; but Balaam did not see the angel, and smote the ass for leaving the path, and the ass pressed so strongly against the wall that Balaam's foot was crushed, and he again smote the ass.

Then the Angel of the Lord went ahead to a still narrower place on the road they were traveling, where there was no chance to turn either to the right or to the left, there being a wall on either side, and stood before the ass again, completely barring her progress, and the creature in her fright fell down under Balaam. who was so enraged that he smote her with his staff. Then there ensued a remarkable conversation between the ass and Balaam.

We used to think that this narrative was rich with genuine spiritual phenomena, but our new school of philosophy declares that we are grossly deluded-that there was no angel there. no spirit-voice heard, and that the whole performance was a trick of the "submerged personality" of somebody-but it is a most bewildering point to determine of whom-whether of Balaam, the servants, or the ass. I am inclined to think, however, that as the ass saw the angel first, it must have been her "submerged personality" that got up the entire performance.

Let us glance at the interesting account of acts, may be, at the same time, in full posses-

hands. And the angel said unto him: 'Gird

thyself, and bind on thy sandals.' And so he

did. And he saith unto him: 'Cast thy gar-

ment about thee and follow me.' And he went

true which was done by the angel, but

thought he saw a vision. When they were past

the first and the second ward, they came

unto the iron gate that leadeth unto the city.

which opened to them of his (its) own accord

and they went out and passed on through one

street; and forthwith the angel departed from

him. And when Peter was come to himself he

said: 'Now I know of a surety that the Lord

hath sent his angel and hath delivered me out

of the hand of Herod, and from all the expecta-

Poor deluded Peter! He did not know any

such thing. There was no angel there-no ce-

lestial visitant from the world of spirits. It

was all brought about through the wonderful

power of somebody's "subliminal conscious-

ness." We are again left in bewildering doubt

as to whether the subliminal consciousness

that brought about these startling events be-

longed to Peter or to one of the soldiers, or to

one of the keepers before the door of the

prison. Possibly it required the combined ef-

We could multiply these illustrations ad lib-

itum, but we have cited enough for our pur

pose. It is claimed by these latter-day philos-

ophers that their theories explain the phenom-

ena of Modern Spiritualism, and entirely ex-

plode the hypothesis that departed spirits or

beings from beyond the grave have anything

whatever to do with their production. If so,

then they certainly prove the same with regard

to all biblical accounts of spiritual phenomena

It is claimed by them that these phenomena

all spring from the action of the subjective

mind, the subliminal self, the submerged per-

sonality of the individual. This absurd theory

length in his two books, "The Law of Psychic

Phenomena" and "A Scientific Demonstra-

tion of a Future Life," in which he most un-

scientifically differentiates the mind, drawing

terms the subjective and objective mind. This

theory cannot even claim originality. It is a

re hash of the old theory of the double action

More than forty years ago one Rogers pub-

lished a book setting forth this theory. It was

considered a very powerful argument against

Spiritualism. Only about a year after its pub-

lication the author abandoned his theory as

undemonstrable. Through his more careful

nomena of Spiritualism he became an earnest

Then came Mahan, "The Giant of the West,"

who took up the same line of argument, and

of the brain.

and all similar records, wherever found.

forts of the subs of the entire group.

tion of the Jews."

We well remember the great flourish of trumpets with which the publication of this volume was preceded. Advance sheets were sent to the press and to the clergy throughout the country, and great was the exultation of press and clergy over the fact that Spiritualism was about to receive its death blow at the hands of this mighty Boanerges of the West, with a small alphabet of D. D.'s and LL. D.'s and Ph. D.'s attached to his name.

Impatiently was the advent of the book looked for, but it had no sooner made its appearance than the press found that it was a mass of undemonstrable assumptions, and the clergy found that it "explained and exposed " altogether too much; that it was a two-edged proving to be quite as formidable a weapon against so-called "revealed religion," based upon "spiritual phenomeaa," as against Spiritualism. So they dropped it as suddenly as they would have dropped a hot poker, and it literally fell dead from the press.

It seems incredible that, intelligent, thinking Spiritualists should become befogged and bewildered by these dogmatic assertions and baseless assumptions. During the long and tedious months of suffering invalidism that have passed since my severe illness in May, 1895, and from which I am but just emerging, I have received letters from various parts of the country which prove that some are thus impressed by them. It has been impossible for me to reply to these letters, for I have been compelled to avoid, as far as possible, all labor with my pen.

But I have read both of Mr. Hudson's volumes. They contain a mass of unscientific, unphilosophical and undemonstrable assertions, based upon the above absurd theory. He asserts dogmatically that all the phenomena of Spiritualism, including clairvoyance, clairaudience, unconscious writing and speaking, rappings and movements of physical objects, by means of which questions are answered professedly by spirits, and indicating powers beyond the normal powers of the medium, do not require the agency of disembodied spirits at all in their production, but all spring from the subjective mind of the medium acting unconsciou is, while the medium, entirely unconscious on the cee operations and



## Mrs. J. H. Conant. Mrs. Jennie K. D. Conant. 1895-1896.

Postage Free.

This lady was born in Scotland some fortyone years ago-being the daughter of John and Annie Dunn, and the eldest of a large family of children.

When twenty-one years of age she came to America and settled at Rockland, Me., remaining some six years in that State. She then removed to Lawrence, Mass., where she was united in marriage with William T. Conant of Lewiston, Me. While a resident of Lawrence

she became conscious of herimedial gifts in a marked and conclusive manner. She herself

# The Submerged Personality; The Subliminal Consciousness.

To the Editor of the Banner of Light:

What a remarkable age this is we are living in. The poet says:

> "We are living, we are dwelling In a grand, eventful time. In an age on ages telling. To be living is sublime."

I have never so felt the force of these words as of late in view of the many startling discovories that are being made in the realm of mental science and philosophy.

Some of them are so startling and bewildering that it is difficult to determine whether they are bona fide discoveries of higher truths, or merely feats of mental gymnastics.

All these years of close observation, of keenest scrutiny, and, on the part of many of us, of rigid, scientific experimentation, go for absolutely nothing as proof of the power of the spirit to return and hold intelligent communication with mortals after it has been released from the physical body through the disintegrating chemical process called death.

In the light of certain modern revelations, I cannot but feel the profoundest pity for the ancient Bible worthies who were so outrageously humbugged. On a certain occasion Abraham, standing in the door of his tent on the Plains of Mamre, lifted up his eyes, and behold suddenly "three men" stood by him. He did not see them approaching. They were evidently apparitions. They suddenly stood by his side.

And Abraham hastened to bestow upon them the hospitalities of his home, and having washed their feet, he set before them food, and they did eat. It was good, substantial food too, consisting of bread, meat, cake and milk.

After they had partaken of the repast, they rose to depart, and Abraham, who was evidently a man of courtesy, accompanied them a short distance on their journey, and it was then the "three men" revealed themselves to Abraham as messengers from the celestial world, sent from thence to destroy Sodom and Gomorrah, for their great wickedness, by calling down upon them fire from heaven.

Then Abraham, who must also have been a very humane, kind hearted man, plead with the "three men," whom he also called "the Lord," and begged for mercy toward the wick- has been set forth by T. J. Hudson at great ed cities, and finally exacted from "the Lord" a promise that if five righteous men could be found in Sodom, he would not destroy it.

"And the Lord," "the three men," went his way as soon as he had left off communing with a sharp line of distinction between what he Abraham. And Abraham returned to his home fully believing that he had entertained angels, held communion with spirits, celestial beings, and through them had come into a knowledge of the plans of the Most High.

The Christian world has always believed this to be so, and we Spiritualists have claimed that these three apparitions, if there be any reliance at all to be placed upon the narrative, were bona fide materialized spirits; but we have recently discovered that it was nothing and more scientific investigations of the pheof the sort-that the whole scene was purely imaginary, and that Abraham, throughout the | Spiritualist, and remained so to the day of his entire experience, was the victim of a freak of death. his own "subjective mind."

We find in the twenty second chapter of the book of Numbers a narrative of remarkable in his book, "Spiritualism Explained and Ex-

the deliverance of Peter from prison. In the sion of all the mental faculties.

twelfth chapter of Acts we are told that, bound Let us think about this for a moment. What is the mind? Is it not the intelligent power in in chains, he was sleeping between two soldiers, and the keepers of the prison were | man? If mind is an intelligent power or pringuarding the door without. "And behold! the ciple, is not its chief function the collation Angel of the Lord came upon him, and a light | and dissemination of intelligence? Can the shined in the prison, and he smote Peter on the | mind perform this, its supreme function. withside and raised him up, saying, 'Arise up out effort, and must not this effort bring into quickly!' And his chains fell off from his play the will power?

Can there be any effort in any direction without an exercise of will power? If this is so, is it not the height of absurdity to say that the mind can perform its functions unconsciously out and followed him, and wist not that it was to itself? Is it not equivalent to asserting that intelligence can act without intelligence? If the mind in man is an intelligent principle, how is it possible for it to act, and not be conscious of its own action, especially if this action brings into play the intellectual faculties? Then does not this analysis show that no consciousness, cannot have been put forth by that medium's mind? Some other mind must have projected them. If this is not so, then we have no possible means of identifying our own acts or even our own individuality, and thus all mental philosophy is thrown into inextricable confusion.

> Many persons make the mistake of confounding the brain with the mind. The brain is not the mind, but merely a physical organ, like the heart, the stomach, the liver, upon and through which the mind acts. Then can we not rationally and scientifically conceive how an individual mind, either in or out of a physical organism, can act upon a medium's brain, when the medium ceases temporarily to control it for his or her own purposes?

> The individuality of the mind thus controlling the mind of the medium, whether it be that of a person still in the mortal body or one who has laid off that body, must be determined by the proofs it gives of its individuality, its personality and identity.

It is inconceivable that in every instance minds that are still in the mortal body, and acting upon the mind of the medium, should insist upon it that they are disembodied spirits, and take such pains, as many of them do, to be the spirits of the departed, who have been enfranchised from the mortal body through the process called death, surely merit some consideration, as evidence Mr. Hudson to the contrary notwithstanding.

It is not credible that the "objective" or 'subjective" mind of an honest, truth-loving person, acting unconsciously, should always profess to be a departed spirit. The very claim is presumptive evidence of spirit agency worthy of serious consideration, unless we accept the crude theory that these subjective minds are the veriest scoundrels in the universe, so morally depraved that it is impossible for them to speak the truth, and whose supreme delight it is to perpetrate all sorts of frauds upon the innocent and unsuspecting.

Well did Mr. B. F. Underwood say in his criticism of Mr. Hudson's work:

"Mr. Hudson's hypothesis is very objectionable from an ethical standpoint, and serves as a rehabilitation of the Satan of Milton's 'Para-dise Lost,' who was a purely intellectual incar-netion." nation.

It is a profound mystery to me how any in. telligent, thoughtful person, who has been any-[Continued on twelfth page.]

ess, continuing at that business till she attained the age of twenty, when she was united in had become convinced of the fact of spiritmarriage with John H. Conant, a grandson of Prof. John Hubbard of Dartmouth College.

1856-1875.

mouth, N. H., April 28, 1831. Her educational

advantages in early life were exceedingly lim-

ited, consisting of brief periods of attendance

at school, interspersed with much longer terms

of sickness, which precluded such attendance

-the whole transpiring between her sixth and

eleventh year; at which time she left Mrs. Mar-

shall's school in Portsmouth, and did not join

At the age of fifteen years she went to Low-

ell, Mass., and com : nowd to work as a tailor-

any other.

FRANCES ANN CROWELL was born in Ports-

From Lowell she removed in 1851, and came with her husband to reside at the North End of Boston.

In time she and her husband left their first residence at the North End and made a home with Mr. and Mrs. Fred. G. Pope, and she subsequently lived at several locations at the South End, her home at the date of her decease being at the house of A. F. DeWitt, 76 Waltham street.

On the morning of Thursday, Aug. 5, 1875, afer a severe and protracted illness of some six months, Mrs. Conant-who was the earnest and self-devoting medium of the Banner of Light Free Public Circles from the date of their inception to the time of her decease-passed from the purely mental acts, of which the medium has sad and cramping conditions of earth to the realization of those sublime after-glories concerning whose verify her lins had been made so long the instruments of proof to the world. The BANNER OF LIGHT, in the course of an

editorial on Mrs. Conant's death, said:

"Who that has known her in the earth-life but will unite with us in saying that truly she kept the promise of a 'clear record' made to her dying mother? Verily she has brought to them good advantages as to home and educathat mother a 'clear record' of good actions | tion. done for humanity-of a never-failing desire to know the will of her spirit-guides, and a neverfailing discharge of their requirements when once understood."

For the Banner of Light. Soul-Giving and Soul-Living. BY MRS. LOVE M. WILLIS.

To bestow something for the pleasure or benefit of others is proëminently the spirit of this season. Every new and beautiful thing is considered as to fitness; the whole world spreads temptation before the slim purse as ocean, or a bracing one from the mountains.

It is given to only a few to recognize the interior force of this external good will. There has been a general recognition of the soulforce as a factor in all progress, but just how it operates is not often commented on. All the mental science that centres around the various organizations that are in danger of becoming sects, or contending schools of Philosophy, is confined mostly to metaphysical arguments or time honored assertions. This is all well, if we do not limit truth within walls and enclosures, so that it comes before us as onesided, and not universal.

Now soul-living is an expression of divine power in individuals. It is not attained by intellectual study or by promulgation of dogmas, but by an inner life which must of necessity be force. On the plane of the spiritual life that force becomes as a vital regenerating power. It is truly the Holy Ghost, or outbreathing life of the higher realm. Now as in- for the richness of this outpouring love. The dividuals live this higher life through faith | hearts of all men are moved to good-will. The and trust and consecration to the divine uses | door of the soul is open, and grace aboundeth.

was an ardent Methodist, while her husband return. Desiring to demonstrate to him the falsity of that in which he had become so firmly interested, she attended a séance, when she was at once controlled. The evidence presented to her at that time, and shortly after, determined her course, and she has ever since been a faithful advocate of the Cause.

Some fourteen years ago she established her office as a public medium in Lawrence, on Essex street, and from that time has continued her work as a medial instrument with great success. She is widely known throughout New England, and has had individual sitters from various localities in nearly all parts of the American continent. Her work has been largely upon the spiritual platform, though her achievements as a private test-medium and psychometrist have been hardly short of the marvelous. She located in Boston some twelve years ago. Her husband passed to higher life some six years since, while the family resided on Union Park, Boston, and she was left with two young sons to battle with life in its every phase; but by earnest, industrious and careful attention to the discharge of her medial duties, she has 1 ot only achieved for herself a wide and enviable reputation, but won for

Her services as medium for the Banner Message Department, as now privately conducted, are confined to Friday morning of each week.

of humanity, they are sympathetically united to this realm of higher life, and they comprehend in themselves the force of a divine afflatus.

All bestowal becomes to such, like the diffusion of light. There is no effort at giving. Giving is simply living. The Divine giving is always paternal and maternal. The Fatherhood and Motherhood of God is the outflow of this higher life. Its blessing cannot be arbitrary before the well-filled one, and the list of gifts | or fixed in channels. It is the glow of the Spiris often quite appalling. We all recognize the jitual Sun. It is the illumination of the star. prove the assertion. These insistent claims to | fact that it is the spirit which pervades this | It is the warmth of the summer, the beauty of season that enriches it. We feel the rush of the heavens, the softness of the dew, the grace good feeling as we feel a warm breeze from the and graciousness of all that blesses humanity, and that makes life a pathway of glory to the soul.

> This union of the natural to the spiritual is felt, not analyzed, and it becomes a great force within the soul, leading first of all to truth, then to love, charity, hope, trust, and all the virtues that make the sum of goodness. If with every gift that goes forth as an external expression of good-will and fellowship at this season, there went forth the divine life, how much nearer the kingdom of heaven would be to earth!

> Those grand souls that have lived their consecrated lives on earth and have commenced a higher training for greater knowledge and wisdom, are as waiting servants to pour of the riches of their life upon human hearts and minds. They are like the shining sun; we, like the atmosphere to be illuminated, and together is formed the new heaven and the new earth. The Christmas time is the time of all others

#### LIGHT. BANNER OF

## Written for the Banner of Light. FOR THE TRUE.

Beeker of truth, go search with joy the earth, For God will give that good to bless thy mind ; And thou this gold of heaven shall surely find, Shalt wear its radiance and retain its worth ; All blessedness is in the search- and bliss ( It lures us on in rapture of delight, It gives us sweet companionship of right; No other passion stirs our life like this: It is by movement that the mighty sea Is kept in greatures of its strength so pure ; And so the minds that search (lod's islands free-As strong as ocean in their love endure; The steadfast hills are but as shifting sand, The tides encompass and possess the land!

WILLIAM BRUNTON.

For the Banner of Light.

# WITH ONE ACCORD. A SPIRITUAL ROMANCE.

# BY W. J. COLVILLE.

## CHAPTER XVI.

THE LEGEND OF ATLANTIS. S a course of scientific and historical lectures had been provided for among the varied attractions on A the educational program of public winter exercises, it was decided by the faculty of the Dromedary Institute that the subjects treated should be as various as possible, and that each special topic should be handled by a lecturer who had some particular topic of general interest to present in which he was himself especially interested.

Wednesday evening was the time chosen for lectures of this description, and on the evening of Wednesday, Feb. 26, 1896, Prof. Bucephalus De Vere, a prominent theosophist and archeologist, one who had traveled widely and studied much, undertook to condense, in popular style, a review of Ignatius Donnelly's extraordinary book on "Atlantis." adding to the review many comments of his own.

As the speaker furnished his manuscript to the special reporter who was present, a good outline of his speech appeared in the Call of the following Sunday; he had, therefore, in addition to the highly intelligent two hundred to whom he immediately spoke in the lecture, an audience of many thousands who were profoundly interested in the published abstract of his discourse.

After adjusting his spectacles and unrolling his bulky manuscript with calm deliberateness, Prof. De Vere prefaced the reading of his written lecture with a glowing account of his personal travels in India and Egypt, of his pleasing encounters with Hindu pundits of high renown, and most of all of his fascinating experiences with genuine mystics who "knew whereof they spoke"; then, assuming | can scarcely remain in doubt concerning the rise and fall a pleasant colloquial style of delivery, he delighted his hearers with the following discourse:

"The romantic interest in all tales of the submerged continent, Atlantis, is as great to-day as it ever was; and, curiously enough, what was once regarded as pure romance is now, in many quarters, regarded as historical truth. Many have thought that Plato's tales of Atlantis were fiction, or at least legendary. But now the tide has turned, and civilization itself seems to be turning back for light to the old masters, and many things the western world used to think it had grown past are now coming back as truths. In view of all this it is interesting to recount some of the proofs that are now offered in support of the belief that Poseidon was a reality, and that once a wonderfully developed race of human beings inhabited an enormous continent in the Atlantic ocean, long since submerged.

"Ignatius Donnelly devotes much time and care to the of Ireland. Concerning the people he says: presentation of testimony he has gathered respecting the location of the fragment, if not the whole continent At- them-they were obedient to the laws. They possessed true, and in tescue, one who had spent over three years in India, and lantis. First is the testimony of the sea, based upon the soundings of the United States ship Dolphin, the German frigate Gazelle, and the British ships Hydra, Porcupine and Challenger, which have mapped out the bottom of the Atlantic ocean, showing a great elevation, reaching from a point on the coast of the British Islands, southerly, to the coast of South America at Cape Orange; thence southeasterly to the coast of Africa, and thence southerly to Tristan d'Acunha. "The various deluges are then taken up and the civilization of the Old and New Worlds contrasted, together with the complexion of the races. Evidence of American intercourse with Europe and Atlantis, traces of Atlantis in Genesis, the origin of the alphabet in Atlantis, artificial deformation of the skull, the pyramids, the cross, and other structures, the product of the Atlantean, all are dwelt upon and handled in a masterly manner, all proving Atlantis as the centre from which they radiated. Colonies from Atlantis entered Central America and Mexico, the Mississippi Valley, Egypt, Peru, Africa and Ireland, along the banks of the Amazon and the Aryan settlements. Many if not all of our great inventions were developed in Atlantis, and we are merely rediscovering much that was well-known to our remote ancestors.

Herodotus recorded the facts of Atlantis; Pliny wrote of it; Plutarch refers to it, and many other writers have helped to keep its memory green. But above all other writers (outside of the wisdom-religion records of the East) Plato stands out conspionously as the fountain-head of information concerning the continent and its mighty people.

priests of Sais, who communicated the facts to Solon, a relknowledge descended to the sage Plato.

"Plato was a student or pupil of the wise Egyptians, who doubtless obtained their knowledge by direct succession from the Atlanteans, whose descendants they were; and tians in 296, together with their books on alchemy; Casar seven hundred thousand rolls at Alexandria; Leo Isaurus, three hundred thousand at Constantinople, and the Mohammedans all they could lay their sacrilegious hands upon, the world might know more to day of Atlantis.

"The whole East firmly believes in the existence and much greater than that of the Egyptians. The descendants of these Atlanteans built the first pyramids in Egypt. In the pyramids there are subterranean passages and winding retreats, constructed by men skillful in ancient mysteries, by means of which they divined the coming of a flood; these were constructed in different places, lest the memory of their sacred ceremonies should be lost. The men who divined the coming of the floods were not Egyptians. who never experienced any floods except the periodical rising of the Nile. They were the last remnants of the Atlanteans, those races which science is beginning to believe lived and breathed before the so-called historic period. Charles Gould, the well known geologist, says:

'Can we suppose that we have at all exhausted the great museum of nature? Have we, in fact, penetrated yet beyond its antechambers? Does the written history of man, comprising a few thousand years, embrace the whole course of his intelligent existence? Or have we, in the long-mythical era, extending over hundreds of thousands of years, and recorded on the chronologies of Chaldea and of China, shadowy mementos of prehistoric min, handed down by tradition, and perhaps transported by a few survivers to existing lands from others, which, like the (abled(?) Atlantis of Plato, may have been submerged, or the scene of some joint catastrophe which destroyed them all with their civilization?

"Modern research has gone far to demonstrate the truth of Plato's statements, and many are the scientific writers who have added something to a clearer understanding of Atlantis; yet there are some who are skeptical concerning the facts. But if one will take the time to carefully go over the facts and mass of proofs presented by Donnelly in his book entitled 'Atlantis: The Antediluvian World,' he of Atlantis. Those who are interested in the Atlantic island, its divisions into land and water, the places, the temples, the statues of gold, the fountains and springs and baths, should read Plato's description.

'The military and naval establishments, the race-courses and docks, the gardens and streets, all come in for a share in the description. The whole country was stated to be "very lofty and precipitous on the side of the sea, but the country immediately about and surrounding the city was a level plane, itself surrounded by mountain chains. . . . And the place was smooth and level, and of oblong shape, lying north and south, three thousand stadia in one direction and two thousand in the other. ... They surrounded the plain by an enormous canal, or dike, 101 feet deep, 606 feet broad and 1250 miles in longth."

"The standing army of Atlantis is given as upward of one million men; its navy as twelve hundred ships and two hundred and forty thousand men. Such statements between them, and whenever one could help the other she are not applicable to a small island State of about the size

'For many generations-as long as the divine nature lasted in ry way great spirits, practicing gentlen and wisdom Ther despised everything but virtue, and, thinking lightly on the possed though of the deeper teachings of Hindu philosophy he sion of gold and other property, they were not intoxicated by luxu-ry, nor did would deprive them of their self-control.... But when the divine nature began to fade, and became diluted with too much of the mortal mixture, they, being unable to bear their fortunes, became unseemly, losing their fairest and most precious gifts. Then a most honorable race becoming wretched, retribution follows. 'The early Atlanteans, we are told, were like the Lemurians, from whom they descended-giants, but smaller than the early. third-race, Cyclops. It is probable that the Atlanteans were nearly twenty seven feet high and eight feet across the shoulders, but they gradually diminished in size. 'The term "Atlantean" must not mislead the reader to regard them as one race only, or even a nation. It is as though one said Asiatics." Many, multiplied and various were the Atlanteans, who represented several humanities and almost a countless number of races and nations-more varied, indeed, than would be the Euroneans were their name to be given indiscriminately to the five now existing parts of the world. There were brown, red, vellow, white and black Atlanteans, glants and dwarfs (as some African tribes are even now).<sup>4</sup>

"Ancient elassical literature is full of reference to this American nation within the past four hundred years, great country. Its position and its magnitude were com. Think of the state of this part of the world when Colummitted to the keeping of prose writing, while the deeds bus set sail from Europe in the Santa Maria in 1402; think, and misdeeds of the races have been preserved in verse, then, of the condition of what is now New England, when the Pilgrims landed on Plymouth Rock at a considerably later date.

If in so short a time the great American nation has grown up out of mingled European stocks, we need not feel surprise if in a somewhat similar manner the people of old Atlantis established colonies in Egypt on the one hand, "His story stops abruptly, over which fact the whole lit- and in Central America on the other. Then as to the erary world has mourned from his time to the present day. spiral road traversed by mankind on earth. Familiar as Plato attributes his knowledge of Atlantis to the Egyptian you surely are with the incessant recurrence of day and night, summer and winter, seedtime and harvest, you have ative of Plato, and from Solon, the great law giver, the but to transfer these lesser changes to a larger field of operation, and you have the cyclic law as it works in the destinies of nations and races clearly outlined before your mental gaze.

"But," persisted a particularly eager questioner, "how had not Diocletian burned the esoteric works of the Egyp- | are we to reconcile the doom of a once fair land with the doctrine of endless progress vs. retrogression? What became of that gloriously developed race which you say perverted itself or reverted to approximate barbarism?'

"My good friend," responded the Professor, "think you that I teach that the individual soul does not advance because a land lies in ruins or a cycle reaches its close? Those high civilization of the Atlanteans, which civilization was individual human entities who were great and noble then are still greater and nobler now; but every era reaches its meridian splendor, and afterward its lustre declines.

The same souls are not embodied as the population at the time of the submergence as constituted the ruling race of moral and intellectual giants when the empire was in its prime; but these questions must be specifically answered if you wish to put them at a special meeting for the purpose of replying to inquiries. For to night I can but say to you, the wisdom-religion teaches naught but real progress for one and all. Peace be with you."

## CHAPTER XVII.

#### DEMONSTRATIONS OF TELEPATHY.

S one section of the college work at Dromedary House consisted of systematic research into the mysteries of telepathy, Thursday evenings were regularly devoted to an inner circle of special students, who generally had some distinguished visitor among them who was excep tionally able to demonstrate in an instructive and entertaining manner the operation of the marvelous law governing and rendering fully possible the most perfect communion between kindred spirits, no matter how far apart their material frames might be.

As this particular line of work was one of Mrs. Parrot's specialties, though she rarely officiated in the capacity of active telepathist, she took great interest in the work of the circle, and gave valuable directions to beginners how to proceed; so that instead of relying upon her to produce the phenomena, she instructed them how to gradually ob tain it for themselves.

On the evening following the delivery of the lecture reported in our last chapter, the number of sitters in the telepathic circle was exactly twenty-seven; and there were those present who attached great importance to the three times nine.

Mr. and Miss Leech, while in no way opposed to such proceedings, held themselves aloof from actual contact with this branch of the work carried on in the institute, on the ground that it was less than highest to seek to exercise any psychic force for any lesser object than healing the afflicted.

Miss Leech and Mrs. Parrot had talked the matter over seriously, and had agreed that the two ladies should adhere closely to the work of their respective departments, which they soon came to do, with the uttermost good feeling on both sides; therefore there were no mental barriers stood gladly ready to render assistance.

On the evening in question the special visitor present was an English army officer, Captain Donald Palgrave Forhad taken a strong superficial interest in Oriental magic was confessedly ignorant.

# **DECEMBER** 19, 1896.

# Written for the Banner of Light. Between Two Slates. BY DR. CHARLES EDWIN TAYLOR.

HAD just graduated as a Doctor of Medicine of the Faculty of Ohloago, that Dream City of the West, its metropolis. With this success obtained I felt desirous of spending a few weeks in England, the land of my birth : so instead of returning to the Danish West Indies, where I had resided for many years, I took passage in the Alaska, and a few days after found me domiciled in London.

I had entered the ranks of the medical profession rather late in life, but I had always been a student, and the opportunity presenting itself, I had carried out the desire of my youth. Not without hard study and close application, It was all work and no play from morning till night, and I. who had heard so much about the ease with which American diplomas were obtained, was surprised to find so much exacted from students. There was no beer-drinking nor dueling, as in Germany; no shirking of lectures, no waste of time in idleness and dissipation.

So I was proud of being an American physician, and though I had no intention of practicing in the great city where I was born, I was perfectly satisfied to possess a degree that I knew had been honestly earned and obtained.

But my relations were not so. They were full of insular prejudice, and suggested that I should at least obtain the Licentiate of London. This would add a few more letters to my name, of the kind of which my countrymen are so proud, and of which to possess a whole alphabet would not be too many for some of them.

So I consented to go in for another qualification. and presenting myself at the ancient edifice, whence so many men, renowned for their scientific knowledge and acquirements, have obtained the right to practice in the city of London. I was accepted with a deference and respect accorded to my degree that will never be effaced from my memory.

"Perhaps you may be weak on a point or so-some of our best men are," said the Doctor, looking over my papers, 'and as our 'exam' is a pretty stiff one, you might read up a little beforehand with Harry Thompson; he is a capital 'coach.'"

To this I assented, and thanked him, not without a nervous feeling at the idea of having to go through such another ordeal as I had faced in Chicago; but having made up my mind, I obtained the address of this indispensable vehicle to a successful examination and left.

And this is how I came to know Harry Thompson, my 'coach," and the hero of this story.

He lived in a gloomy old building not far from the College of Surgeons, and "coached" his students in a room in the basement. It was here that I first saw him.

There was not much in the apartment to impress one with the learning of its occupant. There was a blackboard over the mantelpiece, a microscope upon the table, a female manikin and one or two books; but of the man himself a whole volume might have been written. He was about my own age, fairly good-looking and powerfully built, though somewhat pale and careworn. He was an M. D. of London, and what he knew of the science of medicine was simply bewildering. In less than five minutes he found out all I did not know, and, after the pleasant remark that he was glad to see that America had learned how to turn out good men at last, we agreed upon terms, and he said that he would have me ready in six weeks for the Court of Examiners.

I saw him every day after this, reading with him about two hours at a time. Gradually we became intimate, and, by degrees, he gained an insight into my life and some of the reasons which had impelled me to enter upon the study of medicine.

"I cannot imagine what can have induced you to give up a money-making business to take up with such a thankless profession as ours. Look at me. I graduated with honors, took a 'double first.' and here am I, nothing but a poor old

"Donnelly writes:

'If our knowledge of Atlantis was more thorough it would, no doubt, appear that in every instance wherein the people of Europe accord with the people of America they were both in accord with the people of Atlantis. It will be seen in every case where Plato gives us information to this respect as to Atlantis we find this agreement to exist. It existed in architecture, sculpture, navigation, engraving, writing, an established priesthood, the mode of worship agriculture, and the construction of roads and canals; and it is reasonable to suppose that the same correspondence extended down to all the minor details."

"Prof. Huxley said:

'There is nothing, so far as I am aware, in the biological or geological evidence at present accessible, to render untenable the hypothesis that an area of the mid-Atlantic or Pacific sea-bed as big as Europe should have been uplifted as high as Mont Blanc and have subsided again any time since the palazoic epoch.'

### "Donnelly further says:

"We are but beginning to understand the past. One hundred years ago the world knew nothing of Pompell and Herculaneum nothing of the lingual tie that binds together the Indo-European na tions; nothing of the significance of the vast volumes of inscriptions on the tombs and temples of Egypt; nothing of the meaning of the arrow-headed inscriptions of Babylon; nothing of the marvelous civilizations revealed in the remains of Yucatan. Mexico and Peru. We are on the threshold. Scientific investigation is advancing with giant strides. Who shall say that one hundred years from now the great museums of the world may not be adorned with gems, statues, arms and implements from Atlantis, while the libraries of the world shall contain translations of the inscriptions, throwing new light on all the past history of the human race and all the great problems which now perplex the thinkers of to-day?'

"Until very recent years modern science made no distinction between Lemuria and Atlantis; but since the appearance of Donnelly's book there is a disposition to be more accurate.

"An empire which reached from the Andes to Hindustan if not to China, must have been magnificent indeed; and the more we learn of this mighty drowned nation the more is our pride in nineteenth century achievement wounded.

"Portions of Atlantis lie but a few hundred fathoms beneath the Atlantic ocean; and if expeditions have been sent out from time to time in the past to resurrect from the depths of the sea sunken treasure-ships with a few thousand doubloons hidden in their cabins, why should not an attempt be made to reach the buried wonders of Atlantis? A single engraved tablet dredged from Plato's island would be worth more to science, would more strike the imagination of mankind, than all the gold of Peru, all the monuments of Egypt, and all the terra cotta fragments from the great libraries of Chaldea.

"Probably millions of years have elapsed since Atlantis first rose from the sea, but it is only eleven thousand years since the island opposite the mouth of the Mediterranean, of which Homer sang and Plato taught, was entirely destroyed.

"It is from the Atlanteans that the early Aryans got their knowledge of 'the bundle of wonderful things' mentioned in the Mahabharata. It is from them that they learned aeronautics, and therefore their great arts of meteorography and meterology. It is from them that they inherited their most valuable science of the hidden existence of precious and other stones; of chemistry (or rather alchemy), of mineralogy, geology, physics and astronomy.

"It is stated that the Atlanteans learned the secret laws of nature, and the more evil among them misused their knowledge for base purposes. It is even claimed that they had obtained the keys to some of the most arcane laws of magnetism and electricity, to which the X-ray is as child'splay. They may even have known of that mysterious force called 'vril' by Bulwer Lytton.

"In fact, their knowledge had risen to such a height that they were true magicians until some of them, by prostituting their powers to unworthy ends, became sorcerers. Then comes the record of wars and ruin, culminating in a great catastrophe and the sinking of the continent, the elect of the nations seeking other lands.

"It is of this cataclysm, the submersion of the great continent of Atlantis, that the old records say that ' the ends of the earth got loose,' and upon this catastrophe have been based the legends and allegories of Vaivasvota and differently, 'deluges.' Yet there is, in truth, a great difference. Subterranean convulsions destroyed Lemuria, but the end of Atlantis was brought about by disturb- you have read notices of his books in the periodicals. I do ances or shifting of the earth's axis of rotation.

"It began during the earliest tertiary periods, and, continuing for long ages, carried away successively the last other the objective; but, two minds or one, we must all and a small portion of what is now Africa. It changed the one with which the best informed among us are but poorly face of the globe, and no memory of its flourishing continents and isles, of its civilizations and sciences, remained in the annals of history save in the sacred records of the East.

"It was several millions of years ago that the main continent of Atlantis perished-that is, during the miocene period-but it was eight hundred and fifty thousand years ago that its famous islands of Ruta and Daitya were destroyed, probably during the later pliocene times; while a more enduring fragment, Piato's island, or Poseidon, did not sink until about eleven thousand years ago."

As may be easily supposed, such a lecture as the foregoing called forth a number of questions from the many earnest students present, most of whom were deeply absorbed in every statement that threw any light upon the probable development of human progress.

In reply to two particularly pertinent inquiries, one concerning colonization, and the other regarding the spiral pathway of man's development, the professor said:

"We are not called upon, if we accept fully the Atlantean theory of the origin of Egyptian civilization, to believe anything at all less credible than much that we all of us unquestioningly accept concerning the upbuilding of the

Captain Fortescue was a rather handsome man, not over thirty-five, of engaging manners and considerable self-assurance. Almost every one who met him was attracted to the gallant captain, not only on account of his distinguished military bearing and his pleasing address, but because beneath a certain shallow crust of vanity they could and did discern a nature far above the petty faults of most "men of the world," who are given to idle and often malicious gossip.

Though by no means a saint, either in his own eyes or those of others, Captain Fortescue deserved to pass, as pass he did, for a gentleman of honor among his associates. In society he was a pronounced success, and with his regiment he was deservedly popular.

English to the core and patriotic to the backbone, a truly loyal subject of the British Crown, he always felt a little humiliated when he was bound to confess that Marie Corelli's silent Majarajah was no creation of fiction, but an actual portrait of one of nature's noblemen, who, despite the swarthy hue of the East Indian complexion, are quite as numerous among the native population of India as among the conquering, or, as some persist in saying, the usurping race.

Having witnessed telepathy at its home in India, Captain Fortescue smiled a little at the avidity with which the American populace is accustomed to swallow the slightest record of the marvelous, for to him the usual experiments, which are considered great in America and also in Europe, seemed very insignificant when he contrasted them, as he was in the habit of doing, with the far greater marvels with which his Indian experience had familiarized him.

Mrs. Parrot, who took a great interest in Oriental magic and mysteries, questioned the "guest of the evening" very earnestly on the Hindu Secret Service, and other matters on which she had spoken and written as well as read, and without much urging the Captain undertook to explain the matter as he declared it had been expounded to him by an expert in the practice of telepathy.

"There are," said he, "two great divisions of this subject, which I will call theoretical and practical telepathy. The first is very much affected or indulged in by our friends Noah. Tradition, taking into no account the differences the Theosophists, while the latter is confined almost enbetween sidereal and geological phenomena, calls both, in- tirely to those who have gone in seriously for a thorough investigation of the laws of the mind.

"Most of you, I presume, have read Hudson, or at least not think he is far wrong when he says we all of us have two minds, one of which he calls the subjective and the vestige of Atlantis, with the exception perhaps of Ceylon admit that the human entity is a very complex reality, and acquainted.

In India the sub-self, as it is sometimes designated, is far nore active than in this country or in England; though I think that in California conditions seem somewhat more favorable than in the Eastern or Middle States for the cult-ure and exercise of the telepathic faculty.

"Repose is absolutely necessary to psychical development of a reliable type; therefore it follows that ladies like Miss Leech, with whom I had the pleasure of conversing this afternoon, make the best mental healers. Anxiety, trepidation or any violent emotion, disturbs the mirror, or reflecting medium, without which thoughts cannot be reflected in the auric belt of a sensitive; and it is equally true that no one can send a clear, distinct mental message to another unless he is himself quiet enough to dwell men-tally upon the tidings he wishes to convey to visualize perfectly upon his chosen mental image to the exclusion of all other thought-pictures. My experience has taught me that excitement is the besetting sin of the West; and though you all know I am a loyal British subject, and would defend Britain's honor with my very life blood if need be, I should be unjust to the Oriental races, with whom I have freely mingled, were I to question the veraci-ty of many of their pundits and other teachers; while as to the fakirs-though by no means as a whole an inviting set -there are among them many genuine wonder-workers, who laugh at us for being so greatly astonished at what to them are simple every day occurrences. [Te be continued.]

coach' after all. Hundreds of men whom I have helped pass successfully are riding in their carriages, some of them famous physicians. It is a funny world, but not half so funny as the people within it."

He spoke cynically, and as I looked at him I felt full of sympathy. Perhaps he saw this, and resumed in a more natural tone:

"I suppose it is to be able to ventilate more successfully some of your heterodox ideas; but, believe me, it will turn out to be all vanity and vexation of spirit for you. How can you expect, as an Orthodox graduate, to be able conscientiously to stand up for the principles you profess, and I must say, without flattery, defend with such singular ability.'

"Thanks for the compliment," I replied. "When I started I knew only my side of the question; now, perhaps, I may claim to have a knowledge of both."

"Well put," he said; "but few medical men believe in Spiritism, Occultism, Mesmerism, Theosophy, et alia; they are only 'fads' of the hour."

"Perhaps so," I said gently; "but who knows if, under different disguises, like hypnotism, for instance, which is another name for one of them, they may not be accepted as truths by-and-by, quite as necessary to the progress of man as are your soul-crushing theories of annihilation and no other existence but that of the present."

"If there were only some truth in what you say," he said sadly.

"Truth!" I exclaimed, "why, there is some truth in everything. Perhaps you would admit it if you were to come with me to morrow. I am going to have a séance in broad daylight with X-here I named one of London's most famous mediums-and if there is any truth at all in what I said of him, I shall at least get my share of it."

"Between two slates, I suppose," said Harry Thompson ironically. "Well, you are not alone in the idea that messages from our departed friends can be sent in this manner. It is said that even the Prime Minister has had satisfactory séances with him. Still, I cannot comprehend how a trick in legerdemain can impose upon intelligent minds. Nevertheless I will accompany you. Four eyes are better than two, and who knows whether I may not detect himfor it is nothing less than prestidigitation."

I thought differently. And if it were legerdemain, then I was as able to detect it as the most clear-headed thinker alive. From boyhood I had been an enthusiastic devotee of sleight of hand. My father before me had been a manufacturer of apparatus of the best known tricks of the day, and there was not a conjurer's wile for which I was not prepared.

And here I might as well state that if I had become interested in the Spiritual Philosophy, its phenomena and kindred subjects, it was from a desire of ascertaining the truth of them. Just as I had studied medicine with the object of knowing if a large dose or a small dose was best for my patient; just as I had mastered hypnotism to convince myself of its verity, and entered heart and soul into the study of all those recondite phenomena of nature which, from ages long ago, have interested mankind, so had I become anxious to know if a man lives again; not an undignified subject for research it seemed to me. Religion asserted it, with no positive proof. Science denied it with no better argument. And the majority of men and women hoped for it, though sadly weighed down by the realism of the age, and the pessimism which had taken possession of its leaders in science, philosophy and literature.

I, too, had looked for it ardently. Over and over again in the dissecting-room had I searched for it-sometimes heard the mocking laugh of one of my fellow-students asking me if I had found a soul yet, forgetting, perhaps, that if it were still lingering in the poor relic of humanity I was studying I would not have been carving an inanimate clod.

I met my friend punctually at the medium's residence. It was situated in a fashionable quarter of the city. We were shown into the drawing-room at once. It was elegantly furnished and full of objects of interest-bric-a-brac -gifts from his admirers. Many photographs of promi-

# LIGHT. BANNER OF

# nent man and women connected with Spiritualism and Theosophy were distributed around,

Thence we descended to the stance room, which was plainly furnished, and illuminated by a large stained-glass window from the west. A small, plain deal table stood in the centre of the floor.

Mr. X— - welcomed me cordially. He had nomena. He greeted my companion rather breast was a medal for life-saving gallantry. build, and the medium might have been as hair, blue eyes, and that ripe tint which comes was just as much a Londoner as they were. The remembrance of this has often amused me.

We then sat down to the table, the medium having asked me to examine it thoroughly. Mr. X ---- then handed me a double slate, with hinges and a lock, asking me at the same time to wipe it off with a wet sponge. He then requested me to write a question on the inner left side of the slate: to select a small piece of pencil from a heap on the table; to notice that its edges were not worn, place it inside the slate, close it and lock it and lay it on the table-all of which I did. He then placed his right hand upon it, mine upon his; grasped with his left the right of my companion, who clasped my right hand, thus forming a chain. In a few moments I distinctly heard the soratching of the pencil, as if inside the slates; then three taps were given, and I was requested to open them. Upon doing so I found a pertinent answer to my question, signed with the name of a person who had long since passed away and could not have been known to the medium.

My companion looked somewhat surprised, but only for a moment; the old look of distrust came back; then, taking up a pair of ordinary school slates, which were lying on a small desk behind him, he commenced to rub them vigorously with the sponge, dried them with his own pocket-handkerchief, placed a small piece of pencil in one, and, putting the other slate on top of it, asked the medium if he thought he could get the message in that way, we all three grasping the corners of the slates.

The medium said he would try, and almost as soon as we took hold of the corners the scratching of the pencil commenced between them. The face of my companion was a study: but what shall I say of it when the writing was finished and he took off the top slate and looked at it? He turned ghastly pale; big tears stood in his eyes and he seemed ready to faint.

Recovering himself he turned to the medium and asked sternly:

"Is this a trick? Do you know anything of what has been written?"

"Certainly not," replied the medium. "Will you allow me to keep these slates?"

"With pleasure."

"Thanks, a thousand thanks," he replied, as he gathered them up and said good-by to the medium.

"My God! if it should turn out to be true,' he exclaimed when we left the house.

More than this I could not get him to say; and though we met several times prior to my examination he never once alluded to the sub- | ing." ject.

It was not until a year after my arrival in the West Indies that I heard from him what is story.

### [To be concluded.]

with bodies of sea-foam beaten into form by the wind.

They were fair to see he with his strong frame and erect bearing, as though born to command : dark eyes : dark, ourly hair ; a mouth soft in expression, yet with lips that were drawn with unchanging decision, and a straight nose that gave strength and force of heard of me before, as interested in the phe- purpose. He wore a sailor's cap, and on his stiffly. They were about the same height and She was fair as the wind flower, with sunny readily taken for a professional man. They of health and exercise in the sea-air-delicate, both considered me an American, though I yet strong, and able to pull the oar, if need be, with the best. A courage, too, had she, born of a long line of seafarers who loved the sea as a mother and laughed at her wrathful moods. and once it had been tried when one was wanting in the crew pulling through the breakers

to the succor of a wrecked ship; she took an oar, and, with encouraging smiles to her comrades, pulled out into the hell of waters. Mark Trescott, Captain Trescott of the Al batross, whaler in the Arctic seas, although

but twenty-five years of age, had made his mark among men who valued men by their successful combat with dangers, and who shrank not to grapple with the elements. At sixteen he had gone down to the sea with his father on a whaling voyage, which carried them into the Pacific Ocean, and a year later his father being thrown from his boat by a sperm whale, and going down into fathomless depths, he assumed command of the ship, and after two years returned with a full cargo. His next and last voyage had been prosperous, and he was regarded by the community, inclined to superstition, as a favorite of fortune and immensely wealthy.

Elsie Harley was the daughter of his partner in the ownership of the Albatross, whose dwelling overlooked the little port, and was one of the first objects to meet the eye of the incom- | by the presentation of new or unfamiliar ideas, ing sailor. There was between them the at- the public has the right to demand not only an traction of opposites and of likeness, and they had known each other from childhood, when they had played with the wrack of the the fierce clash and heat of criticism that truth shore, built houses of the pretty shells, and wondered at the strange forms thrown up by the waves. Yet he had never spoken, and she had been seemingly unconscious that she was all the world to him.

That autumn day he had invited her to that walk, resolved to tell her his life's secret. Now the opportunity was his, his tongue refused to speak, and the boon he desired seemed so great, his audacity in the asking was overwhelming. She, with a woman's tact, first indeed. broke the embarrassing silence:

"I love the shore and the sea. The gulls are as friends, for when they come in from the lads are as wise as the birds, and know equally well when a storm is brewing. Oh! there is your ship! When did she come in?"

"Last night, from New London, where she had repairs. I had her come over the Sound, as I want to ship some old comrades here."

"Oh, are you to go very soon?" she asked, with suppressed emotion. "Four years you were away the last time, and only two months at home!'

"I have consulted your father, and we decided that I sail with the tide to-morrow morn-

"So soon?" The tears starting to her eyes would have told the story to one less blind, and yet honest Captain Mark saw it not. In really the most extraordinary part of the her presence he was of so little moment that the smallest request he might make appeared

insufferable arrogance. "It is so decided," he replied, not looking



### J. J. MORSE.

# Written for the Banner of Light. What Do We Stand For?

# BY J. J. MORSE.

Whenever an individual (or a considerable body of persons) challenges public attention explanation of the ideas per se, but, also, the objects for which they are presented. It is in and use are cleansed from the chaff of opinion and prejudice.

Spiritualists have appealed to the world for forty-eight years now, and no one can deny that they have been assailed by all forms of criticism-criticism that has, in the main, been well met and ably responded to. So long as we appeal to public recognition, so long must we be willing to accept public criticism. To resent such is folly, to profit from it is wisdom

We must not forget that though to us our facts are beyond question, there are millions of people still unconvinced-as we were once. waste, they bring our fishing boats. Our sailor | We must remember that, though we can see the beginnings of a new science in our experiences, the tendency of certain phases of modern scientific opinion is to deny the spiritual any place in the phenomena of the universe; that, in a word, our work has but begun, and that, in the promulgation of our facts, philosophy and opinions, a ceaseless activity is still necessary, while an unwearying alertness in frankly meeting every honest challenge from the skeptical will be our only sure road to final success. We are aggressive, as well as pro gressive, Spiritualists. We challenge the world fend our faith, ours the duty to understand

by our claims, and, if asked to define and dewhat it is first, and then defend it, by deed and word, to our utmost ability. My estcemed friend, Dr. J. M. Peebles, re-

cently issued a splendid little text-book, "Who are these Spiritualists?". This article may, in a sense, be called, "What is this Spiritual her upturned, earnest face, fearing he would ism?" or, as headed, "What Do We Stand For?" when we speak of our cause as the most | less, a possibility of the future. glorious Gospel of the Ages. To proclaim so far-reaching an assertion puts the duty upon us of explaining what is involved therein. Can we vindicate it? The writer thinks so, and he will attempt to outline an explanation tirely, of the caption selected for his contribution to the Christmas Number of the BANNER OF LIGHT for 1896. We stand for man as being a spirit here and now-the divine consciousness individuated in the human ego and its environment-a natural, sequential evolvement from the elements of being, innately divine, susceptible of eternal unfoldment, and of an illimitable expansion of consciousness. We stand for the continuity of the life of to have a loving wife who will put a cable this man beyond the grave, not as a favor, but and destiny, or dispel the gloom of material as a direct consequence of his life on this side ing one at home. And now I have said this of the grave-that life differing only in its surroundings, but not in its essential character, that life, and our efforts to instruct our fellows from our present personal and surrounding how to prepare for it, but, also, that we may circumstances, and, also, that there are no arbitrary barriers between that state and this; weary of a quiet life, and away you would go. that, by natural laws, susceptible of accurate investigation, we know that communication exists between the two modes of being-the natural and spiritual.

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the limits of his functions and faculties. We infer that "matter" is not the only condition-

ing in the universe. The phenomena of mediumship support the first contention, the existence of decarnated beings demonstrates the second. The phenomenal manifestations of our work indubitably establish both of the foregoing claims. Briefly, such are the things we stand for, scientifically and philosophically. Ethically we stand for truth in all things-

than is possible so long as the limitations of

materialistic science are permitted to domi-

nate. We know that man's five senses are not

for truth and reason. That which does not conform to truth is not for us. Falsehood is a curse to any cause or party. We stand for truth in the lives and deeds of adherents as well as workers. We stand for truth and honestv all round the world. For the returning Immortality. ones, who visit us, insist that truth is the only road to happiness in the Beyond.

Socially, we stand for probity, virtue and honor; for equal rights for men and women, and equal mutual duties and responsibilities; for personal purity and persistent effort to im prove social life in all its relations, until crime, vice and all open and secret wrongdoing be known no more. We stand in this connection, also, for the rights of the children-their in alienable right to a healthy and pure beget ting, birth and training; to a fair and unclouded start in the career before them here. A nation with a healthy childhood is reasonably sure of a noble manhood, without which peoples dwindle, pine and die.

We stand for industrial equity, that labor may receive a just share in the results it produces; that the dignity, as well as the necessity, of labor be recognized throughout all ranks of life.

We stand, politically, for the greatest good for the greatest number-and a just consideration for all minorities; for honesty in government, and for loyalty to whatever nation we belong to. But we further stand for "the brotherhood of man and the federation of the world," which, if a dream to day, is, neverthe-



Written especially for the Banner of Light. A Christmas Gift from the Dead.

BY HUDSON TUTTLE.

# CHAPTER I.

They had been walking across the narrow ridge of land dividing Long Island Sound from Peconic Bay, along the path leading from the fishing hamlet of Orient. It was autumn, and the Sound, green as emerald, flashed and sparkled in the soft sunlight, with rifts of spray that looked like banks of daisies twining in endless wreaths. Immense rocks guarded the shore-line from the encroaching sea, and scraggy evergreens showed darkened foliage against the white sands. They walked along the path leading to the secluded spot where for nearly two centuries the dead had been placed with tender love, and the slabs of black slate, moss grown, bore their names, with quaint verses in their praise, while grewsome sculpturings of skulls and cross-bones, reminded of the terrors of death and dread of the hereafter. The gnarled cedars and dwarfed pines whispered above their heads in prolonged sighs. It was a lovely yet lonely place, and they continued their walk toward the Bay. Now they seated themselves on a moss-grown trunk, without speaking a word-they had scarcely spoken during the long walk. There are times thoughts interchange, and silence is more expressive than speech. There are times when spoken words are tame and weak and a mockery of the burning thoughts of the soul. Before them, beyond the olive green sedge meadows, bared by the retreating tide, Peconic Bay extended like a silver mirror to the shores of extended like a silver mirror to the shores of In midst of plenty. Unfortunate, yet we hear of it. Shelter Island. To the left the view extended The Gail Borden Esgle Brand Condensed Milk is unout to the broad Atlantic. The land-birds had all sought the South, but over all the waters address to the New York Coudensed Milk Company, winged the tireless gulls-like restless spirits | New York.

read her indifference.

"Why must you go like a Viking, seeking dangers, when you might stay at home and give to others the spoils of the sea?"

"Really I do not know; I do not amount to much here on land, and there is something for me on shipboard. But if I am fortunate, this | that may be a vindication, in part, if not en. shall be my last voyage.'

"Fortunate! You mean if you gather a full cargo you will then be so wealthy you will not go again?"

"That would be fortunate, yet not the fortune I seek. If that were all, I would keep right on, and my home would be my ship to life's end."

"There is but one fortune, is there?" she asked in surprise.

"Yes, there is a greater fortune, and that is around the heart and be a sheet anchor holdmuch. I will say more. and that is, if you consent to thus hold me, the fortune I shall make is yours, and I go no more."

"Oh, how at random you talk! You would I should redden my eyes with weeping and watching, and grow weary with waiting for a ship that returned not, and would sink into the nonentity of a sailor's widow-scarcely knowing if I were one or not."

He grasped her hand, and said earnestly: 'Oh, you are cruel to jest! Answer me, do you love me?"

She turned her blue eyes to his, and with frank honesty replied: "Yes, truly I do; but you do not love me, or you would not go."

"I go because I love you. I want to give vou a home as good as the one you have; and I assure you that you will not wait too long for my coming."

"Only four years, or at least three, for that is the usual time for a whaler."

"No, not four years; not three; I'll be back in one from Christmas time."

"That is half the time I would have imposed," she said banteringly, "but you have set the month and the day, and, further, if you do not return on that day I shall consider myself free."

"Ay, free. Have the wedding guests invited, and, if I come not, count me dead, and marry another."

# [To be concluded.]

"It is wonderful," said young Mrs. Torkins, "to think of the progress the world has made." "Yes," replied her husband, "one can't help seeing evidences replied her husband, "one can't help seeing evidences of progress everywhere. If you walk out on the streets you see electric cars and electric lights every-where." "Yes; whenever I see an electric light I do feel so sorry for the poor Romans. How they ever managed to read anything by the light of those splut-tery Roman candles is more than I can imagine."-Washington Star.

The minister preached from the familiar theme, "Many are called, but few are chosen." The youth-ful son and heir, who has had instilled into his mind the importance of remembering the texts, announced it with some dignity at the Sunday afternoon dinner-table as follows: "Many are cold, but few are frozen."

# Starved to Death

deeper examination of the universe and man | you?

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Finally, in this most brief review, let it be said we stand for the all important and undeviating law of consequences, whose operations affect us all, sooner or later-here or hereafter, from which law there is no escape, against whose decisions there is no appeal.

We stand for Truth, Science, Philosophy, Ethics. Social Progress, Personal Culture, National Honor and Self Responsibility, in the highest, best and broadest sense in which all such things, and others that may be related thereto, can be understood by man, and ap plied by him in this life. We stand for active work, each according to abilities and opportunities, for the world and our fellows, that not only may we annul the effects of the erroneous teachings of theology, as to man's nature istic pessimism, or remove the doubts of unbelievers in a future state, by our evidences of do our part to make this life happier, wiser. more divinely human. We stand for a double gospel, the purport of which is-as we make of our rives here, so shall we find ourselves when we first enter the land of our second birth. These are some few of the things the writer, We stand for a wider interpretation and a as a Spiritualist, stands for. Reader, what say

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From Night to Morn;

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**DECEMBER** 19, 1896.

# Written for the Banner of Light. AN SPICKAM.

Two blossoms in a marden grew. Demurely sheltered from my view; They nestled low beneath a screen Of leaves and branches, velvet green.

A breeze blew in and shook each bloom Till it diffused a rich perfume, Which floated on the crystal air Like incense in a house of prayer.

'T is thus with human lives, I thought; Though each with precious wealth is fraught, They yell it from our yearning eyes Beneath conventional disguise.

A ruthless hand will often show Where nature's purest feelings flow, For hearts, like blossoms, yield their best When by adversity caressed.

PAUL AVENEL.

3104 Mantua Ave., Philadelphia, Pa.

# Written for the Banner of Light. Spirit Intervention. BY HENRY FORBES.

Whence came the power causing all the startling phenomena recorded in the annals of Modern Spiritualism, from the tiny rap to the astounding levitation, and inexplicable transfiguration and materialized apparition? Whence the power that consummated the inner awaken ing, bringing light to eyes that previously saw not, and causing supernal whisperings to fall intelligibly upon ears before deaf to the echoes of the inner world? Who inspired mind to grasp and lips to utter the healing truths of the New Evangel? Was all this the result of any mundane research into the hidden depths of man's nature? Didearthly toil or skill lead to the discovery and development of the gift of mediumship, through which the possibility of communication across the dark chasm of death has been demonstrated? Nay! It must be attributed to a mighty power, directed by intelligence, outside and beyond the control of man.

This supernal power, that has flooded the world with a light too radiant for eyes trained to groveling, could to morrow overwhelm us with the evidence of its existence; but those who wield it, or, more accurately, those who control its manifestation, do not permit the promptings of the heart to over-master the restraints dictated by true wisdom.

"Man knoweth not how strong Is heaven's descending throng."

It is quite common to hear persons impatient ly repine at the annoying tardiness of their mediumistic "development"; but may it not be the fact that more power is displayed in restraining and retarding this too often heedlessly sought-for accomplishment, than would be shown in furthering its growth? To many, mediumship would not prove an unalloyed blessing. The wise parent does not gratify every passing whim of its willful, wayward child. A spirit purporting to be Theodore Parker wrote the following significant sentence through the hand of Sarah A. Ramsdell: "I shall send forth my speakers whenever I can harness them with my individuality, whenever I can control the synopsis of their fate without injury to any part of their being." ("Spirit-Life of Theodore Parker.") In this passage the explanation perhaps may be found for the slow growth of mediumship during the which man is consciously related to the expast few years; not in the lack of power to bring about its development, but in the rarity of persons in whom it can be developed without an interference with the freedom of their natural growth as individuals. The tendencies of the individual, which it is his mission in life to harmonize, will never be tampered with by any wise and beneficent spirit, unless | the fulfillment of the prophecy will be at hand; some great work connected with the welfare of the race-the "Grand Man," to use Swedenborg's expressive words-justifies the sacrifice. At the initiation of the present great spiritual movement, the wise intelligences who are guiding its destinies may have found it necessary to withdraw many persons from their proper sphere-or permitted it to be done-in order to meet certain exigencies present in conditions prevailing on both sides of life; for it must be borne in mind that the mission of Modern Spiritualism is a two-fold one, the most important part of its work, perhaps, being in the invisible-though not by any means the spiritual-realm. Many have been used to aid in this esotoric work all unknown to themselves. The manifesting spirit, in demonstrating his existence and power, is the means of bringing a momentous revelation to some one in the earth life, and at the same moment is very often made the recipient of a revelation of as much importance to himself as the one he is instrumental in conveying may be to its recipient. But all spirit manifestation upon the external plane is abnormal, as indeed is any spirit communion practiced through man's external consciousness, being a reversal of the natural order; for, naturally, spiritual things should be spiritually discerned, i. e., discorned through the spiritual faculties, which, in the present state of man's evolutionary development, are usually no more than rudimentary in their ability to maintain a conscious relationship between the outer and inner states of being. Nor is it possible for highly-developed spiritual beings to enter into direct rapport with externalities; thus when the spiritual evolution to understand and use as partial revelations of of mankind, the guidance of which is in the the Infinite, or changing, decaying forms and heads of high spheres of Love and Wisdom, makes it necessary for them to exert a special influence through the "natural man," it is ac- ments through which the soul of man has complished only by means of a chain of spirit | prayed and striven to come into her eternal intermediaries, the earth-medium being the last link. It is not to be denied, however, that this abnormal spirit intercourse, which in these days has been brought about by high spiritual influences for a beneficent purpose, and upon which Modern Spiritualism, as a special move ment, is established, may be induced by man himself. Men certainly have the power to "call spirits from the vasty deep" of Hades, and many will be found too ready to answer the summons; but the practice of this kind of intercourse, which is as old as the race, is injutality of man upon the common plane of mateship to cultivate, even though they may someit is our bounden duty to bear courageously, and without external assistance. The spirit who comes with soft words of flattery, with advice regarding the gratification of pride, worldly ambition, or covetousness, or of human judgment, is an interloper, a hanger-

His counsel will prove a blight to the spiritual existence.

praved, receive spiritual comfort and support little world of sense, are God and nature highduring their journey through the tortuous er up, evolving bodies and lives in grander, paths of material life. This normal ald, which more beautiful and loving ways than our may be intensified in response to the sincere | senses tell. Evolution, the highest word of aspirations of the footsore pilgrim, is bestowed | science to-day, proclaims that life for all on through the operation of a universal law per- this earth means awakening, growth into this taining to man's inmost nature, and should be | upper realm of being; that this over-world is considered as radically different from the spirit continuous, fast linked with ours by spiritual intervention displayed upon the objective bonds; that spiritual life arteries and nerves plane through mediumship.

In another way, also, it is likely that many, if not all, are normally related to the spiritual realm. The following passage, quoted by O. W. Holmes, in "The Guardian Angel," possesses a deep significance: "The body in which we journey across the isthmus between the and more, if we mistake not. God, the eternal two oceans is not a private carriage, but an omnibus."

are not distinct units, but merely individual this God of evolution careless of aught? Will fragments connected, in a way that is at present inscrutable, to the Grand Unit of Conscious Life; and at this point a true scientific for his soul is its soul. Will be destroy or religion will be established. Religion and Science will clasp hands in recognition of the magnificent Oneness of Life, each conscious particle contributing an equally necessary quota to the glorified total of achievement.

The fundamental error of Psychical Research is its attempt to discrete the individ- on this earth awhile, is the birth, the transual-to isolate him from the "ocean of spirit" of which he is really an inseparable part. A system of psychology based upon the concep- ing through this stage of existence toward the tion that such a thing is possible will be fruit | spiritual and higher. Evolution means, in reful of little else than verbose theory-clouds of ligion, the development of each and all, cryswords that do but darken investigation into spiritual verity.

Heretofore, the soul, buried in materiality. like the seed in the soil, has been fulfilling its mission in mundane life, doing its allotted work more or less blindly; but the time is ap- the coming century; a theology of infinite proaching when this blindness will be outgrown, when man will burst beyond the germinative stage and reach out into the light of a higher and fuller consciousness. This present is a transition period, leading to a change in the nature of man-a change differing as radically from his present state as that which took place in the physical form when the first human soul took possession. To guide this evolve ment, and to readjust the connections which have always existed between the outer and inner worlds, is the ultimate purpose of Modern Spiritualism.

"When the Perfect Man is come, Earth and Heaven shall be his home; In alternate periods he In them both shall seem and be. Heaven by night and earth by day, Shall behold his wonder-way."

These are prophetic words; they are to be found in that exquisite product of modern inspiration, "The Epic of the Starry Heavens." which was conveyed to the world through the instrumentality of Thomas L. Harris, and they foretell the possibilities of developed, perfected man. When the cerebral instrument, through ternal world, shall have become sufficiently under the control of the spirit within to enable it to receive and retain accurate and durable reflections of inner experiences, and when the spirit within has grown sufficiently in volitional power to permit a conscious separation from the physical body to take place at will, for then indeed will man be a conscious dweller in two worlds, passing from one to the other as the spirit moves-entering the inner world to hold a normal intercourse with the friends gone before, and returning to the outer world with strength renewed to prosecute his necessary work upon the physical plane. This is the promise brought to the world through Modern Spiritualism-the New Evangel. To spread the tidings and to clear the way is the work of Mediumship.

rising science of the last half of the nineteenth growth of the person who gives it heed, and he century, our ideas of and our attitude toward who passes into the next life bearing with him the spiritual and unseen surrounding us have the "rewards of divination" will find them changed in wonderful ways. Out of this, and transformed into clouds of blackness, which over this rising science, our real religion is unmust be dissipated by strenuous struggle be folding into new faith, new hopes, new reverfore he can perceive the light of a true spiritual | ence, worship and morals. The higher science of to day is making plain to us how the spirit-

All persons, even the most perverted and de- ual and unseen worlds and life that infold our go up and down, whereby our lives minister to the unseen, and worlds beyond this world's death feed and uplead us. What new religion is leafing and blossoming out of this stronger,

wider-reaching science? Does evolution believe in God? Yes, more soul of all things, all creatures and worlds, alike in grain of sand and most resplendent There is a subtile partnership in life. Men sun; in the worm as in the noblest man! Is he lose any creature or thing from his universe? No! not the least atom, leaf or insect, damn the basest reptile or vilest man? How can he? Will he destroy or damn himself?

In the light of this rising theology of evolution the whole universe, seen and unseen, appears more clearly as the developing body and life of God. The atom, or creature, appearing formation of his eternally unfolding being into the conscious body and life of this world, movtal, bird, beast and man alike, into the love, beauty and goodness of God. If we mistake not, the drift of the widest knowledge and the prophecy of the soul's highest vision point in this direction as the theology of strength, reconciliation and peace between God and man. Not the little Jehovah of this church or that; not the partial God, hovering alone over the altar of Jew, Christian or Mohammedan, but the Soul of the Eternal, enthroned in the stones of the field, the waysideflower and myriads of suns, in the heart and brain of beast and man, Judas and Jesus. To this our science forepoints, our rising faith and hope call us to reverence and worship. The Church of the Spirit is everywhere, with its light and freedom-in hell as well as in heaven. At all altars God's spirit may be present and manifest. To recognize this Soul in in all, evolving more and better life through all, will it not be to bow in worship of the Eternal as present in the mountain rock, en-

throned in the flower, each creature and man? in lowest and bighest? Nothing so vile or dark but reveals somewhat the spirit of the infinite and immortal shining therein; so that, beholding, we stand and kneel in adoration and worship of the Spirit of God rising in and through it. Experiencing such a religion, the whole world becomes glorified as the ascending, transforming body and life of God. Tempests, vileness, crime, decay and death are only the passing discords, stains and dissolu-

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MASONIO TRMPLE, BOSTON, Feb. 17th, 1893. KARL ANDERSON, ESQ.: Dear Sir and Brother-I beg to acknowledge, with thanks, the receipt of your very learned and valuable volume en-titled "The Astrology of the ())d Testament; or, The Lost Word Regained." I have placed it in the Library of the Grand Louge of Massachusetts, where I am sure it will be

New York City.

Written for the Banner of Light. The Religious Drift of the Times. BY W. A. CRAM.

The religious beliefs of the beginning of this

century are mainly dead, or dying; the sectarian zeal that built our churches is fast burning out. The ideas of salvation and immortality that were the strength and solace of Christendom's millions fifty years ago, who holds them to-day as then? Not the largelyeducated, free thinking multitudes. Bibles and sacraments, so little while past cherished in such awful reverence and ignorant devotion, by our age are kept in ways infidel and blasphemous to our grandfathers and grandmothers. For all this, is religion dying or dead in the hearts and minds of the people? No; it is only living more. Faith is rising, thoughts are widening, reverence is deeper and higher for the "holy of holies" of life and immortality. All these beliefs, ideas and sacraments we call religion, or of religion, we are learning relics of past evolutions; we study them as growing, and then dying languages and instruheritage of truth and beauty and love. As the soul of man awakens and grows into conscious being it periodically breaks and sloughs the old body and language of its religion. But what is this we call Religion? Appearing in the very dawn of human life, it rises and widens in power and light with every step of progress, bearing more and more plainly the

stamp of eternity. May we not define it simply as man's idea or conception of the ever higher and unknown. and our living toward this infinite world and life beyond our sense and understanding? All rious, retarding the spiritual growth of both faith, all reverence, worship and morality, are the host and his guests. Discarnate beings they not our conception of and attitude toward who are willing and able to accept the hospi- this universe of unseen being that enfolds us? "The things that are seen are temporal, the rial life are not the best kind of acquaintance- things which are unseen are eternal." Our religion is of just these eternal things. If this times lighten the burden of earth life, which be true of religion, then our answer to the question, what of the coming religion of the twentieth century? appears quite simple and

plain. What are our soul's highest, purest forereachings of thought, our foreseeings of hope who in any other way usurps the precious right and faith into this infinite unseen of worlds and life over us? for these are the opening on, a laggard, too indolent or too cowardly to | leaf and flower buds of our truer religion to | terative in pharmacy. It stoud alone at the World's face the duties of his own state of existence. | be. Let us take note a little. Through our | Fair.

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# 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 out line of their method of conducting their Lyceums, as applied to the younger Groups?

# A CLUSTER OF MISTLETOE.

# BY LILLIE S. BERKLEY,

A pine tree stood in a forest dense, And an oak-tree stood beside, And each was famed for its stateliness And beauty far and wide. And Deauty far and wide. The evergreen, in its rustling cloak, Stood erect in the winty air. And smiled to scorn the spreading oak Whose limbs were brown and bare.

Said she: "Behold my mantle green, Undimmed by autumn's chill, Frost gives to it a glossy sheen That winter cannot kill. A dreary day would Christmas be

Without my thriity branches To add to it, right merrily, A cheer that much enhances."

Then spoke the oak, with drooping head, "I have not much to offer-No branches green nor berries red; But one thing I would proffer: When wintry winds blow cold and drear Across the driven snow, I, too, will add a spark of cheer-A spray of mistletoe."

Ob, how we bless the modest oak When Christmas joys are near! The autumn takes away its cloak, It leaves a prize most dear. The holly is sweet, and its berries fine, And the evergreen's tresh, I know; But before them all I will take for mine A cluster of mistletoe. Middlebourne, W. Va

## Written for the Lyceum and Home Department.

# The Lyceum Question.

I am very much pleased to see increased interest is being awakened in the Lyceum cause in your midst; that Lyceums have been advocated at your camp-meetings. This is a cheering sign, as the cause will grow and make great headway if we can only enlist the sympathies of our speakers sufficiently to introduce the question and remind Spiritualists of their duties to the young in some portions of their addresses.

I have found an annual appeal to all platform workers to be productive of very beneficial results. For three years, now, 1 have appealed to them, enclosing an addressed post card for their reply. My last one was issued recently, and ran as follows:

"AN APPEAL TO ALL MEDIUMS AND PLAT-FORM SPEAKERS.

Dear Friends ; I write to thank you, on behalf of the British Spiritual Lyceum Union, for your kind efforts in the past to help on the good work by recommending the formation of Lyceums where you find a Society without any provision for the teaching of the young, and giving timely advice and words of encouragment to the teachers and parents where Children's Progressive Lyceums are already form-

I am pleased to inform you that during the past year eleven Lyceums have been opened: but, as a set-off against these, seven have had to be closed for lack of workers. I am sure you will deplore, along with myself, this lack of interest in and care for the children, and see in t a just cause for renewed effort to stir up that spirit of zeal and enthusiasm that is born of conscientious convictions, which never hesi-

# "Follow My Leader."

I have heard that a great part of the success of the first Napoleon lay in the word "come," and I know from personal observation that many failures in life are due to the word "go."

There is a partnership, a sharing of things, a sort of fraternity about "come" that is irre-sistible, while "go" is a word whose imperious-ness and isolating tone is calculated to raise a spirit of remonstrance if not resistance, and is the starting point to many a small boy or girl, of deceit and disobedience.

"Go and practice," to a child full of musical talent, is to chill that talent. To a child with no music in its soul, it is a torture.

"Come and let us study our music lesson," said a lady to her little daughter in my hearing some days ago. And, after listening in an adjoining room to the patient one, two, three and four of the mother, while the little one touched the keys in time, interspersed with "no, dear, it is sharp." or "remember, darling, we much here the room of the we must have this very perfect," for nearly an hour, I was pleased to see the happy faces of both emerge from the parlor, and the mother, with her arm over the neck of the little one, saying, "I think we shall have time for two games before tea." games before tea.'

Come, let us try." It was always "come" and always "us."

Do you say that mother had more time than most mothers, or that she was a slave to her child? Let me tell you she had brought up four in the same way, and earned her living meanwhile with her pen.

In contrast to this is a neighbor who has two bright boys of twelve and fifteen years.

She began with "Go and play, do n't bother me"; "go to school"; "go wash your hands"; "go to bed"; and now her main anxiety is that they shall "go to college," and it may end by their going to the bad as well. Not that they are badly inclined, or in any way vicious or malicious in their disposition, but they have no love for home, no recollection of a jolly time with mother, or a small lark with fatner.

Their only idea of the one is a person who is always getting rid of them, and of the other a man so absorbed and studious that they have no desire to follow his profession, and no sympathy with him in his perplexities.

There is a sweet way of governing even the most fractious lad, that, if mothers would only study and practice, there would be no hero so readily worshiped in after life, no talisman so powerful to guard from harm and temptation, as the remembrance of the mother who was always the ready companion.- The Household.

Home.

Home is the residence not only of the body,

but of the heart; it is a place for the affections

to unfold and develop, for children to love and

# Banner Correspondence.

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

New York.

ROOHESTER.-G. W. Kates writes: "When I arrived in Rochester the first of last September, I was enthused by an impulse that possessed me day and night, that there must be greater activity given to the local Cause of Spiritualism. Hate is where the Fox

local Cause of Spiritualism. Have is where the Fox girls were tried and proven true; here is where it was proven to the world that the 'raps' were produced by the spirits; here is where Modern Spiritualism found birth. True, at Hydesville the first raps oc-curred. And now, as I write, the raps sound on my table and say: 'We shall rap forever!' At Hydesville, in the cotage, the spirits told us we had a work to do here to usher in a great new move for the truths of spirit-life. The Fox grits say from their present sphere of life: 'We are better than ever able to help the Cause—and hope for opportunity to do much we neglected in earth-life.' They do much ask for a monument, but they ask for love and sympathy. They hope to have the uttle home of the raps pre-served as a memorial to the first public trial of the spirits to prove to humanity on earth that 'they live.'

They hope to have the little home of the raps pre-served as a memorial to the first public trial of the spirits to prove to humanity on earth that 'they live.' It is for Spiritualism we wanted to purchase the cot-tage—but Mr. Hyde declines to sell, and offers only to lease. As my requests made to purchase the cuttage did not receive much popular endorsement, I hope to now suggest something that will. We are organizing in Rochester a Spiritualist soci-ely, to be known as 'The First Spiritual Church.' Effort will be made to raise funds in course of time to build a Temple here. Now only a few Spiritualists, without means to help materially, are interested in the local Cause. There are some here who are able to liberally help if there is sufficient incentive. I believe that if the National Spiritualists' Association assumes the management of the 'Jubilee,' in 1898, they can more readily get funds to erect a Temple (even a one story Auditorium will do) than they can to ply large expense for the great meeting. As President Barrett has so ably espoused the desire already born here, and without local request, it will be proper to let the National Spiritualists' Association go ahead with the movement, and derive a permanent benefit from it. National Spiritualists' Association go ahead with the movement, and derive a permanent benefit from it. But there should be local cooperation. I am satisfied that the local people can be enthused. Indred, they had been plauning before they dreamed the National Spiritualists' Association would take an interest. If the Spiritualists have any poet, in their souls, if they revere their Cause enough to build any tribute, I

can suggest a means to express these emotions, and carry to the world that 'We mean business.' I know we are all burdened-and every locality needs help We are all ourdeneed-and every locanty oceds help; but the Cause in Rochester should be a national care. Instead of raising heavy funds to make a great 'Ju-bilee' by renting a large Auditorium and employing talent, let us raise money to build an Auditorium in Rochester to be called 'The Fox Memorial,' No doubt we can purchase the ground by local subscription. Then this Auditorium may  $b_2$ -nay, shall bedecided to the National Spiritualists' Association. The local Spiritualists can rent it for their use, and also rent to any worthy cause. That will bring a per-petual income to the National Spiritualists' Associa-

If this is done, every Spiritualist could or would contribute at least a dollar. All the speakers and mediums would no doubt hold special meetings and seances and obtain subscriptions. That will make a 'Fox Memorial 'and a national tribute to Spiritualism! Mrs. Kates and myself will hold a meeting at least once a month until March, 1898, for this fund. How many others will offer? There is no time to love! If the National Spiritualists' Association will offi-cially make the call, and be the depository for funds,

we can no doubt have a large Auditorium in Roches ter to meet in at the 'Jublice,' March 31, 1898. Aud the celebration will thereby be of greater proportion than it held in a hall. It seems to me that every speaker and medium will gladiy join their forces to this great movement and will gladiy contribute free services for the 'Jubilee.' Some of us will do so, no matter where our engagements may then be.

Let everybody write at once to the Secretary of the National Spiritualists' Association, and say what they can promise."

NEW YORK CITY .-- The Spiritual Temple (127 Co lumbus Avenue), writes H. C. Underhill, Sec'y, met afternoon and evening, on Sunday, Nov. 22, 1896. There was a large number present at the afternoon session, and we had a good old-fashioned meeting-time given to the mediums present: Mr. (J. A. Stry-ker, 157 West 231 street, Dr. Trask, 345 West 34th street, and Mr. V. J. M. Moerey, 165 West 100th street, New York, gave a large number of tests, most of them *indu* group used.

*fully* recognized. The evenin session was opened by our planist, Miss M. E. Peuniman, with a solo. Prof. Z. R. Sauford lectured briefly up in questions

given by the audience. Tests were given by Mr. V. J. M. Moorey, and

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field may be brought into symp thetic touch and active unity. By means of a system of general distribu-tion and cooperation, all may be made acquainted with the work and with each other; the most remote corner or quiet nook can be reached and personally visited perhaps, and incalculable good accomplished. A complete census is preded Write at once. Ad-dress at 233 Commercial street, Springfield, Mo."

### Massachusetts.

WEST GROTON .- Mary L. French writes: "The meetings of our Liberal Association have closed for the season. A great deal of interest has been manifested, and we feel that the lectures and tests have had a good influence, as some have said they would have their home circle, where they could hear from spirit friends. We have mediums fu our circle whom we hope soon to bring out; and so ends our twenty-fifth season of service in this place. '

PIGEON COVE .-- Mrs. Abble F. Story writes: "On Thursday evening, Dec. 3, Mrs. L. A. Prentiss of Lynn was at Pigeon Cove, and held a very interesting meeting. A song by Miss Bessie O. Story was followed by prayer by Mrs. Prentiss; then another song, after which Mrs. Prentiss gave some flue tests."

LYNN .-- Dr. G. W. Fowler writes: "The Lyan Spiritual Association, of which Mr. J. M. Kelty is President, and Mrs. E. P. Averill Secretary, has opened its season's meetings under very favorable auspices, reports of which have appeared we kly in the columns of your valuable journal. The officers have the con-fidence and hearty cooperation of all the members. and an earnest desire is made manifest to make all of the meetings tell for our Cause. It is a pleasure to recognize that the numbers are rapidly increasing, and that many of those investigators are receiv-ing the evidences in such a degree that they are be

Ing the evidences in such a degree that they are be-coming identified in carrying forward the good work. Mr. Oscar A. Edgerly of Newburyport, Mass., who has just begun a four weeks' engagement with this Society, was greeted by large and intelligent audi-ences, who listened with almost spell-bound interest to the eloquence and indisputable logic of his inspired utterances.

Then they have upon their list such valuable workers as Moses Hull, Mrs. Tillie Republics, Miss Lizzie Har-low, Joseph D. Stiles, etc.—all of whom are sure to

attract crowded audiences. Under the wise leadership of the board of managers the Society is sure to achieve in the future that meas-ure of success which has been theirs during the past years of its existence. Plans for the annual celebration of the anniversary of its formation and incorpora-tion under the laws of the S ate, which occurs on Jan.

2, 1897, are now being made. As an encouraging indication of the good work be-ing accomplished here, I may mention that the weekly Ing accompliance here, i may mention that the weekiy sales of ThE BANNER are constantly increasing, and we are proud to be able to assist in unfurling to the breeze of spiritual thougn—which is sweeping over the world generally in all climes and everywhere where the English language is spoken—the folds of the dear old BANNER, that has for so many years been so ably conducted in the interest and defense of our mediums and sneakers—and not alone these but including heand speakers—and not alone these, but including be-lievers and investigators also. I anticipate, with im-proved financial conditions in our nation, a much larger circulation, hence a wider field of usefulness, and I desire to impress upon the minds of all officers and members of all societies everywhere the import-ance of making an effort in extending its sale and ch-culation, thus cooperating with all the forces, both here and in spirit-life, in spreading the hum initarian gospel of Spiritualism. that we may be not only 'hear-

ers of the word, bu' doers also." The Ladies' Social Union, an auxiliary to the above Society, which has been holding meetings at the homes Society, which has been holding incerning at the holdes of its members, has rented a cozy hall at No. 15 City Hall Square, and will there continue holding its meet-logs every Monday evening at 7:30. Sunday workers, and many local mediums, will meet here, and a cordial invitation is extended to all friends

to be present, that these gatherings may be made en-joyable and profitable."

## Indiana.

VALPARAISO .- E. W. Sprague writes: "Mrs. Sprague and myself are visiting our dear friends, Mrs. E. V. Wilson and daughter Lois. We find Mrs. Wilson in very poor health, being scarcely able to

care for herself. last winter she passed through

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learn and play in, for husband and wife to toil smilingly together and make life a blessing. The object of all ambition should be to be happy at home; if we are not happy there we cannot be happy elsewhere. It is the best proof of the virtues of a family circle to see a happy fireside. Thou must be true thyself, If thou the truth wouldst teach; Thy soul must overflow, if thou

Another's soul would reach; It needs the overflow of heart To give the lips full speech.

Think truly, and thy thoughts Shall the world's famine feed

ites to sacrince to e pleasures of dolence that our children may be partakers of those blessings which are ours, and have been won for us by the cruel sufferings and persecu-tions of the pioneers of Spiritualism.

We should bear in mind that every liberty which we prize and hold dear as English men and women has been purchased for us with the blood and lives of reformers; and if they had not prized liberty of conscience more than freedom of life, we to day should have been seris and bound by priestly fetters. But, thanks to those reformers, we have not to fear the dungeon, headsman's block or stake and fagots.

Our greatest enemies are indolence and complacent indifference as to what becomes of our children. One-half of our societies, and more than one half of Spiritualists, are the victims of this enemy of progress. Remembering our indebtedness to past reformers for liberty of conscience, and also our great indebtedness to our Heaveuly Father and his holy angels for the mighty and wonderful revelations of the spiritual world, ought we not to sacrifice some of our indolence-our selfish pleasures-that our children may be benefited and blessed; or is it we lack moral stamina and true zeal?

Dear friends, let us not give way to this in difference, but throw off the lethargy which binds us, and show our worthiness to be recip ients of God's divine message to humanity by resting not, pausing not in our efforts until every society recognizes its duty to the young, and makes due provision for their moral and

spiritual development. Will you be one to lift your voice against this apathy, and point out the better way? You may assure all societies that help and ad vice will be accorded as far as possible if they will make their wants known.

Societies whose Lyceums have been closed should be encouraged to try again and again until success crowns their efforts. It is the workers who win success in the world's busy hive.

Perhaps you will be pleased to learn that ac cording to the last returns there are 84 Lyce-ums, of which 74 are members of the Union. The membership is officers, 796; and scholars,

I sincerely hope that by our combined efforts a great and wonderful change will be effected in the progress of the Cause during the next twelve months, and to this end I earnestly solicit your kind coöperation, and beg to enclose a directed post card for your assent to this appeal"

Nearly two hundred of the above were sent to speakers, care of the societies. The wisdom of this step is manifest in the replies received from societies having no Lyceums, stating the Circular had been read to their members, and as soon as provisions for holding a Lyceum could be made they would have one!

I have reproduced the Circular, not just to let your readers see what is being done here, but in the hope it will meet the eyes of many mediums and normal speakers, and that they will be induced thereby to appeal to American Spiritualists to train their children in the facts and teachings of Spiritualism, and all that will enable them to understand themselves physiologically, mentally, morally and spiritually.

How much true Spiritualism is there in fathers and mothers who go to séances and public meetings, singing

## "Hand in hand with angels,"

while their children are being sent to Sunday schools, to be taught fiction concerning their corrupt nature, a vicarious atonement, a vin dictive God, and a more terrible devil?

That the time will speedily arrive when such a reflection can no longer be made on Spiritu alists, is the sincere and earnest desire of Yours fraternally, ALFRED KITSON,

Gen. Sec'y B. S. L. Union. Royd street, Bromley Road, Hanging Heaton, Nr. Dewsbury, Yorkes.

truly, and each word of Shall be a fruitful seed; Live truly, and thy life shall be -Selected. A great and noble creed.

# The Boston Spiritual Lyceum.

Suuday afternoon, Dec. 6, Berkeley Hall was filled to overflowing at the usual session of this Lyceum. Long before the opening hour every seat that could be placed in the main hall was occupied, and the annex was seated, and quickly filled, many being obliged to stand through the long session.

The question "What is Influence?" was very thor The question "What is influence?" was very thor oughly discussed by the following: Ra'ph and Eddie. Ransom, Charlie Hatch, Ralph Bakemau, Willie Shel-don, E-telle Grauville, Marion Seibol, Harold Frest, Jessica Ellsworth, Maud Beckwith, Eodie Hatch, George S. Lang, Albert P. Blinn, Mrs. A. S. Water-house, and the Assistant Conductor, Dr. J. R. Root. The concensus of opinion being that "influence" is the term we use to express that reciprocal or mutual interchange that is ever goin; on between us our sur-roundings, and others in this and the spirit world.

"Bees" was the subject for the younger groups. Mabel Emmons said the lesson we learn from the Mabel Emmons said the lesson we learn from the bees is to be ever useful, ready and willing to do all we can for the good of others; Little Maud Armstrong said "we should be tusy bers" (does any one know of a child that is  $n^{t}$ ?); Winnie Treland thought that the bees teach us a lesson in self sacrifice by their willingness to die for the benefit of all; Angil Haynes and Nutter Ormsbee had also learned a lesson from the bees; their Leader, Mr. A. R. Waitt, spoke upon both tonics and closed with a touchlug, anneal to all both topics, and closed with a touching appeal to all Spiritualists to come forward and sustain the Lyceums by sending their children, and attending them

After a very finely executed Grand March the following excellent program was presented, each one to participate doing so well that no words of commendation can be used that are not applicable to all: recita-tion, Little Maud Armstrong; song, Winnie Ireland; violin solo. Master Charley Hatch; recitation, Willle Sheldon; song, Miss Grace E. Warren; recitation, Miss Maud Beckwith; violin solo, Prof. Shaler; reci tation. Mabel Emmons: overture, orchestra-Prof. Sha'er violinist, Mr. George E. Coule cornetist, Mr. Freo H. Watson plauist: recitation, Miss Victoria Moore; selection Onega Mandelm and Guitar Chub; recitations, Miss Leliaone Thrail and Miss Emily tranville.

Mr. J. J. Morse of London, Eng., the special guest of the Lyceum on this occusion was then introduced and received an ovation as he stopped forward, and our sturdy English brother touchingly responded to this hearty welcome in his interesting talk to the chil-

Although more than an hour past our usual closing time many were still standing in the aisles and rear hall when Mrs. J. J. Whitney was introduced. She briefly told the children how by the passing out of an only son she was led into Spiritualism, yielding to her controls. who gave several delineations, that were all re-

Besides Mr. Morse and Mrs. Whitney occupying seats upon the platform, were Mr. J W. Day and Mrs. J. S. Soper of the BANNER OF LIGHT; Mr. Hebron Libbey, Mr. J. H. Allen, and Mr. J. H. Lewis of the Board of Directors of the Beston Spiritual Temple; Past Lyceum Conductors, Mr. J. B. Hatch, Sen. and Mr. Alouzo Danforth; Prof. William M. Lockwood of Chicago; Past Lyceum Guardian, Mrs. J. B. Hatch, Sen. M. A. Russian Conduction, Mrs. J. B. Hatch,

Sen.; Mrs. A. E. Barnes, President of the Ladies' Aid Society, and Mr. J. J Whitney. Subject for Dec. 20, "The Origin and Purpose of Christmas Time"

A. CLARENCE ARMSTRONG. Clerk. 17 Leroy street, Station K.

Haverhill Children's Progressive Lyceum.

Dec. 6 we held a very satisfactory session, both in attendance and in the interest manifested.

Nearly all the members of the elder groups gave fine answers to the question "What is Spiritu lism trying to do?" Some remarkably good answers were received from the younger groups in reply to the ques-tion. "What is Love?" The lesson of the day, "What is Thought?" was clearly defined by Mrs. Hattle C. Webbei

After the Grand March we had recitations and readings by Alice Hastine, Albert Atwood, Bessie Rich, Clinton Rich, Lens Bean, Irene Palmer. Miss Boyden, Vern Blake, Ida Senter and G-orgie Leland; songs by Sarah Senter and Flora Clark. Groups Nos. 4 and 5 also favored us with a chorus. Remarks by Mrs. Jones closed the session.

Jobes closed the session. Next Sunday's question, "Heroism." The Lyceum shows a marked and heatby growth from Sunday to Sunday. A new group, No. 6, was formed to day. Preparations are being made for a good time on Christmas, when we will have our entertainment and Christmas tree. OTTO HENCKLER. Con.

another solo by Miss Penniman. Miss M. E. Penn man is a brilliant planist and powerful vocalist.

#### Michigan.

GRAND RAPIDS -H. W. Boozer writes: "During forty five years' activity in Spiritualism, I have been profoundly impressed with the importance of music as a factor in making conditions for the coöperation of spirit workers in both the teaching and demonstration of our central truth. The present method of its use is governed by habit, education and competitive strife, and results in this, that to-day Spiritualists are singing more Christian doctrine than Spiritualism. Congregational singing has proved its value in the old-time religious revival, the polit cal campaign and in the growth of that strange sect, the Salvationists. The effect of professional effort and display is the same from church as from concert hall, and offers but little for the spirit aid we recognize as connected with public work.

Yet, like all questions, this has two sides. It must be conceded that the musician sharmony is disturced by the discordant attempts of those who make no effort save in a public assembly; and it is not "in good form" nowadays to render music save by a good form trained choir; this no one can dispute. Then the question remains, does congregational singing give enough to more than offset these objections? I believe it does. Judging from what we see, a large proportion of our speakers, writers, and musical committees entirely, are either opposed to it, or they dare not say otherwise. It is a delicate subject. There are interests.

Moses and Mattle Hull, and some other fearless ones, say that all should sing, and make effort that they shall. The question is generally referred by societies to their musical committees. These have their personal interests in voice display, feelings of rivalry, pride of custom and other things which all come first, while the needs of the Cause come last if at all. It is a matter which should have the intelligent consideration of the societies themselves, with the committees' action as servants and not as rulers. The interest of the individual in a public service gives it vital life; and only when each takes a part in the singing can this be done. Intelligent and self-respecting persons do not at all times desire to sit as audience for the professional speaker or musical expert. To give strength to conviction, and to aid its inception, no agency can equal the individual expression of spiritual truth in song. With music's made power is made the condition required for the action of spirit power. Then is established the rapport be-tween teacher or cemonstrator and audience which is essential to best results.

It is not infrequent to hear persons outside of our ranks inquire about Spiritualists, "Do they believe We imitate a formatism common with those it?'' who accept plan untruth that we know they cannot with thought believe, and thus cause such inquiry. Do not the same questioners say of the Salvanonisis, "Well, they believe it, anyway"? Now, why the difference? Just this: one volces unitedly their own belief in song, while the other has sung for them doc trine they know is untrue.

And so psychologized are we with that in which he church methods have educated us, we shrink from the use of the best which man's musical genius has given because it is not sacred music. It is the excellence of the melody and its special adaptation to the sentiment for which is desired musical expression -this, and not what some brainless disciple of Grundy may say, is the one thing to be considered. 'Barlodies' lose all their associations when fitted to words which embody an overwhelming truth; and when we chance to sing such airs we wonder how the melody could ever have told anything else except that truth.

musical service should have first of all an unmistakable sincerity. It should be attractive by its originality, believing as we do that, as Spiritualism contains within itself all things necessary for its development, it has no occasion to imitate, though it claims the right to use all excellence known. This service should be educational every song a teacher service should be caucational-every song a teacuer of some vital truth. In this way we disarm incredu lily, and the pride that would avoid us with the cool-tess we meet, would all disappear. To sum up, if we desire a vitality in our public ser-vice which will first charm and electrify the new

comer, then deeply interest him so that conviction will be sure to follow, by the use of Spiritualism's truths in congregational singing; the time will be short to when no one will dare to even hint of its unpopularity."

### Missouri.

SPRINGFIELD .- A correspondent writes: " Prof. J. Madison Allen spoke in Springfield. Mo., South Side Society, the last six Sundays preceding December. Will visit several points in Missouri as State Missionary and Organizer during the month of December, unless prevented by too long continuance of his 'wrestle' with La Grippe. As Secretary of the Missouri State Association he

invites immediate correspondence from each and every city, village and rural settlement throughout the State; so that the spiritual forces of the entire can never repay you."

ig and terrible sickness. She was taken suddenly lll with pneumo-nia about the middle of December, and did not leave her bed for four months: for six weeks she was not expected to live from day to day. On one occasion the doctor told the daughter that her mother could not possibly live until morning; but the spirit-friends declared that she would live-that she would get up again.

A circle was formed around the bed, and the spirit-friends manifested their presence with great power. After a little time the sitters were delighted to see the patient open her eyes, and hear her say: "I feel better now-much better." From this time she im

E. V. Wilson did a noble work for the Cause of Spiritualism, as all liberal people know, and this good sister, his widow, is now in need of assistance (not charity); she has, with the assistance of friends, been charity); she has, with the assistance of friends, been enabled to publish a new edition of her husband's book, 'The Truths of Spiritualism.' It is a book of four hundred pages, bound in cloth, and contains a splendid portrait of the author, also a record or many remarkable tests given through him in different parts of the country; also many of his personal experiences —some of which were ludicrous, some pathetic, and many attrutues to a contains to devote the truther the second many startling; one chapter is devoted to an explana-tion of the laws governing mediumship. It is a remarkable book, and is worth double its cost.

Friends, please send in your orders at once, that Friends, piease sent in your orders at order, has Mrs. Wilson may receive them before Christmas. The price of the book is one dollar, postage paid. Address 'Mrs. E. V. Wilson, 91 South Locust street, Valpa-raiso, Ind.' The book will make a splendid present to a friend."

#### Rhode Island.

PAWTUCKET .- "H, K. M." writes: "Mrs. Nettie Holt Harding of East Somerville, Mass., occupied the platform of the Pawtucket Spiritual Association on the evening of Dec. 6.

She spoke before one of the largest audiences of the season. Her subject was handled, as her themes al-ways are, in a manner that gives entire satisfaction to all, and her tests were instantly recognized. The So-ciety have had the good fortune to secure Mrs. Hard-ing tor a Suaday in January."

PROVIDENCE .-... James Wilson writes: "I attended one of Mrs. Allen's séances on Thanksgiving Day. During the seance a great many forms appeared. Two of my sons came, also my daughter, and while ] stood talking to her she asked me to open the curtain. I saw the medium in her chair, also a form making up

at her right. This convinces me of materialization. My wife's control came, and led me into the other room, under a light, where I had every possible chance to see the leatures. She was shorter than the medium. There were three other ladies in the room,

who saw the form as distinctly as I did. I desire to say a good word for the BANNER OF LIGHT. It still finds its way into my home, and will continue to as long as I am able to take it."

#### Vermont.

SOUTH BARRE.-Mattie G. Ward writes: "The members of the First Progressive Spiritualist Association of Barre met at Unity Temple, Dec. 5, 1896, to elect officers. The meeting was called to order by the President, Mr. B. P. Willey. The officers elected are as follows: President, B. P.

Willey; Vice President, A. B. Hutchins; Secretary, Miss Mattle G. Ward; Assistant, Ed Ward; Treasu rer, Mrs. Rosina Claffin; Board of Managers, John son Esterbrook, J. M. Ward, Mr. Clement Little; Au ditors, Ed Ward, S. S. Smith, Mrs. Johnson Ester-

The Society is in a very prosperous condition, and took in twelve new members at its last business meet-ing. We have for our speaker Mr. Lucius Colburn. The Society held a Tnanksgiving ball and supper, which was a great success, and cleared over fifty dol-lare."

### Ohio.

lars.'

LIMA .- W. W. Hawkins writes: "I point with pride and pleasure to the efforts made upon the general rostrum by Prof. Wm. M. Lockwood, whose lec-

tures at this place have enlightened many in his phase of the philosophy. From man primitive to man scien-tific covers the human experience through which he must accomplish that most desirable of all states, true spirituality! Through this maze man must not only be led by the hand, but his every sense of disfluction must be appealed to; and who has done this so well or successfully as the subject of this notice? We are but a very small aggregation here, yet we fully appreciate the masterly methods of Mr. Lock-wood, and we feel certain that upon his return we will be able to present him at least with a much more numerous audience."

Grateful Man-"Didn't I loan you ten dollars s

Luckets, Va.-STOUT BROS. & 00. Portland, Ore.-W. E. JONES, 291 Alder street.

Australian Book Depot.-W. H. TERRY, Austra-Buildings, Collins street, East Melbourne, Australia.

THIS PAPER may be found on file at GEO. P. BOWELL (10 Spruce street), where advertising contracts may be made for it in New York.

A BIOGRAPHIC MEMORIAL OF Luther Colby, FOUNDER OF THE

FROM THE PEN OF HIS CO-WORKER FOR MANY

JOHN W. DAY.

This volume is replete with personal information, postie tribute and friendly memory. Appreciative testimony is borne the Veteran Editor by some of the brightest minds in the Modern Dispensation. Those who would acquire, in a closely-packed, and con-venient form for reference, much and valuable information concerning one whose name has been since 1857 a household word among the Spiritualists of the world, can find it in this new work. The chapters are titled respectively

# "A MAN-CHILD IS BORN."

A SOUL IS RECOGNIZED.

THE BANNER IS UNFUBLED

MR. COLBY'S MEDIUMSHIP. "GONE HOME,"

TRIBUTES-Prose and Poetic.

In its Dedication the author gives the keynote of the

TO MR. ISAAO B. BICH, the carnest friend and faithful co-partner of Mr. Colby for many

and faithful co-partner of Mr. Uelby for many years; TO THE PIONEERS OF MODERN SPIRIT-UALISM, a hardy race, new passing rapidly to their well-mericd "guerdon in the skies"; AND TO THE YOUTH OF THE NEW D S-PENSATION, who are reaping in joy what their forbears have sown in tears, and where faces are now set toward the sunlight of world-wide victory;

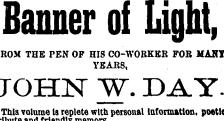
#### THESE PAGES.

Briefy descriptive of an earnest and practical life now closed in the mortal, are lovingly dedi-

The work, in addition to the engraving of Mr. Oolby, has a picture of his beloved mother (taken in her eighty third year), and a fine likeness of William Berry (co-found-er of the BAINER OF LIGET); also views of the Fox Cound-tage, the First Spiritual Temple (Newbury and Richter streets, Boston) and the Birthplace of Mr. Colby in Amee-bury Mass bury, Mass.

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

CPIRITUALISM DEFINED AND DEFEND. ED. Being an Introductory Locture delivered in the remperance Hall Achbourne, Anstralia, by J. M. PERELES Paper, 16 conta, postage free. For sale by BANNEE OF LIGHT PUBLISHING CO.



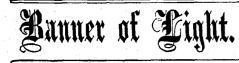
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# BANNER OF LIGHT BOOKSTORE. SPECIAL NOTION.

6

SPECIAL NOTION. The BANNEM OF LIGHT PUBLISHING OMFPANY, lecated at 9 Bosworth Street (for-merly Mentgemery Fizes), corner of Frevines Street, Besten, Mass., keeps for sale a complete assoriument of Spiritual, Fregressive, Reformar-tory and Miccellanse out Bocks at Wholesale and Miccellanse out Bocks at the sale and many be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the bal-ance must be paid 0.0. D. Orders for Bocks, to be sent by Mall, must invariably be accompanied by assh to the amount of each order. We would remind our patrons that they can comit us the fractional part of a dollar in postage stamps - more and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any Book published in England or America (not out of print) will be sent by mail or express. Buscriptions to the BANNER O'LIGHT and orders for our publications can be sent through the Purchasing Depart-ment of the American Express Co. at any place where that Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, which is 5 cents for any sum under §5.00. This is she safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-ence. Our columns are open for the expression of imper-sonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance. The No attention is paid to anonymous communications. Name and address of writer 's indispensable as a guaranty of good faith. We cannot undertake to preserve or return canceled articles. The Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.



BOSTON, SATURDAY, DECEMBER 19, 1896. ISSUED RUBBY TEURSDAY MORNING FOR THE WEEK ENDING AT DATE.

[ Antered at the Post-Office, Boston, Mass., as Second-Class Matter.]

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

# Two Dollars Per Year.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year (former price \$2.50). The reduction commenced with the issue for March 7, which is No. 1 of Vol. 79.

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

it is no higher with many than the desire to general mind, on the one hand, or more timely make money and consolidate wealth, while to the reflective mind, on the other. The ease with others it is a desire to provide for the and grace of the thorough scholar are displayed comfort and welfare of those who cooperate in | for the special delight of the cultivated reader securing the profits. It is far more and deeper | and the uniform enjoyment of all. The speaker than mere sentiment that prompts the latter and the subject were fitly conjoined. The feeling, and those who decry it for such a reason grasp of his theme showed the easy familiarity only acknowledge the low standard that gov- of the master, while the abundant glimpses of erns them. We stand amazed to think how all felicitous description are natural and charmhuman industries would be elevated and enno- ing vestments for the sincerely elequent bled, and at once wear an expression of divine instrumentation, if they were to be carried on in such a spirit and aim only at the higher service.

The same reflection applies equally to all walks and spheres of life. It is as true in respect to our domestic life, our school life, our social life, and all the other branches and forms of it, as it is to that of work and business. The latter will yet be run on a plane that is a much nearer approach to idealism. An English preacher, well-known in this country, says

with wisdom and truth: "Men enter the industrial realm at present for profit, and the most successful are those who reap the largest profit. But the nobler idea would be to enter the same realm for service, and the most successful would be those who rendered the largest service."

Everywhere, in all callings and situations, the ideal must come from within, because it is wholly and purely spiritual. It either does not recognize or care for what the world around us expects of us, or it puts it aside without a gesture of contempt or distaste, doing it gently and unperceived. Then it is that we become truly independent, equipoised, and divinely serene. We are taught as in no other way so effectually to know ourselves, to be ourselves, to bestow ourselves. In this way only are we to help bring on the world's salvation. Let us pursue such an ideal, and life will become life indeed for us.

# Immortality,

A recent issue of Light, commending a sermon of Mr. Savage, in which he gives an instructive summary of beliefs in immortality since Christ, sketches a brief outline of his method in rapidly but clearly expounding the ideas of Paul, etc., coming down to modern times and presenting Mr. Savage's own view in a very striking manner. Among the extracts given are such as follow: "I do not be lieve," said Mr. Savage, "that death came into the world as the result of any invasion of evil from outside; or that death is the result of human sin, or any token of God's anger, or that it is an after-thought, something that God did not originally intend." He believed instead that it is a part of the divine, the universal order, that it is as natural as being born, and as much an indication of the love of God as being born. He believed in no under world, and it seemed strange to him how long such ideas persist. All these conceptions belong to a Ptolemaic universe. There is absolutely no place for them in a Copernican universe. They are simply survivals of the world's ignorance, of the barbaric ideas of the past. Death is simply a natural phase of life.

He believed there were reasons, and adequate ones, for believing that what we call death is not the end of individual existence. up and on. We do not go into any under-world. We do not ascend into any heaven just above the dome of blue, which is only an optical delusion. Once it was believed to be a solid dome, which might be a fitting foundation for a celestial court. He did not believe, either, that we went out as disembodied thoughts, for to him it was inconceivable. He believed that the souls of those that we call dead are not unclothed, but, in the language which Paul used. clothed upon. He believed that we possess bodies not as real as these, but unspeakably more real, thrilling with an intensity of life of which at present we are perhaps utterly unable to conceive. He believed that, as the result of our thinking and our feeling and our loving and our hating, what may be called a psychical body is being built up in us, organized day by day. In the process of death we are released from this outward shell very much as the butterfly is released from its chrysalis. There has been going on through the whole length of the life of the cocoon the organization of another, and, to us, invisible, form within. By-and-by it breaks open, and the life

strains that penetrate the whole with their melodious harmony.

The public can hardly testify with undue emphasis the profound gratification with which such a model of biographical and historical oratory supplies them, at a time when the reign of materialism menaces the habit of reflective thought and healthy emotion. The memorial address is like an oasis in the arid sands of our preccupied and plodding lives, reviving the tones of the masters of speech long silent and gone.

# A Chance to Do Good.

There are a good many regular subscribers to THE BANNER who are become aged, who are able to say they have taken the paper from its very first issue, which is almost forty years ago. They are more than ever interested in it for the sustaining comfort it furnishes them, and they confess that their dependence on it was never so great as now, but the times are too hard to allow them to continue taking it as subscribers any longer, and they do not know how to do without its regular companionship.

We are doing what we can to assist them in affects them, also operates to limit our powers they should be denied the enjoyment of their that they cannot raise the money to pay their subscriptions for the coming year. We therefore appeal to the benevolent readers of THE BANNER on their behalf to kindly help out ascend and descend to bring us to the light. these necessitous cases for the year before them by remitting the amount of a single subscription for each of these needy persons, for which due acknowledgment will be made by us. Here is a chance to carry out in practice the principle of fraternity in human relations.

# **Business of the Post-Office.**

The increase reported in the post-office business of the large cities of the country for the fiscal year 1896, as indicated by the auditor for the post-office department, is an improvement of the largest and most definite encouragement. Prior to 1894, for several years, the normal rate of increase throughout the country was eight per cent. a year, amounting in five years to forty per cent. of the earliest year chosen. The year beginning July 1, 1893, opening with the panic, showed a marked falling off in postal receipts. The year 1895 showed only a partial improvement. The increase in the aggregate of postal receipts in 1896 over 1894 is about \$7,000,000, of which amount \$500,000 is credited to Massachusetts. With New York, New Jersey and Pennsylvania, comprising together a little more than a quarter of the entire population of the country, more than one-third of the postal revenue is paid, and

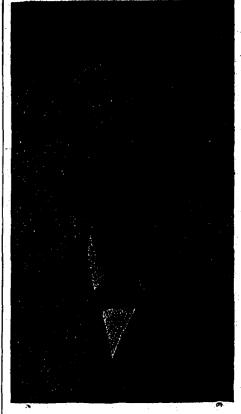
# Christmas Revelations.

The Christmas festival is not significant of birth only, but of death and the spirit's resurrection as well. It ushers into the thought of a new life in another world. It is not to be entered on at the dawn of some distant and unknown millennium, but now and immediately. We are not to wait for the resurrection of a body that has lapsed into decay ages ago, and been absorbed into other animal or vegetable life, but it will be to us a resurrection of the individual spirit that has a conscious existence -the resurrection of the human ego, the essential self, in the higher and purer life of the spirit. Paul said "there is a natural body, and there is a spiritual body." The one "is of the earth, earthy"; the other "is the Lord from heaven."

Our Christmases come and go, and with them we wear our little lives on earth away. We are greatly helped by our experience with them, if only we extract from them continually new meaning on a larger scale of thought and a deeper reach of reflection. Above all, let us never permit ourselves to dissociate the day and the time from the ideal of childhood, and immortal innocence. That it is which makes of it the new birth to the human spirit. Except as we are bathed in the brightness of this divine flood, the eternal freshness of our lives dull and decay, and the immortal youth that possesses us with its dream insensibly parts with its glancing lights, one by one, and the clouds of hopeless gloom gather and settle down upon our heads when we are most in need of the lamps of hope. But blessed be God for the endless gifts of His providence! the way of furnishing gratuitous copies, but of | Not the least among them all is the communicourse the same stringency of the times which | cation with the spirit-world which is opened to mortals while yet they were wandering of assistance as well. It does seem hard that | without guides and strayed like sheep without a shepherd. What was thought lost has in long continued privileges. They acknowledge this respect been more than found and gained. Spiritualism 15 to us an unfading Christmas in that it is all the time a new birth-an immortal childhood-the ladder on which the angels



# **DECEMBER 19, 1896.**



Written for the Banner of Light. International Arbitration, the Dawning Day of "Peace on Earth."

BY G. B. STEBBINS,

What better time for that dawn than the Christmas season? What greater cause for rejoicing can there be?

Feudalism and brute force meant the military age. Industry and science, art and liberty, mean the industrial age. True, there are great armies, kept up at enormous cost, but commerce is a great pacificator, and the moral sen-timent gains and helps. No two countries in the world are so linked together by commerce, and by a common language and lineage as Great Britain and the United States. By the time this reaches your columns the Arbitration Treaty, now being shaped, will probably be completed, and signed by both powers. This is the beginning, by slow steps; other nations will fall in-great despotisms like Russia, and kingdoms full of the military spirit like Ger-many, perhaps among the last. With this be-ginning we can weit and work for the sure ginning we can wait and work for the sure progress of international peace, with

# " Patient, firm and persevering, God speed the right! "

for our motto.

But is arbitration feasible? Its great growth in this century is little realized. Eighty times have international disputes been arbitrated peacefully since the year 1800, and in every case they have stayed settled, while great wars have settled few great disputes. Thus the hour is ripe for a permanent Board

of Arbitration between us and Great Britain, and for other like tribunals. Modern war is a wasteful and costly game. The national expenses of Europe, more than half for war, ex-ceed the revenues of Europe some \$690,000,000 yearly, and no nation but ours tries to pay this immense debt. This yearly excess of debt has doubled in the last twenty-five years, increasing faster in proportion than the wealth of the rich European continent. What will the end be? Fearful taxes, dis-

tressing conscriptions, popular discontent, leading to bloody revolutions, and the world's

bankruptcy. In the past ninety years the wars of Europe have slaughtered four million five hundred thousand lives. Most Christian Europe!

We may grant that wars have sometimes

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

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

BANNER OF LIGHT PUBLISHING COMPANY.

## Notice to New Subscribers.

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

# Living the Ideal.

That should be the aim of each one of us. Only as we aspire to it can we ever hope to attain the real. It is when we speak of what appears to us like a vision or a dream, of what we regard as but a flight of fancy, that we unconsciously describe our intuitions, coming we know not whence and passing like a soft atmospheric wave over and across the sky of our being. It is upon these same cloud-like intuitions that our intelligence rests for its foundation, on which is built up reason and those other faculties which function in the experience of our individual lives.

Take the one topic of the aim of life. We can, in almost a supreme sense, order that as we will. We are free to decide whether it shall be self or service; whether we shall regard the welfare of others much or as little as possible; whether we shall delve and deny for our own sake alone, or change our servitude itself into a divine royalty by serving in the spirit of sacrifice and selflessness. If we think such an attitude of the spirit demeaning or debasing, we are committing a fatal mistake. It was Jesus who was the most supreme when he performed the menial service of washing the disciples' feet.

We all have ideals of one kind and another. The lustre of their vanishing robes will reflect itself on the surface of our grossest thought. The instinct is hidden in each one of us. Not yet has it risen from its low surroundings, perhaps, into the higher realm of intuitions. These are direct from heaven, swift-winged, silent. like the drawing away of the curtains of existence. One of the secrets of our lives is to make search for the profound significance of desire and be able to recognize it, to study it profit than interest. They are the noble exin its progress upward to aspiration and outward to adoration. It is all a matter of degree. The latent instinct needs to be instructed and guided.

We can trace the path of this idealism all ago. along from a cannibal to a Christ. In business Nothing could be more stimulating to the 1 nothing by sending it to us.

comes forth, and enters upon another stage of its career. It is transformed, lifted, goes on to something finer and higher. He used this only as a crude illustration. He believed that something akin to this is going on within us, and that death means the breaking open of the chrysalis and the escaping out into this larger life; and that we enter on that life-and here lies the tremendous moral power of a belief like this-just the kind of men and women that we have made ourselves by our thoughts, our emotions, our actions here; only that there, as here, is infinite opportunity, through suffering, if need be, through whatever experi-

ence is necessary, for study, for growth, for ascent toward the highest. The body is the instrument for the purpose of advancing the work in the direction of spirituality; the master is the spirit. It is to the perfection of this mastery that all our experience and our efforts tend. We are all our lives in the process of being created. Not a single human being who is not on the march, who may not contribute to the advance of the race.

# A Well-Deserved Eulogy.

The tribute paid to the life and character of the Apostle Eliot by Hon. William Everett, in his recent address, was as rich in intrinsic interest and natural eloquence as it was luminous and appreciative in its analysis of the remarkable personage portrayed.

There were occasional diversions of a more or less egotistic character to be noted in a critical estimate of the performance, but it will have to be allowed that they only heightened the interest excited by the exceptionally faithful presentation of the subject under treatment.

The effort was a display of biographical fe licity such as rarely claims the attention and enjoyment of either hearer or reader. Without indulging in any attempt to single out the special features of so entirely worthy a performance, in whatever light considered, and commenting but briefly on its singular merits as a whole, there are two points of consideration that may be dwelt upon with not less ample of self-sacrifice set forth by the pioneer Indian apoetle, and the historic interest revived in the presentation anew of the red man of New England two and three hundred years

they alone show nearly half of the increase for 1896 over the depressed period of 1894. The business condition in all its branches is believed to be most accurately indicated by the condition of the post office. Thus we find fresh grounds for congratulation over the real improvement which has actively set in.

# Winter Days.

Such days at any season as the two at the beginning of the middle week in the month are so rare as to be regarded as a special gift from the skies. They are, in fact, celestial days, right from the hills of heaven. Croakers are always ready to exclaim that such visitations have to be paid for pretty soon afterward, but alternations of weather, like those of luck, are to be expected. If all was halcyon weather, it is a question whether any would be reckoned such. Even the aerial prospectors and prophets cannot tell what the new season is going to give us. It may be avalanches of snow, or it may be little or none. Besides, it is not to be forgotten that even the sharpest atmospheric extremes are like flitting birds, lighting only to fly away again. It is not always one way. There are fine winter days, as well as fine days in the other seasons. No temperature can claim a monopoly. Nature avoids monotony. We may have an ideal winter, all things taken into account. Few are they on the hither side of life who can recall a Christmas Day like the one before the last. It was a perfect winter dream. But cold is to be expected. The great luminary decides that. As he withdraws his warmth, let us dispense ours all the more.

# An Improved Snow Map.

The weekly snow map of the weather bureau, which shows the approximate depth of snow wherever found and the southern limit of its fall, is to cover a wider range in data this winter than ever before. The facts gathered and used hitherto have come from the bureau's regular observers only, at points as far separated as Boston, Albany, Oswego and Buffalo, which give an insufficient idea of the snow conditions. But during this winter the volunteer observers of the State weather bureaus will be asked to furnish reports of their localities on the depth of the snow on the ground and the thickness of ice in the rivers. Being, particularly in New England, only a few miles apart, the summary from their data will closely approximate the actual snow-covered area. These reports will be telegraphed on Monday nights, and issued and the map distributed on Tuesday. Certain lines of business are greatly benefited by these snow-maps-lumbering, long bauls of perishable merchandise, like fruits from California, the winter wheat outlook, being but a few of them. The snow-andice map is to be an institution.

# The Banner of Light Establishment Will be closed on Christmas Day-in obedience to the plans of the authorities, and the wish of the people,

1 J. Jay Watson, Esq., called recently at our office. Will be around Boston for the present, affording those who desire, in Cambridge, etc., an opportunity to listen to the celebrated instrument presented him by the late Ole Bull.

HT A copy is desired at this office of the BANNER OF LIGHT for Feb. 3, '94. If any one has this issue to spare, we will see that he loses

Written for the Banner of Light. A CHRISTMAS BREAKFAST.

BY EMMA ROOD TUTTLE.

- Snow, snow, and bare, brown branches, Stripped clean of draperles! How grim and stark and gloomy You distant forest is.
- "Oh, such a world as this ist" Sneers grandma, looking off Across the pallid country-"No wonder I 've a cough!"
- Summer indoors-no snow here, But carpets soft and warm. And no one has a reason To mutter at the storm.
- The fire is glowing ruddy, The breakfast smoking hot, "Buckwheats" and maple syrup, And coffee in the pot.
- Outside the human race in Sore want and woel behold, A flock of qualls are piping Out on the barren wold.
- No house, no food, no water; A snow-waste everywhere; No hand to stay their famine, No ear to hear their prayer.
- Sweet Mercy's voice said: "Feed them; Thy bins are full of grain, And it is always blessed To balm another's pain."
- I took a board, and spread it With plump, sweet grains of wheat, And such a hearty breakfast As those shy quail did eat!
- I went back to the "buck wheats" And coffee, steaming hot, With vastly better relish For kindly deed and thought.

# **Readers Should be Supporters.**

In 1891 Luther Colby published an editorial on this important and practical subject-the closing paragraph of which is here reproduced, with our unqualified endorsement:

"What shall be said of certain Spiritualists, socalled, who, while boasting that they number by the millions, and while proving as eager as ever to peruse weekly the thoroughly-prepared pages of THE BAN-NER, decline to send in their subscriptions to it, borrow rather than buy it for reading, and practice every scheme of evasion possible to invent in order to get rid of supporting the paper on which they steadily rely, and whose disappearance they would unquestionably regret? If they want a paper like THE BANNER, it is their duty to support it."

# Homeward Bound!

On Wednesday, Dec. 9, Bro. J. J. Morse called on us to bid farewell, as he was to leave for New York in the evening; thence by steamer Umbria on Saturday 12th to his home in England. Mr. Morse, as is known to our readers has hear special for tracing lost and missing friends, thousands of whom are found every year. Its officers are specially able to deal with these matters because they have agents throughout the world. No charge is made readers, has been speaker for the California Psychical Society for a year past, and left a high reputation with its members. Before coming East he visited San Diego and Los held at Union Hall, Boylston street, Boston, Angeles. Our good wishes go with him to his home across the seal

We desire to say that the valuable aid rendered by Mrs. Maggie Butler as a clairvoyant physician, is truly wonderful. The evidences of her excellent professional work are scattered for years along THE BANNER files.

We shall print next week an abstract report of J. J. Morse's address before the Boston Spiritual Temple, which was delivered in Bérkeley Hall on the evening of Dec. 6.

done good. We may honor brave and true soldiers who have done their duty, as best they saw it, for country and for mankind; but a better way is opening for more good, and no waste of precious life. Let all the people uphold our government in the great upward step it is so wisely and so nobly taking.

All who think of man as a spiritual being, his inner life unfolding with the years, know that such unfolding means harmony, frater-nity and peace.

Nat ons have fought because they supposed it was impossible to settle their differences otherwise. This nineteenth century is demon-strating how grave has been this mistake, and we know well how frightful its results have been.

There was a great word spoken in Judea some nineteen centuries ago-simple, but wise and kind-" A new commandment I give unto you, that ye love one another.'

Once get the thought into the minds and hearts of people and rulers that justice and peace, safety and good-will, can be reached and maintained by arbitration far better than by that "bloody duel of nations which we call war," and the sounds of battle will die away. The great mission of the coming century—the work for its wise men and its gifted women—is INTERNATIONAL Arbitration!

1 Yosemite as I Saw It," by Dr. Cora A. Morse; a booklet suitable as a holiday gift. 6210 O'Farrell street, San Francisco, Cal. 50 cents per copy. Dr. G. W. Fowler, Eastern agent, 26 Highland Avenue, Lynn, Mass.

\* "The Duty of the Hour," by H. D. Barrett, reached us so late on Tuesday as to render it impossible of use this week. It will be published in our next issue.

107 The Fitchburg (Mass.) Mail of Dec. 7 gave good reference to the address on "Mesmerism," delivered there on the 6th by Dr. C. W. Hidden.

F Read the announcement made by Dr. E. F. Butterfield, on ninth page.

We are constantly in receipt of requests to publish Spirit Messages out of regular order. While we always endeavor to please our friends, we feel obliged to decline to ndvance or furnish copies of Messages out of the regular course. The consistency of our position must be apparent to every thoughtful person.

FREDERICK POOLE has removed to 443 Shawmut Avenue, Boston, where he will hold séances Tuesdays and Thursdays, at 8 P. M., and Wednesdays and Saturdays at 2:30 P. M., instead of as stated in advertisement on ninth page.

Report of work of the First Association of Spiritualists at Philadelphia, Pa., has been received from W. J. Colville, and will be printed in next issue.

### The Annual Convention

Of the Massachusetts State Association will be Tuesday, Jan. 5, 1897. Meetings will be held morning at 10:30; after-

noon at 2:30; evening at 7:30. The best speakers and mediums that can be had will be in attendance during the day. Watch this paper for the list.

Business meeting and the election of officers will take place in the morning. Seats will be reserved for members. Come and join us.

J. B. HATCH, JB., Chairman,	
CARRIE L. HATCH, Sec'y,	
WM. H. BANKS.	
N. B. PERKINS,	
CABBIE F. LOBING.	
ELVIRA LORING,	
 Commentation of American In	

Dec. 12, 1896. Committee of Arrangements.



# Written for the Banner of Light. Spiritualism a Living Light.

Through all the ages man has ever sought to pierce the gloom surrounding the change called death. The form erstwhile thrilling with life and love in a moment is stilled. Religion in vain seeks to solve the vexed question, Do our loved ones live after the death of the body? How many of us, in agonized tones, have exclaimed beside the casket containing the form of one who was our hope and joy: Oh! for some sure sign that all is well. But not even an echo answered the cry of the heart. In spite of our outward exclamation that we could trust in God-in spite of our earnest declaration that we had faith in him, every human heart felt the still, small cry which

human heart felt the still, small cry which plead for knowledge, not faith. How well the writer remembers a little one who was laid away from the home before Spir-itualism came to her knowledge. How could God be so cruel—to take away the little flower which every day shed forth fragrance and love? "She is safe," they said, "resting in the arms of Jesus." Empty words! What did they con-vey to a heart grieving for the love which yes-terday had been so real? As we write, recol-lections come back to our mind of those days when religion sought to stifle the human in-stincts which plead for some light from beyond the covered bridge — the tomb. Then come the memories of the first message of Spiritual-ism, which demonstrated the continuity of life ism, which demonstrated the continuity of life beyond the grave.

What a comfort is the knowledge of Spiritualism! It embraces all the hope, all the faith that is instinctive in the human breast. 'T is the keynote of the inspiration of the poets and songsters of the past, and they immortalized it in poetry and song. They wrote of love and faith-the world read and waited; they wrote and sung of love, but something was lacking; the keynote to human hearts had not been ry, but fact, is what we need.' Then Modern Spiritualism came. Through the mediums came knowledge, peace and assurance which faith or hope could not give. The ideals of the poets became realities-then we knew that life was worth living, death worth dying! Knowing of the possibilities of intercourse between the spirit and mortal, we could understand the living truth contained in the poem of Edwin Arnold, entitled "He and She," and the gladness of the bereaved hus-

hearing the spirits; when each heart shall be so attuned to the spirit world that it shall catch the echo from the home of the soul; when the mother through her tears shall be blessed with the sight of her arisen loved one, and shall need no other medium to transmit the message for her. So sure as there is a ruling power in the universe, the time will come when through the evolution of man's spiritual nature he will be enabled to come in close relation to the spirit world! Let us help onward that time by giving the best conditions to those who are now gifted with mediumistic power. See to it that you dull not their brightness by undeserved censure.

May angels bless our mediums! May they surround them with love and tenderness, and so encourage and cheer them in the dark places of life that they may be inspired to look up ward and march onward until they reach the mountain top, and plant the standard of truth to be seen of all men. M. E. CADWALLADER.

Philadelphia, Dec. 12, 1896.

MEETINGS IN MASSACHUSETTS.

Lynn .- T. H. B. James writes: The Spiritualists held services Sunday, at 33 Summer street, with large and appreciative audiences.

At 2:30 test, healing and developing circle. Mrs. S. J. Wilson presided at the piano, Mrs. C. A. Sherwin gave a sublime invocation, Dr. S. M. Furbush remarks gave a sublime invocation, Dr. S. M. Furbush remarks on "Worship," Dr. I. A. Pierce on "Harmony," Mrs. D. E. Matson on "Spiritual Phenomena," Capt. J. Balcom on "Spirit Communications," Mrs. C. B. Hare on "Spirit Return." Tests and spirit messages were given by Mrs. Alice M. Lefavour, Mrs. C. B. Hare, Mrs. D. E. Matson, Mrs. Annie J. Brennan, Mrs. Vina P. Goodwin, Miss F. Isabel Hancox, Mrs. C. A. Sherwin, Willie A. Estes, Dr. S. M. Furbush, Alired E. Warren, W. H. Rounseville, Jessie H. Bickford, and others, gave magnetic treatments to many, bene-fiting all.

fiting all.

fiting all. At 7:30 selections by Misses Lena and Elsie Burns; Mrs. L. A. Prentiss gave an invocation: Mrs. Alice M. Lefavour, musical séance; Dr. I. A. Pierce remarks on "Investigation of Spiritualism"; Mrs. D. E. Mat-son on "Laws that Govern the Universe"; Mrs. C. B. Hare "Spirit-Communion." Many recognized tests and messages by Mrs. Anule J. Brennan and Mrs. L. A. Prentiss. Next Sunday, at 2:30, test, healing and developing circle by the seme mediums and others. At 7:30 short

Cadet Hall.-Lynn Spiritualists' Association-Mrs. A. A. Averill, Sec'y, writes: On Sunday, Dec. 13, Oscar A. Edgerly, of Newburyport, delivered two most powerful and eloquent lectures, taking subjects from bowerini and enduent rectares, taking subjects from the audience. He handled the various questions in a masterly manner and to the great satisfaction of his hearers. His tests were also clear and readily recog-nized. Mr. W. H. Thomas and F. E. Averill rendered an instrumental duct in a very pleasing manner. Mr. Edgerly will remain with us during the month.

Salem .- "N. B. P." writes: The First Spiritualist Society, Dec. 13, was addressed by Mr. J. Frank Baxthey wrote and sung of home and heaven, but | ter of Chelsea; he was the speaker and medium. He has just returned from a successful engagement in the keynote to human hearts had hot been strur't. "Dreams, dreams, dreams," cried the listering hearts; "if death ends all, of what use is life? of what use is love, if it must end at the open grave? of what use is home, or heaven, unless death brings reünion with those we love? Not faith, but knowledge; not theo-ry, but fact, is what we need." full names given, and of course were recognized Sunday, Dec. 20, '96, Mrs. Carrie F. Loring of East Braintree will occupy our platform. She is a gifted speaker and a very accurate test medium. BANNER OF LIGHT for sale at the hall, Subscription, \$2.00 per annum; \$1.00 semi-annually; 50 cents quarterly. You could not do better than at this time to make a Christmas present of one year's subscription of this valuable paper to some dear friend who is seeking for the true light.

dium, singer and musician. He speaks for us again next Sunday, Dec. 20. Societies will make no mistake in securing his services.

Springfield,-H. A. Budington writes: A new church has been organized in this city, under the title of the "Church of the Spirit." Dr. H. G. Hawkins is President, and Mrs. Laura A. Cummings, of 66 Palmer Avenue, Oor. Sec'y.

The Society holds Sunday meetings in America Me-chaples Hall, corner of Harrison Avenue and Main street.

On Thursdays sociables and suppers are given in

the same place. Dr. Geo. A. Fuller spoke the first two Sundays; Mrs. Cummings spoke the 6th of December, and Mrs. Juli-ette Yeaw the 18th.

The church has already obtained some forty mem-bers, and bids fair to be a valuable aid in introducing the cause of a higher Spiritualism.

Leominster .-- Juliette Yeaw writes: The platform of the Independent Liberal Church of Green wich was occupied Sunday, Dec. 6, by Harrison D. Barrett, President of the National Association. He Barrett, President of the National Association. He won all hearts by the suavity of his manner, while his eloquence and unanswerable logic were listened to with almost breathless interest. The opening ex-ercises were conducted by the regular speaker. Dec. 13 the many warm friends of Miss Lizzle Har-low were gratified to welcome her again. She is a favorite in the Society for her own sake, as well as that of the ever fondly-remembered Clara Banks.

Cambridgeport, G. A. R. Hall - Patriotic Band of Spirit Return Society.-L. J. Akerman writes: Our morning circle is growing in numbers as well as spiritually. Afternoon and evening meetings we have a large attendance and a number of the best mediums to assist. Mr. Fred and Katle Butler sang. BANNER OF LIGHT for sale.

Malden.-Mary E. Wellington writes: Mrs. Loring spoke for us on the evening of Dec. 13. Her delinea tions and tests were wonderfully accurate.

At Odd Fellows' Hall, at 7:30 P. M., Mrs. Hattie Webber will speak and give tests Dec. 20.

Haverbill. - "O. H." writes: Large audiences rected Mr. E. W. Emerson Sunday afternoon and evening, Dec. 13. The discourses were well received, and the delineations were accurate and convincing. Sunday, Dec. 20, Miss Lizzie Harlow of Hayden-ville.

Fall River .- S. Mottenhead writes: Dec. 13 we had two very largely-attended meetings, the evening meeting being conducted by local mediums, who gave very good tests. Next Sunday we have Mr. J. D. Stiles.

# CONNECTICUT.

Meriden .- H. W. Hale writes: The Psychical and Liberal Association of Spiritualists of this place, of which I have the honor of being President, is in a flourishing condition. We have just had the Fosters, Frank N. and Benj. F., physical mediums, with us, who gave two of their remarkable séances in our hall to large and appreciative audiences; they gave uni-versal satisfaction. I heartily recommend them to any society desiring a public séance for physical man-ifestations in the light.

# RHODE ISLAND.

Providence .- Benj. F. Prouty, Sec'y, writes: The Providence Spiritualist Association held its regular meetings afternoon and evening, Sunday, Dec. 13, at Columbia Hall, No. 248 Weybosset street. Mrs. Russegue being sick, we had for our speaker Mrs. Laura Cummings of Springfield, Mass., who gave us two very able lectures. Next Sunday we are in hopes that Mrs. Russegue will be able to be with us again.

## **Cleveland** Christmas Notes.

To the Editor of the Banner of Light:

Christmas! What pleasant memories are revived on the recurrence of this annual festival, yet how widely different are the thoughts and emotions of the writer as to the meaning and significance of the holiday to what they were in his youth. Born in a country (England) where Chrisimas day was and is regarded as the day of all days, the holiday of all holidays in the entire year, even when disassociated from its theological significance, it seemed particularly strange, on the writer's first arrival in America, in

the past five years, has again taken up her residence in Cieveland, and mingles once more among her nu-merous Lydeum friends. In conclusion, your correspondent takes this means of wishing his many friends and the many thousands of your other readers, the best compliments of the season-a MERY OHRISTMAS and s HAPPY NEW YEAR. Fraternally yours. THOMAS LEES. 11 Lodge Avenue, Dec. 11, 1896.

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

Mrs. J. J. Whitney has returned to her Pacific home, and may be addressed at 218 Stockton street, San Francisco, Cal.

Ban Francisco, Cal.
W. J. Colville is lecturing in Union Square Hall, New York, Tuesdays, Thursdays and Saturdays, at 3 P. M.; also on Tuesdays and Thursdays, at 8 F. M., at 52 West Fourteenth street, to excellent audiences. On Christmas Day, at 3 P. M., in Union-Square Hall, there will be festival music and special lecture, at 3 P. M., subject. "The Message of Christmas to all Humanity." Collection for the poor.
Frank T. Ripley, the well known speaker and test medium, having recovered from liness of rheumatism, is at Toledo, O., and will serve societies for January and February. Address all letters for December to 328 Erie street, Toledo. for January, all letters ad-dressed to 242 31st street. Chicago, Ill. Bro. Ripley has just closed a most successful engagement, as re-ported, for the First Society at Detroit, Mich. J. C. F. Grumbine, who is serving the First Spiritual

J. C. F. Grumbine, who is serving the First Spiritual Temple, will be pleased to lecture in New England any week evenings for very reasonable terms; also to form classes for development in psychometry, clairvoyance, inspiration and psychopathy. See his notice in this paper, and advress him Box 33, Station B, Boston, Mass. He will be in Boston during De-cember and January, and has opened his classes at the Temple. the Temple.

Edgar W. Emerson is engaged in Worcester, Mass., Dec. 20 and 27; Indianapolis, Ind., the month of Jan-uary; New York City, the month of February.

Mrs. E. M. Shirley, platform medium, having re-turned from the Lake, would like to make a few en-gagements in places near the city. Address 1098 Washington street, Boston.

Mrs. J. W. Kenyon lectured and gave tests in Fail River on Sunday, the 5th lost.— her tests giving great satisfaction; is reëngaged for further work. She filled the sixth call to Lyon last Wednesday; lectured and gave tests in Pawucket the 12th. Societies wishing for a first-class test medium can address her at Wa-verley, Mass.

Mr. J. W. Kenyon will lecture in Fall River, Mass. Jan. 10, and in Brockton Jan. 31. Societies desirous of services address him at Waverley, Mass.

On Services address him at waverley, hass. On Sunday, Dec. 13, W. J. Colville addressed two very large audiences in Warner's Hail, Broad street. Philadelphia; he will speak there again Dec. 20, at 3 P. M., subject: "Do the Planets Influence our Des-tury?-If so, How?" and at 7:45 P. M. on "The Evo-lution of the World's Great Religions." Class in Spir-tury Balance meder or More ways to do a code of the Spiritual Science meets on Mondays at 2:30 and 8P. M., at 534 North Tenth street.

### Southern CassBdaga Camp-Meeting, Lake Helen, Florida.

# To the Editor of the Banner of Light:

A large number of New England people are proposing to visit the camp, which opens Feb. 14. On Dec. 2, thirteen people sailed on the Comanche

of the Ciyde Line, from New York, most of them bound for the Camp. On Jan. 9, a second party will go on same ship. I have obtained very low rates for this excursion, and those who wish to join it should communicate with meat an early date.

The names of those who went Dec. 2 are:

Mrs. A. G. Sumner & Son, of Riverside, Mass.; James C. Walker and mother and Mr. Rugg, of St. Albans, Vt.; Mrs. Sarah T. Goodnow, of Brattleboro, Vt.; Mrs. Sarah J. Knight, of Turner's Falls, Mass.; Nathan Canterbury and wile, of Chicopee Falls, Mass.; Miss Sbay, of Springfield; Mr. Harrison of Chicopee. H. A. BUDINGTON. 91 Sherman street.

# Providence, R. I.

To the Editor of the Banner of Light:

The People's Progressive Spiritualist Association holding services in B. T. Hall, had another largelyattended meeting on Sunday evening, Dec. 13.

attended meeting on Sunday evening, Dec. 13. Mr. F. H. Roscoe was the speaker, who always calls out a large and intelligent audience to hear him. He is unquestionably one of the most magnetic speakers upon the spiritual rostrum. He paid a glowing tribute to the BANNER OF LIGHT and the grand work it is doing in carrying the truth of immortality to hungry souls. Miss Oille Hunter, the soloist of the Association, sang very sweetly several fine solos. Prof. Josselyn presided at the plano. Our Entertainment and Festival for Dec. 21 is pros-pering fuely. COR.

About Furs.

# Fashions and Prices.

Furs will be fashionably worn this season, as much for an article of dress as for mere purpose of warmth. The most fashionable are Russian Sable, Hudson's Bay Sable, Otter, Mink, Persian Lamb and Seal.

Russian Sable heads the list of valuable furs. It ranks with the most precious stones, will last a century, and has been for generations the fa-vored fur of the crowned heads of Europe, and at present is in greater demand than ever.

The International Fur Co, 41 Summer street, has a fine collection of Russian Sables, rang-ing in price from \$40 to \$250 per skin. The best Russian Sables are caught on the Lena River; other beautiful specimens are found on the Obi

and Volga Rivers. America leads in Otter, Hudson's Bay Sable, Mink, Seal, Bear, Beaver, Chinchilla, Fox and many other furs. Russia supplies Ermine, Rus-sian Sable, Silver Fox, etc. Neither England, France nor Switzerland produces any of the fur-bearing animals. America surpasses all other countries in dressing natural furs. This was clearly demonstrated at the World's Fair, where the Russian Sable, Mink, Otter and other nat-ural furs exhibits were awarded highest prizes against the world's competition.

To possess a Sealskin cape, coat, jacket, gloves, etc., is indicative of good taste and real economy. They last a lifetime, and are always in style. Every lady should have a cape at least,

or better still, a cloak. Prices \$30 to \$275. The International Fur Co., 41 Summer street, has on exhibition the leading styles in coata, capes, collars, muffs, scarfs with cluster of tails, etc., in Russian Sable, Otter, Hudson's Bay Sable, Seal, Chinchilla, Persian Lamb and all standard furs, also gentlemen's fur-lined over-coats, sleigh robes, all at the lowest possible prices for reliable goods.

The house is conveniently located at 41 Sum-mer street, near Washington, Boston, Mass.



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Eight of Mr. BURROUGHS'S delightful papers, with 20 charming pictures from photographs by CLIFTON JOHNSON. 12mo, gilt top, \$1.50.

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An entirely new, original, noteworthy book. 16mo, \$1.25. Also, uniform with the limited Riverside Edition of Burroughs's writings, with fine portrait of Whitman. 12mo, gilt top, \$1 50 net.

# Marm Lisa.

By KATE DOUGLAS WIGGIN. author of "The Bird's Christmas C COR Little Marm Lisa is a fresh child-figure in Fiction. The very interesting story is the longest story and one of the best Mrs. Wiggin has yet written.

"The utmost wonder is this—I hear And see you, and love you, and kiss you, dear; And am your angel, who was your bride. And know that though dead, I have never died.'

With Longfellow, we, too, can see "The forms of the departed Enter at the open door: The beloved, the true-hearted. Come to visit us once more."

Was Phobe Cary a Spiritualist in the sense of believing in the visitation of spirits? We quote from her poem, "Border-Land": " I know you are always by my side,

And I know you love me. Winifred, dear. For I never called on you since you died, But you tenderly answered 'I am here.' You are my own, my darling still, So do not vanish or turn aside; Wait till my eyes have had their fill, Wait till my heart is pacified; Oh! world, you may tell me I dream, I rave, So long as my darling comes to prove That the feet of the spirit can cross the grave, And the loving live, and the living love."

How much Spiritualism means to us who can interpret the living truth in the above quotations! No wonder the mediums and their protection should mean so much to us. We have been blinded for so long, thinking that death robbed us of our treasures, but Spiritualism has made so plain that it was death who restored them to us.

Sometimes it is life with its chilling blasts that bows us down more than the parting at the open grave. As Adelaide Proctor most happily expresses it, "Nothing is our own except our dead." They are our links to another life.

Sometimes in the twilight we see the little one, around whom such tender memories clus. ter, come in company with other dear ones who have passed to the other shore, and in sweet communion with them forget all except the wonderful thought of Spiritualism. Their loving counsel as they bid us be brave to press forward in the battle for truth, inspires us with a courage which animates our daily life. They bid us be faithful, to do all in our power to aid and protect the mediums, and above all to be true to our convictions of right, cost what it may

Dear friends and readers, perhaps at times you feel discouraged with the untoward conditions of life; but after all, would you always care for sunshine? As the writer looks back upon life with its trials, it comes as a conviction that it was the struggle which brought the strength of character needed in times of trial.

Spiritualism, to its true adherent, is a living light illumining all the dark places of material life. All hail the glorious day when all men shall know the truth of Spiritualism, when shall be given to all the power of seeing and Doctor proved a perfect success as speaker, test me- Musical Director, whose home has been in Cincinnati

Lowell.-Ed. S. Varney writes, under date of Dec. 14: The meetings of the First Spiritualist Society of this city have been having a special boom of late

urer, who packed the hall. She comes again the first Sunday in Fobruary. Yesterday we had one of the brainlest medial in-strumentalities on the spiritual rostrum, Dr. Theodore F. Price, of Boston. In the afternoon he spoke before a good-sized audience, and in the evening a still larger one greeted him. His discourse at night was an evolutionary one. He also dwelt upon the law of he-redity, ospecially in its relations to the criminal classes

At the close of each service Dr. Price gave convinc-ing delineations of spirit presence.

Marlboro .- Mrs. H. A. Spalding, Pres., writes: Joseph D. Stiles of Weymouth officiated at the even-

ing meeting held by the First Spiritualist Society Thursday evening before a large audience. An ex-temporized poem was excellent; remarks, in which was embodied a brief summary of events of his forty years of life on the spiritualistic platform were very

strations were numerous, and promptly recognized. A pleasing to this listeners; test demon-strations were numerous, and promptly recognized. A pleasing feature of the occasion was the presen-tation of a solid gold watch charm, of the sunflower design, also a beautiful bouquet of flowers by the President, to Mr. Stiles in behalf of the members of the Scolety. It being the sunflower day of the birth he Society-it being the anniversary day of his birth. He feelingly and appropriately responded to the act. The singing by the Lyceum children was highly appreciated.

Sunday, Dec. 13, Mr. Stiles again occupied our platlorm.

Worcester .- Mrs. D. M. Lowe, Cor. Sec'y, writes: Dr. Geo. A. Fuller occupied our platform as speaker Sunday, Dec. 13. The subject of his evening lecture, as announced in our daily papers, was: "Personal Experiences in Physical Phenomena," and attracted a large gathering of people, among them many stran-gers. He said that the powers of the unseen inrough different mediums throughout the country, including different phases—independent slate-writing, ma-terialization, etc.— proved conclusively that evidences of spirit-communion were more than abundant for those who care to seek them. The Woman's Auxiliary will meet on Friday after-

noon and evening, Dec. 18, with Mrs. Mary Wicks, 81/2 John street

Edgar W. Emerson will be our speaker next Sunday. BANNER OF LIGHT for sale at each session.

Springfield .- E. W. P. writes: We had for our speaker the opening Sunday, and the next following, Dr. George A. Fuller of Worcester, His discourses were of a high order, and were listened to by an ap-

were of a nigh order, and were listened to by an ap-preciative audience. Dec. 6, Laura A. Cummings of this place gave two very fine discourses. Sunday, Dec. 13, we had with us one of the oldest speakers in the field, Rev. Juliette Yeaw of Leominster (settled speaker for the Greenwich Society), who gave two most excellent discourses to large audi-ences. Music on all occasions has been excellent. It is appendent that Mrs. Cummings will conduct the

It is expected that Mrs. Cummings will conduct the bervices next Sunday. Dr. Fuller will doubtless become the permanent speaker in the near future.

Cambridgeport-St. George's Hall, 622 Massachusetts Avenue.-J. F. Fredericks writes: Morning circle opened at 11 A. M. with good harmony and power.

Cle opened at 11 A. M. with good halmout and porter. Ryening Service—Congregational singing; invoca-tion and remarks by Mr. J. S. Scarlett; recitations by Mrs. J. F. Hunt and Mrs. Abbott; Mrs. Tracy, Mr. William Gates, Mr. Farnan, Mrs. Millan, Mrs. Fred-ericks gave fine tests. We feel much encouraged by the general interest mathematical in our machines

manifested in our meetings. BANNER OF LIGHT for sale at all the meetings.

Fitchburg .- Dr. C. L. Fox, President, writes: Dr. J. B. Bartlett of Boston filled his first engagement for the First Spiritualist Society Sunday, Dec. 13. The

1853, to find so little attention paid to the celebrating of Christmas day by Americans. Public enthusiasm there was concentrated on the "Glorious Fourth' and "New Year's day" as the two principal Ameri-

can holidays, with "Thanksgiving day" as a good third. But somehow, for some reason, mainly theological, I take it, Christmas day has since steadily grown in importance, and been more generally observed throughout the United States the past quarter of a century than ever before; until to-day it is second to none as a holiday, and unsurpassed as a season of feasting.

With its theological significance and suggestion we as Spiritualists care but little; in fact, there is no proof whatever that the twenty fifth of December was the birthday of the one in whose honor Christendom celebrates—the date marks an astronomical event rather than the theological one attributed to it. However that may be, the season is one that Spiritualists as well as Christians, Jew as well as Gentile, can well appreciate. "Peace on earth, good will to men," is a good motto, and one of the lessons humanity is slowly learning, and may eventually lead to a practicalization of "the brotherhood of man," which at present is only dimly recognized in theory. The churches, as usual, are in active preparation for the proper theological observance of the day; the store keepers have their windows artistically dressed

so as to show off their wares to the very best advan-tage, that they may catch the trade of those purchas ing Christmas presents; and the children are talking of and anxiously awaiting the arrival of the mythical "Sauta Claus." So notwithstanding the hard times, all are expecting to share in the festivities of Christ-mas, particularly Sunday school children, who are

mas, particularly Sunday school children, who are ever on the alert for the presents so generously dis-pensed at this season. What of the Children's Progressive Lyceum of Cleveland? Alas! for the first time in its history (thirty years) no presents this Christmas will be given the scholars; the reason given by the offleers thereof is a depleted treasury. Merely an entertain-ment, followed by light refreshments and a social time, will be all the cell-bration the little ones of our Lyceum will get this year. The rent must be paid, new singing books are needed, and the paraphernalia of the Lyceum needs entire reuovating. Of course the children will not like this breach of such a time the children will not like this breach of such a timenonored custom, nor will it add any to the credit of our Sunday School

The Young Folks' Lyceum Supper Parties, the fourth of which was held at the Thayer Kindergar-ten, on Van Ness street, on Friday, 11th inst., have been very pleasant and financially successful, but the fund raised from this source is a special one for the The next Lyceum business in order is the election

of officers next Sunday for the coming year. Every year seems to make it more difficult to get capable and willing workers to select from.

and willing workers to select from. No Sunday Evening Meetings being held now in this city under spiritualistic auspices, many Spiritu-alists have got in the habit of attending the course of Sunday evening lectures on "Psychic Phenom-ena" (not Spiritualism, you know) given by the Rev. Dr. S. P. Sprecher, of the Euclid-Avenue Presbyte-rian Church. The learned doctor has taken great pains in his researches and clearly sets forth the Than Church. The learned doctor has taken great pains in his researches, and clearly sets forth the well attested facts of many phases of the phenomena he presents, but — invariably closes his discourses by saying: "I do not wish my hearers to thick I ac-cept the spiritualistic theory, believing that 'psychol-ogy' will in time explain all this class of phenom-ena." Dr. Sprecher is even more guarded than the Rev. Minot J. Savage, who does not know what to do with the facts he has colleted. It is a very difficult with the facts he has collated. It is a very difficult thing for a popular minister of the gospel, like Dr.

thing for a popular minister of the gospel, like Dr. Sprecher, to keep abreast of the times and yet hold on to his salary of \$6,000 per year. A Merry Christmas to the Banner of Light pub-lishing Company and its editorial staff, who have made such a saliant fight to sustain (ay, more than that), I might truthfully add to surpass the high pres-tige of the veteran spiritualistic journal of the world -the BANNER OF LIGHT. It seems to me Spirit Colby must be more than pleased at the improved make-up of the paper his whole heart was set on while editor in-chief so many years. May the broad folds of the good old BANNER continue to futter in the spiritualistic breeze, until all apprecise the noble work it has done in the past and is still doing. Memorial Services for our late Guardian, Mrs. Car-

Memorial Services for our late Guardian, Mrs. Car-rie L. Hopkins, were lately held in Memorial Hall. The Lyceum has not yet recovered from the loss of this able and spiritual worker. Mrs. Kate R. Stiles of Boston, who has lately been visiting and speaking in several towns in Northern Ohio, sojourned two weeks in this city. While no op-portunity offered for this excellent medium to hold any public meetings, several very interesting parlor meetings were held and a number of social receptions were tendered her. The genial lady, though a stran-ger, made many warm friends while here.

ger, made many warm friends while here. Return of an old Favorite.--Mrs. Rena Conover, better known as Rena Hatch, our former Lyceum

pering finely.

Whenever you come across an advertisement of any one who claims to be able to reünite absent lovers, husbands and wives, give lucky lottery numbers and all such stuff, frauds, and will rob you if they have an oppor-tunity. And further, do not pay them money in advance to develop your spiritual gifts. Honest mediums are willing to take their pay as they earn it. The true Spiritualists are af ter these humbugs and frauds, who are bring, ing our beautiful religion into disrepute, and will drive from the ranks all such pretended mediums. Have nothing to do with them .--The Dawning Light, San Antonio, Tex.

# SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at Glenora, Yates Co., N. Y. Jan.4.

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

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

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

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PROF TATLOW, Clairvoyant Physician, Onset, Mass., Will give fuil diagnosis of your case and teil you what will cure you. Enclose lock of hair and ten cents (silver). Business readings, gl. Six questions answered, 50 cents. Dec. 19.

# Mrs. L. M. Bixby

WILL give writings from the Ancient Order on the law of mediumship, and how to hold forces. Price \$2.00. Address 2817 Washington street, Boxbury, Mass. Dec. 19.

# Dr. Fred Crockett,

DR. A. R. GILMORE, 296 Columbus Avenue, Boston, Mas Dec. 19.

LEARN how to permanently destroy SUPER FLUOUS HAIR yourself. Instructions by mail, \$2.00, MRS. M. M. BARBARETTE, BOX 87, Hyde Park, Mass. Dec. 18.

# WILBRAM'S WEALTH: Or, The Coming Democracy.

BY J. J. MORSE.

IS X J. J. MUMSES. This is an English edition of Mr. More's wonderfully suc-cessful serial, originally issued in the BANNER OF LIGHT, of Boston, U.S. It embodies Love, Philosophy and Social Economics; and deals in an attractive and educational form with the pressing questions of the day, as affecting capital and labor. It also presents many graphic pictures of life in England and the United States.

Paper covers. Price 5 cents. For sale by BANNER OF LIGHT PUBLISHING 00.

# Sister Jane, her Friends and Acquaintances.

An entirely new, entirely delightful story by JOEL CHANDLER HARRIS, author of the "Uncle Remus" books, etc. \$1.50.

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Very interesting papers on Longfellow, Emerson, Holmes, Mrs. Thaxter, Mrs. Stowe. Whittier, Tennyson and Lady Tennyson.

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An interesting, wise, helpful book, by MRS. A. T. D. WHITNEY, author of "Faith Gartney's Girlhood," etc. \$1.25.

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Works on Hypnotism, Animal Mag-

netism, Spiritualism, Theosophy,

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H. F. TOWER, Bookseller, 312 West 59th street, New York City. Feb. 29.



# O F Newburyport, Mass., whose remarkable success as a physician and healer has made his uante 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 cutrance; take elevator. Oclumbus Avenue cars pass hotel. 4w\* Dec. 12.

# READ THIS.

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

following liberal offer for a limited time: To any person not now a subscriber to the BAN-NEB, who will send us **SO cente**, we will not only send the paper for three months, but also one copy of

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# DR. ARTHUR HODGES.

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

each of these three lamented and ascended workers in the Spiritual Cause, which of itself makes it of value to all Spiritualists. We will furnish free one copy of the Minaical Trib-we to any one that is already a subscriber to The Bammer who will secure and send us the names of two secutive three-months' subscribers and \$1.00, besides sending the paper for three months and a copy of the Music to each of the two new subscribers.

Electric or Massage Treatment, 71 W. Brookline st., Boston Dec. 19. 2w Maine's Mysterious Healer,

# BANNER OF LIGHT.

# SPIRIT Message Department.

# SPECIAL NOTICE.

Questions propounded by inquirers—having practi-cel bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or felt as our Gounting-Room for answer. It should also be dis-tinctly understood in this connection that the Measures pu-lished 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 undereloped condition, event-mally progress to a higher state of estance. We akk 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 percive—no more. The is our earnest wish that those on the mundane sphere of life who recognize the published messages of their them by personally informing us of the fact. JOHN W. DAY, Chairman.

# SPIRIT-MESSAGES. GIVEN THROUGH THE TRANCE MEDIUMSHIP OF MRS. JENNIE K. D. CONANT.

## Report of Séance held Nov. 6, 1896. Spirit Invocation.

Spirit of Love, Spirit of Knowledge, we beseech the this morning that thou wilt draw nigh unto us, that we may feel thy guiding hand, that we may realize thy pro tecting power, and awaken all the dull faculties that seen to be lying in the brain of man; awaken up to the con sciousness of the living being, the power to penetratethat the God of the Christian, the God of the heaven, and the God of the universe, is the power that wakens the souls of men. Awake those atoms that are imbued with thy likeness, quicken those atoms that seem to be dead through ignorance, and are kept silent through superstition.

We thank thee, ob God, this morning, for the enlighten ment of education, as d the advancement of free thought and yet we desire still more freedom, for we desire free dom in action, freedom in speech and liberty, and progress in all things. Oh! draw near to each one this morning who is laboring for the education of humanity; draw closer to each one who is now in thy presence, as we have once again met to secure the privilege of opening the way of the finmortals, so that they can communicate with mortals; oh! that we might realize with more fullness the respons bilities that rest upon each one-and also realize how much is yet to be penetrated; to feel that we are reaping the harvest of success! We thank thee for what has been done: we thank thee that thou hast sustained this channel for so many years as the open door to all who may come in and meet with us. We have realized the various instruments that have been reared through thy great power, and how many instruments in various ways are to-day trying to teach the people right. Oh! give us individual development; give us within ourselves the consciousness of thy sublime power, and we know that thy name shall have influence now and forever; yea, all through eternity.

# INDIVIDUAL MESSAGES.

# Hervey Van Waggoner.

Good morning, Mr. President. I am going to try and hold this medium for a little while if I can, but I see as I come very close to material I am thrown a good deal into the last conditions that I went out under; I might say, that although I feel a stranger among you, the good Chairman on our spirit-side has informed me that I will feel better if I give my sentiments to the world. I have been very much interested in the present campaign, and I might say that I lost my own life fighting politics; so you will see by that that I was very much interested in that direction while in earth-life, and it was more than my head could contend with-or we might say, perhaps, the physical was not strong enough to take up the mental pressure that was upon it; hence I have been out of the body some four or five years, I should think.

out very suddenly, but I do not wisl Lwei

I want to say, I am glad to be with you this make an effort to come forth, and communicate morning, both in spirit and in colliperation. I with them; but the reason I have done so is, am glad to see that the work is still progress | that during these years of silence I have not ing, and that we have not quite so many things | been dead, but active; I have been learning to contend with. I want to send kind greet- the laws of spirit-life.

ings to all who are connected with the work, especially with the firm. I oftentimes look back over the many years that we have labored | years-it only lacked a little while of it. I have together, and ask myself, especially since I have been in spirit, oh! if it had not been for the power of the unseen forces, could we have stayed through all that we have? And yet, when l look back and see how much better things look now, how much easier and closer things are prevailing, I feel to day like saying, Thank and prove to Caroline, my granddaughter, that God and the good angels, and even a few who | it is all right, that the spirit does live after have coöperated with us in mortal.

I will not take up too much time this morning; there is so much I would like to say, but to her that "your mother is with me this mornfeel the time has not yet come-but I send this ing, but she is too weak to give forth her own as my greeting to all. I should like to say that there are many of the old workers who have labored in the field with us here this morning. Mr. Day, let me extend my thankfulness and kindness to you; it is the prayer of your old friend, Lewis B. Wilson.

### Sarah Otis.

Oh, is it not just beautiful this morning? The sun shines so pretty, and your flowers. oh! they are just the picture of beauty and love. It seems to harmonize everything so left to know that we will administer to life beautifully. The mortal never sees until after he leaves it. I can say, the same as the one who preceded me, that I was familiar with control, and sometimes I used to go and see mediums when I was in the body; but I did n't really believe in Spiritualism. Mr. President. I found so many in the spirit-life just as I was, so many who used to go and see mediums, and talk with them and get encouragement from them-and I leel this morning that I want to return and say to my dear loved ones on earth (for it is my own I am anxious about), I have found spirit-life so much different, and in fact so much more real, that I have not the power of language to give you the expression I would like to. I have met Fred, and I have met so many of my own here that it seems truly like home.

1 have met father and mother, and also Susan; she is not of my own family, but the dear loved ones will know to whom I have reference; and I want them in earth life to know that I have not left them, neither have I forsaken them. I do say, especially to my husband and to my children, that if you will only open up an avenue; if you will only seek a little, or look a little into the spiritualistic side of life, and understand it, you will see where your friends are always around you, but you do not see them and do not think they can come in contact with you, for I have seen my companion since I have passed on to spirit get so discouraged, and he seems to be so much alone, and I am afraid he is breaking down physically; I say to you, Daniel, you must not do it; be of good cheer, and all will be well. I see where you need our encouragement and our assistance, and will try and help you all can, only be faithful and seek for yourself, and the light shall be given you. And by-andby, when we all meet again in the spirit-land, oh! we will understand each other better.

My name is Sarah Otis, and my home will be remembered especially in Lowell, Mass.; 1 have friends also in Concord, N. H. I should like to say: "James, be careful." Thank you very kindly, Mr. President; I hope that the earthones will think of me, because I tried so many times to come in contact with them, and I do wish them to become interested.

I was quite well advanced in years before I passed out of the body-well nigh on to eighty been out of the body I should think very near twenty years, and I have just a few of my own now left; but in these past years they have made progress, the earth people think differently now, and our ministers talk differently, and it is for that reason I want to come back, leaving the body. The spirit is conscious of what its earth friends are doing. I would say communication." Say that they are all together, and if you will develop your own mediumship you will find that years and time are nothing to the spirit when the earth-ones wish to communicate with them. You see the spirit can travel very rapidly, and we can come to you under right conditions.

I want you all to realize that those that have joined me since I passed out of the body are here this morning, and my husband is also in spirit with me. I want the earth-ones that are continually.

My name is Idaline F. Martin, and my home, when I was in the body, was in Chicago, Ill. My granddaughter, the one I want to reach, is here in Boston. I shall be remembered in New York and in Chicago. I say, if they will open the door of investigation, all will go well.

### Amasa Bailey.

Good-morning, Mr. President. I feel pleased to have the permission of identifying myself this morning. I would like to say to the earth ones who are left that I was well paid for the time spent in my investigation of the life beyond the grave and the possibilities of their communicating with us. I have been in your midst many times, and it always does me good when I can hear some one bring back words of encouragement-especially where the light is just beginning to burn. I suppose I can thank my good mother for imbuing me. I felt disposed toward liberality, and from my youngest day I never could see the justice in a true loving God bringing any great suffering upon his children. In mortal life I was very much interested in Universalism, and I like that word to-day; 1 like to feel that there is a universal God, I like to feel there is a universal salvation, and I like to feel that we belong to the great universe of the higher divine powers. I was brought still closer to the consciousness that our friends could return and communicate with us, and it gave me great consolationespecially in the last few years, or last of my earthly career. I felt their presence, and I knew that when I stepped out of the one I should be clothed with the other.

While I was confident in that, and while I knew my faith made others feel it, yet I told them I should come again, and I have come in various ways. I have tried to keep my word, but I have been so many times around this open door that this morning I would like to send out a message of love and gratitude and

# ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



# W. J. COLVILLE.

QUES -- [By Mrs. E. H. Degrew, Boston.] Is it possible to heal a person whose mind is not in a con-dition to heal him or herself? If so, how could it be done?

Ans.-Certainly it is possible to set in motion a force on behalf of a person who, in his present condition, cannot help himself. Though it is always necessary to win the spiritual consent of a patient or he cannot be successfully reached, there are many instances where it is impossible to win the verbal consent, or even that of the intellect, which in many cases of serious disorder is in a much beclouded condition.

The essential spirit in every case is willing to respond to whatever appeal is wisely and lovingly addressed to it, and, indeed, were we to meditate in this connection upon nothing higher than simply animal instinct, we should still be led to the conclusion that the primitive, rudimentary instinct of self preservation alone does actually cause all sensitive living creatures to cordially welcome whatever influences make for their welfare, and to as decidedly repel whatever is likely to prove detrimental to their well-being.

Animals, very young children, feeble-minded persons of all ages, as well as those who are temporarily insensible to rational appeals on account of some immediate lapse of outer consciousness, are all amenable to the good offices of the mental or spiritual healer, because the sub-self invariably welcomes in an instinctive manner whatever approaches it in the way of conferring a blessing.

We may surely agree that no one wishes to be ill or unhappy. The utmost that any one seems able to do in the direction of submitting to illness is to endure it without complaint.

Now on the side of health and happiness the case is directly reversed. Everybody enjoys and should be in the hands of every live thinker. affection to the dear ones that are left in earth- health, and consciously delights in happiness,

# **DECEMBER 19, 1896.**

ness of the Supreme Architect of the boundless universe of life must be the cause of the visible universe. The universe may be without beginning and without end as to its grand totality, but if it never began, and will never end, but is coëval with the Infinite Divine Mind, it is still the perpetual effect of a perpetual cause.

Scientific reasoners along all lines of research seem very favorably disposed to the theory that energy itself is eternal, and that whatever the ultimate or primal substance is out of which all organic bodies are constructed, it is in itself unvarying. All that we outwardly behold of suns and solar systems, as well as of all the objects discernible upon any single planet, is but the ever-changing outer robe which the indwelling spirit temporarily wears. All finite conceptions of God are of course less than the perfect idea of Deity, but they may be quite true as far as they go. There are guardian angels of earths and of planetary systems, and these are the Elohim of the Kabbala and the Demiurgos of the Gnostics.

When you are sufficiently advanced you can build and govern a planet as easily as you can now erect and control a building on earth. The law of the universe is absolutely unvarying, therefore it may be truly said that God's will is alone supreme; but as the universal law permits us to do whatever our development enables us to perform at any time, we should be quite astray in our reckoning were we to declare that because of the omnipotence of Divine Will, man can have no freedom. The absoluteness of law, the changelessness of order must be first grasped as a primary doctrine, then the words apply "With God all things are possible," the obvious significance being that when we work with instead of against the universal "stream of tendency," we can accomplish whatsoever we desire.

Two things are always necessary to the production of a result, viz.: WILL and Understanding. When we have both the will to do. and the knowledge how to do, all things we desire are possible to us. Not simple belief. which is merely introductory, as the twilight precedes the dawn-but positive realization of the law which makes results possible, opens the gates to man of unlimited possible achieve-

# New Publications.

ment.

TRUE MEMORY; ITS LOSS THROUGH ADAM-ITS RESTORATION THROUGH CHRIST.

This work, by Mrs. Calvin Kryder Reifsnider, is one of those astounding books that will be read and talked about all over the land by thinking people. It stands out singularly unique and clear, like a white cross on a black background. It clears the mists of doubt from the mind in a strangely subtle manner, as it were by a touch of Divinity, and one is led to exclaim:

Whereas I was blind, now I see." Many may be unable to read it, but it will richly repay those who can, and will inspire all sincere seekers after truth and its unselfish life to reach out and

compass the end for which the book was given. The title, "True Memory," gives little if any idea of the real character of this absolutely unique work. It deals not with man's natural memory, but with the spiritual memory-especially as to the true knowledge and acknowledgment of God, how that knowledge was lost, and what man was before the loss of "true memory," and what he will become under the reign of "true memory" regained.

This work thrills with life from beginning to end, The book is issued by the Arena Publishing Co.,

to call back the dark scenes of action then; 1 do not wish my friends to recognize me by the rash acts, but to recall me as a friend, a man who was desirous to see success for his country, his friends and family. I was not a Spiritualist, neither did I understand much about what we would meet in the life beyond; in fact. Mr. President, I never gave it a second thought. I found, since I was liberated from the body, that there have been many changes, and I have seen, after it was foo late, that I caused more trouble and sorrow and anxiety to others than I did for myself. I liberated myself from my troubles, but I regretted later that I did not relieve my friends.

I have been seeking all this time to come in contact with some one that would tell them in earth-life that I am not dead, that I have still an interest in my home, and that I have been trying to lift the shadows from off their soul and say to them: "Be of good cheer,"

I should like to send this message, because I know your paper goes broadcast, and I know it falls into the hands of so many people that perhaps can sympathize with me as I can with them.

I should say especially, Mr. President, I don't suppose you like a political message, because it is not always, they inform me, best; I merely say what I do to identify myself to those who do not know how beautifully a spirit can return to friends and help them.

I would merely say to those that feel the death-to those that have not seen their cherished hopes brought to success-fear not, for the spirit-world is working for the benefit of humanity, independent of religion, independent as far as politics are concerned. I will sav to all: Seek diligently, work faithfully, and all will be well.

Mr. President, I will say that while in earthlife I was very much interested in political affairs, and by conditions that came against me, as I was once striving for collectorship, but did not get it; the condition proved more than I could bear, and the result was that I committed suicide; but I am now well and happy, and desire happiness to all.

My name, Mr. President, is Hervey Van Waggoner; I shall be recognized through New York, especially in Utica. I will also be remembered in Louisville and several of the surrounding towns there.

## Lewis B. Wilson.

Good morning, Mr. Day. I thought I would take control of the medium a few minutes; I have never controlled this instrument before, but I thought it would be better for others and myself to follow the last one that manifested, and to bring the organism en rapport again with others, because we have found many times in the spirit-life that where we have been familiar with the work, and watching the controlling powers as they control the various mediums with the peculiar conditions that are sometimes thrown upon them, we sometimes can assist, and I am always glad to be able to assist a medium in the control.

I want to say, Mr. Day, that I feel that you will be perfectly familiar; I am so glad to see you in the position you hold, and have held for so many years; I am glad to see you able to carry on the work, but I many times wonder after they get the physical body laid aside that how you get through it-how you manage to is all that is left them. There were a few turn out so much more than used to be done. We want to say, that if you do not gain the material aid, you gain our spiritual aid, for it is truly said that there are few of us who are lieve it-that after so many years of silence, appreciated until after we are gone.

### John Warren Tuttle.

I feel very much at home here, because everything looks familiar-that is, as far as this beautiful city of Boston is concerned; I also should say that I was not entirely ignorant of Spiritualism, because to me it was the very essence of life; to me the physical was gone, and it sustained and upheld me both in body and

soul. I feel still that there are those surrounding that I am interested in, who have the consciousness of the spirit-communion; and yet they do get discouraged while they are traveling in earth-life adversities. Experience is a great school, both to the material and the spiritual world.

I have not many relatives left, as far as the mortal body is concerned, as I found the most of them in spirit; but I have dear friends who are brought close to me by that tie of love that falls to us-that belongs to us. Mr. President, there is one thing that seems to show me more than ever since I have been in spirit, that we feel that there is not such a thing as separation.

I am anxious to reach one, especially, in earth-life, and through this communication encourage him and make him feel stronger. 1 oftentimes hear him say: "I wonder if Warren is with me." I say: "Charlie, yes, indeed; although I was called home very suddenly, yet not unexpectedly." The angel friends who had guided me so many, many years, prepared me for the change; they gave me to understand to be ready, for I knew not the minute nor the hour; and I was ready, although I was taken somewhat suddenly-more so than I expected, for I was in hopes they would let me get home, but I did not; for on my way I was called home. I want them to know I am still with them; I am still laboring to assist them.

I know your paper is still valuable to many of my friends. It was to me the Bible, and I loved to watch and study over the columns and read the varying expressions of the very many reports. I hope this will be received sincerely, for my friends were quite reserved, and I did not like a great deal of show-I did not like to make a great fuss. I felt if I did a thing I did it because I wanted to, and that is why I am here this morning. I say to all: "Seek well, for when you reach the spirit-side you will be all right if you have improved the opportunities you have had on earth.' Mr. President, my name is John Warren

Tuttle, and my home was in Millis, Mass.

#### Idaline F. Martin.

I seem to feel as if this looks like the old body over again; I seem to feel as I come in and look around, as if I would like to come back and stay all the time again; it seems awful good to have the privilege of visiting our friends, because it used to look such an impossible feat after we passed out of the physical form; for they seem to conceive that death hides all faculties and all consciousness, and perhaps that thought they might meet again. Mr. President, I suppose if any of my friends see this communication they won't hardly beand being dead, as they term it, that I will now

life.

My home was in the far West, and I find that there they are progressing; I see that Spiritualism has made quite an advance--much more | sub-self of the sufferer, who absorbs helpful | bound coast. This report is replete with statistical than it did years ago; but it is nothing more | suggestions oftentimes in sleep or in conditions than I expected. I used to tell them it was the great truth, and that the spirit did not come to satisfy, but to liberate man from the superstition and darkness of life-it came to assist us in our needs.

I want to say, Mr. President, both to relieve my own spirit and also to give encouragement to those who are still seeking light and knowledge, it is well over here.

My name, Mr. President, is Amasa Bailey, and my home is in Ohio. Perhaps it is well to say it was in the town of Massillon.

#### Messages to be Published.

Nov. 13.—Mary Least Capt. Albert Cummings: Charles P Temple; Elizaueth Norris; Mary Elizabeth Cook; James McGleilan; Alfred Frederlek Morton. No. 20.—Elita J. King; Charles F. Edgerly; Charles Hoop-er; Ida Dyer; Capt. Elijab N. Bolton; Jerome Butler; Mary E. MacLaughlin. *Nor.* 27.-Mary C. Flint; Mrs. Ruth Jones; Henry Jackson; Ellen L. Annles; Dr. H. F. Gardiner; Catherine L. Murphy, for hor son, Alfred Gleson. *Dec.* 4.-Edmund James Huling; Edwin E. Varney; Em-ma Falles; William Bennis; Mary Stevenson; Eben Phil line In a under winder Forman Facty Brevenson, Born And Ipps. Dec. 11.—Abigail Marshall; Joseph P. Hazard; Emellne Alden; Mary Ann Akinson; Mary A. Crosby; Archibald Clayton; Eva Emery.

#### December Magazines.

LADIES' HOME COMPANION - The current number is indeed a Christmas number, from its title page, adorned with holly leaves and boughs, to the Christmas bill of fare. On the first page is "A Bachelor's Household, A Christmas Story," by Sophie Swett, illustrated by B. Martin Justice; then follows "The Lord's Drinkin' Cup, A Christmas Story," by Ella Higginson, illustrated by Jessie Hart Dodd; "Four Feet on a Fender, A Christmas Story," by Elizabeth Overstreet Cuppy, illustrated by Harry Roseland; "A Journey to Nowhere, A Christmas Story," by Hezekiah Butterworth, illustrated by Otto Toaspern. The closing chapters of the serial, "Au Inheritance," by Harriet Prescott Spofford, illustrated by Jessie Wilcox Smith. Christmas poems, etc. The departments are all well cared for, and combine to make a very fine holiday number. Mast, Crowell & Kirkpatrick, Publishers, Springfield, O.

MCCLURE'S MAGAZINE .- The Christmas number presents itself in a special cover, which one can scarcely fail to see and admire. It is decorated with a line drawing by Henry McCarter in interpretation of a well-known painting of Botticelli's, and is richly printed in colors. There is a Christmas poem by Mrs. Harriet Prescott Spofford; a Christmas Drumtochty story by Ian McClaren; a second installment of the Kipling serial and a Kipling short story; a characteristic humorous story by Frank R. Stockton; and others too numerous to mention. The frontispiece is the earliest known portrait of Grant, lately discovered, and never before published; there is also a portrait of Washington, for the first time published. The Editor gives an account of a journey over the historic highway from Jerusslem to Bethlehem, with some interesting views taken under his supervision. The S. S. McClure Co., 141-155 Bast Twenty-filth street, New York City.

THE LADIES' HOME JOURNAL. - The delicate toned cover of this number most artistically symbolizes Christmas, and the sentiment and spirit of the holiday season are reflected in its pages. An appropriate opening is a characterization of "Scrooge," from Dickens's "Christmas Carol." the first of Charles Dana's series of sketches of the great novelist's bestknown characters. There are also many other Christmas papers from prominent writers, notably Lady Jenne and M. F. Woolf; also poems by James Whitcomb Riley, Clarence Henry Pearson, Frank L. Stanton and others. The editorial page by the editor, and the several departments are all in a truly holiday vein. The Curtis Publishing Co., Philadelphia, Pa.

A new tabulation of the salaried places under the government which are included in the classified civil service, shows a total of \$3,299, of which only 781 are excepted from examination.

therefore every suggestion made with the kind intention of helping some one to become well and happy is seized upon with avidity by the of semi-insensibility.

The mental healer in order to be truly successful must be very gentle but very firm. Sympathy of the right sort is a valuable therapeutic agent, though misdirected sympathy is a bane, though intended for a blessing.

Remember whenever you are treating an invalid that you are his sincere friend, working for his best interest; you are consequently the determined and releutless opponent of whatever is operating to his detriment.

Take your stand quietly and serenely that the spirit is master of the flesh, and address your mental conversation to the interior selfhood of your patient. If you are troubled, vexed or agitated, you cannot exert that tranquilizing, harmonizing effect upon another that you can, and assuredly will, when you have obeyed the prime injunction, "Heal thyself," which assuredly means that he who would confer a blessing on another, must himself be sensible of the possession of that inner blessedness in which he desires a neighbor to participate through his instrumentality.

As you continue your appeals to the innerconsciousness of your patients, you will find that they are becoming steadily prepared to receive and profit by verbal lessons which they may be disposed to take more readily from you than from any one else, seeing that you have already proved yourself a friend in need to them.

The simplest illustration of the working of the universal law which governs silent healing is clearly shown in the conduct of an ailing child or wounded animal, who will make every possible effort to reach you, though you may be a total stranger, provided your psychic emanations are of a character to help the sufferer.

When people are delirious or utterly unconscious of their outward surroundings, they may be just as amenable to spiritual treatment as at any other time, and you will often observe, if you carefully take note of symptoms, that the accidental presence of some persons in the vicinity of a sorely stricken invalid will at once induce an extraordinary improvement in that invalid's condition.

We are never alone in our efforts to help oth ers. for no sooner do we inwardly express a sincere desire to help others, than we ally ourselves with unseen intelligencessimilarly minded, and welcome into our auric atmosphere a spiritual influx akin to our most benevolent aspirations.

Q-[By C. B. Sargent, Boston.] Can there be purpose or will, divine or human, without consciousness? Is such a thing conceivable?

A .- So far as we can possibly interpret language we should be disposed to answer this question in the decided negative; but as negations prove nothing in themselves, and our Philosophy is a purely affirmative system, we prefer to state the proposition thus:

CONSCIOUSNESS and WILL are inseparable; that which is possessed of will must be conscious to the extent of the ability to will. This objective universe is the product of an unseen spiritual universe, to which it corresponds.

All the archetypes are in spirit, and precisely as the architect of a building must be a conscious entity, capable of conceiving of and predetermining the nature and dimensions of the as yet unerected edifice, so the conscious-

Boston, Mass,

THE LIFE-SAVING SERVICE REPORT of 1895 is a magnificent record of heroism and self-sacrifice on the part of the poorly-paid patrolmen of our rockinterest relative to the great and noble work accomplished by this magnificent institution during the year 1895, also in its description of the ways and means used in life-saving, and in its instruction for restoring to life the apparently drowned. The "Services of Life-Saving Crews" will be found very interesting reading. Washington, D. C.: Government Printing Office.

WHITTIER: PROPHET, SEER AND MAN, is an able and very interesting exposition of the life and time of this distinguished singer. It is a scholarly and finely-written book by B. O. Flower. Arena Pubishing Co., Boston, Mass.

THE ROSEBUD CLUB, by Grace LeBaron, is a nice book for the young. The author evidently knows how the little folk think and feel, and can look at things from their standpoint, and live in the situations which are interesting to them.

This book is finely illustrated, and will be a welcome holiday gift. Published by Lee & Shepard, 10 Milk street, Boston, Mass.

TECUMSEN'S YOUNG BRAVES, by Everett T. Tomlinson, is a splendid book for the boys at Christmas. It is fresh, breezy and full of healthful reading-full of life and adventure from beginning to end. It is handsomely bound and finely illustrated. Published by Lee & Shepard, Boston, Mass.

THE PILGRIMS, PURITANS, AND ROGER WIL-LIAMS VINDICATED, by Rev. T. M. Merriman, M. A., is a story of the forefathers of deep and thrilling interest, showing wherein history has wronged Roger Williams. The aim of the author is to do justice to all the parties engaged in the issue of the vital question of religious liberty. This book will be read with keen interest by all truth-lovers. Arena Publishing Co., Boston.

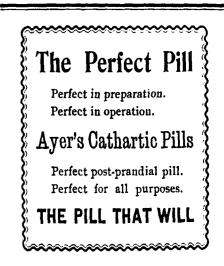
# No Case Hopeless.

The most obstinate and unyielding Coughs are quickly broken up and permanently cured by Adamson's Botanic Cough Balsam. It soothes irritation, clears the throat and lungs, and heals the inflamed organs. No case is hopeless if you take this wonderful medi cine.

A correspondent asks: "What is your opinion about sitting up with the dead, nights, until they are buried?" We think it an unwise custom; useless to the dead and injurious to the living—njurious because depriving them of their sleep. Dead budies should be burned—not burled. They are but cast-off shells, out of which human souls have batched—risen into immortality .- Temple of Health.

Bobby (at the breakfast table)-"Maud, did Mr. Jones take any of the umbrellas or hats from the hall last night?" Maud-"Why, of course not! Why should he?" Bobby-"That's just what I'd like to know. I thought he did, because I heard him say when he was going out, 'I'm going to steal just one,' and-why, what's the matter, Maud?"-Montreal Herald.

Here are some differences with fine distinctions. says the Sedgwick (Kan.) Partagraph: When a poor man dies through drink it is delirium tremens. With a well to do man it is sicoholism. With a rich man the doctors make it out a case of general debility.



# DECEMBER 19, 1896.

elsewhere.

## OF LIGHT. BANNER



vigorous and determined effort to make the Constitution of the United States of America an Evangelical Creed. The following appeared in the Chicago Inter-Ocean Nov. 8, and was republished:

"INVEST \$1,200 IN STAMPS.

Letters. BEAVER FALLS, P.A., Nov. 8.—(Special Telegram.)—One of the largest politions over seen in this or any other coun-try will result from an appeal that will go out through the mails to morrow from the National Reform Association of the Covenant Chunck. Last evening sixty thousand memo-rials and blank pelitions were placed in the Beaver Falls Post Office, with special instruction to the Postmaster that they must not be mailed on Sunday. They were addressed to people all over the country, who were requested to se-cure signatures to the petitions. The latter were addressed to Congress, and urged that the joint resolution asking for the recognition of God in the Constitution be adopted. It required two hundred mail sacks to hold the sixty thou-sand large envelopes, and the mail bill was \$1,200. The pe-tition will be sent to Congress, and is expected to attract much attention." much attention."

Every American citizen must rally to support and defend our secular form of government. Those of us who have watched the arrangements being made for a year for this determined effort of the evangelical people know whereof we speak when we have made announcements in regard to this campaign, and we re-peat again: "Eternal Vigilance is the Price of Lib-erty!" a year for this determined effort of the evangelical

The government has recently erected in Washington, D.C., a magnificent Coursesional Library Building. Upon the shelves in this building will be placed thousands of interesting and instructive books. Our Association must cooperate with other progressive associations and insist that this beautiful temple of education must be opened on the first day of every week, Sunday, this being the only day when hundreds of people employed by the government, who toll for their daily bread, can visit this library. The Man of Nazareth said it was lawful always to do good on the Sabbath; as educating people is doing good, and as hundreds of people prefer to read productions of the eminent authors of these and other days, rather than hear the superstitions of the past expounded, we must unite with all such to insist that the new Congressional Library must be open on the first day of the week. Let us at this Christmas season not forget all those who need our sympathy and love. We take a more broad view of Christmas than church people; let us show it in our acts.

One of the modern saviors, Mrs. Colby Luther, is suffering still from a serious and prolonged illness. May we unite and send our sympathies out to her so strongly that she shall be aided thereby to regain her backhowid externation

strongly that she shall be aided thereby to regain her health and strength. Because you do not believe in Christmas in the or-thodox sense, that is not any reason why you should forget the children, especially those who have been faithful attendants at our Lyceum sessions. Remem-ber there are homes where Santa Claus may forget to go if you do not invite him to go. And finally, let us all, in these the last days of this wear he willing to forgive and forget a pay puilindness

year, be willing to forgive and forget any unkindness of or from those of our common Brotherhood of Hu manity, and make this one resolution to do all we can to usher in the glad day

Wishing everybody a Merry Christmas and a Happy New Year, I am,

P. S .- Advices received at this office just as this letter goes to press state that President Barrett has delivered at least TWENTY ADDRESSES during his thirty days' VACATION !!

At least forty addresses have been delivered by representatives of the National Spiritualists' Associa-tion during PAST MONTH. Should not such missionary work be sustained?

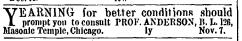
A lawyer residing in the North of England, and noted for his laconic style of expression, sent the fol-lowing terse and witly note to a refractory client, who would not succumb to his relterated demands for the payment of his bill: "Sir, if you pay the inclosed, you will oblige me; if you do not. I shall oblige you."

The waves of time may devastate our lives, The frosts of age may check our failing breath; They shall not touch the spirit that survives Triumphant over doubt, and pain, and death.

- Cella Thaxter.

In unfolding his wings, the goose shows a row of white feathers, and this action signifies his intention of flying, and thus the thought of cowardice has be-come associated with the expression.

Word comes from all quarters that the neatest and most satisfactory dye for coloring the beard a brown or black is Buckingham's Dye for the Whiskers.



**BIBLE STORIES, NO. 1.** 

The sacred Vedas, as written by Manou, and the Genesis of Moses, or the story of the Creation and the Fall. Three bundred stanzas, with an introduction and appendix by Amanuensis. Compiled by James H. Young. Paper, pp. 189. Price 50 cents, postage 2 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

DEAFNESS & HEAD NOISES CURED. Dead F. H. VIAILLE TURE (milions beip vom all eine falle, Bend W.F. Hineox (u., 858 B'way, N. Y., fer Book and Proofs FREE Oct.10





and M.S. Herausgegeben und redigirt von MAX RAHN, ständigem eeretair der Vereinigung., Sphinx" in Berlin. Redaction: Eberswalder Strasse 16, Portal I.

Reflection: Experimental of Strasse 18, Fortal I. READ "THE TWO WORLDS," edited by LEW. WALLIS. It is progressive, reformatory, popu-iar, rigorous, outspoken, and aleasd of the times. It deals fearleasily with the "burning questions" of the day; advo-cates religious progress, etc. Fost free for 31 weeks for \$1.00; for 4 weeks for \$2.00. Address - Manager, "The Two Worlds" Office, 71A Opportion Street, Manchester, Eng.

THE BOSTON INVESTIGATOR, the oldest

L reform fourned in publication. Price, 53.00 s year, 51.50 for six months, scents per single copy. Address J. P. MEN-DUM, Investigator Office, Paras Memorial, Boston Mass.

BY M. KARKL. This work may prove a beacon-light to many souls, tem-pest-lossed and stringging amidst the storms, the darkness and the confusions of earth-life. It is hoped that it may bring to all into whose hands it may come higher truer, grander and sublimer conceptions of the possibilities which lie before them, and of the wisdom and beneficence of the plans and purpores of the Infinite, as displayed, when right-ity rived, in all his works and ways.

A Scientific Statement in Plain Language of their Origin Treatment and Cure. By GEO. DUTTON, A. B., M. D. Cloth, 60 pages. Price \$1.55. For sale by BANNER OF LIGHT PUBLISHING CO.

9

The Attitude of Scientific Men

# Toward the Spiritual Phenomena.

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

Pamphlet, pp. 21, price 3 ceets. For sale by BANNER OF LIGHT PUBLISHING CO.

Cloth. Price 40 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

# Consumption and Rheumatism.

#### BANNER LIGHT. OF



10

# BOSTON, SATURDAY, DECEMBER 19, 1896.

# MEETINGS IN BOSTON.

MIDDITINGS IN DOSION. Besten Spiritual Temple meets in Berkeley Hall every Sunday at 1014 A.M. and 714 F.M. Speaker for De-gender, Prol. W. M. Lockwool. J. H. Lewis, President; J. B. Hatch. Jr., Secretary, 74 Sydaey street, Station K. Boston, Mass. Boston Spiritual Lycoum meets in Berkeley Hall every Sunday at 1 F.M. All are welcome. Send the children. B. Bich. Jr., Conductor; A. Clarence Armstrong, Clerk, 11 Lercy street. Dorchester, Mass. The Helping Hand Society meets every Wednesday after-Boon and evening-supper at 6 o'clock-in Gould Hall, 3 Boytson Place. Mrs. Carrie L. Hatch, President; A. Au-gusta Eldridge, Secretary. First Epiritual Temple, Exeter and Newbury

Tirst Spiritual Temple, Exeter and Newbury
Birset Spiritual Temple, Exeter and Newbury
Birsets -Spiritual Fraternity Society. Sundays at 10%
and 7% P. M. sciences for full-form materialization, etc.,
through the mediumship of Mr. and Mrs. O. L. Concannon.
At3% P. M. lecture through the mediumship of J. C. F.
Grumbine. Wednesday evenings at 1%, sociable, conference and phenomena. Other materings announced from the olstform. A. H. Sherman, Sec'y.
Children's Progressive Lyceum-Spiritual Sunday
School-will meet every Sunday morning in Red Men's
Bal, Sit Tromont street, at 10%, beginning Sunday morning, Dec. 4. Subject of lesson for that sossion, "Harmony."
All are welcome. Mrs. J. S. Soper, Conductor.

Bathbone Hall, 694 Washington Street, corner of Kneeland, Society of Ethical and Spiritual Culture (Bible Spiritualits), Meetings Sundays at 11, 24 and 75; Tuedays at 3 o'clock. Mrs. M. Adeline Wikinson, Presi-

Appleton Hall, 9% Appleton Street-Paine Memo-rial Building, side entrance. The Gospel of Spirit Return Society, Minnie M. Soule. Pastor, will hold services every Saturday and Sunday at 2% and 7% F. M.

Hellis Hall.-The United Spiritualists of America (in-corporated) hold meetings sundays, at 11 A. M., 2% and 7% P. M., and Tuesday at 1 and 7% P. M. G. W. Jones, Pres. Elysian Hall, 820 Washington Street.—Meetings Sundays, 11 A.M., 2% and 7% P.M.; Wednesdays, 2% P.M.; Fridays, 2% P. M.; Saturdays, 8 P.M. Mrs. A. R. Gilliand, Oonductor.

Eagle Hall, 616 Washington Street.-Meeting t 11, 2% and 7% Sundays, Thursdays at 7%. Thomas Jack an, Conductor.

The First Spiritualist Ladies' Ald Society meets every Friday atternoon and evening-supper at 8 P. M.-at 241 Tremont street. Mrs. A. E. Barnes, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester.

The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, and at No. 7 Park Square, the third Thursday, at 7:30 P. M. O. C. Shaw, President; Wm. H. Banks, Clerk, No. 77 Biate street, Boston.

Arlington Hall, corner Dover and Washington Birocts. — The Ladles' Lyceum Union meets every Wednes-day afternoon and evening; supper at 6½ P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary. Spiritualitic Industrial Society meets every Thursday af-ternoon and evening; supper at 6½. Mrs. M. A. Brown, President; Mrs. Ellis, Secretary.

Harmony Hall, 724 Washington Street.-The Band of Harmony Meetings, Sunday 11 A. M., 2/5 and 7% P. M., Tucadays 23/ P. M., Wednesdays 23, and 8 P. M., Thurs-days, 21/5 P. M. Mrs. K. E. Parnell, President.

Hiswatha Hall, 241 Tremont Street (near Ellot street).-Meetings Sundays at 11 A. M., 2% and 7% F. M., also Thursdays at 2% F. M., for speaking, tests and readings. Edwin H. Tuttle, Leader.

Commercial Hall, 694 Washington Street, cor-ner of Kneeland.-Meetings every Thursday, 2% P.K. N. P. Smith, Chairman.

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

Facts Meetings, 724 Washington street, every Mon-day, at 8 P. M. Supper at 6 P. M.

The Home Bostrum.-Spiritualist meetings will be held every Sunday and Thursday evening at 7% o'clock. Dr. E. M. Sanders, President, 21 Soles street, Charlestown. Good Templars Hall-1 Johnson Avenue, Charlestown Mat.-Wednesday and Friday evenings. Mrs. E. J. Peak, Dist.-Wed Chairman.

Chelsea.-Spiritual meetings every Sunday evening a 7% at 206 Broadway. Charles H. Heavner, Chairman. Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport.-Sundays, ll A. M., 2% and 7% P. M. Mrs. L. J. Akerman, Conductor.

Cambridgeport-391 Massachusetts Avenue, Temple of Honor Hall: At 2% F. M. aud 7% F. M. Settled speaker, Mr. J. W. Kenyon, and test medium, Mrs. J. W. Kenyon. The Ladies' Spiritual Industrial Society meets the second and fourth Fridays, at 631 Massachusetts Ave., Cambridge Lower Hall, Cambridgeport. Mrs. M. M. Nich-ois, President.

Owing to the great increase of meetings in Boston,

The BANNER-In defense of the rights of its readers out-side of Massachusetts-is reluctantly compelled to announce that 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 contin-aed as heretofore. Besten Spiritual Temple, Berkeley Hall.-

steel. All impression must be of molecular or spir-lingl obarseler. Mr. Mores Hull was with us and spoke briefly, he endorsed all that Mr. Luckwood said, herard he wish-ed Spiritualists to learn something, and he thought if Mr. Luckwood would start a class and trach his facts to the people he would be doing a grand work for Spiritualism. Mr. Luckwood then presented the cylinder he used to talk to to the Boston Spiritual Temple. Temple,

In the evening there was a good-sized audience in attendance. President J. H. Lewis was the Unsirman. The meeting opened with singing by Miss War

President Lewis then introduced Prof. Lockwood, who took this opportunity to give notice of his lectures that were to be given, and of his books that were for sale. After another song by Miss Warren, Prof. Lock-wood gave subther of his very interesting and instructive lectures.

All of the Professor's lectures are in print, and for sale at the hall and at the BANNER of LIGHT Book-store; consequently we do not report them in full; and then as they are all illustrated or demonstrated, are const do invited in sporting them. They should we cannot do justice in reporting them. They should

be heard to be appreciated. The subject for the lecture next Sunday will be: "How Do We Improve Each Other, and How Does the Spirit world Impress Us?" Demonstrated by analogy.

analogy. Evening—"Nature and its Data the Thesis of all True Philosophy"—demonstrated. The BANNER OF LIGHT of Dec. 12 contained a full report of the reception of the Lyceum to J. J. Morse of London, reported by Mr. J. W. Day, and many other good things. THE BANNER slways contains fresh news, and a subscription for this paper would make a practical Christmas present. You can subscribe for it at the BANNER OF LIGHT Bookstore or at Berkeley Hall. It is only \$2.00 per year.

The Helping Hand Society-writes Mrs. A. A. Eldridge. Sec'y-met as usual at Gould Hall, 3 Boylston place, Wednesday, Dec. 9, President Mrs. Carrie L. Hatch in the chair. Business meeting at 4 P. M. Supper was served in the banquet hall at 6 P. M.

There will be a Musical Entertainment the last Wednesday of December. We hope to see a large audience on that evening.

Another correspondent writes: The evening of Dec. was devoted to a reception given by the Helping Band Society to Mr. J. J. Morse, of England. The hall was tastefully decorated with the national flags of both countries, in compliment to the guest of the evening.

The exercises were opened by all sluging "Amer-ica," after which Mrs. Carrie L. Hatch, President, made a few well-chosen remarks of welcome, and ten-dered the greetings of the society. She then called upon Mr. J. J. Lewis, President of Berkeley Hall So-clety, for a few remarks, who responded in a most pleasing manner, saying many kind words, and ex pressing his regard for Brother Morse, hoping to greet him here again among his old friends. Mr. and Mrs. Crawford then favored the andlence with a sweet Crawford then favored the audience with a sweet duct, "Soft as the Voice of an Angel." Mr. Hatch, Sr., said he felt highly honored to be called upon so early in the evening, and spoke retrospectively of the time In the evening, and spoke retrospectively of the time when Mr. Morse was here ten years ago, when the Lyceum of which he (Mr. Hatch) was then Conductor tendered him a reception in Odd Fellows' Hall. He thought it fitting that the Lyceum which gave Mr. Morse a reception last Sunday should be conducted by his son, J. B. Hatch, Jr. A mong other good words he said: When you go to your friends in Europe carry with you our best wishes, and tell them that the Hub has two Lyceums in good, flourishing condition; and I assure you we will al-ways be ready to extend to you the right hand of fel-

ways be ready to extend to you the right hand of fel-

lowship. Master Willie Sheidon then recited in a very commendable manner "Our Cousin Jack," receiving great app ause. Whinle Ireland sang very sweetly, accom-panied on the plano by Mr. Fred Watson. Mrs. Kate Stilles was then introduced, and spoke many words complimentary to the guest of the evening, saying, We are glad to greet this brother—not the man alone, but the work he represents; the great and glorious cause of tearing away, that uone may be blind to the rays of truth. We bld our good brother *bon voyage*; we may sometime again take his hand there, but we can reach across in suitt. reach across in spirit.

reach across in spirit. Piano duct, by Mrs. Tufts and Mrs. Jeukins; Mrs. Pratt, former President of the Helping Hand, made some pleasing remarks, saying, "It was once my privilege, on an anniversary day, to be a link between his home and ours. Mr. Morse is going home to his beloved family, from whom he has been separated for a long time. I give him my hearty God speed, and hope it will not be our last meeting. I feel that it will not." vil) not."

Mr. Charles W. Sullivan in his characteristic way made brief remarks, saying he was very happy to meet the friends, especially the friends of long ago he spoke of the beautiful tribute to the quest of the wished him God-speed; saw many in spirit who joined in the blessing and gave to Mr. Morse their

greeting. hit, moses this added his tribute in words appro-priate to the occasion, wished that Bro. Morse might live a thousand years and preach a sermon every day, and when he went to the spirit world every hair on his head might be a candle to shed rays of light on the paths of those who walked here in darkness The Misses Wallenthin, accompanied by Mr. Fred Matson on the plano, sang a very sweet Swedish song and also answered to an enthusiastic encore. Mrs. Nettle Holt-Harding was called upon for re-Mrs. Nettle Holt-Harding was called upon for re-marks, but, owing to a severe cold, was unable to respond. Miss Moore recited very finely "Oh, Who will Scale that Belfry Tower?" A letter or telegram of regret was received from F. B. Woodbury, Sec'y of the National Spiritualists' As-sociation, that Mr. J. J. Morse was unable to stop at Washington on his way from San Francisco. Mrs. T. A. Bland endorsed the remarks of the evening, and wished the guest of the evening a safe journey. Prof. Lockwood, speaker for the present at Berkeley Hall, added his greeting in a characteristic way, bid-ding Bro. Morse God-speed, and wishing him to take a few spiritual molecules—that represent the truest correlation—as he went across the ocean, knowing that wherever he may be he will join the great chorus to make mean free from this great servicing and me o make man free from this great servitude, and we will see him going on and on in that great progression that comes from the truths in nature. Mr. Fred Watson then contributed a fine plano solo, after which Mr. J. J. Morse, guest of the evening, spoke in part as follows: Mrs. President, and co-workers, there are times when it is extremely difficult to say what one desires to say—when the feelings overflow the heart. Had I realized when I received that first letter inviting me here, the unstinted wealth of kindly feeling that would be given me, I should have felt that I could not have stood it I know that the pain is almost pleasure, and vice versa. I have come to Boston at almost an inconvenience, and you will pardon me for mentioning inconvenience, and you will pardon me for mentioning ir. I have come in preference to going to Washing-ton and receiving the courtesles of my brother and the National Spiritualists' Association. He then referred to the delicate compliment paid bin in displaying his native flag with the flag of our country, "Old Glory." He continued you know how you feel when you see your fla when three thousand milts a way from home, and you can imagine my feel ings when I saw that flag as I came up the stairs. I thought, these people must love me or they would not have done that. I know it costs something to display It here, but wherever your flag is perceived in my own country it is received with applause. I think it will interest you to know that I am the first English developed medium that has ever visited this country. You may say Mrs. Emma Hardinge-Britten, but she was developed in New York City. I found mine in that little village on the banks of the Thames, London, before I crossed that ditch called the ocean. When I reached Boston, the first one to greet me was your old friend and co-worker J. B. Hatch, Sen. Now when friendship lasts so long, with cold water be-tween, I am proud of it. He is getting younger; as we get younger the nearer we get to the shining shore. But in the early days, I shall not forget a friend, one who was true—Luther Colby, and his kindly hand-clasp—as he spoke to me of coming over here to preach Spiritualism in Boston; it was the same to the last, and his letters to the last were full of the true spirit of friendship. I miss also my dear old friend, M. J. W. Day, who was unable to be present on this occasion. He then noticed Mrs. W. S. Butler in the doorway, and spoke pleasantly of how she entertained him and his family when he was here before. He continued: I am proud of the fact that this Helping Hand Soci-ety is giving me this elaborate reception. I was de-lighted with the words of Sister Stiles. Thank God. we are getting the idea that the better the man is, the better the audience. I shall continue to devoie the very best efforts to my work. I was delighted to have Mrs. Pratt say what she did. I have had the pleasure of having her in my home-and pleased and honored; she was a most genial guest; every one who met her said: "What a lovely American lady!"—the met her said: "What a lovely American lady!"—the reverse of what they had thought them. I am proud of the fact that I am the possessor of two American flags, and they were given to me. I shall treasure them, and I arranged them on the occasion of her visit; and at this point I must thank Sister Pratt for her entertainment. All have almost killed me with kindness, but I have been so happy over it all. I have tried to make myself a little older, thinking myself a veterau, by joining the Veteran Spiritualists' Union of America. Upion of America. He then referred to Mr. Sullivan's remarks, and the good times they had had in the past: also to Bro. Hull's kind thoughts and remarks. He continued: The evening has been fraught with so many pleas-ant things. I hope, if I neglect to speak of aby one, then will not not it down excluse the art of the test. aut things, I hope, if I neglect to speak of any one, they will not put it down against me. And I must not lorget the kind friend who put of his regular en-gagement to be present and/dispense sweet music. He then related an instance of where he met Mrs. Lillle, at Los Angeles, who wished kind remembrance conveyed to Berkeley Hall; also Mr. and Mrs. Long-ley, who sent messages. He referred to Mr. Lock-wood-spoke (i him as just the kind of man you want to hear. He continued: Now I have to leave you, and I do not know when I shall turn my face cast-ward. You make me so welcome I shall want to ward. You make me so welcome I shall want to come.

duiy, 1 have done the best I could in all these years, I never have been, and 1 never shall be, achanged that I am a medium and worker for the world. We have all worked for the Children's Lyceum. I am glad Boston is waking up to the necessity of it. I thank you, offers and members of the Helping Hand, Berkeley Hall Society and directors, and although I take your courtesies and honors. I do not take all this to myself. I take only such as belongs to me; so let me ask you to remember your own work-ers in their labors. Bless your own workers; and do not send all across the sea. They will be the better able to ot heir work, and when I tell my people how much I have received, they will wish that they had been with me. I bid you all good night. The audience then sang "Boould Auid Acquaint-ance be Forgot?" and the friends gathered round Mr. Morse for the last good-by greeting and God-speed. J. S. S.

First Spiritual Temple, corner Exeter and Newbury Streets.-A correspondent writes: J. C. F. Grumbine gave (through his medial gifts) a lecture on "The Science of Materialization."

A very large audience was present, that listened with rapt attention and endorsed the thoughts of the guides with applause. After the usual reading and invocation the guides introduced the subject by call-ing attention to the great solentific minds who are applying their convictions of truth to many methods of investigation, and are literalizing their views of Spiritualism in their published works. They referred by the sum of the probable work, "Fammarion, who published the romance. "Urania," which is an expo-sition of his belief in the power of telepathy; of Sar-dou, the dramatist, who in his recent play, entitled "Spiritualism," embodies the desideratum of forty years of investigation in spiritualistic phenomena-Sardou himself confessing to being a medium: others, as Profs. Crookes, Zöllner, R. D. Owen, Robert Hare, have penetrated through personal researches into Spiritualism.

He showed that materialization is the fact of life, and that is the phenomenon of spirit, of which spirit and that is the phenomenon of spirit, of which spirit is the reality. The spiritual and material universe correspond and interoperate. The law for the one is the law for the other, though transcendental and im-manent. The alleged miracle and supernatural are misnomers, if referring to interventions of law. All in spirit and nature is lawful, and there can be no in-terpositions or transgressions, as these words are popularly conceived. We (said the speaker) take opDoSite grounds from the materialist and est or opposite grounds from the materialist, and set, or wish to set, the pyramid on its base and not on its apex. We know that spirit is basic to matter, and that matter through force or vice versa is but a mode of spirit under a more restricted vibration. For instance, chemists and physicists teach that all the ele-ments known to nature can be resolved into one homogeneous force or into space in which forces act, and that each and all are under specific vibrations. Could you penetrate the law of vibrations and operate it as nature operates it, you might easily turn water into wine or wine into water; for color forces are objectived and subjectified by this law that rules nature in her manifold life-essences and their expresslons,

sions. Now we go further than the material scientist, and advocate a spiritual chemistry and a spiritual corre-spondent for every science known to fame; for the natural sciences are but types of the spiritual sci-ences; as the one has to do with phenomena, the other has to do with spirit. Thus we affirm that spirit is immanent in nature, governing her processes and productions, and that materialization is but a form and mode of spirit. Materialization through mediumship is no less a

fact than materialization as manifest in nature. What is mediumship through which this fact is revealed? It is a function of certain persons, where certain psy-chical, nerve and physical organization exists by which the gate between the two worlds can be opened and an ingress and egress effected; a medium for physical phenomena, as materialization is one whose organism is negatived by electricity and positived by magnetism, as to be capable of reverse polarization; that is the medium cap be and or other between the second that is, the medium can be made either by his will, or hypnotism through excarnate spirits-negative and positive-in reverse order to the normal order. Such positive-in reverse order to the normal order. Such media are very magnetic, negative and receptive, and through these conditions, all other things being equal, can have projected through them and their organisms the phenomenon of materialization. How is the pro-cess, or function, operated? The genlive and gener-ative functions, and the mystery of seeing in the sphere of sight, are illustrations. The cabinet or manifesting splitts project upon

sphere of sight are illustrations. The cabinet, or manifesting spirits, project upon the medium's mind, then brain, then sensory, then nervous system or solar plexus, the form as an idea, and, through a concentration of forces, as in the lab-oratory of a photographer, this negative, at the point of contact where thought takes on form, viz.: at the solar plexus, is made positive, is given materializa-tion. There is a vital thread that connects the form with the medium and the spirit excanate. Will the form to be indrawu, or disintegrate, and the material-ized form vanishes into thin air. The internal, or rather external conditions, that play in perfect har-mony with the forces of the invisible operators, are concentration and receptivity. The sitters must be receptive and concentrated. The medium is made so by means of the trance. Let it not be forgotten, said the speaker, that mediunship and spirituality reciprocate in harmonial spheres and places. A medium cannot be intemper-ate in life or thought without affecting the manifestations to that degree. Spirituality is the key to the best results. A medium and the slitters receive just what they give in the quality of their spirituality. That affects the integrity and character of the message and the manifestation. In conclusion the speaker showed that it was love eternal through life undying that has made materiali-zation possible, and brought the two worlds most closely together, that human brotherhood, in deed and in truth, may be made possible, and that love, in a fam-liy unbroken by death and reunited by life, might work its shuttle in the soul until all life shall reach the apotheosis of heavenly life, light and peace. The subject for next Sunday will be "Some Views of Socrates Applied to Spiritualism." Mr. and Mrs. Concannon will give seances at 11 A. M. and 8 P. M. Sunday next. \_Mr. Grumbine opened his classes Monday evening. There is still room for a few more. Apply to him, box 33, Station B, Boston.

circle, during which Prof. Plerce discoursed sweet | present season, and who promise to take an active music. The spiritual power was very strong, and perfect harmony reigned throughout. Several me-diums gave tests, which were very satisfactory. Afternoon service began with the usual exercises.

Washington and Summer Streets.

Dr. Saunders gave a short address on "The Spirit-ual Powers Latent within each Man and Woman." Prof. Tyler and wife sang several beautiful selections during the atternoon. The following mediums took part: Mrs. Woods. Mrs. Emma Odiorne, Mrs. Knowles, Mrs. Wilkinson, Mrs. Hartmann, Madam Deey, and Prof. Hilling. Evening service, Dr. Mathews opened the meeting.

The Jubilee Singers sang a number of sweet songs, also a number of mediums gave readings and tests, which were very fine, and all recognized. BANNER OF LIGHT for sale at these meetings.

Elysian Hall .- A. R. Gilliland, Sec'y, writes: Sunday, 11 A. M., morning circle, full attendance, fine harmony; the guides of Mrs. Gilliland gave assistance to many; tests, names, messages given, etc.,

Proving beyond doubt the continuity of life. 2:30 P. M. song service, led by Nellie Carleton, as-2:30 P. M. Bong Service, led by Neille Carleto', as-sisted by Mr. Wilkinson with cornet; invocation by Mrs. Gilliland; remarks, Mrs. Mellen and Mr. Huot; Mrs. Robertson, Mr. Wilkinson, Mrs. Fields and Mrs. Hayes, fine tests, readings, delineations and words of wisdom; recitation by our little friend, Ethel Green,

wisdom; recitation by our little friend, Ethel Green, "A Letter to Papa." 7:30 p. M.\* Järs. Gilliland, short address; Mrs. Georgia Hughes gave many full names and descrip-tions, also a few readings; Mr. Quimby, Mrs. Hayes, Mr. Matthews and Mr. Reddings, readings; full names given by every medium on the platform; solos and duets through the evening by Nellie Carleton and Mr. Wilkinson, closing with "God be With You." Bawwer on Lybur for sole at all seasions BANNER OF LIGHT for sale at all session

Ragie Hall .- A correspondent writes: Developing Circle opened at 11 A. M. with very large attendance, conducted by Dr. Amerige, assisted by the fol-

The audiences have been large and attentive; some of the proofs of spirit return have astonished the skep-tics. We are in hopes that public opinion will be educated, so that when our mediums are again attacked, as we lear they will be, there will not be the trouble we had the last time.

Philadelphia .- " Quaker City " writes: Largelyincreased audiences listened to Prof. Peck at the Philadelphia Spiritual Society upon "Modern Uhristianity vs. The Religion of Jesus" and "Evolution and Immortality." The discourses were convincing-ly logical, and held the closest attention of the lis-teners.

Mr. Peck's subjects next Sunday will be "Thought as a Force" and "Where is the Spirit World?"

# MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings at the Berkeley Lyceum, 4th street, between 5th and 6th Avenues, where the BANNER OF LIGHT can be had. Bervices Sundays II A. M. and S P. M. Afternoon meetings for facts and phenomena at 3.

for facts and phenomena at J. The New Work Spiritual Temple holds its meet-ings at Peterkin's Academy, 127 Columbus Avenue, on every Sunday-afternoon meetings at 3, for facts and phenomena. Services at 8 P.M. H. C. Underhill, Sec'y. Meetings in Yonkers, N. Y.-Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Getys Square, every Friday evening at 8. Alfred Andrews, Presi-dent; Titus Merritt, Secretary.

Soiritual Temple.-H. C. Underhill, Sec'y, writes: A large audience attended our afternoon phenomenal meeting. It was opened by the Chairman, and singing by the congregation. Mr. Hugh Moore, Mrs. Abby M. Gage and others favored us. Tests were given by Mr. G. B. Stryker, Dr. Franks and Mrs. Moorey. The evening meeting was opened by the Chairman, Frof. I. R. Sanford, Mrs. Henderson being the speaker.

2 A Group of Little Men Photographed from Life in Apparel Purchased in MESSRS. A. SHUMAN & CO.'S Juvenile Outfitting Parlor. We are constantly originating novelties in fetching apparel in which it is such a delight to array little men, and we beg to call attention, for example, to the styles shown in the above group, viz.; Figure 1, representing our Single Breasted Reefing Jacket; 2, Sallor; 3, The Mariborough Reefer; 4, Double Breasted Reefer with Sallor Collar; 5, Mildy Reefer; 6, Double Cape Overcoat; 7, Mildy Reefer; 8, Sallor; 6, Oreedmoor; 10, Nautical; 11, Tuxedo; 12, Eton; 13, Vestee; 14, Eton with Slik Vest. Our Juvenile department, where these natty and stylish children's garments are shown, with its cosey appointments, its picture gallery of children who have been clothed therein, its magnificent oil paintings, and its facilities for convenience and comfort, make it a favorite resort for mothers in search of Juvenile apparel. Afhuman V Co. Boston Thuman Corner

J. B. Hatch, Jr., Sec'y, writes: By the audience can be seen the interest taken by the thinking people of Boston in the lectures that are given by Prof. W. M. Lockwood at Berkeley Hall.

There was a large audience present this morning. Previous to the opening of the meeting congregational singing was enjoyed by the audience. It was under the leadership of Mr. Moses Hull, who had come

The exercises opened with singing by Miss Grace E. Warren, who sang a song that had bren dedicated to the Boston Spiritual Temple-words by J. Southcole Mansergh, adapted to music by Mr. Fred Watson, two members of the Boston Spiritual Lyceum. Owing to the absence of the Chairman, Mr. Allen, the Bec'y, J. B. Hatch, Jr., acted as Chairman and Director, while Carrie L. Hatch acted as Sec'y, and reported the

meeting. After a few prefatory remarks by Mr. Lockwood, Miss Warren sang another selection; the lecturer then took for his subject: "The Molecular Hypothe-sis of Nature." The Molecular Hypothesis of Nasis of Nature." The Molecular Hypothesis of Na-ture, which we are pleased to present you, is the off-spring of modern scientific research, deduced ir m well-known principles permeating all cosmic processes. You will see the operation by the demonstration of the magnet and steel bar. Many of you will think this is materialism, but it is not. The central tendencies of all elements, when put trgether, change their process and elements. Mind process in the third control the the character. Mind, per se, is the thing operated on; the body is a magnetic energy, a conscious ego; mind is the result or product of knowing, not the thing known. When I hear different speakers telling about the spirits present controlling the mind, I wish to stop my

ears; the spirits are impressing your consciousuess. He then gave illustrations in regard to the sense of seeing and the sense of hearing, and said instead of sour having five senses, we had but on 2-a sense of con-sciousness. He referred to the telephone, and the manner of transmitting a message, and said: I want to show that this spiritual impression has the same line of affinities when expressed upon matter. We bear much about spiritual things and material things, but if you can find anything more beautiful than to know a thought can be expressed upon this material thing, let me know, for I want to learn. He then gave an illustration with the graphophone, which sang "The Old Oaken Bucket." Here is a demon-stration that 1 invite every preacher to witness. It makes me tired to read and hear of dead and in-ert matter; we shall grow out of these things, and see that nature, with her laboratory of facts, will teach us the truth. It will be asked, How is this cylinder impregnated

It is by spirit induction. When a child has learned his letters he has become impressed with the induction of the spirit. Each of the cylinders is an electro

tion of the spirit. Each of the cylinders is an electro-magnetic impress. When the wire is drawn over the cylinder through the magnetic vibration, we have the result of vocal speech through this metal bar. Think of this audience—a great mental orchestra— each of you special electros, sending forth peculiar strains, tuned to special vibration, peculiar to your own organism own organism.

We must make the best possible use we can of this brain of ours. Mr. Lockwood spoke of the thought-machine, and said it was his privilege while in Wash-ington to meet the inventor of this machine. He was allowed to see the drawings of this machine. He ex-plained how the operator only had to think to have the impress impregnated upon the machine. Every discovery in electricity in the last ten years has only gone so much more to prove the truth of Spiritualism. The Spiritual Philosophy has nothing to fear, because we can demonstrate the facts of it. Mr. Lockwood then read the following into the

graphophone: A, B, C, D, E, F, G, and all letters of the alphabet, A, B, C, D, E, F, G, and all letters of the alphabet, are characters of different shape, which impress the conscious ego through the optic tract. If you will think of the eyo as an electrode, and the conscious-ego as the real entity that sees these characters, you will understand that each letter, with its peculiar shape, makes a special impress upon the conscious entity. Hence, these various sensations of shape are called "modes of ocular motion," which we interpret "modes of ocular motion." which we interpret as the sense of seeing. Similarly, the sounds of these letters when spoken make different vibration or im-pression upon the auditory tract, or the nerves of the ear. The ear, also being an electrode, conveys to the conscious ego a motion or sensation we call hearing. Let us understand, then, that the five scale of man are electrodes of sensation, connecting man's conscious ego to objective nature through special ganglibefore ego to order the attree through special kaugh-ous tracts. This entire process of impression is com-prehended under the term of molecular or spiritual induction. The truth as to the character of this in-duction is fully demonstrated by what is now taking place on the surface of this black record. Each word spoken, as an invisible mode of spiritual motion emanating from my spiritual consciousness, makes an emanating from my spiritual consciousness, makes an electro-magnetic impression on this waxen cylinder, which, when the reproducing pen or styins is drawn over the tract or indenture made, reproduces the vocal phenomens of speech. Like produces like. When the full value of spiritual co-relations is comprehend-ed by the popular mentality, theology, with its incest-uous gods, and materialism with its Brabmie nirva-mas and pistitudes of annihilation, will fee into Olym-pian darkness, and be forgotten forever. In this great truth of spiritual induction you have seen a demonstration in the magnetic cord to a bar of

For twenty-seven years I have stood and done my

The Ladies' Lyceum Union-Abbie F. Thompson, Sec'y, writes-met as usual in Arlington Hall. Wednesday afternoon and evening, Dec. 9. Business meeting called at 5 o'clock, President Mrs. M. A. Brown in the chair.

As it was children's night the hall was filled long before 8 o'clock. Vice President Mrs. M. J. Butler opened the meeting with some well-chosen remarks, She also announced to those present that Amanda Balley was quite sick, and she wished to take up a Bailey was quite sick, and she wished to take up a collection, and for those present to give as liberally as possible, as the receipts were to go to Miss Balley. She then introduced eight little girls from W. S. Butler's store, who sung very sweetly "There'll Come a Time," after which Helen Higgins, Chairman of the evening, announced next song by Lulu Brennan; Master Harry Williams rendered two fine pieces; Little Eddle sang "She is Just as Good as You Are," he also gave a banjo solo; next Gracie Scales recited a piece gave a banjo solo; next Gracle Scales recited a piece entitled "Hedgehog"; a duet by Little Eddie and Luiu Brennan, entitled, "1'm Not Old Enough to Know"; Little Alice Leavitt sang very sweetly, and Florence Mitchell, a little tot of five summers, sang two cute pieces; Grace Hanson gave a soug and dance; the evening entertainment closed with a farce entitled "Country School." The children had a half hour left, and they improved it in dancing. Next Wednesday is whist night; supper, 6:30. BANNER OF LIGHT for sale afternoon and evening.

America Hall.-A correspondent writes: On Sunday morning, Dec. 13, we opened the day with our circle gathering. Many were present, and a true spiritual least was enjoyed.

Large afternoon and evening audiences greeted the Dange alternoon and evening autoences greeced the following able talent: Eben Cobb, Mr. C. E. Elliot, Mrs. M. A. Chandler, Mrs. E. J. Peak, Mrs. A. Wheeler, Mrs. A. P. McKenna, Mrs. A. Forrester, Mrs. G. M. Hughes, Mrs. M. Knowles, Mrs. E. A. Collier, Mrs. M. M. Reed, Mrs. C. E. Webster, Mrs. C. Bird, Arthur McKenna, Mrs. A. Howe, Mrs. Maggie Cutter, Mrs. A. Guitart z. Becltation by Mrs. Puper. Guiter z. Recitation by Mrs. Piper. Music by Profs. Peak and Pierce, and some fine se-

lections Mr. George Cutter. BANNER OF LIGHT on sale at these meetings.

The Ladies' Spiritualistic Industrial Seciery-S. Etta Appleton, Sec'y, writes-met at Arlington Hall Thursday alternoon and evening, Dec. 10. But Hursday atternoon and evening, Dec. 10. Business meeting was held at 5:30. Suppor at 6:30. The evening meeting was called to order by the Presi-dent at 8, and opened with a song by Prot. Peak, foi-lowed with remarks and tests by Mrs. Kenyon. Tests were also given by Mrs. Peak, Mr. Barilett and Mr. Tutile. Song, by Mr. Bartlett. Remarks, by Dr. Gli-more of Maine and Dr. Lowe. The meeting was closed with remarks by Mr. Whitlock. This Society will hereafter meet in Park Sovers

This Society will hereafter meet in Park Square Hall, 7 Park Square. Next Thursday the Veteran Spiritualists' Union will meet with this Society.

Harmony Hall .- Band of Harmony Developing Circle, Mrs. Woods, Mrs. Kimball, Mr. Emerson and

Mrs. Parnell assisting with spirit communications. Afternoon.-Subject: "Immortality"; spirit mes-sages, by Mr. Emerson, Mr. Quimby, Mr. Hardy, Mr. Babb, Mrs. Hall, Prof. Hilling, Mr. Hersey, Mrs.

Moody. Moody. *Bvening.*—Subject, "Mediumship and Its Develop-ment": spirit messages, by Mrs. Hall, Mr. Babb, Mr. Quimby, Dr. White, Mr. Matthews and Mrs. Kimball. Mrs. Moody, Music Director. Mrs. K. E. Parnell, President.

BANNER OF LIGHT for sale, Wednesdays, Thurs-

lowing mediums: Mrs. F. Stratton, Dr. Hersey, An-toine Krasinski, Dr. Hall, Mr. Hancock and others, Afternoon session opened with usual song service, followed by Bro. Jackson. A portion of Scripture was read by the Chaplain, Mrs. French; Prof. Hilling made a few brief remarks and gave good readings; Mr. Marston, Mr. Emerson and Mr. Jackson each gave very satisfactory readings and tests; also Mrs.

gave very satisfactory reachings and tests; also Mrs. Deey and Mrs. Putnam fine psychometric readings. Evening meeting, an address on "If a man die, shall be live again?" by Dr. Wilds. It was a very able discourse and well received; Dr. Deey gave some very fine spiritual tests; Mrs. Dickinaon, psychomet-ric readings; Mr. Jackson, satisfactory tests. Meet-ing was closed with singing "God Be with You." BANNER OF LIGHT for sale at the door.

First Spiritualist Ladies' Aid Society-Carrie L. Hatch, Sec'y, writes-met Friday, Dec. 11, with Mrs. A. E. Barnes, President, in the chair.

The evening session opened with a fine vocal selec-tion by Mr. Bartlett; Mrs. M. A. Chandler spoke interestingly; Prof. William Lockwood was with us and spoke at length. "We need to understand more of the here and now," he said. He spoke upon the very lite of Spiritualism. Mrs. Kate R. Stiles spoke briefly but to the point. This closed a very interesting meet-

ing. We wish all our members to be present next Friday. as business of importance is to come before the meeting. Business meeting at 4 P. M.

Hollis Hall .- A correspondent writes: In the morning a large and intelligent circle was held. Mrs-Irving presiding. Mr. Badger and Mr. Hardy gave healing and tests.

Afternoon a large meeting, Miss Wheeler Conductor, Mrs. Peak, Mrs. Johnson, Mrs. Smith, Drs. Hardy, Amerige and Hersev followed by giving fine tests. Messrs. Abbott and Pierce gave a fine duet, also led

Hiawatha Hall .-- Sunday, Dec. 13, E. H. Tuttle writes: The three sessions were well attended and of a very pleasing nature. Mrs. M. E. Pierce, Mrs. Deey, Miss E. I. Webster, Mrs. Knowles, Mrs. Fish-er, Mrs. Dr. Bell, Mrs. A. Woodbury, Mrs. C. H. Clark, Dr. C. E. Huot, C. W. Quimby, Mr. Hardy, gave excellent remarks, tests and readings; Mrs. Pierce, Mrs. Robertson, Mr. Tuttle, gave inspiration-

Do D't forget to obtain the BANNER OF LIGHT, which is for sale each session, also Thursday after-

Philadelphia.-F. H. Morrill, Sec'y, writes: The First Association of Spiritualists is in a most flourishing condition. We have secured one of the best halls In the city, with a seating capacity of one thousand people. The President is Capt. F. J. Keffer, who has been identified with this Society for nearly forty years; Mr. F. H. Morrill is Sec'y. I see Mr. Hull credits Mr. B. B. Hill with being the presiding officer, which is not the case, though he is one of the leading members. We hold services every Sunday atternoon and evening, also have a Helping Hand Society connected with the Association. Under its auspices Mr. W. J. Colville is giving a series of lessons in Spiritual Sci-ence with marked success, at 534 North 10th street, every Monday afternoon and evening. We are at-tempting to organize a Young People's Union, to meet on Sunday afternoon.

on Souday Afternoon. Warmer Hall, our meeting place, is at Broad and Wallace streets. The rostrum is adorned with a fine orchestrion, which cost two thousand dollars, and which is used on special occasions. The music is un-der the leadership of Mrs. E. Hasiam, assisted by a choir, with Prof. J. W. Caume as organist. The speakers have been A. R. Tiedale, Mr. Mac-Eirey, Oscar Edgerly, Mrs. M. E. Cadwallader, with Mrs. Minnie A. Brown as medium for spirit messages. We expect to have Mr. Colville with us for a long en-gagement, followed by Mr. J. W. Fletcher and Mrs.

gagement, followed by Mr. J. W. Fletcher and Mrs.

A. M. Glading. The Board of Trustees decided to make every effort to give the people of Philadelphia a chance to attend a spiritual meeting in a hall which would appeal to those who objected to meeting in a place where stairs had to be climbed, much to the dissatisfaction of

BANNER OF LIGHT for sale, Wednesdays, Thurs-days and Sundays. Bathbone Hall.—A correspondent writes: Sup-day morning, Dec. 13, services opened with Linging, led by Profs. Pierce and Ferguson. Frayer by the Chaplain. Mrs. Wilkinson conducted the developing

Spiritual and Ethical Society.-Mrs. B. V. Cushman, President, writes: We meet at A delphi Hall, Broadway and 52d street, mornings at 11, even-ings at 8. Speaker, Mrs. Helen T. Brigham. We are having interesting and successful meetings.

# MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speak-ers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake'sparors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

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

The Woman's Progressive Union holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock. Social meetings every Friday evening at 8 o'clock, at the hall, 327 Franklin Avenue, Small's Parlors, near Greene Avenue. Mrs. E. F. Kurth, President.

Fraternity Hall, 669 Bedford Avenue, near Myrtis Avenue.-Meetings Sunday at 8 r. M. Mrs. L. A. Olmstead, Medium. Other mediums regularly provided.

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

Jackson Hall, 515 Fulton Street.--Mrs. L.A. Olm-stead holds a Spiritual Class every Wollnesday evoning at Bo'clock.

Brooklyn - Masonic Rooms. - Mrs. B. R. Plum writes: Ou Sunday, atternoon, Dec. 6 at 3 P.M., A large gathering of people assembled in the Masonic Rooms of Arlington Hall, Gates and Nostrand ave-nues, to dedicate the larger room, made necessary to accommodate the constantly increasing attendance at Mrs. E. A. Cutting's mediums' meeting, previously bold in the ante-room. Prof. Henry, organist. Each spiritual society of our city was fully represented in our midst. Mrs. Cutter of Philadelphia gave mes-sages from the ascended ones to those who are still among the earthly workers. Each and all received cordial welcome, and a pleasant greeting was given to our Manager. Mrs. Cutting, who is doing her best in the unfoldment of her spiritual work. Among our co-laborers in inspirational speaking, poetic improvisa-tion, tests, music, etc., we are pleased to mention: Miss Terry, Mrs. Olmstead, Mrs. Evans, Mrs. McGib-or Mars. able D. Winson Mr. Barbow Mr. ney, Mrs. Ashley, Dr. Wyman, Mr. Barbour, Mr. Whitney, Mr. Sargent, all of Brookiyn; Mr. Olark, of Newark, N. J.; and solos ably rendered by Mr. Wm. Youngs and the Neidhardt family added their trib-

utes. We shall continue our services at 3 P. M. each Sunday in this hall.

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MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1832) moets at Warner Music Hall, Broad and Wallace streets, President, Capt. F. J. Koffer; Vice-President, Mis, H. R. Cadwallader; Recordsry, Frank H. Morrill. Barvices at 2% and 7% P. M. Young People's Meeting, 1% P. M. Philadelphia Spiritualisis' Society mosts at the northeast corner of Sth and Spring Garden streets every Sunday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres.

# MEETINGS IN CHICAGO.

First Society of Spiritual Unity mosts at Irwin Hall, corner of West Madison and South Paulina streets, entrance 17 South Paulina street. Services every Sunday 11 A. M., 2% and 7% P. M. Mrs. Mary O. Lyman, peaker. Harmonial Oircle, 111 South Paulina street, every Wednesdsy, 8 P. M.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond, Band of Harmouv. Thursday, 1% P. M., Orpheus Hall, Schü-ler Theatre.

WASHINGTON, D. C. First Society, Metserott Hall, 13th Street, be-tween E and F. - Every Sunday, 11% A. X., 7% P. M. M. O. Edson, Pres.

MILWAUKEE, WIS. Bpiritusi Unity Society meets at Ethical Auditorium, M Jonerson, street, every Sunday at 15 P. M., and "Thursday at 8 P. M. J. O. Bigler, President.

The singing. The evening service opened with song by Mr. Pierce; tests by Mrs. B. A. Smith, Mrs. Peak, Mrs. Bell, Mrs. Hall, Conducted by Miss F. Wheeler. All cordially invited next Sunday. BANNER OF LIGHT for sale at the door.

al poems; Mr. McLean, Mr. Tuttle, answered men-tal questions; Little Helen Gale sang several songs; piano solos by H. C. Grimes.

noons.

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Then resignation, calm and still,

Restores my soul to God's own will.

And earth is fading from my sight,

Then resignation's shelt'ring arms

Then whatso'er on earth my fate,

I'll seek, and flee from life's alarms.

When death comes thief like in the night.

Though friends may fail, and fees may hate,

And all life's joys may lose their charms,

There's peace in resignation's arms.

It chants the song that "All is well."

What strength in resignation's arms!

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'I cry you joy! My sun doth gild thy breast

as well as mine. Let us ring the stars-door-

bells of heaven-that Love may open for our

And the Rose said to the Thorn: "I have

grown above your injuries; the angels kiss me

sweet; the star-eyed Night doth spangle me

with gems; faltering adown my heart come

tales of many loves. Queen of the stem

whereon I rock, I yet do feel my greatness

And the Heart of the World said to the

Heart of the Sea: "We are hidden from the

eyes of men. Let us voice the unknown

through all the struggling millions that may

ride our breasts; all silent souls will bow, all voiceless tongues will speak, and we will be a

And the Tear said to the Heart: "We are

sister and brother; I weep for all your pain.

and in your joy I shine. I only hide when you

are hard and cold, and in your dress of worldly

lust I have no place. I give a strength to up-

bridge that man may walk to find himself."

grown in hiding 'neath thy hurted care."

How soft and sweet its magic spell!

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greater joy !"

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forgotten bloom 1 water, and in your parched and weary land I shower heaven.'

And the Sunbeam said to the Cloud: "You cannot stay where I awake; my sky doth heaven forth a sweeter smile; the unburned splendor of a sun divine doth mimic forth in this our littler sun. Hearken thy tempest to the falling light, and all the lurking thunder of thy storm will ravel forth in melody unthought."

And the Cry of the World swept through the Untold and spoke at the throne of God: "My bitterness is great; the heaving millions that have grown me here are bathed in blood from battles fierce; the leaping lightnings that have pierced their dark have thundered what they may not guess. I stand as pledge for upward growth; the little littleness of all their way is yet a path to find the light."

And the Bird said to the Heart: "Oh, Heart! The tripled melody of all song untold is gladdening me through untaught ear; the branches bow to catch its breeze; the ocean rocks upon its breast; the nights go singing down their chain of stars to riddle day with morning all unguessed. Oh, Heart! beneath thy load of tears grave all the darkness till we sing anew the heaven that smiles upon our waiting world!" AUGUSTA ADAMS. Rockland, Me.

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"Have you dined?" said a lounger to his friend-'I have, upon my honor," replied he. "Then," re-olned the first, "if you have dined upon your bonor, i fear you have made but a scanty meal."

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## THE DAWN.

12

The time foretold by bard and sage, thank (lod) is drawing nigh

When all things beautiful and true within our gates shall dwell; When Love and Truth, like augels fair descending

from on high. Shall open swing the gates of Light and quench the

fires of hell.

SOWING AND REAPING.

Oh! ye who blindly struggle for the things of little worth.

Who hold and hoard as treasures dear the sordid things of earth. Remember, 't is that which we sow, and not that

which we reap.

That some day shall be counted as among the things we keep.

#### GLAD TIDINGS.

Oh, let your hearts be comforted, ye mourners by the grave!

No longer need you shrink from Death, nor with its mysteries strive.

They 've heard a knock at Rochester, a shout across the wave,

To tell us that the lost are found, the dead are still MARY KINNEAR. allve.

# Written for the Banner of Light.

The Difference Between Religion able sin," and be forever lost. and Morality.

BY E. W. GOULD.

but in the general acceptation of the terms there is a wide difference. In order to under- so often produces. stand them, let us see the definition given by Webster:

Religion-" The recognition of God, as an object of worship, love and obedience.

Right feelings toward God, as rightly apprehended. Any system of faith and worship, as the religion of the Turks, of the Hindoos, or of Christians.

Religion is a high sense of moral obligation, and spirit of reverence or worship."

Morality-"The quality of an intention, or an action, which renders it good.

The conformity to an act of divine law, or the principles of morals.

The practice of moral or social duties.

The duties of men in their social characters." The language used to define these two terms, Religion and Morality, according to Webster, last analysis, will be seen to mean about the same thing in effect, when applied to the practice and development of character in the human family; and the distinction that is made when using the two terms arises more from a false conception of their true definition than a proper interpretation of the language justifies.

As all sects and denominations claim a religion, the principal question at issue is, Can there be such a thing as pure religion except that which comes through the practice of pure morality? If not, then this religion "by faith alone"-this "getting religion" we hear so much about from our Orthodox friends, is a delusion, a snare, and chargeable with a large amount of crime that never would be committed, only from the hope that an eleventhhour, or a death-bed repentance, will, through a simple act of faith, make the transit easy from the prison-cell or the gallows across the dark river, into Father Abraham's bosom.

Among the many definitions given to

## look at the remains. A very affecting scene of course occurred. After recovering sufficiently to speak, she remarked, with as much compasure as she could command: "If his soul is sanotified there is an end to his sufferings."

Those last and suggestive words sank so deeply into my heart, even at that early period, they will probably never be effaced. That a fond mother, recently having embraced the orthodox creed of eternal punishment to all who died without religion, without sanctification, could look upon the remains of that beau tiful child, whose life was as pure and free from sin and intentional wrong doing as is possible for humanity, and admit the probability, even the possibility, that its soul was to suffer through endless ages, was more than I could comprehend; and I concluded that if "getting religion," or a "change of heart," produced such a result upon the affections of a fond mother, the less religion one had the happier they would be, both in this life, and the one to

which we expect to go. My mother's long experience and example were very nearly duplicated in the lives of two of my sisters, who have recently passed to the higher life, at the advanced age of over four score years. The predominant sentiment of their lives, and the one that gave color to nearly every act, seemed to be a fearful apprehension lest they should commit the "unpardon-

Long and useful lives, mothers of large families of children, living under the terrible apprehension lest they should "grieve the holy spirit," or "commit the unpardonable sin," There is none, in effect, from my standpoint, can only be the result of false teaching, or a disordered brain, which the Orthodox theology

> I have no reason for supposing either my mother or sisters were in any way affected differently from most sensitive persons who accept the teachings of "The Church."

But a faith, a religion that is involved in so much uncertainty as to overshadow the happiness of this life, and the fond anticipations of the higher life, had better be abandoned, and the less pretentious claim of Morality be accepted. That we can all understand and practice.

Some one has said: "Purity is as essential to soul-life as oxygen is to animal existence." And if our present civilization is to triumph over socialism, it must be by the development and maintenance of pure morality. A religion when critically compared and reduced to their that has no firm and clear intellectual basis is a fraud and a delusion.

# Letter from Dr. Willis. [Continued from first page.]

thing of a student of psychic phenomena, or rather of the phenomena of Spiritualism, can be impressed to any extent by these works of Hudson's, vitiated as they are throughout by dogmatic assertions and theoretical assumptions utterly incapable of demonstration.

The only chapter of any value whatever in The Law of Psychic Phenomena," is the one on healing; and heaven pity and help the poor soul seeking, in the hour of its desolating grief, for proofs of the continued existence of a loved one suddenly snatched away by the cruel hand of death, if "A Scientific Demonstration of a Future Life" be its only resource. And I consider his "Logical and Scientific Conclusions," assummed up in the closing chapter

of this work, an insult to the scientific intelligence of the nineteenth century. Finally, in his closing chapter, he makes



well, his wife's favorite being the mandolin, and his own the autoharp and cornet. They use, however, the large size autoharps, which are not playthings, as the small ones are.

He is now filling an engagement with the First Spiritualist Ladies' Aid Society of Springfield, Mass.

Mr. W. H. Bach writes:

"I favor strongly the education of mediums and a proper system of credentials as a means of protection to mediums and societies. I am in sympathy with the objects and aims of the National Spiritualists' Association, was ore of the workers in its interest when it was organized, and was selected Secretary of the Convention that organized it. I have attended all its Conventions except that of '95, when it was im-

Its Conventions except that of '95, when it was im-possible for me to attend. My platform work consists of lectures on liberal and educational topics as well as spiritualistic, either from subjects presented by the audience or those se-lected by myself, poems from subjects given by the audience and occasionally hypnotic entertainments. My lectures are of the practical order. I favor the Children's Lyccum, and work in its interest whenever there is a opportunity

there is an opportunity. I have published one book, 'Mediumship and Its Development, and How to Mesmerize to Assist De-velopment,' which, issued in '94, is now going into its

velopment, which, issued in '94, is how going into its fourth edition. I am the designer and manufacturer of the Spiritu-alist badges, or, as they are better known, the Sun-flower Jeweiry, and also the designer and manufac-turer of the badge for the Order of the Magi. I also invented and make the device known as Psyche, for assisting the development of mediumship. All of these are for sale by the BANNER OF LIGHT."

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## IN THE FIRST CHRISTMASTIDE.

- With timbrel and with tabor, with viol and with lute, Bend out of heaven, dear spirits, across your frosty height.
- For the crown of every labor, and of every flower the fruit,
- The happy earth inherits, Love being born to night! Over the vast abysses of nothingness and gloom,
- and was for some time a "bell boy." Coming Where the old gods go reeling at the cry of the to this country, they were thrown in contact new name. with the liberal element that settles a new
  - Lean out your untold blisses, and make the midnight oloom With your throbbing gladness stealing in a thousand points of flame.
  - O Angel of all Innocents, your viol make more
- sweet, O Augel of all Lovers, touch tenderly your lute, ) Angel of all Herces, your rapturous tabor beat, O Augel of all Triumph, sound your timbrel's swift When Mr. Bach was about seventeen years of age his cousins were living among a community of Belgians who had table tippings,
  - pursuit; For you hear the Voice above you, like the breath of some strong flute: To-night, to night, Great Love is born, and joy is
  - absolute!"
  - Forget, O Voice untiring, Gethsemane's dark cup, Foretell not the heart-breaking despair of Calvary's height, For with boundless sweep and gyring all the universe
  - moves up, The depth the dark forsaking with this primal Christmas night!
  - While sinking at the warning of the clear and mighty
  - cry, Shall the evil that is hoary, with the dooming that was meet, In the void of night and morning, like a mist dissolve
  - and die, nd death grow into glory now Love makes Life



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# Starnos:

term religion, Herbert Spencer says: "Religion shows a fear that some day all things may be explained."

Professor A. R. Wallace says: "Religion consists of practical love to God and to our fellow-men.'

E. D. Cape, in the "Origin of the Fittest," says: "Religion is the sum of those influences which determine the motive of men's action into harmony with the divine perfection."

M. A. (Oxon) says, speaking for Spiritualism: "Religion is a sense of the responsibility to the Power that made us."

Abraham Lincoln said: "When I do good, 1 feel good; when I do bad, I feel bad. And that is my religion."

Thomas Paine said: "To do good is my religion."

St. Paul said: "Pure religion and undefiled is to deal justly, love mercy, and keep one's self unspotted from the world."

The only ambiguity in St. Paul's definition is: "Keeping one's self unspotted from the world."

If living a pure, moral life does not cover this injunction, I fail to comprehend its meaning. Such a life certainly will cover the other two points involved in St. Paul's definition.

Any code of morals that does not include the practice of these virtues will never be claimed as religion by a sincere Spiritualist.

Any religious faith or dogma that involves the cruel, inhuman, unnatural dostrine of vicarious atonement, original sin and of eternal punishment, can never claim divine authority as pure and undefiled religion, from St. Paul's interpretation.

To accept the orthodox definition of the term Religion, as taught by revivalists, theologists and others, we not only do violence to our sense of justice, to natural law and common sense, in addition to the definition found in all lexicons in the English language; and far worse than that is the effect of the teachings of that definition in many instances. To illustrate, allow me to cite an instance coming under my own observation:

When I was less than ten years old a "revi. val" broke out in the town in which I was raised, and a large number of people were converted, or gol religion, as it was termed. Among the number converted was my mother, then about forty years old. She joined the Presbyterian church, and conformed to all the rules and requirements of the church-even having her children baptized, and trained up in the Sabbath schools, and taught the Catechism, and the thirty-nine articles of faith, etc., etc. She was a woman of fair education for that period, and quite the average in reasoning faculties, and lived as she had always been trained to live, a pure conscientious life, until she was near ninety years old-but never appeared to be happy spiritually, although always regular in her devotions and attendance at her church, and in its observances. Her great apprehension was the fear of death, and that continued to the end of her long life.

Soon after she "experienced religion," which was the term used at that time, a younger son, about six years old, sickened and died, after a few days of great suffering. Mother was very sick at the same time, and unable to sit up or visit her darling child, although she knew of his great suffering.

After his spirit left the body, and it was prepared for burial, she was placed in an arm-chair and carried into the room to take the last long

Jesus the only authoritative revelator concerning these matters, and declares that his revelations ceased at the portals of the tomb that received his mortal body, and yet he cannot furnish a scintilla of positive proof, either scientific or historical, that such a being as Jesus of Nazareth ever existed. Let me say that in making this assertion I am not affirming my disbelief that such a being did really exist in mortal form in ancient Palestine, I am simply stating a fact as to the evidence of his existence that cannot be disproved.

At the same time I recognize the fact that Mr. Hudson has done his work very ingeniously and very skillfully. He has reared a stately edifice, quite imposing in appearance to the casual observer, but full of structural weakness because founded so largely upon baseless assumptions, and surely destined, like all of its predecessors, to fall into innocuous desuetude. Is it not a thousand pities, Mr. Editor, that

so many difficulties lie in the way of our accepting this elaborate mosaic work of assumption, inference, hypothesis and dogmatic assertion of our modern philosophers. It would impart such a fine pedantic flavor to our vocabulary if we could accept their terminology. It would enable us to converse so learnedly about "the subjective and objective mind," "the subliminal self," "the submerged personality," etc.; and we might get rid entirely of those old fashioned terms, such as Spiritualism, Spiritualist, medium, upon which our opponents have cast so much odium that some of us who are troubled with weak spinal vertebras mention them with bated breath, and are tempted to substitute for them the more grandiloquent terms-psychic or sensitive, Occult-

ism or Occultist, Theosophist, etc. If there is one thing more than another that I thank the powers that be for, Mr. Editor, it is that for more than forty years I have had the grace and strength, or the pluck and backbone, to stand up and boldly declare myself a Spiritualist and a medium against temptations and

inducements of the strongest character to be false to my colors, and I rejoice that I have been counted worthy to suffer odium and reproach, and the loss of worldly honors therefor. But I am trespassing at too great length upon your space. In closing allow me to say to all those who have written to me asking what I think of Mr. Hudson's arguments, and why representative Spiritualists do not attempt a refutation of them, when so many who had been previously friendly to Spiritualism are accepting them as explanations of its phenomena, that for reasons given above representative Spiritualists, and the great body of intelligent Spiritualists, are not impressed by them. They deem them crude and absurd, and very many of them feel that if they prove anything they prove the reverse of his claims.

I wish once more to protest earnestly against all efforts to Theosophize, Christian Scientize, Hudsonize, or even Christianize Spiritualism, for the Christianity of to-day is as widely divergent from Spiritualism as it is from the primitive Christianity that was lived into the world by Jesus and his apostles, which was pure Spiritualism, untainted by ecclesiasticism or sacerdotalism.

DR. FRED L. H. WILLIS.

There is one word which may serve as a rule of prac-tice for all one's life; that word is reciprocity. What you do not wish done to yourself, do not do to others. - Confucius.

came automatic writing and drawing without the aid of any device except the pencil and paper.

W. H. Bach.

Mr. Bach was born in Carlton, Wis., May 5,

1863. His father was of German parentage,

but born in Bohemia, and came to this coun-

try when he was about eighteen years of age.

His education the earlier years of his life was

to fit him for the Catholic priesthood, and he

early began to assist the priest in his duties,

State, and became first Liberalists, and

then, after investigation, Spiritualists. His

mother was of Protestant extraction, born iu

and they developed the faculty to produce

them; and a visit the father made to them in-

spired him with the desire to develop the same

powers-to learn what caused them: the ques-

tion of Spiritualism not being acceptable in

After several months spent in experiment-

ing, the son became able to produce the phe-

nomenon of table-tipping. He soon sent to

the BANNER OF LIGHT for a Planchette, and

wrote with it almost the first attempt. Then

his materialistic surroundings.

this country.

About this time the family were visited by an uncle who, at Anita, Ia., had been connected with the Spiritualists, and had become a very good trance medium. During the circles held in the home at the time Mr. Bach was entranced, and gave lectures and answered questions beyond the knowledge of his own individuality.

The development of table tipping and automatic writing remained with him for some years, and became stronger. So much so that it was impossible for strong men to hold the table down when his hands were on it, and his brothers and sisters from four to eight years younger than himself used to get upon the table, and with one of his hands upon it the table would carry them around the room. On one occasion the father, who weighed about two hundred and twenty five pounds, sat upon the table, and it rocked back and forward with him.

This soon gave way to other and more intelligent phases of phenomena, including strong healing powers, and while they still remain with him, the intellectual powers have been the strongest, and his desire has been to develop them more than the others.

Becoming interested in hypnotism he took a course of instruction under Prof. J. W. Cadwell, and traveled with him (C.) for a short time, after which he used it in his own work, both instructing and using it as a curative agent, and also for the development of mediumistic powers.

For about seven years he gave his powers to any one who came to his home for them, his father and himself frequently treating a number of sick people after their day's business was done, and making their home an open house. For this no charge was made, and no remuneration ever received. For the next 

After a great deal of solicitation at the hands of his friends on both sides of life, he began the profession he now follows Oct. 1, 1890, in St. Paul, Minn. He conducted meetings there during the winter of 1890 and 1891, and in the spring and summer laid plans for the work of the year.

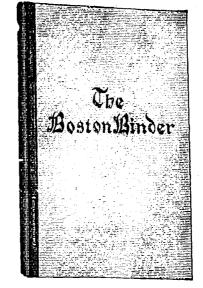
After the summer which he spent at the Minnesota and Clinton, Ia., camps, he went out as missionary for the Northwestern Spiritualist Association, having been elected to the office of Secretary of that organization. He took sick on this trip, after holding fourteen meetings in ten days, and went south for three months. He returned, and was selected Manager of the Northwestern Camp Meeting of that year, and was selected as Secretary and Manager of the camp for the next year. After that season he declined reëlection, and has since traveled in the interests of Spiritualism. He has filled engagements in twenty-six different States in the Union, and also in different places in Canada. He has worked for long engagements, believing that it is best for both speaker and society. The longest he received was a year's engagement with the Spiritualist Society of Aberdeen, S. D., after having been with the society two months.

While they do not claim to be "accomplished musicians," himself and wife are very fond of music, and play several instruments fairly

completel -Harrict Prescott Spofford, in McClure's Magazine for December.

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