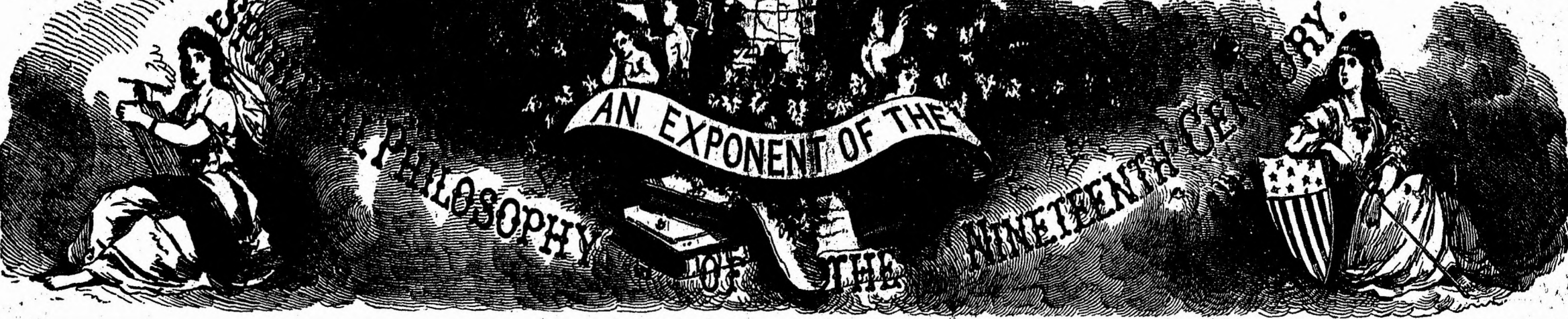


BANNER OF LIGHT.



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BOSTON, SATURDAY, JANUARY 16, 1897.

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NO. 20.

Written for the Banner of Light.
A HEAVENLY MESSAGE.

I fain would tell the boundless joy that thrills
In heaven, the soul immortal, when it fills
Some troubled, earthbound life with influence sweet,
And some poor, doubting heart doth softly greet,
And surging conflict there forever stills.

To feel that midst an oft-repelling force,
Shrouding with mystery earth's universe,
The eager soul can sometimes reach beyond,
And to the anxious, questioning heart respond,
And guidance lend throughout its earthly course.

Eternity no sweeter joy can yield,
For dearer gift no prayer bath e'er appealed,
Than power to lift the veil of silvery sheen
That hides, 'neath gleaming folds, this world unseen,
And fleeting glimpses of heaven be revealed.

Heaven, where no sorrowing soul doth ever weep,
Where harvest fields of life mankind must reap;
Heaven, where the soul doth ever grow more fair,
When all the garnered sheaves are freed from tare,
And God hath given his beloved sleep.

O! hearts, that ever fear Death hath its sting,
Ope wide your portals, hear the voice within;
Perchance some heavenly message waiteth there,
Revealing Death to be an angel fair,
And all your hopes to heaven nearer bring.

KITTIE A. BENSON.

The Spiritual Rostrum.

Christmas, its Origin, Significance, and Present Spiritual Message to Humanity.

An Inspirational Discourse, Delivered in Warner
Hall, Broad Street, Philadelphia,
Dec. 27, 1896.

BY W. J. COLVILLE.

(Published by particular request.)

The annual celebration of the Christmas festival brings in its train so many distinct thoughts, and conveys so many striking tidings of good-will to mankind, that year by year, despite growing skepticism as to what is actually being historically commemorated, the Christmas feast increases in brightness and beauty as the years roll by. For every effect there must be an adequate or efficient cause, and as men and women desirous of bearing by right the proud name of philosophers, it becomes us to look to the foundations of our practices, as well as of our beliefs, that we may be able reasonably, not blindly, to give answer to all who demand of us, as to why we do what we take part in doing.

It seems scarcely necessary, in the face of the general intelligence of to-day, to say very much regarding the greater antiquity of the mid-winter feast than that assigned to it by simply-Christian tradition. Like many another feast and fast of the Christian calendar, Christmas (under another name of course) was celebrated with great pomp by the Romans for many centuries B. C., and by the Egyptians and many other ancient peoples at a far earlier period. Feasts and fasts must have originated in one of two ways, and most of them have, at least, a double origin.

The earliest religious cult which deserves mention as a learned cultus is solar worship; and to those who penetrate to any distance below the external crust of this ancient religious system, the discovery is soon made that the idolatrous rites and ceremonies often connected with sun-worship are no necessary part of the system. Sol, the Latin word for sun, has evidently given us our English word, Soul, and it is surely easy to trace the obvious connection between these closely related terms. Heliocentric astronomy is no original product of the past few centuries. Egyptians, Chaldeans, Persians, Hindus, and many other ancient nations of renown, contained orders of illumined, inspired and highly educated men and women, who studied deeply into the mysteries of the universe, and made discoveries in the astronomical domain which, though but rediscoveries in the Europe and America of to-day, are often hailed by the unthinking populace as entirely new revelations concerning the position of the heavenly bodies.

Proctor, Flammarion, Schiaparelli, and other astronomers of the present century, who have carried further the excellent work accomplished by such illustrious predecessors of Galileo, Copernicus, Kepler and Herschel, may have, by means of superior telescopes, and other practical instruments, discovered more facts of a certain character than were familiar to Herodotus, the Chaldean astrologer, or any of the Wise Men whom tradition declares saw "a star in the East," and thereby knew that another dispensation of time had ended, and another commenced; but no matter whether contemporary star-gazers are wiser or less wise than their ancient prototypes, there can be no doubt that they of old entertained precisely the same general ideas of the solar system, yea, and of many solar systems, in a vast inclusive universe, as we of to-day entertain. Piazzi Smythe, the Scottish astronomer, Le Grange of Belgium, and many other eminent recent writers, have paid such glowing tribute to the knowledge of whoever conceived the design of the Great Pyramid at Gizeh in Egypt, that in the world of letters the question seems finally settled as to the learned, instead of illiterate source, as some have supposed, whence the world has drawn the wrappings for its esoteric theology.

Albert Ross Parsons, in his ponderous tome entitled "New Light from the Great Pyramid," has massed together an immense amount of curiously interesting information. The book is not easy reading for most people, nor is it in all places lucid, except for special scholars; however, any careful reader of such a book may surely dig out of its pages many a fascinating commentary upon the words "Out of Egypt have I called my Son." In very ancient Egypt Solar-Worship was, without doubt, a refined and spiritual form of religion, amounting to nothing less than a perception of deity as revealed through the gravest portions of the book of nature discernible through the eyes of man. The Hebrew Scriptures give us to understand that Egypt was not always vile, nor were Pharos always wicked. As far back as the time of Joseph the native Egyptian rulers seem to have been wise and kindly potentates, but by the time of Moses they had become perfidious. Degeneration often prevails in a community, and results finally in the over-

throw of a dynasty, and even in the swallowing up of a once great nation, but dissolution never overtakes anything that is founded on the rock of truth, and not on the sand of error.

Thus it occurs that when deterioration ultimately in the downfall of a nation or the obliteration of a community, whatever remains of good that may have been preserved therein escape accomplishing their exodus. The idolatrous animism of the common people was never the cult of the sages, and while we may feel deep pity and some sort of scorn for the degraded superstitions of the multitude, we are unfair to fast and untrue to history if we permit ourselves to mentally identify two systems which are veritably contradictory. There must always, however, have been a meeting-place somewhere between the knowledge of the learned and the practices of the illiterate, and this meeting-place or nexus is discovered as we seek to penetrate the letter of religious symbolism. As the same twenty-six letters of the modern alphabet serve all writers and speakers who employ the English tongue, and these twenty-six letters are so accommodating that they allow themselves to be fashioned into three hundred thousand distinct words in the largest new standard dictionary, so a comparatively few symbols were employed by practically everybody in olden times to set forth the most glorious concepts of sublime philosophy, on the one hand, and the most degrading superstition on the other.

The seasons of the year were always observed with special ceremonies, and the jubilant rejoicings pertinent to the time of the winter solstice were participated in by all, regardless of the special light in which they viewed the death of one year and the birth of another.

Christmas Day is the natural New Year's Day, and though for convenience Jan. 1 begins the civil year, Dec. 25 is the day ordained of nature. A Jewish New Year's festival is celebrated near the time of the autumnal equinox. A Christian ecclesiastical year begins with the first Sunday of Advent, on or about Nov. 30; but no matter how many arbitrary divisions of time people may make, Nature keeps her own festivals, and they continue to be regarded, even though they are sometimes so overloaded with afterthoughts that the primal intention is considerably obscured.

To connect the birth of Jesus with the beginning of a new natural year, may be correct, poetically speaking, though there is no proof that historical accuracy was ever demanded by the Fathers of the Church, who, about the fourth century of the present era, agreed to connect the ancient solar festival with a special commemoration of the birth of him whom they declared to be the embodiment of the "Sun of Righteousness arisen with healing in his wings." The Christian calendar is a puzzle in its present form, as it bears a great many evidences of incongruity—evidences which the opponents of Christianity are naturally disposed to handle as sharp weapons wherewith to attack, and if possible demolish, the entire Christian structure.

The gospel of Jesus and institutional Christianity have no necessary connection; it is, therefore, by no means illogical or difficult to accept the one while rejecting the other. One of the most striking peculiarities of persistency in error is the tenacity with which writers and preachers continue to insist that three days and three nights—because forsooth they were Jewish days and nights—can be compressed into a space of not more than forty hours. The "Forty Hours' Devotion" in the Roman Catholic Church may be reasonably intended to commemorate the interval between a crucifixion on a Friday afternoon and a resurrection very early the following Sunday morning; but Jewish days and nights are exactly as long as any others, though they begin and end at sunset instead of at midnight. Nothing less than seventy-two hours will suffice for the three days and three nights which Jonah is said to have passed in the belly of the fish and Jesus in the body of the earth.

Christmas, not Easter, reveals to us these three days and three nights, for they are not connected originally with the vernal equinox, but with the winter solstice. December 21 is the shortest day of the year, consecrated in the Christian calendar to the doubting apostle Thomas, owing to the following of the ancient thought of doubt as to whether the sun would reappear in glory or remain entombed in wintry night. December 22, 23 and 24 are days of equal length. December 25 is the resurrection morn, the feast of the nativity of a new-born year, for on that day light conquers darkness, the night begins to decrease and the day to increase.

To the spiritually-minded, all this beautiful natural pageant annually displayed without man's interference, forcibly suggests the incessant working of an unseen spiritual power, which is ever renewing the work of creation.

Christmas is the feast of light, of hope, of triumph, of the promises of immortality. Around it cluster a million charming associations, all born of natural appearances, which are but transparent veils through which spiritual realities brightly or dimly shine according to the visual capacity or development of the beholder.

Optimism is taught by the recurrence of the Christmas feast; while pessimism, with all its gloom and despair, is banished from the thoughts of mankind by the return of sunshine and warmth, with promise of perpetual increase.

It is quite possible to celebrate Christmas jubilantly and understandingly in an extra-Christian manner; at the same time, because of what we know concerning pre-Christian celebrations and the source whence the Fathers of the Church drew their material for a calendar, we are by no means called upon to turn frowningly away from the beautiful legendary tale of the Babe of Bethlehem, "born amid the winter's snow."

In many parts of California, the robins when they appear on conventional Christmas cards amid the snow suggest nothing familiar; and, in Australia, where Christmas is celebrated at midsummer, the suggestion of icicles seems almost ludicrous. However, there is always a spiritual meaning which crops out and justifies time-honored symbols, proving that the symbols are themselves far more universal than their surroundings, with which, through long usage, we have become familiar.

The climate of Palestine is very like that of California, and as the rainy season is generally on at Christmas tide, it is hardly probable that a tale of shepherds keeping watch over their flocks by night in the open air began with an event which took place near the end of December, as sheep are always housed in wet weather.

It is at this point that we begin to see a totally different origin for the Christian Christmas than the date of the calendar would suggest. Easter and Christmas come perhaps very near together in point of time, if we seek to be true to history. The sign Aries (the ram) suggests Agnus (the lamb), and as Aries is the first of the spring signs, anywhere between March

20 and April 20 would be a fitter date for commemorating the birth of the historic Jesus than at the Christmas season.

History, in this case, however, is in no sense precise, and though a vast amount of time and energy have been spent in seeking to verify chronological suppositions, the case stands about where it did at the time when the search began. Jesus of Nazareth, as a historical personage, does not figure very clearly upon the historian's page. We have much more outward evidence of the personal career of Julius Caesar and many another martial conqueror than we have of the personality of Jesus; and if it be asked why is this? one answer at least suggests itself to all who strive to look below surface events and trace the action of spiritual law on its own interior plane of operation, and that answer is: A great spiritual teacher always subordinates the person of the teacher to the essence of the teaching.

Though we are not among those who deny the personal career of the Man of Nazareth, neither are we among those who make belief in a personal historic Christ an essential of pure and undefiled religion. Historical facts can never be any more than literal; and, though all sorts of knowledge are valuable, in comparison with interior wisdom exterior information is entirely vain.

There is an immense wealth of truth in the following free translation of the words of a celebrated mystic:

"Though Christ in Bethlehem a thousand times be born,
If he's not born in thee, yet is thy life forlorn."

There are two distinct and diverse tendencies of modern thought to which we desire to call contrasting attention. On the one hand to-day, among those who favor "Higher Biblical Criticism," we find an increasing number of so-called rationalists, who take ground with Hume, Lecky and other skeptical authors, to the effect that all so-called miraculous stories are fictions. Miracles, say they, never did and never will occur, because the laws of nature are unchangeable.

There is so much of error interwoven with a little truth in the above quoted position that we always feel especially desirous, when occasion offers, of presenting exactly the other side of the debate. The other school of modern thinkers (with which we gladly confess we are in full sympathy) sets out to teach not necessarily "Christian," but nevertheless GOSPEL SPIRITUALISM.

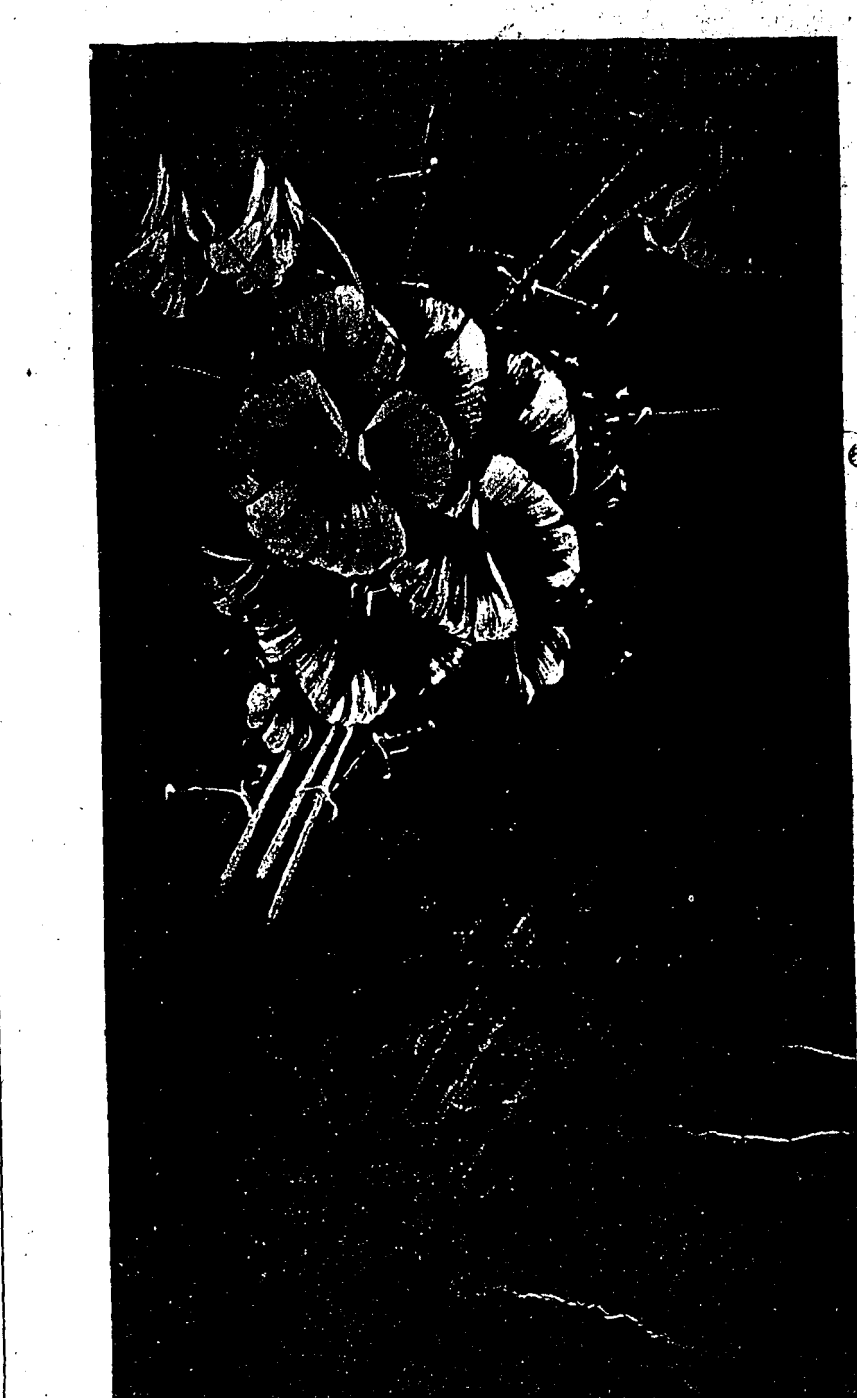
The two views of the historic Jesus which we seek to present in vivid contrast (neither being the conventional orthodox ideal) are these: first, let us note the skeptical view, which includes many divergent opinions, such as those of Strauss, Renan and many other well-known authors. This it is which denies the wonderful or the exceptional, and declares that only the commonplace is possible. Into this error (commonly called rationalistic) a considerable number of Unitarians and other supposed-to-be-advanced thinkers in the extreme outside ring of the religious world are falling. These people doubt human immortality, and very often laugh at every variety of Spiritualism, as they refuse to consider evidences going to prove the reality of the super-sensuous elements of human nature. Such people wish to be scientific, and believe they are so, while in truth they are only materialistic, for accepted science, in the persons of its most honored representatives, never attempts to formulate a philosophy of denial. Were we to accept the negative decision of the skeptical wing of modern radicalism, we should be at once stultified, depressed and discouraged.

We should feel one by one our ideals slipping away from us, our romantic dreams and fond illusions would all be ruthlessly dispelled, and we should be instantly confronted with the grinning skeleton of a fabricated myth, where we had formerly believed we saw the outline of the form of a divine friend and helper. The spiritual view of the super-theologic Christ, which is the antithesis of the materialistic presumption just described, enters very largely into the best thought of many present-day Unitarians. Universalists, Free Religionists, and most of all Mental Scientists. It is a view which enlightened Spiritualism amply sustains, as it teaches not the exclusive divinity of one man, but the common divinity of all mankind, and therefore opens the gates of hope to all humanity, presenting, as it does, a glorious vision of prospective human achievement. This view is fully consistent with such passages of the Gospel as "With God all things are possible," "All things are possible to him that believeth," "Ye shall know the truth, and the truth will make you free," "The works that I do ye shall do also, and greater works than these shall ye do," and many others of similar import.

Theodore Parker, at a time of heated discussion over the personality of Jesus, declared sagely that some one great enough to have conceived of Jesus must have existed, or the Christ-ideal could not have been embodied in human history; and with this decision of the truly eminent New England preacher, whom bigotry cruelly persecuted, but who is to-day everywhere highly honored—we must, per force, agree. So-called Christian orthodoxy stubbornly refuses to carry out the Gospel teachings to their legitimate extent, and though it would be a sorry task to point out the inconsistencies of alleged orthodoxy, it would not be an altogether unprofitable one. Our purpose on this occasion, however, is not so much to show wherein others err (for to prove another wrong is not to show yourself right) as to call attention to the Christ-ideal which, at Christmastide, is especially held up as an example to mankind, which it could not possibly be were there in human nature any ineradicable or total depravity, or inherent disqualification for living the purely philanthropic life which we are told was lived by Jesus, and insisted upon by him as a life possible for every one. The vulgar rendering of the angelic song "Peace on earth, to men of good-will," is in one sense superior to the other renderings with which Protestants are more familiar.

Peace on earth is only possible to the extent that good-will prevails among individuals, communities and nations; therefore, the angelic canticle is susceptible of at least a two-fold translation. The angels in the heavens, who bend over earth in love, and rejoice unboundedly in human welfare, proclaim from their celestial heights: "Peace on earth, good-will to all mankind." Heaven loves earth; angels love humanity.

But there is another side to the picture, and it is this: No matter how fervent and universal may be heaven's love for earth, earth will only be free, happy and pacific when this celestial love enters into the hearts of the children of men and establishes the reign of peace and good will on earth as it prevails in the heavens. When the divine will is "done on earth as it is done in heaven"—then, but not till then, will earth be at peace, and all nations free from the galling fetters of slavery. The announcement of the birth of a Savior



A REMARKABLE SPIRIT PICTURE.

The engraving above was made from a photograph brought us recently by Mr. Joseph Carr, of Charlestown District, Boston, Mass., who received the writing and the flowers as a memento from his wife in spirit-life, at the residence of the Campbell Brothers, Boston. This sample of artistic ability by an unseen operator contains work done in some thirteen colors, with a beautiful bunch of pansies (which is its accompanying floral design). There were also exhibited to us by this gentleman one slate, the writing of which was colored blue; one from his father in spirit-life, colored green, etc. Mr. Carr also received

four letters in type-writing, in which his personal affairs were clearly outlined.

These pictures were wrought in a short time on slates that were wiped by Mr. Carr, after having been washed by the medium—about fifteen minutes being accomplished in the picture.

Parties having a desire to witness these singular demonstrations, together with others occurring at the sances of these remarkable mediums, are invited to remember that the time for these exhibitions is now limited—the gentlemen being about to conclude their stay in Boston for the present.

is a declaration of the conditions of salvation. "His name shall be called Jesus, for he shall save his people from their sins." Jesus, like the Hebrew name, Joshua, or Jehoshua, means a deliverer or emancipator, one who shall, Moses-like, lead the people out of Egyptian servitude to the liberty of a land flowing with the milk of human kindness and the honey of the sweetest mutual love. When the question is analyzed it will soon be found that one of the chief blunders of old theology has been to confound forgiveness of sins with remission of penalty; and until this fundamental mistake is rectified, it will be impossible to get people to take a spiritual view of atonement. Vicarious sacrifice is no part of gospel-teaching, and it had probably not begun to corrupt the creed of Christendom, when the Apostles' Creed was formulated containing the phrase: "I believe in the forgiveness of sins." To forgive is from the same root as to forego, to forget, to get rid of, to lay aside, to renounce, and much else of similar import. Whoever was in any degree to be a fulfiller of Messianic prophecies must teach the truth and live the truth. By silent influence, as well as by words and deeds, the deliverer of the people must lead them to deliver themselves from bondage. There is no proxy business in the divine order, while as for "schemes" of salvation and "plans" of salvation, they amount to nothing more than garbled scholasticisms wrought out of the ingenious, calculating brains of ecclesiastical logicians, who, though good at deduction, reach false conclusions, because their premises are erroneous.

People hear of salvation through Christ, and only through Christ. Philadelphia has been greatly agitated of late over the work of religious revivalists, and in the midst of the mental confusion and over-wrought emotion which always characterizes fervid appeals to feeling, nothing is so greatly needed as some teacher who will gain the public ear and put the question of salvation from sin and its sequences in a clear moral light before the populace.

The birth of a personal human Savior corresponds exactly with the birth of a new year, with the triumph of light over darkness, the realities of life over the shadow of death; therefore the poetical custom of celebrating the birth of Christ at Christmas time is beautifully impressive, and highly suggestive of all that is ennobling, if we do not allow ourselves to misconceive the events we are celebrating. Let the historic Jesus stand for a type (if for nothing more) of the highest spiritual manhood. Let science and art be studied in other schools; it is moral philosophy and ethical culture that pertain most to the school of Christ. People may be learned, and cruelly scientific, and barbarous (witness the vivisectors, against whose shameless orgies humanity is now vigorously protesting). Science of a material sort is therefore inadequate to uplift mankind; we are in need of Divine Science, which teaches how Law must be fulfilled through Love.

There are just two prominent phases of work in which a Savior of his fellows must engage: He must make a demonstration of truth as it were mathematically, saying truthfully, as the professor can say to his class, "I have set you an example—follow in my steps." Or, in other words, "See how I apply the rule and solve the problem; if you would solve it too,

you must solve it likewise by the application of the selfsame rule, for there is no other." The second and still more potent factor in the outworking of the elevation of humanity is SILENT INFLUENCE—an energy whose power is measurelessly greater than language can describe.

As we seek to elucidate or even mention these great themes, a vista of human possibility unfolds before us, with such boundless opulence of promise that we would fain linger forever over such a fascinating and ennobling theme; but in a single lecture no speaker can do more than suggest what must be left unsaid. When any honest seeker after truth and fervent worker on behalf of less enlightened brethren contemplates the true nature of an atoning sacrifice, he or she at once begins to look about to find a way of becoming a part of the ever-living Savior of the world.

The real Christ-spirit is the spirit of universal truth and good-will, therefore it is impossible to confine it within historic boundaries, or enclose it in a theological prison. Jesus never did another's work for him, however well he may have aided others to work out their own salvation. Those people who favor the theory that it was not Jesus of Nazareth but Apollonius of Tyana who formed the central figure of the original Gospel history, do not in reality dispute the historical elements connected with the Christ life lived out in Palestine or thereabouts nearly nineteen centuries ago; they have only attributed the marvelous works and sublime teachings usually attributed to Jesus of Nazareth to someone else, which, while it may cause some confusion in the minds of many, does not essentially detract from the value of the life lessons the Gospel pages inculcate from first to last.

The Shakespeare-Bacon controversy, though interesting to some persons, is tedious and unimportant in the eyes of others, who exclaim, "Have we not the plays? what matters it, then, who wrote them?" The same exclamation is heard when the personality of Homer is called in question. Some one wrote the Iliad, and he who wrote it must have been a genius, for mediocre talent could never have produced such a masterpiece. It is ridiculous to take up with empty skepticism, and seek to enlighten the world through the agency of negations; therefore the Mesopotamian spirit of doubt abroad in the world to-day may well be characterized as a purile and feeble, as well as a cynical spirit. Highest criticism is that which seeks to bring out of whatever it undertakes to review, the very best that it contains; and if Jesus be the model man, the exemplar of the human race in the conception of his biographers, then we must read the life of this super-excellent representative of humanity not in the light of a fancy sketch or a priestly invention, but as the permanent literary embodiment of humanity's high hopes and daring ideals incarnate in flesh, and crystallized into definite structure. The churchian idol is not the living Christ.

The cold, far-off, theological Redeemer is a mysterious abstraction to most intellects; and as to the emotions awakened in the human heart by the priestly caricature, they are so conflicting that if they at one time move us to love for Jesus, they almost produce hatred for [Continued on fourth page.]

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, located at 9 Bowdoin 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. O. 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 and two cents 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 place where that Company has an agency. Agents will receive 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 issuing the order, which will be 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 personal 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 canceled articles.

Newsletters 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 16, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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Isaac B. Rich, President.
Fred. G. Tuttle, Treasurer.

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.

Good-Bye!

The writer, after a period of about thirty years, finds it necessary to bid the readers of the BANNER OF LIGHT farewell! He trusts he will be remembered kindly by the patrons of this journal, and he is sure that his memory of their kindness will ever remain a bright spot in the experiences he has been called to meet during the many years of his labors among them.

But as he goes, he feels confident that others will faithfully take the place he leaves vacant. With earnest memory of the past, he beseeches the brethren of the household of faith and knowledge to give to those who come after, the earnest support they have ever bestowed on his labors. The new period is now in order; may the public feel willing to support the BANNER OF LIGHT as decidedly as in the past!

To my business associates—Mr. Isaac B. Rich, Mr. Fred. G. Tuttle, Mrs. J. S. Soper and the rest—and to the patrons of THE BANNER, wherever located—in city or country—I bid a heartfelt good-bye! JOHN W. DAY,
27 Springfield Street, Somerville, Mass.

Past, Present and Future.

It is far wiser for us to think gratefully of what has been given us than despairingly of what has been taken away. The question is whether we have ever deserved or earned as much as we have received. When and how have we ever deserved anything of this universe? What are we more than pensioners at most? When we think of the good days, and the sunny spots that cheered our lives, ought we to think of them only as taken away from us, and not given? Yesterday was a sunny and happy day for us, but now it is past and gone; shall we repine over it, or shall we rather be glad that it was ours? We may have lost our possessions; but we had them, and have reason to rejoice in that. If we made a good use of them while they were ours, then we only have so much more reason to rejoice. It was the Roman sage, Seneca, who said it is an ill consideration of Providence to reflect only upon our friends having been taken away from us, and not upon the fact that they had once been given. So far as the memories of the past are good, they are sweet and pleasant. We should learn to be grateful that once they were ours. Let us learn to be grateful, and make the most

of these sweet memories, as comforts for today, and inspirations for the future.

Life is not through with any of us. If our hopes are not all deceivers, there are infinite possibilities ahead. We can do in no respect so wisely with these experiences of ours as to take them as lessons for our guidance in the future, to correct the mistakes we have committed hitherto. We have all made mistakes, but instead of repining over them, let us use them as wisdom for to-day and for to-morrow when to-morrow comes. Life runs like a stream right on. We are right in the midst of opportunities to-day, and should see to it that when the opportunity comes we speak the word or do the thing to-day we shall wish we had spoken or done when to-morrow comes. And we should avoid the things we shall regret if we do them. The past is to be used by us for guidance. We can never quite repeat our experiences. The life of to-morrow will not be just like the life of yesterday. The same principles are involved, however, in living it, and we shall be confronted with similar opportunities. So, reading the past aright, we shall learn the lesson of hope, of the infinite possibilities of life. With God within us and about us, with humanity for our field of operations, and with an exhaustless universe as the stage on which to play our parts, we can achieve something nobler than anything of which we have yet dreamed.

Deathbed Mysteries.

In the Euclid Avenue Presbyterian Church in Cleveland, O., on Nov. 15 last, Rev. Dr. Sprecher delivered one of a series of scientific lectures on the above theme. He said he did not claim to be able to prove his theories, and he would not claim that they were of a nature to examine into scientifically. A great many people, he said, affirm with great positiveness that in cases of dying friends they have seen the soul depart from the body. If we know them to be sensible people, persons whose veracity cannot be impeached, and who are not imaginative and subject to hallucinations—if we have evidence that at the time they were in a normal condition of physical health and mind—then, as sensible people ourselves, we believe they really think they witnessed what they profess.

Mrs. Stowe and the poet Whittier used to sit and discuss together the psychic visions they had witnessed at the bedside of dying friends. Miss Phelps, the authoress, tells of such a thing which came within her personal experience. She saw an appearance on the face of a dying relative which, she is impressed, was the soul leaving the body. It was a perfect form, and she even could recognize in the face features closely resembling those of the dying.

Another class of people believe they have once actually passed over the border, were to all intents and purposes dead, except for a slight tenure that still connected them with life. Gail Hamilton has left a wonderful account of her own personal experiences of a period in her life when she was near to death. She believed she had actually passed over the border. Lillian Whiting, also an authoress, had the same experiences in a case of illness. And many others in the same category.

Dr. Sprecher believed that a future life was revealed in the intuition of the soul. He considered there is a difference between "ghosts and manifestations" and dying persons breaking through the veil and catching a glimpse of the beyond. Why is it, he asked, that the dying persons only see, as a rule, one person? They see only one person, one whom they dearly loved, and who dearly loved them, and the one person most likely to come to meet them. He thought there was something in the visions of the dying. We have gone to the border in what we may call psychic visions. In the study of them he told his hearers there was nothing that could do them any harm. It simply strengthens faith in the future of the soul.

A Lecture on Hypnotism.

Dr. C. W. Hidden of Newburyport, a well-known hypnotist and healer, lectured on a recent Sunday afternoon and evening in Fitchburg, Mass., his themes being "At the Threshold of the Great Beyond" and "The Wonders of Hypnotism." In the latter lecture he talked of hypnotism in the animal world, told how this strange power was developed and used among the ancient nations and tribes, contrasted Mesmer's theory of animal magnetism with Dr. Braid's theory that the hypnotic state is self-induced, and declared hypnotism and mesmerism to be as widely different as the wooden schoolboy and the finished student. Speaking of suggestion, he explained what it is and what it is not, and exploded the common notion that one can become so self-hypnotized as to cause a division of the ego. The latter theory has been advanced to account for the cases of mysterious disappearances, which cause such frequent surprise in the cities. He spoke of the strange psychic effect which can be produced by hypnotism; of mental telegraphy; and described that remarkable state of sleep called catalepsy, or mimic death. He said he had in his library a record of a thousand persons who had been buried alive in the cataleptic sleep.

And he made a thrilling appeal to his hearers not to allow the undertaker to be called in at times of sudden death until decomposition is manifest, for without this conclusive evidence there can be no certainty that your friend or loved one is dead. On the contrary, while we are mourning their departure, they may be conscious of all we say and do, though unable to move or speak because of being locked in this icy, cataleptic sleep. The speaker dwelt impressively on hypnotism as an aid in therapeutics, and likewise as an anesthetic, relating many cases of cure by its means in his own practice. He likewise told of surgical operations performed by himself and others while the patients were in the hypnotic sleep. He denied that it is possible to hypnotize persons to commit crime, arguing that the introduction of the element of fear offers a complete bar to wrongdoing. The idea originated in the popular belief that the hypnotist has unlimited power over his subject, whereas, as a matter of fact, his power is limited. No one can be hypnotized against his will; and while individuals can be made to participate in mimic crime, they cannot be made to commit real crime, no matter how powerful the hypnotist. He gave an exhibition of his powers as a healer at the conclusion of his lecture—deafness, lameness, aches and pains vanishing under his touch. The audience became in a high degree enthusiastic.

Resolutions to the memory of Mrs. Mary A. Babe, Washington, D. C., will be printed in next issue.

A Native Teacher from India.

An interesting series of lectures on Karma Yoga, or the science of work, was very recently ended at the Procopella Club of Boston by the Swami Saradananda of India. The Swami is a monk, and came to this country last June, to take part in the summer lectures at Greenacres, Elliot, Me. He is a friend of the Swami who lectured before the Procopella last March, and is now on his way to India to help his countrymen to new religious educational and industrial activity. Both of these monks of India had for their master the wonderful religious teacher, Ramakrishna, widely known through Mr. Mozoomdar's tributes, and through the recent article of Prof. Max Müller in the *Nineteenth Century*. The Swami has deeply interested many persons in the Vedanta philosophy since coming to this country, and presented the truths of that oldest philosophy and religion in the world in a clear and impressive manner. He has spoken, besides at the Procopella and Greenacres, twice before the Brooklyn Ethical Association, twice at the recent Home Congress at Hingham and Waltham, before the Boston Metaphysical Club, and at the Cambridge lectures.

The Vedanta philosophy, observes a leading daily paper of Boston, presents fundamental truths of the nature of the universe with remarkable clearness, force and simplicity. India's great past and future part in man's progress has been but little appreciated by the Western world. But now heathen India is not only giving us her vital truths, but is showing us deeper meanings in Christianity. The Vedanta, in its catholicity, shames our narrow sectarianism. It shows how all modes of life and worship are of value, and all lead, in the end, to the same goal—union with God, or the Absolute. Hindoo ethics have been much misunderstood in the West.

Our standards of morality are so different from those of India that the opportunity to learn the Hindoo ideas from a well informed native is very welcome. The Swami repeated his lecture at the invitation of the Free Religious Association at the South Congregational Church in Boston, on a Sunday evening. The months of January and February he spends in New York.

Atlantis Day.

Psychical Hall, at Glens Falls, N. Y., was recently converted into a conservatory from its profuse decorations with chrysanthemums and foliage plants, as an expression of the high regard of its occupants for their unseen prehistoric friends, the Atlanteans. It was made a sort of gala-day by local Spiritualists and their friends. An address was delivered by Wynona, princess of Atlantis, through the medium, Mrs. Reynolds, of Troy, N. Y. Among the prominent ideas embodied in the address were references to the Atlantean home and to life on the lost continent. It was explained how all of the past experiences of the races in their progression upward were a part of the inheritance of the present age, and how the influence of peoples whose history may be buried in oblivion yet lives and works to an extent through all the succeeding ages. The audience was urged to cultivate their higher aspirations to the utmost, that they, too, might prepare themselves for a future condition in which they would be fitted to return to the mortal plane of life and assist in the noble work of uplifting their fellow-men, since every good deed and sympathetic act tends to brighten and illuminate the home of the spirit. Mr. M. B. Little acted as chairman on this exceptionally interesting occasion.

Pulpit Reflections.

Speaking of election results along with many ministers who thought it a part of their duty to harangue on party politics during the late campaign, Mr. Savage remarked that in seeking moral and spiritual ends the Lord must work, not outside of, but through moral and spiritual men. Just in so far as we preserve and keep the safety of this country, we keep it by the same principles which will bring to pass here on earth the supremacy of the kingdom of God. The principles involved in the safety of the republic are moral principles. They are matters of righteousness. They are not matters of expediency, not matters of politics in the ordinary sense of the word, not matters of statesmanship. They are matters of right and wrong. This country is not held together by the square miles of its areas, by the magnificent rivers and lakes, by the verdure of its soil and the wonder of its crops, by its warehouses, its business men, and its commerce on the sea, but by the moral principles of justice, of sympathy, of mutual helpfulness. Mr. Savage believed that the star of hope for common humanity which rose here in the west is not to sink in a night of disaster, but is to shine on after the clouds have passed away with a brilliancy such as has never distinguished it before.

Convention of Spiritualists in Baltimore, Md.

Another of the series of successful meetings arranged by the officers of the National Spiritualists' Association, which in this instance took the form of a Mass Convention, was held at Baltimore, Md., on Thursday afternoon and evening, Jan. 7. The affair proved to be a notable one in all respects, evidenced by the character and number of the audiences, the high order and pertinency of the addresses, the attention and interest with which they were received, as well as with excellent financial results.

Among the leading participants were President Barrett and Secretary Woodbury, of Washington, D. C.; Hon. L. V. Moulton, of Michigan; Dr. George A. Fuller and Rev. F. A. Wiggins, of Massachusetts; Mrs. Cora L. V. Richmond, of Chicago; Mrs. Lucy Burton-Powey, of New York; Mrs. Rachel Wolcott, of Baltimore; Mr. J. Homer Altimus, Mrs. Marie L. Wheeler-Brown and Miss Bertha Jullihn, of Washington, D. C.

A large party, consisting of some of the leading Spiritualists of Washington, attended these meetings, returning in a special car late in the evening. The local press of Baltimore made favorable reports of the Convention.

Dr. E. A. Smith, while in Boston, was successful in securing Mrs. May S. Pepper for the Vermont State Spiritualists' Association Annual Convention, to be held at Montpelier, Friday, Saturday and Sunday, Jan. 22, 23 and 24.

Letter from Mrs. R. S. Lillie, Santa Barbara, Cal., has been received, and will be printed next week.

Mr. Grumbine's Work of Development.

We wish to call especial attention to Mr. Grumbine's announcement or advertisement on another page, concerning his classes by mail.

Mr. Grumbine is doing a wonderful work in the unfoldment of mediumship, confuting himself to the mental phases, as psychometry, clairvoyance, inspiration and psychopathy. His teachings are all inspirational, and his development is effected by the psychic law of correspondence. He repudiates the old notion of incubation, that sensitives must sit close to media to get development, and he shows by his method that nature is the law by which the best results are attained. He is at present ministering as speaker at the First Spiritual Temple, and can be addressed at Station B, Boston, Mass.

In a Flourishing Condition.

At the annual meeting of the New England Anti Visection Society, held at its offices, No. 179 Tremont street, recently, Dr. Philip G. Peabody, A. M., LL. B., was re-elected President; Dr. E. Preston, Vice-President; Mr. Joseph M. Greene, Treasurer; Miss Helen Willard, Secretary, and the above, with Mrs. Margaret Sunderland Cooper, were chosen directors for the ensuing year.

Reports were submitted which showed that, notwithstanding adverse circumstances, the affairs of the society are in a thoroughly satisfactory condition. It has printed and circulated during the year about 200,000 pamphlets. Its membership is about seven hundred. Its income was nearly \$2000. All the officers of the society have given their services without pay, which is not the case with any other humane society in the state. The society is publishing a monthly magazine, and is endeavoring to induce the most noted English lecturer on visection, Arthur Wescott, to undertake a campaign in this country.

Mrs. Eva M. Hill, the phenomenal musical and test medium of Greenwich, N. Y., held her initial session Sunday evening, Jan. 10, at 7 Park Square. She was assisted by Mrs. May S. Pepper and Mrs. Adele C. Loveland, and the evening was a most gratifying success; besides being a fine medium, Mrs. Hill has a sweet personality which adds much to the popularity of her work.

Ferdinand Fox-Jencken, son of the late Kate Fox-Jencken, writes us that his health for the past six months has been so wretched that he has not been able to do any business whatever—consequently he is now penniless. Any one reading this paragraph, who feels to reply practically to it, can address him at 18 Sixteenth street, Brooklyn, N. Y.

A New Healer.

Mrs. Anna Lewis is meeting with remarkable success in healing by the laying on of hands at her office, Hotel Dunbar, Suite 7, junction of Washington and Pacific streets. This gifted healer treats very successfully paralysis, lameness, deafness, nervous diseases and chronic troubles. Note advertisement on fifth page.

Abatement of the Tax on Spiritual Temple.

To the Editor of the Banner of Light:
Will you kindly print the following, for the benefit of our many friends from all parts of the country who have taken an interest in the position taken by the Board of Assessors, through the advice of a Committee of the Common Council, in taxing the Temple?

I had an interview with the Chairman of the Board of Assessors on Tuesday, Jan. 5, and made arrangements with him to meet the full Board Thursday, Jan. 7, at which meeting, after an hour's conversation, the Chairman informed me that he would acquaint me with the Board's findings at an early date. On Saturday I received the following, which is self-explanatory:

ASSESSORS' OFFICE,
CITY HALL,
Boston, Jan. 8, 1897.

MARCELLUS S. AYER, Esq.:
Dear Sir—At the meeting of the Board of Assessors, held this day, it was voted "That the petition of Marcellus S. Ayer for an abatement of the tax assessed upon the Spiritualist Temple be granted."

Such abatement has been made, and the account cancelled.

For the Board of Assessors,
FRANK A. DREW, Sec'y.

Very respectfully, M. S. AYER.

A Charming Birthday Party.

Friday afternoon and evening Mrs. Jennie K. D. Conant held "open house" in commemoration of the birthday of her control "Sunflower." Mrs. Conant's pleasant rooms were in holiday attire, tastefully decorated with evergreens, potted plants, and beautiful flowers in profusion. It was the usual circle afternoon, but many guests were present by special invitation.

The exercises were opened with a song by Mrs. Hattie Mason, Mrs. Conant made an opening address, speaking words appropriate to the occasion, then threw the meeting open to the mediums present. Among those who took part were Dr. Charles Harding, Mrs. Eva Hill of Greenwich, N. Y., and Mrs. Mason. Among those present were noticed Mrs. May S. Pepper, Dr. E. A. Smith of Queen City Park, Vt., Mrs. Adele C. Loveland, Mrs. I. E. Dowling, and others.

The evening exercises opened with a piano solo by Mr. H. C. Grimes, followed by a welcome address by "Sunflower," through Mrs. Conant. Then Mrs. Hattie Mason sang, by request, a special song. Mrs. J. E. Thompson, of Vermont, contributed a piano solo, and also accompanied Charles W. Sullivan, who sang to each guest. Many beautiful presents were brought, and Mrs. H. C. Grimes rendered a piano solo, after which Dr. E. A. Smith spoke briefly, alluding to a fine test he had received during the afternoon from Dr. H. H. Storer, followed by remarks by Miss Lucy Barlecoat, and then Charles W. Sullivan and Mrs. Penny sang a duet, accompanied on the piano by Mrs. Sullivan, during which Mrs. I. E. Dowling's control, "Maybell," through the inspiration came and followed with many tests; also, Mrs. Mason's control, "Sunshine."

Refreshments followed, and both mediums and controls, as well as the many invited guests, were made happy with ice cream and cake. "Sunflower," as her souvenir of the occasion, gave her mediums' pictures to each guest. Many beautiful presents were brought as tokens of appreciation to the popular control, "Sunflower," and many letters of regret were received from those unable to be present.

Particular mention must be made of a beautiful tribute in the form of a sunflower contributed by Miss Fannie Fisher of Beachmont, Mass., who has been an invalid for twelve years.

Among the many present in the evening were noticed Mr. J. W. Day and Mr. Bradley.

The guests reluctantly departed for their homes at midnight, wishing "Sunflower" and her medium many happy returns of the season. J. S. S.

A Very Pleasant Occasion.

Was the reception given conjointly by Mrs. E. V. Webb and Mrs. T. A. and Cora Bland, at their home, 120 West Concord street, to Prof. J. J. Watson and his daughter Anna. Between thirty and forty persons were present to meet the guests of the evening, and were charmed with the sweet strains of music such as only Prof. Watson can draw from the violin (and one presented him by the immortal Ole Bull), and also the delightful accompaniments by his daughter on the piano.

It is Prof. Watson's intention to make his home in Boston hereafter, and he will be glad to meet old and new friends desirous of taking lessons on the piano, violin and guitar. He will be found at 368 Columbus Avenue, Boston, which is also the home of George B. Hunter, who is a teacher of voice-culture, and to whose fine singing, and his little daughter's playing, the friends were indebted for much pleasure during the reception. Mr. Hunter will be glad to meet those who are interested in clear enunciation and good pronunciation. J. S. S.

Christmas, its Origin.

(Continued from first page.)

The idea of the Heavenly Father whose anger Christ appeases. The old false doctrine of remission through the shedding of blood, literally applied, is entirely barbaric. To say that it is Jewish is to be unfair to the spirit of Judaism. It is savage, pre-Jewish and also anti Jewish, for the highest prophetic teachings contained in Israel's Bible are totally averse to any such conception.

The Christ of Paul, the Logos of John, and the Jesus of the Synoptics, must not be confounded. Matthew, Mark and Luke are narrators of history. John is a gnostic, who seeks to enforce a higher view of the Son of God and Son of Man than simple historical recital can reveal. Saul of Tarsus is a clever lawyer, a subtle, casuistical Rabbi, who seeks to accommodate both esoteric and exoteric Christianity to the acceptance of Jews, Greeks and all with whom he comes in contact.

We have at least three very clearly-defined Christs in the New Testament. The first, which is that of the Synoptics, is HUMAN; the second, that of the fourth gospel, is SUPER-HUMAN; the third, that of the Paulinian epistles, is composite, and aims to be Social. The human Christ is the Son of Man; the divine Christ is the Son of God; the composite Christ is the collective assemblage of regenerated mankind. These three Christs may be a trinity in unity, or three in one. We need not reject one because we accept another; it is, however, highly important that we disentangle them in our own thought and show wherein the conception of each may have its place in a system of philosophy broadly inclusive but in no way contradictory.

If Christmas comes to be accepted as a festival of world-wide significance, in which Jew and Gentile can unitedly participate (and this is coming to be the case increasingly as years roll by), the future celebration of the great winter festival may take on a character so purely eclectic as to admit of a very wide range of clustering associations, all centered around the primal thought of man's inherent greatness and the ultimate certainty of the divinity in us all as a new Adam, entirely subduing the old animality, which, in every instance, needs to be not destroyed, but overcome. Let, then, the glad bells ring out their peaceful chimes; let, then, the children dance around the Christmas tree, laden with gifts for every one; let, then, the Yule-tide log burn brightly, and friends from far and near assemble to keep high holiday. Only let us not stultify ourselves by pretending that our eyes are shut to the greater lessons of Christmas than those which hover about a merely Christian festival—Christian, that is, in the narrow theological, not in the broad humanitarian acceptance of the word.

In the Middle Ages, in Europe, at Christmas-tide, all debts were forgiven to those unable to pay. Instead of debtors being thrown into prison, they were released from prison, and a general wave of humane feeling swept over many a land. We need not wonder that Shakespeare, Walter Scott, Dickens, and many another much-loved author has burst forth into raptures over the Christmas spirit and the holiness of the Christmas season, so hallowed by the presence of angels that no imps of darkness could molest mankind.

Dickens's "Christmas Carol" is, perhaps, the most deservedly popular of all the Christmas stories ever written, and the reason why we never tire of its repetition is because it is so intensely and tenderly human. There was a charming little story deserving well to rank with it in the Christmas number of the *New York Journal*, issued Dec. 13, 1896, in which the reader is introduced to an aged and lonely Jew, who lives in a poor neighborhood in the great American metropolis and plays the part of Virgin Mary in answering the prayers of some Roman Catholic children. It must have proved a great shock to something in their theology if they discovered that their prayers addressed to the Blessed Madonna were heard and answered by a Jew who did not accept Christianity, and made his scanty living by writing Hebrew scrolls for synagogues—but people's theology often needs shocking before they can grasp the meaning of pure and undefiled religion. A crusade is still on against Santa Claus and Father Nicholas. Some very conscientious people who have no appreciation of romance consider fables lies, and poems falsehoods.

To such people we can only say teach as you think right, but let us interpret fables and pretty stories as we will without being branded as immoral because we are not altogether literalists. Santa Claus is a pretty fabrication, and he does very well as an embodiment of that unseen spiritual force which prompts people to fill the stockings of poor children with toys, and all sorts of useful articles, as well as to give presents to their own especial friends and kindred. The spirit of Christmas is, ever has been, and always will be, the spirit of goodwill, and whatever may be said against the harsher doctrines of theology, whatever is beautiful and ennobling in the Christ-ideal, is deathless and unconquerable. There is rising to-day a nobler faith from the ashes of dying misconceptions. Christ's coming into the world as an expression of divine love to bless and save humanity, is a conception totally at variance with Calvinistic or even Lutheran dogmatism. There is no angry God to be appeased, but ideal manhood is God's interpreter. "I and my Father are one," are the words of whoever feels himself to be truly a child of God. No fine spun theological subtleties can help the world; no learned but foolish controversies upon such moot questions as the hypostatic union of the divine and human natures exclusively in Jesus can really bless the human race, but "glad tidings of great joy, which shall be for all peoples," cannot have anything to do with theological hair splitting.

Christmas, as the anniversary of the birth of Jesus, may be very beautiful, whether Jesus was born Dec. 25 or not, provided we look upon the true advent of the Christ into the world as the willing up of the divinity of human nature rather than as the miraculous and unique descent of the divine into the human. We shall not seek to settle the historical points in any doubtful controversy; what we do affirm is that the real meaning of Christmas is an appeal to all that is best and noblest in ourselves. The spirit of Christmas, past, present and future, says to all the "Serouges" in the world, Cease your selfishness, give up your miserliness, and count it joy to give happiness to others. Ingersoll says "the way to be happy is to make others happy." So deeply-grounded in truth is the conception of joy through super-selfish endeavor to bless the race, that not a dissentient voice is raised against the simple universal Gospel of good-will, which the Christmas bells and carols are intended to convey to all humanity. Through the agency of silent thoughts of peace and good-will we can all hasten the advent of the Messianic age, no matter what our work may be, or what our opportunities for speech or action; and as tradition says the angels sang and spoke to the shepherds while about their ordinary work, and the star shone for the wise men who were occupied in scientific pursuits, so the highest and best of all the lessons Christmas has to teach the wide, wide world is the one lesson hardest of all seemingly for many to learn, viz., that we never need go out of our appointed path in life to summon angels, for lo! they come into the midst of our homes, workshops, laboratories and observatories, provided always and only we keep our heart's doors open to welcome them when they draw nigh. Stars are shining and angels are singing to-day as truly as of old. Let us be so ready to follow the light, and listen to the heavenly message, that we can truly sing of our present inward experience:

"Oh! night divine,
Oh! night when Christ is born."

Our Washington correspondent, "G. A. B.," says that Gen. Patrick A. Collins, Consul-General at London, states in the December number of the "United States Consular Reports," just issued, that "the imperial income tax upon all incomes above £160 (\$800) per annum is eight pence in the pound sterling, subject to certain trifling reductions in the case of small incomes."

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.)

(Continued from last week.)

AFTERNOON SESSION.

Mrs. Alice Waterhouse of Somerville spoke as follows:

I come before you to-day with a remedy for all diseases, and that is organization! I feel this year to be more important than ever. Your Association is going to take an active part in the work done in Boston this year. I want you all to come and join us; this is a message I give to you.

I call the Massachusetts State Association the right-hand support of the National Spiritualists' Association. I will try and be more faithful to my membership of the National Association than I have been. I, B. Hatch, Jr., said: It would not be a Convention unless I took part. What a difference there is to-day from the time I became a Spiritualist. I think the Massachusetts State Association is the greatest thing we have. I have always believed in organization. If the people of Massachusetts could go to Washington, D. C., and see the President, they would see the necessity of organizing. He referred to Mrs. M. T. Longley, who is in California.

Committee on Resolutions reported, and the resolutions were adopted as a whole, and voted to have the same published:

Whereas, All nature gives us lessons on organization and cooperation; and
Whereas, The religious and secular bodies which are the most thoroughly organized manifest the most life and power; therefore,
1. Resolved, That we profit by their experience and work more earnestly for a thorough and working cooperative organization.

2. Resolved, That we urge upon the Executive Board the immediate adoption of some method by which an agent or agents can be employed to visit the various societies and localities in the State where societies might be formed, to work in the interest of this Association.

3. Resolved, That while we favor the taxation of all church property, we believe that so long as churches representing various phases of religion are exempt from paying taxes, that buildings dedicated to a presentation of the facts, phenomena and philosophy of Spiritualism should be taxed, in justice to the State, and in honor of our State Constitution. We therefore urge upon the Executive Board of this Association to use every honest means toward securing legislation in favor of the taxation of all church property.

4. Resolved, That spiritual manifestations should be more universally adopted in the home, thereby creating a power which will lead to better opportunities for public investigation. The harmonious and loving spirit of the opening of our loved and loving have been the most natural avenue to be used for their spiritual presentation.

5. Resolved, That believing that the frequent change of speakers by societies is not productive of good, but rather of harm to both societies and speakers, and that better results are obtained by the personal labor and contact of the speaker with the people, we recommend to societies the adoption of the plan of holding and sustaining regular sessions for a fixed term.

6. Resolved, That it is the duty of this Association to appoint a committee to raise funds and devise means for the same, and to employ such agents as may be deemed necessary for the purpose of this spiritual dispensation in Hydeville, N. Y., in 1896.

7. Resolved, That the Veteran Spiritualists' Union has done and is doing noble and commendable work, and should receive the hearty support of all who are interested in progressive and spiritualistic thought; and that in assisting it we are sustaining an organization of great value to the movement.

8. Resolved, That as the great recruiting ground of the church is the Sunday-school, we recognize the fact that upon the religious education of the young depends the success of all religious institutions.

9. Resolved, That we look with anxious surprise upon the apathetic indifference of some Spiritualists toward the movement in connection with our societies, and we urge the adoption of a systematic course of spiritual training for the children.

10. Resolved, That the thanks of this Association be extended to the Societies of Salem and Springfield, also the Quaker Bay and Lake Placid Camp-Meetings, for the courtesies extended at our Conventions. Also to all those who have kindly assisted us in various ways during the past year.

Moses Hull.

J. C. F. Grumbine.

CARRIE F. LORING.

Resolved, That the recent riotous raid at the First Spiritual Temple in Boston was an unjustifiable outrage upon the rights of a religious body, incorporated under the laws of the State of Massachusetts, and as such entitled to all the rights, privileges and immunities of every other religious body.

Resolved, That we tender our thanks to Mr. Marcellus S. Ayer, for his loyalty to our glorious Cause, and for his liberal and munificent expenditure of money in defense thereof, and we pledge him our support, both morally and financially, in his efforts to sustain our rights under the law.

Master Louis Bennett favored us with a piano solo. Mr. Moses Hull spoke upon the resolutions as adopted, and concerning the missionary work of the Association. Meeting closed with benediction by Carrie F. Loring at 5 P. M.

EVENING SESSION.

The evening session was opened at 7:30, with a violin solo by Charlie Hatch, accompanied by the piano by Louis Bennett; followed by an invocation by Mrs. Mattie Hull. J. C. F. Grumbine was then introduced, and spoke in part as follows:

Spiritualists stand for Spiritualism primarily as a religion. The science of conduct in a spiritual sense is designated theology, in a material sense it is ethics; it may deal with the senses, but as far as the material aspect is concerned it is called ethics. Many of you have no doubt deprecated religion. There is just as much a difference in religion and theology as can be. We feel that religion in its truest sense is the heart's aspiration. Spiritualism is the law of life put into practice. Religion is what you think or what you are spiritually.

The speaker continued that there is still what may be called a proof in the physical man. It is not necessary for you to die to become a spirit, to realize your spiritual consciousness. But we feel that what we call religion is the very essence of spirit. We have had various phases of religious life and we find that among every people on the face of the globe the inspiration has been revealed to the people. The speaker went on to show what stood primarily for religious, satisfying the human heart in its aspiration for truth. Religion has demonstrated through her media that spirits survive the change called death, the fact of the immortality of the soul, and therefore the eternality of the spiritual must prove to man that spirits are in direct communication with the living. The speaker demonstrated through the change called death, have the power to demonstrate on the material plane. In the contrary of the church, all are seeking for the selfsame life. We are here to worship God according to the dictates of our own conscience—it is not necessary for us to insult others' beliefs.

There are phenomena which they cannot believe anything unless they see it demonstrated. Spiritualism is a religion; so many think it a superstition—it is time you drew a line of demarcation. Spiritualism drew a line between truth revealed to us on the objective, and science on the subjective. Thought is inspiration, whether it is on the normal plane, in a conscious, or in the spiritual plane, in a subconscious. There is no limitation to knowledge in the realm of the church. We can teach there is no limit to the demonstrations of the spirit. God is no respecter of persons—and that is what we mean by religion. What is the light that shines out of the sun's rays? You say the light is white. The speaker continued in a beautiful peroration on the symbols of light, concluding by saying that they are the broken rays, and if you but trace them you will see them unite in that blessed home above.

Miss Amanda Bailey then sang with her usual sweetness, "On the Distant Mountains." Louis Bennett accompanied. Third Vice-President, Mrs. Carrie F. Loring, then presented a paper, and spoke in part as follows: Listening to the remarks of the first speaker, and also to the words given to us through song by Miss Bailey, it seems to me every soul must be touched if never before. The subject was one of the noblest that could have opened the meeting—for it opened the way into spiritual thought. Spiritualism, its highest aspect, is the highest, the greatest religion of the age, as we gaze on all nature, our religious nature is touched; if it is not, we are not awakened to that light. When we give this subject due consideration, and look upon Spiritualism as a religion, we will be recognized from north to south, east and west. In the past there has been too much sensationalism.

Mr. Oscar Elderly then said: It is with pleasure, as a controlling intelligence, that I make myself known through this medium. I have been present at these meetings, and I wish to express my sincere gratification and appreciation of that which you are endeavoring to do. Spiritualism has always been to me a religion—to be a Spiritualist is the highest, the noblest, the most beautiful of all attributes of true spirituality, and they must be worked out in a practical manner—to bring the greatest good to the greatest number. But to practically gain that end means union. It may be a sacrifice to you to subscribe one dollar to become a member of this Association; but it is the practical act which will bring the correlation of a practical religion. The speaker then read the resolutions; let them mean something to your lives; accept them, and allow them to be centered in your souls; constitute each one a committee of one to see that they are judiciously carried out.

J. B. Hatch, Jr., made a motion that all the speakers be thanked for their labors in making the meeting a success; also the BANNER OF LIGHT, for courtesies in printing and reporting.

Mrs. Mattie Hull was then called upon, and spoke as follows:

I will not hold you but a few moments. I find my-

self in the happy possession of a great many new relations. I have joined this Association. I feel sorry for many who cannot be here this evening. I see dear ones who are present with us interested in the Cause. You look over vacant seats, but I see them filled with many who in the past took an active part in the work. One of your speakers, an active worker, said she did not feel to join this Association. How can we do good work without organization?

Mr. J. H. Hatch, Jr., spoke of the Lyceum work, and then introduced Miss Maud Beekwith, who gave a very fine recitation, after which Mr. Moses Hull was presented, and said:

Ladies and gentlemen, you have had a great deal, I will not take up much more of the time, but I am glad that Spiritualists are waking up to the realization of the fact that Spiritualism is a religion. It is said there is a difference between Spiritism and Spiritualism. Spiritists believe in the spirits, and Spiritualists believe in spiritual religion. The churches have certain phenomena, or forms, that they go through. I believe in them. I admire them. They have a right to their own way of carrying on their religious beliefs. We can become just as conscious of our spiritual existence as of our material existence.

The speaker referred to the resolutions. Do not go home and sit down, but buckle on your armor, and, with the influence of the lectures heard, go home and go to work; go home and try to make the world the better for your being in it.

Willie Sheldon then recited with his usual fine effect "Flag the Train," followed by a piano solo by Louis Bennett, and violin solo by Master Charlie Hatch; Mrs. Nettie Holt-Harding was then called upon, and spoke briefly as follows:

After listening to the remarks of the speakers I feel that there is but little for me to say. I am always glad to do my part. I am glad that Spiritualists are calling Spiritualism a religion. I do not believe in leaving down any former religion to build up Spiritualism, but before giving up spiritual religion, I must say that every Spiritualist has had always to have a test before believing in Spiritualism.

Mrs. Harding then proceeded to give many tests to the satisfaction of those receiving them. She will minister to the Berkeley Hall Society during January. Miss Moore then recited "The Child of the Realm," with fine effect, and the meeting was adjourned.

Those on the platform were Mr. and Mrs. J. B. Hatch, Jr., Mrs. Carrie F. Loring, Mrs. Elvira Loring, Miss Amanda Bailey, Mr. J. C. F. Grumbine, Mr. M. S. Perkins, Mr. Oscar Elderly, Mr. and Mrs. Moses Hull, Mr. Shaw, President of the Berkeley Hall Society, Mr. Nettie Holt-Harding, Mr. and Mrs. Allen of Berkeley Hall Society, Miss Beekwith, and Miss Moore, Mr. and Mrs. J. B. Hatch, Jr., and others.

The Veteran Spiritualists' Union.

To the Editor of the Banner of Light:

A public monthly meeting of the Union was held at Gould Hall, No. 3 Boylston place, on Wednesday evening, Jan. 6, President Shaw presiding. Miss Amanda Bailey gave a vocal selection, Mrs. Mary F. Lovering, accompanist.

Dr. E. A. Smith, President of Queen City Park Camp-Meeting Association, made the opening address as to the need of making strong efforts to prevent any unwise action in the matter of medical legislation. Mrs. Nettie Holt-Harding followed in the same line of thought.

Mr. C. W. Sullivan sang "Bringing in the Sheaves," after which Mr. E. A. Smith read the following address, taking for his topic "Spiritualism the Emanator of Humanity." Mrs. Piper gave a comic recitation entitled "The New Church Organ."

Mr. E. H. Tuttle spoke of the great help he had received by spirit-power. Dr. E. A. Smith and Mrs. Nettie Holt-Harding also gave their testimony as to personal help in a similar manner.

Mr. F. D. Hatch, Jr., stated that the principal officials of four associations had informed him of their intention to furnish one room each in the new Home at Waverley, the National Spiritualists' Association, the Massachusetts State Association and a society in Worcester and Springfield.

Vice-President Eben Cobb wanted it understood by would-be donors that the furnishings for the Home would be gladly received at once. Vice-President N. B. Perkins made remarks, urging all to push the work to a successful end.

Dr. N. P. Smith spoke on "The Medical Bill," saying we should rally round and make earnest endeavors to prevent any hostile legislation.

Mr. F. D. Edwards said we all had a duty to perform in producing a public sentiment, so that no religious meeting shall be disturbed. He introduced the following resolutions, which were unanimously adopted:

Resolved, That the recent riotous raid at the First Spiritual Temple while a religious meeting was being held, was an outrage upon the rights of a religious body, incorporated under the laws of the State of Massachusetts, and as such entitled to all the rights, privileges and immunities of every other religious body.

Resolved, That the defense of such conduct on any ground is a bold assumption of the right of one man to dictate to another in matter of religion, unwarranted, unjust, and carried to its legitimate result, would deluge the land with blood.

Resolved, That the Spiritual Fraternity Society has our hearty support in its attempt to punish the marauders.

Resolved, That while we believe in taxing all church property, we vigorously protest against the discrimination against Spiritualist Temples, while the Christian churches are not taxed.

Vice-President Eben Cobb and Miss Lucy Barnicot spoke on the resolutions. Collection and membership received, \$12.32.

Our next meeting will be held the third Thursday of the month (21st) with the Ladies' Industrial Society at No. 7 Park Square. Supper at 6 P. M. Memberships are solicited. Life memberships at \$25; annual at \$1. WM. H. BANKS, Clerk.

The Philosophy of Light, by Dr. Babbitt.

Call the attention of the readers to a most admirable work on the subject of color and light. Viewed from a literary point of view the book is clear and simple in style, while the illustrations offer mirrors in which the subject-matter is faultlessly reflected. Viewed from a scientific point of view the book is the fruit of laborious research, keen analysis, exhaustive observation and penetrative insight. If the book lacks in anything it is this generous effort of the author at elaboration.

Few men and women have the time to go over so much valuable matter as is found in this voluminous work, and while elaboration is a necessity, and not an error in this instance, it is to be hoped that a primer will be composed by the author that will enable the student to cover the principal points of the thesis and argument without going through the lengthy details that are needful to one who is seeking for adeptship or a diploma.

The chapter on the constitution and nature of the atom is enlightening, and ought to be read to the eyes of the materialist. The visible universe is constructed and governed as herein set forth. It is a maze, to say the least, and bewilders the imagination, yet it is, as the author affirms, the very mechanism of the cosmos. We were not so interested in this chapter as we were in those that dealt with color forces and color affinities, and especially as these forces are applied to healing.

The author has revealed much hitherto occult material that affects the spiritual world, and shows how the spiritual and material world are inter-related and amalgamated through the nexus of the atomic mechanism. The author maintains, if we are correct in our judgment, that all color is motion, and has its source in one spiritual causality. As the solar ray can be divided into the spectrum, three in seven, and one in three, the red or magnetic symbolizing heat, the blue or electrical symbolizing cold, so the spiritual ray, pure white, is thus differentiated. His science of chromopathy has to do more especially with the electro-magnetic expressions as manifest in the sense-world, but he shows by suggestion and analogy how the forces above vitalize and govern those below, and how the unity is established. The practical part of the book belongs to the realm of empiricism, although the author furnishes evidence that would prove that chromopathy is no longer a fad or an experiment, but a fact.

The book deserves a very careful reading, is well worth the price, and should be in the hands of all students of the occult. WHITE ROSE.

The Vermont State Spiritualist Association.

Will hold its twenty-eighth Annual Convention in Grand Army Hall, Montpelier, Vt., Friday, Saturday and Sunday, Jan. 22, 23 and 24, 1897.

In addition to the Vermont speakers who are invited and expected to be present, the managers are fortunate in having secured the services of Dr. W. M. Mills of Saratoga, N. Y., a fine test medium. Mrs. Sarah A. Byrnes, lecturer, of Boston, Mass. Good music will be furnished.

Election of officers for the coming year, and other important business, will come before the meeting. The Central Vermont Railroad will issue round-trip tickets at fare and one-third, from the following stations: Burlington, Essex Junction, St. Albans, Cambridge Junction, Richmond, Waterville, Middlesex, Barre, Northfield, Roxbury, Braintree, Randolph, Sharon, White River Junction and Windsor.

The Rutland Railroad will make rates as follows: Rutland to Montpelier and return, \$3.01; Rutland to \$4.33; Barre to \$5.69; Middlebury, \$3.01; New Haven to Junction to Montpelier and return, \$2.69.

The Montpelier and Wells River Railroad will sell round-trip tickets at reduced rates. The Barre train service will run a train to Barre after each evening session, and on Sunday will run a special train to Montpelier, returning to Barre soon after the evening session.

A cordial invitation extended to all. By order of the Board of Managers. JAMES CROSBY, Sec'y. Waterbury, Vt., Dec. 28, 1896.

NEWSY NOTES AND PITHY POINTS.

Robert Burdette gives the following dialogue: *Dr. Josy* (greeting his returning pastor): You have come back to us, but what do you think of the devil has been about while you were away? *The Pastor* rejoined: "If he has been any bawler in some of the pews than before I went, he needs more rest than I've had."

The class in natural history being asked the difference between a dog and a tree, the head boy answered: "A tree is covered with bark, while a dog seems to be lined with it."

Newsboy calling "The Herald." A German professor climbing the hill to the college. "Have a Herald, sir?" "Neh." Boy, yelling across the street: "Jimmy, Jimmy, give me a Herald, please. I've only got two, and a black one."—*Chautauque Herald*.

A newspaper gives this advertisement: "Two sisters want washing." We think thousands of brothers want the same.

In the window of a little tumble-down house in a small Canadian town hung the following remarkable sign: "Washing and ironing and going out for a day's work done here."—*Harpers Monthly*.

Not all the "bulls" are made by Irishmen. A Protestant, preaching about sudden death, said: "Just as it is with you, so it will be with me, and get up stone dead!" An old French lawyer, writing of his estate he had just added, added: "There is a chapel upon it in which my wife and I wish to be buried, if God spares our lives." An English lecturer on chemistry said: "One drop of this poison placed on the tongue of a rat is sufficient to kill the strongest man." And an English lecturer said that the Royal Niger Company wished to kill him to prevent him going up the river until next year. A merchant who died suddenly left in his bureau a letter to one of his correspondents, which he had not sealed. His clerk, seeing it necessary to send the letter, wrote at the bottom: "Since writing the above I have died."

The great historical painting by Georges Roschegosse, "The Fall of Babylon," now on exhibition at Masonic Temple, Boston, is creating as pronounced a sensation in art circles as it did among the art loving Parisians when it was shown in that city as a Salbo picture in 1891. The scene in the palace of Babylon's king on the morning following the great feast given by Belshazzar has been depicted with the fatal realism and realism that challenge the criticism of the most capricious art-lovers. The picture is to be exhibited daily for a limited period only.

Relative to what has recently been said in our own columns touching the dramatization of certain plays, in connection with up-to-date subjects, we append the following, which we find in *Boston Ideas*:

Speaking to a question as to whether her new play, "The Right to Happiness," is metaphysical, Minnie Madden Fiske replied: "Why is it that whenever one lays hands on an intellectual story, without any especial rant or melodramatic climaxes, into which one can follow the strength and best emotions of serious nature, the critics declare that the story is becoming and becoming occult, as it were? It is the actor whose nerves are given play, I can assure you, by the performance of the soul-drama. There is concentration, vital purpose, intense passion and suffering in the portrayal of a part like that of Madeline in 'The Right to Happiness.' With cosmopolitan audiences after which it is to be played, there is a feeling about the phrase 'elevating the stage'; but if the stage were not already a steady, artistic and noble profession, I must admit that what you call the metaphysical drama would go far toward improving its standard."

Movements of Platform Lecturers.

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

G. H. Brooks has begun his second engagement this season with the Union Spiritualist Society of Milwaukee, Wis. He is to remain in January and February. He is to lecture at 55 Milwaukee street. There is to be a funeral. Send letters and telegrams for two months to 55 Milwaukee street, Milwaukee, Wis.

Prof. Lockwood is open for engagements in the East during the month of June; also for camp-meetings during the month of July. Address him at 603 Tremont street, Boston, Mass.

The well known speaker and test-medium, Frank T. Ripley, having recovered from his late serious illness is now at Union City, Mich., and can be engaged for February and March. Address all letters: "Union City, Mich., P. O. box 80."

The undersigned is now prepared to give his beautiful Art Dramas and Illustrated Spiritual and Patriotic Songs for societies on Sunday or week-evenings. Address Chas. L. Walker, Salem, Mass. Highest references.

Mr. Milleson's drawing, done under psychic control, represents love currents, repellant currents, brain waves, will forces, and much of the mystical action of the dynamic energies of the spiritual man. These unseen powers may be talked about indefinitely, unless there be objective illustrations, without being understood. No season's course is complete unless the art phase is introduced. Address, care BANNER OF LIGHT.

The friends of Mrs. Alice Wilkins can address her at 38 Market street, Portsmouth, N. H., where she is doing a work for the truth. Has open dates for the months of April and May.

Flavius A. A. Heath, lecturer and platform test medium, has several open dates, and would be glad to correspond with any society in regard to engagements for lectures and tests. Terms very reasonable. Address 71 Dover street, Boston, Mass.

Alice M. Earle, assisted by Mr. Frederick Poole, will give a benefit séance for a needy Mason Wednesday evening, Jan. 13, at Mr. Poole's rooms, 43 Shawmut avenue, Boston.

The address of Mrs. R. S. Little and J. T. Little is at all times, Lily Dale, Champlain County, New York, from which place letters will be forwarded. California address, after Jan. 10, San Francisco, General Delivery, P. O.

On Sunday, Jan. 10, W. J. Colville lectured to large and interested audiences at Walnut Street, 10 Broad and Wallace streets, Philadelphia (a short account of the lectures may appear next week), and on Monday, Jan. 11, gave much information on many psychic questions at 534 North-Tenth street. W. J. Colville lectures in same place remaining Sundays and Mondays of January, afternoon and evening.

State Agents of the National Spiritualists' Association.

To the Editor of the Banner of Light:

The Constitution and By-Laws of the National Spiritualists' Association require that State Agents, not more than three in number, shall be appointed in each State in the Union to look after the interests of said Association and the cause of Spiritualism in general, within the borders of the several States. Provisions are also made for the appointment of a number of missionaries-at-large, whose duties are fully set forth in the Constitution and By-Laws of the National Spiritualists' Association. Inquiries have recently been received at this office in regard to the date of the expiration of the commissions issued to the several missionaries and State Agents mentioned above.

The public is requested to note this fact: All commissions expire annually, hence, unless the commission bears the signatures of Secretary Woodbury and the writer, with the statement on its face that it expires October 21, 1897, S. E. 50, such commissions are null and void. In some instances, parties appointed to these respective offices a year or two ago, still claim to be official representatives of the National Spiritualists' Association, whereas the fact is some commissions expired in October, 1895, others in 1896, and others still in 1897.

It has been the aim of the National Spiritualists' Association to issue commissions to true and tried workers who would reflect credit upon the cause of Spiritualism. In this it has been eminently successful, with the exception of a very few instances, where appointments have been made upon what seemed to be good recommendations, when the officers of the National Spiritualists' Association did not have personal knowledge of the applicant. Only two or three State Agents have been derelict in their duties, and some four or five of the so-called missionaries. If necessary, the National Spiritualists' Association will publish the names of these delinquents, that the public may be thoroughly warned against them.

All commissions signed by the writer since October 22, 1896, will expire on October 21, 1897.

H. D. BARNETT.

National Spiritualists' Association.

The first grand Mass Meeting of the National Spiritualists' Association of Washington, D. C., will be held in the First Spiritual Temple, corner of Newbury and Exeter streets, Boston, Mass., Tuesday, Feb. 2, 1897; morning at 10:45; afternoon, 2:30; evening at 7:30. The admission will be free to all sessions.

Hon. H. D. Barrett, President of the National Spiritualists' Association, will preside.

The very best speakers and mediums that can be secured will be present, and take part. Among those that have already been secured are: H. D. Barrett, President National Spiritualists' Association; Dr. G. A. Fuller, President Mass. State Association; Carrie F. Loring, Vice-President Mass. State Association; Mrs. Sarah A. Byrnes, Moses Hull, Mrs. Mattie Hull, Mrs. Nellie Holt-Harding, Mrs. H. G. Holcombe, Mrs. Tillie U. Reynolds, Mr. J. B. Hatch, Sen. Watch this paper for the full list.

J. BROWN HATCH, JR., State Agent N. S. A., Chairman of Arrangements.

CONNECTICUT.

Bridgeport.—O. L. Brown writes: The Bridgeport Spiritual Union is in a flourishing condition. I can truthfully say that to my knowledge never before in the history of this Society has there been so much harmony between its officers and members as at the present time.

We have been favored for some months past by having the services of such speakers as Prof. A. E. Tisdale, Mrs. Tillie U. Reynolds, Moses Hull and Mrs. Ida P. A. Whitlock, who is now with us, and who will be followed by Dr. W. A. Hale, Mrs. Milton Rithum, Miss Lizzie Harlow and Mr. Oscar Elderly. Have not as yet engaged any speakers for March, April or May.

Norwich.—Mrs. J. A. Chapman, Sec'y, writes: Miss Lizzie Harlow of Haydenville, Mass., gave two excellent and timely discourses before the Norwich Spiritual Union Sunday, Jan. 10 speaking in the afternoon upon "Three of the Chains of Bondage existing to-day," which she presented as "The exemption of church property from taxation; the effort to incorporate God in the Constitution; and the unjust laws regarding medical practice."

The speaker made an eloquent appeal to Spiritualists, Liberalists, Free-Thinkers and all lovers of justice to unite in one great fraternal body for the express purpose of working for a fuller realization of freedom, which justice manifested in all departments of life will insure.

The evening topic, "The Creative Power of All Things," was ably treated, the speaker taking the position that the intelligent thought of man was the power which creates the varied expressions of life.

Next Sunday evening, Mrs. M. S. Peper will supplement Miss Harlow's discourse with tests.

LOUISIANA.

New Orleans.—Mabel Kline, Treasurer, writes: Mrs. Dr. Hilligoss, of Anderson, Ind., is engaged with the New Orleans Association of Spiritualists, 321 Canal street, for the month of January.

Her opening address was delivered on Sunday evening, Jan. 3; subject, "The Immaculate Conception." It was the clearest definition I ever heard on that particularly interesting subject, and I may add the same for many a gray-haired man in that audience. Our hall was well-filled, although it was a rainy night, and many were investors.

We shall try and keep this sweet influence with us as long as we can. We are sadly in need of a Children's Lyceum and a Ladies' Aid Society, and we think Mrs. Hilligoss is the right person to push along these things. She has the vim, dash and energy of a Northern whirlwind, and I hope she will awaken some of our fastidious Spiritualists. She agrees that she helped to build the Temple of American Unity, which is her home. Every city and town in the Union could have a Temple or Church of their own, if the Spiritualists would but simply help. Let us, then, begin to work, and pray afterward!

Lake Helen Camp-Meeting, Florida.

To the Editor of the Banner of Light:

Letters from this new and growing Camp inform us of the pretty cottages being built, of the new club house, the new Auditorium, the improved hotel, and of the large number of visitors now on the grounds.

There will be a large attendance this season, many going down from New England and the Northern States.

A party of twenty left New York Jan. 8 on the Comanche of the Clyde Line, for Jacksonville, nearly half of the tourists bound direct for Lake Helen camp. The names of this party are: E. L. Thayer and wife of Northampton, N. H.; Ernest of Ware, Mrs. J. D. Wederkuhn and Mrs. Eunice Bradley, both of West Mystic, Ct.; Allen Avery and wife of Mystic, Ct.; Carrie M. Harris and sister of Chelmsford, E. S. Tupper and wife of Somers, Ct.; Miss Adams, Miss Wilcox, Mrs. Fallon, Miss Pool, Miss Capron, Rachel Oate and wife, and Dennison N. Sacke, all of Springfield.

Another excursion will leave New York by the Comanche the first week in February. I shall go with this excursion. The prospect is good for a large party to go direct to Lake Helen.

Good speakers are engaged, and every preparation is being made for a successful meeting. In that lovely summer climate in the heart of a northern winter, those who go will find new life and comfort in the balmy pines and magnetic sunshine.

All who wish to join my next party should write me soon (enclosing stamp) for circulars of information. The price of a first-class round trip from New York to Jacksonville by steamer (in my party) is \$35.80 (\$7.50 less regular fare). This includes board and station-room free.

Price of round-trip ticket from New York to Lake Helen, \$12.01. H. A. BUDINGTON. 91 Sherman street, Springfield, Mass.

The will of the late Mary A. Babe, dated Oct. 11, 1895, and containing a codicil signed July 18 last, was filed yesterday for probate.

The will divides all of the estate to the National Spiritualists' Association of the United States for the spreading of "the gospel of Spiritualism."

This bequest is subject, however, to certain gifts contained in the codicil. Theodore J. Mayer is named as executor.—*Washington Times*, Jan. 8.

Primitive Christianity.

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

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 aspects as much of Truth as they perceive—no more.

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

JOHN W. DAY, Chairman.

SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Dec. 4, 1896.

Spirit Invocation.

Oh! Spirit of Love, again we have met in our circle-room to assist in opening up the channel, that the spirit may enter and send forth messages of love—and truly may we say messages of love, because we feel that they are endowed with highest ideas and wishes to send forth the best thought for the benefit of humanity.

Oh! hear us this morning, as we seem to be again brought together for the one work—the enlightenment of humanity; and while we may feel like unto a lamp that burns dimly, still may they see the light and bless the angels that brought it. Oh! hear us again, thou Divine Spirit; give unto each one as thou seest fit.

Now help all, we ask, this morning, and thy name shall have the praise, now and forever. Amen.

INDIVIDUAL MESSAGES.

Edmund James Huling.

Good-morning, Mr. Chairman. I am truly glad to be with you this morning, and have the privilege of sending forth a few words and thoughts to those still in earth-life, and to make them feel that truly death does not separate us; that it brings us oftentimes closer to each other. I should like to say I feel pleased with my experience both in earth-life and in spirit; for those who are born with the nature that likes to penetrate, likes to search and likes to learn, will always find opportunities enough to embrace, whether we are clothed with mortal or immortal. I am more interested this morning in earth-life, as I desire my communication to come close unto those I most dearly love, and also the associations that were very dear to me in earth life.

I did have some consciousness, and I felt blessed many times by the communion of spirits with our loved ones as they gathered around us; and I know it used to warm my soul up and give a good deal of comfort, and also a great deal of pleasure, while fighting earthly things.

I want to return to help others in the same way. I want to say to all, that while there are adversities, and many times things go on that do not come up to the idea of true spirituality, yet we say, as we look on it from the spirit-side, all things are right, and we will sustain and support them in all efforts that they may send forth in truthfulness and in earnestness. We know the reward will be all right by-and-by.

I shall be remembered especially in Saratoga, N. Y., for there I was connected with the First Spiritualist Society and with many of its followers.

I feel that I would like to send encouragement to both the believer and the disbeliever; also to those who were near and dear to me by the law of love and association. I would say I met many—both the old co-workers and friends—in spirit-life. I have not been out of the body so very long—perhaps two or three years; you know that the spirit does not count time as the mortal does, but I see even in that short space of time there have been many changes, and some have joined me in spirit-life. I would like to say that Spiritualism is progressing just the same. I wish to send encouragement to all workers in the field—all those who are battling with skepticism and also the various opinions; but still say, as the soldier would say, "All on the true side, hold on to the right, and all will be well."

Mr. Day, I never was directly personally acquainted with you, but I have been very much interested both in you and in the BANNER OF LIGHT, and all that has been connected with it, for some time. I should be pleased to be remembered as most people knew me, as E. J. Huling; but the full name was Edmund James Huling. I shall be best known in Saratoga, N. Y.

Edwin E. Varney.

Good-morning, sir. I don't hardly feel that I can send forth the eloquence of language perhaps that some may communicate here, for this is really strange to me; I have been very much interested in being brought in contact by the magnetic cord that attracts us to many places; I hardly know why we are, hence I have been attracted to this circle a long time, and it has interested me very much, as I too have been out of the body, I should think, a great many years, for I can look back and count many changes, and find that the most of my own people are on the spirit side. I have scattered relationship, I might say, all over the New England States, but I shall be located especially in Maine and Massachusetts, as our families were large, and they are pretty well scattered around. I have been attracted also by the influence to try and communicate with those that are gone, and to encourage them, and I

thought I would like to send forth a message of love broadcast, because we know there is nothing interests the mortal so much as the press—because it has a great influence, both for and against.

I thought this would be a good chance to make myself known, as I do not have the opportunity of coming in close relationship, as I would like to; they do not understand when I am around. I am not going to send a long communication this morning, for it is just like opening the door—if they care enough to receive it, and feel interested, I shall be more than pleased to give them some idea of what the spirit-world is. I will say that those who see my communication will find a little streak of oddity of my own characteristics in it, as while in earth-life I never insisted on any one believing as I did, and I never cared whether they did or not—hence I am still the same identity.

I will only send this thought out so that others may recognize it, and feel truly there is a life beyond the grave; that truly the spirit can communicate with the mortal; that the bonds of death have been broken, and the pathway that leadeth between the two worlds is opened up to all who wish to travel therein, so as to interest their friends and to benefit them.

You can put me down as Edwin E. Varney. I will be recognized especially in Lewiston, Me., and in many other places both in Maine and Massachusetts. I will be pleased if others will open up the avenue so I can help them more.

Emma Failes.

I would like to talk so much—but they tell me I must not talk too much, and I must be quick. I have those still in earth-life who are not, and I want them to know that their spirit-friends have not left them nor forsaken them; and I want Aunt Susan to know that we are trying to help her.

Why I want to speak of Aunt Susy is because she understands spirit-control, and so talks with them sometimes; but she feels so badly because she is sick, and there are so many on the spirit-side, that she does not see why we don't take her home out of her suffering. But I want to say to her that we are helping her, and she is some good to those on the earth-plane. I want her to know that my mother and father are with me this morning, and there are so many here; I want all who are interested in us on earth-life to help those who are still in that life.

Mr. Chairman, I was only a little girl when I went to spirit-life, but I have grown up some now, and I have learned a great many things in spirit that I did not understand in earth-life; and I want all those—oh! there are so many I would like to speak of—especially sister, for I see that she thinks, as I went away when I was very young, that I don't think of her now—to know we have learned to love each other just the same, and they tell me that by coming here and telling you what I want to say, and making it public, they will all see it, and I shall be so happy because I think it will make others feel happy.

Say Uncle William is with me this morning, and so is Caroline, and we have so many on both sides I cannot name them all; but just tell them that all is well, and by-and-by, Aunt, you will find things will be bright and beautiful, for God and the angel-friends are still with you, and will help and protect you. My name is Emma Failes, and my home, when I was in the earth-life, was away up in New Hampshire; but the message wants to go to Cambridge and Boston, Mass. I think it will be recognized in those places.

William Bemis.

Good-morning, Mr. Chairman. You can put me down as William Bemis, and my home was in Oakland, Cal. I was a Massachusetts man, and will be remembered here. I thought I would give that first, as it was a custom I had always when I wrote a letter to my friends to write the envelope first, so that I would be sure I had the address right if I did not get the contents inside just so; and I feel that that is just the way I meant to do this morning. I have been very much interested since I was separated from the body, because my wife and several of my dear ones have been brought to a consciousness that death was not the darkest thing that ever came to them; and by that I have been anxious to give them something to encourage them through a channel that they least expect. I know it always gave our friends a great deal of pleasure to receive news through whatever channel it may come—if they can only feel that it comes from the dear one they seek. I sometimes think, Mr. Chairman, as I watch the rays of light that have gone out from this circle at various times, and watch the feelings they raised—when the eyes drop on a familiar name or familiar message, how it starts them, whether they believe or not; and yet it seems as if some people are over-particular with mediums and what channels their message is received, as to whether they will take any particular interest in it or not.

Now I wish that I could send forth an idea that has interested me for a long time in spirit, connected with spirit communication, not only through this vast channel that has been open so many years, but through the various instruments that the communications are sent forth to individuals. We know that confidence in people gives us much more faith, and they seem to think that when they send forth news or knowledge, that if it comes through certain channels it is all right, and if it comes through others they feel inclined to doubt; now it seems to me that we should just take a little reason and consider that many of the material laws that govern knowledge and communications, govern them in spirit-life. If we have a friend in earth-life at any distance, and he directs to you a letter, why, we don't stop to wonder how many hands that letter has gone through; we never care whether it was a colored man, red man or white man that has been instrumental in bringing that news to us—all we see is the writing, the familiar handwriting, the familiar sound, the familiar thought, and we take it to our bosom, and it many times gives us great joy. Then there is another thing they never question, as to whether the individual who is purposed to have sent that letter, wrote it or not, or whether they gave the privilege to someone else to write it; they merely look for it as a mother who has received a letter from her long absent and distant boy. Now, Mr. Chairman, I may be a little radical, but it seems to me that the mortals should take that into consideration and see how much better they would become, and how many more communications they would receive, if they would not criticize the instruments they try to communicate through, and later on try to give the identity.

I feel we are all imbued—even our words at times and our actions—with our own identity; I want to say to the dear ones of earth life, it makes no difference, if the truth comes to you, whether it comes through one individual or whether it comes in contact with some one you are not quite so much attracted to.

Remember the parable of the lilies, mortals: as they grow out of the dark conditions of earth, the emblem of the spirit; such it is oftentimes when desirous to manifest to the friends.

Mr. President, I am afraid I have overreached my limit, but there is so much yet to be understood that I feel almost uncontrollable myself in resisting the press. Please excuse me if I have infringed; but I hope the world at large will seek more naturally and be more frank with the spirit-world, and not so much from the supernatural; and we know our friends will find comfort even then.

I will bid you good-by, Mr. President; your work will prosper, and the world at large will sustain the work, for it is the truth, and as the truth comes, it comes to stay.

Mary Stevenson.

Well, you know it seems just very easy when I see how it is for some people to talk and hold the brain of another. Why, I thought it was awful easy, but I found when I came in contact with the medium that I seemed to be back really in earth-life, and I am taking on all my physical conditions that I had before I left here.

Oh, how my head aches! and it seems I ache all over, because I was a long while sick, and I suffered intensely, so that when my good Heavenly Father called me home I felt truly I wanted to go; I did not have the physical strength to be of any benefit to my family. I still have the feeling that I am missed, and I know I hear them ask many times—they wonder if I am conscious of how much they love me and how much they miss me. I should say: "Yes, I am; and I wish I could make you also feel that it is reciprocated." But I cannot hold the medium long this morning, and I want my dear companion and my dear little children—as I left five, all small—to know that I have still an interest in their welfare; that I do sense their thoughts many times, and I sense the sadness; and it is that that I wish I could remove, because there is so much of life that they might enjoy. I wish that I could get closer to you. I have not been out of the body very long. I feel like saying to all: "Seek well, for you don't know the day nor the hour the change will come." I desired mine, for I knew it would be better for all, and I want to make this as a public statement, for I see today through my spiritual eyes that I could not understand in my material eyes that I hope all will enjoy—those that are honorable and love good power will find it.

You will meet mother in heaven. My name is Mary Stevenson, and my husband is in Fall River, Mass., although I passed away in Providence, R. I., but I have also got friends in Massachusetts.

My husband's name is William. Perhaps it will be well, for he may think I might call him by name. Thank you.

Eben Phillips.

Good morning, Mr. President. This seems comfortable, and yet it seems to us as we oftentimes look through the mortal eyes that it reminds me of a saying we used to express—we could see others better than we could see ourselves. I feel interested this morning, as I always am. I was interested before I left the body, and I have been more interested on account of so many, many inquiries as to the possibility of spirit-return that seems to be the universal expression.

Now I don't know as my testimony will be of any great advantage to any one on account that we may not always see, understand and comprehend alike, so that whatever I give this morning will be merely my own independent thought, and the strain that I personally have gone through. While an inhabitant of the mortal sphere I was not exactly a church-man, although I did like to go occasionally, and it always seemed to me a little bit interesting to hear them give out their own expressions, and what their experience was, and I find it also in our daily life. We are glad, or in other words, we used to enjoy, at least I did, to hear the experiences of others compared, and see which of us had had the most changes and conditions in life. I return with that same spirit this morning, that I want all those that remember me, although I have been out of the body a long time—in fact, almost all of the old followers that used to talk with us are on the spirit side with me this morning—there are still others that come close by the strong tie that calls me home, for I have still two boys in earth-life. I find them very different in their ideas, for their experiences in earth-life and their associations have been entirely different, hence one very liberal, and carries a good deal of the old gentleman's ideas, and is somewhat interested in Spiritualism, and the other is right the reverse; yet I thought that if I came here, I could send some thought or some word that might awaken the conscious one, and bring him to that standpoint that I could say: "Beware, Frank, success and prosperity in life has been yours; you have every reason to thank God and the angels for your success. I know you have a strong will, but I do ask, not for my sake, but for your sake, don't be harsh to William; don't cast him aside because he has been less fortunate than you have, but give him a brotherly hand, and encourage him with a word, because the time will come when you will understand why you both have walked in different pathways."

My wife is with me this morning, and so are my two daughters; and I want to say to all, seek well, for while the sunshine of contentment and the sunshine of plenty may surround you to-day, something might come up that will darken your soul, and make you feel that the world's goods do not gratify the spirit after all. I would like to say also to Frank that we have got Mabel in spirit, and we will take good care of her until he gets over, and then he will see things as they are. I ask you to investigate life with more seriousness; give more time to your spiritual development."

I will be remembered by the old friends and neighbors, and tell them that truly I have found a home that I can call home, and feel that the walls are teeming with my thoughts, and the house is built for my actions, and I feel I can look back and read just what I passed through.

Mr. President, you can put me down as Eben Phillips, and you will find me located in Bloomington, Ill., although my son Frank is right here close by. He does not reside in Boston, but he does business here. Thank you,

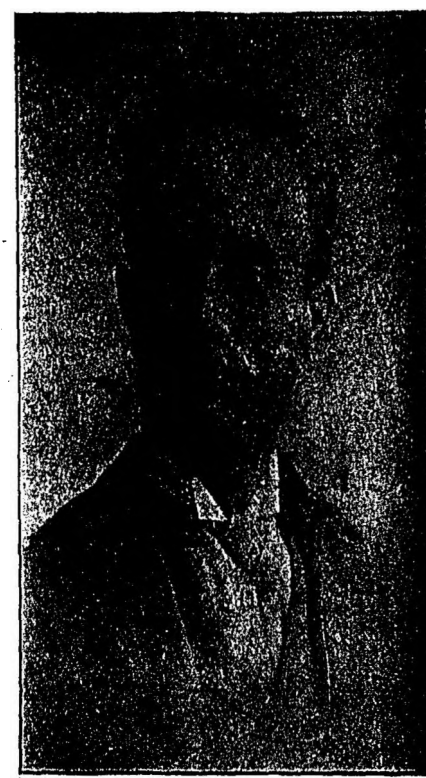
very kindly, Mr. President. This truly is a privilege that I appreciate very much.

Messages to be Published.

Dec. 11.—Alfred Marshall; Joseph P. Hazard; Emeline Alden; Mary Ann Atkinson; Mary A. Crosby; Archibald Clayton; Eva Emery.
Dec. 12.—Timothy H. Morse; Roland Reed; Mary J. Richmond; Mary Elizabeth Huckle; Louise Bryant; Oliver Ryland; Emma Lockwood.
Dec. 24.—Sarah Morrison; Maria Melkon; Capt Henry Franklin Libby; William White; Ida Wetherbee; Frank Wilder.
Jan. 1.—Edw. A. Sexton; Emeline McEllan; George Frank; Mary E. Penobly; Frankie Davis; Elsie Atkinson; Fred V. Simpson.
Jan. 8.—Mrs. Jeannette Clark; George Dillingham; Capt. William Rhodes; Mary Bandorn; Ida Hutchingson; Marion Merrill.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUEST.—[By Albert Fish, Washington, D. C.] Esoteric teachers tell us much about the dual, or bisexual nature of man, and the necessity of a full consciousness of this if we would unfold our psychic powers. But they use the "jargon" of the alchemists in writing, so that their meaning is not clear. Is it proper for you to give us a clear and more explicit idea of this subject?

ANS.—We certainly deem it proper to give out as much edifying information as possible for the benefit of mankind, and we do not advocate any needless secrecy or abstruse terminology.

At the same time it should not be forgotten that the alchemists of the Middle Ages were often actuated by far superior motives to those with which they are severally credited.

There were two prominent reasons prompting them to adopt a mystical phraseology—first, the endeavor to employ a figurative or correspondential language whose symbolism could be interpreted by all members of allied orders the world over; and second, their very just and natural desire to protect members of occult fraternities from cruel persecution. Many persons who indulge in mystery and ambiguity to-day have but very little real knowledge of the esotericism they profess to expound, and on no subject does there seem to be more confusion of thought than relating to the bi-sexual nature of the human spirit.

The practical gist of unadulterated mysticism is not difficult to understand, as the two leading tenets of the bi-sexual philosophy are the perfect equality of the sexes and the necessary blending of will and understanding, or intellect with emotion in every human being.

Inspired and illumined teachers have always taught that two are better than one, and that if two agree as touching anything it will be accomplished for them.

This does not necessarily involve the conscious coöperative action of two individuals, though that is always desirable when feasible, but in the interior sense the meaning of the two in one is the perfect state of polarity attained when the two poles of the human magnet are rightly adjusted.

As every magnet must have two poles—one positive and the other negative—and of these one can be no better or less good than the other, whoever, therefore, seeks to rightly unfold psychic faculties must learn to accomplish the feat of self-polarization, which is nothing more than the result of balancing intellect and emotion so perfectly that the male and female elements in the individual are married and dwell together in perfect concord. The only difference that truly exists between men and women is that they are oppositely polarized, and, being polar opposites, they are exactly the reverse of each other.

The self-same qualities are in both, and can be equally expressed by both, but in reverse order.

A perfect man and a perfect woman do not in any way differ as to the possession of attributes, only in expression; the one holds internally what the other outwardly reveals.

When in any individual life feeling and reason are perfectly wedded, all things are possible in the way of spiritual achievement according to law.

FRANCIS SCHLATTER, THE HEALER.—We are in receipt of a book of extraordinary interest, in which a biography is furnished of Francis Schlatter, the healer—his life, works and wanderings. The preface makes clear reference to the fact that: "The many trials with which Francis had to contend, not only in the eyes of man, but with himself, show how a person who is inclined to do good and what is right can master the physical and live in the inner world."

All through the book the reader who has his thinking-cap on will encounter evidence of a prominent character, showing that The Healer was aware of the presence of unseen aids; while operating mainly under what he claims to be the power of God, there are many evidences going to show that the ones who have developed him, under such rare trials and adversities, for the work, are standing by that work—even though he apparently neglects the opportunity of saying so.

The work gives particular importance to his labor in Denver and his service there; he is thus described: "He was a tall, robust fellow, and impressed every one by his sobriety and good nature, though his language was of a very mixed character. He was born a Catholic, and is a Catholic still."

His starting from Denver and his experiences, arrests, trials in the wilderness, etc., are told with searching directness to the reader. The book proceeds with personal narratives of cures, and adds: "All admired him for his honesty of purpose and endeavor, and all admitted he did much good."

The work is finely illustrated. It closes with the announcement that The Healer has removed his work

to New Mexico, where he is still employed. The book is one which ought to be read without calling up human conceptions of ungodly powers, no matter to what agency its revelations are adopted. Issued by The Scholastic Publishing Company, Denver, Col.

Annual Report of the First Spiritualist Ladies' Aid Society.

Friday, Jan. 1, 1897, the First Spiritualist Ladies' Aid Society met as usual, with President Mrs. A. E. Barnes in the Chair.

This was the annual meeting, and a great deal of business was done. The President, Mrs. Barnes, greeted the ladies, and said she had served the Society as President to the best of her ability for the past eleven years, and she would have to ask the Nominating Committee to leave her name off the list this year.

The Secretary read her annual report, as follows, and it was moved it be accepted, and a copy sent to the BANNER OF LIGHT for publication:

To the Officers and Members of the First Spiritualist Ladies' Aid Society.

According to Article 3 of the By-Laws, your Secretary would respectfully submit the following report: This Society has during the past year held thirty-two meetings, and has one hundred and sixteen names upon its membership roll. During the early part of the year benefits were given to the Society by Mrs. Benj. J. Loring, Mr. Walker, Mrs. Carrie E. S. Twigg, Mr. Palmer and Jeanie K. D. Conant. All of them were very successful, and we extend our thanks again to them for their kindness.

The last two Fridays in February we held a sale, and the financial part of our Society was strengthened in this way, and we thank all for their kind donations to said sale. Feb. 7, Mrs. Whitton, a good friend to the Ladies' Aid Society, presented us with a picture of a beautiful spirit-child. The Society was much pleased, and the picture now graces the wall of our hall.

March 27 we celebrated the Anniversary of Modern Spiritualism, and certainly it was a grand success; we met so many friends at this time, both in the mortal and immortal, it seems as though we were a centre, where the friends from both sides of life love to congregate, and we are pleased that it is so. The financial part of the occasion was a success, also, as we netted for the Society the sum of \$50.76. Friday, April 17, it was reported that Mr. Haskell, one of our members, had passed away.

In the early part of the year the Spiritualists of Boston had caused for grief in the past a way—a stand Spiritualist and grand worker in the field—Dr. H. B. Storey; and although not a member of this Society, yet we feel it a duty to speak of him at this time. We also learned of the transition of Mr. C. D. Marcy, an earnest worker in our ranks, and a friend of many who are here to-day.

May 15, our President had a painful duty to perform, when she had to notify the friends that the Angel Death had stepped into our Society again and taken one of its members—Mr. Jenkins; and although we realize he had lived out his allotted time, and had grown to the autumn of his material life, and was prepared to go; yet we feel sad when our members are called home.

May 22 we set apart for us to hold our Memorial service, and the hall was beautifully decorated; every picture of our loved spirit-members had a floral tribute placed over it. The Memorial Chalice never looked lovelier than on that day, when loving hands twined garlands of flowers in and out of the frame for the dear spirit-friends who wished to sit therein.

We thank all workers, lecturers and mediums who have assisted us through the year. At our last meeting our President had to announce the passing away of three of our members—Mrs. Cushman, Mr. Jones and Mrs. Stone. Mr. Jones was an earnest Spiritualist, and did good work for the Cause. He had a very sad experience in his last hours on earth, and we hope, since he has passed into that life where he can satisfy his soul for knowledge, he has found some compensation for his sufferings. Mrs. Stone was one of our oldest members, and at one time was a very active worker. We wish to send out to her our love and sympathy to that sphere where she now is, and would be glad to hear from her, and how she found life in the spirit. We feel it is well when our members come to us and tell us truths that will be of benefit to us.

Friday, Oct. 16, our President announced the passing away of our good sister, Mrs. Warren. This was a very sad affair, as Mrs. Warren was an only child, and was the life and comfort of aged parents. It seemed to many of us that the work of this good sister could not have been finished, but an overruling intelligence decreed otherwise, and we deeply sympathize with her mother, Mrs. Wells, in her bereavement. The Committee on Resolutions sent a letter of sympathy to her family.

It seems as though the Angel of Light had visited our Society very often, as I find on Oct. 23 we have recorded the passing away of Mr. Seth Burrill. He and his good wife have been earnest workers for the Society in the past, and our sympathy goes out to his bereaved family at this time.

Oct. 23, greetings from the National Spiritualists' Association Convention at Washington were telegraphed from your Secretary, which shows that although absent, we still have the love and good-will of the Society at heart.

Nov. 13, a very pleasant event happened of which I wish to make mention. When this Society donated a quilt to the "Home" purchased by the Veterans Spiritualists' Union, we were the first Society to donate anything, and I feel proud to record the fraternal feeling between the two societies, and although we are a charitable Society ourselves, yet I would earnestly recommend all to assist as far as possible in the good work the Veterans are doing.

We have expended during the last year one hundred and two dollars and ten cents for charitable purposes, and have given away much clothing. This is a very fair showing for a small Society. Our members have always responded liberally when called upon, and we extend thanks to one and all for their kindnesses.

We must now speak of Mrs. Burrill for her untiring work in selling our prizes. Surely we are most grateful to the friends who have helped us to sell our prizes; these articles; but if we had not an earnest worker to dispose of the same we could not do the charitable work I have just mentioned, and we would extend to her our thanks for the work she has done. This lady is not an officer, so I mention her first.

Now I must speak of our President, Mrs. A. E. Barnes, who, although she has been in the Society for many times during the past year, she is only recorded as absent twice, and then because she was unable to leave her home; surely our President has been faithful, and to my mind nothing greater can be said. Our Vice President, Mrs. S. E. Butterfield, is ever watchful for the good of our Society; she brings bright and harmonious thoughts with her, and distributes them along the way, so that we have been blessed to have such good workers.

Our Treasurer, Mrs. Albe, has been faithful to her trust, and guards the key of our Treasury with a watchful eye. She is ever ready to lend her assistance for the benefit of the Society, and we thank her for her untiring interest in the Society. The total amount of money received by us was \$1,375.20; Jan. 3, 1896, to Dec. 15, 1896, \$375.20; money received for membership, \$108; for prizes, \$63.23; circles, \$9.84; donations, \$6.50; door receipts, \$67.16; money for the month of March, which was not itemized, \$45.73; Anniversary, \$50.76; sale in February, \$10.88; sale Dec. 18, \$7.60; total, \$375.20.

We must now recommend a vote of thanks to the Editor and Publishers of the BANNER OF LIGHT for all kindnesses received, for advertisements and reports printed gratuitously, and thank them for the liberal space they always devote to us. In closing let me wish you all a Happy New Year. May we come to a fuller realization of the truth presented to us from the higher life; may we all come to understand our interests as one; may we join our forces together for the best good of the Society, and be able in the coming year to do more good work than in the past; and let us ever bear in mind the aims and purposes of our Society set forth in our Charter. That we are banded together to concur as to the best practical methods for securing the greatest good to the greatest number of needy persons.

Respectfully submitted,

CARRIE L. HATCH, Sec'y.

The following officers were elected for the ensuing year: President, Mrs. Mattie Albe; Vice-President, Mrs. S. E. Butterfield; Sec'y, Mrs. Carrie L. Hatch; Treasurer, Mrs. S. E. Burrill; Directors, Mrs. A. E. Barnes, Mrs. Alice Waterhouse, Mrs. John Woods, Mrs. Lizzie Shackley, and Mrs. M. E. Young.

The friends felt very badly to think that Mrs. Barnes had retired from the chair, the lady being too feeble to do so, as her health is not good, but we are pleased to say Mrs. Barnes is one of our Directors, and we feel she will do good work for us.

In the evening our new President, Mrs. Albe, presided with much grace; Mrs. Cassell played a piano solo. Mrs. Waterhouse was the first speaker, and she welcomed the friends on this New Year's night, spoke lovingly of the past year, and then welcomed the new President, Mrs. Mattie C. Mason and Mr. George Cleveland sang a duet. Mr. J. B. Hatch made extended remarks, spoke of the work Mrs. Albe's mother had done when in earth-life, and was glad her daughter was following in her footsteps; he spoke of the work Mrs. Barnes had done in the past eleven years, and thought she had done the lady creditably. Mrs. Shackley then spoke of the work of the Society, and paid a loving tribute of respect to Miss Amanda Bailey. All she said was grand to listen to, and we wish space would allow of our putting it in the paper. Mr. J. B. Hatch, Jr., made brief remarks, and made a motion that the President appoint a Committee of three to draw up a set of resolutions to be presented to the Society at an evening work during the past eleven years. It was a unanimous vote. Committee: Mrs. Egton, Mrs. Waterhouse and Mrs. Hatch, Jr. Mrs. Chandler then spoke briefly, and gave communications. Mr. Albert P. Blinn spoke briefly, and voiced some choicest sentiments; he was very well received. The meeting closed with music by Mrs. Mason. Every plate at supper time had a rose on it.

Ladies' Aid Society meets every week at 241 Tremont street. Supper at 6 p. m.

CARRIE L. HATCH, Sec'y.

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.

Colorado.

DENVER.—Carl Aylesworth writes: "For some months I have been a member of the congregation of Rev. Dr. W. Martin, a medium of extraordinary powers, who is under the control of a band of ancient spirits."

His meetings, which he conducts Sunday afternoons at 2 P. M., in Union Hall, 1712 Curtis street, are attended by a class of people who are seeking earnestly for truth.

On Christmas eve he, by invitation, attended a social gathering at the house of Sister Louisa Korksey, at Argo, a town in the outskirts of Denver, at the request of Sister Korksey, he performed the ceremony of baptism, she being the candidate.

DENVER.—G. C. B. Ewell writes: "It is quite a time since I have found an opportunity to write for your columns; but, after reading the Christmas number, I felt that a duty devolved on me to tell you how fine a number it was."

I feel more and more forcibly each day what a grandly glorious work the spiritual press is doing for the Cause in upholding the hands and efforts of all honest, faithful workers. I wish that all could feel the strong necessity of advancing their individual and united interests by giving a broader support to our papers.

I know of no better instrument than one or more of our papers for the education of any advanced liberal thinker. I look forward to their coming from week to week as I would to welcome old friends, and no matter how busy I am, I always manage to run them through. I would say to all Spiritualists: Sustain your press, and you are aiding and abetting the Cause most effectively.

Much has transpired in our spiritual circles since writing last.

Mrs. E. Louise Teed and Dr. Sara L. Hard were ordained Ministers of the Gospel of Truth by our First Spiritual Church on Nov. 29. The services were conducted by Mrs. M. A. Gridley and myself, and were of an unusually interesting character. The many friends of both all over the country will unite in feeling that it is an acknowledgment of their worth due them after years of earnest labor.

Mrs. Annie Wagner is doing good work and making many friends, and, I believe, intends remaining indefinitely.

The work of the church is extending from day to day, and each Sunday finds all seats taken and standing room as well.

My own private work is also pressing to the full occupation of my time, and we are reaching many investigators most acceptably.

I would thank the many friends in different parts of the country for the calls extended me, but for the present the guides feel that the work here demands all our attention.

"Starlight" joins me in the season's greetings to many friends.

Massachusetts.

LYNN.—Dr. G. W. Fowler writes: "Sunday, Jan. 3, was a red-letter day with the Lynn Spiritual Association. Mr. J. M. Kelly, President, it being the third anniversary of its incorporation, which is observed annually in a special manner—and this was the most successful one in its history. The afternoon meeting was addressed by a number of gifted speakers and mediums. The exercises were opened by congregational singing, followed by an invocation by Mr. L. D. Milliken; a poem by Mrs. Robertson; tests by Mrs. Annie Cunningham; Dr. H. H. H. of Boston, in appropriate remarks by the President; poem and remarks by Mrs. Albert Lewis, under control of her guide, 'Tallahassee'; written messages and tests by Mrs. Dr. Caird of Chicago.

At five o'clock a beautiful lunch was served by the ladies in the banquet hall. During intermission a social time was enjoyed by the large gathering, which included many from surrounding towns, who were entertained and instructed by the many mediums present.

The evening exercises opened promptly, with increased attendance—taxing the capacity of the large hall. After congregational singing and a musical program by the organist, Mrs. Cross, and Messrs. Thomas and Averill upon cornet and trombone, Mrs. Kelly rendered a beautiful selection in song, with her own accompaniment, when President Kelly was introduced as the speaker of the evening by Vice President, Mrs. M. A. Robinson. Although this was Mrs. Kelly's first appearance as a public speaker, he acquitted himself in a very creditable manner, to the delight of his many friends, including some of his former co-workers in the church, who had come in to hear him. He was followed by Mrs. Fannie Burbeck of Plymouth, and by those who took part in the afternoon.

At the close a surprise was sprung upon President and Mrs. Kelly and the audience by the presentation of a beautifully upholstered easy-chair to the former, and a handsome table-lamp of unique design to the latter. The presentation speech, which was the embodiment of love and appreciation of their services in behalf of our society, was made by Mrs. John L. Robinson. Bro. Kelly responded in a very feeling and felicitous manner. At the close of the long and interesting services they received the congratulations of their friends. The thanks of our Society are hereby extended to all the friends who have contributed so generously in making the occasion such a grand success."

Pennsylvania.

TITUSVILLE.—A correspondent writes: "After the grand entertainment given to us by Mr. Frank Baxter during the five Sundays he was with us, it is rather tame work going back to our modest quarters. However, we are keeping the ball rolling.

On Sunday evening, Dec. 29, the Lyceum celebrated the evening pleasantly with a Christmas tree, recitations, singing and music. Capt. Rome added to the entertainment by furnishing a fine music box and a graphophone, both of which were appreciated by young and old.

The Lyceum is in quite a flourishing condition. On Sunday, Jan. 3, the children had a lesson in voting by electing all their officers by ballot.

On Sunday evening, after opening the meeting by singing, the President called for a poem, and was promptly answered by Mrs. Keene producing a New Year's greeting to the frequenters of the hall. It was given to her inspirationally, and was well received. This was followed by the reading of 'A New Year's Approach,' from the BANNER OF LIGHT. The next call brought out Mr. Gage with an account of the death of Mr. Cunningham, of Kane City.

Other matters were introduced during the evening."

Michigan.

GRAND RAPIDS.—H. W. Booser writes: "The distinctive feature of the Band of Harmony, a later born society here, is to teach Spiritualism not alone by oral effort, but with phenomenal demonstration and by the special agency of music. In this line of action we have been blessed for some weeks past with the cooperation of C. E. Wines of Edinburgh, Ind., and his Manager, A. Norman, to materialization, slate-writing and light séances for physical phenomena. Great excellence has marked the manifestations, and many have seen the new light as never before. Bro. Wines goes to Schoolcraft, Mich."

The Illinois State Spiritualist Camp Association.

To the Editor of the Banner of Light:

The first meeting of the above Association will begin July 1, 1897, near Peoria, Ill. This is an assured fact, as the use of land has already been secured for the first year.

All mediums and workers who will bring their own tents, and volunteers to assist us, will have the ground to erect a canvas home free of charge during the season of 1897.

The length of time for holding this meeting will be announced later on.

All letters of inquiry, of a personal nature, or otherwise, containing a stamped envelope, will receive prompt attention by mail. Further information, of a public nature, will appear in our papers from time to time as the work progresses.

The cooperation of all true Spiritualists and mediums is earnestly requested.

S. E. NIXON, Sec'y pro tem.

312 Fayette street, Peoria, Ill.

[Other papers please copy.]

To Bohemian Spiritualists:

No doubt there is a considerable number of Bohemians in this country, and great comfort and beautiful Spiritual Philosophy and Religion, and who desire that all our countrymen may learn what Spiritualism really is. If all the Bohemian Spiritualists who read this will write to me at once, they will learn how Spiritualism might spread with little assistance of their among us. Send names and addresses of Bohemians (that are Spiritualists). Address all communications:

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Mrs. Dr. A. B. DOBSON, San Jose, Cal.: April 9, 1895.

Dear Madam:—I have used the medicine for one month's treatment received from you, and feel so much better and stronger in every respect than when I first came to you. I did not think there was any medicine in the world that could help me so much in so short a time. I am advised all my friends who are in need of medicine to send to you.

I am yours gratefully, (Miss) A. PERRE, Dec. 28. 4w 11 Hardy street, Fresno, Me.

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FRANCIS B. WOODBURY, Secretary. July 7. 11w

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