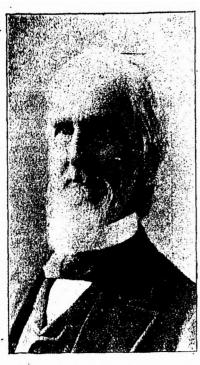
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Alexander Milder.

Paracelsus.

[Conclusion.]

It is curious that the term "quack" was first employed to denote a physician who prescribed mercury, whereas it is now a term of reproach for one who does not. In Denmark the word means a witch. When Dr. Charles E. Taylor was prosecuted in St. Thomas for practicing homeopathy, the indictment, as forwarded to Copenhagen, charged him with "quacksalverie." The primary meaning of the word "quack" is living; hence it would seem that it ought to be applied, to signify a physician who is alive as contrasted with one having a name, although as a header he is really dead.

It should be remarked that Paracelsus was an alchemist, and used the terms "sulphur, salt and mercury" in the mystic sense of that school of occultists. It was the "philosophic

mercury" that was signified.

In his writings we find little that can be classed with what is sometimes called "allopathic." But they are replate with mystic defineations which the wise understand. He anticipated the denamic and home wift destrines. pated the dynamic and homecistic doctrines of Hahnemann, the animistic theory of Stahl, mesmerism, etc. Our Theosophic friends have drawn liberally from him in regard to elemental spirits, elementary spirits, and astral bodies. The Van Helmonts, of Holland, and the inspired Theosopher, Jakob Boehme, may be classed as his disciples. Rademacher, the eminent German eclectic physician and author, was a diligent student of his writings, as well as of those of Emanuel Swedenborg. Paracelsus taught the power of faith and imagination as zealously as any believer in that physical

John Brown had been a student of William Cullen, but forsook him and propounded a theory of his own. It was warmly received in Scotland and on the continent of Europe, but naturally received little favor in England. Benjamin Rush was his disciple, but I had never supposed him to have discarded mercurials. Philadelphia, where he is a kind of patron saint, his admirers have no such antipathy. He was, however, tolerably independent; he never disguised his hatred of General Washington, and actually gave a courteous reception to Samuel Thomson. Several of his students embraced Thomson's views. He was noted however, for his frequent use of the lancet, as in the Yellow Fever Epidemic of 1795. I had supposed that Gen. Washington died under the Rush treatment—copious bleeding, mercury and blisters, till the poor tortured man entreated to be permitted to die in peace.

I must acknowledge that I was a little surprised at the manner that Dr. Bland spoke of Samuel Thomson. Here let me ask you to refrain from spelling his name with a p. It is bad enough for our penny-a-liners in Cyclopa-dias to do this, and to confound him with Dr. Benjamin Thompson of Concord, the friend and physician of the distinguished Senator

True, Samuel Thomson took out patents for his methods, and sold patent rights. It is a thing that I do not like; but I always regarded it as having been done to secure the protection of the law against the persecutions of his ene mies. His very life had been conspired against in Essex County; the Courts were prejudiced against him, and Legislatures were beleagured to pass statutes warning him and making it a crime for him to practice. He accordingly sought such protection as the laws afforded him, and I think ought not to be blamed.

I acknowledge that I doubt whether he was original in his methods. Lobelia, at the time, was an emetic, and known among the Indians of New England, and vapor baths were of world-wide celebrity. I have seen the state-ment that a book had been published in England setting forth that treatment, but I am not so credulous as to believe that he ever read it I give him abundant credit for Cayenne pep per, the one remedy in his list which seems to me like a satanic agent. But with all his faults, his dogmatism, often intolerable, his offensive coarseness, I wish right h artily that we had men now living mong us possessing the intropidity and aggressive energy that characterized him and his three sons. great service that Dr. Bland has been performing would not then have been necessary. I will add that Professor Waterhouse of Harvard Medical School, knowing both men, pronounced him a greater genius than John Hunt

er. That was "praise from Sir Hubert."
I apprehend that Dr. Bland contracted his prejudice from Dr. Alva Curtis. There were rivalships and unrelenting jealousies in those days among "medical reformers" as among those of the sixteenth century. Indeed, it is natural to hate those who almost agree with us, but not quite worse than those our avowed

adversaries.

About 1839, trouble occurred in the Thomsonian ranks. Dr. Alva Curtis headed the bolters, and organized the Physic Medical School. Hence came bitter animosities which only death terminated. Dr. Curtis was a self-taught man of extraordinary ability. In 1832, when Asiatic cholera was sweeping down its victims at Richmond, and doctors were helpless, he, with his Thomsonian patent right, coped single handed with it with a success that seemed miraculous. Such a man could not bear the yoke of Thomson's exclusiveness.

struction, and established a medical college for that purpose. Sometimes he filled all the chairs; he was able to do it. But he exhibited as lordly a temper as ever Thomson did, and men left him. Dr. Wooster Beach set up his list pride would listen to no excuse, and miseral Referenced Practice in Norr Verk and his dis Reformed Practice in New York, and his disciple, Thomas Vaughau Morrow, established first the medical department at Worthington (near Columbus), Ohio, and afterward, the Eclectic Medical Institute at Cincinnati. All the while the contention between Curtis and Morrow was as bitter as the dissension that parted Paul from Barnabas.

When I saw Dr. Curtis in 1874 he was in ad vanced years. He had been obliged to give up his college and employments; but still adhered to the doctrine of "non-poisonous medication." He had got beyond the old animosities; he was ready as ever to learn. Indeed, he never had much of the "old fogy" about him. He deserved Dr. Bland's praises richly. The Physic-Medical School of Practice, how-

ever, has but a limited number of adherents. The Eclectic organization absorbed many of them. They have colleges in Chicago and In dianapolis, two State Societies and a National

It is not to be desired or expected that any system or doctrine shall remain stationary. The religion, the ethics, the intellectual discicipline and pabulum of one generation will not meet the wants of another. There is not power in us to behold truth unvailed and un-shaded; our vision is not infallible, nor our faculty of perceiving. We must view with such faculties as we have, and modestly bear with one another. Only we must be stern in adher

ing to the principle of right.

I do not set much by talk about progress.

Mankind move in circles, apparently advance ing, and then apparently retrograding. Yet they never get back to any old point. It is either spiral upward or vertical downward; but there is, doubtless, a bettering of condition.

I wish Dr. Bland every success. He is right in the concept that a proper medical practice should be evolved from physiology. In the chaos of crudity, falsely denominated medical science, this notion appears as a nucleus of organization.

Our old medical ships may be scuttled, but even then we may descry a light beyond—a better method and a truer starting-point. Then will be light from above.

ALEXANDER WILDER. Newark, N, J.



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

BY HUDSON TUTTLE.

CHAPTER IL

The next morning the wharf was crowded by the villagers, for it was an event in that hamlet when a ship departed. It carried away sons, husbands and fathers, and only by chance would they again be heard from until their return.

The Albatross lay at anchor off the harbor, and Capt. Mark, with many a hearty handshake, stepped into the whale-boat that was to carry him to her. The men lay by their oars

waiting command. "When that anchor is on board it will not be cast until in the same place, what may betide," he keep stout heart to the end. Suddenly he he said, with a proud inflection, "and that will

be Christmas day, a year hence." "Without a cargo?" laughingly said the

by standers. "No, with a cargo such as no ship has brought

for years!"

He gave the word, the oars struck the water as one, and soon they stepped on board the ship. The musical "Heo heave," faintly came to the shore. The sails expanded like the white wings of the bird which gave her name, and bowing gracefully, The Albatross sped onward into the purple mists which veiled the horizon of the Atlantic. After all goodbyes, and waving of hands, there was a fluttering of a handkerchief from the deck, answered by another on the pier.

A year and two months is a short time to go by the stormy Cape Horn into the Pacific, and over that vast expanse to the Northern Sea. Yet half that time had not gone by before the sailors from the deck of The Albatross saw the power that controlled the hands of Captain icebergs with glittering pinnacles moving down Trescott, he had steered past the terrible danfrom the north, and with these they saw the great monsters of the deep, leviathans, like islands sporting with life, and for a time they were busy in their pursuit. The ship had half a cargo, and then luck forsook the captain. In vain the lookout scanned the limitless ocean.

Day after day went by, and still the same time, and then he called his men to stand by restless world of waters without life. The year | the anchor and be ready at the few sails that was almost half gone, quite half gone, and now | gave the ship steerage way.

ble, worn and weary, he fell as leep. Was it sleep, cordage creaked and cracked with the new or what shall that state be called which allows the approach of spiritual in digences, or the breaking in of knowledge which otherwise could not be known?

it was not a mortal, but a spirit, with whom he conversed. The presence said to him:

pers, I left a letter which I want to reach my wife and family, who now suffer the greater grief of uncertainty."

"What can I do for you?" asked Capt. Tres-

nor'west; change two points by north, and at daylight charge the lookout.'

The Captain was wide awake, and going on him the direction, although he had given or | and soon half the villagers were on the wharf, ders to steer due west. He changed the course, and impatiently paced the deck until the gray morning broke. He was startled by the lookout calling: "A whale!" "Where away?" 'On the la'board bow."

All was excitement on deck, where the mist sought the object with his glass, and again called, "Whereaway?"

"Approaching on la'board bow."

Just then the captain caught the object in wonder escaped him: "A wreck!" and scarceher masts broken and dragging behind, hold-

dering crew soon stood on the deserted deck. the one who discovers this letter, and who delivers it to Mrs. James Colton, New Bedford." The cargo! Who had thought of a cargo on this derelict? Yet a cargo there was of casks of oil and of whalebone, which, when transferred to the Albatross, filled every available spread her wings, and the Southern Cross soon sparkled above, and the pole star sank on the was set and every reef shaken out, and when sailors, who trusted the captain implicitly, deprecated the tempting of Providence by the ship's prow as the north star rose, and the tropics.

It was December when they struck the Gulf Stream, and the twenty-fourth that they passed one. Montanque Point and laid their course for

The mists that had been gathering in the east grew denser, and a fog fell over the sea with blinding snow. They could not see the length of the ship, and, with the increasing gale, were in a hopeless plight. To keep on equally hazardous. To perish when almost in sight of home; to go on the shore in calling distance of the sought harbor, were more unbearable than perishing in the unknown

Captain Trescott stood at the bow, vainly keeping watch, the snow adhering to his clothing and the spray freezing as it fell. He felt that it was vain to hope for rescue, yet would felt a thrill, like a continuous electric discharge, and with iban imperative desire to take the helm. It was a strange sensation, which he did not understand, and which, in after years, be always alluded to with reverence. He obeyed the impulse, and, with hands almost frozen to the wheel, held his course into the darkness, where the crests of waves gleamed like white tusks of devouring monsters. He was under the control of an intelligence higher than his own, which saw clearly through the night, and over him came a perfect trust, as

though well knowing his bearings. The morning slowly broke-even the drift of clouds, the fog, the snow, could not wholly withhold the light that Christmas morning. Yet was it no more than a gloomy twilight, and the storm still swept landward with increasing violence. As the ship plunged on, there was a slight, abatement-the sea was not running as high. Surely by some mysterious gers northeast of Gardener's Island, and was getting into the smoother waters of Gardener's Bay. He did not know, but his mind working with that desperate intensity born of danger, hoped that it might be so. He steered southwest by west, the sea taming down all the

He demanded more thorough professional in- with the best of luck the vaunting promise could | On and on-it seemed the minutes length-

Almost instantly the fog lifted; the sun shone through the white, rolling masses of clouds, and they found they had dropped their A stranger entered the cabin in a matter of | anchor within a ship's length of the place from fact way, and approaching gazed intently into which they had taken it when they left that his very soul. Then he spoke, and he knew that haven. On the west were the hamlets, half buried in drifts, of East Marion; south the wooded slope of Shelter Island; while to the "I was wrecked in a storm, took to the boats, I north was their own beloved Orient. They and went down. Though I took the ship's pa- | had come by that wonderful guidance out of the very jaws of death, through the narrow channel between Long Beach and Shelter Island. It was by a power that saw through the storm and the darkness as clearly as though it were noonday-a power that did not need to "Visit the wreck; you are now steering take a reckoning or even look at the compass.

Early rising fishermen down to see how their boats fared, were astonished at the apparition. The buffeted wanderer was safe in the harbor deck found that the visitor ':ad correctly told | of Orient! The news spread on swift wings, congratulating their returned kinsmen, who had pulled ashore in a boat.

Although Elsie had small hopes of Mark's return, she had been busy the previous day preparing for a Christmas dinner for a few invited friends. She arose early that morning, and shut out the distance. The Captain vainly had been so busy that the clock struck ten be- between the two states of existence, he has been an fore she even looked out over the bay. The storm had ceased, except wandering crystals here and there, like flecks of down, and the light was clear over the pearly fields to the field of his glass, and an exclamation of the dark waters. She gazed carelessly across the bay, beyond where the old windmill stood ly had he spoken, when the fog lifting, re-like a giant spectre holding its bony arms vealed the black and battered hull of a whaler, | heavenward--and, slowly turning to the harbor, her eyes met a sight which made her heart ing her in steerage way. On her bow was her beat wild with joy. There was the Albatross, name, scarcely legible: Clio. of New Bedford. her black hull low in the water, and every A boat was quickly manned, and the won-shroud and spar white as crystal. The ship had come! Was the captain there? Ay, Captain Mark went down into the cabin and there, or never would the ship, with such un. found a letter, as he had been told. On the erring purpose, have found the harbor. Her scor in his which. The after was super- father and Mark, arm is arm, coming up the scribed: "The cargo of this ship belongs to walk, and with audacious boldness she was that its believers based their rengion on said bravely: "You see I 've won the race."

"Yes," responded her father, "and the biggest and the best cargo ever brought into port.' At the dinner that day were intimate friends, the minister and his wife, and Capt. Mark, space, and then not all could be taken: Such | whom "no one expected and every one hoped a turn of luck! And now joyfully the Albatross for." Said Mr. Harley, "As I can't pledge him the village, * I'll drink to his health this glass horizon. The stormy seas of the Cape were of water." Draining the glass, he said, "As passed without loss of a shred of canvas, and they say in Germany, 'drank to the nail!' and that was the more noticeable, as every rag now for the wager. The worthy winner shall have his reward. No use waiting or haggling. there was a lull extra sails bent. The oldest Here is the bride, here is the groom, and here the minister. No body answers, silence is consent. We will repair to the parlor." Taking keeping the sails when they cracked like whip- Elsie on his arm he led the way, and when orcords, and the mainsheets hummed like harp- | der was restored, he called Capt. Mark to the strings. The spray was flung defiantly from | broad window overlooking the harbor, and taking his hand and Elsie's joined them together, bracing winds of the North Atlantic gave new | and said, "This much I can do, and our minislife to the sailors, enervated by the heat of the | ter will complete the ceremony." And it was finished that happy Christmas day; two souls, loving and trusting each other, were made as

More than half a century has passed since that happy day, and in a cottage by the sea yet dwell the Captain and his wife in beautiful, healthful age. Three sous have they, who with ancestral instincts have sought the seas; one tralian waters, one as captain of an ocean greywould soon bring them to a lee-shore, and to hound, and one commander of a steel clad warturn oceanward and brave out the storm was ship that guards the rights and honor of the nation.

In closing this story it may be added that Capt. Trescott carried the letter he found on the wreck to New Bedford. He found that ten the whole of Australia! years before the ship Clio had sailed from that harbor, and had never been heard from. The captain's wife, with a babe to care for, had become destitute, and as time added to the certainty of her loss, nearly broken-hearted. "If I knew his fate!" she would moan. "To not know, and be tortured by imagination of horrible suffering, starvation and prolonged agony in the icy north, is unendurable." Capt. Trescott found her in a dilapidated cabin, with her child, where she maintained herself by washing for the fishermen, assisted by small charities. He related his story, and gave her the fered only death."

"I have another message for you: your husband's share would have been something like one thousand dollars. I feel that it is only just that I give you that amount." He handed her a package, and continued, "You will find this correct, and it will enable you to live more comfortably in the future. It comes somewhat late, but you will accept it, not from me, but as a Christmas gift from the dead."

It was all conjecture that the ship Clio had, after desertion in the Arctic Seas, been frozen into the ice, and remained several years before being loosened and drifted South. Or perhaps she had drifted all that time a toy in the hands of winds and currents.

*The town of Orient, Long Island, has never had a saloon, nor allowed liquor to be sold within its borders. For nearly half a century it has maintained a temperance society, which has all that time held regular meetings.

Pneumatic tubes will in a few weeks perform the service of carrying letters from the post-office in Philadelphia to the two great railway stations in that city, experiments between the main post-office and a sub-station having proved a success.



Mr. W. H. Terry, A PIONEER AUSTRALIAN SPIRITUALIST.

No name is so associated with the history of Spiritialism in the Australian colonies as is that of Mr. William H. Terry of Melbourne, Victoria. Ever since he grasped the fact of continuity of life after death of the body, and the possibility of communication ardent promulgator of those great truths. Undeterred by the bitter opposition of the skeptical, the ignorant, the clergy, or the scientist. Mr. Terry has been ever ready to do battle for the truth, whether publicly on the platform as a lecturer or debater, or in the columns of the press, or privately in the family circle; this, too, at a time when these spiritual truths were new to the world, and the holder of them had to submit to calumny, scorn and persecution from the incredulous; it did indeed need a bold heart to come to the front, as did Mr. Terry, and be ever ready, at the sacrifice of friendship, good name and pecuniary position, to make known those truths to others.

WILLIAM HENRY TERRY was born in the year 1836 at Islington, London, Eng. His residence in Victoria, Australia, dates from the time of the gold discoveries of 1853. He was not then a Spiritualist, and wall was a portrait-that of, he person he had doubts were soon dispelled, for she saw her for seven years his ideas of Spiritualism were such as be gathered from the satirical newspaper press, and taken up in two strong arms, and the captain animated furniture and supernatural phenomena. His religious education as a boy fortunately had not been bigoted or creedal, for his father had connected himself with the liberal Unitarians. Also, when a boy, he had attended the Sunday services at the South Place Chapel, Finsbury, London, and listened to the eloquent lectures of Mr. W. J. Fox, M. P. for Oldham; the liberality of thought inculeated by this great speaker had a marked after-effect upon forming in a glass of wine, for wine is not allowed in the mind of the young man, and on arrival in Melbourne he sought in vain among the churches and chapels for similar congenial ideas.

> It was in 1860 that the knowledge of Spiritualism being a truth came to Mr. Terry. Its advent to him was accidental, and interesting as showing how the good a man does may continue working after his death, Mr. Terry, Sen., in pursuance of his business one wet day found himself weather-bound in a hotel of a small country town in Victoria. To pass the time he picked up a book from a side-table. This book happened to be "Spiritualism," by Judge Edmonds and Dr. Dexter. Mr. Terry, Sen., was delighted with it, and spent the day reading it. The truths stated in it were just such as he had been all his life seeking for; the phenomena they were based on were certainly astounding, but they were so rationally stated in the book that they compelled belief in their truth. This is the very book for my son William," thought Mr. Terry, and he sought the landlord so that it could be bought or borrowed. The landlord knew nothing(of the book, except that it had been left behind by some travelers, and he permitted Mr. Terry to borrow

This book of Judge Edmonds presented Spiritualism in an entirely new light to Mr. W. H. Terry, and sailing as master of a steamer trading in Aus- he pondered over it deeply, the intellectual teachings and general superior style of the work gradually bringing conviction to his mind that what was stated must have some truth in it, and determining him to investigate the subject himself and endeavor to obtain personal corroboration. Judge Edmonds, when he wrote that book, little knew how much he was doing to spread the knowledge of Spiritualism over Mr. Terry's inquiries led him to find that Spiritual-

ism had already obtained a footing in Melbourne. With difficulty he got permission to be present at a circle of investigators, and on arrival he found twelve persons sitting around a large table, with their hands upon it. The table moved laterally and tilted vertically, in response to questions, and Mr. Terry was invited to join the sitters. The result of the evening was that he was satisfied that there was a force exerted other than that of the sitters. Here, then, was one fact for him to begin with-a superabundant power could move inanimate matter. The next thing was to ascertain the nature of that power, and with that view he obtained an introduction to a private circle of one family who had had some months' expeletter, which she read with tears. "It is rience, and were thorough believers in spirit-communion with mankind. At this scance the table moved and spelled out messages freely in response to questions, and tiny "raps" were heard. The result to Mr. Terry was that he was convinced of the intelligence at the back of the power: that this intelligence was good, and that there was every reason to believe it was what it purported to be, that of disembodied relatives and friends. He resolved, therefore, to try on his own account; so, in connection with two friends, he sat down at his first circle. After sitting about half an hour, to the intense amazement of the three sitters, the table tilted vigorously, so a mental arrangement was made with the unseen to move the table at the desired letters of the alphabet as repeated by the sitters. The result was that the name and address (when on earth) of a relative were spelled out. At their next sitting the table was moved and rocked about in a very lively manner. Then, through the calling of the alphabet, the name of a brother was given, also the time, place and circumstance of his death and other details which entirely removed all doubt of the identity of the communicating intelli-gence. This brother had died when away from home gence. This prother had died when away from home and under distressing circumstances, and some of the defails given were unknown to the circle, but were afterward verified. Mr. Terry writes: "Never shall I forget that, to me, eventful night. 1 realized the grand truth of man's continued sensuous existence after the change called death! I felt the presence of my brother, and it was, indeed, a happy reunion. Death blother, and it was, indeed, a mappy feather. Death bad lost its sting, the grave its victory. My soul was filled with joy inexpressible, and as I wended my way home to tell the glad tidings. I could scarcely feel the ground under my feet, so happy was L."

[To be concluded.]

Written for the Banner of Light MINDING MOTHER.

BY WILL H. WAITT

I move among the throngs of men, And strive by honest labor, Come thick or thin, this meed to win: Regard from every neighbor. Yet though I win the high regard, And deem each man a brother, I would I were a boy again, That I might mind my mother.

Oh, mother! passed within the veil Beyond the lesser day! My heart to night reflects the light You cast upon my way. You speak to me when, sorely tried, I bend in supplication, And slumbering conscience wakes again To each grave obligation.

Yet though my heart reflects the light, And thrills with melody, This minor chord bath deeply stirred - Life's perfect harmony, Wild with the passion of regret Nor time nor toll can smother: Oh, let me be thy boy again, That I may mind thee, mother!

Set me once more the old-time tasks. And I will do them all Right willingly, if but for thee, At thy dear beck and call; And when the paltry chores are done And daylight dims to even, Thy pleasant word, thy winsome smile Shall seem the gift of heaven.

Bid me again regard thy word-Show me the righteous path-Grant me God-speed, and I will heed Through sorrow, wrong and seath. For he who heeds the mother's word-Regards the mother's chiding, Will find a balm for every wound In memories abiding.

Ah! well for him to whom is given This flawless memory-The tender grace of a sainted face, Unvext through the years to be! Thrice well for him if he can say-No valu regrets to smother: She knows that always, when a boy, I minded her, my mother!

For the Banner of Light.

WITH ONE ACCORD

A SPIRITUAL ROMANCE.

BY W. J. COLVILLE.

CHAPTER XVIII.

AGNOSTICISM SIFTED.

Sone of the mottoes of the Dromedary Institute was A "Prove all things, note that the value of the workers desired to devote a spare evening, and but seldom, to lis-"Prove all things, hold fast that which is good," some when such occurred (which was indeed but seldom), to listening to an exposition of the tenets of Agnosticism from the lips of a brilliant woman of the decidedly "advanced" type, who handsen engaged as reader and lecturer by a socalled FREE-Tirought Association in San Francisco.

It was on a cold, wet Saturday evening (ten days later than the date of the telepathic incident just chronicled) that Agnosticism was to have its innings in an avowedly psychical abode.

The lady who was to present the stupendous claims of this much vaulated modern cult was a very striking female, on account of her intensely masculine appearance, if for no other reason. Though it was raining heavily, she had ridden in bloomers and a mackintosh over two miles on her bicycle, and reached the Institute in a dripping condition (as she had no umbrella) and considerably out of tem-

Mrs. Georgia Muchmore Clinton was far too "cultured" to be able to live with her husband, who was, poor man, decidedly behind the times, as he actually believed in the immortality of the human soul, and thought some parts of the Bible were beautiful. To do his divorced wife justice, it must be said that flirtations and scandals had made no sort of inroads into the Clinton family. No breath of suspicion had ever been raised against the sad, eccentric woman, whose pitiable fad was pessimism, and who scorned all the joys of

life because of her intensely hypochondriac disposition. without any difficulty on the score of incompatibility, and as she was not a mother, she went out upon her reading and lecturing tour alone to face "a steely, heartless world," as she expressed herself, but with no impediment in the way of a husband to "flaunt ridiculous superstitions born in an age of crass ignorance of science, in the teeth of that ennobling free-thought, which is humanity's only possible savior."

When Miss Sherrington opened the door to Mrs. Clinton (who kept her husband's name for purposes of professional identification), that peculiar woman appeared not to see the kind hand held out to her, nor to hear the gentle voice which bade her welcome.

The only sounds which greeted Miss Sherrington's ears were, "Horrid night! Where shall I put my bicycle?" The bicycle was soon accommodated, along with the mackintosh and the boyish hat, and the lecturer provided with a large glass of mineral water and a cracker, as she positively refused any other form of refreshment, but showed real appreciation of the simple fare, which she declared constituted the staple of her essentially hygienic diet.

Rain had no effect in keeping back the eager audiences. who attended the meetings of the Dromedary Institute, and as a setting forth of the tenets of agnosticism by a stalwart advocate of that pretentious cult was a new experience for the frequenters of that college, the attendance was if anything larger than ordinary. At any rate, when the clock struck eight, and Mr. Leech escorted the speaker to the platform, every chair was occupied.

The presiding officer simply presented the lecturer of the evening in his usual quiet, kindly, polished manner. There was no music on this occasion, but the orator prefaced her address with a recitation. The following were the verses from the "exquisite poem," which Mrs. Georgia Muchmore Clinton considered one of the choicest gems of modern composition, "destined to finally overthrow the last lingering vestiges of degraded and degrading superstition which yet becloud the intellects of even some bright and intelligent minds," who are but one-half agnostic, instead of wholly ignorant, as they should be in order to deserve to rank among the "grandly cultured" of the present arrogant and supercilious age. Mrs. Clinton pressed the Agnostic Annual fondly to her heart as she quoted almost

"Of all the millions of the dear death-parted, No soul bath e'er returned the tale to tell; No sign, no word, to cheer the broken hearted, Or give the sweet assurance, 'All is well!'

"We ask for proof, and not for poet's fancies; We hope, but with a dim and starless hope, Clouded with doubt, that evermore enhances The dark uncertainty in which we grope.

"Oh! give us back our early faith unshaken, That our dear dead are watching us for aye, And know and love us, tho' on earth forsaken, Soon reunited for eternal day.

" No answer comes to that vain supplication, And none will come, or ever came before: For widow's hope or mother's consolation,

Our dead, alas! are gone, and gone forevermore!" The above "beautiful" stanzas are the last four in a

"fine poem" composed of thirteen verses, the first of which reads:

"And must it gass away—that droam so glerious, Which promised brighter hopes beyond the grave; Which pictured Life o'er Bin and Death victorious, And comforting for all bereavements gave?"

"What do you think of it?" inquired the elecutionist. turning her blazing eyes to the chairman, (her impressive manner and commanding stage presence lent a faint semblance of impressiveness to whatever she undertook to

"Think of it?" replied Mr. Leech; "I deem it the veriest trash that was ever fashioned into rhyme; and worse than trash, I pronounce it stupidly cruel-heartlessly, blasphemously and insanely self-contradictory."

It was rarely that this calm, gentle man ever showed passion of utterance, but on this occasion he was, as some people expressed it afterward, decidedly wrought up, and his eyes could sparkle with righteous scorn when he was requested to applaud inanity and praise what can but degrade.

"I always implore criticism of whatever I read. The poems I select are preludes to my lectures; they are always radical in the extreme; they invariably shock tender susceptibilities; but we must have the truth at all cost,' fleroely shouted the now much excited lecturer, who, having succeeded, much to her inward satisfaction, in proving that she was on hostile ground, and at the mercy of an antagonistic chairman, proceeded to harangue her audience hysterically on her favorite theme, "The Glory of Doubt."

When at length it seemed as though even she had exhausted her long catalogue of abusive expletives hurled at everything she chose to call faith, she at length reached her Mr. Monroe had read and admired Hudson's "Law of peroration and shouted frantically, her eyes gleaming with a dangerous light:

"Doubt, all hail, thou only savior of the human race! Through thee, oh! doubt, and through thee alone, are the portals of the Temple of Science opened. Hail, janitors of reason, hail! Bid the black bat superstition fly! Turn away the follies of hope, the puerilities of faith! Open to us the gates of knowledge, our only angel Double Double, DOUBT!" and she sank into her chair exhausted. Two glasses of mineral water sufficed to restore her sufficiently after that terrific outburst, so that she could resume something of her original stridency and call for questions which she declared herself fully able as well as perfectly willing

The entire lecture having been of so thoroughly negational a character, there was little room for asking questions by way of eliciting a further elucidation of the speaker's position, which harmonized exactly with that of the poem," which, when carefully scanned, teaches the following consistent (?) philosophy:

We are agnostics, and therefore ignorant of all things outside the pale of sense observation. Notwithstanding we are ignorant of whether there is or is not a spiritual world and (a continued life for man after physical dissolution, we know there is not. We cry out for our old childish faith in immortality. Because it gave us more hope, strength and comfort than our present denial, still we must denounce it as an evil, though it plainly did us good. Moreover we must doubt everything, and doubt is surely uncertainty, and at the same time we must rigorously deny and call everybody a fool if not an impostor who dares to assume that the opposite certainty is true, while we, though doubters, are absolutely dogmatists of denial.

Let whosoever can reconcile the self-contradictory, the task was quite beyond the intellectual capacity of even the brightest among Mrs. Clinton's hearers, but then she was apparently the only full fledged agnostic in the room, therefore the "semi-barbaric chairs," could not be expect ed to fully comprehend the "wholly civilized" platform.

Questions were attempted by a few young men, but the answers were so unsatisfactory the audience soon grew weary of seeking light from a quarter from which evident ly none could be obtained.

However, after a deathlike silence of two or three minutes, during which the audience were perhaps supposed to be digesting the "wisdom" they had imbibed, Mr. Fitzhad been a quiet listener all the evening, and said, impres sively: "Mrs. Clinton, dear madam, you appear a young woman; I am an old man; I have been a wanderer in the dreary wilderness of agnostic thought for many a weary year, and as one who has been delivered from the galling bondage of the heart-breaking cult you have espoused, I stand to testify that the sentiments expressed in the poem you read are wickedly untrue. I know there is a life beyond. I know I have had a revelation therefrom, and I challenge any would be scientist of any school to disprove what has been demonstrated to me beyond peradventure. My health, happiness, and all that makes existence enjoyable and useful, has been restored to me through a very noble form of Spiritualism. I would, therefore, be the basest When Mrs. Clinton obtained her divorce, she gained it of ingrates, unworthy a continuation of the smallest share in the mercies I have received, were I to permit this opportunity to slip for giving testimony to these two hundred eager searchers after truth (many of them young men under twenty-five) on the side of that mighty truth of the supreme reality of spirit, and the certainty of human immortality which has been granted to me unstintedly.

> "I thank you for reading the verses which prefaced your discourse. I am glad they are printed, for one reason, viz., that their utter misery and insane contradictoriness may be the means of opening the eyes of some who are none too well grounded in spiritual philosophy to the utter hopeless ness and inanity of so-called 'agnostic' diatribe.

"Mr. Leech is a young man, and has never suffered as I have, and has, therefore, never felt that need of consolation in hours of bitter trial which I have so recently received; therefore, as chairman of this evening's meeting, I thank him a thousand times for his bold, truthful answer to your pointed question concerning the sentiments expressed in your favorite poem, strangely titled 'Immortality.' For you, personally, dear madam, we have only the deepest sympathy and kindliest regard, but for your theories we can have no respect. I am glad I have had an opportunity of hearing your address. You have shown yourself a brilliant speaker, and, considering your subject, and what you have endeavored to uphold, no one could have done better; but, if an old man's counsel may be heeded enough for you to reflect upon it a little, let me say to you, with fatherly tenderness, pause ere you seek to publicly enforce a theory of existence which can lead in this world (to say nothing of another) only to the portal of that awful state of gloom which immures its victims in a living tomb, over which is inscribed the fateful legend: 'ABANDON HOPE, ALL YE WHO ENTER HERE!'

"I implore you to call upon sorrow stricken humanity to abandon despair. Despair makes hell on earth, and drives its victims to suicidal mania. You have energy, ability, and power to do good. My only prayer for you is that you may yet come to see the need of hope to brighten your own none too cheerful way, and, as you derive comfort yourself from spiritual knowledge, may you help many others to share it with you."

Mrs. Clinton, though inwardly touched, as she confessed afterward, was outwardly defiant, and, assuming to regard Mr. Fitzlemonhoff's kindly-intended words as an "attack," she drew herself to her full height, which was by no means inconsiderable, saying: "I know I am engaged here at a price to lecture for your association, and I have laid myself open to insults, if need be, but I'm a strong woman, with a broad back, so I can bear them. I now ask you, sir, a question: Have you not found out, by this time, that socalled mediums are a pack of fraudulent adventurers, and that Spiritualism is nothing but a money making humbug? If you have not yet discovered it, I trust you soon will." and, with this boomerang, Mrs. Clinton resumed her seat decidedly self satisfied.

Mr. Leech this time undertook to address the audience and he spoke as follows: "Though I grant that Spiritualism has its deep shadows as well as its bright lights, I have

its worst a lesser evil than Agnosticism at its best; for, even were we compelled to accept some rubbish and false hood, we should not utterly starve for lack of the bread of life, though, of course, adulterated food, on any plane, can not be thoroughly wholesome.

"I am not advocating, by any means, a blind, indiscriminating acceptance of every message and phenomenon that professes to come from the unseen world. I would counsel the strictest and most persistent investigation of all the evidence purporting to be given in favor of the alleged spiritual origin of any so called spiritual communication; but however sorry I may sometimes feel to see oredulous people wofully deceived by charlatanism masquerading as mediumship, I do aver that, of the two errors, that is the lesser which accepts some degree of salutary truth mingled with falsehood, than that which scornfully or pessimistically rejects all testimony ever offered or to be offered on the side of man's demonstrable immortality."

As might well be expected, Mr. Leech's attitude excited a good deal of comment among the non-spiritualistic portion of the audience, and it was not long before he, rather than Mrs. Clinton (who was a decidedly interested, though thoroughly unconvinced listener), became the target at whom questions were in rapid succession fired.

Quite a new line of attack was resorted to after Mr. Leech had delivered himself of his championship of Spiritualism as the superior of Agnosticism at all times, and this time the demurrer was a clergyman representing a rather nondescript denomination, calling itself unsectarian. The Rev. Theodosius Monroe was the recently settled pastor of a "People's Church," the object of which was to unite as far as possible the undenominationalized elements in the religious community of San Francisco. Psychic Phenomena," and had become still more enthusiastic over "Scientific Evidence of a Future Life," by the same author.

The dual mind theory set forth in those two remark able books greatly fascinated the good clergyman, who thought he saw in it a scholarly way of presenting the doctrine of a future life to his motley congregation in an interesting and inoffensive manner.

Mr. Monroe greatly loved "scientific hypotheses," which promised to remove "antecedent barriers in the way of popular acceptance of religious truth," as he himself expressed it; therefore no Spiritualism, but nevertheless a proof of immortality "on a scientific basis," seemed to him especially acceptable. Having distinctly informed his present audience of his Hudsonian position, he put a direct question to Mr. Leech in the following abrupt words, though not in the least impolitely:

"If you have read the books to which I have just referred (and I presume you have, sir), how do you manage to get around the author's anti-Spiritualist argument?"

This question was asked very self-satisfiedly, and the Rev. Theodosius Monroe rubbed his chubby hands exultingly, as much as to say: "Now I have suggested a poser," and he looked as though he delighted in putting posers, a reputation he fully sustained among his congregation.

"Permit me, sir," responded Mr. Leech, "to call your attention to what is, in my judgment, the one essentially weak link in the chain of Prof. Hudson's otherwise strong reasoning on the basis of our 'two minds.' Your favorite author contends that the 'subjective' mind can and does communicate with the 'objective,' and that the former communicate with the 'objective,' and that the former lives on after the death of the latter. That being so—and I am by no means prepared to gainsay the reasonableness of that statement—I can find nothing in Prof. Hudson's book stronger against Spiritualism than the merely negative assertion that he has investigated Spiritualism for many vears, and found no phenomenon which he could not acyears, and found no phenomenon which he could not account for to his own satisfaction on the basis of his net theory of the dual mind.

"Our friend here, who has so recently lifted up his earnest voice in protest against a philosophy of denial, has within voice in protest against a philosophy of denial, has within the past few weeks—so he assures us—been privileged to catch a glimps; within the veil and converse with beloved are trying to look into the subject somewhat also; and catch a glimpse within the veil and converse with beloved friends who passed on years ago. All I have to say is simply this: Affirmation carries all weight as against negations, even in common law, and though I am not by any tious and shrewd; he is without doubt one of the strongmeans an extreme Spiritualist-and I cannot say that I consider all spiritualistic claims well-founded-I do maintain that after sifting out all the chaff from an immense mass of constantly accumulating testimony, the sincere student can but feel convinced that a most valuable resid- and has now become little more than a memory; yet the num of truth remains.

"As chairman of this meeting, I only wish to add my mite of testimony to the affirmative side of the discussion. Mrs. Clinton has shown us that the agnostic is not happy, and that agnosticism does not solace breaking hearts in their myself to a consideration of mere utility or simple expediency from the standpoint of this world only, leaving enthe following verdict: When two systems of thought are pitted against each other, and neither is positively demonstrated, if one tends to cheer and bless, while the other tends to shadow our present life with awful sadness and impenetrable gloom, there is very strong presumptive evidence in favor of the former as opposed to the latter.

"Utilitarians, Secularists, and all others, if they will but reason fairly, must soon come to see that a doctrine of gloom, a destroyer of hope, has no claim for acceptance at the hands of struggling humanity."

The hour was rather later than the usual time for closing the meetings, and though the subject was as fresh to the majority of those present as at the beginning of the evening, Mrs. Clinton expressed a desire to re-mount her bicycle and trudge wearily lodgingward, after inviting all present to come to her rooms at the Bear Hotel the following evening.

Poor lonely agnostic, she probably thought herself doing humanity service, when she was only adding needless weight of sorrowful despair to the already heavy burdens so many have to endure.

The Committee of the Dromedary Institute when they talked it and thought it over afterward were, on the whole, well satisfied with the result of their "Agnostic Evening," full liberty to air their views.

. [To be continued.]

A Message from Bishop Brooks

To the Editor of the Banner of Light:

Among the interesting messages from spirits we ten during a most wonderful séance given . Mar C. J. Bliss on the evening of Dec. 7, the following from one famous and justly-popular Bishop Brooks is of a character to be of interest to those who were not present.

It was a dark séance for independent voices and written communications. Each of the twenty persons present got verbal or written messages from spirit-friends, and some of them got both. At various times during the evening spirits could be heard in all parts of the circle talking with their friends at the same time, and at different times spirits joined in the songs that were sung.

Bishop Brooks announced himself, and addressed the circle briefly, and said: "I will write a greeting to you all." When the light was turned on, the following, on the two sides of a small scrap of paper, was found:

"My friends, I greet you. Peace be with you all, and may the angels bless you. Earthly conditions promote selfishness, and selfishness causes differences of views and antagonisms, which prevent charity and brotherly love from doing their perfect work. Dear friends, try at all times to be guided by this rule: 'In essential things, unity, in doubtful things, liberty, and in all things, charity.'

"Then indeed will dawn the glorious morn when 'Ephraim shall no longer envy Judah, and Judah shall no more vex Ephraim.' So let us spirits and mortals cast aside the no hesitancy in declaring that, if there be any grounds for accepting the old proverb, 'Of two evils always choose the least,' I would unhesitatingly pronounce Spiritualism at the great painter who, when sketching the portrait of which please add "A Merry Christmas" from myself.

Alexander of Macedon, had that monarch rest his forebead upon his hand, to hide the scar on his brow: So let us all hide the faults of our fellows with the hand of brotherly love. Friends, I bless you all. PHILLIPS BROOKS."

Those who knew Bishop Brooks will recognize this message as characteristic.

Straws in the Wind; or, Spiritual Gleanings.

BY JOHN WILLIAM FLETCHER.

It seems as if the winter was struggling very hard for existence, as if the sun hated to resign his sway and yield to storms and winds. Thus far very little snow has fallen, and that which has is quickly disuppearing.

The season of lectures is well under way, and the charming Berkeley Lyceum is well-filled at nearly every lecture. Mrs. Twing, long and favorably known, has been during November, and is for the present month, the speaker. She always has good advice to give, and is listened to with attention. Not that I think that people are particularly interested in good advice, or anything of the preaching order. They like startling phenomena, something to kindle the waning fires, and leave them just a trifle mystified; but good, square talk, the truth plainly and earnestly told, is not, more's the shame, up to the popular taste. Thinking is a great nuisance; reasoning something of a bore. Mrs. Waite adds, therefore, the charm of her rare mediumistic gifts, and thus all are fed. Mrs. Brigham, at Adelphi Hall, still lectures each Sunday, and a society on Columbus avenue completes the coterie of places of meeting. None are supported or attended as they should be. I have not a doubt that Mr. Savage, who co-labors with the Rev. Robert Collyer, has more Spiritualists than all the other societies put together. He has been essentially successful in attracting large and highly-interested audiences, and is quietly pursuing the same course that made him so markedly popular in Boston. The undercurrent of his thought is so liberal, comprehensive and natural, that he cannot fail to find many interested listeners.

We have just had an attack of "Moody and Sankey," who both made a supreme effort to light the fires of an universal revival, but there was nothing to ignite, and the task has been given up. What a marvelous change the last ten years have made. Slowly the mind unfolds; it is really growing all the time, despite what pessimists may think and argue. And the people are no longer such children as they were. The terrors of hell, and the horrors of eternal damnation, were all depicted in glowing colors, but to little purpose. To be sure, there were large crowds at nearly every sermon. You can nearly always get a crowd in New York, especially if the weather be cold, but getting money is quite another thing, and as it appears to be quite as much the fleece as the flock that these theological shepherds are after, they gave up the task, and now Boston is to have a visitation. Kindly sympathies are extended.
The Liberal Club, I think it was, challenged Mr. Moody to
a discussion, but he replied, "There was nothing to discuss," and declined.

I think he was probably right. All that he or any of the

theological teachers have to offer is a lot of baseless assertions, which, if left alone, will one by one drop to the ground. It is "impossible to argue upon the subject of religion" is the decision sent forth with priestly endorsement. Why? Surely, with at least six hundred forms of religious belief, there ought to be some one of the adherents who are able to give "a reason for the faith that is within them." Moody and Ingersoll could furnish a charm-

Mr. Bradley Newell of Vermont, the great natural magnetic healer, is attracting much attention. Many patients are being treated with very satisfactory results. When asked, he replied:

while they would condemn most loudly the same element under any name, so long as it remains unnamed it is all right. Mr. Newell is a tall, fine-looking man, unpretenest magnetists before the public, not unlike, possibly, our own Dr. Newton, whose memory is still revered and respected by thousands, and who for years traversed the length and breadth of this and other countries, scattering blessings on his way. He has passed to that Great Beyond, great law that governed him is still acting on and through others for the good of the world.

"Opals from a Mexican Mine," by George de Valliere, is before me. So beautifully is the work gotten up by the New Amsterdam Company, who publish it, that one can but feel that, externally at least, it is well named. A more hours of bitterest bereavement. If I were, then, to confine charming volume in every way it has rarely been my lot to see. The stories are exquisitely told and of entrancing interest. One wonders, as one reads, how any one can write so well, describe so eloquently, paint with such a deft hand, tirely aside the question of a future life, I should bring in the weird pictures that are presented. But De Valliere is an artist; he is at home with his work; his eyes have seen, in part, at least, the beauties he so admirably depicts. There are many who will be considerably "shocked" by some of the recitals, and those who are very, very sensitive and badly affected when the truth is told, had better not invest. They will declare that there is too much of the cynicism of the man of the world. Possibly this may in a measure be true. There is ever so much sense, at any rate, and the reader will lay the book down with a sigh, and long for a more intimate acquaintance with the gifted and talented author. I earnestly recommend the book to those who have any sense of true art in literature, and to those who have not, why, paté de fois gras is less than beef and cabbage, and therefore fails to delight the palate.

> So Prof. Hermann is dead; was snatched in a moment from all the shows and mockery of life, into the great beyond. Now he, whose great stock in trade was to hold Spiritualism up to ridicule and derision, knows the reality of that which, while it meant nothing to him, was the all in all to so many sorrowing hearts. Ah, me! how ofttimes folly leads the way to wisdom. He was a jolly, kindhearted man, without doubt; but, dealing always in the art of delusion, it was not strange that he should have ended in missing life's greatest reality.

Surprises never end, for now we are told that Victor Hugo was a Spiritualist, and that soon, when the memoirs are published, there will be much that bears directly upon the subject of Spiritualism. And why not? The writers, as nothing so successfully convinces thoughtful people of the shallow fallacy of negationism as to allow its exponents tive to external impressions; in fact, I doubt if any really great artistic work has ever been done that was not influenced to a great degree by those "invisible powers" that are ever seeking an altar upon which to place the burning coal of true inspiration. It is passing strange that the majority of people are quite willing to believe in evil influences—even at times accept the presence of the devil himself-but when it comes to accepting the fact that the good and wise are mingling with the scenes of this earth, it becomes quite a different matter. The following are a few of the direct assertions of Victor Hugo:

"The exterior manifestations of the invisible are a fact." Again: "Tables, indeed, tell us surprising things." But to be still more direct, he continues:

"Strange to say I began to hear strange sounds in my bedroom every night. At one time my papers would rustle, though there was no wind; at another time some one would be heard knocking on the wall. My brother, who slept in the adjoining room, heard the same noises.

The Psychical Society should at once give these matters their close attention; they are certainly of great importance. In speaking of the higher life, Hugo becomes equally as explicit and definite, and follows a line of reasoning that will be recognized by every student of the Harmonial Phi-

losophy:
"In the future state the full meaning of liberty will be "In the revealed, and made clear. The laws regulating it will be revealed, and men will then be free to do what they please, and at their own risk. So much the worse for those who commit sui-cide, and thus fling themselves into a fire which they surely know will consume them."

And now Sardou comes out with the announcement that he is a Spiritualist, and is to write a play on these lines for Sarah Bernhardt. If Spiritualism is founded upon the clumsy tricks of unprincipled charlatans, how is it that the brightest intellects, the clearest minds, the most profound thinkers, and those of highest scientific attainments, are constantly being caught in its net, and led to endorse it? The French Spiritualists say:

If Sardou and Hugo believe in Spiritualism, it will be hard work to convince the multitude that spirits do not exist."

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 Lycoum and Home Department. "AND A LITTLE CHILD SHALL LEAD hold before Reynard could escape, and the farmer from the house speedily discovered the THEM."

BY RLIZABETH FISKE.

As I pass along life's journey, Finding many of its cares, Feeling that along the pathway There are pitfalls, sin and snares, If I listen for one moment To the fall of little feet, All my thoughts are tuned to gladness, And my life made more complete.

How the children lift the burdens That this life must ever bring; How their mirth, and joy, and gladness, Through our cares and trials ring; And we understand more fully What Jesus meant to teach, When he called the little children, And His blessing gave to each.

Written for the Lyceum and Home Department. Do Flowers Teach and Influence?

BY SYLVANUS LYON.

"It was the lilles' delicate perfume recalling such blissful memories."

"A flower will'rejoice and bless, make desert places beautiful, and ofttimes influence and give happi-ness to lives."

It was the 250th Moderation Society's great flower distribution. A bearer had, before starting out, carried a bouquet of sweet roses to one of The World's writer's sanctums, in the seventeenth story of the great Pulitzer build-

Passing in, the chief artist chanced to spy the gift, and quickly asked the loan of the little bouquet.

It was near Decoration Day and his task not yet commenced, viz: to supply a full-page colored picture, appropriate and expressive, to tell the story to the many thousand readers of The World of the sacred memories of the fallen heroes of the war.

The inspiration came with this little chance bouquet-the idea for the beautiful page picture was daguerreotyped instantly on the artist's brain, and it was a living ideal for the great pictorial issue of Decoration Day for The World.

"Oh yes," he exclaimed, "let me have the sweet flowers for a frontispiece illustration. It will be an old man leading tenderly a little girl, coming to place a bouquet on his son's grave (one of our heroes), and on other mounds wreaths and vines resting, the offerings of mothers, sisters and widows. In the background is a fair scene of a village group, one with a bicycle, others engaged in various amusements, and in the distance cottages, water, vessels and hills."

Thus the picture was conceived and published, and it made a full page of The World's great Sunday supplement of May 31st, 1896. It was really beautiful, telling to many thousand readers all over the world the story of our past great victory and sorrow; showing how to ever keen these memories dear and consecrate the acts and lives of our brave soldiers, at the same time recalling the scenes and pictures of the war to millions of readers.

And this is the mission of sweet flowers. They not only make homes beautiful, but often influence acts and lives. Like the warm sunbeams or sweet notes of melody, we cannot trace out fully these results into hearts and places, but we know they are not lost, and surely must count in blessings somehow and somewhere.

And if all this from one little chance bouquet straying into a busy cupola office, how much good and happiness must have been imparted with the Moderation Society's two hundred and fifty grand weekly distributions of beautiful flowers and thousands of sweet bouquets at Paradise Park, the missions, and frequently all through the dark, filthy, crowded tenements and slum districts of New York, the homes of sorrow and misery, where God's poor children live midst intemperance, vice and sin?

THE MODERATION SOCIETY,
34 Park Row, New York City, N. Y.

What Reynard Caught.

BY KATE W. HAMILTON.

The chickens were plump and tempting, but they were shy, and all Reynard's gracious advances could not lure them into friendship. If he came in the daytime, they ran away; if he came at night they roosted high, and he could only feast his eyes upon them. That sort of feasting did not satisfy his hungry stomach, but not a chicken would come near.

"Why should they be any more afraid of me than of that great lazy Carlo, who basks so contentedly there in the sun?" he asked, in vexation, one day.

"Carlo is chained," answered a voice near him; and, turning, Reynardsaw a sleek stranger making his way through the corn-field beside him. "They would n't be afraid of you if you were chained."

"Don't you like chicken?" asked Reynard.

"Don't you like chicken?" asked Reynard, half suspiciously, and yet with a dim idea of

partnership.

"I? Oh! I can't afford it. Chickens are too high for me, and, besides, I have something else It would have been weil for Reynard if he,

too, had found something else to do, but there was for him no spot quite so attractive as that farm yard, and the next day brought him there again. As his keen eye roved over the place, he suddenly espied Carlo's empty kennel. The dog had gone with his young master, who, in his haste to be off, had freed his companion by simply unfastening his collar, and leaving it at-

"How fortunate!" chuckled Reynard. "That old fellow didn't know what a valuable suggestion he was giving me yesterday. Well, if he hadn't sense enough to act on it, I have. I'll put myself in Carlo's place for a while, and then we will see."

Slyly Reynard stole across the yard, and slipped into the great hogshead that served as a kennel. With a little poking of his sharp nose he contrived to slip his head through the collar, and then lay down, half closing his eyes in sleepy fashion, as he had seen Carlo lying so

often, and waited. The unsuspicious chickens wandered here and there, scratching and picking contentedly, and the hungry eyes watching them had the satisfaction of seeing that some of them were drawing nearer. Ah! there was a fine fellow surely within reach at last. Reynard sprang forward, but he had forgotten his self-imposed chain, and it stopped him with a sudden jerk, while the fowls, frightened at the unexpected attack, scattered in every direction. Their others. Yes, indeed, such should be the "Purpose o

clamor attracted the attention of the house-

intruder.

"Aha, my fine fellow! So you caught yourself instead of catching a chicken, did you? Well, you'll stay caught."

So Reynard was a prisoner. He had no need to borrow a collar and chain after that day, nor could he lend his own, gladly though he would have done so. One moonlight night he

"So you live here now?" said a voice that he recognized as the one that had spoken to him in the corn-field.

"Yes, but I don't want to," answered Reynard, eagerly. "Say! you told me how to get into this; now tell me how to get out."

"Humph! that is n't so easy. I knew you could get here this way. A fellow can get a good many things if he will sell himself for them, but then it does n't pay. I told you at the time I could n't afford it, you remember," said the stranger, blandly. "You have my said the stranger, blandly. "You have my sympathy; and there are others just as foolish as you, if you can find any comfort in that. The farmer's son in the big house there is doing the same thing—so bent an gratifying his appetite that he is binding himself with chains for the sake of it. He thinks he can shake them off; but when le tries it, they will sud-denly draw tight, as yours did, and he find that he, too, has a master. Good night!"

Keeping the Body Pure.

Edward Everett Hale, in an address before the Unitarian Temperance Society, said: "I see young men before me who are destined to great success in the fields of literature and of science, if they keep their bodies pure. I shall not have many occasions to appear before such an audience as this; but if this were the last word that I were ever to speak to any audience, I should like to say that, after a long life, in which I have been acquainted with many men of science, many men of letters, many men whose business it was to work their brains, and to work them hard, even harshly, I can testify to you, as they would testify to you, that if the brain is to do its work, if it is to be kept at work, if it is to produce the marvels of literature, the spirit and body must be kept pure, kept under subjection. You know how many instances there have been where the noblest promise has been flung away because purity of life was not there. There was not that personal purity by which alone one sees the love of God, Especially is it the business of a body like this to build up the cause of personal purity, the cause of temperance. By whatever method you use, you should teach boys and girls, young men and women, how they are to keep their bodies pure, to make them living temples of the living God. Certainly, we have a great deal to encourage us in the steady drift and movement of society. We have some discouragements. It is a pendulum swinging backwards and forwards, of course. Such is the law of all progress, and no person of seuse would ask that the nineteenth century should be reserved or set aside from the action of that law. It is a great deal to have gained what we have gained, and that every century is standing on higher ground, and is able to look on a broader prospect."—
The Philanthrophist.

Birds at Dinner.

Harriet E. Richards in Appleton's Popular Science Monthly has an article of interest on the habits of birds. We quote the following paragraphs:

"If we notice carefully the beaks of all the birds we see, it will help us, by indicating their habits of feeding, to locate them in their fami lies, and thus lead us to their correct names. All sparrows have short, stout beaks, well suited to cracking open seeds and grain, which is their usual food. The thrushes have a curved bill, convenient for holding worms and digging suited to cracking open seeds and grain, which is their usual food. The thrushes have a curved bill, convenient for holding worms and digging in the soil; they find most of their food on the ground, poking among the dead leaves and rubbish for grubs, beetles and larvæ. Our robins, which are true thrushes, do valuable spring work in the garden and lawn pulling worms that the thrushes in the garden and lawn pulling worms that the soil. Have you green retained a proper such seed a prope bish for grubs, beetles and larvie. Our robins, which are true thrushes, do valuable spring work in the garden and lawn pulling worms from the soil. Have you ever watched a robin at work? How he tugs and pulls when the worm is long and does not come easily! There is an energy and a certain business air about him when at work which is very interesting.

'The food of the thrushes is chiefly animal, although they like a few strawberries and cher ries for dessert. which we ought to be very willing to allow them as a slight return for all the worms and insects they destroy for us. The warblers are almost exclusively insect-eating birds. A few of them hunt on the ground for their food, but as a family their place is high in the tree tops, searching among the foliage for the tiny insects, plant lice, and spiders that make their homes there. They are small birds, having slender beaks.

"The tiny humming birds, with their long, needle-shaped bills, are well equipped for securing honey from the very heart of the trumpet flowers and honeysuckles. They find numerous small insects within the flower as

Written for the Lyceum and Home Department. A NEW YEAR'S REVERIE.

BY IDA J. CHASE.

I am sitting in sad retrospection, Reviewing the year which has flown, While its unalterable records Have been silently weighed and made known.

Oh! how stand the scales in the fulcrum? What of my poor, dead year, to night? Is the balance in favor of error? Or have I gained aught for the right?

I ask it with sad apprehension, As the past year I review. Feeling the little accomplished. How much that I fain would undo!

Had each passing hour been freighted With some helpful thought for mankind, How different the scales had been weighted; How much less to deplore would I find!

But the old year is gone past recalling, And while for the new I await, I will choose for its coming this motto: "The use of time is fate." Julian, Nebraska.

The Boston Spiritual Lyceum.

This Lyceum met as usual in Berkeley Hall Sunday afternoon, Dec. 20. The topic, as announced, was "The Origin and

Purpose of Christmas Time," and was very thorough-Purpose of Christmas Time," and was very thoroughly discussed by several pupils.

Mr. J. R. Snow gave an historical account of the origin of Christmas as a Christian festival, showing that it was nothing more nor less than giving a new significance to a very old custom of celebrating the winter solstice; Albert P. Blitin quoted Moses Hull on the subject, adding comments of his own; G. S. Lang thought we could hardly celebrate the anniversary of the birth of Leeping. sary of the birth of Jesus on the 25th of December, when there was no reliable evidence to prove that such an individual ever was born; for, when coupled with the 25th of December, the story of his life becomes but one of many similar attempts to personly the ancient sun-god, who starts back on that day to warm and gladden the northern world. So let us by

Christmas time." The answer given by Mr. J. S. Manergh was very good, closing with a poem.
"Christmas" was the subject for the little ones.
Responses were given by Carl Leo Root, Mabel Emmons, Little Maud Armstrong, Ansel Haynes, Winnie Irelaud, Nutter and Johnnie Ormsbee. Mr. Mansergh's song was sing by all during the Grand March, with fine effect.
The following musical and literary program was well presented: reclusion. Little Maud Armstrong:

well presented: recltation, Little Maud Armstrong; Miss Antoinette Uyr, "Boston girl baritone," a wal come visitor from the Children's Progressive Lyccum, favored us with a solo; recitation, Mabel Emmons; plane solo, Mr. Watson; recitations, Ansel Haynes and Johnst March 1988.

and Johnne Ormstee.

Mrs. S. A. Frost paye an interesting account of how she became interested in Spiritualism by the develop-ment of her own mediumship, and then allowed her

musical control to render a plano solo.

Subject proposed for Jan. 3 "What is the Attitude of the Bible in Regard to Spiritualism?"

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

The Children's Progressive Lyceum, No. 1,

Met in Red Men's Hall Sunday, Dec. 20. Session opened with singing by the school; invocation, by Conductor Soper. The younger groups retired to discuss the subject given them, "Kindness to Dumb Animals." It was surprising to hear the answers given. The older groups also gave some good answers to the point regarding true Spiritualism.

Conductor Soper said true Spiritualism was based conductor soper said true Spiritualism was based upon the Golden Rule—Do unto others as you would that they should do to you. Be good and true to each other—not say any unkind things to or about each other. True Spiritualism meant something else luthis life besides seeking the phenomena; live true lives here, looking toward the immortal life hereafter. Mr. Yeaton thought true Spiritualism the highest step in the prepared we will the for trule live. est step in the progressive evolution of religion. The principal laws of the universe are progressive; and as the physical man progresses so does the spiritual; and as we progress our minds broaden. Conductor Soper read a story cutilled "Cracker Jack," illustrating read a story entitled "Cracker Jack," mustrating kindness to dumb animals; after which the Grand March was in order. Ethel Burel sung "Christmas Season"; May Sterling recited "Caristmas Time"; Lillian Goldstein sang; the Guardian Mrs. M. A. Brown, read a Christmas story; song, by the school. Our President made remarks expressing his pleasure in the progress of the Lyceum, and gladness to note the increase in numbers from Sunday to Sunday, and in the progress of the Lyceum, and gladness to note the increase in numbers from Sunday to Sunday; and extended an Invitation to all to join our Association, stating that six had joined since the last meeting. Lottle Western recited a poem entitled "Blue Birds." Vice-President Brown addressed the school, then Marie Anioinette Cyr sang. Mrs. Conant, medium of the Banner of Light, spoke. Mrs. W. S. Butler presented to each child a Cirlstmas card.

Subject for next Sunday, "What is the most important truth Spiritualism has taught us?" MRS. A. F. THOMPSON, Sec'u.

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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.

Wisconsin.

LA CROSSE.-Silas Boardman writes: "The Daily Times of Port Huron, Mich., is reported as saying: 'As the Spiritualists have no creed, they simply acknowledge their belief in the continuity of life, in the return of spirits and their power to communicate with their friends, and that the future is a state of eternal

Of the various definitions of creed I will present the only one that is essential in this discussion: 'Any system of principles which is believed or professed.' Have Spiritualists no principles? Do not they believe in any principles? First, continuity of life; second, spirit-return; third, spirit-communion; fourth, progression. Here are four principles accredited to Spiritualism, and no Spiritualist will deny them. This alone should forever settle the question: we certainly Of all people on earth the Spiritualists should be free

from equivocation and subterfuge. But one will say no two persons agree; and therefore our creed is as numerous as our member-hip. Of course there are local and constitutional differences, precisely as in other systems, and no more so. We cannot evade the oftier systems, and no more so. We cannot evade the four principles mentioned, and might take them for our creed without going astray. But it is not necessary, as with our orthodox brethren, that we be confined in a straight jacket of certain rules and principles. ples which imply, or permit, an embargo upon our ship of progress. The one principle of progression settles swer. It would simply be a declaration, or summary of principles. The Spiritualism that I endorse is made up of principles. Those p inciples are my creed. Every one is and must be tree to reject or adopt. A true code of progress must include all of the legitimate constitutional principles of the human mind; and that

constitutional principles of the human mind; and that is Spiritualism.

Instead of repudiating this idea of principles, it seems to me the true Spiritualist should be a z alous champion of all good principles, and rejoice in every opportunity to exemplify them before the world.

For one, I know what it is to be placed under the heel of the world's ostracism and intolerance; but, leading a property from the other atterance; but, looking a moment from the other side, I say, little wonder that the people look askance at a system which parades itself before the world as a system of reformation which is destitute of principle. For me, Spiritualism must continue to mean the widest libery, the highest intelligence, the grandest truth, the oblest love and the purest virtue. A greed, with us,

is nothing more nor less than a concise formula which tells the world what Spiritualism is.

Let us concede the right of opinion to all. And when any one rises up in our midst with an innova-tion, and instead of offering a reason for his fath he simply endeavors to ventilate a system of absolute knowledge, let us be fair; let us, as Isalah says (1:18): 'Come, now, and let us reason together.'"

New York.

BUFFALO.-"Field" writes: "G. W. Kates and wife have attracted the largest audiences in our Temple during the month of December that we have ever had, and the labors of these noted workers have been of a character to impress all with their earnestness and ability. Mrs. Kaies, as a test medium, has won the approval of every auditor. She is very forcible and accurate, and impresses the audiences very fa vorably with a spirit of confidence in her bonesty.

The lectures have been of an exceedingly high order. We shall auxlously look for their early return. They have the good will of the Association and the entire public."

Massachusetts.

FITCHBURG .- Dr. C. L. Fox writes: "Sunday, Dec. 20, Dr. J. E. Bartlett of Boston occupied the platform. Pythian Hall was filled again to its utmost capacity; subject of the evening, 'Honor Thy Father and Tny Mother.' The test seance was a perfect success."

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The Banner and Its Readers.

Here we stand together once more at the opening of a New Year-The Banner and its numerous readers and friends. We are privileged to look far back, but not a day forward. We all belong to one another more than ever. Our past mutual experiences are indelibly written down on the record we may all read. THE BANNER can conscientiously declare its unswerving purpose to have been the constant diffusion of the Light that at all times descends from heavenly sources. It has sought every opportunity to gather up the evidences of the close contact of the two worlds and the communion of their inhabitants, for the encouragement and consolation of mortal hopes and the furtherance of the purposes of the spirits that have passed out of their tabernacles of flesh. It has ever sought to be faithful to the trust confided to it, having in mind only the single purpose of service and benefaction. It has existed in no sense for itself which the term Spiritualism represents. If the time had ever come when it could no longer | joiced our world. serve in this capacity and place, it would have acknowledged its readiness to surrender its

We scarcely need appeal to its readers and the friends of Spiritualism to answer if in their inmost hearts they have been no less steadfast and loyal, if their devotion to the great truth taught them has been unselfish, single, uncalculating, and without hesitancy. And we add to this appeal the other one, to answer to themselves whether they have done all in their power for the support of the Cause, even to the extent of sacrifice and self-denial. In this way we all testify most effectively to our sincere belief. The truth we are summoned to represent is of too great importance to be trafficked with in mortal plans for advantage and favor. It is but one, and for all alike, bringing none but spiritual benefits to its recipients. Therefore the impulses of the latter should be to work for the Cause in all the ways they may lives of his brothers, to be their meat and drink, conceive to be helpful and advancing. One their healing and redemption. And thus, of love's social affections,

thing in particular we feel privileged to men through the sacrifice and joy of human service tion, and that is the sustentation and support his life revealed God to men as their Father, of THE BANKER for the year to come. If it is of service to the spirit-world, then those who believe in a communion with the inhabitants of that world cannot too earnestly offer their abrylees as co-workers, and do all they can to hold up its hands. They know their simple duty, and they know best whether they do it.

Jesus in a Clearer Light.

We have rarely met with religious utterances respecting the character of Jesus and the slow but incessant working of the divine law of love than in the address of Prof. George D. Herron to the Religious Societies of Harvard College and the Twentieth Century Club of Boston. There are profound and timely reflections to be met with in this address that cannot be distributed too widely or reiterated too often. They directly concern our life and destiny, individually and socially. They go to the root and foundation of our civilization. While all are in some recognizable sense more or less religious, there are few who understand how or why or whither they are conducted by the sentiment that is latent yet potential in their being. So clearly and forcibly is all this set forth in the address of Prof. Herron on The Social Value of Individual Failure as exemplified in the life and character of Jesus that it would be an inexcusable omission of duty to pass over a re-reading of this address without improving the opportunity to share its impressive truths with those who are hungering for just such statements as it abounds in for all. Above all else, it divests Jesus of the superstitiously supernatural clothing of his character, and makes him the Son of Man while the

Prof. Herron sets out with saving that if we should measure the life of Jesus by the notions of failure and success that prevail in both church and society, it would prove to have been a failure from beginning to end-mistaken to the point of moral insanity. He divided honseholds, drew people away from their au thorized teachers, and ruthlessly beat down the accepted religion of the day as an intoler able hypocrisy. He built no temples, and made no creeds; taught no system of theology, and organized no schemes of work. He was betrayed by one disciple, denied by another, and in the crisis of his seizure, forsaken by them all. He was, according to a Doctor of Divinity, 'without a single complete example of success while he lived." His life was spent among the poor and wretched, the outcast and despised, the diseased and vicious; and he expressed larger hopes for the vile and ignorant than for the strictest observers of religious ordinances. He had to go among the sinners to get a following; the religious would have none of him. He had small entrance to what we call the better classes of society. His manner of life was not respectable.

The most disreputable elements of society, the worthless and always discontented, the fanatical and revolutionary, vagabonds and publicans, gathered about him as their leader. To the judicious and conservatively progressive, to men of reasonable minds and wise methods, his denunciations of the order of things then existing were exaggerated and outrageous beyond endurance. He came to be regarded as the enemy of religion and govern- be nothing else than the organization of human ment of faith and morals. His words were taken as inviting the rabble or the mob to the overthrow of all that was sacred. He respected not conservative reasoning nor official positions, neither had he regard for organized interests or threats. It seemed that nothing was safe so long as Jesus was left alive; his presence was an increasing danger to both temple and nation; from the standpoint of both patriotism and recognized religion, this man had to be made to die. Withal Jesus was the most wholly and intensely human of men: no other man was ever so finely responsive to every influence. He felt the horror of publicity which every nobly sensitive spirit feels; it was only his exalted interest in his glorious undertaking—so intense as to make him forgetful of himself-that enabled him to endure the public gaze and discussion, in which his offered life was a spectacle to the curious, an opportunity to the religious debaters, an affront to the official classes in Church and

He suffered the sorrow of soul, the helpless ache of heart, which comes with the absence of affectionate and intelligent fellowship with one's deepest life, as none of us can. The momentary look into the holy pain of his enforced loneliness, even when thronged by the multitudes, forces one to shrink. In a sympathetic reading of the gospels we cannot fail to see how often and how patiently, how eagerly and expectantly he tried to make himself understood, and no man ever so completely failed. He was always waiting and seeking for the moment when he could take his near disciples into his full confidence, which he was unable to do even after the resurrection. His soul felt about for friends who could understand, and perhaps help him to understand, his visions of his own life and of the world life, which he must often have been tempted to doubt. Some of his appeals to his disciples reveal his great and unceasing hunger for sympathy with his strangely commissioned life: Yet it was the most joyous life ever lived among men. Unto the cross, and even upon it, through all his measureless sorrows, he was the glad child merely, but for the advancement of the Cause of the universe. Compared with others, his life was a song of joy. His was the one free spirit, the gladdest heart that has ever re-

He opened his soul to the spirit of nature as the flower opens to the sun. He is the one among all humans who sensed the sweetness of all life's elements, heard the music of its forces, and saw the beauty and concord of its movements. The life of the Christ was the music of God measured in perfect harmony to man. He united in his character the passion of a supreme sympathy for man with the peace of a faultless faith in God. There was set before him the joy of perfect obedience toward God, and perfect sacrifice in the service of man-the joy that swallows alike all joys and sorrows. He had no concern for his reputation; no anxiety for his individual future; but trusted himself to the Father's keeping as unques tioningly as the babe rests in its mother's arms. His Father's will was the power of his work and the peace of his soul, so that he went about doing good with the expectant eagerness of a child at play. His deeds were done as the sun shines, and his words were spoken as the rain

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and revealed men to themselves as the Father's

It is because he came to his mission with the familiar garb and language of the people, a peasant born and bred, a carpenter and a car penter's son, brave and loyous under the heavlest burdens, a partaker of the common lot and a sharer of the common life, a man through and through, that we believe in him as the Son of God. If his experiences had been different, if he had escaped any of the trials and moral perplexities to which we are subject, if he had possessed spiritual resources not responsive to our faith-he could not have been the Saviour of man, because his life would not have been a fulfillment of our humanity. If his divinity had been essentially different from the divine nature and development of other men, his life would not have been the light of human life. He met and overcame the worst that the world could do unto him in the faith that man is the Son of God. He became in all things-not some things, merely-like to his brethren. He was the incarnation of and in the common life.

He accepted all the limitations of our humanity, and linked himself with the widest human relationships. He was tried by our temptations, and learned obedience by our sufferings. He submitted to every kind of injustice, and died the most desolate of deaths. He had to conquer doubts that pressed in upon him from without, and to walk by faith, as we must walk. He had to dedicate himself over and over again in solitary prayer, sustaining himself only through continuous consecrations, in order to bring himself into unshrinking obedience to the Father's will. The gospels make it clear that he saw his way to the cross, step by step. His conception of his mission enlarged and his wisdom deepened with each new experience. No time came when faith was not the spring to his action. There were things He did not know; he was amazed at the hardness of human hearts, and found it hard to understand the unbelief of his nation; he grieved over the conduct of his disciples, and marvelled at the slowness of their spiritual growth.

His nature was such that he was forced to choose between making the strongest effort wrong and the exhaustion of the possibilities of his life in a service that would prove to be a universal moral revelation and attraction. Had he long sought any middle course between directest antagonism and completest sacrifice, his faith and his reason would have been left without foundation-so whole and human had been his development, so absorbed had been his interest in righteousness, his life having been given to its pursuit. His only possible self-expression was that he should make the most exterminating war against all the forms and structures of evil, sweeping to destruction the false religious institutions and their political hypocrisies and tyrannies, or else that he should make the completest sacrifice by which

the righteousness of God might be so set forth. His brooding thought perceived Love to be the real constructive force operating in the world of man, and throughout the universe of God. The love that was in God was evolving in man the heavenly moral kingdom. Jesus saw that the kingdom of heaven, which he felt called to reveal and realize on the earth, could that sometime the beginning had to be made, never to be taken back, by which human life would be consciously committed to love, with its redeeming and perfecting law of sacrifice. The will of God and the will of the world were squarely antagonistic; in Jesus they met in mortal combat.

All his true disciples, in one way and another, will have to make choice between the failure of success and the success of failure. There may come a time in the social redemption of the world when the faithful witnesses will have to choose between the sword and the gallows. No man knows. But in an hour when we think not, the Son of Man may come to us in such a

Jesus committed himself to sacrifice as Love's revelation and law, in the faith that love is the mightiest force in the universe, and the ultimately triumphant and organizing force in human life. He accepted the full issues of the law of sacrifice in order that he might reveal it to men as the law of their common unity with God. Thus it was that he made the assertion that he had accomplished the work given him to do. Thus it was that he attached so high a value to his service, in the face of failure and disgrace. The eternal value of his failure was the revelation of God in human life in terms of social sacrifice. The crisis of civilization will call for its sacred victims. There will have to be more dying of some sort before the wrongs of this world are set right. Sooner or later they who stand for the social order of the kingdom of God will meet the existing order of things in clearly defined lines of conflict. The Pilates of monopoly have already made friends with the Herods of the State, and the high priests of the Church are blessing their union. It is no longer best to evade or conceal this. We must face the divine inevitable. The enemy of man is abroad in the world, filling the ruling social powers with every malignant device of diabolic inspi-

The full power of incarnate love has never yet been tried, save in Jesus. When it is finally tried, and we in any considerable measure learn how to love, we may begin to cease to have problems. When there is a sufficient number messianic enough to commit themselves to the revelation of the social power and wisdom of love, with all the moral adventure and divine risk involved, what legion of social demons they may cast out no prophet can tell. In even the most disastrous failure, they would stir the world's blood to the purer life of a holy and undying discontent, and thus accomplish the work given them to do. In committing himself to failure, that he might reveal Love as the basis of human life, Jesus committed humanity to love and its law of sacrifice. If it be an experiment, the experiment is still on; yea, it is scarce begun. We must try it through to the consummation. That this love will triumph at last, and have the human future for its own, is the world's beatific hope that will not die. Organized love is the manifest destiny of man. The great achievements of civilization will be the overflow of love's social gladness. In the temple of the glorified humanity, the communion of saints will be realized in the consecration of falls. He was free from all care of self, that all work to the fellowship of service. The he might pour his life into the impoverished governing of man will yet be done by love. The works of the world will be the harmony A New Year's Approach.

As we come to the time of the dawning of a New Year, with most of us are kindled the fires of new hopes for the term that visibly stretches before us. We know not what is to be, whatever may be our hope. What may be we are at liberty to forecast. Yet it is of no special interest that we should know of our

It is pleasant to review the past, and perhaps not less so to shape the future. In the past there is an Eden of happiness for us of our own making. And so, too, is there an Eden in the future for us. In the latter we imagine a place where there is no evil, no sorrow, no suffering. In the former is a more real Eden of our own creation. We gather from it only what we want to gather, and however hard or harsh or disagreeable it may have been, we transmute all by a subtle process of our own into such shapes and colors as form for us only a beautiful country. It is a blessed faculty indeed. Let us not mind much material and earthly

things in our contemplations of the season. but devote our thoughts altogether to the things that are spiritual and that pertain to life. All else is vibratory, uncertain, passing. Life alone remains. We will try and cling to that which is here clothed upon, and thus not fail of its possession when the rest is vanished and gone. We will rise above the visible and sensuous; we will penetrate within the external and near; we will fellowship with that which we know through its manifestations. Yet these manifestations, indescribable and illimitable as they are, silent and secret and unperceived as they come, are the divine part, the very substance of our being. We glory in our intellects, yet they could not function without the intuitions that are given us, coming we know not whence, and going we know not whither. Trusting to these, we are heaven-born every hour. In these we live and have our being. Without these all would be blank darkness. With the spirit there is no time, and a day is as a thousand years. To the life eternal are allotted no metes and bounds.

These footsteps of time named years are only recurring reminders of ourselves to ourselves. They have nothing to give or take away. We note them as they pass through the maze of our of which he was capable against organized experience, and fondly think we thereby yield to reflection. Our office should be to reflect continually, not occasionally. We ought to hold ourselves open and receptive to these intuitions of the spirit without ceasing. We should teach ourselves to kill out our ambitions, to overcome our desires, to eradicate our selfishness. The unconscious forms of these are equally hurtful and hostile to us with the conscious. With the approach of a new lustrum we are invited to take our main enemy in hand and deprive him henceforth of his power. That supreme enemy is selfishness. Once make a resolute conquest of that, and the rest is already accomplished.

> And if the event of a new year serves to give birth to a purpose to begin the work of renovation for the spirit, clearing away the obstructions and hindrances, removing the useless and encumbering, rooting out the tares and exposing the garden of the being to the generating sunlight of truth and love, then the coming of the new year and the passing of the old will be only a blessing to us and to all around us. Yet our blessings are not to be taken in the slightest spirit of selfishness, or beginning. When we receive them as compensation, that instant service ceases to have value. When we pause for rest or reward, we let in the element of selfishness again. Only through perfect and constant unselfishness may we expect to gain any kingdom of heaven. We become masters only as we minister. Only the least—in his own thought—is the greatest.

What are times and seasons, what is heat or cold, rich or poor, hunger or thirst, in comparison with the wealth of an endowment like this? all past experiences, when measured by a standard of a length and breadth of this divine character? What are the fleeting things of material life? If we would but form our inward purpose to compass such a rule as this for ourselves, the coming of a new year would be the one abiding, transforming event of our lives. We can frame no mechanical rules to supersede it. It includes them all. Love God and love the neighbor—these are the two commandments. They call for sacrifice, but that is what service implies. They are the true and only altruism, and it is none other. And with the secret prayer for every reader that he and | in a marked degree. she may make fitting celebration of the season by entering into the veil of the spirit's temple, and sealing the bond of such a purpose, we feel sure that to every one it will indeed be a Happy New Year.

England in Cuba.

The current rumors of England's willingness to see the United States the supervisor, if not the final arbiter, of Spanish authority in Cuba, are thought to amount to her volunteering to strengthen American pretensions on the lines of the Monroe doctrine, in view of the practical outcome of the Venezuela affair. Should the President assert the right of the United States to dictate Spain's future policy in regard to Cuba, it would clearly be no inconsistency, so far as the Monroe doctrine has achieved its new and more positive status by the triumph of the arbitration proposal. It might or it might not affront the traditional pride of Spain to be called upon to give her assent to the propriety of such a step. Nevertheless, the inevitable, when fairly confronted, is a potent persuader, overleaping law and custom alike with an ease that could not have been predicted. It would occasion no surprise whatever if that or a related step were to follow as a logical consequence the result of the Venezuela negotiations. One belongs to the American idea as much as the other, except for the fact that Cuba is as yet but an inchoate republic. The two cases would be exactly similar if Spain were seeking the overthrow of republican government already established in Cuba. The public declaration of the President that the United States could no longer consent to remain indifferent to the continuance of the Spanish effort to subjugate the Cuban insurgents, would admittedly be hailed by the people of this country with an enthusiasm of satisfaction. That would almost inevitably lead to the open announcement of the policy outlined in the rumors which have provoked the present commentary. And such a declaration, either by President Cleveland or his immediate successor, is far from being an improbability.

Hudson Tuttle writes, anent our issue for Dec. 19: "Papers all came right. A mag-| nificent number, truly."

"The Attack on the Spiritual Temple."

The attempts made by some of the Common Council, supported by Presbyterian clergymen recently, are clearly steps in the interest of the church vs. that which is honest. In this case we see that The Boston Post of Dec. 23 gives language that is clearly in accordance with what is fair—as contained in the following editorial; (italics are our own):

"The movement to subject the Spiritual Temple to taxation as property held for other than religious uses, which had its origin in a committee of the Common Council, and found support at a meeting of Presbyterian clergymen on Monday, does not approve itself to the

nublic sense of justice.

There are thousands of sincere, well-meaning Spiritualists in Boston, to whom their religious belief is as sacred as that of Catholics to members of the Catholic church, or as that of the Presbyterian church to Presbyterians. Their belief is their religion. They may be mistaken, they may be imposed upon, as other people look at it. Very likely they think other people are in the wrong, or too credulous, who accept without qualification the story of Jonah and the whale, or of the sun standing still at the command of Joshua. It is all in the way you look at it; but it is religion in either case.

Surely it is not for the assessors to say whether the Spiritualists are right or wrong in their belief. They have the same privileges as believers of other denominations. All cannot be right, as their beliefs are directly opposed to each other in many cases; but, right or wrong. all are entitled to equal privileges.

Mr. Marcellus Ayer practically supports the

Spiritual Temple himself. He presents a notable instance of devotion to a cause which he thinks a religious cause. And the law ought not to make distinctions to conform to the ideas of men who do not happen to think as he does. If one class of believers is to be taxed for the edifice in which they hold Sunday gatherings, all should be taxed. So long as the people consider it wise to exempt such property from taxation, the law should be literally construed.

It is urged that an admission fee is occasionally charged to these services; but the same is true of others; and if this test is applied, it would reach a great deal farther than the Assessors would care to push it. The only reasonable thing to do is to construe the law impartially for all."

The Boston Herald of Dec. 26 says, concerning the same:

"The frequent attempts that have been made to repeal the statute which exempts churches from taxation are likely to get encouragement from such discrimination as the assessors have seen fit to exercise against the Spiritual Temple. It might be well to bear in mind that the uses of a great many churches are frequently perverted without such a rebuke as has been administered here.

Pilgrim and Puritan.

According to that painstaking and trustworthy historian of local and limited events, Hon. Wm. D. Northend, it stands to the truth that "The Bay Colony" was nowise indebted to the Pilgrims, but to the Puritans instead, for its actual establishment in place of the leagues of the Indian chieftains who had to be run out in order to effect the design. The position above stated is taken with deliberation, and firmly supported with proof. The impression left on the historic mind that the Pilgrims were active settlers, as well as pioneers and discoverers, cannot perhaps be regarded as distinct enough to bear persistent iteration on the historic page. They were come outers, seeking the security of seclusion, and desirous of nothing so much as of being unmolested in their religious opinions, and the outward expression of them.

We should rather incline to style them the life and soul of what was to follow immediately after. That a distinction existed, and is to be recognized between the two, might be readily inferred from the fact of the variance in their titular designation. The Pilgrims will always be held in the general conception as specially exemplifying the virtue of endurance and uncomplaining patience; whereas the Puritans will always be credited with cherishing a more positive, aggressive, and even contentious temper. Each performed the work in the world for which he believed himself to have been chosen. Too great results have come out of their successive efforts to settle and subdue, to permit the raising of any controversy over the comparative merits of what they did or aimed to do in wilds unknown to the merest glimpse of European civilization almost three

Striking Evidence of Clairvoyance.

A singular case has just been afforded through the gifts of Mrs. Butler, demonstrating the existence of clairvoyance-and

A lady recently called on her to gain a knowledge of the state of health of a sick man-a member of the Ancient and Honorable Artillery-residing in Charlestown District. The medium gave an examination of the lock of hair submitted, but did not afford any hope of his recovery. The gentleman invalid, on learning the circumstances, was much affected -with ridicule (!) -at what was said, and wished the medium to be informed that he purposed to be well at a certain time.

The lady who had the original examination returned to see Mrs. Butler in a day or twobut before she introduced the matter at all, the medium at once said that there was no necessity for reexamination in this case, as the gentleman was dead-a fact that was demonstrated on the physical plane to the lady on her return to the house.

The doubtful character of the case, as to its recovery, was thus made clear to the searcher for relief at the first sitting; while the collapse of the patient was told at her next visit.

Mrs. Maggie J. Butler's gifts as a clairvoyant and medical medium were clearly shown in this case. Any one desirous of aid in the treatment of disease may be sure to find itwhen it is possible-by consulting her at 178A Tremont street, Boston, Mass.

One of the many cures by Dr. Mary. Newcomb, who has recently taken ar office in Boston, has come to our notice, wherein Mrs. Webb (residence 120 West Concord street), who had been suffering sometime with complication of diseases, has been cured, by this wellknown clairvoyant physician. Mrs. Webb will state the facts to any one who wishes to call for particulars. The Doctor's card can be found on page five.

Ino. Oakley writes us that Dr. Henry Slade is prostrated by disease at the Reading Hospital. He writes to Mr. Oakley requesting that pecuniary aid be furnished him. Any of our readers who may feel the call can address Dr. Slade at the Reading Hospital, Pa.

Read the announcement made by P. L. O. A. Keeler on our fifth page. He is now where he can accommodate any in this vicinity who may wish to attain a knowledge of his marked powers.

The Discovery of a Sixth Sense.

Is it not possible, inquires the Boston Post, even probable, that there is a sixth sense yet undiscovered, which takes cognizance of the mysterious vibrations called X-rays? And, it adds, is there a connection between this subtle. penetrating force, which informs a blind man of what he might see if he had sight, and the influence of mind upon mind, of which the many disputed instances of thought-transference and clairvoyance are held to be examples. The so called X rays, it is to be remembered. are not rays of light which are visible to the eye. They become known to us only by the effect they produce, in the same way that we know the rays of heat which we are unable to see. The sense of feeling informs us of the presence of the invisible heat rays. Then may there not be another sense not yet made known. which cognizes the vibrations called X-rays? The subjects of the experiments with these rays perceive something, but cannot be said to see it. They are affected by a gensation as closely allied to feeling as to seeing. It goes to show certainly that we are on the eve of the discovery of a sixth sense.

J. J. Morse

Has at last arrived in England. A letter from him, under date of. Dec. 18, informs us: "We land at noon to morrow after a quick and pleasant passage. Fortunately I escaped being seasick, and kept in splendid health all the way across. Nothing of any moment disturbed us, except that we nearly ran into an iceberg one morning just before daylight." He ends with good wishes-which we assure him are returned by the Spiritualists of the United States.

G. C. McGregor writes, in renewing his subscription: "It is impossible for myself and wife to do without your paper, for we have been readers of it for many years, and can truly say that there is no paper that we) read with more pleasure and edification than the good old BANNER. It is truly a Light to many who are in sorrow and darkness, and who are grieving over the loss of some loved and dear one. It is to be regretted that so many of the human family are blind to the beautiful truths taught by Spiritual Philosophy and cling to the errors and superstitions of the ignorant past. Enclosed find two dollars for renewal of my subscription. I hope that you may be successful in your endeavors to enlighten ignorant humanity. May those higher intelligences ever guide and protect you."

J. D. Shaw, editer of The Independent Pulpit, writes, Dec. 22:

"By the fire that destroyed the Ed. S. Stone Printing House last night, my office, with all its contents, including a good miscellaneous library, was totally destroyed. Also the December issue of The Independent Pulpit, which

was late, but nearly completed.
Fully determined to remain at my post, and hold up the banner of liberalism as best I can, I ask a continuance of support in any way its readers see fit to render it. This is an oppor-tune time of the year for obtaining new recruits, and it will be a great source of pleasure as well as help if each person to whom this is sent will procure at least one new subscriber between now and the first day of January.

The contractors figure the cost of the reconstruction of the Bulfinch front of the State House at less than \$150,000, which is but half the estimate made by the advocates of re-construction and a third of that named by the for this season in Boston and vicinity, will labor in half the estimate made by the advocates of readvocates of an entirely new edifice. The commissioners have accepted the contractors' figures, under the express condition that the work of reconstruction shall be thoroughly substantial. To this no opponent can continue his opposition with any show of reason. The now historic edifice will be more than ever the pride of the people of the State.

An article in the line of the materialization matter; which was submitted for the present issue by J. C. F. Grumbine, will be obliged to wait appearance till next week-space failing at this time.

We are in receipt (and shall print next week) of an account of the testimonial to Mrs. Carrie E. S. Twing, at Adelphi Hall, New York City.

E. C. Gray writes us from Chicago an account of Christmas services held there in honor of the event, under direction of G. V. Cordingly; the report will appear next week. The correspondent says at the end of report: "Mr. Cordingly will give a 25-cent entertainment, consisting of tests, etc., and a social time, at his residence, 3300 Wabash Avenue, on New Year's Eve."

Providence, R. I.

To the Editor of the Banner of Light: As previously announced, Mr. and Mrs. F. H. Roscoe and several friends, on the night of Dec. 21st, provided a delightful Christmas en-tertainment in B. T. Hall for those who, by reason of the hard times, would have been unable to have enjoyed the holiday festivities. Literary and musical selections, a collation and two Christmas trees made up the program.

The hall was prettily decorated, and at one end a stage had been arranged with a drop curtain. Master Walter Zarr; Miss Minnie Hogue; Miss Zelina Burdick; Miss Essie Rice; Belline Mandolin and Guitar Club; Miss Ollie Hunter; Miss Gertrude Laidlaw; Miss Hall; Signor Christopher; Miss Lois Whipple and Miss Mamie Hogue participated. Stereopticon views, Mr. Walker. At the conclusion of the program the Christ

mas trees were unloaded, and refreshments participated in.

Baptismal ceremonies vary in most of the churches of the land. The exercises at best are designed to be symbolical—a religious service through outward manifestation. The Baptists differ from the Methodists, the Episcopalians from the Unitarians and Catholics, the Swedenborgians from the Presbyterians Each denomination has its peculiar form and features. This religious observance is largely a matter of individual preference and denominational custom. But because a lady speaker and preacher among the Spiritualists, a thousand societies of which hold their religious services every Sunday, exercises her functions and privileges by baptizing an infant babe, using water, flowers, ribbons, etc., a great daily journal, like the Pittsburg Post, can only find cause to hold such services up to public ridicule, with the sole view to bring the whole subject into disrepute. It is difficult to see how any selfrespecting man with a grain of independence can look upon such journalism save as an expression of soulless bigotry and rank inconsistency. Washington, D. C. G. A. B.

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, produ-cing 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-Zalia Company, 3 Beacon street, Boston, Mass.

grows youthful. We wish this, and all of our contemporaries, a Merry Christmas.—The Light of Truth.

NEWSY NOTES AND PITHY POINTS.

Gymnasiums reserved exclusively for the use of Gymnasiums reserved exclusively for the use of women are one of the substantial results of the agitation which the medical fraternity of the East has been making during the past few years for a reformation in the habits and dress of American women. New York, Boston, Philadelphia and other populous centres of the East, support numbers of these institutions, and they are beginning to spring up and thrive in the smaller towns.

Dr. Wescott, an English physician, has written a book on the subject of suicide. According to him, hanging is the most prominent means of suicide. Drowning comes next. Women are especially foud of watery graves, for some reason or other. The impression is general that the gloomy months of the year are those in which the majority of suicides occur. Statistics, however, show that it is in the two most beautiful months.— May and June—that the greatest number of suicides occur.

Captain Alfred T. Mahan, who recently resigned from the United States Navy, in order to devote his entire attention to literary pursuits, has written an article on "Nelson in the Battle of the Nile" for the January number of The Century. Captain Mahan has for years been studying the career of Nelson in preparation of a life of the great commander, and the present paper is one of a series of four he is contributing to The Century.

Some of the clergymen who, at the ministers' meeting, on Monday, discussed Sunday newspapers, began by saying they knew little about them, but were pretty sure they are bad. Bad enough some of them are, no doubt, but this is not the way to fight them. Unless a man really knows what he talks about in these days, his influence does not go far.—Hartford Weekty Times.

Le Journal of Paris, France, notes the celebration of Thanksgiving last by the American University men in Parls in a banquet at the Hotel Occidental, at which United States Ambassador Eustis presided, and the guests of honor were the English Ambassa-dor and M. Lavisse of the Académie Francaise. Many cablegrams from American universities were read, from which, as the most noteworthy. Le Journal stleets for publication the one from President Schurman of Cornell University, which reads "Admiring French scholarship, Cornell University cordially greets the Paris Club of American students."

THE BANNER OF LIGHT, the oldest spiritualistic journal, now in its fortieth year of publication, has reduced its annual subscription to two dollars, and may be obtained in Melbourne for twelve shillings per annum, or threepence per copy.—The Harbinger of Light, Australia

A DUBLIN GHOST STORY.—An extraordinary story A DUBLIN GHOST STORY.—An extraordinary story, says the Rock, is going the rounds of the Dublin clergy. It is stated that a lady, who is in the habit of attending one of the cathedrals, has lately seen the figure of a deceased member of the chapter sitting in his place in the choir. To add to the mystery, one of the members of the staff of the cathedral has asserted that a similar appearance of the same person has occurred to him. The story is told by a dignitary of the city who himself is regarded as no mean attention. of the city, who himself is regarded as no mean au thority on such spiritualistic mysteries.

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

J. Edward Bartlett will answer calls to lecture and give tests: will also sing at funerals. Permanent address, 10 Bond street, Boston.

W. DeLoss Wood, journalist and lecturer, will accept engagements to speak for Spiritualist societies anywhere in New England. Being constantly employed in journalism, Mr. Wood does not depend on the platform for a living, and will make engagements with scaleties on the platform to a living, and will make engagements. with societies on their own terms. Address Box 199

Mrs. Julia E. Davis spoke and gave tests in Somers worth, N. H., Dec. 17; Chelsea, Mass., Dec. 20; will be in Waltham, Mass., Jan. 17, 1897 Has open dates for '97, which will conclude her public work for the present. Address 49 Dickinson street, Somerville,

Geo. A. Fuller, M. D., will lecture at Masonic Temple, Washington, D. C., during the month of January, 1897; Feb. 7, Independent Liberal Church at Greenwich, Mass.; 14, 21 and 28, Berkeley Hall, Boston, Mass.; 12, 19 and 26, at Foxboro, Mass.; March 7 and 14, Church of the Spirit, Springfield, Mass., and 21 and 28 at Worcester, Mass. During January address care of the N. S. A., 600 Pennsylvania Avenue, S. E., Washington, D. C.

Washington, D. C. Mrs. A. E. Sheets begins a two months' engagement Sunday, Jan. 3, for the Flint (Mich.) Society of Spirit-ualists. Permanent address, Grand Ledge, Mich.

the neighborhood of Philadelphia during January after which his work will be in the West. He will occupy the platform of the Band of Harmony, at Grand Rapids, Mich., during February and March, and will speak for the Buffalo, N. Y., Society during May. Prof. Price is at liberty for April, and would like to correspond with some Western society looking toward an engagement for that month. His lectures are always followed by a test seance, and large audiences have been the invariable rule wherever he has appeared in the East. His address during January will be 2008 Diamond street, Philadelphia, Pa.

This week Mr. J. Frank Baxter left for St. Louis, Mo., where he is to fill a two months' engagement. His time is fully taken, save a couple of summer Sun-days, until January of 1898, he having just contracted for a three-months' engagement in Fort Wayne, Ind., where he has lectured previously, and which society had endeavored to secure him for a full year. Address him, wherever he may be, at 181 Walnut street, Chelsea, Mass.

Lizzle Harlow, of Haydenville, Mass., made us a call on Monday last. She spoke for the Spiritualists at Haverhill on Sunday, Dec. 20. This lady should be kept fully engaged by our societies.

Mrs. Eva Hill of Greenwich, N. Y., musical and test medium, may be consulted at No. 252 Columbus Avenue, Boston, after Jan. 1, 1897, for a short time only.

Mr. Baxter in Western Pennsylvania.

To the Editor of the Banner of Light:

gave the closing lecture of his recent series in Titusville, Pa.

The attendance was large and the interest great. His subject was "Why the Spiritualistic Platform is of 1897. a Necessity," and it brought out clearly the distinctive features of Spiritualism, and the many revelations and teachings patent only to it. It was necessarily a radical discourse, and much appreciated. Mr. Baxter's seauce supplementing this lecture was the best of all. Several were in attendance from O I City, their interest having been intensified by Mr. Baxter's work

there on a number of week evenings preceding.

Monday evening, Dec. 7, Mr. Baxter remained, and with the assistance of some of the best local city talent, among it members of the Imperial Mandolin Club, the Alleen Male Quintet Singers, and Prof. L. C. Reincke, a local celebrity, in baritone solos on the French horn, Mr. Baxter's many numbers in reading and song were highly appreciated and applauded. At the close a sort of informal gathering for congratula-tions, hand-shakings and good-bys was the order, and it would seem one ought by it to feel great satisfaction

On Tuesday and Wednesday evenings, Dec. 8 and 9, Mr. Baxter stopped, by urgent call, in Bradford, Pa. The finest hall in the city, the Lyceum Exchange, was engaged, and the lecturer was called by and the meetings held under the auspices of a recently-formed organization known as The First Spiritualist Church of Bradford, Pa., with ex Rabbi Weil as pastor. This convert to Spiritualism presided at the meetings most

acceptably.

In the hall Tuesday evening a large audience assembled (notwithstanding the weather), numbering hundreds (twenty five cents admission); and in noticeable respect it was a representative assembly Some five clereymen were present, one the Rev. M. H. Houghton, Universalist, who was once a trance and inspirational lecturer on the spiritual platform. Mr. Baxter's lecture was supprisingly well received. and frequently applauded. The scance after was a

revelation to many.

For the Wednesday evening's work the large Wag ner Opera House was secured. Another large audience, a fine lecture and a telling séance will cover the ground as report.

Mr. Baxter was urged to stay two more nights, but his engagement for Sunday in the East precluded that, but he consented to remain for Thursday evening, Dec. 10, and did. The Overa House was engaged, however, and so again the services were held in the fine large Lycoum Exchange, easily seating twelve hundred people. Another good lecture and remarks. ble seance is the record. The "Church" hopes to have Mr. Bexter again in the near future. Unexpectedly, from the city press, flattericg notices of Mr. Bax-ter and his work appeared each day of his presence, from the Bradford Era particularly.

During Mr. Baxter's stay he was the guest of, and received marked attention from Mr. Albert De Goller, President of the church, and one of the city's most influential and wealthy cit zens.

Not a few heard Mr. Baxter in the several Western

Pennsylvania places, and among them ONLOOKER.

Our Boston contemporary, the BANNER OF LIGHT, comes out in its issue for Dec. 19 in twelve page form—an elegant Christmas number. With the passing years the old BANNER

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; after-

noon at 2:30; evening at 7:30. The following speakers are expected to be The following speakers are expected to be present and take part: Mrs. Carrie F. Loring, Mrs. H. G. Holcomb, Mr. Oscar Edgerly, Mr. Moses Hull, J. B. Hatch, Sr., Mr. A. E. Tisdale, Mrs. Sarah A. Byrnes, Mrs. Nettie Holt-Harding, Rev. J. C. F. Grumbine, Miss Amanda Balley. Mr. Fred Watson, planist. Negotiations are being made with other greekers and tions 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, CARRIE F. LORING,

ELVIRA LORING.

Committee of Arrangements. Dec. 12, 1896.

PENNSYLVANIA.

Philadelphia. - A correspondent writes: On Sunday, Dec. 27, special Christmas services were held by the First Association of Spiritualists in Warner's Hall, Broad street, Philadelphia, at 3 and 7:45 P. M. Hall, Broad street. Philadelphia, at 3 and 7:45 P. M.
The exercises opened with a fine orchestrion prelude, after which the choir rendered several effective
selections, interspersed with readings and invocation
by the lecturer, W. J. Colville, who spoke on "Christmas" in the afternoon, and "The True Interpretation
of Religious Symbols" in the evening.
On Monday, Dec. 23, Mr. Colville spoke to two large
audiences on several aspects of mental and spiritual
healing at 534 North-Tenth'street. Both the hall and
the parlors were beautifully decorated with holly and
evergreen.

evergreen.

evergreen.

In consequence of J. W. Fletcher's inability to fill the platform of the Society in Philadelphia during January, it has been unanimously requested that W. J. Colville continue to officiate for the next five Sundays and Mondays.

On Sunday next, Jan. 3, he will speak in Warner's Hall at 3 P. M. on "The Outlook for the New Year—Whot was Our Presents?" and at 7.15 p. vs. on "The Outlook for the New Year—

What are Our Prospects?" and at 7:45 P. M., on "The Gitt of Prophecy—How Can We Unfold it?" Lessons in Spiritual Science at 534 North-Tenth street, Monday, Jan. 4 at 2:30 and 8 P. M.

CONNECTICUT.

Norwich .- Mrs. J. Adelaide Chapman, Sec'y, writes: Dr. George A. Fuller spoke before the Norwich Spiritual Union, Sunday, Dec. 27; treating in the afternoon upon "The Necessity of Spiritualism," the speaker affirmed Spiritualism to be the only religion which satisfied the demands of the human soul, because it is the only religion that demonstrates the facts of immortality and spirit-communion.

The evening discourse was a defense of true mediumship and a plea for intelligent investigation of the phenomena of Spiritualism. Mrs. Eva Hill of Greenwich, N. Y., sang at the

evening service under spirit control.

Next Sunday Miss Lizzle Harlow will be our speaker, and we hope also to have Mrs. May S. Pep-The BANNER OF LIGHT is for sale at our meetings every Sunday.

No one in ordinary health need become bald or gray if he will follow sensible treatment. We advise cleanliness of the scalp and the use of Hall's Hair Renew-

J. C. F. Grumbine's Classes. To the Editor of the Banner of Light:

The recognition of the gifts of the spirit is the inspiration of the New Philosophy and the harbinger of remarkable spiritual unfoldments. All souls are endowed with the spiritual gifts herein enumerated; that is, all have the ability to see spirits and enjoy communion and communication between the two worlds. This ability needs to be recognized; then unfolded rationally and methodically by a system of teaching established for this purpose.

"White Rose" unfolds all those who wish to realize

the spiritual man that lies dormant within the natural man, also all mental phases of mediumship.

The teachings on Psychometry (sixteen lessons in

the series) concern those who wish to acquire sensi-tiveness of spirit; to read character and influences instantly and without contact with the visible form: to penetrate to the very soul of things, and read life as an open book. (Ten experiments in this series.) The teachings on Clairvoyance (twelve lessons in the series) are remarkable, and have reference to a

specialty.

The system of teachings on Inspiration has to do with the highest phase of mediumship known, and is the most radiant and lucid exposition of the law of inspirational development. This series applies to those who are seeking for the oracle of the voice, for the light of the world and the source of casuality. For circulars and terms send a stamped and ad-ressed envelope to "J. C. F. GRUMBINE, dressed envelope to Station B, Boston, Mass."

Christmas Celebratious in New York

On Christmas Eve, at White Cross Hall, 52 West 14th street, there was a program of Christmas music. and a lecture and poem by W. J. Colville appropriate to the festive time. Other matter was also supplied [it will be given next week].

will be given next week.

For New Year's Eve a lecture was announced for 8

P. M. at White Cross Hall, and a Watch Meeting from

11 P. M. till five minutes aftef 12. On New Year's Day J. Colville lectures in Singleton Hall, 1188 Bedford Avenue, Brooklyn, at 3 P. M.

To the Spiritualists of Chicago.

I wish personally to request all those who wish to form a society on the South Side (in the interest of On Sunday evening, Dec. 6, Mr. J. Frank Baxter | Spiritualism) in Englewood, to write me their names and address. It is my intent to open or establish a Society in Englewood and Auburn Park as soon as I can return to Chicago, or find time late in the spring

> Those who are familiar with the work and teachings of the guldes will know that the platform will stand for Spiritualism, pure and simple, in its highest, purest and best sense. We hope to begin the organization at once. Address

J. C. F. GRUMBINE, Station P, Chicago, Ill.

A Very Popular Calendar.

Among the large array of calcudars that have been received, the one issued by N. W. Ayer & Son, the "Keeping Everlastingly At It" Newspaper Advertising Agents of Philadelphia, is especially worthy of mention. We have just received our new copy, and are fixed for 1897. It is not difficult to see why this calendar is so great a favorite. The fluores on it are calendar is so great a favorite. The figures on it are large enough to be read across a room: its handsome appearance makes it worthy of a place in the best furnished office or library, while it is business-like all the way through. The publishers state that the de mand for this calendar has always exceeded the supply. This led them years ago to place upon it a nominal price—twenty-five cents, on receipt of which it is sent, postpaid and securely packed, to any address.

Primitive Christianity.

This work is now passing through the press in San José, but it will not be possible to issue it before FEB-RUARY, 1897. Additional matter of value will be introduced, in consequence of the delay. The price, when published, will be \$2, but it may be obtained by a remittance of \$1.50 any time before February 1, 1897.

JOS RODES BUCHANAN.

Subscribers' Notice.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers who wish their paper continued will avoid inconvenience by remitting before the ex-piration of their subscription, as we stop every paper after that date. It is the earnest desire of the publishers to give the Banner of Light the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

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SPECIAL NOTICES.

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

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

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33 E. NEWTON ST., Boston. Societies or private par-ties anywhere within 100 miles of Roston desiring my services are invited to address as above. Jan. 2.

Dr. Mary E. Newcomb, Tuesdays and Wednesdays. 120 West Concord st., Boston

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To Indianapolis Ciergymen, and the "Genesis of Life," by W. H. Lamaster. The Letter of Col. Ingersoll is an answer to questions propounded to him by Indianapolis elergymen, while the article by Mr. Lamaster deals with the subject of Life from a scientific standpoint. Every Liberal should have a pamphet. Postage free. 25 cents a copy; five copies, \$2.00.

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SPIRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical baring upon human life in its departments of thought or labor—thould be forwarded to this office by mail or left at our Gounting-Room for answer. It should also be distinctly anderstood 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 undereloped condition, eventably 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.

To it is our earnest wish that those on the mundane sphere of life who recognize the published messages of their application of the page, from time to time, will verify them by personally informing us of the fact.

JOHN W. DAY, Chairman.

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Nov. 20, 1896:

Spirit Invocation. Oh! thou Divine Love, we again bring ourselves in sym pathy with thy law, and are ready for the new baptism of wisdom. Teach us how to receive, teach us how to under stand, and as we appreach the day that is set apart for Thanksgiving and feasting, ob! may it be a feasting of the soul as well as a nourishment of the body. Oh! draw night unto those who, as they meet together on this occasion around the Thanksgiving board, find empty chairs, vacancles in the home by the change called death. As these me morial days approach us, and our thoughts are thrown back into the years that are past and gone, we are then re minded that the memorles of those gone higher are brought closer to us. May the blessed ones that have found the light, that are conscious that the avenues that the spirit can return through are still open, be full of joy. And unte those that have not the light, that have not the knowledge that their friends are close around them, we ask for them to be brought still closer and more clearly to their ideal? Hear us while we are here together; strengthen both the mortal and the immortal as they blend together, and send forth the messages of love; and we know thy work shall render good things, and the praise shall be thine, now and

INDIVIDUAL MESSAGES.

Elta J. King.

. Good morning, Mr. President. I approach this instrument this morning not with sadness but with gladuess. I feel more impressed to manifest this morning than ever before.

I was reminded through the influence of the invocation that '1, anksgiving was close at hand; how many times in earth-life our friends and our families tried to blend together and to make the day a joyful and happy one for

As I have not been out of the body a great while, I remember the shadows that surrounded our last Thanksgiving dinner-because they recognized the absence of my mortal form: yet it was a blessed thought for my dear loved ones, who were conscious that the chair was only vacant by the external form, and was filled still by the spirit. As time has developed, and I have become more conscious and acquainted more with the spiritual laws. I can come closer unto them. I seem to feel that it would encourage them, and also send forth glad tidings of immortal joy, if I could be permitted to voice a few of, my centiments here, and that your glorious BANNER might carry them on its wings of love to the home that I left in earth-life.

I have manifested before in various ways. and mother is really sensitive enough as to realize my presence; those who are conscious of the spirit-return need their consolation and encouragement just as much, and more so; than those who know nothing about it.

I would like to say to my dear young friends -for, Mr. President, I was only a young lady when I passed out of the body, but a little over my eighteenth year-I feel like speaking to them, and speaking to them from the line of experience: that I found in spirit-life really more than I expected; I was so glad that my eyes had been opened, and that I could perceive a communication while yet in the mortal body; and I feel this morning there is much I would like to say to them-but I will not go into personal things, it will be enough to say to them? "Seek well; carry out your own impressions, develop your own spirit with the

golden opportunity." I would like to say to me own dear loved ones-father and others-that I am so pleased, and more so because they have given me this privilege this morning, that I may send forth a few words to them, to make them feel that I am still interested in them, and to say: All is well.

When they sit down to their Thanksgiving dinner, and when they may be thinking what the day was to them, help me to lift that shadow-lift that feeling of missing the form and I know I shall be happy. I will say there are many with me this morning who have not the opportunity just yet to express all they

I was interested in the Lyceum in Cleveland, O., and in Spiritualism and spiritual work at large, and, my life being cut short, it seemed to some, perhaps, to end my work; but I say to all: "My work is only begun, and I feel that by-and by, when we all meet together in that beautiful morning land, we shall then know and understand better."

I would say, Mr. President, that my name is Elta J. King. My home was in Cleveland, O.

Charles F. Edgerly.

It seems to me this morning it is much better to report and give a good report rather than to give a dark one. It seems, as I contrast the past with the future-or we might say especially the present-that if one were to come

ties that nature has given them. "@

Now, I have been out of your active life for a long time, and, while in that life, I was a close observer of nature; but you know, Mr. President, years ago a man or a woman was obliged to identify themselves with some body to be regarded as an honorable citizen. Those customs and habits are, in a clearer understanding, dying out, and I am glad of it. I see as I have advanced myself in the idea of what constitutes religion, that the world at large has got a great deal more charity than it seemingly used to have.

I am not going to give you a long sermon on past conditions. I see through this line of progress that those that are connected with me by both name and relationship have been investigating your beautiful philosophy have become very much interested in it. I feel that I would like 'to encourage all in that progressive view; I found from my own experience, after having separated from mortal life, that we had lots of opportunities that we didn't make use of, and I wish to say to all, make good use of that which lies before you.

I should like to say to those still connected with us that do not believe yet in the communication of spirit-power: "Seek well, for you must work out your own salvation; and certainly the more you unfold your spirit in earthlife, the better you will understand your opportunities in spirit."

Mr. President, time is proceeding and I feel in one sense forgotten-in another sense I am not-so I feel I should reach those that will recognize me. They have wondered sometimes why I have not made myself more fully known than I have, or why I have not proved myself with more tangibility-for I was really in earth life counted a decided character.

You might say that Annie is with me, also Caroline, and we have got a good many more on the spirit-side than we have in earth life. I would like those in the earth life to know that we are working for their welfare, and have still an interest in them.

Charles F. Edgerly, Great Falls (I believe it is Somersworth now). Shall also be known through New Hampshire and Massachusetts. I was known by the young people as Grandpa feel that I have been not only resurrected, but have been in active service for a number of years. This is a great privilege to me that I can express myself, and my happiness in having the opportunity to identify myself to those yet in earth-life.

Charles Hooper.

Good morning, Mr. Chairman. I hardly know how to word myself, and be understood. I am not a great ways from my own home. I feel familiar with your city and the surrounding towns-especially in Somerville and Medfordand I am still anxious to come in contact with those that are closely tied to me by nature, for certainly time changes, but it does not change our love.

I have been more than interested within the last two years by being drawn closely to those that I left behind me-especially my own family-for when we see them struggling and striving sometimes for existence, and trying to batwould like them to know I am still around them, I want to be very particular, if I can, in wordhands of thieves, for I have got those that do not believe in spirit-return, and I have those that also enjoy the spirit-communications.

I want to say to my boys: Do not speak lightly of things that you know not of; do not ridicule or make fun of the most secret law of life-that spiritual tie that brings us so closely one to another. I see where you have both been struggling to get upon your feet, and to gain that great ambition of your lives. Now. my dear boys, be cautious and be guided by the higher power than mortal—the instincts that seem so oftentimes around you-rather than the advice that may come from those in earth life.

I say to the companion whom I left behind me: "I have been conscious of the changes that have come to you; I have oftentimes stood by your side and read, as it were, the thoughts of the heart, in anxiousness as to what was right. I see where you oftentimes do acknowledge the presence and guidance of the dear ones around you, and I want you still to be more careful, be led with more caution."

I want to say to Ida: Do not be too ambitious; do not be too headstrong; life is a battle anyway, but through it all there are many blessings to be received.

I want to make a prophecy, for they will think of it in times to come: for them to be ware, be cautious and be more careful what they say about others; for before another year comes around, before another Thanksgiving, you may listen to the voice of warning. Be careful, dear loved ones, and God and the angels will direct you and will support you, for you will only be led by them.

There is much I would like to say, but a public place is not the one to express it in. I want to say, Mr. President, that I have more of my own people on the spirit-side with me than are in earth life, but we are all interested for those still left.

Charles Hooper, Medford, Mass. I feel I shall be remembered in more places, but especially there.

Ida Dyer.

Oh! How beautiful those flowers look; and it seems to bring me back in memory to that last impression that is oftentimes left upon the spirit as we separate from mortal. It is those memories that seem to embroider themselves upon the mind and spirit, that seem to be always ready to be called up, and it seems almost that we live it all over again.

I was not acquainted with your Philosophy, was not acquainted with what they termed Spiritualism, neither did I find my friends interested; but I did find them so many times wondering and questioning what the after-life might be-what one might expect after they left off the mortal. As to a conception of the future, as we know, it has been always pictured a most beautiful place. I am called here this morning by the Spirit of Peace, and I wish to come in contact with those I am very, very closely connected with-especially with a sister, who to day is in deep mental trouble, who is desirous to know how she will come out, and as to what she would find on the spirit-side if God saw fit to liberate her and take her to much difference in spirit-life, because happifrom the celestial spheres and report active himself; because she feels her troubles in life ness consists very much in the same-if we

and well, he would be taking on an evil aspect | are more than she can bear. But I want to years ago; but I thank God that times have say to her: "Dear loved one, you must not be changed, and that men and women are reason- deceived. You will get atrength to overcome ing more and are trying to develop the facul- your troubles. If you were on the spirit-side in your present condition you would not have accomplished what is best for you."

I may, "Mother is with you this morning in spirit, and we are both trying to bring strength, comfort and consolation to those in earth-life; and while you may not be conscious that we can come in contact with you, we hear your prayers many, many times. Now do not worry, but do try and seek the avenue, some avenue, through which we can talk with you personally, and I know you will feel better.'

I would like also to reach my husband that I left in earth-life, for he, too, has been tossing on the waves of circumstances, and he knows not what to do. We oftentimes think that on that great sea of life we are wrecked many times, but I say to him: "George, do n't forget yourself. Be a man, and we will try and throw the arms of attraction around you; and don't always seem to think if I had lived what the consequences would be. I question if you would be any better off if I had, for I am of more benefit to you in the spirit than I should have been if I had still retained the physical body, for I now understand you better. I now comprehend you, and I see you better than I ever did in earth.life."

years have rolled by and many changes have come since mother has gone from you, yet she is still with you, and she is trying to make you feel the companionship of the present."

To all those that are interested in me, I say I hope you will be encouraged by these remarks I have made this morning, for it has been very

I would also speak of a friend. Her name is Mabel. She is interested in Spiritualism, and often sees your paper, and I wish her to send it to Carrie. I know I can help them all around. But oh! it is like a little drop in the great bucket of life. We know not sometimes what we can do.

My own name is Ida Dyer, and I shall be remembered especially in Bridgeport, Ct., where I passed from the body. My sister is in Pennwait with the hope that the spirit gives me that might be beneficial to all.

Oh! you are so kind to open this door, so that you blessed by it, and I know you will be appreciated by some, if not by all. Thank you very kindly. Good bye.

Capt. Elijah M. Bolton.

Good-morning, Mr. Chairman. Well, it is a like many other experiences in earth-life and spirit both, that when you get into a place that you are not familiar with things look strange. tle with the many environments that beset all I passed out of the mortal. You see, Mr. Pres. my protection—and I ask that if they will only those that live in the mortal sphere, I feel I | ident, I was an old sea captain; I sailed into | give me an opportunity, I will try and help many ports, and I found many strange experi-them so that they may not only feel my presences; so that I used to think that nothing ence, but perhaps I may be able to give them ing this communication, because it reminds would surprise me, and I could adapt myself to some advice that will be beneficial to them in into the shape through the operation of the will me of the parable that we have read about in most anything. I went out of the body a little earth-life. the Bible. I do not wish this to fall into the bit suddenly, although God was good to me; he let me die at my own home, amongst my friends and family, and I was very, very happy that I did. But I found that after I was out of the body there were a good many things left un done, and in fact I did n't leave the family perhaps as well provided for as I should like to if circumstances had gone differently with me. But I am now anxious for them to know that my interest is not withdrawn-that I have an interest in life, and in the lives of those I was closely connected with, especially my own home circle. I see where some of them have left home now, and are trying to make a living for themselves, and that I feel happy to see; but I want to say to my wife, as her health is not as good as it has been-as she feels the whole responsibility and care-I would like her to know that I am assisting her. One of my daughters has got what most people would call 'crazy," because she goes to mediums, and I have, to her satisfaction, I think, proved that father was not dead. I requested her to write and inform her mother (which I felt she did) and it has set her to thinking-yet you know it is hard for us to grasp these ideas all at once: it kind of interested me when I have been around here, and seen so many have an opportunity to prove themselves through your valuable columns, for I thought that a little from me would n't be amiss.

I don't wish to send a very long letter, for I think if I can only identify what I have already said through others, that it will have a convincing effect on those left, and I feel that it will reach those I desire to. I am not very familiar around this way, but my daughter is here in Massachusetts, and she comes very often to Boston. She is interested with others who take your paper, and she has been investigating Spiritualism lately; and it is to prove to her that I do live and have an interest in them all that I come here this morning.

Mr. President, you will just put me down as Captain Elijah M. Bolton; I hadda cancer in my stomach, which affected my brain at times, so that I couldn't tell whether I was one person or another; and it seems to day, when I take control of this medium, that I have gone back there a little to the same condition. I shall be remembered especially in Prince Edward's Island; but I went out of the body in Quebec.

Jerome Butler.

Good-morning, sir. This is just beautiful; it seems to me that it feels like home, and I don't know sometimes whether I was the happiest while I wore the old body or clothed in the one I now occupy. Our happiness is oftentimes constituted by our disposition. I think sometimes we can make ourselves a good deal more happy and enjoy more if we have a mind to; and I suppose I ought to be thankful that I was born with that disposition, for I felt that I wanted to get all the good out of things that I could; hence I sought for that which would give me the most enjoyment, and to a certain extent I found it; I found, also, there was more enjoyment if we feel we can be of benefit to others, lift some one else's burden and bring joy to another's heart. I don't see much difference in spirit-life, because happi may be unfolded to its highest degree of a talument by those thus gitted.

J. W. Kenyon. benefit to others, lift some one else's burden

only care for self and our own gratifications. then we do n't get along very well.

I was somewhat interested in your grand philosophy, because reason taught me that it looked natural, and I never was satisfied with the theory of Orthodoxy; so I tried to get as much good out of life as I could by doing the best I knew how and making some one else happy; it always did my soul good. I come back with the same spirit; not to tell what I did, but I feel I would like to make others. happy; I would like to give them strength to battle with the things that come in mortal life sometimes; for we sometimes come in contact with conditions that we can't get out of just at the time. I want to say to you that all is well; we have got dark days and dark hours, yet we feel that these dark clouds have all got a silver lining for those that have faith.

I would like to reach those specially who were closely connected with me through business association, and also social, because my own family is pretty well on the spirit side. But I have dear friends in earth-life, almost closer to me than the tie of relationship. So I want to make them all feel that I have not withdrawn my interest yet from them; that because I am happy myself, forever out of all the troubles and tribulations of earth-life, I yet think of those still in that troubled condi-tion. But I say to all to be faithful, be strong, I want also to say to my father: "Although and we will try to assist you as much as possible. '

I want them to know that Jerome Butler is not gone, neither has he left you. Mr. President, I shall be remembered in many places, but especially in Vermont; and I should say Burlington and the surrounding towns. I have been out of the body some time. I have also got friends in Maine who I think will remember me in times gone. I feel there is much yet to be accomplished that the mortal has not dreamed of.

Mary E. McLaughlin.

Well, Mr. President, I don't care to intrude on your valuable time, but a golden opportunity we must not let pass by us. Oh! I have been around here so long, and I have waited and watched for an opportunity that I might sylvania, and my friend is in Mass., so I am in send also a Thanksgiving communication, and hopes that, through some of them observing give them to feel that there is rejoicing in this message, they will notify others. I will heaven because we have been able to communicate with the dear ones in earth-life. I was Edgerly, whether they were relatives or not. It is helping me to control this instrument to be of a retiring nature. I don't like to push myable to bring my influence to bear so that I self ahead, and that is why I looked around and I saw so many that seemed to need the opportunity really more than I, and so I have we may communicate with our friends in gone away many mornings disappointed; but earth life. Long may it be open. Many have this morning the good Chairman on the spiritside has said: "Now is thy time; now is thy time," and I thought I would take it.

I wish them all to know that I feel not only an interest in the mortal world, but I want them to know I am still active in the work; I love to work for humanity. When in sort of a strange place to come into, but it is the body I was a nurse, and I used to love the sick-room. I used to love to help, as far as I could, to relieve the suffering of the body. Oh! the poor souls so many times ached! and But from the experiences I had in earth-life i it did me so much good if I was able to help have thought nothing would look strange to them! And I really, perhaps, passed out of the me. I find that it is hard sometimes to direct body not fully matured on account of giving your own brain through the cells of others, and out so much of my own life to others. But I tell what you want to. My greatest idea is to do not regret it; I feel my work is not yet give those to understand that are in mortal done. There is an attraction that I wish to re life about what kind of place I have found after lieve them, to encourage them—those that need

I know men say it is an experiment, and hardly know what to make of spirit-control, vet I know when I labored with the mortal the spirit-friends helped me, and I know God and the angels were always around me. I know they will be with you still, and that is why I want to say, when you sit around your board. and are talking and bringing back past memories, don't think there is anything lost-all things retain their identity. The external you may lay away, but the identity remains the same.

I want to say that Mary E. McLaughlin is my name, and you will put my home down as Brooklyn, N. Y.

Messages to be Published.

Nov. 71.—Mary C. Flint; Mrs. Ruth Jones; Henry Jackson; Ellen L. Annies; Dr. H. F. Gardiner; Catherine L. Murphy, for her son, Afred Gleson. Dec. 4.—Edmund James Huling; Edwin E. Varney; Emma Falles; William Bemis; Mary Stevenson; Eben Phil

lips.

Dec. II.—Abigail Marshall; Joseph P. Hazard; Emeline Alden; Mary Ann Atkluson; Mary A. Crosby; Archibald Clayton; Eva Emery.

Dec. 18.—Timothy H. Morse; Roland Reed; Mary J. Richmond; Mary Elizabeth Buck; Louise Bryant; Oliver Bryant Wood; Emma Lockwood.

Dec. 24.—Sarah Morrison: Maria Mecison; Capt Henry Franklin Libby; William White; Ida Wetherbee; Frank Wilder.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged:

"I give, devise and bequeath unto the 'BAN-NER OF LIGHT PUBLISHING COMPANY, of Boston, Massachusetts, or its successors [here insert the description of the property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out, strictly upon trust, that its officers shall appropriate and expend the same in such way and manner as they pend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression.

The New "Home."

To the Editor of the Banner of Light:

We are in the residence purchased by the VETERAN SPIRITUALIST UNION ASSOCIATION for a home for the worn-out veterans in the noble cause of Spiritualism-the great need of the hour. Every religious organization in our broad land provides for its wornout heroes. So should Spiritualism.

In the past the grand old BANNER OF LIGHT has made many appeals for help for those who had spent their youth and health as mediums for the spiritworld, and has done a noble work for the needy. How many hearts have been made glad, and their bodies fed and clothed by the funds distributed by the Veteran Spiritualists' Union the past few years; but there is a demand for a more permanent work. Here is an opportunity for the wealthy Spiritualists to remember in their wills; to give to it some of their surplus money, that will cause their souls to rejoice when they behold from their spirit home the great good it is doing.

This Home must be paid for and endowed. Who is

to do it if not those whom the angel-world has prospered with abundance?

I hope and pray that the angel world will move

upon the heart and soul of every Spiritualist to join the Veteran Spiritualist Union, and move the rich to give, also, so these rooms in this large and commodious house may be a happy spiritual home, and out of it may grow not only a home but a spiritual instiANSWERS TO QUESTIONS

THE GIVEN THROUGH THE MEDIUMBHIP OF



W. J. COLVILLE.

Ques.—[By Priscilla Doane, Brockton, Mass.] 11. What is matter, and what are its conditions and rela-tionship to spirit, as noted and understood by the

higher intelligence 2. Is it not conced d that all minds are emanations from one primal source? It so, must they not finally become unified as to their conception of what is "absolute truth"?

Ans. 1.—There has never been, in our judgment or to our knowledge, a fuller or better definition of matter than that it is the primal mother-substance of which all things are formed by the never-ceasing creative act of intelligent spirit.

The word matter is really only a slightly elongated form of the Latin mater, which everybody translates mother. Spirit is certainly the positive force in the universe, that which acts, while matter is the negative, that which is acted upon. As to the origin of matter, this is as much clouded in mystery as the first commencement of anything. Finite intelligences cannot conceive of a time when there was nothing but pure spirit reigning without, expression, and all attempts to conceive of such a condition on the part of theologians or philosophers will be found, on investigation, to be merely vague conceptions of a state back of the present perceived universe.

Some metaphysicians, we know, deny that what they call matter has any reality, because it is ephemeral, and from one standpoint they are doubtless correct, though from another they are decidedly in the wrong.

What is beheld with physical eyes is indeed transient, but not the essential mother-substance out of which all things are formed. Take the etheric, the atomic, or any other widely discussed theory of matter in its last analysis, and you will find that transitoriness pertains not to the substance out of which things are made, but only to the things themselves. Atoms may be eternal; not so atomic aggregations.

It seems reasonable to us to teach for all practical purposes that spirit, which is self-intelligent, is the positive energy of the universe while the substance acted upon and molded of spirit is simply the negative side of universal existence.

A. 2.-It may certainly be reasonably conceded that all individual intelligent entities have a common origin, and therefore a like destiny, and from this it may follow that all can reach a certain degree of knowledge as to what is absolute truth. But we wish to remark that a very different idea would be conveyed were we to think of absolute truth as to its infinite extent than though we simply contemplated it in the light of its stable character.

When a little child says two and two make four, that child is stating truth on that particular subject as clearly as it could be stated by the highest conceivable intellect; only, were you to ask the child what are twelve times twelve, he might be utterly unable to reply, though in a year or so he might be easily able to supply the correct answer.

All truth is, of course, absolute, i. e., changeless in quality, and we can certainly be absolutely sure of all the mathematical problems we have clearly demonstrated; but to presume that absolute truth is limited in extent, and that we shall ever reach a point or period in our development when there will be no more for us to learn, is a presumption with which we cannot coincide.

All necessary truth we can assuredly know, if we are faithful to our highest convictions, at any given stage in our progress; but our necessities grow with our growth; therefore all truth necessary for to-day would be an inadequate measure for to morrow.

We know it is said in the New Testament, in

one of Paul's epistles, that we can know all things, but that does not imply that we have grasped the whole of universal truth, only that by means of illumination from within we are capable of fully comprehending the nature and use of all the manifold objects with which we are continually brought in contact. Things are our servants, and we have a right to understand them perfectly, that we may completely subdue them to our service.

We can readily imagine a spiritual state in which there is no error, therefore no misconception or misunderstanding. At the same time, even that happy condition may be sur-passed intellectually, if not morally, because the progress of the individual ego is always in the direction of increased power to drink in the beauties of the boundless universe.

All really enlightened minds agree perfectly as far as they have gone in their studies, but some have gone much further than others. There are spiritual spheres open to all of us as soon as we merit them, in which absolute

love and knowledge of truth make discord an impossibility; but the greatest saints and highest angels never suggest that they have done leagning, for the increase in the knowledge of truth, when one loves truth perfectly, laffords the highest zest of an endless life of progres-

You don't know

where you got that cold. Do you know where you can get the cure for it? Every drug store keeps Ayer's Cherry Pectoral. It cures coughs and colds.

Dramatizing Spiritualism.

BY GEORGE A. BACON.

To the Editor of the Banner of Light: On witnessing the successful dramatization of "Uncle Tom's Cabin," and nothing the eagerness with which it was received by the general public, Wendell Phillips declared that the theatres were ahead of the churches!

Not only was this true as to the subject of slavery, but is it not equally true now with reference to other great questions of a moral, social, industrial, scientific and religious character-as for instance temperance, marriage and divorce, cooperation, evolution, and various branches that relate to Natural Religion?

It is also true that one often hears at our better class of theatres more rational views of the Deity, of man's destiny, his dependent and interdependent relations-conceptions of the future life more in accordance with scientific principles and moral distinctions, than are usually preached at our ordinary orthodox

We have long had prominent plays grace the boards of our theatres that illustrated all the cardinal virtues immeasurably better than the church has ever been able to present them-as high-grade object lessons are far more productive of lasting effect than cheap moral philosophizings. But during the past decade or two such subjects as hypnotism, second-sight, somnambulism, clairvoyance, etc., have formed the basis of some of our best modern plays, And more recently still we have had revivals of the great religious drama, The Passion Play, illustrating in detail the life of the Founder of

Christianity.
In "My Friend from India," now having a successful run, the feature of the play is the introduction of one or two of the fundamental tenets of Theosophy, the effectiveness of which would be greatly enhanced by yet other popular features of this phase of religion. But the latest and most serious effort in this

direction is by M. Victorien Sardou, the emi-

nent French playwright. He has just finished a play specially written for Mme. Sara Bernhardt, based upon Spiritualism. Its title is Spiritisme. The press states that—

"The characters are of distinct individuality and full of vigor. Valentin Clavières, one of the leading characters, is a good fellow, a man of the world, and a general favorite. Robert d'Aubenes is a brave honest man and Robert d'Aubenas is a brave, honest man, and the loyal husband of Simone d'Aubenas, Manoël Clavajal, of Havana, is the Don Juan of the play-a good-for-nothing fellow, the lover of Simone.

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'In a word, he is the exact antitheses of Dr. Parisot.

Among the women characters the principal Among the women characters the principal is Simone, the wife of Robert d'Aubenas. Mme. Bernhardt is to play this part, which was written for her. Those who ought to know say that she will make a great success of it. They base their opinion on the fact that Simona is just such a character as the great Simone is just such a character as the great French actress excels in depicting. No ordi-nary domestic woman is Simone, but a passionate, high-strung creature, whose influence is dominant from beginning to end of this

strange play.

"During the rehearsal of the play Mme.
Bernhardt became so affected at one or two
will give full diagnosts of your case and tell you what
will give full diagnosts of your case and tell you what
will give full diagnosts of your case and tell you what pathetic passages that, the story goes, she. In regard to the plot very little is known.

M. Sardou, being questioned on the subject said that he did not care to divulge it. 'The play will not be performed for some time yet,' he explained, 'and it would be fool

ish to publish anything about the plot now.'
"Being questioned further, however, he admitted that Spiritualism would be the keynote of the play. 'Spirits,' he continued, 'will play a leading part in the performance, and there will be a regular spiritualistic séance, at which among other things, tables will be turned and messages will be received from dwellers in the

"Admirers of Mme. Bernhardt will be glad to learn that in this play she does not die, but —retires from the stage at the close of the last scene in full life and happiness.

"I have made Mme. Bernhardt die in several plays, said M. Sardou, but in this one her fate is more fortunate. There is only one death in the play, a rather subordinate character. She dies at the close of the first act, but the audience does not know it; she simply disappears from the stage. "Being asked if the play was to be an in-

dorsement of Spiritualism, or a satire on the occult sciences, M. Sardou said, decisively, that it would be a fair presentation of Modern

Spiritualism.
"'I have for a long time been satisfied,' he continued, 'that there is a great deal in Spirit-ualism. For forty years I have been studying the subject, and the result is that there is no phase of Spiritualism which I have not thoroughly investigated. Moreover, I myself am a surprising medium, and I have written some astonishing things on slates. Oh! I could tell you some strange stories! And now, after so many years' study, when I see the greatest scientists in the world, among them the most renowned geologists, chemists and physicians of England, interesting themselves in these inexplicable phenomena for the simple reason that they have seen them, I flatter myself that I am entitled to be considered a forerunner of Modern Spiritualists.'

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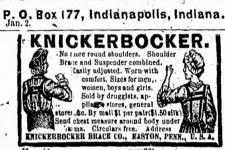
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MRS. E. D. HARRINGTON. Business, Test and Psychometric Medium. 956 8th Ave., New York. KARL ANDERSON, author of The Astrology of the Old Testament, Astrological Tables for different Latitudes, etc., will in future answer all questions regarding Astrological matters by letter. Address KARL ANDERSON Professor of Astrology, care C. A. Homans, 121 Haisey street, Brook yn, N. Y., and enclose fees.

Oct. 17:

DR. F. L. H. WILLIS

May be Addressed until further notice.

243 Alexander Street, Rochester, N. Y. PR. WILLIS may be addressed as above. From this poin he can attend to the diagnosing of disease ps; chometrically. He claims that his powers in this line are unrivated, combining, as he does, accurate scientific knowledge with keen and searching psychometric power.

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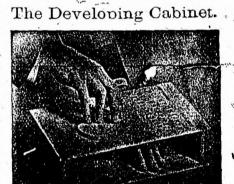
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Goling Home.
Guardiau Angels.
Home of Rest.
inope for the Sorrowing.
Humility.
Happy Thodights.
He's Gone.
I'm Called to the Better Land.
I Thank Thee, oh, Father.

Shall We Know Each Other
Thee?
The Happy By and-Bye.
The Angel of His Presence.
The Sol's Destiny.
The Angel of His Presence.
The There is No Death.
They Still Live.
The Retter Land.
The Wanished.
The Freeman's Hymn.
The Vanished.
Shore.
The Eden Above.
The Other Side.
Will Von Meet The Other Side.
Will You Meet Me Over
There?
Who Will Guide My Spirtt I Thank Thee, oh, Father.

Jubilate.
My Spirit Home.
Nearer Home.
Over There.
Passed On.
Reconciliation. Who Will Guide My Spirit Home?
Whisper Us of Spirit-Life.
Waiting On This Shore.
Waiting 'Mid the Shadows.
Welcome Home. Repose.
She Has Crossed the River.
Welcome Angels.
We Long to be There. Some Day of Days.

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Bethany
By Love We Arise,
Gone Before,
Gone Home.
Invocation Chant.
I Shall Know His Angel
Name.
Nearing the Goal.
No Weening There.
We "il Meet Them By-andBye.

Name.
No Weeping There.
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This second volume has an introduction by Edward ". Phelps of Springfield, Mass., publisher and proprietor "The Homestead."

The Homestead.

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No. 9 Bosworth street, Boston, and by the author.

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Banner of **Bight**.

BOSTON, SATURDAY, JANUARY 9, 1897.

MEETINGS IN BOSTON.

Boston Spiritusi Temple meets in Berkeley Hall avery Sunday at UM A. M. and 7M F. M. Speaker for Jaquary, A. E. Tisdale; Mrs. Nettle Helt-Harding, test mediam, J. H. Lewis, President; B. Hatch, Jr., Becretary, 74 Bydaey attret, Btation K. Roeton, Mass.

Boston Spiritual Lyccum meets in Berkeley Hall every Sunday at 1. F. M. All are welcome. Bend the children. J. B. Hatch, Jr., Conductor: A. Charence Armstrong, Clork, II Lercy street, Dorchester, Muss.

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

Boylston Piace. Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

First epiritumi Tomplo, Exeter and Nowbury Atrocts—Spiritual Fraternity Society. Sundays at 10% and 1% P. M., Sences for full-form materialization, etc. At3% P. M., lecture through the mediumship of J. C. F., Grumbine. Wednesdey evenings, at 1%, sociable, conference and phenomens. Other meetings announced from the elatform. A. H. Sherman, Sec'y.

Children's Progressive Lyceum-Spiritual Sunday School-will meet ever Sunday morning in Red Men's Hall, 514 Tremont street, at 10% A. M. Ail are welcome. Mrs. J. S. Soper, Conductor,

Bathbone Hall, 694 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11, 2% and 7%; Tuesdays at 1 o'clock, Mrs. M. Adeline Wikinson, President.

Appleton Hall, D' Appleton Street-Paine Memorial Building, side entrance.—The Gospel of Spirit Return Seciety, Minnie M. Soule. Pastor, will hold services every Saturday and Sunday at 2% and 7% P. M.

Hellis Hall.—The United Spiritualists of America (incorporated) hold meetings Sundays, at 11 A.M., 3½ and 7½ P.M., and Tuesday at 1 and 7½ P.M. G. W. Jones, Pres. Elystan Hall, 820 Washington Street.—Meetings Sundays, Il A.M., 2% and 7% P.M.; Wednesdays, 2% P.M.; Fridays, 2% P.M.; Saturdays, 8 P.M. Mrs. A. R. Gilliland, Conductor.

Eagle Hall, 616 Washington Street.—Meetings at II, 2½ and 7½ Sundays, Thursdays at 7½. Thomas Jackson, Conductor.

The First Spiritualist Ladles' Aid Society meets vory Friday afternoon and evening—supper at 6 F. M.—at il Tremont street. Mrs. A. E. Barnes, President. Carrie . Hatch, Sec'y, 74 Sydney street, Dorchester. The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Pisce, 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 Wednesday afternoon and evening; supper at 6½ P. M. Mrs. M. A. Brown, President: Mrs. Able Thompson, Secretary. Spiritulalistic Industrial Society meets every Thursday afternoon and evening; supper at 6½. Mrs. M. A. Brown, Rresident; Mrs. Ellis, Secretary.

Harmony Hall, 724 Washington Street.—The Band of Harmony Meetings, Sunday 11 A. N., 2½ and 7½ P. M., Tussdays 2½ and 8 P. M., Thursdays, 2½ P. M. Mrs. K. E. Parvell, President.

Hiawatha Hall, 241 Tremont Street (near Eliot street).—Meetings Sundays at 11 A. M., 2½ and 7½ P. M., also Thursdays at 2¾ P. M., for speaking, tests and readings. Edwin H. Tuttle, Leader.

Commercial Hall, 694 Washington Street, corner of Kneeland.—Meetings every Thursday, 2% P.M.
N. P. Smith, ()hairman, America Hall.—Meetings Sunday morning, afternoon and evening. Eben Cobb, Chairman.

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

The Home Rostrum.—Spiritualist meetings will be held every Sunday and Thursday evening at 1½ o'clock. Dr. E. M. Sanders, President, 21 Solev street, Charlestown. Good Templar Hall-I Johnson Avenue, Charlestown Dist.—Wednesday and Eriday evenings. Mrs. E. J. Peak, Chairman.

Chelsen.—Spiritual meetings every Sunday evening at 7½ at/206 Broadway. Charles H. Heavner, Chairman. Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, Conductor.

Cambridgeport-59! Massachusetts Avenue, Temple of Honor Hall: At 2½ P. M. and 7½ P. M. Seitled speaker, Mr. J. W. Kenyon, and test medium, Mrs. J. W. Kenyon. The Ladies' Spiritual Industrial Society meets the second and fourth Fridays, at 631 Massachusotts Ave., Cambridge Lower Hall, Cambridgeport. Mrs. M. M. Nich-ols, 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—though an exception will be made in the case of Societies which hold only weak-excenting meetings. only week-evening meetings.
Our directory of Boston meetings will, however, be contin-

Boston Spiritual Temple, Berkeley Hall.—
J. B. Hatch, Jr., Sec'y, writes: A large audience was in attendance Su. we morning, Dec. 27, to listen to the lecture on Temp. where given by Prof. W. M.

The meeting opened with a plano solo by Mr. Watson, followed with singing by Miss Warren; Chairman Allen ther introduced Prof. Lockwood, who read a poem entitled "An Invocation to Reason," written under inspiration by Mrs Lockwood.

After the poem the Chairman introduced Mr. J. C. F. Grumbine, who said: It is contrary to my expectation to the particular to the product of the contrary to my expecta-

tion to take part in the exercises this morning. I came to listen to Prof. Lockwood. However, it is a pleasure to have the opportunity to speak to a Berkeley Hall audience.

There is no question that we are in the midst of a hard fight. On one side we have the Church, on the other side the materialist. Spiritualism stands between the two questions. It embraces science, philosophy and all religions. It proves to us that we are from without as well as from within. Spiritualism is destined to stand supremely on the height of civilization, and be an immortal brotherhood as well as an immortal Brotherhood. immortal Fatherhood.

Miss Warren thou.

Miss Warren then sang "Only a Thin Veil Between
Us," after which Prof. Lockwood delivered one of the best-yes, I may say the best-lectures of the course and a lecture that should be delivered from every pulpit in this city. The subject was, "What is Intemperance?" and was demonstrated in several different ways. He showed that intemperance was in everyng; even a man may become intemperate in his religion; a man that has a greed for wealth becomes ittemperate on that point.

Mr. Lockwood showed by the use of the plane the

many discords of a man's life, and thought that a man oman cught to study harmony before matrimony. He claimed that a report said that 'insanity is grow ing fitteen times faster than the population in this State. We are to hope that the great truth of Spiritualism will bring the population up to a higher stand-

In the evening Mr. Lockwood delivered his last lecture before a good-sized audience. The meeting opened with Miss Warren singing "The Angels' Serenade," Master Charlie Hatch playing a violin obli-

Mr. Lockwood then took for his subject "The Hua Progressive Conscious Entity," a tribute to Dr. H. B. Storer and to the Boston Spiritual Tem-

ple.
During his discourse Prof. Lockwood spoke grand
Dr. Storer. It would be words in tribut- of the late Dr. Storer. It would be an injustice to Prof. Lockwood to give less than a ver-batin report of this lecture, and space will not allow

of such a report.

Prof. W. M. Lockwood has been engaged for December, 1897, and we may look for some grand lect-

During his engagement there will be a class tormed, and Prof. Lockwood will give a special course of lectures. The price of the six lectures will be the low price of \$1.25. I will organize this class. All wishing to join will please address me.

Prof. Lockwood's course of lectures were brought to a very pleasant close, as the graphophone was brought into use. Prof. Lockwood spoke the following into a blank cylinder, and then reproduced it by the use of the graphophone, much to the pleasure of

In memory of Dr. H. B. Storer, and to the friends of the Boston Spiritual Temple, and to the Veterans' Union, we affirm that spiritual truth, involving the principles of co-relation in all methods of affinity, will never die. The stars may grow dim or obscure human vision, the sun may pale in its noonday radiance, but action and reaction, as the formula of evolulution and progression, will still be operative in Nature's sublime laboratory of spiritual forces. No edict of the gods, no fires of an orthodex hell, can alter of change the trend of this truth. No grave can entomb a principle of Nature.

"Philosophers who have enshrined these truths in their hearts have been burned at the stake, but out of their ashes have arisen, Phoenix like, clouds of witnesses. No sea can drown, no storm can wreck, no abyss can swallow up the everlasting truth of Nature's reciprocal relations, and these relations include in their compass the subtle and sublime reciprocities of an unseen realm of intelligence to the mortal plane, and from out this realm of intelligence your friend and mine, Dr. H. B. Storer, voices to night, to you one and all, that Nature, in the majesty of her structure, is a unit of rhythm, where formulas of spiritual induction unite an infinitude of cosmic moas the beginning of a higher and grander civiliza-

Before removing the cylinder from the phone Mr. Mansergh made a motion that a vote of thanks be given to Mr. Lockwood for the grand work that he had done during the month of December for the Spir-

itualists of Boston.

Mr. Watson, with well chosen words, seconded the motion, and then Vice-President Allen put the mo-tion, and a hearty aye was the result. This was all tion, and a hearly sys was did least.

said to the graphophone and recorded upon the cylinder, and was repeated to the audience. That cylinder will be a valuable keepsake for Prof. Lockwood, as he can repeat that vote of thanks many times and bring back recollections of a grand closing of a course of lectures that will long be remembered by all who have heard them.

Next Sunday Prif. A. R. Tindale will be the speaker, and Mrs. Nette floit Harding will be the medium. Commence the New Year By subscribing for the BANNES OF LIGHT. You can always find good reading in it, and it should be the duty of all Spiritualists to have their names up in the list of subscribers. Leave your order at the new stand at this hall or at the Bounce of Light Bookstore. the Banner of Light Bookstore,

The Helping Hand Society-writes Mrs. A. A. Kidridge, Beo'y-met as usual on Wednesday, Dec. 28, Mrs. Carrie L. Hatch, President, in the chair.

Mr. Lewis, President of Boston Spiritual Temple, was first introduced, and welcomed the guest of the evening, Prof. W. M. Lockwood; in a very pleasing manner: Mrs. Kate R. Stiles, Mr. E. A. Allen, Mrs. Carrie Pratt, and Mr. Edgerly paid a tribute of respect to him. spect to him

Miss Maud Beckwith (elocutionist) recited a poem entitled, "The Voice of Progress"; Mrs. Kat. R. Stiles read an original poem entitled, "Christres," and Mr. Mansergh read an original poem dedicated to Prof. W. M. Lockwood. To the remarks of the various speakers Prof. Lockwood responded in his usual

pleasing manner.
Mr. J. B. Hatch, Jr., paid his respects to the honored guest of the evening, also thanked the members of the Lyceum for being present in so large a number.
After remarks by Mr. Elmer Packard this very interesting meeting closed with the singing of "Auld Lang Syne."

First Spiritual Temple, corner Exeter and Newbury Streets.—Rev. J. C. F. Grumbine continued his ministrations Dec. 27. After the reading and invocation the guides took possession of the medium and discoursed on the subject of "The New Socialism." It was a calm but analytic arraignment of the existing state of things, and it presented Spiritualism in politics, or politice-social ethics. The speaker said that Spiritualism had a mission to discharge in the political life of humanity, and while its work was constructive, it established its thics and superstructure of government and civilization upon the spiritual nature of man. It was shown that in the past, as in the present, man is dealing with the problem of governpresent, man is dealing with the problem of government and society altogether from the plane of experience and expediency, and whatever remedies or specifics are proposed, they have to do with material and not spiritual man. It was affirmed that every nation on the face of the earth had its politico-economical teachers. They were men of the world, and not seers, and they sought to conform government, society and all politico-social institutions to their idioxyncrasies. They were students of social and anthropological phenomena, and so far as they penetrated the existent order of things, made propositions that were ent order of things, made propositions that were plausible and in fact tenable; but in the common practice of their applied theories civilization fell amid the rules of their cities and kingdoms. The empires of the world that nestled along the Mediterranean Sea had their day and cycle; Egypt, Assyria, Phœnecia, Greece and Rome, all went down to oblivion even amid the reign of a giorious apotheosis of material life and civilization. Man reckoned not with his host, and divine principles command and demand audience and obedience.

A material life cannot solve a spiritual verity or principle; it can express or illustrate it, but one must go deeper or higher to perceive the regnant forces that underlie, permeate and govern society and its life. The sect and the political economist differ, inas-much as the one is idealizing the real and the other is realizing the ideal. Man is both human and divine, material and spiritual, at home in earth and heaven, in the world yet not of it, a creature of circumstance and condition, and yet an heir to wonderful spiritual eesta-cles. As an egoist and altruist he vibrates in a cles. As an egoist and altruist he vibrates in a mean between two extremes: If an egoist, he is self is by attuned, emphasizing the ego above the aller, making egoism and the philosophy thereof stand the test of civilization rather than altruism. He is seeking perpetually, as history witnesses, the materialization of his ego: site kingdom and government. Society, the church, are but embourments of his scheme of conduct. Many work along the same line, and the battle royal is fought among opposing factions.

The altruist makes the Golden Rule the test of conduct and happiness, because the altruist derives his

duct and happiness, because the altruist derives his authority for ethics and politics from within the soul from the spiritual man, from this eternal, unchanging being that survives the change called death, whence issues all of his inspirations of truth. He, like Jesus, works outwardly from within, rather than superfi-cially, or externally, or inwardly into mind from without. The one is regarded as practical because material, the other as impractical or visionary, because

But the socialist in the true sense is the idealist, the seer, the man or woman who realizes that the soul, is seer, the man or woman who realizes that the soul, is the source of all government and happliness, and that all forms are but the scaffolding through and by which the issues of life are realized on this side of the grave. Our governments to day, like those of old, are ego-istic, not altruistic. We cannot expect society to rise above the level of its own fatality or unfoldment. Government is the reflection of the state of society, no form is not in laws or government, but in the neonle

We affirm unhesitatingly that if the present class of the rich were the present class of the poor, or vice versa, society would present an anomaly, not the natural order of society; nor would such a change be expedient or optimistic. There is law, necessity and end in all things. Poverty is both a material and end in all things. Poverty is both a material and subtitude sygnency if not a neaestic. It has necessity spiritual exigency, if not a necessity. It is a necessity so long as it is possible; it will cease to be when it ty so long as this possible; it will cease to be when it bas become the vassal of man, not man a vassal to it. It refers to a spiritual state that, must be corrected ere it will be dissipated, and no form of government, either absolute aristodracy, democracy or socialism, can make society other than what it is. States of the soul cannot be enforced or extemporized: they must be unfolded and realized by gradual and progressive victories and triumbs. The righ are better as such victories and triumphs. The rich are better as such and the poor as the poor until all learn and apply the significance of the Golden Rule; until then let the war go on as it will.

We light that underneath this order of social politi

cal life is the law of, nature that compels, three axioms to be possible. First, whatever is to be will be second, whatever is, is right; and third, whatever is, is for the best. And these axioms are the self-eyl-dent propositions of consciousness. They prove themselves. Law and order, not anarchy and chaos rule the cosmos. Destiny and sovereignly mark hu man civilization. Things are what they seem, be-cause they are what they are. There can be no error where perfect law rules life everlastingly. The egolst and altruist will meet on a common

The egoist and altruist will meet on a common ground through the golden rule of the soul. The kingdom that will at last replace and transplant all earthly principalities is this one in which the golden rule will transform mankind into true brotherhood and sisterhood, where a divine and human fraternit or socialism will be possible and practical. It will come as the inevitable issue of the race, from egoism into altruism; from the spirit of selfishness and ag grandizement to that of love and sacrifice, when man, truly beloved of heaven, will rise upon the ruins of his bumanity into the kingdom of his divinity. Next Sunday, at 2:30 P.M., the subject will be 'Christianity and Spiritualism,"

There will be seances for physical manifestations at 11 A.M. and 7:30 P.M. Large audiences are ex pected at all the services through the month of Jan

Those wishing development in psychometry, clairvoyance, inspiration and psychopathy can send a stamped and addressed envelope to J. C. F. Grumbine, Station B, City, for circulars and terms.

Harmony Hall, Band of Harmony.-A corre spondent writes: At the developing circle new mediums unfolded and manifested for the first time, Mrs. J. Woods, Mrs. Ratzel, Mrs. Stratton and Mr. Emer-

J. Woods, Mrs. Raizel, Mrs. Stration and Mr. Emerson assisting with tests.

Afternoon subject, "The Value of Skepticism," followed by excellent communications by Mrs. J. Dayls, Mrs. S. E. Hall, Mrs. J. Woods, Mr. Babb. Mr. Quimby, Mr. Emerson, Prof. Hillings and Mr. Whitlock speaking on the "Basis of Science."

Evening subject, "Magnetism and Medicine," Mrs. S. F. Hall, Mrs. J. Woods, Mrs. J. Dayls, Mrs. K. R.

Evening subject, "Magnetism and Medicine," Mrs. E. Hall, Mrs. J. Woods, Mrs. J. Davis, Mrs. K. E. Parnell, Mr. Quimby and Mr. Hardy giving comprehensive and pleasing evidence of spirit presence; Mrs. M. A. Moody, Music Conductor; Mrs. K. E. Parnell, President: BANNER OF LIGHT for sale, Wednesdays, Thurs-

Bathbone Hall .- A correspondent writes: Sunday morning, Dec. 27, the services began with singing, led by Prof. Ferguson, and an invocation by the Chaplain. After a short address by Madame Treen, Mr. B. F. Foster, the medium, gave a wonderful scance in

The atternoon service began with the usual singing, reading and invocation. Mr. Bartlett gave a number of fine tests. Mr. and Mrs. Tyler rendered several beautiful songs during the siternoon. A good many prominent mediums were present, who gave excellent readings and tests.

cellent readings and tests.

The evening service opened with the usual exercises. Dr. Blackden spoke a few minutes; his remarks were very good. Prof. Tyler and wife sang, after which the following mediums took part: Mrs. Woods, Mrs. Nutter, Mrs. Osycod, Miss Jonnie Rhind, Mrs. Hill, Mr. Bartlett, Mr. Hardy, Mrs. Maggle J. Butler and Madame Deey. The tests and readings were all very satisfactory. were all very satisfactory.

BANNER OF LIGHT for sale.

The Ladies Lyceum Union-Abble F. Thompson, Sec'y, writes-met as usual in Arlington Hall. Wednesday siternoon and evening, Dec. 22.

Business meeting called at 5 o'clock. President Mrs. M. A. Brown in the chair. After supper, the evening exercises opened with a plane solo by Walter Hayes, exercises opened with a piano solo by Walter Layes, followed by a cornet solo by M. Hines. Song, Mattle Davis. Harry Hull then gave a little magic, showing those present how easy it is to eat needles. Song, Mrs. S. B. Loos. Reading, Gracie Scales, and Mattle Milligan recited "The Ohrist-Child and the Orphan Boy."

ing a rich treat in the way of entertainment should not fail to to present. Supper at 0:20; entertainment at 8. Admission, in cents. BANNER OF LIQUIT on Male afternoon and evening.

Healtin Halt .-- A correspondent writes: Morning strole quite well attended. Opened with prayer by the Chaplain; Mrs., Erwin followed with tests, which

were fully recognized. were fully foognized.
Afternoon service was a largely attended meeting, being a memorial service for our late sister, Mrs. May Clapp. It was a truly inspiring meeting, presided over by Miss Wheeler. Bong service, by Mrs. Moody; Massrs. Pierce and Abbott rendered fine selections.
Evening service opened by Mrs. Peak, Conductor; invocation, Mrs. J. E. Hill, followed by congregational singing, led by Prof. Pierce: Mrs. Hill. very fine

al singing, led by Prof. Pierce; Mrs. Hill, very fine tests, which were fully recognized; song, by Prof. Pierce, accompanied by Prof. Abbott; fine tests from Miss Wheeler; Mr. Abbott, music and song; Mrs. C. A. Smith then gave tests; Mr. Amerige spoke and gave good tests, also many full names; after sluging, "Rock of Ages," Mr. Hersey gave tests; Mrs. Peak, tests, and answered many questions; closed by singing "God Dismiss Us with Thy Blessing," and benediction.

Next Sunday Mrs. Nutter will be Conductor, Prof. Pierce leader of song, at 2:30 and 7:30, sharp, with other fine mediums.

BANNER furnished free by Mrs. Tobin to all mediums speaking, and for sale at door.

Eagle Hall .- A correspondent writes: Developing Circle opened at 11 o'clock with good attendance. Circle conducted by Dr. Amerige. Bro. Jackson gave

the invocation, followed by singing; Dr. Hersey, Dr. Hall, Mrs, Dade, Mrs. Odlum, assisted and gave very fine tests.

Afternoon meeting opened by song service, after which our Chaplain, Mrs. French, read the twenty-seventh Psaim; then Mr. Jackson gave an invocation; Mrs. Bird was the first medium; she made some good remarks and gave extra fine tests; Prof. Hilling gave good nevelopmetric readings.

gave good psychometric readings.

Mrs. Lizzle Kelley made some good remarks and gave some very fine tests; Frank Baker gave remarks, also a poem; Mr. Jackson, some very fine psychometric readings, and closed the meeting with prayer. Evening services opened in the usual manner. The following mediums took part: Mrs. Dr. Bell and Mrs. Dr. Deey gave good remarks and fine tests, which were all recognized; Mr. Jackson, good readings and tests. The meeting was closed with singing "God Be

Elysian Hall .- A correspondent writes: Sun. day morning, developing circle, which was an interesting one to all, many giving recognized tests-Mr. Martin, Mr. Hancock, Mr. Nourse and others assist-

with You," and benediction.

ing.
Afternoon, 2:30, song service conducted by Nellie
Carlton, assisted by our cornetist, W.A. Wilkerson.
Mrs. Gilliland, opening remarks; Mr. Scarlett, of
Cambridge, "Thoughts on Personal Responsibility;

Cambridge, "Thoughts on Personal Responsibility; or, Our Future Home as we Build it"; readings by Mrs. G. Hughes, Mr. Hardy, Mrs. Milian, Dr. Willams, Mrs. Hayes, Mr. Wilkinson.

At 7:30, Mrs. Gilland made opening remarks; Mr. Wilkerson, Mr. Quimby and Mr. Redding gave readings; Mrs. Gilliand read several articles in quick succession, which were remarkably acquired also Mr. cession, which were remarkably accurate, also Mr. Hardy; song and solo by Mrs. Carlton and Mr. Wilkerson: recitation by a little friend on "Christmas."

New Year's eve Watch Meeting, Dec. 31. Come one;

BANNER OF LIGHT for sale at all sessions.

Hinwatha Hall .- Hartwell writes: Sunday, Dec. 27, the morning class was good; many tests were given.

The afternoon and evening sessions were very in-The atternoon and evening sessions were very interesting and of a nature to convince the skeptic of the truth of spirit-return. Satisfactory remarks, tests and readings were given by Mrs. G. M. Chapman, Mrs. Hanson Kibble, Mrs. E. R. Brown, Mrs. A. Woodbury, Mrs. M. Knowles, Mrs. J. A. Woods, Mrs. S. Chapman, Mrs. Odjorne, Mrs. J. E. Davis, Mrs. S. C. Cunningham, Dr. E. M. Sanders, C. W. Quimby, O. F. Stilas, E. H. Tuttis, inspiratoral possess by Mr. Trit Stiles, E. H. Tuttle; insolvational poems by Mr. Tut-tle; recitation by Mrs. N. Kneeland; Mrs. D. H. Hall sang sweetly several songs. 'H. C. Grimes rendered plano solos with acceptance; mental questions were answered by Mr. McLean and Mr. Tuttle. BANNER OF LIGHT for sale each session, also Thursday afternoons.

The Ladies' Spiritualistic Industrial Society-S. Etta Appleton, Sec'y, write-met in Park Square Hall Thursday, Dec. 24. Business meeting was held at 5:30; supper at 6:30.

A dance was held in the evening; Young's Orches tra furnished music. Our election of officers will take place the first meetings in January. All members are requested to be

First Spiritualist Ludies' Aid Society-Carrie L. Hatch, Sec'y, writes: I would like to call the attention of the members to the fact that next Friday, Jan. 1, 1897, is the annual election of officers, and attention of characteristics, and at times a dramatic day, Jan. 1, 1897, is the annual election of officers, and of associate friends and relatives in the mortal, were we wish all members to be present at 3:30 P. M.

We expect a grand good time in the evening and a given. In instances marked tests were given directly We expect a grand good time in the evening, and a special supper is to be provided for that day. We in

vite all to spend the New Year with us.
Directors' meeting at 2:30 P. M. Salem "Old Folk's Concert,"-Apy one wishing to go to the Old Folk's Concert to be given in Salem

by Miss Amanda Bailey, for the benefit of the First

Spiritual Society of that city, can join my party at the

Union Station, Thursday evening, Dec. 31, at the 6:4 A good time is expected. You can "watch the old year cut and the new year in " by going on that excur-sion. J. B. HATCH, JR.

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meet ings at the Berkeley Lyceum, 44th street, between 5th and 6th Avenues, where the Banner of Lick't can be had Services Bundays II a. M. and 8 p. M. Afternoon meetings for facts and phenomena at 3.

The New York Spiritual Temple holds its meet ings at Peterkin's Academy, 127 Columbus Avenue, on every Sunday—afternoon meetings at 3, for facts and phenomena. Services at 8 P. M. H. C. Underhill, Sec'y. The Spiritual and Ethical Society holds meeting

t Adelphi Hall, Broadway and 52d street. Sundays at li . m. and 8 P. M. Speaker, Mrs. Helen T. Brigham. Meetings in Yonkers, N. Y.—Yonkers Spiritualist Society solds its meetings in the College of Music-Hall, 14 Gettys Square, every Friday evening at 8. Alfreq Andrews, President; Titus Merritt, Secretary.

The First Society .- Mrs. Milton-Rathbun, Cor. Sec'y, writes: Appreciative audiences greeted Mrs. Twing and Mrs. Waite on Sunday, and all were sorry that the last of their ministrations for the present had been reached. Mrs. Twing's lectures morning and evening, with the readings or delineations which she gave, were received in earnest attention, and we feel that deep thought, resulting in spiritual awakening,

must be the result of her work among us.

At the atternoon meeting Mrs. Twing made happy and practical remarks, and was followed by Mrs. Maggie Walte, who seemed at her best-the tests were, as usual, comprehensive, and unnesitatingly given, although Mrs. Waite was really quite ill. She closed with a few words of regret that her engagement was at an end, which called forth hearty applause, as did several of the tests.

Mis. Milton Rathbun was then invited to the platform, and after a few introductory words, laudatory of Mrs. Twing and Mrs. Walte, presented a series of resolutions, which were unanimously adopted. [Resolutions next week.]

Mrs. M. E. Wallace, who is always enthusiastically

eceived, is vored the audience with a few well-chosen and earnest remarks.

We must not forget to say that the music was at-tractive at all the meetings. Mr. Myers continues in favor, and Mrs. Stone's sweet solos are much appreciated. Mr. Mullip sang also, and well deserves the thanks which are bestowed upon him. Our Society and its friends regret that we shall for a while hear nim no more. Next Sunday morning Mrs. A. M. Glading will be-

gin her engagement with us, and we ask the friends to give her a hearty welcome. Her readings in consection with her lectures should prove a great attrac tion. At the alternoon meeting we expect that Miss Nellie Barnes, Dr. Franks and other noted local mediums

will make the exercises interesting, and we hone to have Mrs. May S. Pepper with us soon.

Until further notice the admission to all the meet ings will be but led cents. When we have test mediums from abroad we are obliged to advance the price of admission to the afternoon meetings, as our friends

understand.

RHODE ISLAND.

Providence.-Benj. F. Prouty, Sec'y, writes: The Providence Spiritualist Association held its regular meetings afternoon and evening, at Columbia Hall. No. 248 Weybosset street. Sunday, December 27 our speaker was Mrs. Helen I., Russegue; her subjects for both lectures were taken from the audience, and were handled in a masterly manner. She is giving us some of the finest lectures that were ever heard from. our platform. She will be with us again next Sunday.

Jan. 3, we have an election of officers for the year 1897.

For Over Fifty Years

Those present now easy is to eat needes. Sonk, hirs.

B. B. Loos. Beading, Gracie Scales, and Mattle Milligan recited "The Ohrist Child and the Orphan Boy."

This closed the evening's entertainment.

Next Wednesday is "Old Ladies' Night." All wish-remedy for Diarrhea. Twenty-five cents a bottle.

Enameline The Modern STOVE POLISH. Produces a FET PA ACK and the state of the state

Produces a JET BLACK enamel gloss. Dustless, Odorless, Labor Saving. 5 and 10 cent boxes. Try it on your Cycle Chain. J. L. PRESCOTT & CO., NEW YORK.

MEETINGS IN MASSACHUSETTS.

Lynn.-T. H. B. James writes: The Spiritualists held very interesting services Sunday, at 33 Summer street, with good audlences.

At 2:30, at their test, healing and developing circle, appropriate musical selections were rendered by Mrs. M. K. Hamill, Mrs. S. A. Rich and Willie A. Estes. Mrs. D. E. Matson gave an invocation; Capt. J. Balcom spoke on "Spirit Communion, from the time of
Jesus until the present." Dr. S. M. Furbush, on
"Spirit Power for the Uplifting of Humanity." Willie A. Estes, on "Mediums—Their Lives and Duty to
All Humanity." Many recognized tests and spirit
messages were given by Mrs. D. E. Matson, Mrs.
Alice M. Lefavour, Miss F. Isabel Haucox and others;
Dr. I. A. Pierce, Dr. S. M. Furbush, Alfred E. Warren and others administered magnetic treatments to
many, and all said they were greatly benefited. many, and all said they were greatly benefited.

At 7:30, fine selections by Misses Lena and Elsie Burns; Mr. F. N. Foster gave able and institutive re-

marks on "Spiritual Phenomena"; Mr. B. F. Foster followed with a wonderful scance. Next Sunday, at 2:30, tests, healing and developing by many good mediums: at 7:30, remarks, tests and messages by Mrs. L. A. Prentiss, Mrs. Lizzie D. Butler, Mrs. Dr. M. K. Dowland, Mrs. Annie J. Brennan, Mrs. D. E. Matson, Mrs. Alice M. Lefavour, Mrs. C. B. Hare and others.
At Mrs. Dr. M. K. Dowland's meeting, at 130 Market street, Tuesday evening, and mediums' meeting

Friday evening, the mediums are doing good work for the Cause. Many attend these meetings for the first time who would not go to a spiritual meeting on Sun-day; but all go away satisfied that they have received a word from their spirit-friends. All mediums are invited to attend and take part, and everybody is wel-Cadet Hall.-Lynn Spiritualists' Association-Mrs

A. A. Averill, Sec'y, writes: Dec. 27, Oscar A. Edgerly closed a month's engagement with our Society by giving a most brilliant and forcible lecture. It is with much regret that we part with so eloquent and able a speaker as Mr. Edgerly. Mrs. Dr. Caird gave some verv excellent tests.

Jan. 3, the Society will celebrate its third anniversary with appropriate exercises. Lecture by President Kelty; tests by Mrs. Caird, Annie E. Cunningham, and various other both local and visiting mediums; musical exercises by W. E. Thomas and F. E. Averili. Supper will be served in the lower hall. A cordial invitation is extended to friends to be present. [Resolutions will be printed part week.] [Resolutions will be printed next week.]

Springfield. - "Observer" writes: 'For Sunday last, Dec. 27, the recently organized body-the Church of the Spirit-was fortunate in securing Mr. J. Frank Baxter to serve it. The effort failed to get him for the Baxter to serve it. The effort falled to get him for the Sunday preceding as well, and also for any other Sundays in '97, unless some one from the few summer Sundays is selected. The "Bard" has taken under advisement the question of carrying the meetings into June, so much interest is manifest, instead of closing with May. If so, Mr. Baxter will serve the church again the second Sunday of June.

He certainly has a large hearing always in Springfield. Ou last Sunday forenoon a large day audience assembled—the largest thus far of the half dozen or more sessions held. In the evening every available seat was taken, and the hall packed in every part; hall seats two hundred and fifty.

seats two hundred and fifty.

The forenoon lectdre, "Spiritualism's Great Gift to the World," was timely for the holiday season. The gift was a grand humanitarian religion, the like of which had never previously appeared. It was a noble The evening discourse was upon true religion. The

theme was. The Spirituality of Spiritualism. It was listened to with rapt attention and very marked ap-Mr. Baxter introduced his lectures with gems of poems and appropriate selections, and followed them with music—the last piece of the evening, "The Mystic Vell," being really exquisite both in its sectiment and regulation. All were supplemented by

a seance occupying about an hour, every minute rewith interest Numerous descriptions, a fine and surprisingly to individuals pointed or called ou

in the audience.

Next Sunday, Jan. 3, local talent will be heard in the forenoon, a conference being the order—a Mrs. Phil-brook to open the same; and in the evening Mr. Buddington will lecture.

Lewell.-Geo. H. Hand, Sec'y, writes: The First Spiritualist Society held its regular service with Mrs. Bille I. Webster of Lynn as speaker and medium. Large audiences at both services seemed pleased with the fine lectures, and the many convincing tests. Dec. 27 Miss Blanche, Hazel Brainard Voluntaered

ier services, and attracted large audiences both afternoon and evening. A pleasant feature of the evening service was the exhibition of some beautiful oil portraits, five in numbet, received through the mediumship of the Bangs Sisters of Chicago. Mr. Geo. Pierson, who was pres ent when the pictures were taken, explained the con-ditions imposed, and now the paintings were ob-tained. They were examined by the audience after the service, and many were the expressions of wonder and surprise. Interest seems to be on the increase. Mrs. May

epper next Sunday.
BANNER OF LIGHT for sale.

Salem - "N. B. P." writes: Sunday, Dec. 27, Mrs. Carrie F. Loring was speaker and medium for the First Spiritualists' Society, Cate's Hall. In the afternoon she asked for a subject from the audience, which was given as follows: "The Duties of the Hour." In the evening, the subject was: "Across the Threshold of the Great Beyond." Both subjects were treated in a very clear and intelligent manner, and were very pleasing and satisfactory to the audience. She also gave a number of spirit delineations, and the messages received were all recognized.

Sunday, Jan. 3, 1897, Oscar A, Edgerly, of Newbury the West after a very successful engagement, will occupy our rostrum.
Subscriptions taken for the BANNER OF LIGHT, \$2

per annum; \$1 semi-annually; 50 cents quarterly.

Cambridgeport-St. George's Hall, 622 Massachu setts Avonud -- Mr. J. F. Fredericks writes: Sunday, morning, Dec. 27, the circle was, as usual, harmonious Evening service opened with invocation by Mr. J. S. Scarlet. Test mediums, Mrs. Burrell, Mr. Farnam, Mrs. Tracy, Mrs. Fredricks, Mrs. Melian. The tests were full of interest and very satisfactory. Mr. J. F. Hunt gave us a very fine reading.

Banner of Light for sale at all our meetings.

Waltham .- Mrs. M. L. Sanger, President, writes: Mrs. Kate R. Stiles spoke on a subject furnished by the audience: "What Relation Does Jesus Hold Today to the Spiritualists?" The/subject was so well clucidated that there was a call for her reengagement. Our Lyceum is growing slowly.

Fitchburg.-Dr. C. L. Fox, President, writes: At the First Spiritualist Society a large sized audience greeted Mrs. C. H. Clarke of Boston. But few equal Mrs. Clarke as a psychometrist and platform test medium, and we hope to secure her ser-vices again in the near future.

Worcester .- Mrs. D. M. Lowe. Cor. Sec'y, writes: Edgar W. Emerson closed his engagement with the Worcester Association of Spiritualists Sunday, Dec.

27. His lectures and delineations have been exceptionally fine, and in spite of the everity of the weather have drawn out large and appreciative audiences.

The Woman's Auxiliary will meet on Friday afternoon, Jau. 1, with Mrs. A. L. Wilder, No. 12 Hudson street. Mrs. Helen Stuart-Richings will be our speaker dur-

ing the month of January.

BANNER OF LIGHT for sale at each session. Springfield.-T. M. Holcombe writes: The First

Spiritualist Ladies' Aid Society and the Children's Progressive Lyceum are congratulating themselves upon the success of their Christmas entertainment given in Ladies' Aid Hall, Tuesday evening, Dec. 22 under the supervision of Mr. and Mrs. W. H. Bach. under the supervision of Mr. and Mrs. W. H. Bach.
The children held-the floor bhat evening, and entertained the audience, which filled the hall, in a very acceptable manner. [Full-account by Mr. Bach, next week.] The last offering from the tree was addressed: "Mrs. H. G. Holcombe, President Ladies' Ald Society," which she received from Santa Claus with thanks. Upon opening the package it was found to contain a Spiritualist sunflower badge, "presented by the Ladies' Ald Society as a token of appreciation of

her faithful service." ,Mrs. Holcombe made a few remarks of thankfulness.

Sunday evening a good audience listened to Mr. Bach's lecture upon the subject of "New Year's."

Cambridgeport, G. A. R. Hall, 573 Massachusetts Avenue-Patriotic Band of Spirit-Return Society. L. J. Akerman writes, Sunday, Dec. 27: Our meetings are growing spiritually; morning circle is very harmonious. We had a large attendance in the evening.

Mrs. Carrie Bishop was with us in the afternoon, and gave many fine te-th; Mr. Nichols, invocation; after which fred Clack sang: Mrs. Johnson played and audience sang. Many fine mediums took part, all doing well. Serita read many articles, which were recognized.

BANNER OF LIGHT on sale.

Haverhill .- " O. H." writes that Moses Hull will be the speaker, Sunday, Jan. 3. Wednesday, Jan. 6, seance for occult phenomena in full gas-light and under strict test conditions, through the mediumship of Benj. F. Foster. Séance begins at 7:45 P. M.

fortune to have with us for the fifth time this season Mrs. A. J. Pettengill of Malden, who gave us a lecture full of truths; and her tests were excellent.

Wakefield .- "Listener" writes: We had the good

Dr. Shields, an eminent physician of Tennessee, says: "I regard Ayer's Sarsaparilla as the best blood medicine on earth, and I know of many wonderful cures effected by its use." Physicians all over the land have made similar statements.

MEETINGS IN BROOKLYN.

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

*Spiritual Meetings are held in Mrs. Dr. Biake's par-ors, 1024 Bedford Avenue (near DeKalb Avenue), every junday evening at 8 o'clock. The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1183 Bedford Avenue. Good speakers and mediums always in attendance. Seats tree. All welcome. Herbert L. Whitney Chairman; Emily Processes Seats.

B. Ruggles, Sec'y. The Woman's Progressive Union holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock. Social meetings every Friday evening at 8 o'clock, at the hall, 37 Kranklin Avenue, Small's Parlors, near Greene Avenue. Mrs. E. F. Kurth, President.

Fraternity Hall, 869 Bedford Avenue, near Myrtie Avenue.—Meetings Sunday at 8 p. m. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided. Mediums' Progressive Meetings .- Sundays, 3 P. M. Arlington Lodge Room, Gates Avenue, corner Nostrand Avenue. Mrs. E. A. Cutting, Manager.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olm-stead holds a Spiritual Class every Wednesday evening at 8 o'clock. Brooklyn .- Mrs. Elizabeth F. Kurth writes: The year of '96 is gradually drawing to a close, and whilststanding upon the threshold of the new era, let us remember in loving kindness all the dear ones who have

crossed the silvery stream within the past twelve months. Let us give thanks to those who are still with us, who are making our pathway bright with the sunshine of good will, and God speed you.

But let us also be grateful to those who have added

us in our past work, in our duty to our fellow-man, and in our endeavor to do justice to our spiritual work at large.

The Banner of Light we deem first above all others to whom we teel indebted—The Banner having not alone aided, but helped and uplifted us very materially in our spiritual work, and bur thanks go out not alone to its good editors, but to all the members connected with its various departments. We wish them one and all God-speed, a Merry Christmas

Regarding the work of our Society, the: Woman's Regarding the work of our society, the woman of Progressive Union of Brooklyn, we are still trying to move onward and upward, adapting ourselves to the fullest meaning of the word Progression.

Our speaker for the month of December, Mr. Thomas

Grimshaw, proved to be a very able and intellectual speaker. Remembering at all times that in speaking to the masses you minister to a promiscuous audience, he was able to carry his hearers with him into every avenue of thought, that thought being fitted to the needs of the day and hour. We also found Mr.-Grimshaw a very social and genial companion, who will in the future be very much missed at our Friday even-

ing socials. Our Fair which took place in the middle of December was a greater success than we had anticipated. This is largely due to the efficient and good workers of the Union; take them away, and there would be no Union. Many new members have been added to our roll, and each and every one of them expressed their earnest desire and good will toward the success of our

We were enabled to increase our bank account very materially, intending at some day in the near tuture to secure better accommodations in every way. Dec. 24, 1898.

Brooklyn, -W. F. Palmer, Sec'y, writes: Much interest is being shown in our newly-formed societythe "Fraternity Society of Spiritualists," meeting at 869 Bedford avenue. The membership is steadily in-

An entertainment and social, concluding with refreshments and a dance, was highly enjoyed by members and friends at our hall last Monday evening. They are to be of monthly occurrence. We have secured the services of Mrs. L. A. Olm-

stead for the month of January, 1897.

The Sunday school, also, is increasing, and being the only one in Brooklyn, is sure to meet the popular demand and approval. A large number of gifts were presented the children last Sunday.

Session in the hall every Sunday at 2 r. M.

What Better Proof?

We have actually received more than ten thousand voluntary letters from those who have been cured of some form of Throat and Lung trouble by Adamson's Botanic Cough Balsam. Think what a tribute of appreciation this is. Sold by your local Druggist.

Miss Judson's Books.

Why She Became a Spiritualist."
In cloth, 264 pages, \$1.00. From Night to Morn;

Or, An Appeal to the Baptist Church."
Pamphlet, 32 pages. One copy, 15 cents, two copies, 25 cents; ten copies, to one address, \$1.00.

The Bridge Between Two Worlds." 217 pages. In cloth: \$1.00; paper covers, 75 cents. Each of the above contains a portrait of the author. Development of Mediumship by Terrestrial

Magnetism."
In cloth, 28 pages, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO. PIRITUALISM DEFINED AND DEFEND. ED. Being an Introductory Lecture delivered in the femperance Hall, Melbourne, Australia, by J. M. PEEBLES

Paper, 15 cents, postage free. For sale by BANNER OF LIGHT PU BLISHING CO. MEETINGS IN PHILADELPHIA

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Recretary, Frank H. Morrill. Services at 24 sud, 74 p. m. Young People's Meeting, 1½ p. m. Philadelphia Spiritualists' Seciety meets at the northeast corner of 5th and Spring Garden streets every Sunday at 2½ and 7½ p. m. Hon. Thomas M. Locke, Pres.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Rall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday 11 A.M., 216 and 75 P.M. Mrs. Mary O. Lyman, speaker. Harmonial Circle, H1 South Paulina street, every Wednesday 5 P.M.

Harmonia Orcie, in Journal of April 1984.

First Society of Spiritualists meets at Hooley's Theatre, at il A. M. Speaker, Mrs. Opra L. V. Bichmond, Band of Harmony. Thursday, 7M P. M., Orpheus, Hall, Schiller, Markey, 1M P. M., Orpheus, Hall, Schiller, Markey, Ma

WASHINGTON, D. C.
First Society, Masonic Hall, corner of 9th and
F Stree s N W.—Every Sunday, 11% A.M., 7% P. M.;
Lyceum 10 A.M. M.O. Edson, Pres.

MILWAUKEE, WIS.

Spiritual Unity Society meets at Ethical Auditorium, 526

Jefferson street, every Sunday at 7% P. M., and [Thursday at 8 P. M. J. C. Bigfer, President.