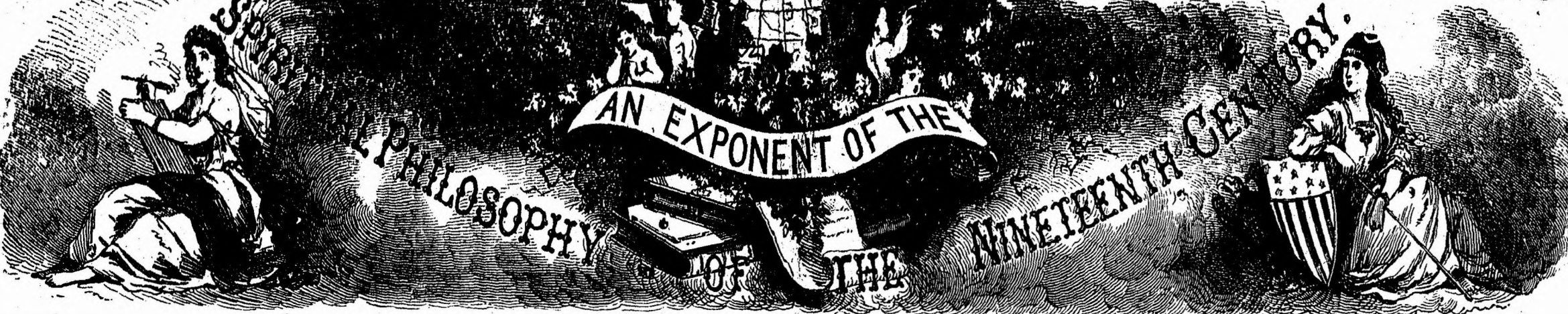


BANNER OF LIGHT.



VOL. 80.

Banner of Light Publishing Co.,
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, JANUARY 9, 1897.

\$2.00 Per Annum,
Postage Free.

NO. 19.



A Critique on Materialization in the Light of Recent Alleged "Exposés"

BY J. C. F. GRUMBLIN (WHITE ROSE).

To the Editor of the Banner of Light:

The readers of THE BANNER are familiar with my views and teachings on the subject of materialization; and while I know materialization to be a fact, and have had it demonstrated again and again, yet by request of the editor of the BANNER OF LIGHT, and in view of the recent alleged exposés at the First Spiritual Temple, and throughout the country, what I may say may be interesting, if not helpful, to many who are agnostic, of this feature and phase of the phenomena and mediumship. Personally I am rather contrary to my inclination to sit in séances, for physical manifestations, and as this inclination is the result of guidance, I seldom allow myself to overstep the law or dignity of nature. I have many friends among the physical media, and one and all will bear me out in the statement that few if any inspirational or trance speakers can stand the drain that is made upon their vital and nerve forces when sitting at such séances, without impairing their work as well as their health. Hence I refrain from promiscuous sittings with media for physical manifestations, and for the above reasons. Again, it will be pardoned, if it is said apologetically, that there is a vast difference between media and mediumship, and hence while the latter belongs to the former, it is with mediumship, and not media, that I shall deal. Media who have large and strong powers for materializations can practice fraud, and mix the genuine phenomena with fraud, or they can so shape the spiritual affinities by a sordid, selfish and debased character as to lower the grade and sphere of manifesting spirits, and thus introduce trickery and fraud into the working order of their séances. All media, let it be known, have their life to live, and the level, grade or gravity of that life determine in substance and quality the order and grade of the operating and manifesting spirits. It has been said or inferred that spiritualists have naught to do with mediumship, whereas it has occultly everything to do with it, for spiritualists are not nor does it shape mediumship; it polarizes all the affinities and guarantees results accordingly. The ethical element enters into everything in nature and human nature, and fixes, by its own law, the quality of the manifestation. A lump of clay, or a composite mass of bone and flesh, may stand before you without spirit vivifying it; as when a body lies in a casket. As when a man seems without ethical bearing or polarity, and yet psychometry will prove that each atom of this body is akin to the spirit that touched it, and nature that made it. In the sense in which I wish to apply the law of spirituality, the genuineness of the manifestation, so far as the spirit is concerned, the question is, is it of the spirit that purports to manifest or not, this fact depends upon those ethical qualities which establish the character of men and women. Forms are forms, but Spiritualism in its higher and diviner aspects affirms that you have a right to receive of the spirit in manifestations its own form in its own likeness; but the law that enables you to receive such a likeness is the law that allows nature to take her own course without any interference or transgressions. The startling fact that stares the Spiritualist in the face is not that forms do not appear, cannot be conjured up by the spirit-world, are not decorously made in the fashion of our arisen ones, but what is the means or secret of absolute identification. After one sees the form, is it in fact the manifestation of our loved one? The question of identity is, of course, at the very basis of the science of materialization, and while some are absolutely satisfied to accept each form for what it is, there are others who must and will doubt in spite of what may seem to be extraordinary tests. Both have good reasons for their position. The rather trite, and as used at times, irreverent term, "earth-bound," "creed-bound" spirits, is not without deep, and I dare say appalling significance; for such spirits there are, as all know, and if the grade of spirituality tends to that aura or sphere wherein swarm such spirits, will they not, can it be other than that they must swoop in upon the magnets that draw them thither? There is in each one a lurking, an instinctive, nay, an intuitive feeling that one who deals with spiritual things, holds converse with the spirit-world, as is the case with media, should be pure and true; and there is ground, reasonable and ethical ground, for such conviction; but it is as often forgotten that the normal life, the impulsive life of a moment or a day, determines the polarity of one's attractions and repulsions. Spiritual spheres are not interchangeable nor exchangeable. They cannot be exterminated. They designate something that is real in soul, and that belongs eternally to it, as color to the eyes. It is basic like substance to whatever unfolds from or upon it, and, like the level of the ocean, is fixed, not by one drop of water that melts in its bosom, but by its whole volume. This accounts for the variety that turns the séance-room often into

a vaudeville show, and one far inferior in depravity, and which insults the intelligence of those who at a séance are "on the heights," but who in the world are practically "in the depths." One takes his human nature to a séance-room wherever he goes, and whatever he is, and hypocrisy can never be substituted for what you are or are not. We do not say that under such diverting and confused conditions angels may not affect a manifestation to one who present in the body draws the angels thither, but we feel inclined to say that the ability to do so would be abridged or minimized. We here speak of the sitter and angel in association with the medium. And what is true of such a sitter is true of the medium. A medium will have beautiful influences or guides that belong to the band, but the valve that opens and permits communication must allow nature to rise to her sovereignty, or the law of nature and mediumship is stifled. Besides, a public medium is one whose mediumship must touch all sorts and conditions of souls, and few indeed know what such a medium must undergo. Guides of media cannot do the impossible; a medium's normal character defines the quality of the work done by the guides, and while it is true, possibly in more cases than one, that media, like the Centaur, are half human and half beast, or like a hero, half human and half divine, yet is it absolutely the law that each one must obey the divine in himself; and by so doing, if a medium, elevate the plane of his mediumship, as was the case with D. D. Home, to the sphere of spirituality in religion, and not necromancy in mythology. All this is said in general, and no doubt will be analyzed and particularized by each individual.

Personally I have had some rare experiences, and through prominent public media whose names I shall forbear to mention. In one case a form appeared in the clear light of day and vanished; in another instance, through the same medium, the form stood by me and spoke audibly, while I placed my hand on the medium's head; in still another instance, my mother appeared once—if ever she could appear as natural as life, but spoke not a word. Again, I have seen three and more forms outside of the curtain at the same time, and throughout my brief career it has been my privilege and opportunity to see materialization under a variety of conditions that has proven very satisfactory. That I have not yet fully solved the problem of identity is neither here nor there, so far as the facts above recorded go. This none of us may doubt we pass to the great beyond; but even while the above law holds good in materialization, and in all the phases of it, from the rap, psychography, to the full form, yet the simplicity of Spiritualism to many is its happiest and most blessed credential. Yet it is true that a simple truth is also a profound one, and it is not to perplex or befog the mind that I have unburied what to me is the interior and intricate, if not natural and beautiful workings of mediumship.

As Spiritualists we are dealing with a mystic, if not an occult world, and while its geography, conditions and inhabitants open up clearly and distinctly before the clairvoyant vision, yet researches in such a world are entangled in a mesh of mysteries quite impossible to solve from the objective or subjective side of our mortal consciousness. All this means that one should not allow the reason to be troubled by any fine spun sophistries nor beautiful theories relative to the infallibility of incarnate spirits; but that each one should feel in duty bound, however absolute may have been, or may be, his celestial guidance, to depend at all times upon conscience rather than upon mediumship. I have had striking evidences of spirit-guidance, even practical as well as beautiful or ideal in its counselings, and yet, had not my conscience affirmed what both my and others' mediumship asseverated. I should not have dared to take a step forward. And it has been the fruition of my medial career and leading, nay, the inspiration of my beloved guides, that in all collateral dictation, the *ipse dixit* of the soul, in fine, each one's leading from within, should be held supremely sacred and tantamount. Too many sensitives and investigators, through an irrational and not tempered enthusiasm for medial work and unfoldment, follow blindly the impressions and communications that are showered upon them from spirits; and afterward, through a series of awful and lamentable happenings, learn the bitter fatality of overweening credulity and innate superstition. But while the battle royal goes on between mediumship and conscience, conscience is authoritative and final, and good will conquer evil.

All this leads to the question, if materialization is a fact of nature, and if the question of identity is so involved in subtle mystery, *qui bono* is materialization? and further, as implied in the question, What possible use can it serve in this world?

All manifestations of spirits may be designated *spiritism*, and one who accepts them is a *spiritist*; but all teachings of spirits form the philosophy of Spiritualism, of course it is to be understood that all teaching, whether from incarnate or ex-carnate spirits, becomes philosophy only so far as it is of the truth. Spiritualism is, as we maintain, the exponent of truth, and by this it is not to be inferred that any one statement or inspiration of truth is infallibility, or, in other words, that what is truth to day, relatively considered, must be truth to-morrow or for succeeding generations. Truth, like inspiration, is graded to human consciousness by the law of human capacity and needs. But spiritism embraces the whole range of phenomenal Spiritualism, while the philosophy essays to interpret the whole range of phenomena and reality. The object of spiritism is to announce, afterward to demonstrate the spirit in its sphere of divinity. Spirit demonstrates the phenomena, never contrariwise. The phenomena manifest spirit, do not create or sustain it. Spirit is eternal, without food, drink or clothing, and does not receive consciousness through organism or become limited in space and time. The eternality of spirit, and especially as is the platform or controversial, evangelical or propagandistic idea of Modern Spiritualism, viz: the immortality of the soul established through communication between the mortal and the so-called dead of arisen ones, is implied in all that belongs to the nature of the soul. Spiritism is not used in its restricted but philosophical sense as having to do with the phenomena of spirits. The word is here used or allowed to discriminate between a science, on the one side, and a philosophy and a religion on the other. I hold that the phenomenal world, whether spiritism be accepted or not, is spirit manifest or expressed in and through matter.

Spirit is not materialized, as a literalist would imagine, for spirit cannot be subsidized; yet what is meant is that when manifest spirit has a material form which can be palpably sensed. But spirit in itself can only be real-

ized and perceived by and in spirit. The spirit is central to all of its circumferences and radiations; it is immovable, immutable, eternal in its divinity. It plays upon the mirror of the mind, and through the large plane of nature fashions its kaleidoscope of forms; but it is never in matter, never in organism, never in the material world. When it indraws its life from the form, the form disintegrates and returns to its chemical plane of action, the spirit is central to and within (in the esoteric sense) the material plane of its inhabitation. This is the reason why the spirit, when materializing, can reënter matter, it being subject to neither time nor space nor the sense world, yet can transcend the laws of the material world and, as spirit, disappear through walls or locked doors. The mystery is explained by the fact that the spirit never was originally subject to matter, in point of fact—never was in the room. The first form occupied the room; the second form could through the law of mediumship occupy the room, while the spirit, as such, was king over its own kingdom—lived radiantly within its central essence. If spirit could ever become entangled in matter, could be in-matter as a bottle might be in the wine, and not vice versa, it would be a difficult task to get it out of matter. That which is matter is less than spirit, is included in spirit, or is a content of it, and logically it follows that the part is of the whole, and the whole can never be in the part. Even if it is explained that matter is a form of spirit, subject to a coarser grade or mode of vibration, it nevertheless is the sphere of the spirit's exploitation, where its forms are externalized or materialized. As a sequitor argument the old body can have no place in the spirit world, or the realm of ex-carnate intelligences. Paul said truly that the spiritual body there takes the place of this material or natural body. Here, then, on the objective plane spirits materialize forms which are designated for the lack of a less ambiguous phrase *spiritual manifestations*, and here on this plane these manifestations are restricted by the law that governs matter. The rap in its inception, as also the writing, is spiritual, and has its origin in spirit. It is heard, it is seen, it is a phenomenon of materialization impinges on and presents itself to the sense realm of soul; but spirit is all the while central to its own divinity, is essence, unlimited and undefined by sense and matter. Earth to earth, water to water, air to air, fire to fire, all things after its kind and to its kind is the chemical formula of the mystic—but spirit to spirit forever in a duality which is a unity of consciousness in soul.

Spiritualism is the philosophy that unveils the mystery of death in life, and shows by spiritism that on either side of time is the eternal soul, and that nature in her loom gathers her vitality from. The shuttle of spirit by which her fairest forms are composed. He that will penetrate the law of nature will perceive the law of human nature; he will understand that the material is to the spiritual universe as form is to reality, reflection is to reflector, effect to cause, phenomenon to essence or soul.

There is one further danger that must needs be touched upon, as growing out of the question of test conditions, that should be imposed upon the medium and sitters. The raids at the Temple have taught one important lesson, and that is that the public knows less about conditions in relation to mediumship than might at first be believed. The medium and those who have a séance for physical manifestation in charge, should make their own conditions, and make them so palpably fair that the investigator can feel at ease. This will apply to public and private séances. If individuals wish other and more exacting conditions, let them consult with the medium and have such conditions applied at a private séance, where such tests can be made with the best possible results. The public rostrum is no place for such experiments, because, if for no other reason, the normal conditions are none the best for any kind of spirit demonstration. Even at the Temple, where the natural conditions are of an elevated and superior order, the audiences, by their sordid, debased, skeptical, agnostic, opposite influence, very often impair the manifestations, and sometimes absolutely prevent them. Let each one be on his guard and build his "faith" not upon sand, but upon the eternal rock of truth.

There is this to be said finally: We are fast entering the day when the trickster will find his path one of thorns, and when the discriminating public will not seek unwisely nor selfishly for sensational displays of alleged spirit-power; when the Spiritualist will be on his guard against fraud, and when the medium will find it more blessed to be true to his office than remunerative to exploit a fraud. Indeed, it appears that the Temple at Boston has placed a light above its dome which is a warning to the world, that while Mr. Concanon was not guilty of fraud, that while the raids were the malicious and vindictive attacks of our enemies, to malign a glorious cause, yet be vigilant, oh! Spiritualist, and investigator of your God-given heritage, and see to it that you receive no tardy show for the image of your beloved dead; and, above all, no flatterer words that beguile the mind while the plot to deceive you works in the cabinet to rob your purse.

And let it be known that it is the duty of the medium—whether his reputation is established or not, as a chosen instrument of the spirit-world, to bring you or afford you such communication from your arisen ones as will absolutely satisfy you or refund the money.

The work shall go on. Let all seek for the best gifts, that the more excellent way may be shown to them.

Written for the Banner of Light.
ACROSTIC

To Mrs. Zaida Brown Kates, whose excellent test and lecture work is helping so many to the light of truth.

BY C. F. CHRISTIAN.

Zealous in the cause we cherish—
Always ready your work to do.
Inspired with love that none should perish,
D. vider light will lead us through.
Angelic hosts are watching you!
Better work with love and wisdom,
Righteousness and Truth in view,
Onward toward that heavenly kingdom,
Worshiping only the good and true,
Nature will never prove untrue!
Kingdoms of darkness strive to conquer
As we pass to the border land.
Truth and knowledge conquer error
Everywhere on every hand.
Spirit of life and light, command!

The arguments in support of cremation are so strong, and those against our present fashion of burial are so conclusive, that I have little question that the development of a sentiment favorable to cremation will be rapid.—Charles Elliot Norton.



Mr. W. H. Terry.

A PIONEER AUSTRALIAN SPIRITUALIST.

[Continued from last week.]

Continuing these personal sittings, Mr. Terry very soon developed as a writing medium, and many remarkable statements and facts unknown to him until afterwards verified, were given. Like all who first grasp the great fact of spiritual communication, Mr. Terry was enthusiastic in his desire to make known to others the knowledge he had obtained, and so, unfortunately, many and various were the people admitted to the sittings of the circle. The consequence was that conditions became adverse to orderly control, and a very undesirable spirit obtained the mastery of his hand. This spirit gave all the details of his life and death, saying he had been hanged, giving his name, date, and circumstances. How to get rid of this spirit was the trouble. He would not go, and interrupted all efforts of other spirits to control. Mr. Terry had heard that if a gross spirit were solemnly commanded in the name of God to depart, that he would have to go, so one day he did thus solemnly command the departure of his obsessor. Then he took his pencil in hand, confidently expecting a rational communication from a higher intelligence, but hardly had his hand touched the paper before it was powerfully seized, and in bold letters was written: "Go to hell!" This was so startling and so shockingly unsatisfactory that he resolved to cease sitting, and, for twelve months, made little further effort at mediumistic development by writing.

The above trouble was the last of Mr. Terry's disorderly controls, for, when next he sought communication, he was enabled to develop a system of intelligent rapport with a medical spirit interested still in healing the diseases of humanity, and this control has been his sole and constant guide ever since. The success of his diagnosis and treatment of diseases spread from relatives to friends, and then to friends' friends, until all his leisure time and many business hours were thus occupied, and he felt he must stop it or be driven out of business. His spirit-guides advised giving up his business and devoting himself entirely to medical mediumship, promising him their support and God's blessing. This was, however, too serious a step to be hastily taken.

However, in 1870, this step was taken. A shop in Russell street, Melbourne, had been rented, stocked with second-hand books, and with all the many books and pamphlets on Spiritualism, Mesmerism, and kindred subjects America had already produced, under the charge of Mr. Terry, Sr., and over this shop Mr. Terry had a room for himself for the reception of patients and inquirers. Thus was founded what has since proved to be the central fountain for the dissemination of spiritual truth over the whole of Australasia and New Zealand. Mr. Terry, Sr., like his son, had eagerly accepted the new truths first made known to

him by Judge Edmonds's work, and delighted in disseminating a knowledge of the facts and philosophy of Spiritualism. The diagnostic business increased rapidly; letters and locks of hair flowed in from the sick and all in all parts of the country. So accurate was the diagnosis, and so successful the herbal remedies prescribed by the spirit-control, that the good news spread with such amazing rapidity that Mr. Terry found it impossible to deal with it, therefore he passed over numbers of cases to his friend, Mr. G. A. Stowe, a young man who had been employed by him in his previous business, and who had, through Mr. Terry, been induced to investigate the Spiritual Phenomena, and who was developing exceedingly reliable mediumship and clairvoyance. Mr. Stowe was placed in charge of the drug department, the business of which increased so rapidly and to such an extent that it is now the central depot of Australia for obtaining botanic medicines. Thus was the promise of the spirits fulfilled that neither regret nor loss would follow Mr. Terry's dedication of himself to the cause of Truth. The medical diagnoses attracted much attention for such a fact was new to the community. Those who were benefited naturally desired to know something of the power. Thus Spiritualism was brought under their notice. At the shop below books could be bought or loaned, and the demand for the literature of the subject became considerable. Inquirers of all degrees of education and standing visited the depot, and correspondence flowed in from all parts of the world. Not only was the daytime of both Mr. Terry and Mr. Stowe thus fully occupied, but the evenings as well, when in private homes they initiated beginners in the conduct of circles, giving them counsel and advice from their own experience.

It was about this date that the two propagandists called a meeting of inquirers, which led to the formation of the Victorian Association of Progressive Spiritualists—the first spiritual organization south of the equator. For a first spiritual society was eminently successful, and several popular mediums were introduced to Australian audiences under its auspices.

In 1872 Mr. Terry founded the Melbourne Progressive Lyceum on the lines laid down by A. J. Davis. In this institution he held office for fourteen years, and is now a Trustee. The Lyceum has been always popular, and, during the twenty-four years of its existence, has done much good work. It is still well-attended.

THE HARBINGER OF LIGHT.

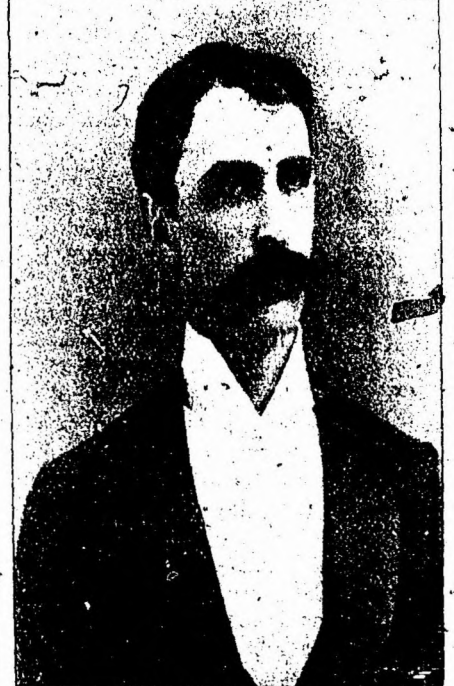
On the first day of September, 1870, Mr. Terry issued the initial copy of the *Harbinger of Light*. Ever since, for twenty-six years, this high class paper, devoted entirely to the diffusion of spiritual truth, regularly appeared on the first day of the month, under his editorship. "It was started," writes Mr. Terry, in a leading article commemorating the twenty-fifth year of its issue, "at the instigation of the spirit-world, and we believe has been sustained largely from that source; for with the multifarious duties that have occupied our time, we have not been so positioned as to carry it forward on ordinary commercial principles. Editing, publishing, and offering facilities for those who wanted it to get it, is all we have attempted to do. Under these circumstances it is a wonder that it has stood so long; but encouragement from the spirit-side, and frequent acknowledgments of benefit derived by readers on the mundane plane, have helped to sustain our lagging, and induced us to press on. It may be interesting to some of our readers to know the circumstances under which the paper was started. They are as follows: Early in 1870 the writer was visiting a gentleman whose wife had, whilst under magnetic treatment for disease, developed clairvoyant powers. At the husband's suggestion she was magnetized, and whilst in the clairvoyant state, described a spirit-form of commanding presence, and surrounded by a halo of light, holding in his hand a scroll. This he unrolled, and she read on it, 'Harbinger of Light,' and underneath, the motto, 'Dawn Approaches; Error is passing away; Man, arising, shall halt the day!' Under this, again, she saw columns of print, and, turning to the magnetizer, she said, 'It is a newspaper, and you are to write it.' He expressed his incredulity, as he had no literary experience, nor adequate scholastic education. 'Nevertheless,' said the seeress, 'you have to write it.' 'We thought the matter over, but could not bring ourselves to take any initiative steps, and were greatly relieved when a month or two later, Mr. B. S. Naylor started *The Glow-Worm* in the interest of Spiritualism; but when, after five months, that journal was discontinued, and the message was reiterated, we began to think seriously on the subject—the result being the starting of *The Harbinger* in September, 1870. It was up hill work in those days."

[To be continued.]

bodily pain is a true, loving friend, warning us to turn from physical inharmonies to physical harmony in our own being. As is pain to the body, so likewise is mental agony to the mind, even when we are driven by it almost out of our reason. It is a warning to us to clear our minds of all aggravating thoughts, and throw overboard the pain-racking emotions aroused by our own deductions from the conditions in which we see others moving. Our judgments in all such cases are liable to be formed from the narrow standpoint of our own selfish desire for ease and continual enjoyment of our own particular pleasures in life.

If nothing crossed us of an unpleasant nature, if nothing caused us to note the actions of others, we might become oblivious of others' suffering, and lose ourselves in a never-ending round of self-pitying thoughts. In fact, nearly all our melancholy moods are caused by the putting of ourselves into the forefront of our own thoughts as central figures for our own and the world's commiseration. Mental agony comes to us to arouse us from torpor, and to open the gateway of our affections, that others may bask in the sunshine of our love. If we fail to grasp this lesson we become misanthropic, dissatisfied with all our fellow-men, and especially with ourselves. Cynicism is but a synonym for egotism. When we discover a weakness, or so-called error, in one whom we have loved and trusted, it does not follow that the whole world is enveloped in midnight darkness because of it. It merely proves that human nature is frail, that the soul is not always able to dominate the body, or that, perhaps, the soul itself has been warped by conditions it could not control. Therefore, it has done the best it could. Instead of turning against the so-called erring one, it should cause us rather to throw out the warm mantle of charity, that the shivering form of the one that we have loved may be clothed and warm from the larger store with which we have been endowed. Every human weakness is but a signpost to the soul-world, where perfection is found only in the great soul of God. Pain, suffering and error are on all sides in earth-life. We are sent here to help to heal the first, to mitigate the second, and to supplant the third with rectitude and joy.

The New Year is before us, and the spirit-world is pointing us to our duty, as indicated by the previous sentence. Angel friends are ever with us, and we can never work alone. If we are worthy of their company, they will strewn bright flowers all along our pathward lead us all into the kingdom of peace where Truth alone shall rule. H. D. BARRETT.



Thoughts on the New Year.

To the Editor of the Banner of Light:

The New Year has come! With the passing away of the old will go many of our sorrows, caring cares and bitterness that have made that year so full of suffering. Let us not withdraw the veil from any of the dark pictures of torture that have come to us during the past year, nor tear open, with unfeeling hand, some deep, half-healed wound. Let us rather send forth the healing balm of the sunshine of soulful affection and true sympathy. Let us note the fact that the coming twelve months have preceded them signs of promise, that happiness may come to the heavy-hearted ones of earth, if they read the signs aright. Life has not so much of sorrow as of joy, when we study its lessons in their fullest sense.

Every physical ill, every aching pain, is a warning to us to put our house in order, lest the enemy, disease, destroy our vitality; hence

* Mr. Grumblin is now lecturing at the First Spiritual Temple, Boston.

* See report of Temple lecture in THE BANNER OF Dec. 19. "Materialization," or read T. S. King's lecture on "The Science of Materialization."

WITH ONE ACCORD.

A SPIRITUAL ROMANCE.

BY W. J. COLVILLE.

CHAPTER XIX.

LOOKING TOWARD RAISING THE MASSES.

AMONG the many branches of auxiliary work in which Miss Sherrington and her faithful colleagues specially delighted, none figured higher in their esteem, or held a warmer place in their affections, than a plan they had devised, and were very successfully carrying out, for giving entertainments of a truly ennobling character to young people who, if left to themselves, often drift into the haunts of error, not because they hate righteousness and love wickedness, as some jaundiced pessimists assume, but solely on account of the lamentable dearth of good, bright places in which they can spend their otherwise lonely evenings.

In the vast district of San Francisco lying east of Market street (East Ends are always apt to be squallid), there exist streets upon streets of houses occupied by persons of very slender means, and to whom true refinement is for the most part a total stranger, though among these less happily circumstanced people there are many who are doing all in their limited power to brighten the conditions of existence for all about them.

One clear, cold afternoon at the beginning of March Miss Sherrington was walking quickly down Mission street on an errand of mercy, when a girl of about seventeen summers accosted her in these words:

"I've seen you before in this neighborhood, mum, and I want to ask you, as you are evidently one of the charitable sort, if you would help me, and some girl friends of mine, to study elocution so as we can give entertainments in our district. I dare say you may think me bold to speak to you in such a way, seeing as how we are strangers to each other, but if you are the benevolent lady everybody says you is, you won't be offended with me, seeing as how I means well."

There was something so singular in the general make-up of this extraordinary girl that Miss Sherrington stood for a moment spellbound, hardly knowing how to reply. The girl was tall, large, finely-developed and honest-looking, but notwithstanding her general attractiveness, there was something almost uneasy in the expression of her features, for she looked as though she dwelt in a mental atmosphere of perpetual conflict, as though one side of her nature (the better) was always urging her forward to a great career, while the other was holding her down in the gyres of chronic discontent. Miss Sherrington, who was never at a loss to say something kind and appropriate to whoever might seek her assistance, soon perceived that this peculiar girl was no ordinary child, but rather a young woman of intense though stunted individuality, so she took her to her heart at once, with these kindly words: "Come along with me; we can talk as we walk, and we can soon see the best first step to take in the direction of helping you toward a realization of your hopes."

Seeing that her overtures were so graciously responded to, Margaret O'Fish soon turned eyes of warm gratitude on her newly-discovered friend, and chatted freely with her concerning the actual condition of the girls with whom she worked in the near by Cheese Factory, and quite pathetically accounted for the sadness of her own countenance by declaring that it was "awful hard to have all one's ambitions thwarted just because fate had not allowed you to be brought up the other side of Market street."

Seeing that the girl was thoroughly honest and respectable, Miss Sherrington introduced her to Mrs. Toddlewinks, a funny old lady who lived in an old house on Octavia street, which had seen far better days, but from which its venerable occupant steadily refused to move because it was her closest link with the past, and kept her still young with the thought of her pioneer days, when she and her youthful husband had traversed the plains in a gypsy caravan, and set up housekeeping amid the raw crudity of the gold-hunting San Francisco of 1850.

Mrs. Toddlewinks was devoted to Miss Sherrington, and always seconded that lady's propositions, though she herself declared she was far too old and feeble to pioneer new enterprises. Mrs. Toddlewinks was an old Californian of a rapidly departing type. She lived in the days gone by, and looked with pained surprise upon all recent innovations.

Local coloring has a great deal to do with many people's views of progress. Retrogression had certainly stamped the locality in which Mrs. Toddlewinks dwelt as its own, and when the old Episcopal Church of the Advent at length sold its historic edifice on Howard street and followed the stream of population up town as far as Eleventh street, the poor old lady had wept for a week in silence over the rapidly approaching downfall of the city, though she occasionally took a car to the new-old church and tried to believe what other people told her, viz., that growth, expansion, not decay, was sending the people to build homes in new districts, as the constant increase of business necessitated leaving the down-town districts to its embrace.

A visit from Miss Sherrington always cheered the old lady and opened her purse-strings for benevolent ends, for though she lived in a now poor though once rich neighborhood, her own finances had not suffered; she had indeed an increasing rather than a diminishing income, and nothing made her so happy as to feel that she could do good by proxy, and visit the suffering in the person of a competent delegate.

Margaret O'Fish was startled almost out of her wits when she heard the feeble, mincing voice of her unexpected patroness say to Miss Sherrington: "Let this girl go at my expense to Mrs. Livingstone. Whatever the cost of the lessons may be, I gladly defray it. I thank you for letting me see once more how I can be of some use in the world; shut out as I am from its ordinary activities."

Nothing would do but Miss Sherrington and Margaret must take tea at once with Mrs. Toddlewinks, and during the quickly prepared (because always nearly ready) meal, many suggestions were thrown out as to the addition of a new department at the Dromedary Institute, which should embrace what is known as physical culture, in strict accordance with the high metaphysical conceptions of human nature for which the Home and College stood.

Mrs. Toddlewinks and Miss Sherrington always got on remarkably well together, though the former never seemed quite able to grasp the highest aspects of the philosophy of the latter, i. e., so far as they applied to personal strength and physical endurance; however, when it came to a question of benevolent work, especially that of helping young people to get on in the world and keep out of mischief because interested in good, useful occupation and uplifting pastime, the two ladies were completely at one.

As Mrs. Livingstone had visited the Dromedary Institute more than once, and was personally known to Mrs. Toddlewinks as well as to Miss Sherrington, it was quickly decided to start the new ball rolling by securing the services of that estimable lady for a series of talks to young people on the true relations of the ethical, the intellectual and the physical, supplemented by lessons in elocution, singing and dramatic art and the organization of classes of young people who would be trained to furnish their own entertainments and soon be in position to take a place before the public, provided they evinced interest and showed talent in some specific direction.

The Hon. Monrovia Fitzlemonhoff was overjoyed at the ever-increasing success of the rising institution his money had set going, though he never bestowed a thought on money except when it was wanted to help some good cause along.

Miss Leech and her brother found themselves obliged to return to Portland, as their home and business alike demanded them, and they had that very day received pressing letters from the Buckingham and Mrs. Cozwell, urging their return as soon as possible.

It seemed providential, therefore, that as so large a vacancy was just occurring in the small staff of active

workers at the Dromedary, Mrs. Livingstone expressed her readiness to take up her abode there and commence work immediately; she was a widow, had few family ties, and threw herself heartily into the plan proposed by Mrs. Toddlewinks and Miss Sherrington, with whom she had for some time been on terms of friendship rather closer than ordinary.

Monday evening, March 2, 1866, found a roomful of girls collected by Margaret O'Fish from the district in which she resided, assembled in the Dromedary lecture-room. All of these working girls were plainly but neatly dressed, and well-behaved, though some of them came from homes scarcely worthy of the name, as they were meagre dwellings, devoid of home atmosphere and utterly destitute of home comforts.

Miss Sherrington had also gathered a number of boys from the vicinity of the college, so the hall was crowded.

When, precisely at 8 o'clock, Mrs. Genevieve Livingstone appeared, and straightway gave the following impressive, helpful talk to the large class of young people of both sexes whom she was intent upon studying as well as instructing—her whole heart being engrossed in her noble work of training youth for virtuous living.

In clear, decided tones, she asked "What is PHYSICAL CULTURE?" and then immediately proceeded to reply:

"It is the rounding out of all parts of the body to secure a perfect whole."

Perfect respiration, perfect circulation; the firm and elastic condition of the entire muscular system; to be able to relax the nervous system at will, and, last but not least, the developing and beautifying of the voice. Every singer should have a perfect physique, and should understand how to make all parts of the body serve the voice; until the relation of all-round physical culture to the voice is more widely understood, we shall continue to have more imperfect voices than perfect ones.

Why are there so few genuine artists? is a question I am often asked. It does seem strange, when you consider the thousands of pupils who are studying year after year. I think it is largely due to the neglect of fundamental principles through ignorance on the part of the teacher of the voice as an instrument.

The great majority of pupils are taken to the piano, given a few exercises, which they imitate after the instrument, about as an intelligent parrot would. The imitative method is bad at best.

The first step toward good voice-production is PHYSICAL TRAINING; second, DEEP BREATHING; third, TONE PERCEPTION, through form, color, and radiation. The body is the resonator; the head and thorax contain the special reflectors for tone-production.

The voice must be free from all muscular restraint in order to do its best work. The body must be free and elastic before it can respond to the activity of the mind. Therefore, to have a healthy, resonant voice, we must possess a healthy body and strong lungs. Respiration, circulation and digestion must be no less than perfect if the voice is to be perfect. Health must be the prime thought.

Through the application of psychological laws we obtain perfect harmony between the spiritual, mental and physical planes of our nature. When we have acquired a perfect balance, we have life, vitality, animation and health of physique and voice.

Voice-training is necessary to health. The physical training and deep breathing essential to the development of the voice is necessary to the establishment of perfect health, health, HEALTH; for we can never attain to our highest and best until we have secured health of muscle and body.

With proper care, physical and vocal training, organic health and physical perfection are attainable through the supremacy of mind, but we must not forget that the light of the mind, self-mastery, moral and physical perfection, are reached through spiritual development alone. We must clearly understand the great law of faith, and its practical application in concentration of thought on a noble ideal, before we can get the best results from this unity and harmony of the PARTS.

When we recognize the TRUTH of our teaching we shall have the faith needed to keep us in perfect health of mind and body. The question, therefore, resolves itself into this: What shall we do to keep ourselves in perfect health and happiness of mind and body? This is a simple and yet a difficult question to answer.

In the first place, one should practice a quiet, reposeful condition of mind. Take a little time each day by yourself, and think of pleasant, restful things. Love and wisdom are the highest subjects. Employ every means by which you can avoid misfortune, bearing patiently the things which cannot be avoided. Never allow yourself to become cross or angry. Avoid all companionship that is not edifying, and everything that has any tendency to fetter or degrade the individuality. Live on simple, nutritious food; avoid all constipating food; for the nerves of the stomach must not be overworked, any more than any other part of the body. Breath is life, so take plenty of breathing exercise. Bathe daily; take either a dry or a wet shampoo, for the whole surface of the body inhales. Keep the pores open and it will do its own work.

Develop your powers of perception, so that the mind may be occupied with pleasant and helpful thoughts, in order to save it from falling into harassing ruts and gloomy ways. Determine to cultivate selfishness. There is no one thing so conducive to health and happiness as to forget self in thinking kindly of others. If we are kind and loving to others, we may be pretty sure of love and kindness in return. Love is the straight road to health and happiness.

Avoid anger, envy, jealousy, unkindness and inharmonious of every kind as you would the plague, for they, more than anything else, poison the system and break down tissue. Live in the open air and the sunshine as much as possible.

In this way shall we fortify ourselves against the two great enemies to health and success in this life, viz., despondency and disease.

Harmony is the key-note to health. Let us have perfect trust and faith in the supreme, indwelling power of goodness, and this we will have when we realize the meaning of these words in their full significance. This body is the temple of the Living God.

Mrs. Livingstone was always plain and direct in her statements. She never beat about the bush or obscured her meaning by pretentious affectations of scholarship, nor did she fall into the error of supposing that when an audience was composed principally of somewhat uneducated people, she must talk down to their supposed low level of understanding.

In singing she was a greater expert than in lecturing, as her wonderfully clear, deep, mezzo-contralto voice served as an unusually fine medium for the promulgation of those high sentiments which she always sought to voice in the songs she selected wherewith to illustrate and drive home her teachings.

Though all were interested in her talk, they were no less than enraptured with her song; so by the time she had given them at least a dozen selections from her seemingly inexhaustible repertoire, they were enthusiastic in their desire to join the classes, and take part in preparing for the entertainments.

It had been decided that a small admission fee (five cents) be charged for the lectures, concerts, etc., which were to occupy the evenings not given over to other special engagements of a less public nature.

This decision was reached after mature deliberation on the part of all the directors, who reached the unanimous decision that if we are to help people to help themselves we must not begin by pauperizing them.

Mrs. Parrot had recently delivered a lecture in one of the largest halls in the city on a Sunday evening, during which she had stirred up considerable controversy by maintaining vigorously that free meetings of any kind where no collections are taken up are demoralizing to all who support and to all who attend them.

As that uncompromising dame never let go of a subject until she felt she had said her last word upon it, she by no means contented herself with delivering one lecture on the subject; she brought it up wherever she could edge it in,

and as she was one of the regular lecturers, and also one of the Council at the Dromedary, she had aired her sentiments in that institution on several occasions pretty strongly.

It was on the very evening when Miss Sherrington returned from her first interview with Margaret O'Fish that she heard Mrs. Parrot saying publicly in the lecture-room in answer to a question on some topic of finance:

"I would never lend my support to any movement which encourages some people's self-esteem at the expense of others' self-respect."

A murmur of applause had followed the voicing of this sentiment, but there had been also a dissident murmur, a gentleman having risen to assert that some people were unwilling to pay anything for moral enlightenment, should it therefore be withheld from them?

Mrs. Parrot who never took back anything she had uttered, met this objection rather crushingly. Straightening herself as though to ward off attack, she imperiously demanded: "Are we particularly benefactors of our kind if we persist in encouraging niggardliness, and cater to injustice? and I may add, are those particular persons who care nothing for higher thought the very ones we are to try and force to accept it while we neglect ministering to those who are desirous of receiving light?"

"By all means put the best you have to give in the most accessible form before the public; but if you preach cooperation in place of monopoly, in heaven's name practice it."

The five-cent admission-fee had been agreed upon in preference to any higher or lower sum, because a nickel is exactly the price people are accustomed to pay in America for admission to drinking-saloons; and, however small may be the beginning, something certainly needs to be started everywhere to counteract, by counter-attraction, the influence of the saloon.

A great deal of so-called temperance work is ill done because insufficient stress is laid upon antidotes and preventives, too much force being expended in vociferous condemnation of existing abuses. When movements are fairly started for attracting young people where it is well for them to flock, there will not be so much need to warn them against objectionable places; and then, to return to the money question, people feel much better and take a far deeper and more lively interest in what is their own, because they club together to support it, than in something which is thrust upon them by comparatively wealthy people who foot the bills and "patronize the lower classes."

The classes for physical culture, singing, dramatic expression, etc., which Mrs. Livingstone quickly organized, proved so successful that they threatened to encroach almost too extensively upon the other work of the Institute; but so many boys and girls, and young men and women, were helped and blessed by the brightness thus brought into their otherwise dull lives, that time and space given to so good an object could never be grudged by the noble projectors of a Home and College which undertook to heal in the sense of making whole; not simply to tinker up debilitated bodies by a little mental treatment, which at best never transcends quasimadness mind cure.

Mr. Fitzlemonhoff and Miss Sherrington, though there was nearly forty years difference in their ages, were thrown so much together in the work of the Institute, that people who will talk about their neighbors began to predict a wedding, and this time rumor was not mistaken, for one quiet morning this worthy couple went to church and asked permission to be known henceforward to society as Mr. and Mrs. Fitzlemonhoff.

The marriage of this seemingly ill-assorted couple was really one of those triumphant fulfillments of spiritual law which baffle the ignorance of "Mrs. Grundy," but serve to convey to a more enlightened mentality the power of spiritual thought to overcome seeming external disabilities.

This good man and woman were entirely superior to the sensual, and also to the ordinary social inducements which often lead up to marriage. Age, or disparity in age, is a purely physical concept, which can have no meaning for those who have learned something of the higher law of soul companionship.

True though it is that this higher union does not call for external association in all instances, it is also true that there are many positions in life where a married couple can do more real good in the world than the same two individuals working singly.

Miss Sherrington was alone, so was Mr. Fitzlemonhoff; they were tenderly attached to each other in a spiritual way, and as the purest bliss of union can never be known till the senses are subdued to the spirit, such a life as they would desire to lead together would be in no sense a hindrance, but on the contrary a help to their usefulness. They had talked it over very quietly and soberly before they reached a decision. Pros and cons were carefully weighed on both sides, and even Mrs. Grundy's opinion (little though either of them cared for it) was not entirely left out of their consideration.

At length the mature decision was reached simultaneously that as man and wife they could do the most good, and at the same time live most happily. There was no grand wedding, no lavish expenditure on *trousseau*, no elaborate breakfast, and no absurd issuance of cards inviting people to come, and stare, and grin, and utter hollow platitudes in the ears of the bride and bridegroom. All such affected, simpering, hypocritical inanities were left to younger, or more fashionable couples.

In this case the Rev. Monquesney Moore, rector of St. Jude's, read the marriage service in a nearly empty church, in the presence of seven witnesses, and the knot was as firmly tied, civilly and religiously, as though a gaping crowd of sight-seers had collected to criticise the bride's gown, veil and orange blossoms, and pass impudent asides upon the age of the patriarchal bridegroom.

The first active public step taken by the newly-wedded pair was to found the Sherrington Home for Working Girls in the immediate vicinity of the College, a philanthropic enterprise which undertook to help girls out of employment to find suitable work with kind and just employers, and it was not long before the discovery was made that if "characters" are required with employees, they are certainly needed also with employers.

By way of testing the validity of complaints often brought against working girls and women on the charge of laziness, impudence or incompetency, Mr. and Mrs. Fitzlemonhoff carefully investigated several charges brought against young women who appealed to them as being honorable, industrious and well-mannered.

One of the most shameful outrages upon humanity was committed by a loud-mouthed, over-dressed woman well-known in a pretentious but vulgar circle of society as Mrs. Jacksonville Plummiss Clockfast.

This insufferable woman had dismissed her youthful seamstress on the false pretense that the girl had persisted in coming late every morning to her work, and had then insulted her "kind mistress" because she had "mildly remonstrated with her on account of her tardiness."

When Mrs. Clockfast "condescended" to explain her conduct to the Fitzlemonhoffs, she gave them to understand that she was performing a "painful duty" in warning easily-gulled philanthropists as to the real standing of "a caating, hypocritical hussy posing as a victim of cruelty and injustice."

Mrs. Clockfast's watch stuck out of her pocket, her head-trimming jangled, and the aigrettes in her immense, ill-proportioned hat nodded to emphasize every word spoken by the irate, self-vindicating, neighbor-travelling virago. Raising her shrill voice to a piercing scream, she yelled at her visitors:

"You know that horrid girl called me a liar because I rebuked her for being ten minutes late one morning and twenty minutes another. She actually told me I did not know the time in my own house, and presumed to add insult to injury by inventing a cock-and-bull story about a sick mother and a little sister who had to be got ready for school. What business of mine was it if her mother was dying, and as to the little brother of a sister, what was it to me whether she got to school or not? I paid that girl sixty-two and one-half cents a day, and gave her a lunch beside,

for ten hours' work, and I can tell you she had to stay in the evening to make up for her remissness. We are obliged to keep our wits alive dealing with such grasping wretches; fifty cents a day was ample wages; and to think I paid her extra, and then got defrauded and abused by her, exhausts even my patience." And a malicious frown rendered still more ugly the rouged, wrinkled, monkey-like visage of the angry Mrs. Clockfast.

After listening to a good deal more of similar diatribe from this most unpleasant accuser of the guileless, the Fitzlemonhoffs took their willing leave of the woman whose miselion claimed to be "to warn philanthropists against impostors," just as a harsh, wheezing timepiece with burring sound declared it to be four o'clock when the right time was fifteen minutes earlier.

What Mrs. Clockfast declared she never could or would get over was "that odious old Fitzlemonhoff's" look when he said: "I presume, madam, it was by that timepiece you judged of the punctuality of your sewing woman."

Further investigations soon proved that Mrs. Clockfast was only one of a large number of spiteful, unjust people who went from house to house, condemning the innocent, and with brazen effrontery declaring they were only standing up for the rights of assaulted *Capital* against the aggressions of pauper *Labor*.

Though faults were sometimes found to exist on the weaker side, it was usually discovered by those whose aim it was to help and bless, to uplift and not cast down, that a little persistent kindness worked wonders and sufficed to reveal the latent good which, though veiled oftentimes beneath a crust of surface hardness, reposes waiting to be awakened by the inviting breath of true friendship within the true if seemingly callous heart of many a prematurely-aged child or saddened man or woman.

A favorite verse of Mrs. Fitzlemonhoff's had long been one she had recited at school in her early girlhood:

"Speak gently to the erring ones;
They must have tolled in vain;
Perchance unkindness made them err;
Oh! win them back again."

And by kindness she did indeed win many.

[To be continued.]

Testimonial to Mrs. Carrie E. S. Twing.

To the Editor of the Banner of Light:

On Saturday-evening, Dec. 26, at Adelphi Hall, New York City, Mrs. Carrie E. S. Twing was justly honored by the Ladies' Aid, auxiliary to the First Society of Spiritualists. A large audience responded to the widespread invitation, and "the best time yet" was thoroughly enjoyed.

Mrs. Mary A. Newton, President of First Society, with Mrs. Twing, received the guests—among whom were Mrs. Maggia Walte, Mrs. Kurth, President of the Ladies' Progressive Union of Brooklyn, Mr. Thomas Grimshaw, and many other celebrities of New York and Brooklyn.

Bright addresses were made by Mrs. Walte, Mrs. Kurth, Mr. Grimshaw; and it is hardly necessary to add that Mrs. Twing distinguished herself anew by her remarks.

The dancing was a prominent feature of the evening, and was much enjoyed. No set program had been arranged, so the surprises were delightful.

Mrs. S. P. Watkins and Miss Gertie Hoyt, well known in New York circles as fine artists, and great favorites also, sang most sweetly, kindly responding to *encores*, as did others who so kindly favored us.

Mrs. Burtman varied the exercises by rendering banjo solos, which were evidently appreciated. Mrs. Hughes interested all with her fine recitations. Mr. Robert de Leon Myers and Mr. Mullin, always welcome soloists, added to the pleasure of the guests by their fine singing. A young lady, whose name I failed to learn, also contributed to the general delight by her piano solos. The refreshments were loudly praised because of their good quality.

Of all the Ladies' Aid was engaged to place in Mrs. Twing's hands a practical evidence of their esteem and of their united efforts to advance the cause of Spiritualism, as represented by the First Society and their own.

Mrs. H. M. R.

When the hair has fallen out, leaving the head bald, if the scalp is not shiny there is a chance of regaining the hair by using Hall's Hair Renewer.

Passed to Spirit-Life.

From Worcester, Mass., Dec. 8, ALFRED W. WILCOX, aged 70 years 5 months and 9 days.

After a brief illness of "Bright's" disease, Mr. Wilcox passed to spirit-life from his home on Wilcox street. "Mr. Wilcox," the *Daily Spy* says, "was especially well known among organ builders and manufacturers of the world, to whom he furnished his invention, the organ coupler. He was born in Andover, Mass., June 29, 1825, and lived in Worcester for over fifty years. He came to this city in 1856, when he was twenty years old, and went into the jewelry business, which he sold a few years after to devote his whole time to the manufacture of the organ coupler. A few years after he came to Worcester, Mr. Wilcox married Miss Clara Church of Worcester, Vt., and she survives him, besides a daughter, wife of Franklin P. Douglas of the Bay State House, and a son, W. A. Wilcox, the photographer."

Mr. Wilcox was well and widely known as a Spiritualist. Many years ago some remarkable cures were held in his home and at that time he was actively engaged in the advancement of the Cause, and later was intimately connected with the Cause at Onset. He was an independent thinker in every department of human thought, and ever possessed the courage to speak his convictions under all conditions.

General took place on Thursday afternoon at the Bay State House, Rev. M. H. Harris, D. D., pastor of All Saints Church, and the writer officiating. The Schumann Quartet sang "I Singeth Low," "Gathering Home," and "Abide with Me." Dr. Harris read from the Scriptures and spoke briefly on the life of the deceased. The writer presided with the address, emphasizing the thought of immortality and the knowledge of spirit-return. The services closed with an eloquent and sympathetic prayer, pronounced by Dr. Harris.

The wife and family are sustained in this hour of their trial by the comforting teachings of our heaven-born philosophy, and may his spirit, returning often to them from its abode in the higher spheres, cheer and comfort them throughout their journey that leadeth to the immortal life.

Geo. A. FULLEN, M. D.

42 Alvarado Avenue, Worcester, Mass., Dec. 12, 1896.

From her home in Stillwater, Me., on Friday, Dec. 18, after an illness of only sixteen days, Mrs. AURELIA P. REYNOLDS, widow of Stephen B. Reynolds.

She was born in Barnstable, Mass., on May 7, 1808, making her age eight months and seven days at the time of her death. She was a devoted Christian, and passed beyond the misty veil to meet the loved ones gone before.

For many years a firm believer in Spiritualism, and a constant reader of the *Banner of Light*, she was a devoted friend of the cause, and had entered that spirit-life where her loved ones awaited her.

(Only a month previous her aged sister, Mrs. Mary C. Reynolds, of Augusta, Me., passed to spirit-life.)

She leaves two daughters—Mrs. A. N. Lord of Stillwater, Me., and Mrs. W. Ellis of Bethel, Me.—who have the heartfelt sympathy of all.

The funeral services were held at her home on Sunday, at 2 P. M., Mrs. Mary Packard Smith of Brewer officiating. After reading a poem, her spirit-glances delivered a very touching and appropriate discourse.

PRISCILLA PRINCE NOYES.

She was born at North-Yarmouth, Me., Oct. 1, 1817. In 1817 her father, Israel Noyes, removed his family to Manchester, Ind., where in 1827 she was married to Dr. J. P. Milten (also a native of Maine). In 1833 they removed to Andover, Mass., and on account of the unpopularity of the Unitarians, removed to Davis Co., Ia., in 1831. Here her husband enlisted in August, 1862, and was killed at Vicksburg May 23, 1863.

In 1868 she removed to Henderson Co., Ill., thence in 1869 to Scotland Co., Mo., where she died Oct. 3, 1896, aged 78 years and 29 days.

She was the mother of thirteen children, six of whom survive her. She has been a steadfast Spiritualist for more than thirty years, and I think her name appears on the roll of the *Banner of Light* subscribers as early as 1868, and constantly since, beside quite a number of yearly contributions sent to others by her. She was a faithful and devoted wife, and a kind and indulgent mother.

J. M. MILLIKEN.

From Providence, R. I., Nov. 28, 1896, Mr. CHARLES M. JONES, aged 51 years, leaving a widow and one brother.

He had been in poor health for the past two years, but he was stricken down last fall by pneumonia, and lived only two weeks. He was of a very genial and even-tempered nature, and gained many friends. Every one spoke in the highest praise of him, and that his home was a very happy one—the family being a most united one. He was an outspoken Spiritualist, and always ready to give a reason for the hope within, and he exemplified his faith in his daily life. He was a member of several fraternal Orders—members being present at the funeral.

At the same home, on Friday, Nov. 27, Mrs. JENNETT MOONEY, the mother-in-law of Mr. Jones, was taken ill, and passed away on the following Monday, with the same disease, aged 76 years.

Here was a double loss to the home, as they had lived together many years. She left a son and daughter—Mother Mooney, as every one called her, was one of the oldest Spiritualists in the country, and had accepted the faith in the days of the Rochester knockings, and had been a faithful worker all her life. Everybody had a loving word for her.

It was a sad home upon the day of the funerals, Dec. 2. There were two caskets side by side, each with its floral tributes, and loving hands upon them. A wife and daughter doubly afflicted. Words here were inadequate to express comfort at such a time. The writer was called to officiate, as it was the wish of the departed, and voiced what comfort mortal could under the trying hour. The dear wife and daughter were sustained in their great affliction by the faith that there was a future life.

The home was filled to overflowing by loving friends.

The daughters of Rebecca had their service over the remains of "Mother Mooney, and the Good Thellows overtook her at the grave. May the faith that made the lives of the departed so lovable be theirs in this true time of need.

"Mother Mooney was a long and constant reader of the *BANNER OF LIGHT* and the *Progressive Thinker*. May loving angels bring strength to those who linger behind.

Mrs. SARAH A. BYRNES.

ACHSA PAINE, better known as "Aunt Axie," passed to the better life Sunday morning, Dec. 27, from Onset, Mass.

She was a Spiritualist for upwards of fifty years, and posse sed remarkable mental gifts. Though eighty years of age, the angels used her as a channel up to the very last.

She was always willing to be used—never making any charge for her services. Her friendly form, cheery words and noble acts will be missed by many.

Christmas night myself and wife went to sing to her (she being in usual health), and we sang several selections.

I told her I felt the spirits were talking to her through me, and had chosen the words; but little did either of us realize she was going home on that day.

She passed away calmly and peacefully, only feeling indignant a few hours before her transition.

A. E. TATLOW.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowditch Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

Terms Cash.—Orders for books to be sent by Express, must be accompanied by all or at least half cash. When the money forwarded is not sufficient to fill the order, the balance must be paid (O. P. D.). Orders for books, to be sent by Mail, must invariably be accompanied by cash to the amount of each order. We would remind our patrons that they can remit us the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any office where the Company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, attached to an order to have the paper sent for any stated time, free of charge, except the usual fee for insuring the order, which is 15 cents for any sum under \$5.00. This is the safest method to remit orders.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of impersonal free thought, but we do not endorse the varied shades of opinion to which correspondents may give utterance.

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return mailed articles.

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

Banner of Light.

BOSTON, SATURDAY, JANUARY 9, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE,
No. 9 Bowditch Street, corner Province Street,
(Lower Floor.)WHOLESALE AND RETAIL AGENTS,
THE NEW ENGLAND NEWS COMPANY,
14 Franklin Street, Boston.THE AMERICAN NEWS COMPANY,
39 and 41 Chambers Street, New York.

Issued by:

Banner of Light Publishing Company.

Isaac B. Elch.....President.
Fred G. Tuttle.....Treasurer.
John W. Day.....Editor.

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

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

Two Dollars Per Year.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year (former price \$2.50).

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

Will the regular subscribers for THE BANNER make an effort to increase its circulation? It would be an excellent and practical plan if every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1897.

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

BANNER OF LIGHT PUBLISHING COMPANY.

The Way to Regard Christmas.

Though Christmas has gone once more, and the holidays of the year have taken their departure, reflections on the season are by no means untimely nor devoid of the interest it possessed while in the act of passing. A discourse of Mr. Savage from his New York pulpit—Messiah pulpit—on Christmas itself has points that appeal to our thought with singular force and pertinency. He discoursed of the origin, the significance, and the glory of Christmas. He observed that his attitude toward Christmas, far from being one of negation or denial, because of the claims of special proprietorship by the extreme ecclesiastical wing of the church, or because of the opposite extreme rationalistic position, was one of readiness to defend and love and enjoy Christmas with the best of all. He dwelt on the far-off and human origin of the day. Though its name is not so old as the birth of Jesus, the reality of the festival is a great deal older.

There is not a single feature of the day's celebration, apart from those that are of strictly theological significance, that originated with Christianity at all, and most are older than Christianity. Christmas comes with the joy of the primeval world upon its lips, and with the light of a hope not yet realized in its eyes. It is the child of the Father of us all, and the friend of every son of man. Its rise is lost in the mists of a prehistoric time. If we go back to ancient Persia, hundreds of years before Christianity was known, we shall find the people celebrating the day after the winter solstice as the birth of their sun-god Mithras. It is difficult for us to appreciate how much these ideas must have meant to that far-off, simple, superstitious, childhood-world. And among the Northern nations, as they watched the sun as the winter grew, traveling farther and farther to the south, being more and more completely shorn of his beams, gradually losing his heat, his light, until the shortest day had come, and the depth of winter was reached, there was a feeling that the evil powers of the universe were victorious over their god of life and of light. And then, after apparently standing still for two or three days, the sun began his journey toward the north once more, their hearts were filled with rejoicing, and they celebrated with gladness the re-birth of their brilliant, shining, light-giving, life-dispensing deity.

A similar thing took place in almost all the Northern nations. Even in Egypt they celebrated the birthday of their virgin-born Horus, the son of Isis, about this time. In Greece

they celebrated the birth of Hercules, who was a God specially dear to the public heart for his many labors for the ennobling of the earth and the welfare of the common people. In old Rome they had their three days' Saturnalia, during which they celebrated the time when their god Saturn lived and reigned in Italy, before there was any war, hatred, disease, or class distinction known. About this time of the year they celebrated the birthday of their sun god. The special features of the day which are so dear to us and so beautiful in our thought have also come to us as the gift of paganism. The yule log and the mistletoe are the gifts of Celtic Druids. The trees and boughs with which we decorate our homes are the gifts of the Germanic nations. They believed that the sylvan deities whom they specially loved would follow them into their homes in the midst of their winter festivities and joys. It was a long time during the early Church before this celebration was looked upon with any sort of favor. The Fathers protested earnestly against the people's decking their dwellings with garlands and boughs on festival days, according to the custom of the heathen. As late as into the seventh century, a council of the Church in France forbade the Christians to deck their homes with laurel, ivy, and green boughs. They regarded it as savoring entirely of paganism and as something they had no right to do.

St. Chrysostom, a Christian Father, says the birth of Christ was fixed at Rome on the 25th day of December in order that, while the heathen were busy with their profane ceremonies, the Christians might observe their holy rights undisturbed. The heathen in Rome were at this time engaged in celebrating their joyous festivities. The Catholic Church, finding a festival, a custom, too deeply rooted in the public heart to be torn up and cast away, decided to accept it. It renamed it, rechristened it, and adopted it as its own. For this sole reason it is that on the day on which the old world from time immemorial celebrated the birthday of the sun-god, of light and life and warmth and love, Christianity has come to the conclusion to celebrate the birthday of its spiritual sun, the source of spiritual light and life and love and warmth and joy.

The glory of the Christmas time is that it is as wide as the race. At first it meant the supremacy of light—that it was stronger than the dark. It meant that warmth was mightier than cold—that summer was stronger than winter. It meant this great conquering trust in the hearts of men in the supremacy of the sun and all that the sun stood for. His enemies might seem to be overpowering him, surrounding and conquering him, but when the cold seemed the master, in the very depth of winter, then came the re-birth of the immortal ruler of the skies, and their god came back, bringing light and glory and life and healing in his beams. And when Jesus came, his birthday, after a long period of time, was at last celebrated at the same time, it merely added to the significance of the old idea. It broadened, deepened, and lifted it higher, until men believed in the supremacy not only of the sun in the heavens but of the spiritual source of light and life as well. Christmas is simply the bursting of the belief in God's love into song—God's love for his children and our love for each other—the new life, the incoming of the divine airs more and more afresh into the world.

A Stroke for Medical Freedom.

At its annual meeting held in Boston Nov. 29, 1896, the American Health Club instructed its Legislative Committee to introduce the following bill into the Legislature of Massachusetts as soon as that body shall be ready for bills, and press it to a passage with all possible vigor:

A BILL TO RESTORE MEDICAL FREEDOM TO THE PEOPLE OF THIS COMMONWEALTH.

Be it enacted by the Senate and House of the General Court of Massachusetts as follows, viz.:

Sec. 1. That all citizens of this State of sound mind, who are not under conviction for crime, shall be, and they are entitled to the right and privilege to select their own physicians, to employ the same, and compensate them for their services.

Sec. 2. All acts and parts of acts inconsistent with this act are hereby repealed.

Sec. 3. This act shall take effect from its passage.

This is an eminently just and wise bill, and one fully in accord with the principles of our government; hence it would seem that it should pass unanimously. But those physicians who procured the passage of the medical monopoly act of 1894, and who enjoy lucrative offices under that act, will, undoubtedly, oppose the passage of this bill by all means at their command. They will not fight in the open, for that they dare not do. No man would have the presumption to argue that intelligent and honorable citizens should be denied the right to choose their own physicians. Yet this sacred right is denied to the people of this State by the provisions of the registration act of 1894, now in force. That act makes it a penal offense for any physician, whatever his or her qualifications may be, to practice the healing art, or to use his or her medical title, unless by permission of the State Medical Board, and if a physician cannot practice, the people cannot employ him. The Medical Board is made up of physicians of the conservative medical schools, hence physicians of the liberal schools are denied the right to practice on the ground that they are quacks; all physicians who do not accept their creed being quacks. They got their act through the Legislature by personally urging upon the members of the Public Health Committee of that body, and the Governor, the specious plea that the people ought to be protected by law against quacks. They will use the same insidious method to prevent the repeal of that act, by the passage of this bill.

It will be necessary to overcome their false sophistries with sound arguments. To do this will require that men of ability, thoroughly posted on the question at issue, devote their time to the work. The men who do this work should have a reasonable compensation for their time. Printed arguments should be freely used, also. Physicians denied their rights under the present law, and all others who favor the passage of this bill, are asked to contribute to a fund to promote its passage. This fund should be provided at once, so that there need be no delay in the work on the part of the committee having it in charge. The personnel of the committee is a guarantee that the money contributed will be honestly and judiciously used. Prof. T. A. Bland, M.D., widely known as a physician, author, lecturer, etc., is Chairman, and Arthur W. Crossley, LL.D., a well-known Boston attorney, Wm. H. Banks, Esq., a prominent Boston lumber merchant, Hon. C. C. Shaw, formerly member of the Legislature of New Hampshire, and Philip G. Peabody, A. M., LL.B., President of the

Anti-Vivisection Society, and widely known as an able lawyer, a progressive thinker, and an earnest and generous philanthropist, are his associates on this committee.

All contributions to this grand cause should be sent to T. A. Bland, 120 West Concord street, Boston, Mass., who will acknowledge the same through the BANNER OF LIGHT, or by letter, if requested.

The Raid at the First Spiritual Temple.

The trial for the raid made on the First Spiritual Temple of this city is now in court, and a decision is expected before this issue reaches our readers. The difficulties in arguing the case in behalf of the Temple are involved in the question of the Temple as a religious institution. The common civil law is very clear on this question, and evidence by the plaintiff and his witnesses must be given to show that the particular service in which the raid occurred was a religious meeting. All other evidence that would prove the case is ruled out except as material to the case under trial, which is for a particular offense of a particular nature on a particular occasion and time at a religious meeting. There is no question in the eyes of the public, and all fair-minded men and women, that the Temple is a religious meeting house, that the Fraternity Society, incorporated under the laws of the State of Massachusetts, is a religious organization, and that all phases of the phenomena and teachings of Spiritualism through media constitute the rites, ceremonies and rules of religion. But to show that one phase of a religion (and the most extraordinary one to the public) is a religious service, and that will determine the character and place of the meeting as well as the guilt of the offenders, is what Mr. Ayer and his lawyer, Mr. Bartlett, must prove.

Convincing evidence of a high order has been given by several witnesses to show that they were at the Temple on that occasion for no other purpose than worship; to commune with their arisen ones, and draw nearer by such communion of saints to the Invisible God of the universe. And such evidence had its effect, and in the published reports of the trial will go far toward refuting and destroying the rambling and idiotic allegations of the ignorant Christian public that Spiritualism is not a religion (because its facts can be demonstrated) and that its temples are not fanes and shrines for the worship of God.

It is true that here in the United States no discrimination should be made against Spiritualism in favor of Christian antecedents, traditions, forms—in short, against phenomenal Spiritualism—in favor of ecclesiastical Christianity. Yet, we dare say, the whole judicial side of our Constitution and Commonwealth is occluded under the sway of Churchianity. This is a woful state of affairs.

It is high time that inspirational media, and media for all phases of the phenomena, awaken to the facts that underlie the real issues of Spiritualism, and insist everywhere and at all times that "Spiritualism is the only natural religion extant which can be proven by facts, through which the spiritual nature and life and the immortality of the soul are realized. What we need now is a Spiritualism and a propaganda of Spiritualism that will commend itself to the world by its spirituality, its demonstrations, and its works."

LATER.

The Judge decided the case for Mr. Ayer—or the government against the raiders in favor of Mr. Ayer. The Judge won golden applause from the audience, and Mr. Ayer offered his congratulations.

Sympathy of the District Spiritualists.

The Spiritualists of Washington and the District of Columbia adopted some very plain resolutions at a recent meeting in Washington, D. C., denouncing the purpose of the authorities of Boston to tax the First Spiritual Temple as an unjust proceeding, and pledging their assistance to its owner. They declare that while all other church property in Boston is exempt from taxation by State law, though they favor the equal and uniform taxation of church property of all kinds as eminently just and proper, they nevertheless emphatically protest against the action of the Boston City Council in taxing only the church property of the Spiritualists of that city, considering it to be unwarranted by the constitution of the State of Massachusetts and contrary to the Constitution of the United States. And the heartfelt sympathy of the Spiritualists of the District of Columbia is extended to their brethren in Boston, to whom they pledge loyal support in the defense of their rights and assistance in taking their case to the Supreme Court of the United States for final decision, should necessity so require. Copies of the resolutions were sent to all Spiritualist papers and to President Ayer of the Boston Spiritual Temple Society.

Church Taxation.

It would not be very surprising if the newly devised scheme to tax the First Spiritual Temple of Boston were to result ultimately, if such a scheme were to be carried out, in laying the tax power on the churches of all names and denominations. The act of taxation will certainly be resisted in the courts when it comes to an attempt to collect the tax, and into the arguments and ruling in the case is likely to be swept the legal consideration of the denominational churches also. We hope such will be the result, at any rate. The Boston Herald makes bold to say that "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, it adds, to bear in mind that "the uses of a great many churches are frequently perverted without such a rebuke as has been administered here." This experiment is a rash one for the churches, and will prove to be a boomerang. Once get the whole question of church exemption before the highest legal tribunals, and nothing will stop the discussion till it is decided on principles of simple justice and freedom.

Wanted.

A set of Vols. I and II, "SPIRITUALISM," by J. W. Edmonds and George T. Dexter, M. D. Any one having either of the volumes can learn of a purchaser by addressing the Treasurer of the Banner of Light Publishing Company, stating price and condition of books.

Sunday Laws in Connecticut.

A long editorial column in the Hartford (Conn.) Weekly Times is devoted to an exposition and discussion of the Sunday laws of the State of Connecticut. At the recent Congressional conference at Winsted, in that State, a committee was appointed to consider the laws regulating the observance of Sunday in the State, and to suggest such changes as may be desirable to the coming Legislature. The resolution providing for a committee was "to prepare a draft of a Sunday law, amended so as to conform more accurately and more definitely to existing public opinion; also to comprise suitable means of enforcement, and to urge the adoption of some such draft of law at the approaching session of the Legislature." The committee is composed of two lawyers, two ministers and the President of the State Humane Society. The most comprehensive section in the brief Sunday laws of the State provides that a fine of from one to four dollars shall be imposed on every person who shall do any secular business or labor, except works of necessity or mercy, or keep open any shop, warehouse, or manufacturing or mechanical establishment, or expose any property for sale, or engage in any sport or recreation on Sunday, between sunrise and sunset.

Another clause threatens with a fine of four dollars every person who shall be present at any concert of music, dancing, or other public diversion on Sunday, or on the evening of that day. The Times says that this is not a credit to the State. Neither of the above sections is supported by public sentiment, and deserves to be repealed for that reason. The Times is of opinion that the Committee will have no easy task to draft a law which will be generally approved, the differences of sentiment on such matters being so great. And without public approval Sunday laws are most difficult of enforcement. The Committee's work will be of value if it will draft a reasonable law, and one in which those things shall be designated which are clearly unlawful by common consent, thereby relieving the people of the uncertainties which surround the law at the present time.

The Times reminds the Committee that "the Sabbath" was a Jewish institution, and that means, not Sunday, but Saturday. The observance of Sunday as a holy day rests largely, if not mostly, on the accepted belief that it was the day of Christ's resurrection. But, it adds, it is clearly against the spirit of the age to sustain its observance by the penalties of force.

And so it is, too, to try to keep up, at the close of the nineteenth century, the rigid old Puritanical strictness and gloom of the seventeenth. The committee's work of revision will have to run the gauntlet of legislative action, and, after that, of the approval of the people, without whose endorsement little good can come from it in any way. The Times concludes its examination of the Sunday laws with the very proper suggestion to this committee of a congressional conference of churches, that at least they have for their guidance one saying of Jesus that fits the case, namely: "The Sabbath was made for man, and not man for the Sabbath."

Taxing the Temple.

Mr. M. S. Ayer has been served with a tax bill for over \$3000 on the valuation of the Temple as taxable property. It is doubtful whether such a bill or measure, high-handed and tyrannical in the extreme, can be sustained in the court, for it is the first instance on record in the City of Boston of an attempt to discriminate between religious bodies in favor of one kind of religion. If the tax is sustained it is doubtful whether the Temple will be open to the public, and while Mr. Ayer is in favor of the taxation of all church property, none of us are in favor of discrimination. Let Spiritualists and free thinkers flood the press of Boston with public denunciations of this act, and send letters to the public prints, to the end that public opinion may be brought to bear against such unconstitutional and gaudy injustice.

Gen. Francis A. Walker passed to spirit-life, suddenly, on the morning of Jan. 5. He was a distinguished officer during the civil war, had charge of the preparation of the United States censuses of 1870 and 1880, and for the last fifteen years has worthily filled the office of President of the Massachusetts Institute of Technology, besides holding many other positions of trust and honor. He was fifty-six years of age.

Annual report of the First Spiritualists' Ladies' Aid Society, being quite long, will be printed next week.

Notice of the book, "Francis Schlatter, the Healer," will appear next week.

A Glowing Tribute.

The following is from The Freethinker, published in London, wherein Mr. G. W. Foote, the editor, in his "Editorial Notes from America," while writing of the magnificent meeting in Central Music Hall, which formed the closing session of the Freethinkers' Congress in Chicago, says:

"The next speaker was Mrs. Cora L. V. Richmond, a Spiritualist, preacher to the Church of the South, in Chicago. Her presence was set off by tasteful costume—rich, but not gaudy; and her eloquence was of the highest character. She spoke as a woman whose repose, fierce declamation, which may suit a man's more powerful physique, sounds unnatural from her lips. Her strong passages. She never raised her voice much, but produced her effects by modulation. Her elocution was perfect, and her address was replete with fine thought and feeling. She dwelt upon the points she had in common with Freethinkers, praised their noble championship of liberty, and above all, their consistent non-recognition of any difference between men and women in the service of humanity. Mrs. Richmond sat down amidst rapturous and well-earned applause."

Mrs. E. Willard, Bath-on-Hudson, N. Y., writes: "We are holding meetings here every Saturday night, with grand seances and success."

Good Spiritualist Books.

At this time of year many persons are in doubt what to give or send to some loved one, with their New Year's greeting. We would remind them now that there are many good Spiritualist books on sale at the BANNER OF LIGHT establishment, among them being Miss Abby A. Judson's "Why She Became a Spiritualist," "From Night to Morning; or An Appeal to the Baptist Church," "The Bridge Between Two Worlds," etc.

Miss Judson has withdrawn from the lecture field, and is now giving her time and strength to the care of a brother, who is a helpless invalid, (at Worcester, Mass.) and we hope her friends may give their sympathy to her in the severe trials that have come.

Mr. J. H. Plummer, publisher of Woman's World and Jewess Miller Monthly, offers \$100 prizes to the persons making the largest number of words from the word "Endeavors." See his advertisement in another column.

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

NEWSY NOTES AND PITHY POINTS.

Mark well the signs of these prophetic times!
"The Mammoth Temple" to be in fall.
"Mind" quakes from the great burial vault.
And leap to where Love's soul is rearing fast
The helpless Temple of Humanity.
—Lucy A. Mallory.

The Rt. Hon. William Ewart Gladstone celebrated his eighty-seventh birthday at Hawarden Castle, surrounded by the members of his family. He is enjoying very good health, and on the afternoon of Dec. 29 went out for a long walk.

Start out in 1897 with a resolve to do a little more advertising than you did in the passing year. If pays, and will be a resolve that you will not regret.

The Atlantic Monthly has for nearly forty years stood pre-eminent in the American literature, and a very large part of the permanent contributions to American letters during that time has first appeared in its pages. It keeps true to its long and high literary tradition, but, in addition to its purely literary features, it makes announcement for the coming season of several large magazine enterprises of more than usual interest and timeliness.

Dr. Frank Hastings Hamilton, late Lieutenant-Colonel, Medical Inspector United States Army. Vaccination almost constantly produces the same results (i.e., ugly and untractable sores), and is in many cases followed by abscesses in the axillary, cervical and other glands.

In Scotland recently a fortune-teller was arrested and fined for exercising her gifts. The case was appealed, and the higher court reversed the decision, assessing the complainant ten guineas for costs. The Lord Justice stated that astrology was a science, and that reading the stars for any one, by their position at birth (or at any other time), was not an offense contemplated by the law, unless roguery or knavery be practiced. This is regarded as a just decision.

On the 27th of April the Grant monument in New York will be dedicated with appropriate ceremonies, for which the city recently appropriated fifty thousand dollars. President-elect McKinley intends to be present, with the members of his cabinet, the diplomatic corps and various State, municipal and federal officials. A big naval parade will follow the dedication. The total cost of the monument will be six hundred thousand dollars—the largest sum ever raised by popular subscription for such a purpose. All but eighteen thousand of this great sum was contributed by citizens of New York City, the amounts ranging from one cent to five thousand dollars.

Self-preservation is a garment that never wears out.—All's Maxims.

Dublin, Jan. 1.—The danger from the landslide near Rathmore, County Kerry, is by no means over, but is rather on the increase. That part of the disturbed earth comprising the bog is still sliding toward the Lakes of Killarney, its movements being accompanied by a sullen noise that is heard for miles in all directions. Peasants living some distance from the scene of the landslide are ordered to leave their houses, and taking refuge in localities that give promise of safety, leaving all of their belongings behind them.

A fine calendar for 1897 is one issued by Perry Mason & Co., of Boston, publishers of The Youth's Companion. The calendar is in the form of a folder, 10 1/2 by 24 inches in size, having four leaves or panels, on each of which are figures of beautiful maidens, lithographed in twelve colors from original paintings. The calendar will be an ornament to any home or any business office.

Illustrated prospectus for the volume for 1897 will be sent free upon application.—Address The Youth's Companion, 207 Columbus Avenue, Boston, Mass.

Scribner's opens its new decade with entirely new type of great clearness and height.

Even the man with the sore throat can usually swallow praise.

Gen. Andrew Jackson, shortly after the battle of New Orleans, wrote a report of the engagement to a letter to James Monroe, afterward President. This letter is published, it is believed for the first time, in an article on "Napoleon's Interest in the Battle of New Orleans," in the January Century.

So many beautiful calendars and entertaining novelties have been issued by the proprietors of Hood's Calendar, that we are hardly surprised to receive this season not only one of the very prettiest designs in calendars, but with it coupons which entitle the recipient to attractive novelties. The calendar is accompanied this season by an amusing little book on "The Weather." Ask your druggist for Hood's Calendar, or send 6 cents in stamps for one to C. I. Hood & Co., Lowell, Mass.

To the Editor of the Banner of Light:

The National Spiritualists' Association would gratefully receive any information that may be sent to it concerning the first thirty volumes of THE BANNER. It has many copies of the early papers, but Vol. 1.—from March, 1857, to September of the same year—is entirely gone. The National Spiritualists' Association earnestly requests all readers of THE BANNER to look over the back numbers in their possession, and report the same at once. If any one has bound volumes of THE BANNER from 1857 to 1872, the National Spiritualists' Association would gladly purchase the same. It is important that the history of Spiritualism be correctly written, and its records carefully preserved. To this end, the Convention of 1896 appropriated a small sum of money for the purchase of complete files of all Spiritualist papers ever published in the United States, and directed the National Spiritualists' Association Trustees to act promptly in the matter.

The National Spiritualists' Association has the files of THE BANNER complete from 1872 to 1896, inclusive, save numbers 20, 22 and 23 of Vol. 48, of the year 1881. The readers of THE BANNER will find all other missing numbers advertised in another column of this paper. Will not the friends of Spiritualism kindly respond to this call? Send in the lists of your old papers, friends, that S. W. Woodbury may compare them with the files on hand, and its records carefully preserved. To this end, the Convention of 1896 appropriated a small sum of money for the purchase of complete files of all Spiritualist papers ever published in the United States, and directed the National Spiritualists' Association Trustees to act promptly in the matter.

In this connection it is fitting that THE BANNER readers should know that a ten-dollar subscription to the general fund of the National Spiritualists' Association has been started by its President. He earnestly requests one thousand or ten thousand others to cooperate with him in this offering, that test cases, determining the rights of Spiritualist mediums, magnetic healers, platform speakers and students of the philosophy of Spiritualism, may be carried to the United States Supreme Court for a final decision. "It is a good time now" to do good by sending ten dollars each to the National Spiritualists' Association as a New Year's offering. If the quota of one thousand subscriptions is filled, the files of all papers can be easily secured, test cases made, and various reforms inaugurated. Come forward, friends, and do your duty. Ten dollars from one is but little, but one thousand tens is a mighty power. Send all subscriptions to Hon. F. B. Woodbury, Secretary National Spiritualists' Association, 600 Pennsylvania Avenue, S. E., Washington, D. C. H. D. BARRETT, President National Spiritualists' Association. Washington, D. C., Dec. 28, 1896.

New Year's Exercises in New York.

At White Cross Hall, 52 West 14th street, W. J. Colville lectured to a large audience at 8 p. m., and conducted an impressive Watch Meeting from 11 till shortly after midnight.

During the period of silence, which was one of the features of the service, Prof. E. A. Whitelaw rendered exquisite selections upon the violin.

On New Year's Day Mr. Colville lectured in Singleton Hall, 1188 Broadway, and other Brooklyn where the fine Christmas tree, and other decorations, gave the hall a very festive air. The attendance was so large that extra chairs had to be placed in the aisles to accommodate the audience. The subject of discourse was "How We Trust in God and Cultivate Self-Reliance." The speaker insisted that only as we have implicit faith in universal goodness can we so work as to accomplish sublime results. Wherever doubt as to the possibility or probable success of an undertaking is allowed to creep in, effort is necessarily weakened—thus instead of a little pessimism tempering an otherwise optimistic philosophy beneficially, it essentially frustrates the carrying out of noble designs by suggesting their impracticability, thereby depressing an otherwise hopeful attitude of mind.

When we trust in God and at the same time develop self-reliance, we look upon ourselves as heaven's ordained instruments for fulfilling the noblest ends of which we are capable. As the date of this new year brings into prominence seven in place of six, and which six always denotes incompleteness, while seven stands for perfection, and in the year 1897, a sixth state to reach a seventh, we may well allow the symbolism of numbers to yield us a welcome suggestion for this new-born year, and resolve to make it by our own spiritual, mental and physical efforts the best year we have yet seen.

The age demands men and women who, realizing something of the vast influence that each exerts both secretly and openly, are determined to become actively one with the supreme inviolable power which ever makes for righteousness.

Come up and subscribe for the BANNER OF LIGHT. Remember you have a standing invitation!

FOURTH ANNUAL MEETING

-OF THE-

Mass. State Association
of Spiritualists,
HELD AT UNION HALL,

48 Boylston Street, Boston,

TUESDAY, JANUARY 5, 1897.

(Reported for the Banner of Light.)

The meeting opened at 10:30, with Second Vice-President Elvira Loring in the chair.

Mrs. Loring made a few remarks, stating why the President, George A. Fuller, was absent, saying that his duties as Trustee of the National Spiritualists' Association called him to Washington, D. C., to attend a meeting of the Board of Trustees.

The Secretary, Mrs. Carrie L. Hatch, read the President's report, that he had sent in, and it was received with applause. [Report will be printed next week.]

The next order of business was the report of the Secretary, and the Chairman called upon the Secretary, Mrs. Carrie L. Hatch, who gave a very able report, as follows:

BOSTON, Jan. 5, 1897.

To the Officers and Members of the Massachusetts State Association of Spiritualists:

In accordance with Article 7, Section 3, of the By-Laws, your Secretary would beg leave to offer the following report:

We have at present one hundred and eighty-six names upon the membership roll, and have received the sum of \$343.75 for the year. This is very good indeed, considering the financial condition of the country.

We have held mass meetings in Boston, Salem and Springfield during the past year, which have proved a great success. The Anniversary exercises on the 31st of March made a celebration to be proud of, and I am pleased to announce the local papers spoke of it with praise, and gave very fair reports of the sessions.

The next mass meeting was held at Salem on April 30, and a number of delegates went from Boston. The press of Salem spoke in glowing terms of us, and spoke of our talent as being of rare merit.

The next mass meeting was held at Springfield, and again we did good work, and made friends. We are pleased to say wherever the State Association has presented Spiritualism we have been very courteously received by the local press. In all these places the Spiritualists and Societies have done all in their power to make the occasions successful, and we extend thanks to them for said courtesies. We added largely to our finances at these meetings, which proves the wisdom of the Board in directing the same.

The committee on correspondence have been able to ascertain that there are eleven thousand eight hundred and two Spiritualists in forty-four places, and your Chairman, Mr. Wiggins, has signatures for the same. We have many more places to hear from yet, and it is estimated there are about thirty-five thousand in this State.

Your Secretary has not been so successful in regard to missionary work, some way or other the Spiritualists are not awake to the importance of this movement; we feel it there could be a Society started in every town where there are twelve Spiritualists. Spiritualism would grow, and thus demand the attention of the public.

Your Secretary has written several Spiritualists in various places, trying to have them show some interest, but I have not heard from some of them, stating they can do nothing in regard to meetings, some have not answered at all, and a few have promised to let me know later.

I wish to call attention to the work your President, Dr. Fuller, has been doing; he has delivered a very able address on Spiritualism. "Are we Competent in vestigators of the Phenomena?" This is a lecture in reply to the criticism of Dr. Stanley Hall. This lecture was delivered by Dr. Fuller in G. A. R. Hall in Worcester, Dec. 6, and was printed in full in the Worcester Daily Spy. There was no adverse criticism made in relation to this lecture. Surely this shows we are advancing in spiritual work.

On Oct. 18, 1896, a delegation was sent from this Society to Washington to attend the National Spiritualists' Association Convention held in Washington, and it is with pleasure that I record the words of the President and Secretary of the National Spiritualists' Association, Massachusetts has done noble work for the National Spiritualists' Association, both financially and socially, and we are proud to see the interest manifested by your State, and I am pleased to announce through the efforts of your Secretary resolutions were adopted in relation to Lyceum work, and two resolutions adopted supporting the Veteran Spiritualists' Union, with endorsement of the same, and financial aid also.

We would like to recommend a hearty vote of thanks from this body assembled to Mr. Hebron Libbey, who has so kindly volunteered his office to the Board of Directors whenever they have use of it.

We extend thanks for all courtesies received from the spiritual press, the BANNER OF LIGHT in particular, for extended reports of our work during the past year.

And now, in closing, let me urge each and every member of this Association to strive harder in the coming year to make our Association a success; let us throw off the apathy of the past, and surround it, and make a stronger effort for the good of the Cause. I feel that I should be recreant to duty if I did not at this time recommend that this State Association uphold Mr. Ayer in his defense of the taxation of the Temple, and, if said Temple is taxed, that this Association be instructed to push the matter before the Legislature in regard to other church property being taxed.

We recommend the endorsement of the work of the Veteran Spiritualists' Union, and desire this Association to furnish a room in the new home.

Respectfully submitted,

CARRIE L. HATCH, Sec'y.

The report of the Treasurer was next called for, and Treasurer Wm. H. Banks gave an itemized report, showing that the Association is in a flourishing condition.

Dr. White made brief remarks, as follows: We should always be ready to speak a word for the truth. I know the people who have stood the brunt of Spiritualism realize to day we have not so much opposition as in the past. We need both the philosophy and phenomena; but we must not too strongly seek the phenomena.

The Auditing Committee then reported the books of the Secretary and Treasurer to be correct. Moses Hull, J. O. Perkins and Carrie F. Loring were appointed the Committee on Resolutions. Moses T. Dole, M. A. Warren and J. O. Perkins were appointed the Nominating Committee.

Mrs. Carrie F. Loring was called upon, and spoke upon the subject of "Organization, and the Truth of Spiritualism."

During the meeting a letter was received from President Barrett of the National Spiritualists' Association, sending greetings to the Massachusetts State Association, as follows:

WASHINGTON, D. C., Jan. 4, 1897.

Massachusetts State Spiritualists' Association, Greeting:

The officers of the National Association extend sincere congratulations to each and every member of your honorable body in annual convention assembled. We recognize in the Massachusetts State Association one of the strongest props of the National body, and congratulate ourselves upon having so able an assistant. We feel also to thank the members of your Association for their hearty cooperation and enthusiastic support of the National body during the past three years.

Grave and important issues are now before us; equal and uniform taxation of church property, the pernicious State legislation, medical plot laws in the interest of the favored few, the insidious attacks upon the rights of mediums, speakers and laymen, all need your immediate consideration. The recent assault upon the rights of Spiritualists in Boston in the taxation of the First Spiritual Temple in that city, brings an important matter before your body. The officers of the National Association believe in taxing all church property, but they protest vigorously against the discrimination made in the slinging out of the property of the Spiritualists as the only church property to be assessed upon, and taxed to its full valuation.

Let every church bear its full share of the burden of taxation and the Spiritualists will not complain. The motto of our National body is, "Equal rights to all, and special privileges to none."

We congratulate you upon the splendid outlook be-

fore you in Massachusetts. We pledge you our earnest cooperation and vigorous support in carrying the case of the taxation of the Temple to the Supreme Court of the United States, if necessary, for final adjudication. We are one in thought, one in purpose, and should be one in action. This we shall be if we are united and organized.

May your meeting be most harmonious and enthusiastic throughout the day, and may its work be conducive to a more thorough system of organization in your State, and to bring in the thousands of Spiritualists to the support of your Association, so wise in its conception and so eminently just in its purpose.

Wishing you a happy New Year, we are, in behalf of the National Association, your friends and co-workers,
HARRISON D. BARRETT, Pres. N. S. A.
FRANCIS B. WOODBURY, Sec'y N. S. A.
LUTHER B. MOULTON, J. O. Perkins, J. O. Perkins, Lowell, H. G. Holcomb, Springfield, Elvira F. Loring, Fitchburg.

Moses Hull was the next speaker, and spoke of the phenomena and philosophy of Spiritualism; he also spoke of the phenomena being put on the platform at the First Spiritual Temple, and said that he thought that it was a hurt to the cause of true Spiritualism.

The report of the committee on nominations reported as their choice for President, G. A. Fuller of Worcester; first Vice-President, J. B. Hatch, Jr., Boston; second Vice-President, N. B. Perkins, Salem; third Vice-President, C. F. Loring, Braintree; Secretary, J. L. Hatch, Treasurer, Wm. H. Banks, J. O. Perkins, Lowell, H. G. Holcomb, Springfield, Elvira F. Loring, Fitchburg.

Motion was made by Moses Hull that the Secretary cast one ballot for the Executive Board, and they were elected.

AFTERNOON SESSION.

Meeting called to order by the First Vice-President, J. B. Hatch, Jr.

A piano solo by Mr. Fred Watson was first on the program, and it was executed with rare talent. Next came a soulful invocation by Mrs. Sarah A. Byrnes. Miss Amanda Bailey then gave a very fine vocal selection.

Mrs. Sarah A. Byrnes spoke as follows: There is no one who has the cause of Spiritualism more at heart than I have, I think that most, or a large part of Spiritualists have relegated to the Church. The thinking people that love order go to the church because they do not like disorder. I believe our Spiritual Philosophy has something more to do than to commune with spirits. It teaches us to reach higher.

I accept many points of your Association. I am only waiting to fall into line with organization, to join your Association.

We must put officers upon our platforms who are respected even in the towns where they live. I want to see Spiritualism presented in a grand and proper manner.

Vocal selections by Mr. Charles Le Grand of Salem.

(Concluded next week.)

MEETINGS IN MASSACHUSETTS.

Lynn.—T. H. B. James writes: The Spiritualists held services as usual Sunday, at 33 Summer street, with fine and attentive audiences.

At 2:30 Mrs. M. K. Hamill and Prof. C. L. Walker of Salem rendered fine musical selections; Rev. E. Fales gave an able address on "Spirit Communion and Manifestations as Recorded in the Bible are the Same as the Spiritualists Believe." Many recognized tests and spirit-messages were given by Mrs. Alice M. Lafavour, Mrs. D. E. Matson, Miss F. Isabel Hancock and others; Dr. I. A. Pierce, Mr. P. A. Thorne of Marblehead, Dr. S. M. Furber and Alfred E. Warren, relieved many by administering magnetic treatments.

At 7:30 P. M., Dr. I. A. Pierce presided and gave well-chosen remarks; Miss Leona and Elsie Burns gave musical selections; Mrs. D. E. Matson, Alice M. Lafavour, Mrs. L. A. Prentiss and Mrs. Lizzie D. Butler took part.

Next Sunday the same mediums and others will take part. Everybody is invited.

Tuesday evening, Dec. 29, at 130 Market street, at Mrs. Dr. Dowland's meeting, Capt. J. Balcom presided, and gave interesting remarks on "Spirit-Home." Mrs. M. K. Hamill presided at the organ.

Mrs. Dr. Dowland, Mrs. Annie J. Brennan and Mrs. Lizzie D. Butler added to the interest of the evening. Friday evening, Jan. 1, Mediums' Meeting, Dr. I. A. Pierce presided. Mr. Walker of Salem rendered fine selections. Interesting remarks by Capt. J. Balcom, Dr. Pierce and Mr. A. E. Warren. Many recognized tests and spirit-messages by Mrs. Lizzie D. Butler, Mrs. Alice M. Lafavour, Mrs. Yvna P. Goodwin, and others.

These meetings are for all, and much good work for the Cause is done.

Cadet Hall.—Mrs. A. A. Averill writes: The Lynn Spiritualists' Association celebrated the third anniversary of its organization on Jan. 3. Large audiences were in attendance.

At 2:30, the exercises consisted of invocation by L. D. Milken; remarks and poems by President Kelly, Mrs. Robertson of Boston and Mrs. Lewis; tests by Annie E. Cunningham of Boston, Mrs. Dr. Caird of Lynn and Dr. Huot of Boston. Supper was served in the lower hall to a large number, followed by a social circle.

At 7:30 the service was opened with invocation by Mr. Milliken, followed by singing by Mrs. Kelly, and very fine musical exercises by W. H. Thomas on the cornet, and P. E. Averill with the trombone; a most excellent address was delivered by President J. M. Kelly. Mr. Kelly has developed into a very fine trance speaker, and proposes to enter the lecture field at no distant date. We feel that societies that engage him will not be disappointed; remarks, poem and tests by Mrs. Nellie F. Burbeck of Plymouth, Mrs. Robertson and Mrs. Cunningham.

Mrs. J. L. Robinson, in well-chosen words, presented to President Kelly, in behalf of many friends, a fine Morris chair, and to Mrs. Kelly a handsome lamp, to which Mr. Kelly very feebly responded. Mrs. Caird gave automatic writings, which were well received.

Next Sunday we will have with us Abbie N. Burnham.

Salem.—"N. B. P." writes: Sunday, Jan. 3, Mr. Oscar A. Edgerly of Newburyport occupied the platform of the First Spiritualist Society. He opened the meeting with a poem. Afternoon subject, "Lessons that Spiritualism Teaches." Evening, "Innovations of the Past and the Future." Both subjects were very deep and scientific, and he gave the audience many new ideas for them to study and think about, and perhaps sometime to profit by. His lectures were very interesting, and we had the best of the season, very eloquent and instructive. He also gave delineations and messages from spirit-friends which were well recognized.

Sunday, Jan. 10, Mr. Edgerly will be with us again. BANNER OF LIGHT, for sale. Subscriptions \$2 per annum; \$1 semi-annually; 50 cents quarterly.

Cate's Hall.—Spiritualists' Progressive Union.—"N. B. P." writes: Thursday evening, Dec. 31, the Union and Auxiliary to the First Spiritualists' Society gave an Old Folks' Concert under the supervision of Amanda Bailey, which was enjoyed by all. We also had rondo and harmonica solos, a recitation by Alice Thorne, reading and dancing by Miss Florence Phelps, and a very fine recitation by Prof. Charles H. Webber.

We were very much pleased to have so many of the Berkeley Hall Association, of Boston, down to the concert—J. B. Hatch, Jr., Dr. Ellsworth, Mrs. Kate R. Stiles, Mrs. Dr. Pratt, Mrs. Carrie Hatch, Mrs. Nettie Holt-Harding and Oscar A. Edgerly, and many others.

After the concert, ice-cream and cake were served, and then a social hour was held in the banquet hall, dancing the old year out and the New Year in. Thus ended the old year, and many were made glad and happy.

During the evening Mr. P. A. Thorne, of Marblehead, presented the Camp Progress Association with a beautiful silk flag—the stars and stripes—which will fly from the flagstaff next season.

Newburyport.—"F. H. F." writes: Our meetings commenced Sunday, Nov. 1, with Miss Lizzie Harlow as speaker, followed by Mrs. N. H. Harding, Nov. 8; Dr. William Hale, Nov. 15; William W. Reed, Nov. 22, and Mrs. Hattie C. Webber of Haverhill, Nov. 29. The speakers for December were: Mrs. Neish, Dec. 6, poet-medium, H. Dec. 13, Mrs. Nettie Holt-Harding of Somerville was with us for the second time this season; she was followed, Dec. 20, by Dr. George A. Fuller, President of State Association, who gave two very fine lectures, which were duly appreciated; he in a very forcible manner presented the BANNER OF LIGHT to his audience, and asked the people to subscribe for the grand old paper, and give a number what do so; the State Association also received words of encouragement from him.

Dec. 27 E. A. Tisdale, the blind medium, was with us, and gave us two of his best lectures. On Jan. 3 William Welsh Reed, the poet-medium of Newburyport, lectured and gave tests. Mrs. Elsie J. Webster of Lynn has been with us on two different evenings, giving tests to fine audiences on both occasions.

Next Sunday Dr. C. H. Harding is to be here.

Some time next month Dr. William Hale is to come with the Boston Concert Company, and a large audience will greet him.

Fitchburg.—A correspondent writes: Sunday Jan. 3, Idah M. Fields of Boston occupied the platform of the First Spiritualist Society. This was her first engagement here. The fact that she held the closest attention of the large audiences, both afternoon and evening, proves her ability as a speaker and test medium. A large number of tests were given and recognized.

Worcester.—Mrs. D. M. Lowe, Cor. Sec'y, writes: Mrs. Helen Stuart-Richings officiated as speaker for our Society Sunday, Jan. 3. Her eloquence and earnestness, as made manifest in her lectures to day,

have made a very favorable impression upon the people. After evening lecture, on "Capital Punishment," was full of vital truths and practical suggestions.

She will speak for our Society the remaining Sundays in January, and give a dramatic recital for the benefit of the Society in G. A. R. Hall, Friday evening, Jan. 16.

BANNER OF LIGHT for sale at each session.

Cambridgeport, G. A. R. Hall, 579 Massachusetts Avenue.—Patriotic Band of Spirit-Return Society. L. J. Akerman writes: Sunday, Jan. 3, morning circle was fine, filled with harmony and spirit-power; some fine tests were given. Afternoon and evening sessions we had good power and good attendance; all seemed pleased. We had with us Fannie Stratton, Wm. Hardy, Mr. Wilkinson played cornet solo; Mrs. Hayes, Mrs. Tracy, Mr. D. H. Clark and Serita all gave good tests and readings.

BANNER OF LIGHT for sale at each session.

Malden.—Mrs. A. J. Pettengill, Sec'y, writes: Mrs. Carrie E. Loring lectured and gave tests for us on Sunday evening, Jan. 3, and will speak again on next Sunday evening. Her tests were very good.

Haverhill.—"O. H." writes that Moses Hull lectured to a large and appreciative audience last Sunday, the subject being: "The Resurrection of Jesus—Viewed in the Light of Modern Spiritualism." Mr. Hull will be with us next Sunday.

Waltham.—M. L. Sanger, President, writes: Dr. William A. Hale of Boston gave us a fine lecture, also readings which were excellent.

Next Sunday we have Mrs. Buttermann of Malden. Our Lyceum is growing.

"Old, yet ever new, and simple and beautiful ever," sings the poet, in words which might well apply to Ayer's Sarsaparilla—the most efficient and scientific blood-purifier ever offered to suffering humanity. Nothing but superior merit keeps it so long at the front.

Set-Back for the Allopaths.

To the Editor of the Banner of Light:

The Rhode Island State Medical Board has just had another "set-back" in a decision of the Appellate Court.

Alexander A. Walter applied for a license under the doctors' plot law, but a license was refused, though he had a diploma from a medical school in Russia, of which country he is a native, and had also practiced in this State since 1891, and therefore by the terms of the law was entitled to registration. But the Board refused a license, whereupon he appealed to the Court. There was a hearing, when several reputable physicians of the city testified to the fact that Dr. Walter had practiced medicine since 1891; also that he was a reputable and competent practitioner, from a personal knowledge, having been in consultation with him. The Board by its Secretary did not attempt to deny these facts, but by quibbles sought to justify the Board's action.

The Court in its decision brushed the cobweb quibbles aside, and decided that the Board must issue the certificate. In its action the Board did just what it was instituted to do, make medical practice a monopoly, and not permit interlopers on the Allopathic preserve of Rhode Island. Dr. Walter is an Allopath, and being comparatively a stranger, was set aside, probably to save the fees for those who are in the ring.

These State Medical Boards, dignified by being called Boards of Health, are a spawn of Allopathy, invasive of the rights of the people, specially designed to subvert a medical practice, thus described by Bichet, the great French pathologist:

"Medicine is an incoherent assemblage of incoherent ideas, and is, perhaps, of all the physiological sciences, that which has shown the caprice of the human mind. It is a shapeless assemblage of inaccurate ideas; of observations often puerile, and of formulae as fantastically conceived as they are tediously arranged."

Why will the people be so egregiously fooled by stilted ignorance, whose esotericism is M. D.?

WILLIAM FOSTER, JR.,

12 Peace street, Providence, R. I.

A Cooling Drink in Fevers.

Use Horsford's Acid Phosphate.

Dr. C. H. S. Davis, Meriden, Conn., says: "I have used it as a pleasant and cooling drink in fevers, and have been very much pleased."

Movements of Platform Lecturers.

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

Mrs. Ida P. A. Whitlock spoke at Bridgeport, Ct., Jan. 3, and will be there again on the 10th; Malden, Mass., Jan. 17, 24 and 31; February, at Buffalo, N. Y., April 4 and 11, Haverhill, Mass. She would like to secure engagements for the months of March and May, and the last two Sundays of April. Societies desiring her services, please address her, care BANNER OF LIGHT, 9 Bosworth street, Boston, Mass.

Address (G. W. Kates and wife at Massillon, Ohio, Jan. 10, 17, or at 55 Canton street, Rochester, N. Y., at any time until further notice.

Test mediums and lecturers desiring engagements for the balance of the season of 1897 with the People's Progressive Spiritualist Association of Providence, R. I., may address Dr. F. H. Roscoe, 151 Broadway, Providence, R. I.

Mrs. J. W. Kenyon lectures and gives tests in Brooklyn, N. Y., the first two Sundays of January, and in Fall River, Mass., the third and fourth Sundays; in Brookline the fifth Sunday. She will serve the Society of Waltham the first Sunday of February; Chelsea, the second. She would like to arrange for the two last Sundays of February, March and April. Address Waverley, Mass.

Mr. J. W. Kenyon lectured and gave tests Jan. 3 in Chelsea, Mass. Will lecture in Fall River Jan. 10, and in Brooklyn, N. Y., Jan. 17, 24 and 31. Has open dates; would be pleased to arrange with societies for 97, and camp-meeting work. Address Waverley, Mass.

Dr. C. H. Harding has open dates; would like engagements. Address, No. 9 Bosworth street, Boston, Mass.

Mrs. May S. Pepper will occupy the platform as test medium for the First Spiritualist Ladies' Aid of Stoneham, Thursday, Jan. 9, at G. A. R. Hall.

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

- Vol. 1, all numbers.
 2, Nos. 1, 2, 3, 4, 5, 6, 7, 8, 11, 12, 13, 15, 17, 19, 20.
 3, " 1, 3, 5, 9, 10, 13, 14, 16, 17, 18, 21.
 4, " 15, 16, 17, 18, 19, 24, 25.
 5, " 1, 3, 4, 11, 14, 15.
 6, " 18, 24.
 7, " 15.
 8, " 7, 10, 12, 14, 17, 20, 21, 22.
 9, " 1, 2, 4, 16.
 10, " 5, 16, 17.
 11, " 8, 11, 16.
 12, " 7, 16, 17, 18, 19, 21, 22, 23, 24, 25.
 13, " 1, 2, 3, 4, 5.
 14, " 14, 15, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26.
 15, " 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26.
 16, " 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 14, 15, 17, 19, 21, 22, 23, 24, 25, 26.
 17, " 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 14, 15, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26.
 18, " 8, 9, 10, 18, 24.
 19, " 1, 5, 10, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
 20, " 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 13, 15, 18, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
 21, " 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 13, 15, 18, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
 22, " 1, 9, 10, 22, 25, 26.
 23, " 6, 7, 9, 10, 11, 12, 13, 14, 15, 17, 23.
 24, " 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 25, 26.
 25, " 1, 2, 13, 16, 17, 18, 19, 20, 21, 22, 24, 25, 26.
 26, " 1, 3, 5, 9, 10, 15, 16, 17.
 27, " 4, 8, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24.
 28, " 8, 14, 15, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26.
 29, " 1, 6, 8, 10, 11, 12, 13, 15, 16, 17, 18, 19, 20, 23, 24, 25.
 30, " 1, 2, 3, 4, 5, 9, 10, 11, 13, 15, 18, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.
 48, " 20.
 49, " 21, 22.

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

SPRIT Message Department.

SPECIAL NOTICE.

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

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

JOHN W. DAY, Chairman.

SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Seance held Nov. 27, 1896.

Spirit Invocation.

Oh! Spirit of Love, again do we think thee for the privilege of meeting in our Circle Room. We feel thankful for whatever assistance we have received through spirit or mortal aid. We feel that we would like to open up the avenue of communication and bring closer the spirit of the loved ones and those in earth-life. We are reminded of the many days that are set apart for enjoying immortality, and the many dear friends that have been brought together through the spirit of Thanksgiving Day—which many enjoyed, though many others were in sorrow. Many that were around the home-circle a year ago are now in the home circle in spirit-life, having left an empty chair—left the material presence, and seemingly left a vacancy in the souls of their friends. The spirit of love brings to them the knowledge that the absence is only material, that the spirits do enjoy and do know when friends are thinking of them. We feel thankful that the avenue has been opened, that they can return through the various instruments and manifest in such a way that it brings joy to the hearts of many.

Hear us this morning, thou great Spirit of Love; widen the channel, and above all, quicken the comprehension of their consciousness, that they may not weep any more; and when we lay them aside we shall clothe them in garments to represent their reception in spirit-life like the sunning on the shore of better life, better conditions. When we can be sure and feel that day is the reception day, we know there will be no tears, neither will there be any vacant chairs.

Bless us and guide us in every act and action, and may we feel that thy power predominates now and forever. Amen.

INDIVIDUAL MESSAGES.

Mary C. Flint.

Good-morning, Mr. President. I am much pleased to have the privilege of coming in here this morning, and I am more so because there is much I would like to send forth to the world, to make others feel happy and to bring consolation to the soul! Yesterday was truly a memorial day to me, although I had no blood-kin to wait for my arrival—no one in earth-life that would really miss my presence as far as the relationship goes. I have my dear loved ones on the spirit-side with me; I have also got dear friends on earth that were kind to me in days gone by—those that administered to me, and those that ministered spiritually also—for I had those that I was very fond of—and it is to them I wish to return this greeting with a heart of gratification and satisfaction. I promised the dear ones on earth that I would come again, that I would try and prove to them that truly the spirit returns. I have tried to manifest in various ways, and I have been feeling as if I was interested in this circle, as I many times lingered around and listened to what others had to say. I feel that those that were around me a year ago did miss me and did speak of me, and I want them to know I realize it, for we had many Thanksgivings together and we shall have many more together, although not in mortal life.

I am not a great ways from home, Mr. President, or the home I was best known at, for a number of years previous to going to spirit-life—for it was only in Haverhill, Mass. There is where I will be remembered, and I feel this message will be received with pleasure. I would like to say to all those that were so kind to me in assisting me to grasp the beautiful chord of Spiritualism, and also those that administered to my physical wants, that I thank you—I thank you all very kindly—and I am anxious now to help others that were not so fortunate as I was. I was very much exhausted before I passed out of the body, and I should say was pretty well along in years. I want to say to them I met all the dear loved ones in spirit. I met father and mother, and my husband is with me this morning; his name is Kendall; and my brother James also is with me. I suppose it will be of no harm to say I would like to call many names of those that were kind to me in earth-life, but space will not allow it. I do wish that Mr. Hill will remember that I do think so much of him, for he has done so much for me in the body and in the spirit. I should say that Mr. E. P. Hill is still in the body and reads your valuable paper—for I have heard him speak of it. I also was very much interested in it, and my husband used to be when he was in earth-life.

You can put me down as Mary C. Flint, and my husband's name was Kendall. I think we will both be remembered, especially in Haverhill.

Ruth Jones.

How beautiful it is here this morning, and what lovely flowers you have got! Why! those flowers look so natural. I am very fond of flowers, and I always loved to see them grow; it seems to me sometimes that flowers are a good deal like children—they vary in size and in color, and they vary in odors; so that it seems like children and people—we all vary in our influence and in our ideas, and that makes us carry different tints and also different odors.

I was very much interested this morning, for I feel I can learn something, and especially when I can feel I can come in contact with the dear loved ones of earth. I thank the good angels that I was conscious of their guidance previous to leaving the body, for they gave me a good deal of strength and also sustained me in my duties and the work that I desired to do. I feel that we all can do our work; some have to take it more publicly, others can work silently and perfectly; but there are many even by our own fireside that we can learn to grasp and see the beautiful spirit of knowledge.

I feel also, like the spirit that preceded me, that when these memorial days come around, and especially where they are marked with changes, it changes our minds more, and makes them sometimes even more sweet, even if they are alone. I was interested yesterday, and, as my dear family knows, I want to come to those I love; those who were closely tied to me in my home—my husband and my boys; I know they are conscious of my presence, and I know that they feel me many times around them. Oh! after all, it does not fill the vacancy that the material did; they miss the body; they miss the tangible presence; they miss the voice that was so familiar to them; and I want to send this communication to them. They have asked many, many times, Why don't I come through THE BANNER? why don't I reach the channel that they can come in contact with? and for that reason, your good Chairman gave me the privilege this morning. I want to send glad tidings of immortal joy to my family, friends, and all who are near and dear to me. I have found all that I expected, yea, more than I expected.

I want to say that changes are coming; there are many things that are weighing on the mortal mind, that it is essential and right that they should take care of things. I want to say to the dear boys: "Fear not; if you will trust the spirit it will lead you all right." To the companion who has walked by my side so many years I would say: "Don't feel so much alone. Oh! how often do I see you stand all by yourself, and you seem so lonesome; you seem heart-lonely, so that it seems almost impossible to bear up, and I want to say: 'Cheer up, only a little while—for the time is short in earth-life, when we will all meet again in that bright morning land where there is no sorrow, where there is no separation, where we shall know as we are known, where we shall meet to part no more.'"

Mr. President, you can put me down as Mrs. Ruth Jones. My home is in Kingsville, O. My husband's name is John. It is a common name, but never mind, he is an awful good man just the same.

Henry Jackson.

Well, Mr. President, I suppose I might as well try to make an effort to break through the ice sooner or later. All have had to do it, but it seems sometimes rather hard for one to take control of another brain, and try to talk as we used to talk ourselves. I can see that I did not know much about Spiritualism while in the body. I wish I had, but there is no use in saying anything when I did not take it; but I feel as the old saying goes, "better late than never," and I have a good many I would like to come in contact with.

I do not suppose we believe much in Spiritualism, but sometimes you like to see how a thing runs, whether you believe in it or not; and it is for that reason I thought I would like to send out a few words to see how they would be taken. You see while I was in earth-life I was interested in novelty things, and I was a kind of inventor. I used to like to make toys, and I suppose people used to think I was kind of foolish, spending my time on such little things, but I always used to send out a little feeling to see how it would take, and if they took to it, I then pushed it. Sometimes I gave them more than they wanted. It seems I have got about the same ideas of bringing people around to the consciousness that I have known pretty near what has been going on, especially in the home conditions, and by what they have done with their business affairs. I am not going to "give them away." I am not going into any personality. I am going to see if they will take any notice of it, and I don't care how much they criticize what I say, if I can only make them feel that it is me, and be able to raise a little curiosity, that they may investigate still further, and give me a chance to speak to them.

I should like Matilda to know that she is not entirely unprotected, neither is she left alone. I want to say, also, to all those that are interested both in my own family and my friends, that I am getting along pretty well, but I would like to have the earth-life conditions work a little differently; in other words, I don't think they have used the best judgment in working my affairs—but I promised not to say anything about it, and if they will only give me an opportunity I will satisfy them. I will say to the ones I intend this message to reach to not be disappointed if they happen to go to some medium, and I cannot manifest the first time, or I cannot give what they want—for there are times we spirits are a good deal like mortals, for they cannot always do as they wish. So it is with the spirit—sometimes manifesting through another brain we cannot always do as we desire; but if they are cautious, and will seek because they want me, I will impress them where to go so that they will know it is me.

I thank you for this privilege very much. You can put me down as Henry Jackson, Syracuse, N. Y.

Ellen L. Annes.

What a blessing this is, and what a privilege the spirit has to come in and express its own individual ideas. It seems such a beautiful thing to communicate with our friends; but it seems that there are so few that really realize the great value and privilege it is for us to be brought in rapport one with the other. How happy it makes mortals feel when they truly get a letter from the loved ones, a letter from that home on high.

Desire has imbued me for a long time to come to this place and send forth my thanksgiving and my merry Christmas, and many encouraging words to those in mortal life.

I want to reach my dear companion, because his health is so feeble that the spirit seems more in spirit than in earth-life, and I travel by his side oftentimes unseen by mortal eyes. I wish to say to you: all is well; and I want to say to my dear daughters that I feel so pleased that God has dealt so graciously with us that even in the separating of the mortal forms there was a wise purpose in it—for I have been able to administer unto you a mother's love and protection, and as another year passes along things will change; but remember there is no evil, all things are good.

I find that my knowledge of Spiritualism pre-

vious to going out of the body has been a great advantage to me, because it showed me how to learn spiritual laws, and how we might assist our friends, whether believers or disbelievers.

I felt somewhat exhausted this morning, as my stomach troubled me a good deal previous to going out of the body; I sense the same conditions as I take control of this medium; so I will not try to hold her a great while.

I have met many on the spirit-side that would gladly communicate this morning if it was possible; but I will speak for all, and say we send our love together, and send forth on the wings of peace. My name is Ellen L. Annes, and my home is Rochester, N. Y.

Thank you very kindly. Oh! you ought to be well supported, and I wish that the mortal could realize how much pleasure it gives the spirit to have the privilege of coming here week after week. I hope my dear daughters will see this—and I know they will, for they take your paper, and by that I will be recognized.

Dr. H. F. Gardner.

Well, it seems to me that it takes a good while to come in here, but I have got here, and I, too, would like to be identified, if it is possible. It seems to me, Mr. President, as we have followed up your Message Department for a great many years, I have been out of the body some time, and whether the message belonged to me or not, or whether it was coming to some one I did not know, it has been one of my peculiarities to watch the receiving of it. How much joy it oftentimes brings, and at the same time it sometimes brings a good deal of criticism; but I would like to say, perhaps it will be beneficial to others who do not get answers to letters, that the mortal somehow seems to be extremely careless in replying to correspondence. I know for myself—I would rather take a licking than write a letter. I used to like to get them, but I did not like to answer them; and I think, Mr. President, there are a good many people like me; so it seems to me that we get a great many answers in the way of talk, but they don't seem to think that the one who sends a letter likes to get a reply.

I am going to send this letter out, for the reason is, if it is not replied to I know they have it, and I know it will help others, and perhaps help more than we can tell anything about.

I would like to say to all concerned or interested in the advancement of life and progress, that I am glad that there are as many spirit communications as there are, for everywhere we find the people are all the time talking under breath, and telling this one and that one of what they dreamed of or what they saw, or something some one has said or told them, or some message they saw in some paper—some message that came from somebody else; and while they are talking, they talk under their breath, because they seem to be afraid that the next-door neighbor will hear what they have to say; they don't make it public. Before they get through with it, Mr. President, it is a good deal like the secret that no one could keep from the other, and by the time it got around, it had become common property; and so it is with spirit-manifestation: this one tells it, and then that one tells it to some one else—and that is how the spokes and the great wheel of progress are revolving. Every year it is eddying on to its source, and we to-day know that life is not what it was away back in '48 or '50, for then it was only a little growing power; but to day we have a gigantic element that seems to be growing the world over. I look back over those years and see how that great Spiritual Philosophy has grown, and superstition has been crushed out, and dark dogmatic feelings brought about by Orthodoxy have been torn down. I see so much that I feel this morning like thanking God and the angel-world for sending forth their messages of love, and also through the great press—for all recognize the power of the press and the power of psychic forces, which is truly spiritual manifestation.

I feel rejoiced to add my own little experience to encourage others, that they may feel truly it has been good for us to be here. I want to encourage all workers in humanity, all those who believe in the advancement of life and the encouragement of the mortal soul to higher spheres; and when we do not get a response from what we have thrown out, it is like scattering bread on the water; it returns to us after many days.

Mr. President, or, I would say, Mr. Day, it seems as I come back in thought, and think of the old meetings we had in Music Hall, and so many that sat on the platform and tried to advocate liberty and harmony over the darkness and superstition of life, we felt the day would come when Spiritualism would be recognized as the power, as the religion, for humanity. I am glad to have the privilege of controlling this morning. When I first took control of the brain I was a little afraid that I would not be able to give forth my ideas as I desired. I want to send forth a happy and good encouragement to all co-workers—to all those that have been harnessed in the field so many years. I am also interested and well pleased that the Spiritualists and the world at large have got to recognize organization. I am pleased that they have progressed enough to realize that in unity there is strength. I am more pleased to see the advanced step that they are making toward establishing a home for our mediums and our worthy workers, and I say to them, God speed the work for the good of humanity!

I hope all will work in harmony and co-operate together and destroy jealousy and foolishness—and the mortal will be in true unity of love with the spirit. My name is H. F. Gardner. I am pleased at this privilege this morning, and I wish you success in your work. Should say that Bro. Colby and Bro. White and Mrs. Conant and so many of us that worked together are here, and from what we have seen we have gathered much fruit. There is yet more to harvest, and surely there is good to follow as a whole for the benefit of humanity. Good morning, and may God bless you all.

Catherine L. Murphy.

Good-morning, Mr. President. This almost puts me in a place that I feel very small in after what that gentleman was able to give out; but they have informed me here that each one must fill his allotted place and do his own work in his own way. I feel that I am working in a feeble way, but I want to gain strength and happiness, so as to help others—so that I can feel that my work has been appreciated.

Now I am not a great ways from home—although I have been out of the body some time—for I used to be quite familiar right here in town; but I was not familiar with the BANNER OF LIGHT, neither was I familiar with

Spiritualism, although in our church it was always taught us that the spirits of our friends did hover around us—especially where a little child had passed away, the mother would sense its presence, etc. Of course, education changes our thoughts some, but I have notified in my associations and friendship that those mingling both in spirit and in earth-life with them, changed just the same as we do, and some of my friends have lately become interested in manifestations through the death that has recently come into our family; and it is for that reason I wish to reach those this morning, as the spirit is not yet able to manifest—not having been out of the body very long.

Albert Grosvenor is with me this morning, and he passed away in Malden, Mass. I have been out of the body a long time, and I was the grandmother to him. My name is Catherine L. Murphy; my home when I was in the earth-life was Roxbury, Mass. My husband's name was Francis, and he is in spirit-life also with me. We all come together, and I thank you very kindly.

Messages to be Published.

Dec. 4.—Edmund James Hilling; Edwin E. Varney; Emma Fettes; William Bennis; Mary Stevenson; Eden Phillips.
Dec. 11.—Abigail Marshall; Joseph P. Hazard; Emmeline Alden; Mary Ann Atkinson; 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 Melson; Capt. Henry Franklin Libby; William White; Ida Wetherbee; Frank Wilder.
Jan. 1.—Edward Sexton; Emmeline McOlellan; George Franks; Mary E. Peabody; Frankie Davis; Edie Atkinson; Fred F. Simpson.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—(By Charles Schroder, Philadelphia, Pa.) 1. Has the spiritual body an indwelling soul? 2. Does the human mind or the thinking principle continue with the spiritual body, or does this principle die with the material body?

Ans. 1.—The spiritual body may be spoken of as the sheath of the soul or the instrument through which it makes itself intelligible to others in expression.

The soul, in the highest meaning which can be attached to the word, is the real individual, the abiding, changeless entity lying back of expression and the cause of it.

The spiritual body is that form of the individual through which the entity acts, which is just as palpable and plainly visible in the spiritual state as the material body is on earth.

A. 2.—Certainly the human mind or thinking principle continues in the spirit-world, for at physical dissolution nothing perishes except the material shape. No "principle" dies with the material body; it only escapes or withdraws. When dissolution is unwelcome and greatly dreaded till the very moment of its approach, on account of the supreme regard entertained by the departing entity for what the material world contains, the union of the thinking principle with the outer conditions from which it has emerged or been driven, is so intensely strong that no purely spiritual experience is possible till the intense concern for physical things has somewhat abated.

In normal instances where the mind has become considerably detached from all that is material because attracted toward the spiritual state before dissolution, the thinking principle immediately begins to accustom itself to its new environment and mode of life, which, after all, is not so new as many suppose.

The eight hours, more or less, passed in sleep out of every twenty-four are really passed in that state of consciousness into which we can enter directly we leave the flesh.

We are never unconscious, but until we have acquired the habit of recalling the phenomena common to one plane of consciousness when functioning on another, we do not gain a very clear realization of how the human mind or thinking principle is dual in character but one in nature.

Instead of saying we have two minds, it may suffice to say there are two sides to the mind—the one inner, and the other outer; it therefore depends upon the direction in which our minds are turned at any time, as to what plane of consciousness appears to us most real.

When we have dropped our physical bodies we continue to live our mental life, as of old, though it is subject to continual modification and improvement. The mind changes constantly, but it does not perish; so whatever we are related to, in the sense of having intellectual affinity with it, we can enter into the presence of, and work in connection with, often more fully than when incarnate on earth.

Q.—[By Matilda Ridgeway, Haverhill, Mass.] What is sleep? and what mental suggestion would you give to secure it?

A.—Sleep, though commonly defined as chiefly a physical necessity, is vastly more than that, for though it is true, as physiologists teach, that during sleep the voluntary motions of the body are suspended, though the involuntary movements are continued, sleep is immeasurably more than a needed means of physical recuperation.

At its highest and best, sleep is temporary annihilation of the spirit from the thrall of sense-perception, and its re-introduction to its native condition of psychical realization.

We often hear people declare that they get their best ideas early in the morning, immediately upon waking; and this is not due to the simply untested fact that the brain is usually freshest at such a time.

Whenever people sleep harmoniously they

become related to sources of intelligence in an interior manner, consequently they awake wiser than when they retired.

To induce sleep by mental suggestion is 'not difficult except in obstinate chronic cases of persistent sleeplessness, and even then by persistent effort the barrier to sleep can be overcome.

The first and simplest mode of hypnotic (sleep-inducing) suggestion is to positively and persistently suggest the word sleep, in manner such as follows: You do sleep, you can sleep; you are entering a condition of peaceful slumber; you will sleep quietly and beneficially, and as long as it is good for you to sleep.

The second mode of suggestion, which often works extremely well, and can be profitably used as a supplement to the primary method, is to make a very distinct mental picture of a scene in itself so tranquillizing and conducive to repose that sleep naturally follows the contemplation of it.

If you are personally in need of sleep, self-suggestion is made exactly as you would suggest the same idea to another. The use of spoken words, and the employment of suggestive objects, such as carefully selected pictures, statues, etc., is quite permissible, and is often very helpful in cases where persons do not seem ready to follow at once a purely mental suggestion.

When sleep is perfectly attained dreams are superseded by visions; and the difference between the two is this: Dreams are more or less confused images of what is occurring round about us on one plane or another; visions are direct sights of what is actually taking place somewhere, or prophetic pictures of something about to occur which we need to know in advance.

Perfect tranquility of mind must be induced to secure the profoundest and most profitable sleep; therefore whatever suggestions and surroundings tend most to fixity of gaze on an agreeable mental object are best.

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.

Illinois.

CHICAGO.—E. C. Gray writes, under date of Dec. 26: "Tickets were issued to the Lyceum children, and cordial invitation given and taken advantage of to the First Society, which holds its meetings at 3120 Forest Avenue, to join with us in our hall, at 31st street and Indiana Avenue, along with their parents, many of whom came and enjoyed the successful efforts of Mr. Cordingley.

The evening began with a poem, composed by the pastor, and recited by several of the children, and then came recitations from various single members of the Lyceum, all rendered finely. Then the presentation of gifts from the platform by Rev. Mr. Cordingley, who was assisted in the happy task by Mrs. Dr. Chamber (a lady of charming presence), who made the gifts doubly welcome by her sweet manner in presenting them, and by Mr. Harry W. Miller, (the dancing professor). There were three hundred and seventy-four presents, besides eight hundred bags of candy, nuts, popcorn and oranges and apples. All much appreciated by the little ones, and many children of larger growth. Mr. Cordingley was very playful in the exercise as Santa Claus.

Then the whole audience was electrified by a beautiful ballet dance, executed by six of our own Lyceum tots, trained by Prof. Miller, who deserves as much credit for teaching them this as does Mr. Cordingley for keeping them all in good humor. During the ballet a small babe of a girl appeared and danced like a veritable fairy, impersonating Cupid, bow and arrow complete. Miss Blossom Chamber's skirt-dance and Mr. Weston's vocal solo were well received.

Mr. Cordingley gave a few appropriate remarks, and a most interesting Christmas poem in the course of the program.

After the entertainment there was a scramble for the supper-room, and then all danced for a couple of hours, going home tired, and laden with gifts, but oh! so contented to be alive.

Mr. Cordingley and Mr. Miller received many valuable gifts."

Canada.

TORONTO.—A Canadian correspondent writes: "We have been especially favored for some months past by having the services of Mrs. Loe F. Prior, a missionary sent out by the National Spiritualists' Association of the United States and Canada.

The work done in Toronto has been very good, and far exceeded the expectations of even the most sanguine when she first came to us. Good society is well equipped for work and full of enthusiasm is the result of three months labor here.

A large audience assembled in St. George's Hall Monday evening, Dec. 21, to listen to the farewell address from the guides of Mrs. Prior. The subject given by the address was "Can Man Rise Above Himself, and How Does Spiritualism Assist in Every-Day Life?" was handled in a masterly manner.

After the address, Prof. Byfield, of the public schools, came to the platform, and in a few well-chosen words paid a fitting tribute to Mrs. Prior for the excellent work she had done, and for the place she had won for herself in the hearts of the Canadians. He proposed a vote of thanks, and a wish for Mrs. Prior's early return to our midst. Mrs. E. A. McDonald followed with appropriate remarks. As the President presented the motion to the audience, the response which came from every part of the hall spoke far more than words the esteem in which Mrs. Prior is held among us.

Outside of the work done in Toronto, Mrs. Prior organized a society with forty members at Hamilton, and gave several lectures in Guelph, which were well received. It is with regret that we part from so able a worker.

Lyman C. Howe is expected to be with the Toronto Society in January of '97, and we hope that other good mediums and speakers will pay us a visit."

Maryland.

BALTIMORE.—D. Feast writes: "Mrs. O. Faunle Allyn has just closed a very successful engagement with the First Spiritual Temple. Too much praise cannot be given Mrs. Allyn for her work. Whilst her stay was short, she endeavored herself to all with whom she came in contact.

Her last effort was to provide a Christmas treat for the children connected with the Lyceum. Her platform work was all that could be expected. Her lectures were telling and to the point. She leaves with the hearty good wishes of the members—that she may live long to tell the truths of Spiritualism to the world.

E. A. Wiggins occupies the rostrum for the month of January, 1897. Bro. Wiggins has served the Society before, and it anticipates a treat when he comes along.

Mrs. Rachel Walcott is still pastor of the First Church. It was the writer's pleasure to hear Mrs. Walcott lecture from subjects selected by the audience. The subjects were well chosen, and a few tests were given, and all recognized. A feature of the service is instrumental music by the Zipp boys, which is well received. Spiritualism is on the increase in our city."

New York.

SARATOGA SPRINGS.—W. B. Mills writes: "The First Society of Spiritualists of Saratoga Springs, N. Y., held its annual meeting Dec. 15 for the election of Trustees: Mrs. Mary A. Mills and Mrs. Anna P. Parris were re-elected for three years, and on the 22nd the Trustees met, and re-elected for President Dr. W. B. Mills for the fourteenth year; Mr. J. P.

That Spot..

First size of a dime; next size of a dollar; then big as the palm of your hand. The end: entire baldness. Stop it.

Ayer's Hair Vigor
Makes Hair Grow

