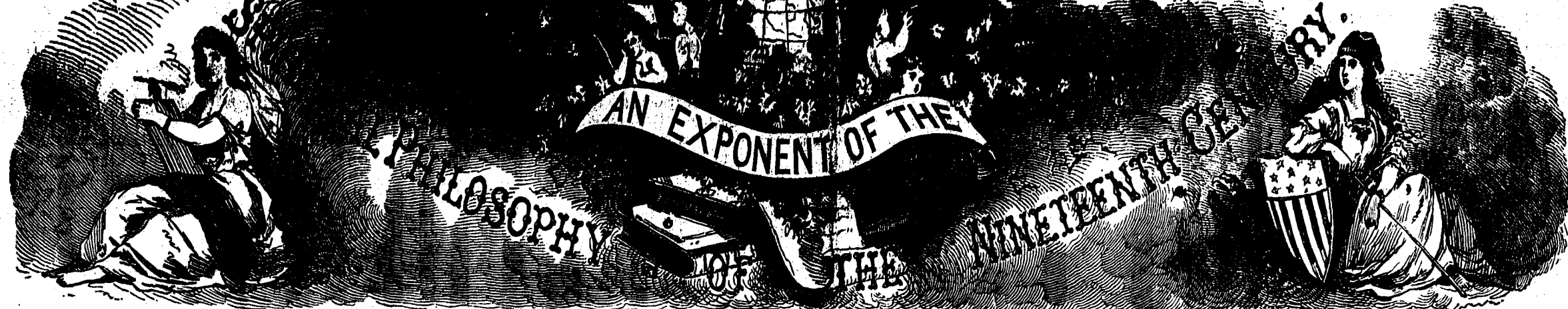


# BANNER OF LIGHT.



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## The Duty of the Hour!

BY H. D. BARRETT.

To the Editor of the Banner of Light:

The year 1896, S. E. 49, is near its close, and with the approach of the glad holiday season, Spiritualists can well afford to pause for a few moments to glance in retrospect over the year now lost in the ocean of years of the past. At last holiday time, when festivities of all kinds were rife, when enjoyment was at its height, no doubt many good resolutions were formed with the full intention of carrying the same into effect with the new year that was then dawning. Festivals, socials, Christmas entertainments, etc., are again in order. King Carnival is holding high court, and millions of his subjects are rejoicing from one side of the globe to the other. The people are forming resolutions for better lives and nobler purposes as they did one year ago, hoping that they may be able to carry them into effect during the coming twelve months.

How many of us have lived up to our holiday resolutions of one year ago? How many lives have we brightened with some little deed of kindness, or some token of brotherly sympathy and affection? How many hearts have been touched and quickened by the spiritual seed we have implanted therein? How much have we done to aid the Children's Lyceum, and to make the little ones feel that we want them to have a spiritual home of their own, as well as one for ourselves? How much have we done to strengthen the cause of Spiritualism in the communities where we live? Have we attended the meetings of the local society with due regularity? Have we encouraged the speakers by a timely word of appreciation, or kindly advice? Have we gone half way to meet some other worker in the Cause in an effort to harmonize our differences? Have we remembered that other communities have need of spiritual food, and done all we could to send it to them? Have we remembered the Spiritualist papers, and done what we could afford to circulate the jeweled thoughts that sparkle upon their pages?

The vast majority of us will be forced to be silent when we are confronted by these searching questions. They show us that we have forgotten our good resolutions in the too close application we have made to our own happiness and private enjoyment. "What we would, that we do not," and wait for some one else to do the work for us. We are unconsciously, perhaps, resting upon the teachings of the past with the idea that some one else has paid our every debt, and that it won't matter very much, after all, whether we really do anything ourselves or not.

We have talked earnestly in favor of both the Lyceum and local society, then stayed at home from both. Some of us have paid our money to support Unitarian and orthodox churches, and proved our devotion to our cash by sending our children to the Sunday-Schools in those churches whose teachings we know to be false. Others of us have forsaken our home society of Spiritualists because of some fancied slight, some petty jealousy of the officers or some puerile fancy for the wonderful, and gone to meetings conducted by some itinerant medium with uncertain gifts, who is too often waiting to entrap the unwary, or one whose record must not be mentioned lest he be wanted for a prison offense in some other locality.

We have forgotten our sick neighbor over the way, who has not our knowledge of the future, and permitted him to sail for an unknown shore without the chart and compass that will enable him to know his route for certainty, through the mediumship of Spiritualism. We have gone to the Spiritualist halls occasionally, and slipped hurriedly out without having greeted the speaker or said one word to cheer him in his work, or to strengthen the hands of the society's chief officials in their efforts to make the meetings cheerful, harmonious and educational. We have not seen the extended hand of our quondam opponent, nor have we tried to bridge the chasm of our difficulties by the archway of fraternity. We have neglected to subscribe for one or more of the Spiritualist papers, and, if we do take one, have forgotten to loan it to a neighbor who is just beginning to inquire into the subject of Spiritualism.

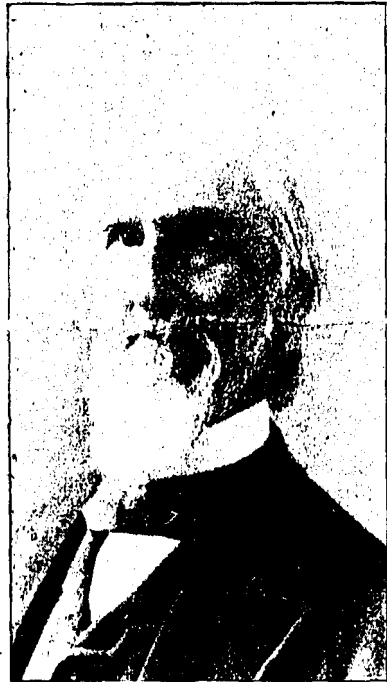
Have we kept none of our resolutions? Yes, we went to a Spiritualist camp-meeting, stayed ten days or a month, gorged ourselves with spiritual food, and, like bruln in winter, fed upon our store for the remainder of the year, with our faculties in a complete dormant state in every direction.

We are now facing a new year. Let our resolutions be accompanied by corresponding deeds, that the world may see the good that Spiritualism has done us. If we are unable to do all the work we wish done, let us remember that we now have a servant to aid us, who will, if properly cared for, work out ideals, and give to the world a Spiritualism that will truly be the healing of the nations. That servant is the National Spiritualists' Association, now ready to move in every good work, as soon as the sinews of war are placed in its hands. The light of Spiritualism will be shed abroad over the land as soon as means are at hand to place a good corps of missionaries in the field. Local societies will be strengthened

by a friendly lift from the National Spiritualists' Association, when its officials are enabled to make them timely visits, when they can go, not begging for cash, but for a closer union in thought and effort for the sake of the Cause we love so well. Literature of all kinds can be circulated freely among the reading masses as soon as means are at hand for its publication and distribution. Our spiritualistic papers can be aided by it in the same way, hence sustained in their good work.

Our duty, then, is obvious. Let us sustain the National Spiritualists' Association! It is now Christmas-tide. The new year is upon us, fraught with high hopes and fond anticipations. By uniting our forces we can do a grand work. By putting our good resolutions into practice we can make the world see the true value of our Spiritualism. Let us, therefore, unite our contributions, be they large or small, that our servant may be enabled to assist us in carrying our good resolutions into effect. At this point, when the sun begins to retrace his steps, when we know that the reign of the Ice Giants is to be supplanted by that of Flora, let us in our rejoicing remember our Cause, and give with glad hearts to the treasury of the angels for the sake of sorrowing humanity, whom we fain would help to find light and knowledge.

Are there not ten thousand Spiritualists who are interested in our Cause to the extent of five or ten dollars per year? Spiritualists, cease supporting the churches for a year for an experiment, and put your money into Spiritualism. You will be pleased and well paid with the exchange. Now is the glad holiday time. Let us give, with glad and willing hearts, to a good and noble cause. I will be one of ten thousand to start the New Year's offering to the National Spiritualists' Association at ten dollars, payable at any time prior to March 31, 1897, S. E. 50. Come forward, friends, and help us! Send all contributions to FRANKS B. WOODBURY, Sec'y N. S. A., Washington, D. C.



## Paracelsus.

BY HELEN TEMPLE BRIGHAM.

To the Editor of the Banner of Light:

It is with much hesitation that I undertake to criticize any utterance of my worthy brother and fellow-laborer, Dr. Bland. With his general views, and especially with his endeavors for freedom of medical practice which had been won triumphantly fifty years ago, but has dishonorably surrendered, I am in most hearty accord. He and I date from the period when to treat a sick person, however skillfully and successfully, was to incur incessant malicious persecution and prosecution. We are probably the oldest of our kind now living in this country. Growing up from childhood a hater of oppression and injustice, I am not able to regard the modern medical legislation as other than a repetition of what was had at the forepart of the century.

Dr. Bland is a champion, and a brave one, of similar sentiments. He heard them from Alvas Curtis and Thomas Vaughan Morrow, and to his everlasting credit he has not forsaken them. We both, therefore, are *persona non grata* to a very great degree with those who wear the name of Eclectic, but have set aside the distinctive doctrines which the term once represented. Whether we shall be borne down by the general apostasy, or whether the present darkness of privileged legislation in these States is to be succeeded by the dawn of a brighter day, is a problem for time to solve.

But this one thing I insist upon: that liberty as a free man and well wisher to his fellows is more vital and more precious to citizens of this Republic than a gold standard, silver coinage, free trade, or a protective tariff.

In regard to my differing from my brother Bland in historic matters, I will plead for myself that I have compiled a "History of Medicine," that is partly in plates, but has been held back a year and more by a vexatious pecuniary perplexity. It was necessary to examine carefully the documentary evidence; and one result was the modification of several opinions that have been entertained, and the accepting of views that were radically different.

Dr. Bland states correctly that ancient medicine—in the classic period at least—was essentially Botanic. The Asclepiads, or priests of Esculapius, to whom Hippocrates belonged, Aristotle, Chrysippos, the Alexandrian school, and Galen himself employed medicines chiefly vegetable. To study medicine was to study botany. There were many schools or sects divergent from one another. The Asclepiads made great use of mesmerism. Herodikus taught exercise and regimen. Hippocrates and the Dogmatists who professed to be his followers made use of the lancet. The Empiric school dropped theory, and depended on treatment and remedies which experiment had sanctioned. Athenæus was a Pneumatist, or Spiritualist, as well as a writer on *Materia Medica* and Dietetics. He lived at the beginning of the present century, and employed agencies like those described in the Gospels. The Eclectics, or Epiyretics, collated various methods with a view to elaborate one

more perfect and serviceable. There were also Eclectics in Philosophy, and the later Platonists generally were such. Galen was of this number. He was educated at Pergamos, Smyrna and Alexandria, and afterward employed by the great Emperor, Marcus Aurelius, the Antonine; but the regular physicians of Rome incited mobs and succeeded in driving him out of the city. He went home to Pergamos, and there committed his knowledge to writing.

There should not be too much significance attached to the designation of Galenists. The professed disciples of a faith almost always change it from its earlier form. The Christians and Mohammedans early altered the doctrines of Jesus and Mohammed. So, too, the name of Galen was employed in the Middle Ages to give a sanction of orthodoxy, but the medical art of the period was different from that Galen taught.

We must bear in mind that, in all matters of thought there are those who belong to the right hand and those who belong to the left hand. Each sees what they have eyes to see. We learn of a doctrine according as we read from the one or the other. It is like the old Bacchic war-hip; most that we read about it relates to the orgies, the mad enthusiastic frenzy, the wine, and perchance the trances, the hysteria and epilepsy which attended, yet Plutarch knew it by its sublime doctrine of immortality.

We may thus find a key to the history of Paracelsus. It is chiefly known from the stories of his maligners and adversaries; and his views have been principally represented by those who misconceived the recondite meaning of his language. He was an alchemist, the pupil of Trithemius, and held the spiritual doctrines of the "right-hand" members of that school. He is described as gentle in his manners, kind to the poor, whom he served without fee, not eager to accumulate wealth, but giving freely of what he had. He was religious, teaching that all remedies derived their virtue from God, and that faith and imagination gave them their beneficial power. Indeed, he was often called "the Father of Medicine." Yet he held aloof from both Catholics and Reformers. He occupied a spiritual attitude apart from both. Yet the liberal men of both parties esteemed him; Erasmus consulted him, and Oekolampadius was active and successful in procuring his appointment as city physician of Basle, and professor of medicine in the university.

He was from the first assailed by the spite and jealousy of his associates. They accused him of profaning the sanctities of the medical technique because he lectured in the German language instead of Latin. He was also reproached because he went on foot to visit patients, and did not keep a coach. He got the ill-will of druggists because his prescriptions were simple, and he took care to have his medicines pure. He would not use stale drugs, nor employ many in a single formula. It was the practice then, and even till the present century, to put from twenty to fifty, and even a hundred ingredients, in a single compound, some of them too foul and disgusting to name.

It must be borne in mind that he lived when the torture-chamber, the fagot and the assassin's knife were employed to dispose of bold thinkers, and men that were feared. The persecutions of the physicians, aided by the lawyers of the time, drove Paracelsus from place to place till a shelter was given him in Bavaria. But he was followed thither and murdered by paid assassins. Then, like other prophets, he was honored by a monument. The inscription bore witness to his virtues and lavish generosity, named diseases that he had cured which were before esteemed incurable, and closed with the benediction: "Peace to the living, repose to the dead."

Curiously, it must seem, the use of the term "mercury" by Paracelsus has been adduced by "left hand" critics, to prove his employment of the drug. It had become general in Europe when he was a child. I find that it was employed in China and India centuries upon centuries ago, and I conjecture that the knowledge of it was brought to Europe by Marco Polo. There is some charm about the drug that I do not understand or appreciate. Despite all representations to the contrary, it is the recognized corner-stone of the dominant practice. The Homeopaths administer it in accordance with their anti-Hahnemannian doctrine of "Specific Medicine," many professed Eclectics use it in their practice, and even some Physio Medical professors, I am told, have touched the unclean thing.

Antimony in medicine was also older than Paracelsus. It is often asserted that he used an extensive assortment of mineral drugs, but I find in his writings a denunciation: "The physicians poison their patients with mercury," he affirms.

[Concluded next week.]

## What Shall be Done About It?

BY HELEN TEMPLE BRIGHAM.

To the Editor of the Banner of Light:

Taking up a recent copy of one of the great dailies, the eye of the writer fell upon the word "Spiritualism" in large type, at the head of a column of advertisements.

There were ten "ads" under that heading. Of the advertisers, three called themselves mediums; two, gypsies; two, fortune tellers; two, palmists; and one "Mme." announced herself as "The Greatest Mystery," and "a wonderful informant" "by a very mysterious plan" of "matters and subjects too numerous to mention."

Passing by the promises of the "greatest fortune teller in the world," and the "Persian Gypsy Countess (!)" just returned from her European tour, the reader was informed that "Mme. S., spiritual medium," "gives Egyptian charms free," and that X. Y. Z., "M. D.," "a remarkable gentleman" and "marvelous medium," cannot only "give names of dead and living friends, who and when to marry, business journeys, lawsuits, health, absent and spirit-friends, wills, divorce, anything you wish to know, cures all diseases, fat folks made thin, and childless made parents," but that "mistakes are impossible," and that he has "received gold medal and ordination as a minister from Spiritualists for his extraordinary powers."

This last statement "caps the sheaf." For centuries, ministers, besides preaching sermons, baptizing the living and burying the dead, have married people, but it has been left to the *fin de siècle* minister to run a matrimonial agency, engage in the divorce business, attend to law suits and wills, prescribe for corpulency, and give private instructions in the propagation of the race!

But that all this should be done under the sanction of Spiritualism, and such ministers "carry ordination papers from spiritualistic

societies," is matter for gravest consideration. Nor will it meet the case to question the veracity of "X. Y. Z." He may have made a statement he could not substantiate, but "there are others" equally unable to construct a grammatical advertisement, equally ready to sell ob rms, nostrums, and infallible advice, who do carry ordination papers from spiritual societies, and pose as "ministers."

If "ordination" means no more than a license to fakirs under which they may dispense Egyptian charms and anti fat, then in truth is Spiritualism investing men with the livery of heaven to serve the devil in.

If any person may be ordained a minister of the nineteenth century gospel, shall we wonder at the thinly veiled seer that curls the lip of the railway official, reporter or boarding-house keeper, when another is presented as a spiritual minister?

If Spiritualism is an advance from Orthodoxy, is it too much to expect that her ministers shall be at least the equals of those of Orthodoxy in education, refinement and morality?

## Banner Correspondence.

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

### New York.

BUFFALO.—John Eggleston writes: "Samuel Darling of Providence, R. I., formerly of the well-known Brown & Sharp Manufacturing Company, died suddenly in the Consolated depot at New Haven, Ct."

Although a very old man, Mr. Darling was quite active in this community. For the last ten years he had persistently labored with the members of the several Legislatures in an endeavor to secure the passage of an act repealing the compulsory vaccination law. He had columns of advertising matter treating of the horrors of vaccine poison published at his own expense. He had a large fortune, and his lavish expenditures kept the State Board of Health and the Rhode Island Medical Society on the constant alert to thwart his plans of annihilating compulsory vaccination.

BUFFALO.—"Field" writes: "The First Society of Spiritualists meet in their own Temple, or, rather, the edifice erected by the Women's Union. The latter is the associate organization, and, as we are all Spiritualists, we claim that it is 'our property.' The union of women has done a herculean work, which the sterner sex would shrink from. These noble women are not sustained as they should be—but their reward and great success is sure to come."

During the month of December we have the able and earnest workers, G. W. Kates and wife, with us. Their first Sunday was greeted by a large audience in the afternoon, but at night every corner of the Temple auditorium was packed. The lectures were most excellent, but the tests by Mrs. Kates captured the people.

She is a medium of not only marvelous power, but wonderful fortitude. She bravely falls to receive the testimony of accuracy. Whosoever she approaches usually confesses to the truth of facts stated. She describes spirits readily, talks fluently, and without a pause goes from one description to another.

We record here the peer of any we have seen. She gives a test meeting every Wednesday evening, when she answers forty or fifty persons, and thus so greatly benefits our local cause that we feel she must be a frequent visitor to Buffalo.

### Wisconsin.

MILWAUKEE.—Dr. C. F. Ray, Sec'y, writes: "The Unity Spiritual Society opened its third annual lecture course the first Sunday of October. Mr. G. H. Brooks served until Dec. 1, when he departed to fill engagements in O'awa, Ill., and La Crosse, Wis. He will return to remain and lecture for the Unity Society until March, 1897."

Mr. Brooks's spiritual and instructive lectures and earnest work for the truth are highly appreciated by all.

Mr. F. Corden White, the noted test medium of Chicago, is with us during the present month; his indisputable tests are setting the investigators to thinking.

All the meetings have been well attended, and we rejoice over the remarkable progress our Cause is making in this city. The Unity Society desires to send holiday greeting to all its friends."

### Colorado.

DENVER.—A correspondent writes: "Geo. W. Walrond, the inspirational speaker and test medium, has been lecturing and giving tests to good audiences at the Colorado State Association meetings. Mr. Walrond's astrological readings, given clairvoyantly, are immensely interesting, and in every instance acknowledged to be accurate in every detail."

The local press has interviewed Mr. Walrond, and speaks very favorably of his mediumistic gifts. The Denver Mercury and Public Examiner on Nov. 9 in a leading article on "Clairvoyance," said: "That there are more things in heaven and earth than are dreamed of in our philosophy, we fully believe, and if there is a teacher of the occult or mystic sciences capable of convincing those in search of the truth of that Shakespearean aphorism, we think Mr. Walrond is able to do so."

### Ohio.

GENEVA.—We are in receipt of a series of resolutions from the members of the First Spiritualist Society of Geneva, O., wherein it is stated that having been favored with the efforts of Mrs. Kate R. Stiles, who has just closed a very successful series of meetings, both as a lecturer and test medium there, and by her candor and honesty as such, created a great impression, they take great pleasure in recommending her to the several societies in quest of a speaker and test medium.

### Massachusetts.

LYNN.—Dr. G. W. Fowler writes: "At the suggestion of a member of our Social Union I enclose a list of the officers, viz.: President, Mrs. M. A. Stone; Vice Presidents, Mrs. Edie Webster, Dr. G. W. Fowler, Mrs. C. Metzger; Secretary, Mrs. M. O. Johnson; Treasurer, Miss M. A. Estes."

## A Word from Mrs. Brigham.

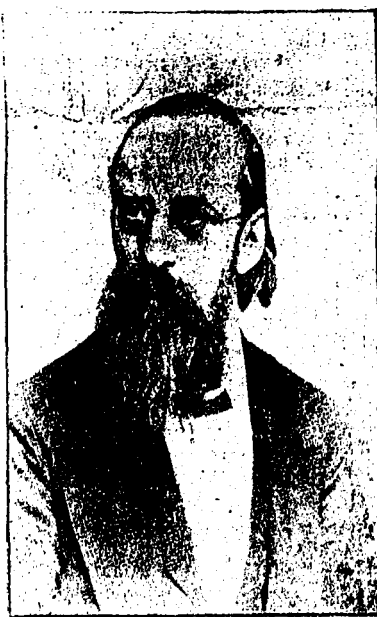
To the Editor of the Banner of Light:

In the sketch of my life which appeared in a recent issue of THE BANNER occurred a slight mistake, which I would like to correct. I was born in Manchester, Vt. My mother was born in Henniker, N. H., which has been erroneously mentioned as my birthplace.

Since my return from Europe (where for six months I was constantly occupied in lecturing and visiting most charming and historic places) our meetings in New York have been resumed and are held every Sunday in Adelphi Hall, corner Fifty-second street and Seventh Avenue, at 11 A. M. and at 8 P. M., we have changed our name slightly to the Spiritual and Ethical Society.

HELEN TEMPLE BRIGHAM.

If we love our friends, not only for what they are, but for what they are capable of being, our love will make them better. Thinking kindly of them, and speaking tenderly to them, takes the selfishness out of our hearts, and lifts us to serene heights.—Spiritual Gems.



E. Dawson Rogers.

The name of Mr. E. Dawson Rogers needs no introduction, though his likeness will not be equally familiar to many, says *The Two Worlds*. As President of the London Spiritualist Alliance, he occupies the foremost position among Spiritualists in the kingdom, and worthily holds an office that was occupied before him by the late Mr. Stainton Moses. He has likewise succeeded more lately to another post held by Mr. Moses, and is editor of *Light*, in the place of "M. A. Oxon."

Mr. Rogers not only has had as wide and varied an experience of spirit-phenomena as any other living man, and has brought to bear upon the subject an intellectual capacity and power of perception and judgment far above the common, but he gives freely of his knowledge to all who seek. He is the most accessible of men. A certain reserve of manner, which is superficial only, might, and perhaps sometimes does, lead one at first contact to fancy him cold and unsympathetic; but it is soon found that there is nothing to fear and everything to respect and admire. The kindest and most constant of hearts beats in his breast; and his views of human nature and human responsibility, the fruit of deep study and profound philosophical reasoning, are such that he has an excuse for every fault or shortcoming in his fellow-creatures, and a never-failing pity for frailty, error and suffering wherever they are found.

Mr. Rogers was born seventy years ago at Holt, in Norfolk, and was educated at the Sir John Gresham Grammar School in that town, an ancient foundation dating from Tudor times, which has sent out many another clever and well trained boy to make his mark in the world. Brought up a strict Wesleyan, at about the time of coming to age he was introduced to Swedenborgianism by Sir Isaac Pitman, while taking lessons from him in shorthand through the post. He studied both subjects with the thoroughness that characterizes him in all he undertakes, and as a result gave his adhesion to the tenets of the Swedish seer, and became a master of the phonographic art. Since that time, it is interesting to note, he has studied almost every new system of shorthand that has been introduced, and he possesses a library on the subject of considerable value and rarity.

Starting in commercial life as a chemist and druggist, Mr. Rogers moved to Wolverhampton in 1845 to take charge of a medical dispensary, and while there he became interested in mesmerism through hearing a lecture by a Mr. Adair at the Mechanics' Institute. He tried his powers as a beginning on a young man suffering with such severity from palpitation that the thumping of his heart could be plainly heard. The doctors could do the sufferer no good, but Mr. Rogers cured him completely with a few treatments.

Removing in 1848 to Norwich to act as reporter on the *Norfolk News*, of which journal, with two dailies—the *Eastern Daily Press* and the *Evening Press*, and one other paper issued by the same proprietors—he subsequently became manager, Mr. Rogers found a remarkable subject in a lady who had been confined to her bed for some years with an incurable disease.

It was whilst treating Miss Grey, and at an early stage in his acquaintance with her, that Mr. Rogers came in a practical way across Spiritualism. He had heard of table-rapping, and as a Swedenborgian believed of course in the possibility of communication with the other life in Swedenborg's case, but hesitated to accept it as possible with another person. However, he was not the man to be content with a mere opinion, and the opportunity of testing the evidence in favor of the Spiritualists' claims presenting itself early in 1869, he took it at once, and made a journey to London expressly for the purpose of attending a séance by Mr. D. D. Home.

Mr. Rogers had not been long in London before, at the invitation of Mr. Everett, he assisted in the establishment of the British National Association of Spiritualists in Great Russell street. In 1891 he was successful in promoting the establishment of *Light*, with which he has been connected in its business relationships ever since, assuming the editorship on the decease of Mr. Falce, who held that office for a short time as successor to Mr. W. Stainton Moses. In 1892 Prof. Barrett and Mr. Rogers promoted the formation of the Society for Psychical Research. In 1894, at the request of Mr. Stainton Moses, he joined him in the establishment of the London Spiritualist Alliance, and succeeded him in its Presidency. May he still render valuable services to Spiritualism as the editor of *Light* (London, Eng.), which, under his able direction, has gained increased circulation, popularity and influence.

Written for the Banner of Light.  
TO FRIENDS WHO MUST WAIT!

BY H. P. TALLMADGE.

Please go with me to the pearly gate,  
It is not so far away;  
Where those gone before me await,  
Though closed from the light of day;  
I can see through the mist a silvery sheen,  
And hear each dip of the oar  
Of the boatman who plies the river between  
This land and The Evermore.

Together we've roamed o'er this beautiful earth,  
And gathered of fruits and flowers;  
And we still cling to thee, fair land of our birth,  
When safe in thy dreamy bowers.  
But the winds are fair, and soon must I go;  
For I would not be too late,  
When the angel of light shall come, and show  
The way to the pearly gate.

That way is not dark, as it was of yore;  
Nor longer the pall of gloom  
Throws its shadowy night o'er the opening door,  
The sunset alone in the tomb!  
While the soul that lit up each beautiful face,  
Though unseen, is lingering near;  
And the forms we clasp in tender embrace,  
In memory live ever dear.

Was there joy or gloom in the chamber above  
Where first we beheld the light?  
When the morning dawned were there threads of love  
Woven into our robes of white?  
And when we pass on through the higher birth,  
Oh! why should the teardrops flow?  
Sometimes we'll return to the scenes of earth,  
But I must away! Let me go!

Boston, Dec. 1, 1896.

For the Banner of Light.

## WITH ONE ACCORD.

### A SPIRITUAL ROMANCE.

BY W. J. COLVILLE.

#### CHAPTER XVII.—CONTINUED.

"I know," continued the talkative captain, after a slight pause in his philosophizing, during which some of the company had mentioned recent alleged exposures of Hindu jugglery, "that there are many shrewd tricks played upon unsuspecting witnesses by those whose business it is to mystify travelers with illusory performances like the 'mysteries' produced by Maskelyne and Cook at the Egyptian Hall in London, and by Herrmann, Keller and other professors of legerdemain, etc., etc., in America.

"It is not, however, with conjuring, or even with genuine 'physical phenomena,' that I am about to deal, for my special taste does not run much that way. Telepathy is perhaps my hobby; at all events, I am greatly interested in its development, and know that in India at least it is a venerable science."

"But," queried some one of his attentive hearers, "does not the word telepathy mean feeling at a distance? Therefore we can hardly be speaking correctly when we talk of telepathic experiments in our drawing-rooms, where the distance covered is only a few feet or yards at most."

"My dear Mrs. Michelson," responded the Captain, "though, as you very properly say, the rigidly scientific meaning of the term you employ is feeling at a distance, the greatness of the distance is not specified, and while, as you further remark, a few yards only will cover the space in a private apartment, yet when once the faculty of thought-transference is positively demonstrated at short range, we can easily prove that a similar power can be exerted over hundreds and even thousands of miles of land and ocean."

"Pardon me," suddenly ejaculated Mrs. Parrot, "but are we not here for demonstration, as well as conversation? I therefore take the liberty to propose that our learned and experienced visitor will himself give us a little insight into some of the practical workings of the mental telegraph, which I dare say he often operates."

"Oh! certainly, with pleasure, I'm sure, if I can be of any service," replied Captain Fortescue, who, though very fond of hearing himself talk, was not at all averse to helping his neighbors to a fuller realization of whatever he had proved true in his own experience.

The Telepathic Club at Dromedary Institute included two medical students, a young man and his sister—or, to speak more correctly, a young woman and her brother (for she was the more advanced of the two)—who were hoping soon to matriculate from a world-renowned Medical University, progressive enough to endorse to the full a reasonable system of orfulcuation.

Miss Alice Finlayson and Mr. Alfred Finlayson were a fine Scotch couple, and as Captain Fortescue was of the same nationality, he felt, when six thousand miles away from home, especially drawn to these intelligent and interesting compatriots.

Miss Finlayson was more receptive than her brother, not by reason of her "weaker feminine will," for her individuality was considerably more strongly marked than her brother's, but on account of her unusual natural shrewdness and singular gift of penetration.

This quiet, modest young woman was a "new" woman of the best type, with not the faintest resemblance to that object of just caricature who dons ugly semi-masculine attire, and puffs cigarette smoke in the faces of her "chums" as she dismounts from her extremely-in-evidence bicycle.

Alfred Finlayson was a "very nice" young man of twenty-three, two years older than his sister, but more than two years her junior in scientific and literary attainments.

"Well, let us begin at once; that is, if you are ready, Captain," spoke the bright, energetic girl, who looked half incredulously at the fashionably dressed beau, who gazed at her respectfully, and at the same time admiringly.

"Oh! quite ready, I'm sure, since you express yourself willing to honor me," replied the Captain, in that seemingly affected, but actually natural manner, which well became the perfect parting of his silky hair, and the satin lapels of his evening coat.

"I must beg of you," he commenced, "to make your mind as blank as possible; that may at first sound difficult to one of your highly active mental temperament, but I can best explain what I mean by asking you to think of yourself as in a theatre before the curtain rises, in expectation of a surprise directly it has risen. Perhaps the very best suggestion I can give you is to ask you to imagine yourself in the theatre at a time when a stereopticon exhibition is expected."

"Mr. Stoddard's illustrated lectures, which I understand are very popular all over the States, will serve splendidly to convey what I mean. You are one of the audience, and as an interested spectator you are facing a decidedly uninteresting white screen, upon which nothing has yet appeared, but on which you expect at any moment to see a splendid picture."

"The atmosphere immediately around you may be likened to that bare screen. I shall think intently of some one thing, and if you keep your eyes fixed immovably upon the vacant air, you will see this thought of mine take shape before you as plainly as though you were assisting at a magic lantern entertainment."

"Very well, I quite understand you, and will undertake to do as you suggest. I see it only needs a little practice in the way of concentration, and I find at college that unless I do very much what you are now asking of me I get distracted by surrounding scenes and noises, and consequently my memory appears defective."

"Exactly so," responded the telepathist, and then the assembled company began eagerly to inquire what to do with Miss Finlayson while they were selecting or deciding upon a thought to be held by Capt. Fortescue.

It was soon agreed upon that the subject of the forthcoming experiment should be taken up into Miss Sherrington's room, and in company with that lady spend the few min-

utes which would intervene before the summons should come to call them to reënter the class-room.

After about five minutes' discussion it was decided that a letter which Mrs. Parrot had that day received from England should be the source whence Capt. Fortescue should draw the special sentence upon which he was to concentrate in silence until he felt himself so completely one with it that for the time being he and it should be inseparable.

As the Captain had a good retentive faculty, and found no difficulty in almost instantly committing long sentences to memory, he chose to select the entire following passage: "My dear Mrs. Parrot, you do not know how anxious your many friends in Liverpool are to have you among them again; you really must come back to us at once."

"Is not that altogether too long a sentence to transfer to my sister?" expostulated Mr. Finlayson, when his assent to the selection was called for.

"Oh! not at all, I am sure," said the Captain, who greatly prided himself upon his rare ability to convey long sentences to his "subjects."

The signal being given, Miss Sherrington and Miss Finlayson immediately returned to the class room, whereupon the latter turned at once to Capt. Fortescue, who was standing erect in the centre of the room, in a singularly statuesque position, saying: "I see a letter in the air very near you. I think I can read it. It begins: 'Dear Mrs. Parrot.' It is very friendly in tone, and expresses the hope that the lady in question will soon return to England."

"Very good, so far," said the Captain, "but I must request you to tell me the exact words which follow the address. Nothing less is required of you if this experiment is to prove thoroughly successful. Now, everybody keep quiet. Don't move your feet, or make any sound or motion, and she's sure to get it."

Miss Finlayson put her hand to her forehead, closed her eyes, looked down pensively for a minute, then, her face instantly brightening, she exclaimed: "Why, of course I can read it. It's written all over your shirt-front. 'You do not know how anxious your many friends are to have you among them again in Liverpool. You really must come back to us at once.'"

"How very remarkable and how intensely satisfactory," almost screamed Mrs. Parrot; "but there was one sentence slightly transposed. How was that? May I ask if you, Captain Fortescue, actually had it word for word, psychically photographed on your shirt-bosom?"

"Probably," answered he, "I unconsciously slightly varied the order of the language. This often happens with me, but it never varies the sense, or in any way changes the intention of the communication. Now, if Miss Finlayson is willing, seeing that she is so excellent a subject, I am prepared to have my overcoat brought into this room by your servant, deposited wherever you choose by yourselves in this room, and let the lady tell you all exactly what is contained in the pockets. I know I entered this house after she and her brother, and there is no possible way whereby they can know of what is in my pockets except through the agency of telepathy."

This proposal was greeted with acclamation by all the circle, and served to create some merriment, for the Captain remembered less of what his pockets held than Miss Finlayson mentally discovered, thereby adding not only to the curious interest of the proceedings, but further suggesting lines of study related to the general subject which the class proposed to take up at future sessions.

The overcoat was brought from the cloak room by Miss Sherrington, who knew exactly where to find it without calling an attendant, and, on its arrival, it was immediately placed on a vacant chair in the middle of the circle. It contained four pockets, each of which held something, and in rotation these pockets were examined in the following manner:

In order to make sure that there was direct mental communication between Captain Fortescue and Miss Finlayson, no one examined the contents of the pockets before what they held could be known only to the owner of the garment, and, fortunately for the evidence secured in proof of thought-transference, their contents were not such as could be guessed at any time, such as handkerchiefs, gloves, etc.

"First," said the Captain, "I will ask you to tell me what is inside the large outside pocket nearest you. Of course, I know what is in it, but I want you to look into it yourself while it remains on the chair unopened."

The overcoat was a fine black Melton, with wide, deep lapels over all the outside pockets. After gazing intently into vacancy, as it seemed, for about two minutes, Alice suddenly exclaimed: "Why, I see a copy of *Punch*, the *London Charivari*. I have n't seen a number for months; it looks like a dear old friend, and Du Maurier's illustrations are as comical as ever."

"What else do you see in the same pocket? Remember," continued her interlocutor, without deigning to tell her whether her first statement was really connected with his overcoat.

"Oh! I see two other papers," she said, after a pause of not more than a minute. "One of them is published in India, and looks rather mysterious; the other is a *New York Herald*."

"Excuse my troubling you once more, Miss Finlayson," politely dictated the Captain, "but I must request you to tell me the name of the Indian periodical, and also the name of its editor."

Again the young lady stood as though striving to concentrate all her attention upon vacancy; then, in a minute's time or less, she slowly articulated: "The *Theosophist*, edited by Colonel Henry Olcott."

"That will do for the present," said Captain Fortescue, with much evident satisfaction in his tone, whereupon Miss Finlayson seated herself quietly and unconcernedly as though nothing peculiar was transpiring, while the Captain slowly took from the pocket she had psychically examined the three papers designated by the clairvoyant (?)—*Punch*, *The Theosophist* and the *New York Herald*, three papers which he declared had been presented to him by an old military friend, a former colonel in a Scotch regiment, who had retired from active service, and was taking his ease at the Palace Hotel in San Francisco.

After the papers had been inspected by every member of the company, and all were more than satisfied with Miss Finlayson's clairvoyance (or call it what you will, if any other term pleases you better), Captain Fortescue promptly said, "Now for the other outside pocket; what have I in that?"

It seemed that by this time she had grown so accustomed to following his suggestions, that Miss Finlayson instantly replied in quite a careless manner: "Oh! a large white, soft silk muffler—an article which was instantly pulled out of the pocket and exhibited to the assembled company by Mrs. Parrot, who was by this time quite excited over the success of the experiment, and could not wait for Captain Fortescue's ordinarily leisurely proceedings.

"Now for the inside pocket," continued the Captain; "give me a full description of all that is in it; if you see letters, and can read their contents, remember they are not private, and you are more than welcome to reveal all that is in them."

"Two letters," quickly answered Miss Finlayson, "or rather one letter and one receipted bill; the bill is for \$6.75, and is a receipt for collars, cuffs and cravats, bought of Chas. Newman & Co., Kearney street. The letter is from an intimate friend, and reads, 'Dear Pal, do not forget to-morrow evening.' I see also a ticket for an art exhibit at the Huthbins' Gallery on Pine street."

"You have done admirably!" exclaimed the Captain, as he quickly drew from the inside pocket of his coat the two papers described.

Every one in the room examined them and found that Miss Finlayson had been correct in every particular.

"Now for a final test. Let us see what you can find in the fourth pocket, the small outside one; that is, if you are not exhausted."

As Captain Fortescue fully believed that pocket to be empty, he naturally expected she would appear baffled this time, or at once declare that she could see nothing. What, then, was his astonishment when she declared she saw a

bottle of Rowland's Macassar Oil wrapped in the brown printed wrapper in which it is always sold.

"Oh! you must be mistaken this time, I'm sure the pocket is empty!" exclaimed the Captain eagerly.

"Go and look, sir," said the young lady, laughing; "you have that article in that pocket, as sure as I'm alive. I can see it as plainly as any of the others I have described to you."

"Why, this is miraculous!" shouted the Captain, as, thrusting his hand quickly into the pocket indicated, he drew from it a bottle of the celebrated oil for the hair, so much patronized by English and European nobility.

"How the deuce did I get it?" queried the now astonished and bewildered telepathist. "Come to think of it, this must be one of Captain Drummond's jokes. I remember distinctly, as I was about leaving him in his rooms at the Palace this evening, after dining with him, he said to me: 'I say, old boy, your hair is not quite as luxuriant as it used to be. Macassar's the thing for it; take my word for it, and you'll have hair when you're seventy—if you live so long—which many a young man will envy.' The sly old dog must have slipped a bottle in my overcoat pocket before handing it to me out of his own bedroom, where he had hung it before we took dinner in his sitting-room."

"I say now," suggested Alfred Finlayson, "let's send a messenger to your friend, Colonel Drummond, with a note requesting an immediate reply; it's not yet ten o'clock, and, if you like, I'll go to the hotel myself with your note, and wait for his answer. I can take a cable-car and be back here again before eleven. This is worth investigating."

"Oh, do write to the Colonel, by all means, Captain Fortescue, and let's ferret out this funny mystery!" shouted Mrs. Parrot, who was then, as usual, the leading spokeswoman of the circle.

"What shall I ask him?" queried the Captain. "Oh, I have it; this will do nicely." And, taking pen in hand, he quickly scribbled off the following missive:

"DEAR COLONEL: A bottle of your favorite Macassar Oil has been found in the pocket of my overcoat. For particular reasons, which I will fully explain next time I see you, I especially wish to know if I owe my possession of that valuable toilet requisite to your generosity. If so, please inform the bearer of this note, who will wait for an answer, written or verbal, as you prefer.

Yours as ever, FORTESCUE."

Alfred Finlayson, who was always ready to appreciate a joke, and never unwilling to run on a friendly errand, bounded out of the house in high spirits, and, catching a Market-street car, soon found himself at the Palace. He had not to wait many minutes in one of the handsome waiting-rooms of that world-famed hostelry before he was requested to ascend to the apartments of Colonel Drummond, who greeted him with the cordiality of a good-natured grandfather, and mirthfully demanded of him the particular reason for his extraordinary errand.

Mr. Finlayson soon entered into an animated account of the telepathic scene enacted at Dromedary House that evening, and did not hesitate to relate his sister's marvelous experiences as prime actor in the play.

Col. Drummond was greatly interested, and frankly confessed that he it was who had done the simple deed which had so strangely shed important light on one of the most interesting psychic problems of this period. Then taking the young man into his bed-room, he opened a drawer in his dressing-table, and showed him eleven bottles of Macassar, twelve having reached him from England that very day, the missing one being the special bottle about which Alfred was there to inquire.

"Some people have peculiar hobbies," said Col. Drummond to his new friend, to whom he had taken an instant liking; "one of mine is the preservation of the human hair. My own locks, though I am over seventy, are, as you can see, more abundant than those of a majority of men less than one-half my age. Now, young sir, to requite you in some measure for the trouble I have given you in running after me this evening, I must request your acceptance of three bottles of Macassar, and an invitation to dinner to-morrow, which latter I shall consider a favor to myself if you honor me with your acceptance."

"On Saturday I always go to a matinee at the Baldwin Theatre, and if your sister and yourself will take lunch with me at twelve here in this hotel, and then go with me to the theatre, where I have a box at my disposal, I shall count a most delightful interview with the singularly-gifted dame, whose gifts have been so strangely exercised in connection with my trifling bit of fun with Capt. Fortescue; and let me add, if you attend church at any time, a seat in my pew at Grace Church is always at your own and your sister's disposal. I'm an old Scotchman, and I cannot tell you how pleased I am to meet a bonnie lassie and a bounie laddie from my native Aberdeen, so many thousand miles from our ancestral home."

Almost overwhelmed with Col. Drummond's effusive, hearty friendship, Alfred Finlayson reluctantly tore himself away from his new friend's presence, and hurried back to Dromedary House, where the telepathic circle was about to break up, but all its members eagerly awaiting the return of the trusty messenger.

As Alfred sprang gayly into the midst of the expectant company, he quickly resolved into certainty any lingering doubts which had hung over the assemblage during his absence, and after a hearty laugh over the curious incident, and many congratulations from Capt. Fortescue, and all the rest, on the young fellow's good luck in making so quickly and unexpectedly a warm and influential friend, the good-natured company slowly separated to their respective homes, each one feeling in his or her own particular way, deeply gratified that so perfect a demonstration of genuine clairvoyance, as well as simple telepathy, had been afforded the group thus early in the history of their investigation.

[To be continued.]

Written for the Banner of Light.

## Between Two Slates.

BY DR. CHARLES EDWIN TAYLOR.

#### CHAPTER II.

"I CAN only plead absence in South Africa for nearly a year, my dear doctor," he went on to say, "for not answering your kind letter sent to me after your return to your tropical home. You will remember our séance at Mr. X's, and how carefully I kept concealed from both of you what was written between the slates on that memorable occasion."

As there is no longer any necessity for concealment, I will briefly place on record what affected me so strangely: I had a brother at that time in the Transvaal, where he had been very successful, first as a gold digger and afterward as a miner in diamonds. We were twins, and so alike that it was with difficulty our friends could tell one from the other. The resemblance was so perfect that on more than one occasion we had been called 'The Corsican Brothers.' I would add that he was a devoted son and an affectionate brother; corresponded regularly with my mother and myself; and that having realized a considerable fortune, we were expecting him home.

On the day I accompanied you to Mr. X—I was not even thinking of my brother at the time, so you can imagine my horror when I found written on the inside of the slate in a handwriting much like his own:

My Dear Harry—I have been shot in a duel by a rascally Boer. Had he been satisfied with passing me on to a better life than yours, I would not have minded so much, but he has robbed me of £30,000 in diamonds, the whole of the money I expected to bring home to England. Love to mother; tell her that this is not such a bad place after all.

Your affectionate brother, TOM.

After the first shock was over and I got home, I wanted to think that it was some scurvy joke of the medium to punish me for the general air of skepticism that I had put on for the occasion, but a moment's reflection showed me that he could have had little interest in doing so; beside the stupendous fact was there, I had washed those slates

myself, dried them and put them together, and never let them go out of my hands till we got the message. Then, again, he did not know my name nor that of my brother. Neither was he aware of his being in the Transvaal. I am somewhat reticent, as you may have observed, for you certainly gave me more of your confidence than you ever obtained of mine; that is why I never spoke to you of him. But the news was so horrible, so shocking, that I sat up late that night trying to fit in everything of legerdemain, hypnotism, thought-reading and juggling, to destroy the one dreadful fact that my brother had written to me to let me know of his death. I was overwhelmed, and the worst of it was that I did not dare to tell any one for fear of exciting their ridicule. As for telling my mother, that was out of the question.

You left England a few days after, as you will remember, and the next mail from the Cape brought the confirmation of my brother's death as he had described it between the slates at the house of the medium—with this difference: that my brother had won the toss for the first fire, and had fired in the air, a piece of generosity for which he paid dearly, the rascally Boer returning it by shooting him dead on the spot, though the act nearly cost him his life, my brother's friends chasing him out into the open, where only the good speed of his horse saved him from being lynched. With the receipt of this news came a wild desire for vengeance, and after I had broken it as tenderly and gently as possible to our dear mother and bade her farewell, I took passage in a steamship for Natal. This is no place for describing to you the incidents of the voyage and my impressions of the prosperous little city where I first landed, and which of late has been so disturbed socially and politically. I had but one object in view, and that was to get face to face with that treacherous Boer, and when I had made him disgorge his ill-gotten plunder, to kill him with as little mercy as he had shown my dear brother. At first I had some difficulty in getting track of him, but my singular resemblance to my brother recalled the Boer to the memory of some miners who were returning to England, one of whom had been a personal witness of the duel. From him I obtained the necessary clue and some additional information, which showed me that at any rate my quest was a dangerous one, for the man, beside being a thorough border ruffian, was high in the confidence of the government of the Transvaal. It had always been a wonder to my newly-found acquaintance, the miner, how my brother had put such confidence in him, and it was still more so to the whole camp to find that after the duel my brother, who was reputed to be very rich in diamonds, and was about to return home, had left barely sufficient to defray the cost of his funeral.

My eyes glistened when I heard the miner extol his good qualities, his readiness always to protect the weak, and his manly conduct on the day of the duel. Had the miners caught the Boer after he had so cowardly shot him, they would have lynched him; as it was, they could only add thief to the epithet of murderer with which they had branded him.

A few days afterward the miner and his friends left for England. In the meanwhile I had made preparations for my voyage into the interior, and it was not very long before I was on my way to Pretoria, where I understood the man of whom I was in search had set up as a diamond broker. It was while nearing that city that a singular adventure befell me. It was almost dusk, and I was looking anxiously for a place to camp out for the night, when I heard several shots fired close to us. Spurring my horse forward, I came across an elderly man defending himself valiantly against the attack of three men, who were assailing him with clubbed rifles. He had emptied his revolver to good effect, for two of their companions lay dead upon the ground before him. My appearance upon the scene changed the aspect of affairs in a moment, for spurring my horse among his assailants I laid about me so effectively with the butt of my horsewhip that I felled one senseless and the others fled in the darkness.

I then invited the stranger to return with me to my party and remain with us till morning. This he courteously declined, saying that his home was not far off, and his wife was expecting him. But if I would go with him, he would heartily welcome me. As it was, he sincerely thanked me for my timely assistance, adding that if on any future occasion I should require a friend I could apply to him. With this he gave me his card, shook my hand heartily and left me.

I was still more surprised to find in the morning that I had befriended one of the greatest Boers in the country—a man whose word was law to his nation. Then it occurred to me as if by an inspiration that through him I might obtain the justice I sought: reparation for the wrong inflicted on my brother, and what then was of infinite importance to my mother and myself, restitution of the diamonds which his murderer had stolen.

So that is how, a few hours afterward, I became domiciled in the home of the Boer who was to render me, an Uitlander, justice for the death of my brother.

I opened my mind to him freely, not even hiding the story of the slates, which I told him.

'Yes, I heard of the duel at the time,' he said thoughtfully, "and much as I deprecate such fighting, I passed it over, not knowing of any theft in connection with it; these are rough times, and men go with their lives in their hands. I have had some narrow escapes myself; last night was one of them; though as a rule my assailants have always fared badly.' Here he smiled grimly. 'I scarcely know how to reach the man you are in search of, and personal revenge I still further deprecate; besides, you would bring down upon yourself the arm of the law. What we want is evidence against him, and your story of the slates, in spite of the marvelous circumstances attending the production of the writing, have only your warranty for it, and would be no evidence in any court of justice. Still, he might be made to confess, if we could only get hold of him. Let me see,' (here he paused) 'you say you and your brother were exactly alike. Perhaps your brother may never have mentioned the likeness, in which case, if I invite the man here and accuse him of the robbery, and you show yourself at the right moment, he may be so terrified at the apparition that he will own up, and then we shall have sufficient to convict him.' Here he chuckled immensely, and shortly afterward despatched a messenger for my brother's murderer, who, as the road was a long one, did not arrive till late in the evening. . . . I shall not here set down the strict cross-examination which he was put through by the sturdy old Dutchman, who had so singularly constituted himself judge, advocate and my friend for the occasion. More than once the dogged scoundrel he had before him was on the point of breaking down, but recovered himself. It was not until, at a preconcerted signal, I appeared on the scene, that the man's courage gave way, and he confessed his crime on his bended knees before what he thought to be the ghost of his victim, and that he declared himself ready to deliver up the diamonds he had stolen, the theft of which had been the cause of the duel.

Then the justice-loving Boer again lifted his hand, a curtain was raised, and six stern-visaged men, his own countrymen, looked at the culprit, who, stricken with terror, and a felon on his own confession, before witnesses, was led away to the prison, where he will remain till the end of his days.

There is not much to tell after this. A letter of credit on London for thirty thousand pounds was placed in my hands a few days afterward by my noble friend, the justice-loving Boer, and under a safe escort I was accompanied back to Natal, where I took passage to England.

Since my return I have been in search of Mr. X—, if only to thank him for the extraordinary service he rendered me; but he had gone to India, to astonish the natives, I presume, with his wonderful gift. There remained only yourself, and you are home again, where I hope you will be happy as the days are long. Of course I have given up 'coaching,' the interest on the thirty thousand pounds enabling my mother and myself to live very comfortably in a pleasantly situated villa just outside London. With the advent of wealth, I am beginning to be considered eminent as a specialist in diseases of the throat. This adds to our income. But nothing can console us for the death of poor Tom, except a glimpse, now and then, of his last message of love, which we carefully preserve, 'between two slates.'

# LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

## SPECIAL REQUEST.

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

Written for the Lyceum and Home Department.

### HURRAH FOR SANTA CLAUS.

BY MRS. J. CLEGG WRIGHT.

Oh! Santa Claus is a jolly saint,  
As most of you have heard;  
He has a little round face,  
And eyes just like a bird.  
His mouth is drawn in, like a bow,  
His nose, red like a cherry,  
His beard is just as white as snow,  
His laugh is loud and merry.

He has a great pack on his back,  
Great bundles on his sleigh,  
His steeds, eight reindeers white and black,  
Are headed right this way;  
Each tiny hoof is shod with down,  
Their muffled feet just creep,  
Their bells of silver make no noise  
When you are fast asleep.

So, boys and girls, you must watch out,  
If Santa Claus you'd see;  
He'll clamber down the chimney -  
As silent as can be.  
He'll slip round in his leathern boots,  
All lined with fur inside,  
And stuff out all your stockings,  
Till they are fat and wide.

Then he will climb back to the roof,  
And away he'll swiftly glide,  
All past the great brick chimneys,  
And down the kitchen's side.  
Then in the morning you will find  
Your stockings running o'er  
With candies his fat wife has made  
A day or two before.

So give a cheer for our good saint,  
And another for his wife;  
We wish that they may know no pain,  
But live a happy life.  
Ah! Christmas would be dark indeed,  
Were he to stay away.  
So, hurrah! for jolly Santa Claus,  
Hurrah! for Christmas day.

Written for the Lyceum and Home Department.

### Only a Nickel Capital; or, Billy's Fortune.

#### A TRUE STORY.

BY SYLVANUS LYON.

"There's a tide in the affairs of men, which, taken at the flood, leads on to fortune."

"Oh, sir! please do give me a penny or two for a little grub. I'm so cold and hungry."

It was a blustery, snowy morning, coming so suddenly after the warm spell. The speaker was a little urchin of eight or nine years—one of the thousands who swarm the downtown streets of the city, meet us in the busy thoroughfares, live anyhow, eat sometimes, and sleep in old boxes, barrels, under the bridge, huddled in heaps like pigs for a little warmth and shelter. His name was Little Billy.

There was something sweet and interesting in this little fellow's bright eyes, pleading countenance and kind voice. His was a manly bearing, if clad in merest poverty's tattered rags, an old piece of a cap, stockingless and most shoeless.

It was only a nickel Billy received, yet so gladly, for it was a fortune to the poor boy just then. His eyes brightened; his gratitude came quickly. "Oh, thank you, sir, thank you for so much." He was off in a jiffy, like a deer, so happy and rejoicing—and the giver never expected to see little Billy again.

It is chance, or the angels rule so many destinies, and Providence each life and the whole universe. We think, we act, profess and promise, yet cannot control a moment or atom. But whilst doing and giving, let us reckon of these vast possibilities and of the harvest of good or ill we may sow. Like the sower of old, each one has blessings and gifts offered; if refused, neglected, they only return to us with increased tasks, less rewards. But not so of our nickel and our little Billy.

At noon, after lunch, the cold winds still cutting with fierce blasts, our giver was hurriedly passing the great Potter Building when a quick step and cheery voice arrested him:

"Oh, see here, sir; I am rich now—a news-dealer. Just see here, my pile of papers, and I got all from your nickel."

It was indeed a quick rise toward fortune in this short time. It showed a business talent in the boy, such a spirit of trade and honest purposes—staring yet investing all his capital in a venture, and rejoicing to return thanks. But best of all, it told of the good and blessing of doing little kindnesses to the needy.

Well, Billy soon had an old hat, a nice pair of warm stockings, with a good shirt—treasures from Great Barrington's gift barrel of nice garments, received last week for the poor, and thus rejoicing many.—Thus refurbished and valiant, with cheer and hopes, Billy started forth, feeling one of the proudest of newsboys.

With this starting, the evening papers, extra news of Moody's sermons, the great ice gorge, and the cold snap, he made good sales, and at night he had forty-seven cents in his pockets.

Now he could indulge in a five-cent lodging, live like a prince amongst newsboys, and with the morning dailies, selling matches and blacking shoes, he may in time go on to fortune and fame. It is just such characters—quick, bold and energetic—who often become great men.

Who can tell? Our Billy may yet be a merchant prince, live in Fifth Avenue, dine at the clubs, and have a name and title.

And now a question:

If only a nickel with a little timely aid will do this good—give these results—who will not make such investments, reap these profits? There are chances everywhere!

The Moderation Society, New York.

### Be Prompt.

Don't live a single hour in your life without doing exactly what is to be done in it, and going straight through it from beginning to end. Work, play, study—whatever it is—take hold at once and finish it up squarely; then to the next thing, without letting any moments drop between.

It is wonderful to see how many hours these prompt people contrive to make of a day. It is as though they picked up the moments the dawdlers lost. And if you ever find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very first

one that comes to hand, and you will find the rest will all fall into line, and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line.

You may have seen the anecdote of the man who was asked how he had accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do, to go and do it." There is the secret—the magic word—Now!—Lutheran.

### The Mother's Moods.

The household barometer is always to be studied in the mother's face. Others in the home may have moods, but she cannot afford to indulge in such a luxury; for her province is to regulate not alone the weather, but to fix the climate, and ordain the atmosphere which shall prevail in the nursery, at the table, in the parlor, and over the whole house. "What is mother about?" inquired a big boy of his sister, as he came home from the shop where he was learning how to be a business man. "Making sunshine for everybody, as usual," was the reply. When we think how the mother's looks and tones affect the babies, how early the little ones begin to reflect her in that soul-likeness which shines out in the face, we cannot over-estimate the importance of her self-control. She must be amiable, whoever else frets. She must be brave, whoever else is cowardly. She must be tender, though others are brusque.—*Christian Intelligencer.*

### The Children's Progressive Lyceum, No. 1.

Held its usual session in Red Men's Hall, 514 Tremont street, Sunday, Dec. 13.

The morning exercises opened by singing by the school, Willis Milligan at the piano, after which the younger groups retired to the smaller room to give their Leaders their little ideas of "Gentleness," while the older ones remained and discussed the subject, "What is My Duty to My Neighbor?" The answers from both old and young were very interesting, showing an interest in the subject.

Conductor Soper read two very interesting pieces relative to our duty, also made remarks which were instructive as well as pleasing to all.

Our Assistant-Conductor, Mr. Yeaton, gave his idea of "Duty."

Conductor J. S. Soper announced the subject for next Sunday to the older groups. "What is True Spirituality?" Younger groups, "A Kindness to Dumb Animals." Then followed the Grand March, with sixty-four old scholars and seven new ones, showing the interest the children are taking in this Lyceum.

The following entertainment was then presented: Reading, Lenora Sterling; song, Ethel Brison. Our former Guardian spoke, expressing the deep interest she took in the Lyceum, making remarks to the effect that, although not able to be with us at all times, still she would be with us in thought and spirit. Lillian Goldstein sang; Major Baneroff addressed the Lyceum in a few well-chosen remarks; our Guardian, Mrs. M. A. Brown, told the little ones how much pleasanter their Sundays were made for them than when she was a very little girl, closing her remarks by reciting the first piece she ever learned to speak in public, showing that impressions made on the young mind are not easily erased.

After singing by the school, Mr. Matthews told the children he was glad to see the Children's Progressive Lyceum, No. 1, reopened.

President Dr. William Hale was next called upon to say a few words of encouragement to the children, to which he replied, expressing his pleasure at seeing so many happy faces before him. Our Vice-President, Jason Brown, spoke briefly but to the point. Flora Williams read "A Leap for Life," sung by the school, and closing with the Banner March.

ABRIE F. THOMPSON, Sec'y.

Written for Lyceum and Home Department.

### I LOVE SANTA CLAUS.

BY MRS. J. CLEGG WRIGHT.

I'm only just a little boy,  
But I love Santa Claus.  
He's going to bring me a nice toy,  
I know he will, because  
Last year when he came round our house,  
And climbed in through the door,  
He stuffed my stocking out so full  
It leaked out on the floor.

Amelia, O.

### The Boston Spiritual Lyceum.

Sunday afternoon, Dec. 13, this Lyceum held a very interesting session in Berkeley Hall.

"The Value of Music as an Auxiliary to Spiritualism" was the subject discussed by the older groups, and nearly every youth and maiden had something interesting to say about the value of music to Spiritualism, but so many declared that Master George Simpson—who was able to be at the Lyceum for the first time this season—had "stolen their thunder," that I trust none will feel slighted if this report is confined to a part of his remarks. Master Simpson said, in part: "For obtaining the greatest amount of thought essential for the best results at a circle, I think vocal music is preferable to the music-box, for when all join in the singing, their minds are centered upon the song; but when the music-box is going, they may, or may not, be following its music—therefore, I think singing in which all join is the most valuable auxiliary to Spiritualism."

Music was also the subject for the little ones, and eight out of nine in the two groups had learned something about music. During the Grand March Miss Grace E. Warren sang the song written for the purpose by Mr. Mauserth, and Conductor Hatch announced that Mr. Morse was so well pleased with that nature of the march Master Simpson said he had a copy of the song to carry home with him to London, to introduce in the Lyceums there as the "latest from America."

Little Maud Armstrong and Carl Leo Root gave recitations, followed with a piano solo by Mr. Watson; a dialogue written by Mr. Alonzo Danforth was the next number, presented by Mr. A. P. Blinn and Miss Maud Beckwith; Mr. Watson made remarks on music and its value, and announced that he desired to form a chorus among the Lyceum scholars for the purpose of improving the singing, as he would give his services free, and Mr. Mauserth would provide a suitable place for them to meet once a week on the same liberal terms—there would be no charge whatever. Over forty names were obtained. Prof. Milson followed, and spoke earnestly and effectively, taking as his topic the question, "Heretism."

Recitations and readings by Vern Blake, Alice Hastie, Harry Hasseltine, Mary Baxine, Annie Tyler, and Dr. Robinson. Remarks by Mrs. Jones closed an interesting session. Subject for next Sunday: "Kindness to Animals."

Preparations are nearly completed for the entertainment to be given for the benefit of the Lyceum, on Christmas night, Dec. 25. The program will consist of two short dramas, several charades, a tableau, readings and recitations, interspersed with a few musical numbers. The children are doing their best to make this their first entertainment a pleasing one, so let all who can be present and aid the Lyceum along. The admission will be only ten cents.

OTTO HENCKLER, Con.

Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

### December Magazines.

THE ARCHA.—Among the important papers in this brilliant number are notably "Christianity as I Understand It," a symposium by Rev. K. A. Horton, Mary A. Livermore, Rev. Edward Everett Hale, D. D., Rev. R. E. Blincoe and Rev. R. B. Tobey; "The Life of the Spirit," by Lillian Whiting, and "Art and Religion," by William Ordway Partridge; notable fiction by Camille Flammarion and Will Allen Dromgoole, the former in "A Celestial Voyage" (a psychological romance), and the latter in "Sweet Laasas"; "The Last Year of Gail Hamilton's Life" by Max Bennett Thrasher, and "State Federation of the General Federation of Women's Clubs," by Ellen M. Hendon, President of the General Federation of Women's Clubs; "Some Newspaper Women" is an interesting paper by Helen M. Winslow; "Book Reviews" are up to the standard, and close a very fine number of this deservedly popular magazine. The Arena Publishing Co., Boston, Mass.

NEW ENGLAND MAGAZINE.—The Christmas number of this magazine is as fine as one as has ever been published. There are four illustrated articles, the most important of which, and that which is likely to attract widest attention, is that upon "The Portraits of Emerson," by Mr. F. B. Sanborn. One only second to this in interest is that by Charles Rawson Thurston upon "Homes and Haunts of Channing." Every Unitarian will appreciate this memorial of Unitarianism's greatest son. The most beautifully illustrated article is that upon "George H. Boughton, the Painter of New England Puritanism," by Rev. William Elliot Griffis. Passing from the illustrated articles, the two papers which will make the deepest impression are those entitled "What the Christmas Spirit Saith Unto the Churches," and "What the Spirit of Christmas Saith to the Nations," the former by Dean Hodges, of the Episcopal School at Cambridge, Mass., the latter by Dr. Trueblood, the Secretary of the American Peace Society. The Editor's Table takes up the same burden as these two articles, and might well be entitled "What the Christmas Spirit Saith Unto the United States." Dorothy Prescott's charming "American Love Story" is continued in this number, and there are several short stories and poems besides. Warren F. Kellogg, 5 Park Square, Boston, Mass.

SCRIBNER'S MAGAZINE.—This number has another of those brilliant and beautiful covers in gold and colors that was so prominent on last summer's fiction number. Another example of successful color-printing, in which this magazine is leading the way, is the twelve pages of decorative designs which Oliver Herford has made to accompany Kenneth Graham's story "The Magic Ring." Another novelty in illustration is Giffen's quaint pictures and cross-texts accompanying F. J. Stimson's "Law-Latin Love Story," a thirteenth century romance. There are nine complete short stories in this number of remarkable quality and variety. There are poems by the following writers: H. C. Bunner, Mrs. Julia C. R. Dorr and Julia Larned. The departments complete a most attractive Christmas number. Charles Scribner's Sons, New York, N. Y.

THE REVIEW OF REVIEWS.—In Estimates of the Year's Output of Literature, Hamilton W. Mabie writes on "Fiction, Poetry, and Belles-Lettres"; Prof. Albert Bushnell Hart on "History and Political Science"; Ripley Hitchcock on the "Popular Science of the Year," with "Notes and Comments on more than a hundred of the latest books" and "This Year's Books for Young People," attractively illustrated; C. H. Levy writes of "Professor Haupt and the Poly-chrome Bible," with portraits of the famous European and American editors of this monumental work, and other illustrations; Ezekiel Butterworth writes of "The Kindergarten Age," and E. A. Kirkpatrick discusses "Child-Study in the Training of Teachers"; President Walter E. Herve writes of "Sunday Schools: Their Shortcomings and their Great Opportunity." The Editor's "Progress of the World," with many illustrations, "Foreign Politics in Caricature," "Leading Articles from the American and European Magazines," and other departments, are full of thought, practical instruction, and up to the usual high standard of this very popular magazine. The Review of Reviews Co., 13 Astor Place, New York, N. Y.

THE HUMANITARIAN.—edited by Victoria Woodhull-Martin—has as its opening paper a study of the Rev. Prof. Shuttleworth, M. A. (with portrait), entitled "Dramatic Salvation," "Cognitive Credit" is by Robert Yerburgh, M. P. "It is Degradation" by St. George Mivart, F. R. S. "Nature's Nuns" is by the Hon. Corallie Glyn. "The Treatment of Lunacy" by R. Livingston. "Unequal Justice to Women," by Charlotte Carmichael Stopes, and "Married in St. George's," by R. Leslie, with "Notes and Comments," "Reviews" and "Open Column," make up a very good number. On sale at Brentano's, 31 Union Square, New York, N. Y.

RECEIVED.—*Kindergarten News*, Milton Bradley Co., Springfield, Mass.; *The Theosophist* (November), published by the Proprietors at the Theosophical Headquarters, Adyar, Madras; *The Light of the East* (October), published by the proprietor, 634 Shikharbagan street, Calcutta; *The American Church Magazine*, published by the Home Science Publishing Co., 485 Tremont street, Boston, Mass.; *Sothern's Magazine*, Sothern's Magazine Co., 131 South Fifth street, Philadelphia, Pa.; *The Lyceum Banner*, printed for the publisher by J. D. Todd, Sans Street Printing Works, Sunderland, Eng.; *The Hypnotic Magazine*, The Psychic Publishing Company, Chicago; *The Metaphysical Magazine*, The Metaphysical Publishing Company, 503 Fifth Avenue, New York, N. Y.

### Death from use of Tobacco.

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

### Passed to Spirit-Life.

From the residence of her daughter, Mrs. Dr. Coleman, Pleasant street, Deering, Me., Mrs. SARAH STROUT, aged 77 years.

Mrs. Strout had been for many years a firm and outspoken Spiritualist, and was a valued member of the First Spiritual Society of this city. She was a constant attendant on the meetings as long as her health permitted, and was always ready to help on the Cause.

Her kindly presence will be greatly missed by all of us; but we know that she will be with us in spirit.

The funeral services were conducted by the Rev. Mr. Blanchard, of this city.

From the Park Avenue Hotel, New York City, LILLIA FARRELL, the beautiful and accomplished singer and actress.

Her passing away was a great shock to her mother and many friends in this city. Her illness was of short duration, and she passed peacefully over the river, to meet the dear father and brother who were waiting for her on the other side.

The remains were brought to Portland, and the funeral services were held at the residence of her mother, 18 Pickett street, South Portland. The services were conducted by Mrs. A. W. Smith, assisted by Mrs. H. C. Berry. The body was interred at Evergreen Cemetery in the family lot.

Portland, Me., Dec. 6, 1896.

From the home of his parents, Nov. 19, ALBERT M. SOUTHERN, at the tender age of 16 years.

His affectionate, confiding disposition, won for him the esteem of a large circle of associates, who loved him dearly.

Funeral services were held Saturday, Nov. 21, in U. P. Hall, Washington street. The class and six young men from the school of which he was a member acted as pallbearers. The many friends present attended in silent grief their affection.

He was a devoted member of the Children's Lyceum, No. 1, and beloved by all. The writer spoke words of comfort, such as Spiritualism in its true light can give, and Mr. George Clark read a review of the same.

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### TO OUR FRIENDS:

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While on the passage out she goes off into unconsciousness, tells of shipwrecked sailors adrift in a boat, and by her unerring guidance they are saved. Each page of the book sparkles with the brightness of spiritualistic power, bringing hope and comfort to mourning hearts.

PROCTOR BROTHERS, Publishers, Gloucester, Mass. May be obtained at the BANNER OF LIGHT office. Sent any address upon the receipt of 25 cents, with 5 cents to postage.

### RECEIVED FROM ENGLAND.

## Raphael's Almanac:

OR,

### The Prophetic Messenger and Weather Guide,

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Notation is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return unsolicited articles.

Newsletters sent to this office containing matter for publication, should be marked by a line drawn around the article or articles in question.

## Banner of Light.

BOSTON, SATURDAY, DECEMBER 26, 1896.

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## 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. 70.

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

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

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

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## Notice to New Subscribers.

All new patrons of THE BANNER who will, before Jan. 1, furnish us with two dollars, as subscription for 1897, will receive in addition such numbers of THE BANNER as may be possessed by us before the expiration of 1896.

## 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.

## Larger Religious Conceptions.

There is enough in the contributed essay on "Heaven" to THE BANNER of Nov. 14, by Mrs. Abby Morton Diaz, to not only awaken the thought that habitually tends in that direction, but likewise to draw it as to a magnet, and its parental home.

We refer to it now in order to accentuate the need of the exercise of reflection leading to idealization in religion, and escaping from the materialistic imagination of sense. If the change or substitution suggested by her were to be effected in us all, there would be, as she rightly says, but little need of giving time, thought, money and labor so lavishly to the merely external work of bettering the world. It would be from within to the without, and not the reverse as now. It would be esoteric, and not exoteric. It would be less external and material, and more internal and spiritual. We should have more real life, and not so much symbol. The processes with man, as with nature, declares Mrs. Diaz, are merely the unseen working out into appearance.

The dominating thought throughout Christendom has been of heaven and God. Hence our ideals of these are in point of importance paramount, for the practical reason that human life will be shaped accordingly. The prevailing ones are—of heaven as a place somewhere above and beyond the skies, and of God as a person who from his abode there rules the world, demanding our reverence, obedience and love. It is regarded as the main object of existence to become like him, and to go up to dwell with him. In sermons, hymns and creeds this view has been authoritatively enforced by those who are highest in the religious world, and possess the largest opportuni-

ties for shaping thought. They have set up no visible image as a model, but their sermons, hymns and creeds have served the same purpose. This theological literature has until recently formed a large part of the people's reading, and it was but very recently that a Christian man was forbidden to go as a missionary because he declined to positively affirm that without the Bible the heathen would be "lost" forever. The character of the Divinity presented for our adoration and imitation is in point of perfection below the ordinary human standard.

The ancients were much wiser. They set up no distorted figure to inspire their people with ideals of perfection. If character influences character and rules conduct, the magnitude of the harm done by this exaltation of cruelty and injustice, hatred and vengeance, and the ascription of these traits to a Perfect Being whom we are to love and trust and worship, is too great to be measured or understood. We are taught to regard as the dominating thought of life the "getting to heaven." That implies place and time. The teacher showed heaven to be within—a heavenly condition enjoyed in any place and at any time, by those who are overflowing with a love that is shown forth in life, who have risen above self, and who, like Jesus himself, recognize the oneness of mankind and their own spiritual oneness with the Universal Life, Immanent in nature and in man, and called God. If such a heaven could be attained, and the possibility of it become the dominant thought and purpose in any community, the bettering now so laboriously striven for would soon be worked out. This would constitute an ideal indeed, that would take the place of these external thoughts that are the parent of dogmatism and superstition.

What is the way to bring it about? It will be inquired. By substituting a different and far more exalted idea of heaven. If, says Mrs. Diaz, with clear perception, heaven is within, an exalted condition of love and spiritual blessedness, let us cease further talking and singing about it as a special location somewhere afar; and as to time, let us drop this futurity of heaven from our exhortations, our hymns and our speech, and think of it as an exalted conception, to be worked into the whole conduct of human affairs. The heart of man has not yet conceived the meaning of this, in the way of a joyous and high living. That we can entertain the conception of it, shows its possibility. Instead of this constant patching and patching in the way of surface-reforms, instead of simply upholding intellectual theories, what if we were to seek to maintain the spiritual life? The world's great faiths have insensibly lapsed into the petrification of a creed and the formality of a cult. So long as the distinct teaching of Jesus—love to God and love to man—was the essence of missionary zeal, so long was the church pure and its work efficient. As devoutness became subordinated to belief and creed took the place of life, the religion lost its power to advance or to mold.

What is needed is complete renovation. No new creed or fresh organization need be presented. No one has a monopoly of truth, nor is any recent discovery to be claimed, nor any divine commission to be set up. No personal following is to be invited, no church is to be organized, no obedience is to be enjoined. Enough of truth and motive is already known, if we can only be induced to use it. We are to pierce through the layers of dogma and custom, with which time has overlaid every religion, and go to the very substratum of all religions, and there find the one common principle which is ample for all exigencies and all wants. The long forgotten truths are potent to correct all the evils of private life, of national wrong, and of international rivalry. Freedom is to be emphasized—freedom from prejudice, from traditional superstitions, from dead-letter interpretations, from the whole artificial system by which conscience has been fettered and aspiration checked—and the human mind and soul are to be emancipated.

## Vivisection in a Clear Light.

At the International Congress of societies for the Prevention of Cruelty to Animals held in Buda Pesth, Hungary, last July, a memorable address was delivered by Dr. Edward Bedoe, delegate from the London Society for the protection of animals from vivisection. It contained a great deal of matter that bears on one of the important topics of current thought. He assumed it to be a mark of degeneracy when man exercised cruelty toward animals. The older civilizations recognized the rights of the animals, and demanded for them just and merciful treatment. The present condition of the domestic animals proves that man has always recognized them as his fellow creatures, and has made exertions to develop them.

If man had not been merciful to his beast in the past, the domestic animals would have been very inferior creatures to what they are now. Cruelty toward them indicates, therefore, retrogression in those who practice it. The highest types of men have always been merciful and kind to animals. A great law of development like this cannot with impunity be violated, even for the purpose of assisting the development of man in other directions. If we grant dispensation to men of science to disregard the compact we have found it necessary to make with the lower animals, we shall arrest our own development in other and more important ways than can be compensated by any acquisition of scientific knowledge.

No other form of cruelty is systematically taught to our sons and daughters, and actually held up to the world's admiration, obscured in all the adornment of scientific terminology. Cruelty is not less cruel because it is called physiology or bacteriology. It is the more cruel because it is systematic, prolonged and assisted in a hundred ways inaccessible to butchers, farm servants and sportsmen. No ignorant person can do a thousandth part of the awful things daily practiced in the laboratories of Europe and America. Therefore, to pretend to protect animals and at the same time license the vivisector is to make a mockery of the whole business.

Either give up mercy to animals altogether, or abandon further attempts to accommodate our mercy to the fashion of the hour. Let us not be all eyes to the cruelties of the street, and blind and deaf to those of the laboratory. Otherwise we will be told that we punish cruelty only when it is vulgar. It is hard to understand how those whose hearts have gone out to our dumb friends, and been opened to appeals on their behalf, should become so fascinated by appeals made in the name of science that they refuse to touch the vivisector as if he were the Lord's anointed. Let us not forget that once bishops and priests were held too sacred to be interfered

with in their wronging by kings and parliaments.

Dr. Herrmann, professor of physiology at Zurich University, said "the advancement of our knowledge, and not utility to medicine, is the true and straightforward object of all vivisection. No true investigator in his researches thinks of the practical utilization. Science can afford to despise this justification with which vivisection has been defended in England." If the English people did not believe that the art of medicine could not live and prosper without vivisection, the cruel business would all be abolished to-morrow. Animals in the laboratories of Europe are counted as of no more consequence than test-tubes and flasks. The greater part of the experiments on animals have only the remotest connection with the arts of medicine or surgery.

Many appeals have been made to English societies for the prevention of cruelty to animals to induce them to take action against vivisection, but without much success. The truth is that it is felt to be too painful to class eminent scientists with vulgar ill-users of animals, and doubtless a large number of subscribers think the vivisection question a doctor's question, and relegate it accordingly to the medical societies. It is held to be unwise to alienate their support of these societies, and so the animals are condemned to torture in the very house of their friends.

"Vivisection," says good Dr. Elliott Preston, "is the blackest crime that the law of any land ever let go unpunished." There is nothing that it can, at the highest estimate, do for our physical health to be compared with the injury its tolerance must do to our moral nature. Not till justice is done to the animal world will justice be done to the weaker and defenseless of our own species. Ten thousand animals to-day in the laboratories of the western world are having their skulls bored, their brains scooped out or burned, their hearts exposed, their nerves laid bare and stimulated with electricity, their blood poisoned with cruel and lingering diseases, and every imaginable mutilation and diabolical invention to cause suffering inflicted upon them.

And all this whilst tender-hearted men and women, members of wealthy societies for the prevention of cruelty, societies under royal and imperial patronage, decline to extend their mercy to these victims of a coward science because their tormentors are educated men. If, concluded the lecturer, by consenting to the cruelties of vivisection we could at once blot out all the poverty, sin, suffering and sorrow of the world, we dare not consent to them, for we dare not do evil that good may come. How much less, then, shall we consent to perpetuate vivisection when it cannot be shown ever to have abolished a single disease or established one firm principle of medicine!

## Reflections on a Recent Event.

Upon the unswerving truthfulness of mediumship, which is but the communicating agency of the world of spirits, rests all that entitles the result to our recognition and belief. When so much as a suspicion is born that the truth is held in such light esteem as to be tampered with, whether by enlarging or diminishing it in any of its expressive features, the time has come for the overthrow of all confidence in agents and methods, and the human mind is thrown into a worse state of uncertainty and confusion than its former one of ignorance and blind superstition. The public medium assumes a responsibility, therefore, that is scarcely to be compared with any other. He stands in a place where he could commit no worse sacrilege than that of simulating the truth which he does not fairly represent.

The recent occurrences in this city at the recognized center and heart of Spiritualism here in the East, force reflections on the subject into most serious expression. This is no time for indulging in a contentious advocacy or denunciation of any who may be connected with them. It is not by such a method the larger truth is arrived at or the inherent love of it is increased. To the extent to which the medium willingly, nay, gladly and gratefully, makes surrender of his personality, with all its preferences and prejudices, its selfishness of ambitions aims, its never fully extirpated weaknesses, inconsistencies and errors, does he become the evangel of truth to mortal hungering and a living blessing to his believing fellow-men.

It is when the gathering clouds of suspicion and incredulity begin to darken his pathway that he should shine with a purer lustre than before. He becomes the faithful servant when, and when only, the office he undertakes is reverently discharged. He is believed to have no part in the work himself, save in so far as he responds to the summons to the high duty he is privileged to perform. He is to obey to the last letter of their meaning the conditions which the invisibles impose upon all. From none of them can he claim to be more exempt than those to whom the spirits are ready through him to make their exposition to mortal sense. If any one were to be accounted privileged in regard to the teachings the spirits are about to make, it surely is not he. He becomes the magnet that draws all hearts, thoughts and beliefs only as he is the unobstructing and illuminating servant of all.

Reflections of so serious a character obvious ly forbid a hasty formation of judgment on what has recently transpired in Boston. Truth is best able to take care of itself. Communion with the world of spirits is not something to be bought with counterfeit tokens, or entangled in the meshes of tricks and schemes. Before innumerable witnesses we all alike stand. We are ourselves only, and can be none other. If we think to hinder the progress of truth, soon enough shall we learn that we are flung aside as useless in its divine service. Nothing is false but falsehood's self.

George B. Hard, 53 East-Tenth street, New York City, writes: "I question the accuracy of the statements made, and do not believe Mr. and Mrs. Concannon to be the frauds the would-be exponents claim. The story as told does not seem reasonable. Judging from the very best of evidence, they certainly conducted their seances honorably in this city, and are entitled to the greatest respect and honor of all seeking the truth."

Meetings will be held Sundays at 3 and 8 P. M., at 127 and 129 Columbus Avenue, between 65th and 66th streets, New York City. Good test mediums will always be present.

A written account of the labors of J. Frank Baxter in western Pennsylvania will appear in our next issue—no opportunity existing for its present appearance.

## What Herrmann has to Say.

The powerful and skillful magician above-named has just received the call to enter the "unseen realm," and now may be able to perceive certain truths which were not such to him when on earth.

The "dally" report stated that Alexander Herrmann, the famous magician, died very suddenly Dec. 17, on a railway train en route to Bradford, Penn., to give a performance. He was apparently in perfect health, but an acute attack of heart disease produced a shock from which he never rallied.

This wizard of mechanics thought the mystery of death was as unfathomable as it ever was, because the grief of the living for the dead is just as potent as when the mother of Ishmael wept over her son. It produces awe, and the attendant grief produces tenderness. Together these form that uncontrollable yearning on the part of the living for communion with the dead, and this he declared to be Spiritualism pure and simple. The ancients believed in this; this faith is the most beautiful part of the creed of the Catholic church; and mediums have warped its tenets to their gain. He asserted that the Fox sisters started the imposition, and that their crude methods were soon discovered, others soon surpassing them in their trickery. He explained that their best effects were produced by unseen electrical appliances extending under the carpet, and forming part of the table. The medium, generally a woman, worked the raps by imperceptible movements of her foot concealed by the drapery of her dress. She could sit in a room far removed from the spirit table in this manner, and accomplish her purposes. Herrmann's pretended explanation of materialization is harder to credit than his mere discrediting of the phenomenon is to accept. His ingenuity is a simple impossibility.

He did not doubt the genuineness of the trance itself, "because the body is susceptible by practice of any physical contortion." But how does he proceed to explain the matter? This is the best and most he could say: that the utterances of the visions seen by the trance medium depend for their accuracy either upon knowledge gained of the subject and the subject's dead friends anterior to the seance—or upon the subject's credulity, intensifying into specific truths mere abstract statements calculated to fit any case by their very abstruseness. If anybody can beat that kind of a statement for abstruseness, it must be a fakir who is superior every way to Herrmann himself. He essayed to enter India and compare the most marvelous doings of the fakir class with the phenomena that are reported through spiritual mediums. But it is all humbug nonsense, mostly the figment of his ill balanced brain powers. He refused to credit even the most intelligent witnesses, and tried to make their intelligence itself tell against them; and yet he sought to deery the phenomena because they are accepted by the common intelligence. In fine, he believed everybody under a delusion in the matter but himself, and that was enough for a Herrmann.

We are of opinion that he has gained new knowledge in the premises, and (whether willing or not to allow it) finds, since his demise, that the phenomena of Spiritualism are truthful and reliable—beyond doubt by any mortal.

## Cheering Words.

We are in receipt of the following letter from H. D. Barrett, President of National Spiritualists' Association, which, though directed to the editor as a personal letter, is so fine and appreciative that we have decided to use it, asking the pardon of its writer:

"The Christmas edition of the dear old BANNER is just at hand, and I cannot refrain from expressing the great pleasure its perusal has given me. THE BANNER is always good, but it has fairly outdone itself in this instance, and has given its readers one dollar's worth of splendid reading matter in a single issue. It is, therefore, a splendid Christmas offering to its many patrons, and will be appreciated as such by them all.

"The articles are timely and to the point, covering a vast field of reformatory work in no uncertain way, while the news items, correspondence, etc., are unusually good. I consider the introduction of your series of biographical sketches and photographs one of the advanced steps THE BANNER is lately often in the habit of taking. It has added much to the interest of the public in the paper itself, and has afforded the people an opportunity to know some definite about those who occupy the important positions of leaders and teachers upon our platform.

May THE BANNER continue to wave over the hosts seeking spiritual and political freedom, until every soul is emancipated from the serfdom of creedal ignorance and religious bigotry."

## The Banner Book-Establishment.

It is very doubtful if all Spiritualists realize the extent of the riches spread out at this place for their possession and enjoyment on the shelves and tables that invite them to pay leisurely and contemplative visits.

They will find there a hoard of spiritual wealth for which the world of man is constantly hungering. They will be interested in and inspired by what this Mecca of Spiritualistic Truth is ready to offer them.

The authors, whose works are here exhibited to their view and familiar examination, range with the highest, the noblest, the purest, and the best known in all literature. The old names and titles which have long been held in such esteem and affection are to be accented again with freedom, and many a visitor will go away bearing these sheaves of richest spirit nutriment with them.

Prices are entirely reasonable, and the attractions are unsurpassed. Friends from everywhere are cordially invited to visit the BANNER BOOKSTORE.

The appearance, some time since, of a Christian missionary from India in this country, to teach Christians Christianity, has correctly been termed a sign of the times. He was freely admitted to Christian platforms and pulpits. He brought word that the more thoughtful minds in the East were gradually discarding their old and worn-out beliefs, as if to challenge Europe and America to keep pace with the movement that is to regenerate the world. This phenomenon induces an Orthodox organ like the Christian Union to say that the present ferment in religious thought is neither local nor temporary; that it is not a wave of the sea, but a tide. India is casting away her old beliefs, with all that goes with them. Italy is fast escaping from the fetters of the papal power. France is becoming Protestant slowly but surely. The Established Church is high, and exists as an integral part of the state by not much more than sufferance, and the question of disestablishment has only been postponed. The Episcopal Church in this country manifests its impatience of the restraints which deny it the larger liberty it inwardly covets.

## J. J. Morse Makes His Farewell Discourse.

On the evening of Sunday, Dec. 6, the Boston Spiritual Temple held a continuation of the services in Berkeley Hall in honor of Mr. Morse, its day and evening guest. The hall was crowded; the audience earnest in its attention; and the singing by Miss Warren excellent.

Mr. Morse's address was preluded by one from Prof. Lockwood, who, in the course of his remarks, and in excuse for his brief treatment of his theme, said he had a great desire to hear what the guest of the evening had to say.

Mr. Morse, being personally introduced to the audience, returned thanks for all the courtesy with which he had been received on every hand. He then passed under influence of his guides. The construction and growth of the Spiritual Philosophy must necessarily create a great interest on the part of those who call themselves Spiritualists. Man as an immortal soul really is an individual spirit within a material body. Man lives after the death of his body; but there must be a connection between the so-called natural and the spiritual body; a connection excluded between the two states of being.

You possess a physical existence, the speaker continued, and you also possess a spiritual organization, which unites you to the spiritual conditions of the unseen universe. This power is just as strong whether you are in natural life or in the unseen. Man as an immortal being is the outgrowth and unfoldment of the grand possibilities of the universe.

The scientific explanation of the germ of man, and how it reached the possibility of expansion, differed not materially from the nature which unfolded him, according to the old "dust" theory. The "Seven Spheres" which certain philosophers declared made the course of upward projection, were accepted by some minds—but assuredly not by all. Spheres and orders of life in whatsoever variety could not meet the requirement of familiar things—as a man might say: "Where is my wife? Humanity calls for humanity—men and women call for men and women; in the next world we shall meet each other 'over there.' Would we have houses, domes, temples? Yes!

The accomplishments of the soul hereafter would depend upon what that soul did, not believed! The old terms of "heaven" and "hell" would be discovered 'out of date.' They would be merely conditions of the mind; you would be simply men and women—on the plane of material nature; death might change your material conditions, but nothing else! "The Son of God" might be claimed for man's position in the other world; but that "son" should also acknowledge the woman to be the "daughter of God."

Spiritualism established indubitably the harmonious and eternal religion of the universe.

## Special for New York Readers.

On Christmas Day, at 3:30 P. M., in Union Square Hall, 8 Union Square, W. J. Colville conducts a Christmas Festival service, assisted by Prof. E. A. White, law (solo violinist), and other eminent talent. There will be a Christmas lecture and poem on "The Spiritual Significance of Christmas Celebrations." Ten cents is charged for the use of a chair, to defray actual expenses. The collection taken in the baskets will be distributed the same evening among the suffering poor.

On New Year's Day the special exercises will be held in Brooklyn, in Singleton Hall, 1185 Bedford Avenue, at 3 P. M.

W. J. Colville is lecturing regularly in Union Square Hall, New York, Tuesdays, Thursdays and Saturdays, at 3 P. M., and in White Cross Hall, 52 West Fourteenth street, Tuesdays and Thursdays, at 8 P. M.

In Singleton Hall, Brooklyn, Wednesdays, at 3 and 8 P. M., and Fridays at 3 P. M.

His address is 347 West Fourteenth street, New York City.

Rev. D. F. Waddell, M. D., of Felton, Del., who is both a minister and a physician, being pastor of the Episcopal Church and family physician to his parishioners, in a recent letter to Dr. Bland, says: "I congratulate you on being the author of so excellent a book as the one entitled 'How to Get Well and How to Keep Well.' I regard it as a book of great value."

Pierre L. O. A. Keeler will arrive in Boston on Dec. 29, and will be located at his former residence, 144 West Canton street, for slate-writing and light seances.

No. 2 of Hudson Tuttle's fine story, "A Christmas Gift from the Dead," will appear next week.

## The Annual Convention

Of the Massachusetts State Association will be held at Union Hall, Boylston street, Boston, Tuesday, Jan. 5, 1897.

Meetings will be held morning at 10:30; afternoon at 2:30; evening at 7:30.

The following speakers are expected to be present and take part: Mrs. Carrie F. Loring, Mrs. H. G. Holcomb, Mr. Oscar Ederly, Mr. Moses Hull, J. B. Hatch, Sr., Mr. A. E. Tiedje, Mr. Fred Varion, pianist. Negotiations are being made with other speakers and mediums. Names will appear later.

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, Jr., Chairman.  
CARRIE L. HATCH, Sec'y.  
WM. H. BANKS,  
N. B. PERKINS,  
CAIRNE F. LORING,  
ELVIRA LOHMEYER.

Dec. 12, 1896.

Committee of Arrangements.

Dr. J. M. Peebles departed from his home in San Diego, on Wednesday, for his third circumnavigation of the globe in his seventy-sixth year. He goes from here to San Francisco, whence he will sail to Honolulu; thence to New Zealand, Australia, India, China, Egypt, Palestine, France, Germany, England, and other countries in Asia and Europe, returning home via New York. While in India the Doctor intends to make a microscopic search for the "Mahatmas." His sage lectures will undoubtedly give our Cause a new impetus in all the countries where his voice is heard on this, his last long pilgrimage in the mortal form.—The Philosophical Journal, San Diego, Cal.

Preparations are being made for another entertainment by the First Spiritual Society to take place during the holidays. The committee having the matter in charge are making very elaborate preparations for the event, and those who attend may expect to have a very enjoyable time. The proceeds of the entertainment will go to the lecture fund.—The Dawning Light, San Antonio, Tex.

Mrs. J. J. Whitney writes us that she leaves Boston for San Francisco this week. She has had a very successful season in the East, and regrets having to leave so promising a field of work. It is hoped that this fine medium will take occasion to pay a visit to Los Angeles soon.—The Medium, Los Angeles, Cal.

## The Handsomest Yet.

The most beautiful calendar for 1897 comes from Boston. It is eleven by fifteen inches in size, and contains reproductions from cabinet photographs of Mary Hampton, May Irwin and Maud Adams, the popular actresses. Its prominent colors are enamel, blue and brown enriched by gold, elaborately embossed, producing an elegant and artistic creation. One of these calendars will be sent to any address if you mention this paper, and send ten cents in coin or stamps, covering cost of packing and postage, to the publishers, The X-Zella Company, 3 Beacon street, Boston, Mass.

Mr. Benjamin F. Ireland has elected a member of the Board of Aldermen at the municipal election in Newburyport, Mass., last week. Mr. Ireland will be remembered as the manager of Dr. C. W. Hadden's interests during the latter's summer tour of the camps, and the large number of people who formed his acquaintance will be glad to learn of his political pre-ferment.

# From Mr. M. S. Ayer, of the First Spiritual Temple.

To the Editor of the Banner of Light:

In consequence of the wide publicity given by the press to the recent act at the First Spiritual Temple in Boston, which they have been pleased to call "an exposé," it seems necessary for me to say a few words in defense of the mediums upon whom this act was perpetrated. This I should have done at an earlier moment had it not been that I was waiting for definite information in regard to court proceedings now instituted; but, as they are more or less slow, will state, for the benefit of your readers, that I consider Mr. Concanon to be one of the best mediums for full-form materialization and transfiguration that there is in the country; and the clairvoyant and clairaudient messages or tests given through the mediumship of Mrs. Concanon are almost perfect.

I believe them both to be perfectly reliable in every respect, and would not hesitate a moment in recommending them for private or public work to all who have a knowledge of spirit-manifestations.

A synopsis of the séance on one occasion may be of interest to your readers.

Mrs. Concanon gave from three-quarters of an hour to one hour of tests or messages from spirit-friends to different ones in the audience, nine-tenths of them being recognized.

Mr. Concanon's séance for full-form materialization and physical manifestations followed.

A Committee of Three was chosen by the audience, one of whom was D. N. Holway, a prominent insurance agent and manager of this city. Mr. Holway accompanied Mr. Concanon to a room, where every particle of clothing was removed. He was then clothed in simply a black coat, vest, pants and white dicky, not even underclothing being allowed. He was then conducted to the cabinet, and hardly had the curtains been drawn before a female form clothed entirely in white, with light skin, blue eyes and light hair (Mr. Concanon, by the way, having a dark skin, black eyes and heavy black mustache) appeared outside the cabinet.

I was bending over, talking to the form, when there was a noise like the snap of a toy pistol, and before I could turn eight men sprang upon the platform, one of whom rushed into the cabinet and came out waving what seemed to be a piece of cheese-cloth from one to two yards long. He did not show, or claim to have, any false whiskers, wig or gown. These were trumped up afterwards.

After the affair was over I had from thirty to fifty come to me and say that they saw this man pull this cloth from under his coat when on the platform entering the cabinet. I also have proof that is satisfactory to me that this scheme was concocted in the office of a Boston paper, and money raised to pay the raiders three weeks before. I shall prosecute these parties to the fullest extent of the law on every charge that I can bring against them.

Respectfully, M. S. AYER.

P. S.—I will add that on account of Mrs. Concanon's health, and to fill an engagement later, they expect to go to Florida soon, but will fill an engagement at the Temple during the months of April and May of this season.

M. S. A.

## The Concanon Case.

To the Editor of the Banner of Light:

After reading in recent papers of the dastardly outrage committed at the Spiritual Temple, I wished that I could have been one with Mr. Ayer to put down those disturbing a religious meeting, which is as dear and holy to him as the most sacred in the land.

How readily the reading public are to believe anything that is published against the Cause of Spiritualism; nine-tenths of those who read the account in the papers of that raid will believe all that was published about it actually took place. At the time of the raid Mr. Ayer was talking with a form that had come out of the cabinet, and the raiders found Mr. Concanon in the cabinet. It is self-evident that he was not playing the part of the spirit, as they found him in a chair. As for the robe said to be found in the cabinet, it was very easy for some of the party to have it about them and throw it into the cabinet; and there are people who were in the audience who can testify that they saw one of the party pull a white substance from under his coat. I have witnessed hundreds of séances for materialization, and have not been to one that I now think was a fraud. I attended one when I first began to investigate materialization, and while talking with a spirit which I thought to be my wife, I discovered a little of the German accent in her speech, and I made up my mind I was talking with the medium (as she was of that descent); but I did not say so. My wife read my mind, and said: "I am going to take you into the cabinet!" She did so, and placed my hands on the medium's head, who was sitting in her chair. We talked while in the cabinet, and then came out together and she dematerialized right before me.

I was at a séance where Mrs. Stafford was the medium. It was on a Sunday afternoon. My friends materialized finely, and I invited them to come down to America Hall that night, as Mrs. Bliss was to give a public séance. They said they would, and sure enough they did. I was sitting in the centre of the hall; a spirit came out, and called for me: I went upon the platform, and it was my wife! After talking with her, I bade her good bye, and was just about to step from the platform when I felt a hand on my shoulder. I turned, and there stood another spirit. After exchanging conversation with her she led me to the edge of the platform, so that I might not fall in stepping off. Now let us look at what there is so much talk about in materialization: "No one would undertake it only to make money." Now let us use a little common sense (although many seem to use very little when talking upon materialization). At what we would call a good séance there will be from thirty to fifty forms show themselves, from three to six feet in height—from a sprightly child to an aged grandmother. Now to fill the bill there must be quite a number of miserable beings in the cabinet who are hired to personate the spirit-friends, for none but very unprincipled persons could be hired to act as such.

There are times when a spirit-grabber might find the medium when she had been trans-

figured by a spirit and went out to greet a friend in the audience. The late Luther Colby told me that one of the finest he ever witnessed was where a spirit transfigured the medium so that she looked exactly as she did before she passed over. She told him she had done so that she might stay and talk with him so much longer. Now had one of these grabbers been present and grabbed her, the papers would have been full of the exposure of a fraud medium, when it was a genuine spirit manifestation.

Now people can go to the Spiritual Temple and see a man who has spent more money for his religion than many known in the country of any other religious denomination: He asks the audience to select two gentlemen and one lady who are not Spiritualists as a committee, the lady and one gentleman to examine the cabinet and the other gentleman to strip the medium and see that there is nothing about him that is white, and they report that they find on him nothing white but his collar and false shirt bosom—and the cabinet all right. He then goes into the cabinet and a form comes out clothed in white, much taller than the medium. Now if this committee has done what they were chosen to do, what came from the cabinet but a spiritual manifestation? I can't see how people, who show in their business good sense, can come to the Temple and not be willing to trust their own sense of sight when there.

Quincy, Mass. WM. G. PRESCOTT.

## Movements of Platform Lecturers.

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

Mr. J. Frank Baxter will serve "The Church of the Spirit," Springfield, Dec. 27. On Wednesday evening, Dec. 23, he will be with the Ladies' Aid Society of Lynn. The months of January and February he will devote to St. Louis, Mo.; March to Pittsburg, Pa., and April and May to Columbus, O.

G. W. Kates and wife will hold a special watch-night meeting in Pittsburg, Pa., Dec. 31. They are engaged in Massillon and other Ohio cities during January, but have yet some open time to fill the first and last of January. Address them 283 Seventh street, Buffalo, N. Y., until Dec. 30, and then 2012 Forbes street, Pittsburg, Pa.

E. W. Sprague, trance and inspirational speaker and platform test medium, has the following engagements: Fort Wayne, Ind., December, 1896, and January, 1897; Philadelphia, Pa., February; Bankers' Club, N. Y., June, and November, Ind., November, Societies or Camp-Meeting Associations, securing his services may address at the above-named places, General Delivery. Mail addressed 965 Grove street, Meadville, Pa., will be forwarded to him at any time.

On Sunday, Dec. 20, J. Colville lectured in Warner Hall, Broad street, Philadelphia, to two large and enthusiastic audiences. On Sunday, Dec. 27, he speaks there again: P. M., "Christmas: Its Origin, History and Spiritual Message to All Humans," and P. M., "Essentials of Universal Religion and a Forecast of the Rising Faith." Lessons in Spiritual Science at 531 N. 10th street, Dec. 26, 2:30 and 8 P. M.

Moses Hill is announced to lecture before the Manhattan Club of New York, on Christmas night. His present address is 131 Richmond Avenue, Bridgeport, Ct.

Mrs. J. W. Kenyon has engagements in Fall River and Lynn, Mass., and Pawtucket, R. I. Societies wishing for a first class test medium will find perfect satisfaction in her. Address Waverly, Mass.

Mr. J. W. Kenyon will lecture Jan. 10 in Fall River; Jan. 11, in Boston; and Jan. 12, in New Bedford. Onset, Mass., July 4, 8, and also in Ohio and Michigan. Address him at Waverly, Mass.

Mrs. G. M. Chapman, of Brighton, was speaker, under inspiration, for the Lawrence Spiritual Society, both afternoon and evening, Dec. 20, finishing with tests.

Dr. W. A. Hale is ready to answer calls to lecture. Address him at the Glendon, Columbus Avenue, Boston, Mass.

M. Milleson, psychic artist, has a few unengaged Sundays for this winter for lectures. His spirit drawings represent thought, transference, love currents, will-power and much of the dynamic forces that show the modes of action of the spiritual man. Address care BAXTER or LORANT.

Mrs. Mattie E. Hull is lecturing the present month for the First Spiritual Society in Portland, Me. She was first engaged for the second and third Sundays; so much interest has been awakened by her lectures that she has been invited to occupy the platform next Sunday afternoon and evening. She has addressed large and intelligent audiences. She has open dates in January. Address Stoneham, Mass.

## MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: The Spiritualists held interesting services in their hall, 33 Summer street, with fine audiences in attendance, at 2:30, test, healing and developing circle. Fine musical selections were rendered by Mrs. S. J. Wilson, Mrs. S. R. Rice and Mr. W. H. B. James. Mr. J. B. James, remarks on Christian Sunday; Capt. J. B. B. James, on Benefit and Knowledge Received in Spiritual Circles; W. H. B. James, on Force of Thought; Dr. I. A. Pierce, on The Power of Thought on Humanity; Mr. W. H. B. James, on The Influence of Song on Humanity; tests and spirit messages, by Mrs. Alice M. Lefavour, Miss F. Isabel Hanson, Wm. A. Estes, Dr. S. M. Furbush and others; musical treatment by Dr. S. M. Furbush, W. H. B. James, Alfred E. Warren, Dr. I. A. Pierce, Edward F. Murray and others.

At 7:30 P. M., appropriate selections by Misses Lena and Elsie Burns and Willie A. Estes; invocation, by Mrs. L. A. Prentiss; Mrs. C. B. Hare spoke on The Sunshine in Life; and messages from the Spiritual community were given by Mrs. L. A. Prentiss, Mrs. C. B. Hare, Mrs. Alice M. Lefavour, Mrs. Vina P. Goodwin and Mrs. Annie J. Brennan.

Next Sunday, at 2:30, test, healing and developing circle by the same mediums and others. At 7:30 P. M., F. N. and B. F. Foster will hold a séance for materialization, spirit messages, independent tests, spirit faces on handkerchiefs and other manifestations, in full gaslight and under strict test conditions.

At Mrs. Dr. Dowland's meeting at 130 Market street Tuesday evening, Dec. 15, Capt. J. B. James presided and gave remarks on "Nature's Laws and Spirit Return"; Mrs. D. E. Matson on "Good in Humanity"; Mrs. Annie J. Brennan and Mrs. L. A. Prentiss, many recognized tests and spirit messages. Dr. I. A. Pierce spoke on "The Power of Spirit"; Mrs. Dr. Dowland gave a masterly address on "Facts in Nature."

Friday evening, Mediums' Meeting, a full house; Dr. Pierce presided and gave remarks on "The Conditions for Mediums to do Good Work"; Mrs. Dr. Dowland, well chosen remarks for the good of Spiritualism; also, by Dr. E. F. Murray, Alfred E. Warren and Capt. J. B. James; tests and messages by Alice M. Lefavour, Mrs. Vina P. Goodwin, Mrs. Annie J. Brennan and others. These meetings are well attended, and are doing much good for the Cause.

Cadet Hall.—Lynn Spiritualists' Association.—Mrs. A. A. Averill, Sec'y, writes: On Sunday, Dec. 20, Oscar A. Edgerly delivered two instructive and able lectures, taking for subject at 2:30 "The Conservation of Truth," and at 7:30, "Evolution—What is God, and What is Man?"

Mrs. Dr. Caird, late of Chicago, who has recently located in Lynn, gave some very acceptable tests and messages. Mrs. Wm. Thomas with the cornet.

Mr. Edgerly closes his course of lectures with us next Sunday evening, when he will give an address under the control of John McCarthy.

Sunday, Jan. 3, we shall celebrate the third anniversary of the formation of the Society. President J. W. B. Kelly will deliver the anniversary address; good mediums will be present; musical exercises by Mr. W. H. Thomas and F. E. Averill; supper will be served in the lower hall.

A cordial invitation is extended to mediums and all friends of the Society to be present and participate in the exercises of the occasion.

Salem.—"N. R. P." writes: Mrs. Carrie F. Loring occupied the platform of the First Spiritualists' Society, Cate's Hall, afternoon and evening, Sunday, Dec. 20. In the afternoon she spoke of how much better it was for us to speak pleasantly to our homes, and in that way we made good, harmonious feelings, and progression was easy; and if, on the other hand, we allowed discord to reign in our homes, then we had the opposite; discontentment, sorrow and strife followed, and everything was blocked as far as advancement in our Spiritual Philosophy.

In the evening she chose for her subject "On the Threshold of the Bright Beyond," and illustrated by speaking of the dear ones who had crossed the threshold, and how they were still watching and taking a deep interest in our happiness, and how they were trying to smooth over the rough places and help us on to make life easy and to relieve us of our burdens, so that our pathway would be strewn with roses rather than briars.

She gave a great many spirit-delineations at both meetings, and they were very thorough and readily recognized by those to whom they were given.

Mrs. Loring will be with us on Sunday, Dec. 27. As this is the last date with us, we hope to see the hall crowded.

BANNER OF LIGHT for sale, and subscriptions taken: annually, \$2; semi-annually, \$1; quarterly, 50 cents.

Worcester.—Mrs. D. M. Lowe, Cor. Sec'y, writes: Edgar W. Emerson served our society as speaker on Sunday, Dec. 20. As usual, he was greeted by good

audiences. His subjects were treated in an able manner, and his delineations were very accurately and minutely given. He will also be our speaker for next

BANNER OF LIGHT for sale at each session.

Springfield.—T. M. Holcombs says: Since last writing the ladies have held their annual fair and sale of fancy and useful articles, which was very successful.

Our Sunday meetings continue to be well attended; the lectures of our speaker, Mr. W. H. Bach, are giving great satisfaction. His lecture last Sunday evening, taking "Christmas" for his subject, was exceptionally well received.

Mrs. Tillie U. Reynolds of Troy, N. Y., held a séance in Ladies' Aid Hall, Friday evening, Dec. 18, which was well attended. We were favored with her presence at the hall Sunday, when she gave us one of her agreeable short talks. The Lyceum is progressing.

Haverhill.—"O. H." writes: Monday, Dec. 14, E. W. Emerson pleased a large audience by giving some of his experiences in Spiritualism, followed by a test séance.

Sunday, Dec. 20, Miss Lizzie Harlow of Haydensville officiated and received a cordial welcome.

Friday, Dec. 25, at 7:30 P. M., entertainment by the Children's Progressive Lyceum at Brittan Hall. Let all who can attend, and help the Lyceum.

Sunday, Dec. 27, Mrs. May S. Pepper.

Waltham.—Mrs. M. L. Sawyer, President, writes: The Spiritual Progressive Union's platform was filled Dec. 20 by Mrs. Nettie Holt-Barding, whose tests were very fine.

Next Sunday we have Mrs. N. J. Willis. A new Lyceum has been formed, and much interest is manifested.

To the aged, with their poor appetite, feeble circulation and impoverished blood, Ayer's Sarsaparilla is a boon beyond price. Its effect is to check the ravages of time by invigorating every organ, nerve and tissue of the body. See Ayer's Almanac for the new year.

## DISTRICT OF COLUMBIA.

Washington.—H. D. Barrett writes: Permit me to state through the columns of your valuable journal that the report of the National Spiritualists' Convention, Oct. 20, 21 and 22, 1896, S. E. 49, will be out of press about Jan. 10, 1897. Single copies will be sold as heretofore at twenty five cents each.

Of all the Convention reports thus far issued, that of 1896 is by far the most valuable. It contains the reports of the President, Secretary, Treasurer, and all of the standing and special committees, communications from friends at home and abroad, as well as a series of valuable reports as to the standing of Spiritualism in foreign countries.

Orders will now be received for one or more of these reports. Societies are urged to purchase them in large quantities, for sale or distribution at their meetings. All friends of the Cause are respectfully requested to purchase these useful reports. They will make valuable New Year's presents to your friends, and the small sum they cost you will be of great service to the National Spiritualists' Association.

Orders, do not forget the use of the National Spiritualists' Association in your Christmas and New Year's gifts. Purchase these books, help the National Spiritualists' Association to scatter the truths of Spiritualism over the land, and ask your neighbors to join you in the good work. Now is the time to send in your subscriptions not only for '96, but for '97 and '98, as for sale at the same price. Address all orders to Francis H. Woodbury, Sec'y N. S. A., 600 Pennsylvania Avenue, S. E., Washington, D. C.

## For Over Fifty Years

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

The following numbers of the BANNER OF LIGHT are wanted by the National Spiritualists' Association to complete their files:

- Vol. 1, all numbers.
- " 2, Nos. 1, 2, 3, 4, 5, 6, 7, 8, 11, 12, 13, 15, 17, 19, 20.
- " 3, " 1, 3, 5, 9, 10, 13, 14, 17, 18, 21.
- " 4, " 15, 16, 17, 18, 19, 24, 25.
- " 5, " 1, 3, 4, 11, 14, 15.
- " 6, " 18, 24.
- " 7, " 15.
- " 8, " 1, 7, 10, 12, 14, 17, 20, 21, 22.
- " 9, " 2, 4, 16.
- " 10, " 5, 16, 17.
- " 11, " 8, 11, 16.
- " 12, " 7, 16, 17, 18, 19, 21, 22, 23, 24, 25.
- " 13, " 1, 2, 4, 5.
- " 14, " 14, 16, 17, 18, 19, 21, 22, 23, 24, 25, 26.
- " 15, " 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17.
- " 16, " 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 14, 15, 17, 19, 21, 22, 23, 24, 25, 26.
- " 17, " 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 14, 16, 17, 18, 19, 20.
- " 18, " 8, 9, 10, 13, 14.
- " 19, " 1, 5, 10, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23.
- " 20, " 1, 3, 4, 5, 6, 7, 8, 9, 10, 11.
- " 21, " 6, 13, 14, 26.
- " 22, " 1, 9, 10, 22, 25.
- " 23, " 6, 7, 9, 10, 11, 12, 13, 14, 15, 17, 23.
- " 24, " 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 22, 23, 25.
- " 25, " 1, 2, 13, 16, 17, 18, 19, 20, 21, 22, 24, 25, 26.
- " 26, " 1, 3, 5, 9, 10, 13, 15, 17, 22, 24.
- " 27, " 4, 8, 10, 13, 14, 17, 20, 21, 22, 24.
- " 28, " 1, 5, 10, 13, 14, 17, 19, 20, 21, 22, 24.
- " 29, " 1, 6, 8, 10, 11, 12, 13, 15, 16, 17, 18, 19, 20, 23, 24, 25.
- " 30, " 1, 2, 3, 4, 5, 9, 10, 11, 13, 15, 18, 20, 21, 22, 23, 24.
- " 47, " 20.
- " 48, " 21, 22.

Any person having any of the above mentioned numbers will confer a favor by informing Mr. Francis H. Woodbury, Secretary of the National Spiritualists' Association, 600 Pennsylvania Avenue, S. E., Washington, D. C.

## A Gift in the Real Sense.

A gift—in contradistinction to present—is for the relief or benefit of the recipient. Relief and benefit are both combined in the Knickerbocker Brace, which any physician would recommend as an eminently sensible and fitting Christmas gift. It is a sup-plier for men, a skirt supporter for women and children, and a brace for all—promoting deep respiration, preventing and correcting round shoulders and hollow chests. It is for sale by mail, or by personal call, at the price of \$1.00 (silk, \$1.50). Check measure around body under the arms should be sent with order. The Knickerbocker Brace Co., Easton, Pa., will send descriptive circulars to any one who writes for them.

The attention of our readers is called to the advertisement of the Linene Collars and Cuffs, which appears in another column.

These goods are worthy of more than a passing notice, as the great number of people who have worn them will testify. In many parts of the country it is a luxury as well as a convenience to avoid the trouble and expense, and at times the annoyance, of laundry service, and to be able to have on hand a cloth collar in every way equal in appearance to the best linen goods, at a price less than the cost of laundry work.

Those who have not used them will find it to their advantage to send for a sample collar and a pair of cuffs. A trial will convince the most skeptical of the merits of these goods.

The twelfth annual issue of the Columbia Pad Calendar has made its appearance in more pleasing form than ever before, having scattered through its daily leaves many charming illustrations, with appropriate thought or verse for each day in the year. Among the topics are bicycling, outdoor life, and good roads. The calendar can be obtained for five two-cent stamps by addressing the Calendar Department of the Pope Manufacturing Company at Hartford, Conn.

WRITING PLANCHETTES for sale by Banner of Light Publishing Co. Price 60 cents.

An article on the cause of the failure of the Confederacy which The Banner of Light has printed and the subject of a collection of seven short articles which will soon appear in the same magazine, contributed by four well-known ex-Confederate Generals, Lieutenant-General S. D. L. E. Lieutenant-General Joseph Wheeler, Major-General E. M. Law, and Brigadier-General E. F. Alexander; and by the Union officers, Major-General D. C. Buell, Major-General O. O. Howard, and Major-General Jacob D. Cox.

In order to raise the sum of \$150,000 required to complete the National Home for Commercial Travelers, a combined effort is to be made by means of a monster Fair, held from Tuesday, Dec. 15, to Monday, Dec. 22, at Madison Square Garden, New York City. Col. A. B. de Frece, veteran manager of over one hundred fairs, including the "Great Fund and Bazaar Fair" of world-famous success financially, is the Director-General.

## Recalled Stormy Times.

"Well, that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It is the Gall Borden Eagle Brand we used during the war."

## SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 241 Alexander street, Rochester, N. Y. Jan. 4.

John Wm. Fletcher, No. 1854 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, 28 Onaburgh street, Easton 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.

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

## Mrs. Dr. Dobson-Barker,

As a Spiritual Healer, Has No Equal.

Rejoice and Be Glad!

Herald Forth the Tidings of Good Health!

DR. A. B. DOBSON'S

HEALING powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON-BARKER, who for the past year and a half has been

Successfully Treated Over One Thousand Patients

Of all diseases that flesh is heir to, and will give you proof of her powers by sending requirements, as per small advertisement in this paper, for diagnosis of your case. Here is one of her many cures:

TESTIMONIAL.

April 9, 1895.

Mrs. Dr. A. B. Dobson, San Jose, Cal.:

I have used the medicine for one month's treatment received from you, and feel so much better and stronger in every way that I cannot express my gratitude to you. I did not think there was any medicine in the world that could help me so much in so short a time. I am advising all my friends who are in need of medicine to send to you.

I am yours gratefully, (MISS) A. PETRIE, 11 Hardy street, Brewer, Me.

Dr. A. B. DOBSON'S

It is an undisputed fact that these pills will cure and prevent Sick Headaches. Price 25 cents per box; five boxes, \$1.00.

Prepared and sold by

S. WEBSTER & CO., 68 Warren Ave., Boston, Mass.

Agents: HUDNUTT'S PHARMACY, 205 Broadway, New York City, and FULLER & FULLER CO., Chicago, Ill.

Dec. 26.

Works on Hypnotism, Animal Magnetism, Spiritualism, Theosophy, Christian Science, Occultism, Astrology and Freethought.

BOUGHT AND SOLD.

H. F. WILSON, Bookseller, 312 West 5th street, New York City.

Feb. 29.

for Home-seekers and Investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. POSE, 1 Wabeno street, Roxbury, Mass.

Jan. 4.

## FLORIDA!

OF Newburyport, Mass., whose remarkable success as a physician and healer has made his name widely known, has opened an office in Hotel Plaza, Columbus Avenue, Boston, where he may be consulted every Thursday and Friday from 9 A. M. to 5 P. M., main entrance; take elevator, Columbus Avenue cars pass hotel.

4w\* Dec. 12.

Dr. Mary E. Newcomb,

MEDICAL CLAIRVOYANT.

Tuesdays and Wednesdays. 120 West Concord st., Boston, Dec. 26.

## Gifts for the Holidays.

To those who desire gifts for the "Glad New Year," the following list of books is offered:

- Studies in the Outlying Fields of Psychic Science. Price 75
- Life in Two Spheres; or, Scenes in the Summer Land. " 50
- The Secret of the Conscious and the Subconscious. " 25
- Bound in blue and gold. " 25
- Here, or, Led to the Light. A tale of Evangelization, Free Thought and Spiritualism. " 30
- Arcana of Nature: The History and Laws of Creation. Eng. ed. " \$1.00
- The Philosophy of Spirit and the Spirit-World. Eng. ed. " 1.00
- The Origin and Antiquity of Man. Eng. ed. " 1.00
- From Soul to Soul. By Emma Rod Tuttle. " 25
- A Book by the author, including the best poems of the author, with some of her most popular songs, with the music by eminent composers. " 1.00
- Etna. A poem founded on the Johnstown Flood. A beautiful souvenir. By Emma Rod Tuttle. " 25
- The Lyceum Guide. For the use of the Lyceum and Societies. By Emma Rod Tuttle. " 50
- Angell Paper Calendar: To advance Human Education. By Emma Rod Tuttle. " 30
- All books sent post-paid. Address HUDNUTT, Berlin Heights, Ohio.

## "Worth Ten Times its Price."

That is what that great Medical Journal, the Gleaner, says of Dr. Bland's book,

## How to Get Well,

AND

## How to Keep Well.

It is a Complete Family Physician and a Guide to Health.

By an Eminent and Progressive Physician and Author.

Its directions for curing the different diseases are so plain that any person can follow them, and the remedies prescribed in it are simple and safe, as

SPRIT  
Message Department.

SPECIAL NOTICE.

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

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

JOHN W. DAY, Chairman.

SPRIT-MESSAGES,  
GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Nov. 13, 1896.

Spirit Invocation.

Oh! Spirit of Love and Wisdom, we again meet in our Circle-Room to open up the avenue of thought—that sweet communion between the two worlds. When we recognize the lessons that we gather, and the wisdom that we can draw through these various experiences to ourselves, we feel like seeking more diligently than ever. Oh, thou all-wise Spirit, that seems to bring us closer to thy divine light, make us realize the influence of spirit over matter, though we realize how weak the flesh is.

We ask the blessed angels, this morning, to draw close to the side of those who still need the depression of spirit; open up their eyes; quicken the heart, that they may understand thy wondrous beauty, and strength shall be given to all who seek it. Oh! we seek strength for ourselves; for while we all may feel vigorous physically, and oftentimes when health and success surround us we seem to flatter even when we are strong; but oh! in the time of trouble, in the breaking-down of the physical or mental conditions, when we are weaker than babes, it is then we need thy strengthening arm to lean upon.

This morning we seek thy assistance, and also feel that it is necessary for us to assist others. We ask thy divine guidance, so that we may work with love, not selfishly, and feel that thy name shall have the praise, now and forevermore. Amen.

INDIVIDUAL MESSAGES.

Mary Lee.

Good-morning, Mr. President. Oh! I am so pleased that I was informed this morning that I might have the privilege of sending forth a few words of encouragement, and also of the kind thoughts and memories that still linger with us. Because oftentimes, even after the spirit passes on to its higher reward, those memories of the past cling, and affection and love is not destroyed through the change of death.

But I want to reach those who are near and dear to me in earth-life—although my own people are not directly familiar with spirit-return. Since my departure the companion of my life, my husband, has sought communication, and to a certain extent he has been satisfied. I feel pleased that I have been able to give him some consolation that death does not separate us—as it used to look.

I also have an interest in a little child that I left behind me; and I am so pleased that mother and my own sisters have been so kind to it; I feel so pleased, but I do wish that I could make them understand and feel me more than I do. Yet I oftentimes feel, as also they do in earth-life—we sometimes wish to do more than we can; but I want to say to all, it is pleasant even to feel we can mingle in thought together, and feel that we can become conscious, at times, of each other's presence.

Oh! there is much I would like to express, but I know the delicacy of those who may receive it, from this public place, as it will be sent broadcast. Not that I feel ashamed, but I know that others may criticize and question its truthfulness, because they have not yet become conscious of the possibilities. For the dear one's sake who has requested me in some way to demonstrate myself independently of what any one may think or say, I send these few words through your valuable paper, as I have an opportunity to do so.

I will not send a long communication, because they have told me if it was nothing but two or three words they would be satisfied, and so to gratify them I have tried to word myself as nearly right as I know how. And so I send love and a "God bless you" to every one, and may you all live to comprehend, not the dread but the beauty of death, and the happiness that we gain by communicating with those yet in earth-life.

Mary Lee, Philadelphia, Pa. This is strange to me, but I feel thankful for the privilege. Good-by.

Captain Albert Cummings.

Well, this looks to me like prayer meeting; as one gets through his little talk, some one else takes it up, and I don't know but what it is a good way to express yourself, because when I was in the body, though I was not exactly a real churchman, I used to like to go to meeting, and I used to like to see how interested they got, each one telling their own faults and failings. Some had rejoiced the week past, and some had not enjoyed so much.

This morning it seems to me, as I have oftentimes been present at these meetings, and watching the various expressions and ideas that each one sends forth, that really I enjoyed it, and it seems that we catch the inspiration by hearing the others talk just as we used to do in meeting. For we are always anxious to tell others of how we are feeling, and about how we are enjoying ourselves.

Now I would like to say to those in earth-life: I can see that some of our folks have not quite

interested; and I think it would be a good time, as this opportunity presents itself to me, to let them know that I still fight the good fight of faith, that I am still in existence, a conscious being even if I am out of the material form. For that reason I feel that I would like to remind some of them in earth-life that when they are shouting and glorifying God for the happiness and blessings that have been bestowed upon them, the days and the weeks past, I want to say that I rejoice that when I passed out of the body, although I went somewhat suddenly, that I found in the life beyond a very natural place, very familiar, and seemed surrounded by most of those I had known in years gone by.

And for that reason, Mr. Chairman, I have returned this morning to tell some of my brothers that instead of singing the songs of praise and praying, that if they would search a little deeper, and to a natural state of affairs, and not work so much on the supernatural, they would not dread the river of death, or be afraid to meet those in the life beyond, or to question as to whether they would meet those they want to or not.

I should like to say to all those interested in me, that I have lived since I left the earth, I have gained much in spirit, and many have joined me also since I have been over here. I want to reach both William and Richard, and a good many others that I can't stop to name. I wish to say that I have been well satisfied, and I am enjoying myself as well as can be expected. And with that, Mr. President, I hope I shall be here recognized, for I am anxious to come in contact, privately, with Hannah, for if I can make her understand me I can be of assistance to her in the earth-life.

You can put me down as Albert Cummings, and you will locate my home, especially, in Hanson, Me., but I shall be remembered in Camden, Me., also in Massachusetts.

While in the body I was interested in boating and the water, and I will be remembered perhaps better, Mr. President, if you put Captain on the front end of my name, because I was recognized more by that than by my given name. I thank you very much for this great privilege, and I feel that it has strengthened me, and perhaps given me more courage to manifest again.

Charles P. Temple.

Good-morning, Mr. Chairman. The morning is beautiful, and it is beautiful also to realize you are useful and can be instrumental sometimes in bringing a little light and comfort and consolation to those who do not get much. I realize that those who are struggling in earth-life and are battling with the circumstances that oftentimes surround them do not get a great deal of sympathy and appreciation. In fact I think myself, from my own observation and personal experience, that we hardly know how to appreciate our friends until after we have left them. We sometimes don't know how to encourage them, and it makes it still harder when we try to return to make up for what we have left undone or to try and encourage them, when we cannot put our arms around them or make them hear our voice distinctly. But there's nothing lost, and when we send our good thoughts forward I know we oftentimes find response where we least expect it.

I want my message to go out to-day clothed in love, in sincerity, seeking to assist those with whom I was closely connected in earth-life—wishing to encourage, to enlighten and to bring them more confidence in themselves, that there is a heaven that can be established in earth-life, that you don't need to wait, dear ones, until after you are gone to see the beauties and the many blessings that are given to you while yet you are in earth-life. I wish I could clothe my words to convince you of the true beauties that lie in life, that oftentimes are passed unseen because of the doubts and the fears that seem to be so imbued in mortal existence.

Now, Fannie, I want you not to meditate and ponder so much when you are alone; it is when you seem to think you are all alone, and have no one to sympathize with you, no one to encourage you, no one to extend a hand of assistance, I am still with you in heart and in soul. Nellie is here with me in spirit, and we are both trying to assist you and help you and all concerned; and even those who have not perhaps come up to your standard of what you expected from them. It is all right. Remember God in the great power of knowledge seeth things differently sometimes from the mortal, and I only want to send forth encouragement to try to bring happiness to you and to say to you: "Seek for that happiness and draw unto yourself that which will give you the most comfort, and you will find that all will be well."

Mr. President, I am a long distance, as the time or space goes in earth-life—some ways from home—but your valuable paper reaches many corners that you have least expected. I find that it is located under very peculiar conditions at my old home, and it is for that reason I would like to send forth my greetings this morning; perhaps, to make it clearer, I should say I was interested in lumber work while in earth life, and really met my death through it, although not exactly an accident, but through peculiar conditions of contracting cold while I was laboring on the banks of the river; I then was taken down with pneumonia and carried out quite suddenly. It was in West Virginia. I left a wife and three small children, and that's where I would like to give my consolation and also my assistance.

My name is Charles P. Temple. I feel I can gain help and establish comfort if I can reach my loved ones this way. I find the influence exhausting as I hold this medium, because I am not accustomed to it, but I have done the best I could, and hope I will be assisted to come closer to them at home. Thank you.

Elizabeth Norris.

Good-morning, Mr. President. Well, I'm awful happy because I'm here, and I can see oh! so much, that the spirit has done in the last few years to enlighten the human race. I was not ignorant of spirit-return, for I was conscious while in the body that our dear loved ones were around us. I should like to send greetings about broadcast like the scattering of the seed of kindness, and reminding those still in the body that life and progress are still advancing, and it seems to me that Spiritualism in its true sense ought not to make us so extremely selfish as to feel we have one, two or three to assist that have been brought to us by the law of kinship, or by the tie of relationship, because we are all children of the great living God. I feel as we breathe our prayer upon the atmosphere we know not where it may take effect, and we know not where it may

give the most assistance; and this morning I feel like returning with the Thanksgiving that is so close at hand—the day that was set apart for thanksgiving and feasting—announcing that if they will cheer the down trodden, encourage those that are so depressed and give their soul the feeling, then there would be rejoicing in heaven.

I return and I reach my own family, and I see each one of them in their comfortable homes, each one of them well provided for—as far as this world's goods are concerned—they seemingly have got everything to thank God for, and yet they murmur; and when I look around and see so many destitute people, who would really enjoy these blessings and are depressed, it is then that I ask: What is God? What is good? What is religion? It is as we can come in contact with the spirit-laws and the understanding of the various reincarnations, that we can understand why these things are.

But I would like to say to my own: "You suppose mother's voice is hushed; but no, she still speaks to you, she still calls forth for you to listen and obey, not in the obedience as we would term it in earth-life, but to the voice that crieth for right, for justice, and for you to be satisfied and murmur not against your Creator." You will find that we have our shadows and our discipline, and if one seeketh happiness, desireth blessings, let such contribute some little kind act to another. Try and make some one else happy, and not be so selfish that you seek all things yourself.

Mr. President, while I was in earth-life I desired to do good; I desire to do good now. I tried to live to the clearest understanding that I had. I know we can't all see alike, and hence I know there are so many, many times, while clothed in mortal, we are misunderstood. I seek this opportunity to breathe a prayer upon all, for I feel that your Message Department is one of the most beautiful works that has ever been brought to the human race. You cannot reap your harvest, you cannot count your gain or survey what you have accomplished. Mr. President, as these communications are sent broadcast, it is not always those they are printed for that get the most good, but many times others that pick up your valuable sheet, and there's some little word, some little crumb of comfort, that just appears to fit their case, and oftentimes kindles a flame of encouragement; and for that reason we care not as to what that may say I know or I don't know, but when it goes forth on the wings of love, the great power or spirit that surrounds it always brings back its ray of satisfaction.

God bless each one as he or she tries to assist others; the compensation may not always seem to return when we need it most, yet all is gain—there is nothing lost.

Elizabeth Morris. My home, where I shall be remembered specially, is in Buffalo, N. Y. My husband is with me; his name is Benjamin, but he had been in spirit-life some years previous to myself. May angels and mortals rise up and sustain you in your glorious work for humanity.

Mary Elizabeth Cook.

I will not try to send a long message this morning—because I have been out of the body so long that I feel almost that I am forgotten. I feel there are those yet in the body whom I am interested in, and I would like to send forth a few encouraging words, and give those whom I am interested in a thought that perhaps may take more root, and bring forth better results.

I have been interested in earth life for a long time, though for some time after passing out of the body it seemed to me that I had nothing particular to attract me back—not being acquainted with spirit-return. But I have a companion that's in earth-life, although I have been out of the body, I should think as you reckon time, between thirty-five and forty years; he is beginning now to feel the weight of his years, but he has been interested in Spiritualism, in progressive thought; and because he has roused the spirit of inquiry, I thought this would be a good opportunity to assist him in it. I see he is taking a great many papers on different subjects, as he feels that his time is not long for the earth-plane, and he seems to want to have some little consciousness of what the spirit-life may be to him. Hence he seems to be sort of debating all subjects and all theories. I want to say to him: "All is well." I want to say: "I have still followed you, although your earth life conditions have changed, and I am pleased to see you so well surrounded as you are." And I also want to say to others who may remember me, that I am still interested in earth-life, and that when the body is laid away, and we all meet in the spirit-life, many things can be understood and comprehended that to day may give occasion for questioning in the earth-life. I want to say to them: "If you will only open up the avenue, that I can make myself more plainly understood, I should like to." They will recognize the timidity, or I might say, the spirit of silence; I never liked to make a great display in a public way; I would rather talk with my friends privately; but I can see where it is necessary to wake up a spirit of inquiry—to send a public communication, so that they may both question and perhaps criticize it.

I should say, my friend, I am not so very far from home, as I was familiar in my younger days with Boston, and through Massachusetts, but my home, where I passed away from the body, was Norwich, Conn., and my name was Mary Elizabeth Cook. I think those that this is intended for will understand it.

James McClellan.

This doesn't make me feel very good when I try to come into an instrument as small as this is, for when I occupied a mortal body I had a much larger physique than this is, and it seems to me just like crowding into small space. But I will try, and also identify myself. It has been some years that things have been left in a sort of an unknown, questionable way, and I have oftentimes wished that I could correct some of the statements that were circulated after the body was laid aside, but I have never had an opportunity to do as I would like to have done. But I have been informed that by trying to come in contact with this instrument, and through the power that you could give me in sending my letter broadcast, I might be able to not only identify myself, but to relieve some of the trouble that I might have caused others by the uncertainties and the way things were circulated.

Well, you see I was connected with a boat that traveled way off in the deep waters of New Zealand. I traveled as mate in that vessel; I went from New York first to England, and from England to New Zealand; perhaps,

Mr. Chairman, to prove this a little better, a little bit more distinctly, I should say the name of the boat was *The Caesar*, and it belonged to the British. We were lost, and I met my death through the wreck of that vessel some years ago. I desire to reach some of my friends that have never been satisfied with the various reports as to the correct cause of the disaster. Some of our crew were saved, or picked up, others were not. There was no foul play; there was, perhaps, a little carelessness, but no one to blame, and I desire for them to know that I did go down with the vessel, for it has been reported that they didn't think I was out of the body.

Would say that I found mother—or, that is, mother found me. She has come to spirit-life since I passed away. I would like to reach my friends, as I have them in England and also in the States—and especially in Fall River, where my wife and my daughter now reside. I would like them to not only open the pathway, that I could make myself more tangibly known, but as I become more familiar with talking through some one else's voice I suppose I will do better, for this is hard work. I have many things I would like to say to them in private that I cannot give to you here.

Mr. Chairman, they inform me that I must not exert too much influence over the instrument, or I may do harm, which I would not wish to do after the great kindness that has been offered to me here. My name was James McClellan. My wife's name is Annie, and my daughter's is Ellen. My mother and father are with me in spirit-life, and I should like them to know all is well. And I hope to reach the end I have long looked for. You might say, Mr. President, that I left England in '71, so you see some time has elapsed since I was at what they called home.

Alfred Frederick Morton.

Well, Mr. President, this is a good opportunity, and I feel it is always best to improve an opportunity when one gets it, for we do not get too many of them in our lifetime. I certainly say this morning I am pleased to have an opportunity to give a word, and try also to send a little to those in earth-life, as I have many, and I feel sometimes it is better to let our friends know frequently where we are and what has become of us.

I have not been out of the body so very long, but it seems to me I was sick a long time, though they tell me it was only a few months; as I passed away with a lung trouble, it makes a little difficulty to talk as freely as I would like to.

To the dear ones in earth-life I would say: "All is well." I am satisfied with what I found, and I told them if I could return to them I would come back and make myself known—but in what way I could not exactly tell. But I have searched many avenues and tried to reach them in many ways. To some extent I have made myself known in my own home.

I want mother and all the dear ones to feel that earth life is only short anyway; and it won't be so very long, when we reckon eternity, before we are all together; then we will understand each other as never before.

You might say that Roland is with me in spirit, and so is Grammie and Gran'pa; and many here would like to speak to them, but cannot all voice their sentiments at once; hence I join in sending them a merry Thanksgiving and hope they may have a pleasant Christmas and New Year, as these holidays in our family have always been taken to bring the family together. For several years now when these memorable days come around some one is absent, so they feel a dread of these days coming, and that is the reason I desire to have them feel that, though the chair may be empty materially, the plate may not be used externally, yet I want to say to you: we are with you just the same, and we enjoy hearing you talk, and I want you to feel our presence, and feel there is no vacant chair. You can put my name down as Alfred Frederick Morton; and you will find my home was in Plymouth, N. H.

Messages to be Published.

Nov. 28.—Edna J. King; Charles E. Elderly; Charles Hooper; Edna Dyer; George E. Bolton; Jerome Butler; Mary E. MacLaughlin.  
Nov. 27.—Mary O. Flint; Ruth Jones; Henry Jackson; Ellen A. Knicker; Dr. H. F. Gardiner; Catherine L. Murphy, for her son, Alfred Gleason.  
Dec. 4.—Edmund James Huling; Edwin E. Varney; Emma Fales; William Bemis; Mary Stevenson; Eben Philp.  
Dec. 11.—Abigail Marshall; Joseph P. Hazard; Emeline Alden; Mary Ann Atkinson; Mary A. Crosby; Archibald Clayton; Eva Emery.  
Dec. 18.—Timothy H. Morse; Roland Reed; Mary J. Richmond; Mary Elizabeth Burke; Louise Bryant; Oliver Bryant Wood; Emma Lockwood.

Work of the First Association of Spiritualists, Philadelphia.

To the Editor of the Banner of Light:  
This old Association, founded in 1852, continues to be one of the principal centres whence the philosophy of Spiritualism is promulgated in the City of Brotherly Love.

During December W. J. Colville, who is stationed in New York, has occupied the platform twice each Sunday in Warner's Hall, Broad and Wallace streets, a commodious meeting-room capable of accommodating eight hundred persons.

The attendance was large on Sunday, Dec. 6, and much larger on Sunday, Dec. 13, on which occasion the lecturer discoursed in the afternoon on "Twelve Manners of People—Our Places in the Archetypal Zodiac."

A great number of young people were attracted by this subject, and nearly everybody out of the several hundreds present seemed greatly interested in the striking delineations given of typical characteristics usually apparent in persons born at certain seasons of the year. The speaker wisely refrained from anything approaching dogmatism, and declared that only general hints and broad outlines could be given in so general a dissertation upon such a peculiar theme. Certain important practical lessons can, however, be drawn from a consideration of such a subject, foremost among which is the deduction that it is far easier to educate children and harmonize adults if we really know something definite concerning the talents they are most likely to possess, and the particular temptations they need to overcome.

It is a fallacy to teach that because we differ widely we are therefore discordant, for the exact reverse is true. There is a scientific art of grouping human beings, as there is of blending contrasting though not conflicting colors, sounds and forms.

Twelve types of people may be easily extended, if we take "cusps" into account, into thirty-six varieties, and then we have only the more prominent traits under consideration. It will prove an entertaining and instructive study to collect birthday information and then see how well the general theory works.

For example: Some one was born Aug. 22, which would be when Leo is merging into Virgo. The characteristics of Leo are heartiness, emotionality, dignified bearing and general personal attractiveness, while those of Virgo are tendencies to introspection, intuitiveness, quest of knowledge and intellectualism. When two such widely contrasting signs unite to lend their influence to an individual,

the happy result is apt to be a very well rounded-out disposition, versatile and complex, but not contradictory.

At this particular season of the year, as *Sagittarius* gives place to *Capricorn* at Christmas, we note that the departing sign gives directness of aim, impetuosity, and a dislike of all indecision and circumlocution, while the incoming sign disposes the native to great power of endurance and adaptability to bear some of the hard burdens of the world.

(Those who are specially interested in pursuing this subject, can obtain at the Banner of Light Bookstore a collection of fourteen essays on the various signs, with illustrations drawn from history, by W. J. Colville.)

In the evening of the same day the speaker's topic was "The Bible and its Threefold Interpretation—Ethical, Scholastic and Mystical." Much light was thrown on the experiences recorded of ancient seers by reference to present day phenomena.

Among the many strong points made in the lecture, the following were put forward with special emphasis:

First, the real question which concerns the intelligent student is that of the historic continuity of spiritual experiences common to exceptionally-developed human beings, though not apparently as yet to the whole human race.

People often speak glibly of "an age of miracles," and of such having passed; but the phrase is unscholarly and entirely unsupported by biblical or other evidence. What we are led to suppose is that in periods of general elevation of the people on the side of righteousness, there was a more direct and sensible realization of spiritual influence than when they were sunk in sensualism.

Prophets were always regarded in olden times as the special messengers of God, and to them the "Angel of the Lord" frequently appeared. The absurd supposition of the surface-reader, viz.: that Moses caused the Almighty to repent, is as blasphemous as it is ridiculous; but this seeming absurdity was long ago explained away by Maimonides and others, among the greatest rabbis of renown.

It is certainly feasible to contend that man views the spiritual universe at any time exactly as his then condition enables him to view it; it therefore stands to reason that we get the purest and highest views of God, man and Nature through the agency of the world's greatest prophets when at their best.

To put together sixty-six manuscripts, beginning with Genesis and ending with Revelation, and then tell people that in such a literary collection we have all the Word of God, is enough to make doubters of revelation multiply; but because of the folly of those who claim textual inferrancy, we have no sort of need to throw the whole Bible overboard, and refuse to imbibe spiritual lessons from its pages.

Ethical teachings depend for their value upon intrinsic worth alone, therefore historic controversy need not assail the ethical elements of any literature, because these rest upon an extra-historical basis of their own. The mystical element in the Bible is a far more reasonable theme, and one that can never be settled by arbitrary *ipse dixit*.

The Gnostics and Kabalists who declare that there are several interior meanings of the most arcane portions of Holy Writ—one within the other—are doubtless correct, but readers must dig these out for themselves, though a science of natural correspondence will certainly prove helpful in this direction.

As the most learned among the ancients all employed a scholastic cipher, and wrote in a universal symbol language which the "vulgar" could not interpret, we find in the Kabalistic portions of the Bible much that well repays thoughtful study, as it does not deal with external incidents, but with the constitution of man and his relation to the boundless universe.

When the forthcoming "polychrome" bible is published, the average reader will doubtless understand the ancient text far better than at present, and while scholarly research does forever destroy that blind veneration for the Bible as a fetish which has so long prevailed, it gives us the grand old book as a valuable literature, and enables us to read, as in a mirror, the ever varying experiences of mankind.

The highest use to which we can put the Bible is to use it as a looking-glass in which we see reflected the inevitable relation which perpetually exists between certain human emotions and courses of action and the consequences thereof.

After each lecture very pleasing impromptu poems have been given on several subjects suggested by the audiences.

On Mondays, at 2:30 and 8 P. M., the lessons in Spiritual Science at 334 North Tenth street have drawn out many important answers to very searching questions concerning our spiritual possibilities.

The First Association of Spiritualists is to be congratulated upon its powerful auxiliary, the Helping Hand Society, under whose auspices the various weekly meetings and entertainments are held.

On Sunday, Dec. 20, in Warner's Hall, W. J. Colville's subjects were: afternoon, "Do the Planets Affect Our Destiny—if so, How?" evening, "The Evolution of the World's Great Religions." Christmas exercises, Dec. 27, at 2:45 and 7:45 P. M. preceded by Children's Lyceum and Young People's meeting.

The venerable President of the Society, Captain Kaffer, has been at his post for over forty years, and is still active and vigorous. All the other officers are men and women of ability and determination.

Mr. and Mrs. Hill and Mrs. Cadwallader are among the busiest of the workers, while the Secretary, Mr. Morrill, evinces decided wholeheartedness in the work.

There are, of course, other spiritualistic organizations in the great city of over a million inhabitants, and from reliable reports all are flourishing.

CONSUMPTION CURED.

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

The Speakers' Association.

To the Editor of the Banner of Light:  
I am receiving numerous replies from platform workers, favoring the holding of a Convention of speakers in the near future.

The main objection seems to be the personal expense that will be incurred, and which many cannot afford. This can be partly relieved by inducements that will be offered by cities centrally located. They will find it a great benefit to have such a convention.

A camp-meeting would have in it a great attraction. Arrangements, at least, could be made for pay-meetings in the evenings, and thus proceeds obtained to provide a liberal per capita. After a few years, the good being done by the Convention, might receive contributions and endowments, and thus become entirely able to provide at least full mileage for each.

It is possible to make such an Association of great importance to the Cause of Spiritualism, and of much good to each public worker. All who are interested will please address me as per my engagements.

G. W. KATES.



URY  
OF  
CURES

THE RECORD OF  
Ayer's Sarsaparilla.



## Banner of Light.

BOSTON, SATURDAY, DECEMBER 26, 1896.

## MEETINGS IN BOSTON.

**Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. Speaker for December, Prof. W. M. Lockwood, 11 E. Lewis, President; J. B. Hatch, Jr., Secretary, 14 Sydney street, Station B, Boston, Mass.**

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**First Spiritual Temple, Exeter and Newbury Streets—Spiritualist Fraternity Society, Sundays at 10 A. M. and 7 P. M. Lectures by Mr. and Mrs. O. L. Conant, 42 1/2 P. M., lecture through the mediumship of J. C. F. Grumblin. Wednesday evenings, at 7 P. M., social, conference and phenomena. Out of towners announced from the platform. A. E. Sherman, Sec'y.**

**Children's Progressive Lyceum—Spiritual Sunday School will meet every Sunday morning in Red Men's Hall, 514 Tremont street, at 10 A. M., beginning Sunday morning, Dec. 28. Subjects: "The Law of Karma," "Harmony." All are welcome. Mrs. J. S. Soper, Conductor.**

**Bathhouse Hall, 604 Washington Street, corner of Kneeland—Society of Ethical and Spiritual Culture (Ethical Spiritualists). Meetings Sundays at 11 A. M. and 7 P. M., and Tuesday at 3 o'clock. Mrs. M. Adeline Wilkinson, President.**

**Appleton Hall, 94 Appleton Street—Palm Memorial Building, side entrance—The Gospel of Spirit Return Society, Minnie M. South, Pastor, will hold services every Saturday and Sunday, 2 P. M. and 7 P. M.**

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

**Elysian Hall, 820 Washington Street—Meetings Sundays, 11 A. M., 2 P. M., and 7 P. M.; Wednesday, 7 P. M.; Friday, 7 P. M.; Saturday, 7 P. M. Mrs. A. R. Gilliland, Conductor.**

**Eagle Hall, 616 Washington Street—Meetings at 10 A. M. and 7 P. M. Sundays, Thursdays at 7 P. M. Thomas Jackson, Conductor.**

**The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 7 P. M.—at 11 Tremont street, Mrs. A. E. Barnes, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester.**

**The Veterans Spiritualists—The Union meets the first Wednesday of each month, at 7 P. M., in the Boston Place, and at No. 7 Park square, the third Thursday, at 7:30 P. M. C. C. Shaw, President; Wm. H. Banks, Clerk, No. 77 State street, Boston.**

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

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

**Harmony Hall, 724 Washington Street—The Band of Harmony Meetings, Sunday 11 A. M., 2 P. M., and 7 P. M.; Tuesdays 2 P. M.; Wednesdays 2 P. M. and 8 P. M.; Thursdays 2 P. M. Mrs. K. E. Parsons, President.**

**Hiawatha Hall, 241 Tremont Street (near Elliot street)—Meetings Sundays at 11 A. M., 2 P. M., and 7 P. M.; also Thursdays at 7 P. M. for speaking, tests and readings. Edwin H. Tuttle, Leader.**

**Commercial Hall, 604 Washington Street, corner of Kneeland—Meetings every Thursday, 7 P. M. N. P. Smith, Chairman.**

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

**Facts Meetings, 74 Washington street, every Monday at 8 P. M. Supper at 6 P. M. (Analyst meetings will be held every Sunday and Thursday evening at 7 P. M. Dr. E. M. Sanders, President, 21 Soles street, Charlestown.)**

**Good Templars Hall—1 Johnson Avenue, Charlestown Dist.—Wednesday and Friday evenings, Mrs. E. J. Peak, Chairman.**

**Chelsea—Spiritual meetings every Sunday evening at 7 P. M. 60 Broadway. Charles H. Heaver, Chairman.**

**Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport—Sundays, 11 A. M., 2 P. M., and 7 P. M. Mrs. L. A. Akers, President.**

**Cambridgeport—501 Massachusetts Avenue, Temple of Honor Hall, At 2 P. M. and 7 P. M. Settled speaker, Mr. J. W. Kenyon, test medium, Mrs. J. W. Kenyon.**

**The Ladies' Spiritual Union meets the second and fourth Fridays, at 611 Massachusetts Ave., Cambridgeport Lower Hall, Cambridgeport. Mrs. M. M. Nichols, President.**

**Owing to the great increase of meetings in Boston, THE BANNER in defense of the rights of its readers outside of Massachusetts is reluctantly compelled to announce that reports of services held on Sunday only can be noticed in these columns hereafter. Those in exception will be made in the case of Societies which hold only week-evening meetings.**

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

**Boston Spiritual Temple, Berkeley Hall—J. B. Hatch, Jr., Sec'y, writes: A large audience gathered in our hall this morning to listen to the lecture given by Prof. W. M. Lockwood.**

**The meeting opened with singing by Miss Grace E. Warren, after which Prof. Lockwood read a poem; Miss Warren followed with another song; then Prof. Lockwood took for his subject: "How do we Impress Each Other, and How Does the Spirit World Impress Us?" It was a very interesting lecture, and demonstrated by the use of the magnet and the graphophone.**

**Below is a synopsis taken by Miss Coffin for this paper:**

**"Mr. Chairman and Congress of Thinkers: It is with an unspoken degree of pleasure that I appear before you this morning to call your thought out in a new channel. You, in common with all mankind throughout civilization, are taught, not of the reciprocal action of nature, but of a principle of action."**

**"It is true that in your schools and colleges the principles of action and reaction are instructed; yet in many of the treatises upon chemical physics, treatises which have been written by the world's best thinkers and experimentalists, you frequently find a note, a sort of code in the bottom of the page, in which the writer, who has arranged this thought for the certain schools or lectures, is warning that, while it is true that so far as science can demonstrate we have action and reaction as the basis of nature, yet we are told to remember that God stands behind every action and every expression of time and space."**

**"We have returned this thought again and again, and expect to keep doing it as long as we live; because so deeply enrooted are the old ideas of superstition that most people, for the sake of popularity, are willing to perjure their mentality when it comes to a question of popular belief and superstition."**

**"We assured you last Sunday that mind is the result of knowledge. It is not the factor that is impressed in all processes of human evolution. I am not impressed in your mind that I do not expect to, but I hope to impress your consciousness."**

**"If mind is not the overruling intelligence, if mind is the result of knowledge, we shall claim that it must be some sort of consciousness that is an overruling intelligence, if we admit that postulate. We do not know of consciousness outside of organization."**

**"Our lecture for the month is the most we improve each other, but how we improve each other, and how the spiritual world impresses. This discussion will take us into a new realm of thought, into the domain of action and reaction. There is not an expression in nature that does not contain action and reaction. Nature has one method of impression, and this is the impression that belongs to action and reaction. Nature always expresses itself through a condition of structure."**

**"Though an Ole Bull drew the bow across the strings of a violin, if the viola were imperfect the sound would also be imperfect."**

**"I give the spirit-world great credit for what they do, and may I mention in this connection Mr. Cobb, Luther and Mrs. Cora L. V. Richmond? Neither had the necessary instruction from this side of life to enable them to give us the thoughts which they do, but nature has given them that wonderful receptive mentality that the great minds of the past time, coming into their immediate presence, warm their mentality into expression of grand truths than either of these individuals know in and of themselves."**

**"But too many imagine that they are the proper ones to voice the great truths of the spirit-world, because they have an aspiration; yet when we look up their qualifications, there is not that reciprocity of brain structure that is able to amplify and exemplify the grand principles of action and reaction, as expressed throughout Nature's great laboratory of forces."**

**"I agree with our friend Hull that we should have an educative system, so that the fibre of the brain of those who desire to better mankind may be attuned to the principles of Nature which they wish to express."**

**"We ask you to think along the line that consciousness is an energy—an energy of Nature."**

**During the lecture, Chairman Allen, Secretary Hatch, Miss Coffin, Mr. Manserger, Mrs. Pratt and a lady unknown to the writer spoke into the graphophone, and it was reproduced by that instrument, to the great satisfaction of the audience."**

**In the evening another good-sized audience listened to the lecture, and went away feeling pleased that they had been present. During the evening music was furnished by Miss Warren and Mr. Watson."**

**Don't forget as you either enter or leave the hall to order a BANNER OF LIGHT, which is always for sale at the entrance of the hall. If you wish to know what is going on among the Spiritualists of the country you should read the BANNER OF LIGHT."**

**Mr. Lockwood will speak three times on Sunday next: in the morning at 10:30; "What is Intemperance? Do You Know?" illustrated by charts; at 2:30 a graphophone exhibition for the children; and at 7:30 a graphophone exhibition for the children; "The Human Soul, Progressive Conscious Entity." A tribute to the memory of Dr. H. B. Storer, and to the Boston Spiritual Temple. Remember, this is Mr. Lockwood's last appearance this season; be sure and hear him."**

**Mr. A. E. Tisdale and Mrs. Nettie Holt-Harding next month.**

**The Helping Hand Society—writes Mrs. A. A.**

**Eldridge, Sec'y—met as usual on Wednesday, Dec. 16. Mrs. Carrie L. Hatch, President. Owing to the severe storm the audience was small in attendance. Supper was served at 6 P. M.**

**The evening session opened with a musical selection by Mrs. Hattie Mason. Miss Maud Beckwith, clairvoyant, gave a selection from Oliver Wendell Holmes. Mr. J. B. Lewis, President of Boston Spiritual Temple, was next introduced. He spoke briefly, and alluded to the Cuban affairs. Mr. Blinn, Mr. Pack and Dr. Blood, Mr. Allen, Mr. Campbell, Mrs. Giles and Prof. W. M. Lockwood spoke at length on "The Truth of Spiritism." Spiritualists have nothing to fear from the present attack that the press are commencing on."**

**Mr. Watson gave a fine piano solo. The singing of "America" closed one of the most interesting meetings of the season.**

**There will be an old fashioned musicale on Wednesday, Dec. 30. Come and sing.**

**First Spiritual Temple, corner Exeter and Newbury Streets.—J. C. F. Grumblin ministered at 2:30 P. M., to a large audience, writes a correspondent. The subject of the guides, through his mediumship, was: "Some Views of Socrates Applied to Spiritualism." The guides taught that each age receives, but cannot limit nor define, Spiritualism, and no one nation or individual member of it can monopolize Spiritualism; that is set forth as truth, his opinion, experience, inspiration, leading, Prof. Grumblin and his crutches made the general results, because people are involved largely in personal visions and perspectives of truth. Spiritualism in its fullest measure, as a cosmic inspiration, applies its lessons to each age, and like the fides of the sea or sap of the tree, leaves a mark and influence upon whatever it touches. The trouble with any phase of truth or revelation is its alleged infallibility. No Bible or teachings of a past generation can measure or fill the needs of a living people. And herein the seer, unlike the sage, stands comparatively alone in the world, because he speaks from a Soul, or Olivet, or Parnassus, or the hills of Ramus, to a new generation, and he stands in contra-position to existing creeds, castles and governments of society."**

**The germ of evolution is in the soul of evolution, and all that belongs to history and civilization outworks an orderly apotheosis of spirit, but the fact that humanity is limited in its capacity to receive and ability to perceive truth makes the path of the seer one of hardship, opposition, vituperation, persecution and martyrdom. The seer illustrates the state of the angel, and seeks to have society realize its own objective career and life. Hence society, led by Mother Grundy in social ethics, by the church in religious ethics, and by the State in civil ethics, scoffs at the seer, and creates a new ideal or seeks to re-fashion the old of human life."**

**To-day society presents the same conditions to the seers as it presented to Socrates in his time, which was about the close of the third century, B. C.**

**Matthew Arnold said in a lecture here in Boston that numbers are wrong, and hence he showed by his own example that the numbers are wrong. Now in dealing with the Socratic philosophy one should remember that he, with the Spiritualist, stood forth for Transcendentalism; that is, he taught that spirit is the source of all induction and ideas, and against the position of Locke, affirmed that experience simply illustrates mind rather than creates it. Socrates taught that mind and reality are identical; that the participant of angelic vision, and in him lie the possessions which are evoked by the treadmill of earthly life. Like the lily, that draws its inspiration of beauty and life from the sun, while buried in the pond and held fast by a mesh of roots, so man, held down to earth by manifestation, yet yearns for and is excited by the invisible, the spiritual, the ideal. Versed consciousness is real and not something procured from contact with matter or the material world, and through it, rather than upon it, pass the ideas that evoke and enlarge the sphere of its divinity."**

**Socrates was a Spiritualist, as he advocated the only idealism that has stood the test of civilization and the severest hypochondria. He was a metaphysical or self-conscious fact, rather than a fact of physical science, as it made it rather a realization of being, due to virtue, or spiritual cleansing and purity, than a demonstration to the sense or reason. Hence his Spiritualism, just as that of to-day, divides itself in Spiritualism and Spiritualism; that is, into physical and metaphysical Spiritualism—one that appeals to the objective mind and the other that appeals to the subjective consciousness. He contended, plagiarizing Plato in the *Limaes*, that existence is of two kinds: that which ever is but has no becoming, and that which ever becomes but never is, thinking at the disparity that seems to exist between phenomena or appearances, and that which is, or really, the spirit is ever seeking to materialize its consciousness, hence the body or organism and its content, the personality that shapes the body; but the law of soul prevents again but a material spirituality. The form can never become the reality that creates and fashions it."**

**Some are Spiritualists because they accept the phenomena of Spiritualism, but per se they do not realize subjectively their own eternity. They know it by analogical reasoning and demonstration, not as a verity of their own consciousness. Socrates showed in this respect that each one has, nay, is an oracle of divinity through which God speaks, or "the gods speak in him." He and we call this oracle, conscience, intuition, and through it one is given the direction which prompts to holiness and leads to wisdom. He averred its infallibility over against that of all alleged revelations and oracles of church, State and society, and hence, because of this teaching, in line with that of all true seers, he was made to drink the poisoned hemlock."**

**Socrates believed in demons, that is, the guidance of spirits, yet he believed rather, indeed, more truly in the voice than the voices. His sweetness of life, his rare wisdom, coupled with his fortitude and calmness, made Xenophon, his pupil, write in the *Memorabilia*: "He was so pious that he did nothing without consulting the gods; but he was not superstitious; he was not even in the least so completely ignorant of himself that he never chose the agreeable for the good, and so discerning that he never failed to distinguish the better from the worse; in short, he was the best and happiest man possible. His life was the apotheosis of his philosophy, his religion, and he stood before the world as one of humanity's most noble and worthy hierophants."**

**Again, in harmony with Protestantism of all shades of thought, he held to the supremacy of reason and conscience, and hence was a free thinker in the best use of that word. He put reason on the throne of the intellect and conscience as the last tribunal of all thought and action, and herein he was both wise, logical and brave. He was the first to teach that to attain the peace of the sage one must attain the heroism of the seer, the saintliness of the martyr. He opposed existing religions, governments and social castes, when they stood in the way of the soul's freedom and progress, and he flamed up before the world the inspiration of the gods which taught the infallibility of the voice through which each individual is and should be led to right thinking and living."**

**The speaker closed with a peroration that was prophetic of the New Dispensation that will rise out of the ruins of the old, as the ideal and spiritual out of the real and material."**

**Mr. Grumblin's subject for next Sunday at 2:30 P. M. will be: "The New Socialism."**

**Séances for physical manifestations will take place at the usual hour, 11 A. M. and 7:30 P. M., in the temple.**

**The Ladies' Spiritualist Industrial Society—S. Etta Appleton, Sec'y, writes—met for the first time in their new hall, 7 Park Square. Business meeting was held at 5:30. The supper at 6:30 was very largely attended.**

**The Veterans Spiritualists' Union met with this Society, and made the meeting one long to be remembered. Mr. Cobb was Chairman, and called the meeting to order by singing "The Star-Spangled Banner."**

**Prof. H. C. Grimes presided at the piano. After the opening remarks by Mr. Cobb, a vocal selection was rendered by the "Hallelujah Quartet." Mr. Moses Hull was the first speaker of the evening. Next came a song by Little Eddie, assisted by Mr. Mark Abrams. Other speakers were Prof. Lockwood, Mr. Price and Prof. Kenyon, who spoke in regard to the Spiritualists' home."**

**Violin solo by Mr. Viggo Arntzen; piano accompaniment by Miss Edith Marble.**

**Further remarks were made by Mrs. Maggie Butler, Mrs. Kate R. Stiles, Mrs. Jennie K. D. Conant, and Mr. Tuttle. The meeting closed with the benediction pronounced by Mrs. Gilliland.**

**Next Thursday, Christmas eve, this Society will hold its regular dance.**

**Another correspondent writes: The Veterans Spiritualists' Union met Thursday evening, Dec. 17, for the first time with the Ladies' Industrial Society, in their new hall, 7 Park Square. Vice-President Cobb presided and made a brief opening address, and an joined upon those who were to take part to be brief. The meeting was supposed to be a rally of forces to interest the general public in the support of the new home recently purchased by the Veterans Spiritualists' Union at Waverley. Through some misunderstanding the first speakers made no allusion whatever to the subject. The exercises were opened with a quartet singing, "Beyond the River of Time," when Mrs. H. C. Grimes presided at the piano. The remarks to the different controls of mediums and how they should control; said he did not believe in spirits coming back and dictating; he believed less in spirit control, but more in cooperation. "Little Eddie" sang very acceptably "One Day Upon the Street," accompanied on the piano by Mark Abrams, after which Prof. Lockwood and Mrs. Cobb spoke. The speaker was much pleased to meet for the first time with the veterans; he continued: "I was pleased to hear Bro. Hull speak of cooperation between the two worlds; we find that co-relation forms the basis of all conditions in life. I believe in co-relation. I am pleased to meet you, veterans; I see many old white heads here, but I see many young ones, and I see many of those who have fought the outward battles of life, but many of you may have inward scars of mentality."**

**The Spiritual Philosophy, as I understand it, simply means nature, so to me the study of any part of nature is a study of Spiritualism. You and I, who are**

**veterans in this grand thought, will find demonstrations in nature, in the co-relation of two molecules. Too many of us are under control. I believe in co-relation.**

**A fine piano solo was then given by Mr. H. M. Grimes, after which Mr. Theodore F. Price, who followed in the line of the previous speakers, said, among other things: "I must confess that I am one of those who are frequently controlled, but my friends know that I am rather particular of the company I keep, and they bring me controls accordingly. I am very dependent on controls. I am very sure that the better the medium the better the control. Like attracts like. We are occasionally allowed to run off the track, to teach us as mediums, as well as other people."**

**A piano solo by Mrs. Mary F. Lovering.**

**The audience then sang "Let the Lower Lights be Burning," after which Prof. Kenyon, who lives with his family at the Veterans' Home, was called for, and said that this meeting reminded him of when he was a class leader in the Methodist church, and he told the members to be brief, said he was called by some not practical, but he thought he was as regards a home. The Methodist furnish a home for their worn-out preachers; now the Veterans Spiritualists have bought one. I would appeal to you that when you are making your will you will remember this: It must be endorsed, supported, but do not wait until you are dead before you give of your superabundance."**

**One appeal after another has been received, asking when will the Home be opened. My friends, here is an opportunity to do good. I appeal to you to put your hands in your pockets, and apply the need that will make a monument for the future."**

**A violin solo was then finely rendered by Mr. Viggo Arntzen, accompanied on the piano by Miss Edith Marble, after which Mrs. W. S. Butler was called to the platform, and among other kind words to the veterans, she said: "I believe in working for humanity, and have tried to do what I could for many years. Several years ago a lady came to me, and asked me what I would do for a certain home in Brooklyn. I said, I will certainly every room in the house. I now make this same offer to the Veterans Spiritualists' Union for their Home at Waverley. My good husband, William S. Butler, and myself will do it, and if I do not live it will be done by my will. We agreed to furnish the curtains for each room, and every room in the new Home of the Veterans Spiritualists' Union at Waverley. Let us all work together, and when we do that this hall will not be able to hold the Spiritualists, and until we do that we cannot give to the world the Spiritualism that will make the world better."**

**Next Wednesday is Christmas Day. I do not know what special thought to give you. I believe myself in sympathy with Spiritualism in all its phases; all nature is but a phenomenal expression of spirit forces. We are looking forward to a time when Spiritualism will not be a by-word in every one's mouth. We often hear it stated that Spiritualism has come for a special reason, and it seems to me the world has come to a necessary sense of its value: in continuing, she related an experience with an Episcopal clergyman, and his views regarding the dead; felt there was need of work, and had to listen to his views to appreciate the little light she had."**

**Beniah Laund, as sung by the audience, Jennie K. D. Conant was called upon, and responded as follows: "I feel well pleased to be here to-night, to the expression Brother Hull used regarding control. I would say I know I am controlled. I like many others, would make a poor subject in my normal state; but I like my brother, believe in the comradeship of my controls."**

**"Speeches of cooperation. I know that our veterans are trying to cooperate. In regard to our controls dictating, I value the exchange of thought. It is beneficial. It is by the dictation of one of our co-workers who has passed on that I am here to-night to cooperate. You know how hard it is to interest all the people at large, and make them understand that the love that we have for the spiritual is not selfish. Many have offered to furnish a room, and others have offered to do something—but it is going to take something to run it."**

**"I will give the suggestion that is given to me—that the public lecturers that are traveling over the country will speak to their audiences and tell them the love that we have for the spiritual is not selfish. Our lecturers feel an interest in it. In the orthodox church, when they have an object, the minister works the people for all they are worth, and others will do so; and if you are so much better than the orthodox brethren, show your colors! When you can stand shoulder to shoulder with the orthodox church in the interest in their work, then you can call it cooperation."**

**"We do not know what a day may bring forth. Those who have of this world's goods to-day may not have so much later on. Millionaires have gone to the poorhouse. Give it now for the Home, and give it willingly, for the poor who go over that threshold will feel the love that we have for the spiritual is not selfish."**

**Mr. H. Tuttle, as he addressed the audience, remarked that there were many shades of belief, and that he believed in a control. Spiritualism has come to stay; a true Spiritualist need never fear to face the cannon's mouth; fakirs and frauds will fall, but the Spiritualist banner will wave. My mind reverberates to the love that we have for the spiritual is not selfish. Let our lecturers feel an interest in it. In the orthodox church, when they have an object, the minister works the people for all they are worth, and others will do so; and if you are so much better than the orthodox brethren, show your colors! When you can stand shoulder to shoulder with the orthodox church in the interest in their work, then you can call it cooperation."**

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