

# FROM OUR FOREIGN EXCHANGES.

Translated for the Banner of Light, by W. N. Eayrs.

## Hypnotism and its Application to Education.

The usefulness of hypnotism in determining the character is at present receiving a large share of the attention of physicians and teachers in Europe. There seems to be no reason to doubt that, in skillful hands, this is destined to be a valuable adjunct to the teacher's work.

In the *Revista de Estudios Psicologicos* of Madrid there is a long and very instructive article on this subject, giving the results that several eminent physicians have obtained. From it we quote the following:

Dr. Beaunis says: "It is a fact not generally known, but of great importance, that by hypnotic suggestion we are able to secure not only temporary, but permanent modifications of the character. For my part I am convinced that hypnotism is destined to be a powerful agent in education, and in improving the moral condition of the young."

Dr. Liébeault succeeded, by the application of this agent, in restoring to health and good habits a gentleman whose condition was dangerous, because of his excessive indulgence in smoking and drinking. The same distinguished physician obtained equally good results in the treatment of a boy who was lazy, and disinclined to submit to discipline, by suggesting to him the necessity of study and obedience.

Dr. Berillon presented to the Congress at Toulouse in September, 1887, of the French Society for the Progress of Science, a series of interesting and convincing experiments demonstrating the usefulness of the application of hypnotism in education. He sums up the results of his experiences by saying: "When we are concerned as to the future of vicious youths, incapable of intellectual effort, and displaying an almost irresistible tendency to evil habits, I believe that we shall have in hypnotism the most powerful remedial agent. He cites a list of many cases of young people evincing a disposition to all sorts of mental and moral disorder, in every one of which he succeeded in producing a total and permanent change.

Dr. Bernheim answers the question, "How far can the passions, the tastes, the spiritual faculties, be modified for the better by the skillful application of hypnotism?" by saying that its effect is more powerful and salutary than that of any other known agent.

Dr. Durand de Gros believes that hypnotism will some day furnish us with the basic principle of a moral and intellectual orthopedic, which will be introduced into all schools and houses of reformation.

Dr. Lloyd Tuckey says that he knows a schoolmaster who has made use of this agent with remarkable success in cases of dullness and indifference. His pupils, after having been treated by him, are found to show increased eagerness for study, and much greater facility in solving their problems.

Dr. Culler also reported to this same Congress a long list of cases in which hypnotic suggestion had entirely cured young persons of thieving, lying, idleness, and confirmed licentiousness.

Dr. Sanchez Herrero asks, "Is there a more inhuman thing than to abandon a young person who is in an atmosphere of crime and vice? We have seen and felt the effects of this inhumanity long enough. It has been through ignorance or prejudice that this has been permitted; but to-day we are guilty of this inhumanity if we do not employ the resources for moral perfection which this new science of hypnotism places in our hands."

## Tomy, the Mendicant Dog of Inverness.

{From Revue Spirite.}

There lived, several years ago, at Inverness, a dog whose fame spread all over Scotland. During his youth a poor old professional beggar had taught him the trick, or art, if we may call it so, of appealing to the charity of the passers-by. The old man died in the hospital, leaving Tomy to the cold mercies of the world. Left alone, without a protector and without a home, Tomy resolved to practice for himself the art that his dead master had taught him.

He used to carry at his neck a little money-box, but this was only an artifice, designed to attract the attention of charitable persons. The box attached to the collar of the dog resembled those placards which the blind carry on their breast. It took the place of the conventional inscription, in which it is said that alms will be thankfully received; only Tomy never failed to take within his teeth the sous that the passers-by came to deposit in the money-box, which he would not have been able to open. He evidently wished for no other strong box than his mouth.

Moreover, he did not hoard up his money. As soon as he received a piece of money he ran with it to the baker's and exchanged it for a little loaf, and, sitting on his haunches, he immediately ate it.

The most celebrated artists are not long in losing the favor of the public if they do not renew in time their repertoire. So the inhabitants of Inverness, who had encouraged Tomy's first efforts, began to show themselves

less generous. "Is it not scandalous," said some who did not like dogs, "to lavish upon a quadruped alms that would perhaps save a human being from dying of hunger?"

The sous became fewer and fewer, and the unhappy Tomy, condemned to a prolonged fasting, came to be a living witness to the meagreness of his income, when an ingenious expedient saved his life. He began to hunt up strangers. If the people of Inverness were tired of bestowing alms upon a four-footed beggar, with all of whose tricks they had long been acquainted, it was to be foreseen, on the other hand, that tourists, astonished at the exhibition of so much intelligence, would show themselves more generous.

Tomy abstained from asking anything of his fellow-citizens and addressed himself wholly to travelers. By what sign did he recognize them? This is a mystery that is impossible to solve. One writer in the *North American Review* maintains that the sense of smell plays in the intellectual life of dogs a rôle of which men do not suspect the importance. It would seem that it is by the means of this sense that the transmission of ideas is effected in the brain of the canine race. In other words, dogs would think with their noses, and their sympathies and aversion would be determined by the impressions made on this organ. This seems very probable, and would explain how Tomy would have only to sniff the air to distinguish at once a stranger from a citizen.

### TOWSER, THE DOG OF ALYTH.

Tomy, who had no master, was obliged to trade in the generosity of strangers to keep himself alive, whilst Towser begged out of mere gluttony. He belonged to a carpenter, who furnished him each day with an abundance of food, but did not think it necessary to provide him with cake and sweetmeats, of which Towser was very fond. To add, therefore, some delicacies to his daily fare, this too intelligent dog did not scruple to appeal to the charity of the public.

He had such a curious way of stopping before the passers-by, and sitting erect on his hind legs, and of holding out one of his fore paws, that all the children of Alyth took great pleasure in putting a sou into his mouth in order to make him go through his performances.

As soon as he had between his teeth the piece of money, he went in all haste to the baker's to buy a biscuit. He had no regular place of resort; sometimes he would go into a grocery store, but he knew how to designate, with as much precision as if he had the use of words, the particular kind of delicacy he wanted.

There exist between the different misdemeanors provided for by the penal laws of civilized peoples, irresistible affinities. From begging to trickery the descent is easy. So it was with Towser.

One day a child, instead of offering him as usual a half penny, placed in his mouth a farthing. The dog went to the baker's, selected a biscuit, laid his piece of money on the counter, and ran off with all speed before the baker could find out that his payment was not sufficient.

This precipitate retreat left no doubt as to the bad faith of the fugitive. He had evidently deliberately cheated the baker.

### THE DOG OF COSGRAVE'S.

The acts of devotion performed by bull dogs console us for the misdeeds of mendicancy, vagabondage and trickery charged to the Scotch collies. The adventures of this dog of Cosgrave's are vouched for by Dr. Walter Atlee of Lancaster.

In this village there lived a few years ago a tavern keeper by the name of Cosgrave. His establishment was frequented by a rather disreputable class, and one day he had his arm broken during a fight.

At this time Mr. Walter Atlee was studying medicine, and working under the direction of his father. He was summoned to take charge of the case. The treatment of the fracture was of somewhat long duration, and each time that the tavern keeper came to the office of M. Atlee, he was accompanied by an enormous bull dog, the sight of whom was not very assuring. He was a sort of body guard, vigilant and snappish, who appeared to believe in the beginning that the treatment given by the doctor increased the sufferings of his master. So at every cry of pain that the tavern-keeper uttered, while his arm was being bandaged and fastened in its support, he uttered a dull, low growl. However, the dog at last got a better idea of the services that the surgeon could render, and showed himself as amiable as a bull dog can be.

Cosgrave, at the end of several weeks, was completely restored, and he and the bull dog departed. Mr. Atlee had forgotten the affair. One day he heard at his door repeated barking of a dog, and, going to find the cause, he recognized the tavern-keeper's dog, but the dog was not alone. He accompanied a comrade who was painfully dragging himself along on three feet, and who howled with pain as he attempted to raise his right foreleg, which was broken.

The doctor was touched by this manifestation of sympathy between dogs, and hastened to apply a splint, according to the rules of the science, to the foot of the unfortunate dog which the tavern-keeper's bull-dog had recommended to his mercy. At the end of a month

the dog had fully recovered the use of his limb, and returned to the house of his master; but every time that he met his benefactor, he showed, by the liveliest expressions of joy, his gratitude.

From an attentive examination of the facts that we have stated above, we are forced to acknowledge that our dumb friends are, just as we, provided with a mind, which, if it be less intelligent and less developed than ours, is still susceptible of a certain education, and would be the author of extraordinary acts, even appearing impossible, if men would but take the trouble to cultivate and develop it.

We will add in praise of certain animals, that there beats in their breasts a heart more affectionate, more devoted, more charitable than in those of certain bipeds, to whom they can give salutary lessons.

## M. Boleslas's Vision.

{From La Revue Spirite.}

M. Joseph de Kronhelm says: "About two years ago, on a magnificent afternoon in the month of November, I was returning from the church at Gradov with my friend, M. Boleslas. We had been to the parish church to assist at a mass for the dead, and while on the way home we talked about the loved ones who had preceded us into the life beyond.

The conversation turned to the immortality of the soul and its destiny after death. M. Boleslas suddenly said to me:

"My dear Joseph, my childhood was passed among strangers; my education was entrusted to people who derived a profit from my person, and who troubled their selves very little about my moral condition." I frankly confess that I grew up believing neither in God nor devil. However, after having finished my studies at Brussels, I was returning to Sickingzang, when something happened that proved to me that there must be something after this life. I can assert this with assurance. My experience justifies me.

My curiosity was aroused, and I asked him what was the cause of this assurance, and I received the following explanation:

"As I said, when my studies were ended, I returned to my parents at Sickingzang. My brothers—Ignace, Michel and Jean—were then at home, passing their vacation. The days went by very quickly. We assisted our father on the farm, and went hunting in our forests. My father, an ardent lover of the chase, invited his neighbors and his friends and cousins who lived in Ukraina and Podolia, to come over and make a party to hunt the wolves that were destroying the herds of the country, and on Oct. 15, 1874, the guests arrived and were lodged in the outbuildings of our farm.

The chase was to take place early in the morning of the next day.

My brother Ignace and I occupied the same chamber. On the night of which I am speaking, every one had already gone to sleep but myself. The only sound to be heard was the snoring of my brother; this annoyed me so much that I could not sleep. I put out the candle, and as it is my habit to smoke before going to bed, I sat on the bed and rolled a cigarette. The window shutters were closed, and the room was very dark.

Suddenly the wall that was opposite to my bed was lighted by some mysterious cause. The light did not come from the moon, for the night was dark and the blinds were shut. Besides, the light appeared only on that wall. The side of the room nearest my bed and that of my brother was still shrouded in darkness.

Much surprised, I sat there on my bed and watched that light, when suddenly a strange scene was presented to my sight. I saw distinctly the little town of Ternowka, and our parish church, from which I saw a funeral procession moving slowly upon the road that leads to the cemetery. I saw the cross and the black banners that with us are carried on every such occasion. I saw the three priests, clothed in their black chasubles, the bearers, and behind it, my parents, my brothers Ignace and Michel, and myself, my aunts, my uncles, the neighbors and the friends of the family, but I remarked that I did not see my brother Jean.

For nearly five minutes this mournful vision lasted, and then disappeared as strangely as it had come.

I got up, lighted the candle, opened a window and looked out. The night was dark, and the silence was profound, broken only by the barking of the dogs of the village. I could not sleep, but lay awake until the morning.

At five o'clock everybody had assembled in our dining-room to take tea before setting out for the chase; but although I am, as you know, a passionate lover of hunting, I had no wish to accompany them. My vision made me sad and depressed, and gave me a presentiment of coming misfortune.

My mother questioned me as to the cause of my sadness. At first I refused to reveal the secret, but when at last yielding to her urgency, I told her what I had seen, she said:

"My dear son, it is probable that what you have seen will come to pass. For my part, I have had during my life, presentiments of evil or of the loss of cherished friends, and, without exception, my presentiments have been re-

alized; but I advise you to think no more of it, and especially not to tell your vision to any one. No one will believe that you had seen it, and you will be laughed at as being a fool."

One hour after this, as I was writing a letter to my sister, a forester, out of breath, rushed into my room, and said to me:

"Oh, monsieur! what a disaster! No one knows why it happened, but your brother Jean's gun exploded and killed him instantly. Your father sent me to ask you to break the news to your mother."

The funeral took place three days later. The body was carried from Sickingzang to the parish church at Ternowka, and, after mass, the family, the neighbors and the friends accompanied the body to the cemetery in precisely the same order as I had seen in my vision."

## A Case of Telepathy.

{From Revista de Estudios Psicologicos.}

Sr. Tomas Campanos y Touz-t sends to the *Revista* this account of an experience that he had in Telepathy:

"In the month of January, 1883, I came from Tortosa to Barcelona, accompanied by my son Lucio, whom I left on board the corvette Cefiro, bound for Havana. I then returned to Tortosa, where I had my residence. It happened that on the 21st of that month my thought was strangely and painfully occupied with my son. I resolved, when the night came, to pass it in reading and writing, as I was convinced that my anxiety of mind would not allow me to sleep; and such was the case; and about three o'clock in the morning I lay down—but not to sleep, as I had foreseen.

After the lapse of an hour or so my son Lucio suddenly appeared to me. I seemed to see him on the deck of the vessel, extending his arms toward the sea, in the position of one who was calling in vain for help. Instinctively there came to my mind the idea of shipwreck.

To see my son in this great danger distressed me; and when I realized my inability to help him, my anguish was extreme. One suggestion followed another in my excited mind to hasten to his relief, but only to be set aside as absurd, for Tortosa was at a great distance from the sea, and had I been on the coast, I should not have known where to look for him on the vast surface of the deep. In this distressing state I continued for a long time, until, as the only solace to my misery, came the thought that all that I had seen was only an unreal illusion.

Finally the vision gradually vanished, and I became calm. I reasoned with myself that there was nothing real in what I saw, and at last fell asleep from sheer exhaustion.

Four days afterward I received a letter from my son, written at Gibraltar, in which he told me that on the morning of the 22d the Cefiro was wrecked, and that he owed his safety only to the fact that he knew how to swim. In his letter he stated that about quarter past four he was aroused by the noise of loud voices, which was followed immediately by a terrible crash. He rushed from his cabin to the deck. An English vessel had run into the corvette and laid open her starboard side; but, clearing herself, it had moved off, without paying any attention to the damage it had done, notwithstanding the cries that rose from the sinking vessel. The boats were lowered, but were carried down by the sea, and all but himself had perished.

## Lili.

{From Psychische Studien.}

Friedrich Spielhagen, in his recently published book, entitled "Mesmerismus," relates an experience of his in which the spirit of his beloved Lili appeared to him just as the messenger from the telegraph office was entering his house to hand him a despatch that informed him of her death.

He says: "She entered the room through a door that slowly and noiselessly opened of its own accord. At the sight of the apparition I cried out: 'Ye eternal Powers! This is Lili!'

The dark mantle fell from her shoulders, and in white raiment she stood there as on that holy night in Venice she stood, smiling in maiden bashfulness, her beaming eyes fixed upon me.

'Lili! my Lili!' I cried.

'Yes, your Lili. I promised to come to you whenever your heart should cry after me, as mine has cried after you, until it has ceased to beat. I could not live any longer without you, and to live with you I was not allowed. So it was better that we should die—I and your child.'

The voice grew fainter and fainter as the lovely form was disappearing. Only her eyes gleamed through the vaporous substance with which she was enveloped. At last these also faded away.

At that moment the door opened; this time with the harsh creaking of rusty hinges on which Christian had wasted much labor and oil, and on the threshold, behind Christian, stood a man with a lantern.

'A despatch, Herr Baron,' said the man, coming forward.

It was the despatch announcing the death of my beloved Lili."



Mr. A. R. Wallace.

We are indebted to the columns of *The Two Worlds* of April 1, for the following abstract regarding the original of the above portrait:

Possibly there is no man living to whom Spiritualists are more deeply indebted than Mr. A. R. Wallace. His eminence in the world of students, science and letters, his proven ability and power, his modest bearing and unswerving fidelity, his outspoken manliness in expressing his latest thoughts, together with his progressiveness have won for him the esteem and respect of all sorts and conditions of men. Even those who differ from him are compelled to admit and admire his sterling integrity; and character always tells in the long run.

Mr. Wallace was, as he himself tells us in his work on "Miracles and Modern Spiritualism," (a new revised edition of which has just been issued by Mr. Geo. Redway of 9 Hart street, Bloomsbury, London), a philosophical materialist, believing only in matter and force, having an "ingrained prejudice against even such a word as spirit," he came to the investigation of spiritual phenomena "utterly unbiased by hopes or fears, because I knew that my belief could not affect the reality."

About 1843 he became interested in Mesmerism, as a result of the discussion arising out of Dr. Elliottson's experiments; and in 1848 heard an able lecture by Mr. Spencer Hall upon the subject. As a result Mr. Wallace commenced making experiments, and succeeded in obtaining the usual results, which satisfied him of the genuineness of the phenomena. He says:

"I thus learned my first great lesson in the inquiry into these obscure fields of knowledge, never to accept the disbelief of great men or their accusations of imposture or of imbecility, as of any weight when opposed to the repeated observation of facts by other men, admittedly sane and honest. The whole history of science shows us that whenever the educated and scientific men of any age have denied the facts of other investigators on *a priori* grounds of absurdity or impossibility, the deniers have always been wrong."

Just over thirty years ago Mr. Wallace attended his first sittings and witnessed table movements, "heard the raps" and became "satisfied that there is an unknown power developed from the bodies of a number of persons placed in connection by sitting round a table with all their hands upon it." From these initial experiences he was led to make further inquiries, and the story of his observations and conclusions is so lucidly set forth in the book already referred to that we should earnestly recommend all our readers who have not become possessed of that volume to most certainly purchase one. It is a veritable storehouse of information, illustration, argument and experience, which no Spiritualist, who desires to be up-to-date and well informed, can afford to be without. The preface to the third edition and the papers on "Are There Objective Apparitions?" and "What Are Phantasms, and Why Do They Appear?" deal with the latest phases of thought and investigation, especially the attitude of Psychical Researchers, and give Mr. Wallace's latest words upon the all-important theme.

In addition to his spiritualistic investigations, Mr. Wallace is a progressive thinker and worker in other directions—anti-vaccination, land nationalization, the woman question, the causes of bad trade, and, finally, Socialism, have all engaged his thought, and by voice and pen he has striven to serve the cause of humanity and brotherhood in all these fields. In a recent work on Darwinism he has applied his spiritual knowledge, and concludes that certain definite portions of man's mental and moral nature could not have been developed by variation and natural selection alone, and that, therefore, some other influence, law or agency is needed to account for them. He examines in turn the mathematical, musical and artistic faculties, and successfully demonstrates that their successive stages of improvement bear no relation to the life or death of their possessors; no relation to the struggles of tribe with tribe, or nation with nation; no relation to the ultimate survival of one race and the extinction of another, and thus proves that the Darwinian theory of natural selection is inadequate to cover the whole ground of the facts, which facts, Mr. Wallace contends, point to the existence in man of something which he would describe as being a spiritual essence or nature, capable of progressive development under favorable conditions. Physical scientists will some day recognize that life is spiritual, not breathed into one "pimordial form," nor by special influx in three epochs, leaving all the rest to physical evolution, but is rather an ever present immanent energy which is constantly operating to originate favorable conditions as well as to take advantage of them.

Mr. Wallace's position is made clear in his famous Californian lecture under the title, "If a man die, shall he live again?"

[A. R. Wallace's books are for sale by the Banner of Light Publishing Company.]

PUT GUNS TOGETHER CAREFULLY.—When cleaning firearms too much care cannot be taken to put them properly together, so the sportsman does not become a victim instead of his intended game. Do not take the weapons apart unless you have the patience and mechanical skill to put them back the way they were; your life may be the penalty else. A farmer in Alabama recently fell dead after firing his gun; the charge came from the breech instead of the muzzle, and entered his brain. He had made the mistake above referred to.—Every Where for January.



# Written for the Banner of Light. VOICE OF A SPIRIT.

BY JEANIE GILMOUR WHEAT.

I thought I would return to earth one day,  
For the purpose of taking a general survey  
Of the spiritualistic field and its workers and ways;  
The pastors and reverends surprised me a bit,  
But I soon concluded 'twas to make a hit  
With the orthodox folks and their rigid notes,  
Who can only take Spiritualism sugar-coated,  
With the forms and teachings of the creed con-  
demned,  
As demoralizing mentally to the minds of men  
By old-time Spiritualists who found no need  
Of tribune, Bible, Christ or creed.

They talk of the angels and pulpits and churches  
Till one wonders how deep are their spiritual re-  
searches  
In pursuit of the truths which are known to be  
Obtained from Spiritual Philosophy.

When I was on earth, some thirty years ago,  
Not a biblical term did Spiritualism know;  
We had platforms and mediums and phenomena  
galore,  
But not a Christian spirit taught us  
From the other shore.

And, condemned by the churches, we dared unfurl  
Our BANNER OF LIGHT to a skeptical world,  
With inscriptions so liberal, true and broad,  
They effaced from our teachings the orthodox God.

For the Banner of Light.

## Angell Prize Contest at Berlin Heights, O., To Advance Humane Education.

Introductory Address by  
EMMA ROOD TUTTLE.

There is an object in holding this entertain-  
ment which is higher than awarding the beau-  
tiful medal, which some one of our young  
speakers will win to night. It is a decoration  
to be worn with pride, and to see it shining  
upon the winner's breast will delight us all,  
and call out expressions of admiration.

But the highest aim of this contest is to aid  
in spreading the divine gospel of love; to join  
in the march of those who endeavor to follow  
the mandate of Jehovah, who said, "I, the  
Lord, love mercy—I will have mercy"; and of  
Jesus Christ, who declared, "Justice, mercy  
and faith are the weightier matters."

The spirit of Christ and the demon of cru-  
elty are in direct antagonism, and he who has  
the spirit of Christ will manifest mercy to all  
creatures. As I look in your faces to night I  
feel that there is not a person before me who  
is not trying to live to do good; nor one who  
will not say with me that cruelty tends to  
crime; that crime is nothing but various forms  
of cruelty. So the teaching of kindness pre-  
vents crime, and promotes safety and economy.  
We all know how much it costs to convict and  
care for our criminals, and if humane instruc-  
tion will prevent this large expenditure, it will  
be conducive to national thrift.

Listen to this significant fact of six thousand  
graduates from a Scotch school, where kind-  
ness to animals is always taught, not one has  
ever been charged with crime. You will agree  
with me, too, that a careful regard for the  
rights and feelings of all sensitive beings,  
whether human or dumb, is the root of good  
manners, good citizenship, and of Christianity.

I regret to say that the church and the Sun-  
day school are behind the State and the public  
school in teaching the mercy principles of  
Christianity. As yet the National Sunday  
School Lesson Committee refuses to give a  
place to lessons on kindness to animals on the  
leaflets it sends out, but humane teaching has  
been ordained by law in all the schools of some  
States, and Massachusetts has abolished vivisec-  
tion in her schools, under penalty.

While the clergy, with but few exceptions,  
are as yet silent before this towering iniquity,  
Robert G. Ingersoll, Philip G. Peabody, B. F.  
Underwood, and other skeptics, are bravely  
opposing it; so are nearly all our spiritualistic  
papers and our lecturers. "The Lyceum  
Guide," which is in use in our Progressive Lyce-  
ums, has a Band of Mercy department, and  
recommends the incorporation of kindness-  
teaching in the Sunday work of every Lyceum,  
as being the correct basis for character-build-  
ing.

Oh, my friends, let us open our eyes to what  
is going on about us. Let us open our mouths  
for the dumb and the helpless. Let us not  
"pitch our tents" so far "in the grave-yards  
of the past" that we lose sight of the bloody  
carnival going on in the seething present.  
Duty calls us to act upon what is transpiring  
at the present moment, and not upon bygone  
work, performed by men who have been gone  
from this stage of action for centuries. They  
may have acted nobly and well; *requiescat in  
pace*. Let us up! let us join in the slogan cry of  
war against present wrongs, for God knows  
the world is full of them.

Angell Prize Contests were planned as a  
way of speedily quickening public sentiment  
toward the suppression of all forms of cruelty.  
They seem to meet a long-felt want and are  
being cordially adopted as such as they are  
understood. The American Humane Education  
Society has already purchased 1400 copies of  
my recitations, and are sending them out in  
all directions. The granges are seeing the im-  
portance of their aim, and are engaging in Angell  
contests. The Erie County Pomona Grange has  
purchased books for the sub-granges, and next  
March will hold a contest, when a repre-  
sentative speaker from each sub-grange will  
speak for the Angell prize medal. And so the  
work, which started here in this house, a little  
over a year ago, aided by your cordial and  
liberal patronage, has made a strong showing  
for one year, and I thank you, my own town  
people, for your unstinted encouragement.

Speaking for myself, if you will pardon me, I  
tell you I cannot help doing this work. I have  
always had an unutterable pity for slaves; for  
those held in bondage from their birth to their  
death; for those who work, but receive no pay,  
often not even sufficient food, drink and shel-  
ter to make their lives comfortable; who are  
cursed when they do their best, and regarded  
as only property, not as friends.

Some of the noblest and dearest friends I  
have ever had have been animal friends, and so  
I have been faithful to them. Their needs I  
have never forgotten; their troubles have been  
mine, and I have never been a Judas to any-  
thing ever owned. I have had many reproofs  
for "wasting my energies on animals," but  
always felt that I could afford to be just to  
animals as well as to mankind. The pails of  
water I have taken to wear horses have never  
seemed heavy to me, and the thanks in their  
great, quiet eyes have been pay for all their  
trouble.

In my intimate acquaintance with my ani-  
mal friends I have found them possessed of so  
many traits identical with those of human  
beings that my egoism has all taken wings,  
and I know that God did not put all nobility  
into human form, but that he gave generously  
to the lower races, as well as to man, of love,  
constancy and gratitude. Harsh ones pain  
them as do blows. An utter lack of sympathy  
makes them lonesome and despondent.

But I find most people have an entirely dif-  
ferent standard of morals in dealing with ani-  
mals from what they use for human beings.  
No one would think of beating or whipping an  
overloaded man if he should fall beneath his  
burden, but we often see horses beaten when  
they fall in the harness or strain to pull an  
overloaded wagon. No one would strike a  
man because he could not stand upon an icy  
road; but the smooth shod or barefoot horse  
which slips or falls to pull his load on the icy  
street is often cut with the driver's whip. If  
you want a man not to stumble you will  
never dream you could prevent it by "checking  
him up," so he could see nothing but the  
sky above him.

If a man has severe labor to perform, we  
know he must have ample food, plenty of  
drink, sleep, and shelter. But how often are  
all such needs disregarded when animals labor.  
People too often forget that the needs of man

and beast are the same in all the essentials for  
health and comfort.

The labor of animals has always been claim-  
ed without dispute, but now another claim is  
made upon them which it kills. My blood to  
talk about; but I put my sensitiveness under  
my feet, and regretfully trample upon yours,  
because it is necessary that you know some  
very horrible things, that you may all in re-  
pressing them. You can do this by talking,  
writing and voting against them; by refusing  
to support persons who advocate and practice  
them. I know it is unpleasant to talk of such  
things, but it must be done if people are made  
to know they exist, and that they can stop  
them by laws and penalties.

The demand made upon animals is this:  
they are seized—and even raised by hundreds  
of thousands—for vivisection. That you un-  
derstand, probably, as the dissection of living  
animals; but it technically means more than  
that. It means the most fiendish tortures  
which heartless experimentalists can invent.  
It means the brain-burnings of Goltz; the bak-  
ings alive of Carl Bernard; the crucifixions  
of Mautlagazza; the electric stimulations of  
Brown-Séquard; the freezing alive of J. C.  
Coleman; the disease-producing feeding of ani-  
mals upon the putrid lungs of human beings  
by Dr. Klein; the inserting of tubes into ar-  
teries, as practiced by Stephen Hales of Yed-  
dington; the covering the shaven skins of ani-  
mals with varnish; the shavings of Dr. Pro-  
latus; the injecting of putrid matter into the  
blood vessels by Dr. Sanderson; the starvings  
of the Commission of the Royal College of  
Physicians, London; stopping windpipes with  
corks; holding animals under water until nearly  
dead, and then, by cruel methods, restoring  
them to consciousness; holding the heads of  
Guinea pigs in basins of quicksilver to make  
them breathe it into their lungs; cramming  
the mouths and larynxes of dogs with liquid  
plaster-of-paris until it solidifies; these deeds,  
besides the yearly "cutting up" of more live  
animals than I can count to you if I should  
count till morning, constitute vivisection. In  
Paris alone are one thousand laboratories de-  
voted to this business. Out American colleges  
are practicing it, and even our public schools  
have attempted it in many places.

To do these things, of course, a drug which does  
not deaden sensitiveness but paralyzes mo-  
tion, is used, and in some cases anesthetics,  
but not generally. There is no end of troughs,  
frames, tables, etc., to which the victims are  
fastened so immovably that the operators are  
safe, and so, as they express themselves, there  
is no need of anesthetics! If they could be  
put there would they say the same?

And now these hardened experimentalists  
are clamoring for human victims. A native of  
Canton, O., Dr. Pyle, has been endeavoring to  
get a bill passed giving up State criminals for  
vivisection! You may be called on to vote con-  
cerning these things. Do you desire that the  
doctors who treat your sick come with hearts  
of stone from such demoralizing lessons? No,  
and you will not employ them.

Let me transport you to the hot bed of vivi-  
section, Alfort, France, and give you the sworn  
statements of eye witnesses:

"On the 8th of June, 1895, we called at Alfort.  
Four horses were being vivisected at the same  
time. Eight boys were at work on each horse  
at the same time. These experiments begin at  
six in the morning, and last until noon.

On June 10 we again called at this hell for  
horses, and witnessed the most horrible vivi-  
section of three horses. Many of the experi-  
ments were repeated on the horses by each  
student, making probably two hundred experi-  
ments on each horse. When the end ap-  
proached each of these wretched animals  
looked more like a piece of live meat than any-  
thing else on earth. We saw no anesthetics in  
use, and the attached told us they were not  
used.—Philip G. Peabody."

In the University of Pennsylvania, Prof.  
Zuil, a graduate from Alfort, exploits behind  
locked doors to our American students.

In regard to dissection of other animals, Mr.  
Peabody says, in his sworn statement:

"On May 16, 1895, Dr. Bandy and I saw ani-  
mals being vivisected and on hand so that it  
was impossible to count them. Dogs, cats, kit-  
ens, parrots, pigeons, horses, mules, and one  
mother dog with five puppies. In one room  
were thirty-five cages. These cages are built  
in the walls."

On June 1, 1895, he tells us he visited the  
Pasture Institute in Paris. The place, consist-  
ing of many buildings, was literally alive with  
animals. "In one room were one hundred and  
twenty-seven cages. All the animals had been  
experimented on. We saw fully fifteen hun-  
dred animals in this institution, and did not  
visit half the rooms. We saw one room where  
fourteen men vivisected at one time."

I have pained you. Forgive me. I did it  
in behalf of the innocent victims of man's ingu-  
inity and cruelty.

## Vivisection and Magic.

To the Editor of the Banner of Light:

Under the above head there is an able article  
in a recent London paper. It states that it is  
a matter of history that in all ages and coun-  
tries witchcraft and magic have been joined  
to the medical profession; that even the more  
civilized nations have in the past used the arts  
of magic in the treatment of disease, and that  
in that magic the torture of animals was a  
marked feature. Yet while the cruelties of the  
sorcerer were a foreshadowing of those of the  
torture-chambers of science, like them inas-  
much as they were the vain attempts to achieve  
knowledge and power by unhallowed means,  
still as the charm-inventor was more ignorant  
than the modern scientific investigator, the  
tortures the former inflicted were as nothing  
compared with those practiced by his "up to  
date" successor, though the latter is often  
quite as childish. In conclusion this author  
says:

"The art of extracting poison from toads reminds  
us of nothing so forcibly as the experiments of  
the vivisector, who endeavored in vain to make scorpions  
commit suicide by inflicting upon them the most sick-  
ening tortures. Tearing out the tongues and hearts  
of living animals, to make charms and catenact  
and colic were not a whit more absurd than the ex-  
periments of Dr. Castex, who dislocated the limbs of  
a poodle and beat the thighs of a large water-dog a  
dozen times with a great stone bottle. Faith might  
have operated to cure the colic when the charm was  
employed, but the atrocities of a Castex could have  
been nothing but fruitless. The old magicians' prac-  
tices were at least spiritual, and operated through  
the higher nature of man. The diabolical mutations  
of the recording apparatus, the artificial respiration ap-  
paratus, and the electrical machinery of our modern  
laboratories, are simply brutally mechanical, and can  
no more contribute to our healing methods than the  
workmanship of automatic chess players. The magi-  
cian and sorcerer had a loftier idea of the principle  
of life and a greater reverence for the higher na-  
ture of man than our modern researchers exhibit. The one  
at least recognized that we are more than matter and  
can be influenced by immaterial means; the others  
prove that they hold animal bodies to be mere auto-  
mata, and have no more regard for feeling than for  
mechanical movement."

This reminds one of the poet's description of  
a conjurer, who—

"With the moon was more familiar  
Than e'er was almanack well-willer;  
Her secrets understood so clear  
That some believed he had been there;  
Knew when she was in latest mood  
For cutting corns or letting blood."

And could

"Cure warts and corns with application  
Of medicines to the imagination;  
Brighten eyes into dogs and snails  
With rhymes the toothache and catarrh."

Truly yours,

ANNA SARGENT TURNER,  
Secretary New York State Anti Vivisection So-  
ciety.

Saugerties, N. Y., Jan. 13, 1897.

## CONSUMPTION CURED.

An old physician, retired from practice, had placed  
in his hands by an East India missionary the formula  
of a simple vegetable remedy for the speedy and per-  
manent cure of Consumption, Bronchitis, Catarrh,  
Asthma and all Throat and Lung Affections, also a  
positive and radical cure for Nervous Debility and all  
Nervous Complaints. Having tested its wonderful  
curative powers in thousands of cases, and desiring  
to relieve human suffering, I will send free of charge  
to all who wish it, this recipe, in German, French or  
English, with full directions for preparing and using.  
Sent by mail, by addressing, with stamp, naming this  
paper, W. A. NOYES, 620 Powers Block, Rochester, N. Y.

## Letter from Mrs. R. S. Lillie.

To the Editor of the Banner of Light:

From the far-away coast of the Pacific I pen  
a few thoughts to you and our many friends in  
the East.

We have spent several weeks in Los Angeles,  
speaking for the Harmonical Society, meeting  
many pleasant people and learning of some  
things in which we think there will be a gen-  
eral interest.

First on our arrival we listened to a young  
lady chosen by spirits to voice their sentiments  
and give the truth to the waiting multitudes.

In many respects she reminded me of some  
of our earlier workers who were taken by the  
spirits in their childhood. Though now only  
in her nineteenth year, her discourses are re-  
plete with truths well chosen, her language is  
faultless, the arguments sound, the philosophy  
good, and I felt to say to those who are in  
charge of society work that one is coming to  
the front whom I feel sure is to occupy a po-  
sition in the front ranks of Spiritualism.

Though young, she impresses one with the  
feeling of more years and experience by far  
than have been hers. I allude to Miss Lydia  
W. Allen, whose home is at present Sumner-  
land, Cal.

She was born at Pine Key, an island off the  
western coast of Florida. This island is twenty  
miles long and four miles wide, and at the  
time of her birth, and until she was old enough  
to attend school, her parents were its only oc-  
cupants. Her mother passed away on the  
island, and when she was six years of age her  
father, William P. Allen (now Secretary of one  
of the Sumnerland societies), took his little  
ones and moved to Texas, where several years  
of her life were spent. She has been clairvoy-  
ant and psychometric from her earliest recol-  
lection.

Her mother possessed the power of mate-  
rialization to such an extent that spirits came  
in her presence and were seen by others as  
well as herself, without cabinet or prepara-  
tions.

We visited Miss Allen in one of her homes,  
where the good couple, Jacob M. and Emma  
B. Sullivan, loved and tenderly cared for her  
as they would an own child, in their quiet,  
restful retreat at Santa Monica by the sea,  
seventeen miles out from Los Angeles.

Mr. Sullivan said he was Jacob of old, and I  
guess he was, for I found it had been the rest-  
ful shelter of many of our mediums and  
workers, who, for a few hours, days or weeks,  
had received a welcome and such conditions  
as gave them renewed strength for future  
labors; and with these and their own medi-  
cal powers methinks Jacob had sat at the foot of  
the "ladder of light," and witnessed the angels  
ascending and descending many times.

A picture of Susan Johnson hung on the par-  
lor wall, and we found she was one of their  
children. Of her I shall have more to say later  
on. They also spoke in loving words of Lucy  
Barbicoat, who had visited them during her  
sojourn in California. A bright spot in mem-  
ory will be ours from this dear home, in which  
will shine the bright faces with smiles of wel-  
come, and there will arise the fragrance of  
many flowers, which fairly covered the table  
and food at dinner, climbed over the house,  
and greeted us everywhere.

Miss Allen is now filling engagements of  
several months in Texas, and her talent will  
not fail of appreciation wherever she has a  
hearing.

Santa Monica is the summer home of Sena-  
tor Jones of Nevada. It is quite impossible to  
convey by pen a clear idea of the beauty of  
such places to those who have never seen the  
unparalleled growth in this climate of many  
of our eastern and northern plants,  
shrubs and vines; and add to this the trees  
and flowers tropical in their nature, the grace-  
ful palm tree, with its beautiful swaying foliage  
(drooping something like the willow), and load-  
ed with bunches of red berries. These trees  
are used along the roads as the maples and elms  
of the East, and are to me a constant source  
of delight.

Think of one plant of heliotrope covering  
the end and climbing over the roof of the piazza  
of one of the grand hotels of Santa Monica,  
and its blossoms forming a purple blanket,  
sending out such sweetness as to be sensed  
long before the passer by saw whence it came;  
or of fuchsias running up the side of the house  
and throwing their rich tassels of rare bloom  
in heavy clusters from eave-trough and roof  
above.

The calla lily forms a favorite hedge in  
Southern California for separating grounds;  
grows five and six feet high; flowers profusely,  
its pure white bell held aloft for sunlight and  
dew; and all around us on the grounds where  
we are now stopping they could be gathered by  
hundreds on this 2d of January.

We are at present in the home of our friend  
Mrs. Ruffin Brown, formerly of Cincinnati, O.,  
now of Santa Barbara, Cal., who lives among  
her flowers, and whose home and grounds are  
beautiful indeed. Her husband, J. W. Brown,  
is a magnetic healer and clairvoyant. They  
have lived a quiet, retired life, and held com-  
munion with the spirit-world through home  
conditions and mediums employed in their  
own home. To our surprise they tell us they  
do not expect to remain always in Santa Bar-  
bara, but sometime in the future go to other  
fields and work to which they feel they are  
called.

I am sure that many Eastern Spiritualists,  
especially those of Boston and of the Berke-  
ley Hall Society, will be pleased to hear of the  
welfare of Mrs. Lydia F. Dunklee, who, with  
her husband, William Dunklee, were so well-  
known and loved for many years in Boston.  
We have spent a few days with her this week  
in her beautiful flower-encircled mountain  
home at Monticito, five miles out from Santa  
Barbara. She lives alone, and yet not alone,  
for, she says with a smile, "William is often  
with me."

It will be remembered that Mrs. Dunklee  
came with us on our trip to California eight  
years ago. She fell desperately in love with  
the climate, and concluded to make a home for  
the remainder of her life in this fair land.  
And she has, among the foot-hills at the base  
of the mountains, where she can look off upon  
the sea, which lies about a mile distant, carried  
out this plan. The house is all so home-like—  
large, pleasant rooms. In the sitting room is a  
large fireplace for a wood-fire, where at even-  
ing we sat and talked of you people in Bos-  
ton and of those gone before, with the cheer-  
ful blaze of the wood fire and the shadows  
upon the wall as aids to memory and to fancy.  
(A little fire some days, morning and evening,  
is all that is required here.) She keeps her  
horse and carriage and rides nearly every day.  
In her work of ministration, which is not en-  
tirely neglected, she went out where she now  
is to help care for a sick person, a Mr. Con-  
klin, who passed away, and his widow and Mrs.  
Dunklee became firm friends; and for this reason  
she selected land adjoining Mrs. Conklin's  
home, and, in reality, they live together in two  
houses.

She is the same earnest and true Mrs. Dun-  
klee as of old, and sends her greetings to the  
BANNER OF LIGHT and her many friends in  
the East.

Of course, we met Mr. and Mrs. Longley in  
their pleasant home in Los Angeles on several  
occasions, and had the pleasure of sitting with  
them at their hospitable board and partaking  
of fresh strawberries and many things aboun-  
dant in the markets here at this season of the  
year, as they do in June and July in the Middle  
and Eastern States.

We found her as busy as ever in executing  
the work given her to do by her spirit friends  
and required of her by those seeking light and  
knowledge from the spirit side of life.

We also met a Mr. and Mrs. Terry, who have  
a cottage at Onset Bay. He was at one time a  
member of the Board of Directors of Lake  
Pleasant Camp-meeting. They are spending  
their tenth winter in Los Angeles, have taken  
a furnished house, and are pleasantly located  
on the east side of the city.

John Slater has been several weeks in Los  
Angeles, holding the public test séances for  
which he is so noted, attracting large audi-  
ences, and being busy throughout the day in  
private sittings. His work is positive and con-  
vincing in its character, leaving no feeling of

uncertainty as to the fact that it is a power  
outside of the medium.

This letter is long enough, and sometime, if  
I am not too busy and the spirit moves, there  
are other things I would like to give.  
With a Happy New Year to you all, I am,  
fraternally and truly yours, R. S. LILLIE.

## Cleveland, O., Notes.

To the Editor of the Banner of Light:

First and foremost since last items of spiri-  
tualistic news in this city, permit me to thank  
you for the package of papers kindly sent for  
distribution, and to compliment you on the  
beautiful appearance and excellent literary  
merit of your Christmas number. The por-  
traits of "the two Mrs. Conants," Dr. F. L. H.  
Willis, Hudson and Emma R. Tuttle, J. S. Morse,  
Mrs. M. E. Cadwallader, Giles B. Stebbins, W.  
H. Bach and W. J. Colville are all so lifelike,  
that those of your readers who have not been  
fortunate enough to meet the distinguished  
advocates of our philosophy personally, will be  
able to identify them on doing so.

Time nor space will permit of reviewing the  
various excellent articles by the above and  
other contributors; also the highly spiritual  
articles on the editorial page; but I cannot re-  
frain from thanking the noble veteran schol-  
astic defender of Spiritualism, Dr. Willis, for his  
capital contribution to your Christmas  
offering of the good old BANNER OF LIGHT,  
with double thanks for his brief but able re-  
view of T. J. Hudson's two latest works, "The  
Law of Psychic Phenomena," and "A Scien-  
tific Demonstration of a Future Life." Your  
correspondent would suggest as an antidote to  
the successful circulation these books have  
had, that the best of the reviews by our vari-  
ous writers and speakers be culled and pub-  
lished by the Banner of Light Publishing Co.  
in pamphlet form for general distribution and  
missionary work. On the whole, thanks are  
due Mr. Hudson for the former work especial-  
ly, as it will no doubt give an impetus to the  
investigation of the phenomena that Modern  
Spiritualism is so frequently and universally  
presenting.

Our Lyceum's Christmas Festivities.—While  
the Children's Progressive Lyceum did not  
have its usual presentation of Christmas gifts  
this year, the children enjoyed the good time  
and fun of a party on Tuesday afternoon (29th  
ult.) in Heard's Hall, and after a sumptuous  
supper, each little one carried home a liberal  
supply of sweets and goodies, in artistically  
designed baskets made at the Thayer Kinder-  
garten, by the committee of Lyceum young  
ladies. A dance in the evening by the adults  
closed the Christmas festivities.

The West Side Lyceum, which is reported in  
a very flourishing condition, spent a particu-  
larly enjoyable Christmas on the same even-  
ing, the program being a musical and literary  
entertainment, distribution of Christmas pres-  
ents, closing with dancing for the young folks  
and a social time for the older ones.

The Angell Prize Contest by the members of  
the "Band of Mercy," lately reorganized in  
the C. P. L., which was to have come off at the  
close of the old year, is expected to take place  
shortly, probably St. Valentine's Day.

Thanks are due Mrs. Emma Rood Tuttle, the  
compiler and author of many of the prize es-  
says and recitations; also to Hudson Tuttle  
and John R. Francis, the publishers of "The  
Angell Prize Contest Recitations," for a dona-  
tion of ten copies for use in the forthcoming  
contest by our Lyceum scholars.

A Change of Base.—The East Side Lyceum  
is about leaving Old Memorial Hall, where the  
friends have spent so many happy days, and  
will occupy the New Pythian Hall, on Huron  
street, opposite the Young Men's Christian  
Association Building. It is not only easy of  
access, like the old place of meeting, but its  
appointments and surroundings are much bet-  
ter, besides being entirely unaffected by the  
noise of the street cars, and other vehicles  
passing—truly a great desideratum.

Our Thirtieth Anniversary.—It is expected  
that the Children's Progressive Lyceum, of  
Cleveland, O., will celebrate this memorable  
event in the new Pythian Hall, on Sunday, the  
17th inst., Mr. B. F. Bellows (ex-Conductor)  
presiding. (See election of Lyceum officers  
elsewhere.)

Louis Ransom's Great Painting, "Follow  
Me," which has been on public exhibition at  
room 243, The Arcade, in this city, is attract-  
ing much attention and favorable commenda-  
tion. Christ is the central figure, heroic size  
(seven feet). The artist has presented a new  
interpretation of this historic character, with  
a strong, muscular physique; his right arm  
bare and uplifted; the illumined shadow of the  
cross appearing around the back of the head,  
while the left is beckoning on a group of those  
who have recognized his leadership, among  
them Martin Luther, John Calvin, Wesley,  
Murray, Wyckiffe, etc. While the portraits of  
those personages in the background are recog-  
nizable, the focus of this masterpiece of art is  
the figure of Jesus, with his strong, yet spiri-  
tual features. The artist, Mr. Louis Ransom,  
of Akron, O., is a well-known Spiritualist, and  
was formerly Secretary of the Lake Brady  
Camp Association. The oil painting is esti-  
mated at \$50,000.

The Lake Brady Company.—On meeting Dr.  
Edwin Fowler (former Treasurer) on the street  
yesterday, he reported the affairs of the com-  
pany "brightening and much more hopeful  
for the future of Lake Brady."

The Good Samaritan Relief Society, of Cleve-  
land, O.—Election of Officers for 1897: Vice  
President, Mrs. Sarah Watson; President, Mrs.  
Sarah Watson; Secretary, Mrs. Mary Smith; Treasurer, Mrs.  
Cynthia B. Goodwin; Trustees, Mrs. Samuel  
Russell, Mrs. Sarah J. Rogers, Trustees.  
This Society is incorporated, and is auxil-  
iary to the Children's Progressive Lyceum.  
It holds semi-monthly meetings, with supper,  
in Heard's Hall, the first and third Thursdays  
of each month. Friends cordially invited.

Yours fraternally, THOMAS LEES.

Jan. 8, 1897.

## Meditations.

Dedicated to Benjamin Ryder, South Orrington,  
Maine.

At twilight, when man seeks rest, and all  
nature is in repose, the mind often wanders  
from things real, the physical limitations seem  
for a time to be broken down, and the spirit to  
have its own domain, the universe, the realm  
of the infinite. He views the world around  
him, and it is his. He beholds and appreciates  
the beauties of nature, and, as he thinks on all  
this, he is carried out to a higher life. He par-  
takes of his divine inheritance, the freedom of  
the infinite, the limitless domain of mind. As  
he sits in the gathering shadows and wanders  
thus, it may be the beautiful picture painted  
by the hand of the unseen artist that leads  
him on.

"A strange and beautiful picture,  
That shined my soul with awe,  
And made me think of the city  
No mortal ever saw."

Or it may be the abating of physical activity  
loosening the barriers of the mind and allow-  
ing it its full power, for he is formed after his  
maker, and this being but a flash of light from  
the greater light, as the volcano is but a flash  
of heat from the greater heat.

But man's life is but a rising and a shining  
and a setting, and as the twilight approaches he  
again thinks of the life beyond; he hears the  
voices on that "far off shore"; the harmony  
of that symphony fills his soul with love, and  
the light of that day sheds its radiance upon  
him. As at twilight we gaze at the west, so  
many of us also catch a glimpse of heaven in  
the smile of a mother or loving counsel of a  
father, and as the shadows gather we miss the  
light as we do at the close of day.

Life has been compared to many things, but  
in none do we find a true parallel. Of its true  
character we know but little. No one has ex-  
pressed this better than the old Briton who,  
as the Christian religion was being told him,  
said: "So seems the life of man, oh king, as  
a sparrow's flight through the hall where you are  
sitting at meat in winter-tide, with the warm  
fire lighted on the hearth, but the icy rain-

storm without. The sparrow flies in at one  
door, and tumbles for a moment in the light of  
man in our sight, but what is before it, what is  
told us, we know not. If this new teaching  
tells us aught, certainly let us follow it." And  
so he might have said of any believer, "If it tells  
us aught certainly,







## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE

**THE BANNER OF LIGHT PUBLISHING COMPANY**, located at 9 Bosworth Street (formerly Montgomery Place), corner of Province Street, Boston, Mass., keeps for sale a complete assortment of Spiritualist, Progressive, Reform, and Miscellaneous Books at Wholesale and Retail.

**TERMS CASH.**—Orders for Books, to be sent by Express, must be accompanied by cash at least in full. When the money forwarded is not sufficient to fill the order, the balance must be paid C. 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 save the fractional part of a dollar in postage stamps—ones and twos preferred. All business operations looking to the sale of Books on commission respectfully declined. Any book published in England or America (not out of print) will be sent by mail or express.

Subscriptions to the BANNER OF LIGHT and orders for our publications can be sent through the Purchasing Department of the American Express Co. at any place where that company has an agency. Agents will give a money order receipt for the amount sent, and will forward us the money order, 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 is a cent for any sum under \$5.00. This is the safest method to remit orders.

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

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

## Banner of Light.

BOSTON, SATURDAY, JANUARY 23, 1897.

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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.

## Our Reasons for Gratitude.

They are more numerous than we stop to reckon. To be thankful is to be self-restrained, of an humble spirit. That all we are and possess we owe to a loving God is a truth that we should not lose sight of for an hour. What is more, we never can pay God for his precious gifts to us, and we need not hope to. In bestowing on us the riches of life alone he has lavished upon us a measure of generosity of which we cannot expect to be fully conscious. We are placed here to learn the lesson of unselfish happiness through experience. This discipline naturally takes many phases, so that our differing moods are frequent and many; now we are in a clouded state, and again the sky clears, and hope sends its sunshine all around us. Never are two days just alike. The life we are born into is naturally sunny, because it is given us by a God of love. It is we ourselves who mar the dream and distort the picture with our inharmonies of selfishness and weakness and error. And thus, proceeding, we grow wiser and better.

Gratefulness is not a popular feeling. We are apt to think of ourselves as drifting on a chance current, and picking up what is washed by the waves within our reach. We trouble ourselves little to know where the stream comes from, or where the good things we pick up come from. Whatever is pleasant in our careers we are apt to take the credit of to ourselves. But when what we call evil befalls, we cast about to find some one or something on whom or which to lay the responsibility. And in the face of this we easily come to think that there is not any cause but for accusation and fault-finding. We chiefly feel grateful to ourselves, and most of the time our feelings of thankfulness are thickly clouded over with those of dissatisfaction. Most of us live in a perpetual habit of wishing we were something that we are not, and were somewhere else than where we are. The reasons we could recite for not being thankful are almost endless in number. Everybody can find fault till he grows tired of it. Now if we were to face about, and look for reasons for being grateful instead, what a different world we should make of it. We wrong another when we fail to pay a debt of gratitude, but we wrong ourselves much more deeply.

We are bound to be grateful that we are alive and the possessors of conscious life. What life really is we know not, and never may know. When we gaze upon the dead we ask in despair, What is life? What is it that was here but is not now? By naming it life we do but deepen the mystery and cover our igno-

rance of it all. But what a gift it is, kindling the light of conscious thought in us. Life's sorrow is a paltry price to pay for what has in it such infinite possibilities of joy. Let us think what it is to have been born where we were, and not in a less favored place—Patagonia, Lapland, or Central Africa. The gift of a favoring birth is a gift indeed. We are apt to overlook it. Think of the gift of a healthy and harmonious physical organization. How much of the happiness of life is due to the simple fact that our nervous systems are in tune, so that all the world's activities make music as they play upon us! What a boon to have had bestowed upon us this network of nerves and the storehouse of brain packed beneath the dome of the skull! To whom are we under obligation for this, and are we not called by it to a sense of grateful obligation?

In respect to the feeling of personal indebtedness we have in our worldly successes—how large a part of it all is our own? If we have succeeded, it is because humanity has taken us into partnership. Other men labored, and we have entered into their labors. A long and laborious preparation, of the deepest significance, has preceded and prepared the way for all the business of the modern world. We have received as an outright gift all the opportunities that have made our successes possible. How great are our obligations to the intellectual life of the world. How much of all that is saddest and sweetest in human life and history has gone to the making of only a little library. Then our religious inheritance—our birth into a life made sunny by the smile of a God of love. Justice and mercy are our highest thoughts of duty. A hope that seems almost too grand and sweet to be true gleams as a vision above what was once the horror of the grave and the darkness of hell. The process of tears and blood through which our good has come was necessary, since we know only what we have experienced. Every soul is on the road toward all the best that is possible for all of us. The only hell is a purgatory in which we go through the needful stages of growth. The grateful spirit turns what is not into what is. The nearest way to show thankfulness is to try to make others happy. We can be tender and charitable to those who do not succeed in life. And we can remember that all the best things of life have come to us by inheritance; that we have no right to do merely as we please with them, and that we are under the most sacred obligation to pass on the torch of human life and happiness undimmed.

## A Volume by Luther R. Marsh.

An advance chapter of a book in process of preparation by Luther R. Marsh, entitled "How I Became a Spiritualist," has been kindly sent us by its venerable author, to which is prefixed an introduction by another and an appreciative hand. The whole is embellished with a supremely striking portrait-likelihood of the author, presumably executed years ago. We have perused it with a pleasure and profit not to be measured in the terms of ordinary phrases. The introduction includes a living sketch of Mr. Marsh from his early boyhood, revealing to the reader the stages of his progress to the highest professional eminence, his association with the most distinguished men of his time, and the activity and sweep of an intellect such as furnishes the endowment of but few public characters in any age. The mere record is a marvel of persistent achievement, and will hardly fail to stimulate, by the example it sets forth, to untiring effort for the similar development of many an one's gifts and opportunities. Aside from this, however, the chief interest of the narrative study consists in the recital illustrating the methods of the distinguished author's investigation of the varied phenomena of Spiritualism, and the successive steps by which he finally settled into conviction and belief. Few more interesting or instructive narratives of the kind have been presented to the awakened attention of Spiritualist readers.

He says himself that he brought to the investigation of the subject the lessons and the experience he obtained through fifty-three years of practice at the bar, in the weighing of facts, in the discrimination of principles, and in the conclusions upon evidence. He had no other motive than to learn and know the truth. His goal was, and still is, verity. He says he will not argue with anyone who has attained to no knowledge on the subject, and declares that he has not yet seen the man who, having investigated the matter as he has, disputes the actuality of the manifestations he has received or the spiritual philosophy which is built upon them. "There are some things which a man may think he knows," says Mr. Marsh—"not suspects, conjectures, thinks possible, imagines, but actually and absolutely knows. And, with me, this is one of them. I would that others—all others—had the same knowledge." The writer of the introduction to the book of which the opening chapter or section is before us, concludes it with the inquiry whether it is beyond belief that the spiritual faculty in man may become so fully developed as that spirit incarnate may converse with spirit incarnate. Occult forces are becoming more and more brought into play in the physical world. Have we exhausted the realm of powers that are within us? Has the soul, fashioned after the similitude of the Infinite, been thoroughly explored and developed as to the play of its occult powers? It is well to pause and think and await with rational composure the future developments of Modern Spiritualism.

This revelation, says Mr. Marsh, has grown to such proportions, has so permeated society, has so honeycombed the orthodox pews and invaded pulpits, has accumulated such a mass of concentrated evidence and typed its proofs on so many pages, that he must be deaf who will not hear its reverberations, and be blind who will not note its progress. One need not be a prophet nor the descendant of a prophet who, looking into the abyss of the future, can see advancing in hosts on hosts the myriads of its disciples with joy on their lips and gratitude in their hearts. It had to have, and it has had, its season of trial. No great birth takes place in the world without the throes of agonized parturition. Those who came early into the spiritualistic fold—who yielded to evidence and burst the bonds of inherited bigotry, were pursued with a rancor and contumely which for a time ostracized them and made them the targets at which many a conceited religionist, and infidel as well, aimed his shafts. That time has passed. He is greatly mistaken who thinks that Providence stands still, and he is yet more mistaken who supposes that all the resources of the Almighty have been revealed to man, that there is no capacity in the human soul for new knowl-

edges, and that what he was taught in boyhood and stood by in his maturity is unerring, and all there is to be known. It cannot be doubted that new knowledge will forever continue to dawn on the intelligence of humanity, not only in this mortal sphere but in those ascending spheres to which we tend. To think otherwise is to limit the Creator and deny his Infinity.

If there is anything capable of absolute irrefragable demonstration, he continues, proven by the eyes, the ears, the judgment of veracious men—men of capacity, experience, integrity, and knowledge of the ways of men, it is that the spirits of mortals continue to live after their bodies are laid aside and abandoned forever; and likewise that, on occasions and through human organisms adapted to that end, they, though debarred, can commune intelligently and consciously with the spirits of mortals yet unfleshed. This is Spiritualism. Whoever accepts it is a Spiritualist. He has got hold of the secret of the Universe, and is possessed of a knowledge which banishes fear, makes the change called "death" welcome, and holds up to him the most potent incentives possible to so live here on this earth-plane as to secure the most triumphant entrance into spirit-life, to begin there, at the point and in the condition he left off at here, that career of constant advance through the cycles of eternity toward the perfection, wisdom and happiness of the Deity. Mr. Marsh says he had made a diligent study of the writings of Swedenborg for years before coming to the investigation of the phenomena, and his introduction was somewhere in the fifties, through a physical manifestation. Then the fact dawned on him that spirits could handle, manipulate and control physical substances.

The narrative of his personal experiences, one by one, is of the most engaging character. He visited such mediums as James B. Taylor, Mrs. Fox and one of her daughters, Judge Edmonds, J. V. Mansfield, Mrs. M. E. Williams, Mrs. Kane and Dr. Ralph Wagner Flint. The latter gave him special and complete satisfaction. In 1889 he was conducted to another medium, a woman, by spirit-leading, since which time he has not sought other mediumship, being quite content with this. She is in easy and constant communion with the spirit-spheres, whether in her normal state or when deeply entranced. Through her he has received over six thousand pages of manuscript messages, as written down by an amanuensis; but even this is but a small part of the communications she has imparted. Quoting Lord Brougham's remark, that "a little cloud is rising in the west not larger than a man's hand, which will one day overspread the earth; that cloud is Spiritualism," he asserts that he was himself endowed with prescience, and saw the inevitable steadily advancing. He confessed that he has not space even to spell the names of the poets, jurists, scientists and solid men of affairs who do not hesitate to avow its doctrines. The forthcoming book of Mr. Marsh will be awaited with an eager impatience by Spiritualists everywhere.

## Increase of Insanity.

We hear more or less all the time about the increase of lunacy, often called insanity. It is not to be denied that the lunacy business is on the increase. Once it was esteemed a tragedy to have a relative in the insane asylum; now it is not much more than a painful incident calling for sympathy. Hence the greater willingness of people to rid themselves of relatives who are addicted to mental idiosyncrasies. Asylums for the reception of patients have undergone great improvement, which but serves to make the temptation the greater. They do not shock the sense as they once did, but are rather an attraction than otherwise, and their officers are pleasant, social companions. It is said that the standard of comfort all round has been raised, while the standard of endurance has been lowered; and this in turn has increased the readiness to wish unwelcome relatives away. So that it is not true to say that lunacy is on the increase, while it is entirely true to say that the lunacy trade is. The standard of lunacy has been much changed. What now constitutes lunacy is by no means what constituted it in times past. Doctors, for reasons best known to themselves, are far more ready to write a certificate of insanity than formerly.

A sufficient explanation of the apparent increase of insanity in its different degrees is that the facilities for working up the lunacy business have been so greatly multiplied, thus inviting the discovery of patients, or victims, over whom no drag-net of suspicion would have been thrown. The invitation, or temptation rather, was not extended to those who became the unfortunate inmates of these ingeniously constructed retreats, so much as it was to their relatives and friends who were specially desirous of getting them out of the way. The motive became one of greed on both sides. When the real facts appear, as in due time they will, it will be better understood that an increase of lunacy is one thing, and an increase of the lunacy-trade quite another. It is undeniable that the establishments for the reception of alleged insane persons have become much more numerous, besides being provided with more numerous conveniences and facilities for the prosecution of their business. Thus the more asylums the more inmates, and the greater inducements to multiply the number of inmates. It is after this manner that the number of lunatics is increased. If more people are really insane than ever before, it is because there are more who are tempted to see how their interest lies in making out those to be mentally incapable who are really not so.

It is time this matter of making lunacy a regular business was stopped where it is. It has gone far enough to expose its perils of practice to every one. It is the business of lunacy that is on the increase, not lunacy itself. Spiritualists should feel specially concerned in the subject. A leading lunacy-practitioner has been known to declare his readiness to certify to the insanity of any one who professed to hear spirit voices. Other lunacy doctors have publicly put forth incentives to incarceration, of course as a matter of business, and in England have not hesitated to throw out strong hints of the existence of greater facilities given on the Continent. There is great danger in letting such things take root and grow. If they do it in Europe, it will soon enough be done here in this country of ours. Things are bad enough in this respect already. The faster the insane asylums increase, the faster the number of the insane increases also. There is more need to put a stop to what has properly been called these private lunacy-shops than to many others about which a great deal more is said and charged. There should be an end of getting

rid of uncomfortable friends and kindred by dooming them to perpetual incarceration as insane and dangerous. It is wickedly inhuman.

## Cremation Growing in Favor.

The annual meeting of the Massachusetts Cremation Society was held in Boston on the 6th inst., and reports were read. There have been one hundred and thirty-seven incinerations during the past year under the rules and care of the Society. Six of this number were of the actual members, the Society having lost few by death. It now numbers four hundred and thirty members. The number of incinerations has increased fifty per cent., or one half, over other years since the organization of the Society, during which time about three hundred persons have been cremated. Several names are specially given as among the number. Financially the Society is reported in a good condition, being clear of debt, with a balance in the treasury. The aim of the Society is to complete the crematory which it has partly built and is now using at Walk Hill street, West Roxbury, the estimated expense being ten thousand dollars. Those present at the meeting were interested in the public statement of a stockholder, that any one was free to invite both friends and enemies to join the Society. The feeling is that the law in regard to cremation is not yet quite clear, and a case now pending in the courts will be watched with interest, as determining some points.

One of these is that inasmuch as relatives of a deceased person object to carrying out expressed wishes and directions in regard to cremation, and it is therefore hoped that some binding law may result in bringing about a surety that such directions will be executed after death. The interference of opposing relatives has prevented the Society from carrying out its work of cremation in some instances. Instances were cited of the conversion of old graveyards in New York City into public parks, and the uncertainty regarding the identity of bodies which for long years had lain there. It has been stated that Washington Square was once a place of burial. Improvements and the march of progress in all cities and towns make the disturbance of cemeteries highly possible, and those which to day are considered the finest and largest may in time come to be used for distinctively other purposes. All this was urged as a reason for incineration. The Catholic Church, it is understood, under almost all conditions denies the right to the last sacrament to such as willingly uphold cremation. But if a person's body is incinerated not of his own volition, but through the action of friends, the church does not deny masses. Large numbers would, it is believed, become converts to cremation but for this. Officers were again elected to direct the affairs of the Society.

## The Individual Spirit.

M. Edouard Hartmann, perhaps the ablest and most influential of the opponents of the Spiritual Philosophy, says:

"They are wrong who believe that my system of philosophy is incompatible with the idea of immortality. The individual spirit is, according to my conception, a group, relatively constant, of functions of the absolute spirit, functions that find in the organism that they govern the bond that unites them simultaneously and successively. If it could be demonstrated that the essential part of this organism, that is to say, those elements that constitute its form, those whence its character, its memory, its conscience, are derived, can continue to exist in a form capable of functional activity after the disintegration of the material body, I should inevitably draw this conclusion, that the individual spirit continues to live with its substantial substratum. Reciprocally, if it could be demonstrated that the individual spirit persists after death, I should conclude that, in spite of the disintegration of the body, the substance of the organism would persist under an intangible form, for in this condition only can I imagine the persistence of the individual spirit."

To this M. Aksakof replies: "Spiritualism, from its very beginning, has proclaimed and affirmed as a condition, *sine qua non*, 'the persistence of the individual spirit.' It has invariably set out from this fundamental principle: 'Those of the elements of the organism from which its character, its memory and its conscience are derived, do exist even after the disintegration of the material body, and under a form capable of functional activity.'

If such is the formal condition imposed *a priori* by philosophy, Spiritualism claims to have answered it. The grand merit of Spiritualism is precisely this, that it has proved that the most mysterious questions that relate to the problem of our existence can be studied by the experimental method. From the point of view of the monistic philosophy, Spiritualism, as phenomena and theory, is easily admissible; and more than that, it is a necessity, for it completes, it crowns this conception of the universe, a conception which lacks one thing only, and this the most essential thing—the comprehension of the purpose of the existence of things and of the existence of man especially."

## Heresy-Hunting Still.

It is pretty generally known, we believe, that Rev. Dr. J. H. Vincent is a Bishop of the Methodist Episcopal church, and the founder and promoter of the Chautauqua Assembly. Those irrepressible heresy-hunters, the Presbyterians, beginning with a minister of that denomination in Alabama, have accused the bishop of asserting at a Chautauqua meeting that a belief in the divinity of Christ was not to be held an essential of the Christian faith. The bishop denies that he ever made such a statement. His Presbyterian accuser refuses to accept his denial, and declares plainly that he evades the charge, instead of meeting it. It is stated that what the bishop meant to say was, that a man's ignorance of Christ, if he aims and strives to know and obey God, need not leave him hopeless of divine favor. This ought to be a harmless theological statement, and would not need to be made at all if there were no such theological dogmas as an unrecanted and angry God and vicarious atonement by his alleged son. The matter is of not the least importance in the religious sense, since it is based on nothing more substantial than ancient myths, and derived ecclesiastical authority.

His Methodist brethren appear to be disposed to rally to the support of Dr. Vincent, but his Presbyterian assailant seems nowise disposed to abandon or withdraw his mischief-making charge. There are no heresy-hunters, remarks

the Boston Transcript, like unto the Presbyterians, who prefer hot theological water to cold all the time. Dr. Vincent is at present in South America, and his brethren express an earnest hope that he will return home to his work soon. It seems, says the Transcript, to be the meat and drink of these Presbyterian heresy-hunters to trip up and, if possible, discipline and dethrone any minister who dares to deviate in the least from the creed as they understand it. But it is something entirely new for them to attack a minister of a different denomination. And that paper adds that the frivolous charge raised against Dr. Vincent is one that should not, and probably will not, injure him in the estimation of intelligent Christian people. And even suppose it does, say we, it will only go to prove the partisanship of self-styled Christians instead of their religion. There is nothing like spirituality in it. Of such is not the kingdom of heaven.

## A Noted London Preacher on Spirits.

Rev. Dr. Parker of London, once spoken of in strong terms as the possible successor of Henry Ward Beecher in the Plymouth Church pulpit, related in a recent discourse several stories of clairvoyant gifts and their exercise, and then commented on them. He said "there are those who tell us that such things are optical illusions, or momentary hallucinations. If we like to commit ourselves to these polysyllables, so be it; but is it not a grander thing to commit one's self to another possibility, a quite higher range of thought? Who are the fools—who who commit themselves to the doctrine of continual hallucination, and thus make themselves little better than maniacs, or the men who say there are more things in heaven and earth than have been dreamed of in any philosophy? I prefer to number myself"—said Dr. Parker—"if they will allow me, with the latter company. It is nobler in reason and finer in temper. It is more poetic and ideal in the whole cast of its being and thought. . . . Who are the fools, now, the fanatics or the men who say this universe is bigger than we thought it was, and that there are avenues all through its spaces along which there pass messengers from heaven, visitors from eternity?"

Dr. J. M. Peebles's valuable work, "Immortality, and Our Employments Hereafter," has been out of print for nearly a year. The numerous inquiries for the book rendered it imperative that a new edition should be issued, and in compliance with the demand the Banner of Light Publishing Co. has brought out an edition of the book, printed on fine paper, and handsomely bound in cloth covers. A portion of the edition has been bound in heavy paper covers. This work should be extensively circulated, and is admirably adapted for missionary purposes.

See descriptive advertisement on fifth page.

The Spiritualists, Theosophists and Occultists of Germany recently held in Berlin a Congress, the object of which was to form a federation under the title, "The German Occultists." The first day five hundred members took part in this congress. Among the planks of the platform adopted we find this, numbered 3: "To try to find good mediums, to develop them, and then to protect them, to watch over them and to pay them."

Mrs. J. K. D. Conant wishes it distinctly understood that she desires no one to use her name as being in any meeting without her permission, for she is liable to be advertised to be out of town, and it thereby interferes with her work. Mrs. Conant has a good feeling toward all, and will assist all that she can.

Mrs. Anna Lewis, the phenomenal magnetic healer, is meeting with wonderful success. She will give free treatments Tuesdays, from 10 to 12. See her advertisement on the seventh page.

A grand concert will be given by the Children's Progressive Lyceum at Red Men's Hall, 514 Tremont street, Monday evening, Jan. 25. Tickets 25 cents.

Dr. E. A. Smith of Brandon, Vt., thinks of going to Lake Helen, Florida, in a party that leaves Springfield the first week in February.

## Good-Bye!

A wave of regretful protest must have gone out over the land as THE BANNER's many readers learned, under the sad caption "Good-bye," that its honored and beloved editor, John W. Day, was, in those few earnest words, taking leave of them. The writer freely confesses to a moist eye and a tightening of the throat at the thought of this man's quiet exit from the scene of thirty years' conscientious and arduous toil.

Many men have made more noise in the world than he, but few have accomplished more work with less.

It is not, however, so much what a man does, as what he is, that endears him to his fellows.

Every one who, in any capacity, has had occasion to climb the stairs to the editorial rooms of the BANNER OF LIGHT, in Bosworth street, has found at the top a man of large sympathies, broad mind, deep convictions and strong intuitions; a man to whom humanity was something more than a shibboleth, and the call of duty more than a high-sounding phrase. To know THE BANNER—its cleanliness, its calmness, its readiness to defend and protect the weak, its love of purity and justice and its able and unflinching advocacy of an unpopular truth—is to possess a key to the character of John W. Day.

We shall miss him from his accustomed place in THE BANNER establishment, but in our hearts will be treasured the memory of his loyalty to truth and fidelity to trust.

Good-by to the editor, and God bless the friend, the brother, the man, John W. Day.

HELEN STUART-RICHINGS.

## Benefit Soiree and Musicals to First Society, New York City.

Mrs. Adeline M. Glading, assisted by a corps of fine musicians, will tender to the First Society of Spiritualists, New York City, a Benefit Soiree and Musicals, at Adelphi Hall, Fifty second street and Broadway, on Tuesday evening, Jan. 26. Admission, 25 cents. Tickets on sale at the Sunday meetings, or can be purchased of members of the Ladies' Aid Society. It is hoped all friends will generously aid Mrs. Glading and her kind volunteers in this laudable undertaking by purchasing tickets. Mrs. M. H. RATBURN. [Report of First Society, too late for insertion this week, will be printed next week.]

## J. C. F. Grumble at Eastern Camps.

Mr. Grumble has consented to come East during July to fill a circuit of camp-meeting engagements, and will make special terms with Camp-Meeting Associations. Address him at once, Station B, Boston, Mass. August is taken.



R. M. Sh-  
the fact being given from many hundreds received from those who have attended seances held by Mrs. Fay. The last fifteen years in public halls, and at her home and the homes of others: in this city and elsewhere; the phenomena and the conditions under which they occurred fully described. A brochure for every Spiritualist, Investigator and Friend of Truth. With a portrait of Mrs. Fay.  
Pamphlet, 12mo, pp. 80. Price 25 cents.  
For sale by BANNER OF LIGHT PUBLISHING CO.



## SPRIT Message Department.

### SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought, labor, and action—should be forwarded to this office by mail or left for 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. 11, 1896.

#### Spirit Invocation.

Thou all-pervading Spirit, we recognize thee in all things. We can see thy expression in the flowers and in the mineral and in the vegetable and in the human being, expressed through all matter, and thy loving face as it seems to shine like the sun through the dark clouds that oftentimes surround the human soul—oftentimes the dark clouds of superstition, of ignorance—and we realize that in their weakness there are many times sadness and rebellion. But when the spirit of progress, of light, of patience and perseverance and thy divine love shines forth in our soul, then we behold the sun of knowledge as it breaks through those dark clouds, and gives us strength and awakens up the spirit, that we comprehend more of the beauties of life.

Again we have met at the open door that brings the two worlds in close communion. We realize this morning how much is needed to stir up the lives of those in mortal, and awaken them to the consciousness of right, of justice unto others. Oh, may those dear loved ones who may have the privilege of communicating this morning, be inspired with still stronger power, that they may send forth the glad tidings of immortal joy and bring it to the hearts that will receive it.

We see, oh! thou great Spirit, this morning as we are approaching the season of the year in which so much care and time is spent to make others happy; and oh! may we carry this same spirit the year round, seeking every day, every hour, yea, every minute of our lives, to make some soul happy, for we know that it is through making others happy that we enjoy much ourselves. Bless us while we are here, give each one strength according to his or her work, and inspire each one to the conditions of the responsibility that rests upon each and every one, and thy name shall have the praise now and forever. Amen.

### INDIVIDUAL MESSAGES.

#### Abigail Marshall.

Good-morning, Mr. President. Well, I am awfully glad that I have the privilege of stepping in this morning, as the good chairman said I might take part, for I have been around here so much. I have been very anxious to reach those that are still in the earth-life, and although time has elapsed as the mortal speaks of it since I bid good-bye to the mortal things, yet it don't seem to me as though time had been so very long, and the changes that have come around among those that we left in earth-life perhaps show more than the years, yet I know it is quite a number of years since I stepped over on to the other side, and I am very anxious to return on account of hearing them say so many, many times: "If spirits return, why don't they come to us? and why don't they do this and that?" etc.

I should like to say to them that the spirit worketh mysteriously. Although not a Spiritualist while in the body, I have learned much of the beautiful communications and communion of soul to soul since I have been in spirit. I had those also in earth life that were liberal, but still did not present themselves as exactly a Spiritualist, and yet I can see them questioning themselves so many times as to the whys and the wherefores of the natural laws that govern spirit-control, because now as the Christmas holiday is approaching, and each one seems to be thinking of others, and some are thinking of those that have joined us, yea, later than I, and wondering what the next year will bring, because mortal minds are always calculating ahead or explaining or questioning what is before them.

I should like to say to you, Fannie: "Be thou careful, and do not be too anxious in connecting with the few conditions that surround you," and should say, take care of the present conditions, and we will try and lead and advise how best to do; because you know the spirit of God works mysteriously. Sometimes it is not best for the children of earth to know all that is before them; and yet I do not say this to send forth a conception or idea that there is any trouble ahead of you, but I see where you exhaust your vital forces, and sometimes seem to be over-worried, which I don't think is needed; but I want William and Joseph to know also that mother is all right, and that father is also with me here this morning, and want them all to realize that although the family is now scattered in different parts of the country, yet we give our influence and they get ours, so for that I wish them all God-speed.

I say to you, dear children, there is much to learn. Don't criticize until you know better the laws that govern, for there are so many things that the mortal does not yet understand, and I would like to say, Mr. Chairman, that my message, I think, will be received with thankfulness. I have done the best I could under the conditions I have for dear ones. The spirit needs the conditions, the same as you mortals do, and that is why I speak as I do. My name is Abigail Marshall. My home was located in Oseka, N. Y., although I have friends through New York State who will remember me.

Joseph P. Hazard.

Well, good-morning, Mr. Day. I like to call

you by your name, for while I was a member of the physical body I knew you well, also do I well remember our old co-worker, Mr. Colby, but I have been attracted here this morning by that good old mother of Israel, as she expressed her sentiments with so much meaning that it seems almost like giving me an inspiration this morning to follow my friends and co-workers; and we are not silent, if the body has lain silent, and I really question whether the body has lain silent when we come to understand evolution, and realize the many changes that are going on around all the time. But the thought that has interested me this morning very forcibly was that the spirit needs every condition, the same as mortal people, because I was always an investigator, and tried to collect whatever knowledge I could, and I felt that I, too, would like to give a little of my experience in spirit, for there was nothing I enjoyed more while in the body than to review my experiences in the various countries and places, and the various lessons I learned from observation while I was in earth-life; and I know there are many yet, even the so-called Spiritualists, Mr. President, who seem to ignore the idea, or if they don't really ignore it, they certainly do not give the condition to the spirits that shows them that they want them to manifest.

They seem to have a conception that when the spirit separates from the mortal that it can come back under any and all circumstances, or at least bend to their narrow ideas to comfort them. Now, Mr. President, perhaps it will not be out of place this morning to say to all, for I know there are some anxious to know the truth, anxious to realize the truth, and to know if the spirit can come back, how it comes and under what conditions is best, so that they can be received naturally and tangibly. My experience while in the earth-life was that those that sought honestly, quietly and harmoniously had no trouble in knowing the various phenomena that Spiritualism to day demonstrates; but I want to say to all that because the mortal body is laid aside, and the spirit is liberated from the environments, it does not change the disposition of the party, does not change ideas or identity, hence I found that if the spirit returns it is very apt to come back in its own way, trying to bring love, consolation and happiness to the loved ones left behind; but when they seem to think that the spirit will manifest through all circumstances merely to gratify selfish desires, they make a mistake, for we might say unto all why doth not God manifest, and prove to the world that there is a great ideal God, because it is to us the demonstration of life?

I want all to seek, for if thou seek thou shalt find, but seek honestly, because thy spirit is developed, and you are to become conscious of the spirit within. I want to encourage all that are working for humanity, and say to them, the weeds are slowly growing in our beautiful garden, superstition and dogmatic influences are not as yet all destroyed, but the forces that will rise superior to these weeds will bring forth a harvest of enjoyment, and these forces are the forces of truth and forces of immortality, and they shall rise and prosper, and they will grow, yea, through eternity.

My brother Thomas is with us this morning, and also Isaac, and all others connected with us; for we have a large family, and father and mother are here. We are almost all on the spirit side, but I have those still in earth-life who were very close to me in my associations through friendship that I want to encourage; and I have many who are enlisted in this great army of Spiritualists, and I want to say to all, hold fast and be at the roll-call, for there are many who have joined us since I passed over, and there are still others coming; but that victory is ours, and the truth shall reign now and forever; and we, as friends of the Cause, when they cooperate and assist in harmony, each one by a kind word, a kind heart, will strengthen the Cause.

Should like also to say that I am glad to sense from the spirit side that the Veterans' Union, and so many other organizations connected with our great Cause, bring themselves to the service so as to be identified as the army of life; and I say, God bless all, and seek, each one, to cooperate with strength, with power, with money, with whatever may be needed; and may the good old BANNER still stand on its foundation and rock that it was built on, and may it be sustained and upheld in its grand work for humanity; and we know we shall assist as far as our hearts and our influence will go.

Mr. Chairman, I will not hold the instrument any longer. It seems almost impossible that I am again speaking to the world of mortal life, but I hope the voice that sends forth these sentiments will be accepted for the truth, as a brother anxious to know, and anxious for the mortal to know, that the spirit survives the body. You can put me down, Mr. Chairman, as Joseph P. Hazard. I think you will remember me. You remember my brother Thomas? Well, he is here this morning, and just as radical as ever. My home was in Peacedale, North Kingston, R. I. I want my Rhode Island friends to know that I am still in spirit with them.

#### Emmeline Alden.

Good morning, Mr. Chairman. I can hardly hold the medium this morning, because it makes my head feel very badly, because before I passed on to the spirit my head ached all the time; but I am anxious to reach father and mother, and I am very anxious also that they shall know that I don't suffer any now; and I want them to know I am so much better and happier, and I desire them to feel that I am; and also I have met my Mabel, and I want them to know that we are all together. Grandma is here, and so is grandpa, that is, grandpa and grandpa Kenniston; and I want them to feel that when Christmas time comes around and they think they haven't got anything to do, I want them to think of us, even if we are not in the body, because we know their thoughts when we are in spirit, and for them not to be blue or discouraged; and, Mr. Chairman, they tell me that this letter will reach them, because it goes into your paper, that goes into so many different places, but my people don't take your paper, and they don't know much about Spiritualism; but there are those around in the neighborhood that do, and I think that they will show it to mamma, and I want her to know truly that it is her little Emmeline; and if you will just say Emmeline Alden was here this morning, and my home, that is, where my mamma lives, is in Philadelphia, Penn.

I feel that somebody will show it to her, and I know if she sees it it will make her think, even if it does not make her believe I can come to her. Now this will do this morning, and I am more than pleased at the privilege; and I am going to say, good-bye.

#### Mary Ann Atkinson.

Good morning, Mr. Chairman. I think I can do just as well as that girl did. My name is Mary Ann Atkinson; I have not been out of the body so very long, and they are very anxious that I should communicate to my friends if there is any way of doing so; because my sister sometimes sits down at the table, and she gets raps, and she says, "Is this you, Mary Ann?" and I will answer "Yes"; and then she will ask me over again, and sometimes I can answer her, and sometimes I cannot, and then when I cannot she sometimes does not think it is me; so I came here to send this letter, so that she could have more encouragement. I want to say to father and mother, and to the dear loved ones, that I do know what they are thinking about, and what they would like to do, and I want them to know I will help them all, for I can if they will sit down and feel more confident, and not get so out of patience, for the spirit does not manifest as quick as they think it does, and I would give more; and you tell her if she will give me an opportunity I will make it all right, and when she receives this letter, and answers it, I will send her another sometime; so this will do for now. Oh! I did not tell you where this letter was to go, but I will now. I want it to go to Bridgeport, Ct. Thank you very kindly.

#### Mary A. Crosby.

Good-morning, Mr. President. Well, truly, how homelike I feel this morning because I have this privilege of speaking through your valuable paper, and I, too, was somewhat familiar with your work while in the body, but I felt so much at home when I came in here, for I used to enjoy your circle here so much, and I used to enjoy your messages; and as years roll on, I felt I was strong in the spirit even if the physical was not very strong. I feel this morning a good deal as many of the others who have approached this circle with a desire of comforting those who are yet in earth-life, and also that I can comprehend to some extent the changes and conditions that have oftentimes come to those in the body; but I want the dear loved ones to know that they are not struggling alone. I want them to realize that we are still in sympathy with them, because I know the spirits are with them; and yet they sometimes get so discouraged that a word from some channel helps to encourage them a good deal and give them more strength.

I am perfectly at home, Mr. President, right here in Boston, and I shall be well known here, and especially in Roxbury and Dorchester, Mass., for there I spent a good deal of my last years of earth life, and I feel that I would like to send some encouraging words, but words fail to give expression this morning; if I could only sit down and talk with the dear loved ones as I could while I was in the body, but I cannot hold the instrument very long to send a very long communication, but will say to them all: Be of good courage; all things will work out for your good, and father is with me this morning, and many of the others who would like to voice their sentiments; but time does not permit it, so I shall merely say: I wish you all a Merry Christmas and a Happy New Year, as this message will not come out until after then. I feel that when you receive it, it will do you all good.

My name is Mary A. Crosby, and I am ever so much obliged to you and all the kind friends for giving me this privilege, so I will not intrude any longer, and will bid you good-bye.

#### Archibald Clayton.

Good-morning, Mr. Chairman. Well, I suppose this place is open for the saint or sinner, whether they believe or whether they don't believe. It is a happy thought to find one place where all are made welcome, and I think that is what religion ought to be; but that is not what it is, because if you don't believe in something, or by some name, why, you are not counted much. Well, now, Mr. Chairman, I suppose people called me peculiar because I could not see why human life ought to be separated in so many sections so far as people's ideas go; and hence I lived one of those lives that I think was hard work for the mortal to know what I was, what I believed, for I hardly knew myself.

I was taken out of the body somewhat suddenly, and the sudden change, perhaps, brought me to a consciousness that I was really closer to a Spiritualist than anything else, although I was not familiar with the philosophy or phenomena.

Speaking of death, I don't know as I dreaded it, but it was sometimes a mystery to me as to how we would appear, or would we be extinct after the separating of the mortal form. I want to return, because I left a wife and three children struggling with life; and perhaps it will not be out of place to say that my wife differed very much, as far as religious points were concerned, from me, because I could not understand things as I do to-day; and I think she was in the same position I was—she did not understand me. But I want to say to her, and all, that when we reach the spirit-life we find our level; we find what we have built; so I suppose that those who are left might think I have not changed on the spirit-side for good; but I thank God that my honest intentions and my unpretentious ideas helped me, for there are many that intend to be awful good, and are not, perhaps, as nice as they sometimes think they are. Now I am not going to flatter my own life nor am I going to criticize others; all I want you to say is to tell my wife that we shall meet again, that I shall understand her and she will understand me; that I do know how she has struggled, and I admire her conditions to-day; I see how the children oftentimes worry her, and I wish to help her. I should like to say to her, follow out the propositions that are now offered you; it will be all right, Nancy—for that is her name.

I want to encourage all, and say that Archibald Clayton is here this morning, and my home, when I left the body, was in New Bedford, Mass. My family has moved since then, and it seems to me that they are in Fall River, Mass. I hope some one will notify my wife of my letter, and I will try and do more.

#### Eva Emery.

I would like to send just a few words of comfort to my dear ones of earth-life; and I should like also to tell them to not be discouraged, that I shall yet reach for them. I have promised to write through the hand of one of my sisters, and she has been sitting for slate-writing, and I feel that she has got discouraged because she don't get the manifestations that she desires, and I want to say to them all, that we cannot always use the chemical forces when we want to, for we cannot always get the right

conditions, so as to give you what you desire, but if you will just be patient, in due season we will work out all right, cheerfully and honestly. I can handle your hand better than I can handle the slate, and that is really the great difficulty, because I sometimes have to overshadow the brain to get control of the muscles of the arm; then she thinks it is her own self that is writing, and not the spirit, but I want to say to you, Carrie, that when we get full control of the muscle of the arm, that we can write independent of your own brain, and if you will only give us a little time, I know it is tedious to wait, but we want to convince you that truly it is something independent of your own magnetic power that is doing it, and I hope this communication will be understood as it is meant to be this morning, because I have been requested to try and explain things through THE BANNER, and I have done this through THE BANNER, and will try and do more later.

Say that mother is with me in spirit, and I should like to come closer to them in earth life, and especially those that don't believe anything in the beautiful philosophy.

Just say that Eva Emery is here, and you will locate me where I want this letter to go, in Bangor, Me. My sister is there, and they will understand the rest. Thank you very kindly, Mr. Chairman, for waiting for me this morning, for it truly would have been a great disappointment if I had not been able to send these few words.

#### Messages to be Published.

Dec. 18.—Timothy H. Morse; Roland Reed; Mary J. Richmond; Mary Elizabeth Buck; Louise Bryant; Oliver Bryant Wood; Emma Lockwood.  
Dec. 24.—Sarah Morrison; Maria Mecklen; Capt. Henry Franklin Libby; William White; Ida Wetherbee; Frank Wilder.  
Jan. 1.—Edward Sexton; Emmeline McClellan; George Frank; Mary K. Peabody; Frank Davis; Elsie Atkinson; Fred. V. Simpson.  
Jan. 8.—Mrs. Jeannette Clark; George Dillingham; Capt. William Rhoades; Mary Sanborn; Ida Hutchinson; Marion Merrill.  
Jan. 16.—James Watson; Sarah Penney; Mary Ann McLaughlin; William Stewart Phillips; Mary S. Wellington; Benjamin F. Harris.

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

From "Hidden Way Across the Threshold."—J. C. Street: "When Moses smote the rock in his wrath, and Christ blasted the fig-tree, their spiritual work on earth was ended. All Hierophants and Adepts know that if, in a mood of passion or violent anger, the operator calls for spirits and the higher forces to unite and give him their aid, they act then and there for the last time through that individual. The spiritual realm of that soul, so long as it remains in the mortal form, is ended then and there."

Ques.—(By Ferdinand Moore, New York.) What is your opinion in regard to the truth of these statements?

Ans.—Without the slightest desire to give a decided answer in opposition to any author's views on so doubtful a question as the historical accuracy of either of the Biblical incidents referred to in the quotation from the interesting book named, we should certainly, if called upon to explain the blighting of the fig-tree, take a diametrically opposite stand from that accepted in the quotation.

We do not consider there is a shred of evidence to prove that the Christ ever weakened, much less lost his power, by the performance of any rash or unwise act; but then our Christ-ideal differs widely from that of Ernest Renan, Franz Hartmann, and many other writers of "Lives of Jesus."

The true Adept, or Hierophant, certainly never loses his temper, for, all pretentious claims to the contrary, no one has really reached the standing of an adept without previously gaining all victory over the lower passions. Jesus was never so strong as in the final moments of his earthly conflict, and as the specific mission of the Christ in the world was to demonstrate immortality, nothing could possibly have been gained by circumventing the designs of his foes and preserving his physical frame from crucifixion.

Whether as a historical or an ideal character, or both, the central hero of the gospel story should be taken as a whole and the entire character studied before any one ventures the rash assertion that any act of his life weakened his power.

Let the earnest student of the biographies contained in the four distinct (though not harmonious) gospels, study the facts recorded later than the narrative of the act which has called forth so much needless criticism.

The story of the fig tree is related in the twenty-first chapter of Matthew. The twenty-eighth, which is the final chapter of that gospel, gives a triumphant account of the resurrection from the tomb, signifying clearly that, in the mind of the writer of the account, there was no slightest belief that Jesus ever lost his power; but, on the contrary, the record says that the Christ must necessarily undergo all the sorrows and trials incident to the completion of his terrestrial mission and his attainment of celestial glory.

We know of people who never miss an opportunity to air their "advanced ideas," who consider cruel vivisections much higher types of humanity than Jesus. But what silly cant must be at the bottom of a creed that howls with indignation over the "cursing" of a shrub, and then rejoices in the scientific benefits accruing to mankind through the whole-sale torture of sensitive creatures, such as dogs and many other highly organized animals, in the inquisitorial death-chambers of modern medical experimentalists.

Why all this rant over a vegetable, and this callous indifference to animal and even human suffering? We cannot profess to sympathize with the patry flings slung at the story of the

world's greatest hero, as we consider them foolish, as well as heartless, and utterly foundationless from a soberly, rational point of view.

It has always been an Oriental custom to teach in symbols, and to illustrate important truths by means of vivid object-lessons.

The Palestinian fig-tree ought to have had fruit if it had leaves, as both were rightfully expected together, and as on level ground fig-trees in full leaf were discernible a long way off, travelers seeking refreshment naturally anticipated fruit when they discerned from afar a fig-tree in full foliage.

To remove a misleading object was an act of philanthropy, and we only hope a good many institutions to which a fruitless tree exactly corresponds, may soon be removed from out the path of struggling humanity by a re-assertion of Christ power in the midst of modern society.

We need scarcely add that though we differ radically concerning the applicability of the doctrine to the conduct of Jesus, we do sincerely teach that a misuse of psychic power does cause a lapse from grace, and does interpose a barrier to the further advancement of a probationer.

### The Decline of Idealism.

To the Editor of the Banner of Light:

Idealism has lost much of its precedence in this philosophic age, and classic productions in verse belong to the historic past; but these lofty conceptions of master-minds, uttered in poetic measure, will never lose their influence over human hearts.

The classic epoch has waned only to revive in a new and broader era; to establish nobler standards; to achieve more magnificent imagery; to exalt sentiment to purer purposes; to compass higher visionary realms and to actuate the celestial in man.

The poetic fire slumbers in the bosom of the Infinite, subject to the seismic law of evolution. An incessant eruption would exhaust the natural reservoirs of rhythmic energy and produce stagnation in human brains.

Periodic activity is a principle of the cosmic universe; diurnal change; the recurrence of seasons; the intermittence of fruit and vegetable harvests; the rise and fall of theories; the ascent and decline of specific forms of government, are all pertinent illustrations of the Provident plan.

When the rhythmic era dawns again in its melodious orbit the affluence will be commensurate with the long period of rest; pent energy will escape in torrents as philosophic energy is escaping now; the song impulse will plough deeper channels in intellect; versification will become a sublime art; our venerable poetic lore will fossilize and become obsolete, and the new muse will transcend the old as supremely as porphyry transcends granite.

We are emerging from the thralldom of tradition and entering a period of reconstruction; the death of the old merges into the birth of the new, just as the oscillations of a pendulum complete the circuit of power.

The desultory productions of rhyme which characterize the present day are erratic formations of that wave of affluence about to descend upon our planet from cosmic zones. They are prophetic tongues of inspiration issuing from the crest of the impending billow, premonitions of that inundation which will immerse the legends, the myths, the allegories and the superstitions of tradition in oblivion.

Decadence trends in the wake of maturity; it is the counterpart of growth, the shadow cast upon the dial of time when evolution passes a meridian of progress.

The decline of Idealism has marked its maximum in the materialism now ruling the world, but its intrinsic value is not lost.

As a factor in enlightenment it has played a supreme part, and like a delicious fruit drained of its nutriment must be discarded; only the shriveled casket remains.

As a moth ensnared in its chrysalis, the rhythmic muse has slumbered for generations, but a virgin life expands before her, covering pregnant areas of divine imagery. Throes of portentous ambition quicken the lethargic form, and anon the fluttering wings of aspiration will escape to soar in majesty over the minds of men.

Each age in planetary development eclipses its predecessor. The scale of progress is an unbroken chain, and what we deem artificiality is but the foil by which actuality is gauged. Superstition, per se, is a more or less fantastic embodiment of that degree of super-truth to which the age evolving it has attained; it is always inherently religious, however grotesque its formulation may be, and always transitory, like the human perception conceiving it.

We, with our vaunted wisdom, are constructing future superstitions; our profound theories will crystallize into tradition centuries hence, when the fruit of our blossoming thoughts have been garnered by posterity; the false always overshadows the true as the glitter of tinsel outshines the gleam of gold. Fiction is the fabric of illusion, the antithesis of verity. Romance is the effervescence of sterling sentiment. Poetry is the diction of the heart. Science and philosophy are the bulwarks of eternal truth.

PAUL AVENEL.

### Honest Cure for Tobacco Habit.

One can't tell the truth too often. Tobacco is injurious to health, disturbs the heart, causes nervousness, SUITS QUIT, an antidote chewing gum, destroys craving, restores the system to its normal condition. 25c. a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

### The Free Use of Water in Typhoid Fever Commended.

The Bacteriological Review commends the practice of water-drinking in typhoid fever, the importance of subjecting the tissues to an internal bath having, it appears, been brought prominently to the notice of the profession by M. Debove of Paris, believed by some to have been the first to systematize a mode of treatment. The practice of that eminent physician consists, in fact, almost exclusively of water-drinking, his requirement being that the patient take from five to six quarts of water daily, this amounting to some eight ounces every hour. If the patient subsists chiefly upon a diet of thin gruel, fruit juices or skimmed milk, the amount of liquid thus taken is to be subtracted from the quantity of water. The important thing is to get into the system and out of it, a sufficient amount of water to prevent the accumulation of poisons and toxins within the body. Copious water-drinking does not weaken the heart, but encourages its action by maintaining the volume of blood; it also adds to the action of the liver, the kidneys and the skin, and by promoting evaporation from the skin it lowers the temperature.

—Scientific American.

### Pilosophy.

Of making many pills there is no end. Every pill-maker says: "Try my pill," as if he were offering you bon bons! The wise man finds a good pill and sticks to it. Also, the wise man who has once tried them never forsakes

„Ayer's Cathartic Pills."







# Banner of Light.

BOSTON, SATURDAY, JANUARY 28, 1897.

## MEETINGS IN BOSTON.

**Boston Spiritualist Temple** meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. Speaker for January, A. E. Tisdale. Mrs. Nettie Holt Harding, test medium. A. E. Tisdale, 100 N. State St., Boston, Mass.

**Boston Spiritualist Temple** meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. All are welcome. Send the children. A. E. Tisdale, 100 N. State St., Boston, Mass.

**The Helping Hand Society** meets every Wednesday afternoon and evening—business meeting at 6 o'clock, supper at 6 o'clock—in Gould Hall, 24 Tremont St. Mrs. Carrie L. Hatch, President; A. Augustus Eldridge, Secretary.

**First Spiritualist Temple, Exeter and Newbury Streets**—Spiritualist Fraternity Society. Sundays at 10 A. M. and 7 P. M. Speakers for full-term materialization, etc. At 2 P. M. lectures through the mediumship of J. C. F. Grumble. Wednesday evenings at 7 P. M. social, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

**Children's Progressive Lyceum**—Spiritualist Sunday School—meets every Sunday morning at 10 A. M. and 11 A. M. 24 Tremont St. Mrs. A. E. Tisdale, President. Mrs. J. B. Soper, Conductor.

**Bathhouse Hall, 604 Washington Street**, corner of Kneeland—Society of Ethical and Spiritual Culture. Meetings Sunday at 11 A. M. and 7 P. M. and Tuesday at 10 A. M. Mrs. A. E. Tisdale, President.

**Appleton Hall, 94 Appleton Street**—Paine Memorial Building, side entrance—The Gospel of Spirit Return Society. Meetings Sunday at 10 A. M. and 7 P. M. and Tuesday at 10 A. M. Mrs. A. E. Tisdale, President.

**Hollis Hall**—The United Spiritualists of America (Incorporated) hold meetings Sunday at 11 A. M. and 7 P. M. and Tuesday at 10 A. M. Mrs. A. E. Tisdale, President.

**Elysian Hall, 820 Washington Street**—Meetings Sunday at 11 A. M. and 7 P. M. and Tuesday at 10 A. M. Mrs. A. E. Tisdale, President.

**Eagle Hall, 616 Washington Street**—Meetings Sunday at 11 A. M. and 7 P. M. and Tuesday at 10 A. M. Mrs. A. E. Tisdale, President.

**The First Spiritualist Ladies' Aid Society** meets every Friday afternoon and evening at 7 P. M. at 24 Tremont St. Mrs. A. E. Tisdale, President.

**The Veterans Spiritualists' Union** meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, and at No. 24 Tremont St. Mrs. A. E. Tisdale, President.

**The Spiritualist Industrial Society** meets at 7 Park Square every Thursday afternoon and evening; supper at 6 P. M. Mrs. A. E. Tisdale, President.

**Arlington Hall, corner Dover and Washington Streets**—The Ladies' Lyceum Union meets every Wednesday afternoon and evening; supper at 6 P. M. Mrs. A. E. Tisdale, President.

**Harmony Hall, 724 Washington Street**—The Band of Harmony Meetings, Sunday, 11 A. M., 2 P. M., and 7 P. M. Tuesday at 10 A. M. Mrs. A. E. Tisdale, President.

**Washington Hall, 241 Tremont Street** (near Elliot Street)—Meetings Sunday at 11 A. M. and 7 P. M. and Tuesday at 10 A. M. Mrs. A. E. Tisdale, President.

**Commercial Hall, 604 Washington Street**, corner of Kneeland—Meetings every Thursday, 2 P. M. N. P. Smith, Chairman.

**The Boston Psychic Conference and Facts Meetings**, every Sun. day evening, at the Woman's Journal Parlor, 3 Park Street. L. L. Whitlock, President.

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

**The Home Kneeland**—Spiritualist meetings will be held every Sunday at 10 A. M. and 7 P. M. Dr. E. M. Sanders, President, 21 So. State St., Charlestown.

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

**Chelsea**—Spiritualist meetings every Sunday evening at 7 P. M. at 206 Broadway. Charles H. Heaver, Chairman.

**Grand Army Hall, 673 Massachusetts Avenue, Cambridgeport**—Sundays, 11 A. M., 2 P. M., and 7 P. M. Mrs. L. J. Akerman, Conductor.

**Cambridgeport**—581 Massachusetts Avenue, Temple of Boston Hall. Meetings Sunday at 10 A. M. and 7 P. M. Mr. J. W. Kenyon, and test medium, Mrs. J. W. Kenyon.

**The Ladies' Spiritualist Industrial Society** meets the second and fourth Fridays, at 631 Massachusetts Ave., Cambridge Lower Hall, Cambridgeport. Mrs. M. M. Nichols, President.

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

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

**Boston Spiritualist Temple, Berkeley Hall**—J. B. Hatch, Jr., Sec'y, writes: As usual our hall was well filled Sunday morning, Jan. 17, to listen to the lecture to be given by Prof. A. E. Tisdale, the blind orator, and to receive messages through the mediumship of Mrs. Nettie Holt Harding.

The meeting opened with music by Mr. Watson, followed by Miss Warren, who sang for her first selection, "Two Little Shoes and a Ring of Hair" (by Prof. Longley), an invocation by Mr. Tisdale, and another song by Miss Warren. Chairman Watson then introduced Prof. Tisdale, who said in part:

This morning I desire to impress upon you the beauties and wonders of life and death as they are revealed to us.

The trees of the forest are nature's beauty, and they stand with all their beauty until the frost takes them down, and they lie in decay, but they do not die, for as the years go on, they work into the soil, and produce life in the life and rose, and then that which was apparent death has become the very life. Thus in the power of destruction becomes the structure of life.

The very same action is in the life of man. Nature knows no discouragement. In the death of the tree, if you will put on the spirit lens you will see the decay progressing, and see that every fibre is being put into life, manifesting that there is life and no death.

What appears to you as death after all is only a refining process. This is sufficient evidence that man's progressive law lives.

As nature speaks to me from the forest and sings to me from the streams it fills me with its beauty. I see the upholding of the universal man.

By reading the book of nature my heart is filled with its beauty and the rise of man.

Nature is beautiful, and the beauty is experienced in the flowers of nature; the song of the brook has inspired the lives of the poets of all ages.

Nature is so beautiful that all artists have tried to copy it, but most have failed.

Man stands in the vestibule of the great temple and hears the Spirit, and he wonders. It is his religious sentiment. Spiritualism is a sublime thing, and it is not to be spoken vulgarly of. Spiritualism is holy. Spiritualism is the Eternal Power that has shaken the world.

Mr. Tisdale closed his lecture with a very beautiful poem.

After another song by Miss Warren the Chairman introduced Mrs. Nettie Holt Harding, who prefaced her service with a grand talk. She said:

"After a song Mr. B. Foster gave a grand service; the manifestations were very fine, and beyond a doubt proved the continuity of life."

Afternoon session, usual opening exercises; Mrs. Nutter gave several very excellent tests; Prof. Tisdale, several songs. The following mediums took part: Mrs. Woods, Mr. Hollins, Miss Annie R. M. Knowles, Mr. Manter, Mrs. Ballou, and Mrs. Wilkinson; tests, readings and remarks were of a very fine order, and all well received and understood.

Evening service, a short address by Mr. Manter; Mr. and Mrs. Tyler rendered several beautiful songs throughout the evening; a number of very fine tests, readings and messages were given; after the following mediums: Mrs. Nutter, Mrs. Emma O'Rourke, Mrs. Baker, Mrs. Wilkinson and several others.

Indian Council Friday evening, Jan. 29, at eight o'clock.

**BANNER OF LIGHT for sale.**

**First Spiritualist Temple, corner Exeter and Newbury Streets**—A correspondent writes: Mr. J. C. F. Grumble continued his ministrations before a large audience. The subject chosen by the guides Sunday, Jan. 17, was, "Is Spiritualism Demonstrable?" and the speaker showed that, since the time of Plato and John Locke, the thought of the world has been confined to the two extremes of interpretation, idealism and materialism, and both were established upon what seemed to their advocates to be unchangeable data.

The prelates of the philosopher and scientist should not, however, shape our determination absolutely the criterion and sole arbiter of the spirit of the age, but rather a definition of the truth as illustrated by the facts of life are concerned; for, while all processes of evolution and education are interrelated, yet what was the need of past generations is not necessarily the need of men to-day. Criteria are useful in measuring the level of human reason, capacity and understanding, but they are not to be made the standards for measuring the realm of the spirit.

The prejudice of men of science toward Spiritualism, which was more aggressive some forty years ago than to-day, is due to the traditional standards or criteria of science, or what is termed science.

A certain doctrine of causality which accounts for a natural order, the larger range of phenomena, a complete nature is the basis of the scientific spirit or attitude of men of science toward novel and alleged extraneous data and sources of knowledge. It was this doctrine that made rationalism possible, and while it exalted reason on the one side, debased it on the other, and swept away all data that could not be intelligently explained by the naturalist's theory of causality.

All branches of science were affected by this predilection of men of science, and hence all alleged spiritualism, all data of a supermundane origin, as spirit phenomena, were either regarded as visionary or set aside as impossible. Now the real and true attitude of the scientist should be a reverent and humble spirit, and a recognition of the fact that the phenomena of nature are not to be confined to his theory of causality, but rather to discover the facts, then the nature and law of these facts, that he may perceive the spirit of life that permeates them. The speaker argued that Spiritualism has two methods by which it presents its data to the world, the inductive and deductive methods. The inductive method is the deductive method, the other through the perceptions and the spirit-world. Man is one in his consciousness, while conscience is the coordinate and source of all science and prescience.

There is no authority higher than conscience, through which all inspirations of truth forever flow. Conscience, like spirit, is a power in its own right, and is not to be regarded as a mere phenomenon.

Whatever the spiritual causality of nature as science reveals it, spirit is primal and absolute; and spirit proves its being by these two methods, which appeal to man on the subjective and objective planes of life as both a spiritual and material being.

Facts which appeal to the senses and reason in the sphere of the outward, material, or mental conditions, are capable of demonstration; but when they are reduced to facts, they appeal to the sensory through the senses. On the other hand, the facts that appeal to the perceptions, from within and not from without, from intuition and not from tuition, are capable of realization. The difference between the two methods lies in the fact of their relation to the spirit; one deals with the outward world, the other with the inward, from without, and the other deals with the spiritual world outwardly from within. Both methods furnish their own proofs, arguments and data of the nature, law, and eternity of spirit.

The seer is one who realizes his and your spiritual being, not through phenomena, but through the intuition and the perception, and through the spiritual perceptions. This is why Jesus and kindred souls were misunderstood and misperceived. The world could not reach his stately and exalted height and state. It must needs receive the data of the senses; hence he gave the phenomena because the world could not perceive spirit per se. So it is to-day in the dispensation of spirit through modern Spiritualism. We do not undervalue the place, nor use, nor place of the phenomena, but they will continue to be a necessity and a material adjunct of spirit as long as men and women live in the material rather than in the spiritual consciousness. Spiritualism is the key to interior illumination and adeptship, not one's ability through mediumship to be a wonder worker.

It is to be a wonder worker. It is the power of arriving at the real nature of the soul is to emphasize divinity in humanity, and to illustrate the immensity of spirit. It is to show that there is no irreconcilable conflict between matter and spirit, evil and good, error and truth, science and religion, but what is spirit is one in its polarities, blending the negative with the positive, and so on to the end of the universe of inspiration, so evolution will lead the world through the demonstrations and realizations of the spirit into the true state of being wherein the angel will be exalted, and the serpent will be crushed under the foot of man, and where the light of the soul will shine that all may perceive that God, in a circle of light within and around the shadow of materialism, is the causality of spirit that is eternal and unchanging in its essential nature.

The subject for next Sunday at 2:30 P. M. will be "Religion Not a Religion."

Mr. P. L. O. Keeler gave another excellent service born in the morning and evening, and there will be physical manifestations in the light next Sunday at 11 A. M. and 7:30 P. M.

A remarkable feature of the service at the Temple in the evening was the taking off by the spirits of Mr. Keeler's vest, while buttoned, without removing the coat. The written messages are numerous, and go to the persons in the audience while all the other demonstrations, of a remarkable character, are presented in broad daylight.

Mr. Grumble is still receiving applicants for his classes in correspondence in psychometry, clairvoyance, inspiration and psychopathy. Send a stamped and addressed envelope for circulars and terms. Address Station B, Boston, Mass., until Feb. 1.

**The First Spiritualist Ladies' Aid Society**—Carrie L. Hatch, Sec'y, writes—met as usual Friday, Jan. 16, with Mrs. Albe, President, in the chair.

The evening session was opened with a vocal duet by Miss Ella Wakefield and Miss Amanda Bailey. Mrs. J. J. Willis was the speaker of the evening. It is beautiful to see and hear the gathering of the spiritualists, and to do charitable work, and we are glad to be here, and to know you are gathered together to honor and gain knowledge from the world's one grand religion—Spiritualism, and as you breast the waves of another year, and count up the successes, and the efforts of the work of the past year, we realize that to-day there is a demand for the consecration of every man, woman and child to the service of God.

Mrs. Nicholas, the President of the Cambridge Ladies' Aid Society, made brief remarks. Miss Bailey sang several selections. Mrs. J. B. Hatch, Sen., made extended remarks, which were well received. Mr. Bird gave a reading, "The Blacksmith's Story," which was well received. Mrs. Shackley paid a loving tribute to our arisen father, Mrs. Gilman, one of our oldest members. This closed our evening meeting. The ladies are requested to meet at 2:30 P. M., next Friday.

**America Hall**—A correspondent writes: We held a large circle on Sunday morning last, and the unusual harmony was productive of fine spiritual results.

Afternoon and evening meetings were well attended, and our many hearers had the pleasure of listening to the following able talent: Eben Cobb, Mrs. E. A. Collier, Mrs. A. Howe, Mrs. A. Forester, Mrs. E. J. Peak, Mrs. A. F. McKenna, Mr. C. Elliot, Mrs. M. K. Knowles, Mrs. G. H. Hatch, Mrs. Quimby, P. A. Heath, Dr. C. B. Butler, Mrs. Robertson, Mrs. Bellows. Vocal and instrumental music was furnished by Prof. W. W. Peak, assisted by Mr. George Rimbach, cornetist, of Rimbach Band fame.

**BANNER OF LIGHT for sale.**

**The Ladies' Spiritualist Industrial Society**—Miss C. M. Manning, Sec'y, writes—met at Park Square Hall, Jan. 14.

Business meeting called to order at 5:30, followed, in the evening, by piano solos by Mr. Burfoot; speaking and recitation by the President; also remarks by Mrs. W. S. Butler, Dr. Smith, Mr. Edwards, Mr. Tuttle and Dr. Quot; recitation by Mr. Bird; speaking and recitation by Mrs. Hatch and Mrs. Quimby.

The Society has met with an irreparable loss in their Treasurer, Miss M. L. Moore, who has passed to a higher life.

**Hollis Hall**—United Spiritualists of America—A correspondent writes: Meetings opened by President Greene in Chair. Mrs. M. J. Butler was present and gave a beautiful address on spirit-friends and Spiritualism.

Morning circle opened by Dr. Badger. Great healing power was given out by him; some beautiful thoughts were given by the song service by Prof. Pierce and recitation by Mrs. Smith, Conductor. A. E. Tisdale, Mr. Hancock, Mr. Marsden, with tests and

one reading; Mr. Hollins gave excellent remarks on the philosophy of true Spiritualism, also tests; he is a very fine medium.

**Evening Service**—Voluntary by Mrs. Fairbanks, followed by song service by Prof. Pierce; Miss Wheeler and Mrs. Smith gave tests, all recognized; Miss Wheeler read articles.

Don't forget grand sacred spiritual concert Sunday, Feb. 21.

**BANNERS** given to all mediums, and for sale at the door.

**The Ladies' Lyceum Union**—Abbie F. Thompson, Sec'y, writes—met in Arlington Hall, Wednesday afternoon and evening, Jan. 13. Business meeting called at five o'clock, President M. A. Brown in the chair.

It being Children's Night, the evening exercises were in charge of "Little Eddie." After finely singing a song, he announced that Lillian Goldstein would read a singing, Lottie Leavitt, recitation, Little Eddie, singing, "There I Come a Time," Sadie Falconer; dance, Miss L. O. Hanson; duet, Little Eddie and Lillian Brennan; reading, Little Belle Page; Little Eddie by request sang "Palm Branches," accompanied by Estelle Churchill. This closed the entertainment by the children.

The announced presents were given by the children to the children, and each child of Lyceum No. 1 received a nice little present, for which they were all delighted.

Next Wednesday is whist night, and the 27th is young people's night; they always have something grand at their entertainments. Supper at 6:30.

**BANNER OF LIGHT for sale.**

**Elysian Hall**—A correspondent writes: Spiritual Associates held three sessions Sunday, which were well attended. Mediums who assisted us: Mr. Martin, Mr. Nourse, Mr. Turner, Mr. Brooks and others.

The afternoon session was opened with song service, followed by remarks and tests by Mrs. Gilman, tests by Mrs. Robertson, Mrs. Peak, Dr. Huot, Mrs. Millard, Mr. Hancock, Dr. Amerige, Mr. Brooks. All received tests, and were well pleased.

Evening—Many good mediums took part. Mr. Walker's stereoscopic views on Tuesday evening were the finest of the work, and our friends were well pleased that we are to have him again in February with new views.

The 26th the Fosters will be with us. All bring own slates.

**BANNER OF LIGHT for sale at all sessions.**

**Eagle Hall**—A correspondent writes: Circle opened with song service; invocation by Mr. Jackson. Dr. Amerige took charge of the circle. Mediums: Mrs. M. A. Ogden of Bridgeport, Ct., Mr. Kenney, Mr. Geo. Hancock, Mr. Kinski and others.

Afternoon service opened as usual. Mr. Hilling gave some fine remarks on "Equity," followed by tests by Mrs. Fish, Mrs. Kelly, Mrs. M. A. Ogden and Mrs. Jackson.

Evening service—Duet by Mr. Townsend and Mrs. Chapman; remarks and tests by Mrs. M. A. Ogden, Dr. Amerige, Mrs. Putnam, Mrs. Katson; song by Mr. Townsend; tests by Mr. Jackson and Mrs. Kelly, Mrs. Mattie A. Ogden is a remarkable test medium. We hope to have her with us soon again.

**BANNER OF LIGHT for sale at all sessions.**

**Harmony Hall, Band of Harmony**—A correspondent writes: The developing circle made many conscious of mediumistic powers. Mrs. Stratton, Mrs. J. Woods, Mrs. Parnell and Mr. Emerson assisting with evidence of spirit-presence.

Afternoon subject, "The Growth of Spiritualism and the Decline of Theology," followed by a great number of spirit-communications through the mediumship of Mrs. Parnell, Prof. Hilling, Mrs. C. A. Ness, and Quimby, Mrs. J. Woods, Mr. Emerson and Mrs. Gutterer.

Evening subject, "Where is Heaven?" Mrs. Ratzel, Mrs. Gutterer, Mrs. C. A. Wood, Mr. Quimby and Mr. Emerson assisted with giving tests. Mrs. M. A. Moody, Music Conductor; Mrs. K. E. Parnell, President.

**BANNER OF LIGHT for sale Thursdays and Sundays.**

**Hiawatha Hall**—A correspondent writes: Sunday, Jan. 17, the three sessions were well attended, and of a nature to give satisfaction to all.

Dr. Smith, President of Queen City Park Camp-Meeting, gave very interesting remarks. Inspirational remarks and poems by E. H. Tuttle. Mrs. W. S. Butler sang remarks. Poems by Mrs. B. Robertson and J. E. Bird. Clear and convincing tests and readings by Mr. and Mrs. O. F. Stiles, Mrs. C. B. Hare, Mrs. M. Knowles, Mrs. A. Woodbury, Mrs. E. R. Brown, Mrs. P. Fish, Mrs. L. Field, Mrs. Dr. Bell, Mrs. E. H. Bird, Mrs. M. Ratzel, Dr. C. E. Huot, Dr. J. M. Tisdale, and others. Piano solos were finely rendered by H. C. Grimes.

**BANNER OF LIGHT for sale each session, also Thursday afternoons.**

**Commercial Hall, Spiritual Phenomena Society**, N. P. Smith, President.—N. P. S. writes: Meeting Thursday, 3 P. M., Jan. 14, large attendance. Address and psychometric delineations by N. P. Smith; tests and readings by Mrs. A. Woodbury, tests by Mrs. A. P. Gutterer; tests by Mrs. G. W. Quimby, Mr. Marston, Miss Annie Hanson Kibble, Miss A. J. Webster, Mrs. Fish, Mr. Baxter sang solo. Mrs. Mary F. Lovering, pianist.

**MEETINGS IN BROOKLYN.**

**The Progressive Spiritualist Association**, Amphio Theatre Building, Bedford Avenue, opposite South Street. Meetings Sunday evenings, 8 o'clock. Good speakers and mediums. Mrs. M. A. Evans, President.

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

**The Advance Spiritualist Conference** meets every Saturday evening in Ringling Hall, 118 Bedford Avenue. Address and psychometric delineations by N. P. Smith; tests and readings by Mrs. A. Woodbury, tests by Mrs. A. P. Gutterer; tests by Mrs. G. W. Quimby, Mr. Marston, Miss Annie Hanson Kibble, Miss A. J. Webster, Mrs. Fish, Mr. Baxter sang solo. Mrs. Mary F. Lovering, pianist.

**The Woman's Progressive Union** holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock. Address and psychometric delineations by N. P. Smith; tests and readings by Mrs. A. Woodbury, tests by Mrs. A. P. Gutterer; tests by Mrs. G. W. Quimby, Mr. Marston, Miss Annie Hanson Kibble, Miss A. J. Webster, Mrs. Fish, Mr. Baxter sang solo. Mrs. Mary F. Lovering, pianist.

**Fraternity Hall, 889 Bedford Avenue**, near Myrtle Avenue—Meetings Sunday at 8 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

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

**Jackson Hall, 515 Fulton Street**—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday evening at 8 o'clock.

**Brooklyn**—"H." writes: On Sunday, at 3 P. M., a fair audience assembled at the Mediums' Progressive Meeting, on Nostrand and Gates Avenues.

Mrs. E. A. Cutting, Conductor, opened with an invocation, followed by remarks. After singing, Mr. H. B. Barr, President of the National Spiritualists' Association, was greeted with applause. He spoke on the needs of the hour and a revival of the spiritual work. His words were soul-inspiring and highly interesting. Mr. Walker, who is accompanying Mr. Barrett, spoke of the interest manifested throughout the State for a State Association and the aid of the State in the matter. His remarks were well received. Mrs. Cutting read remarks of welcome to the President, Mr. Barrett, and Mr. Walker, after which she introduced Mrs. Falkner of Boston, who gave readings, etc. Mrs. Ashley followed with remarks and a few tests. Mr. Walter Hayward closed with some choice remarks on the development of mediums and their work in the Cause, then giving way to his guides, who rendered some fine tests. Our work is progressing.

**The People's Spiritual Mission**, 1810 Fulton Street—"N." writes—held its regular meeting as usual on Sunday evening, at 8 o'clock. After singing, Mr. Metcalf rendered an invocation. Mr. Delario, Chairman, read a poem, "There is No Death." Mr. Walter Hayward, one of Brooklyn's favorite mediums, spoke of "The Co-Workers in the Field," giving many tests. Mrs. McGibben closed with remarks, readings and tests. We have had a day of festivity.

**RHODE ISLAND.**

**Providence**—A correspondent writes: The People's Progressive Spiritualist Association, who hold meetings in B. T. Hall, No. 728 Westminster street, had for speaker and test medium on Sunday evening, Jan. 17, Mrs. Fannie E. Bruce of Fall River, Mass. This was Mrs. Bruce's second appearance, and although the night was stormy our hall was filled to the doors. Her remarks were on "How and Why she became a Spiritualist and a Medium." Intensely interesting from the beginning to the end.

She gave some twenty-five recognized tests, that were considered by all remarkable for their correctness, as to names, dates, etc. Our Society has engaged Mrs. Bruce for the 24th and 31st of January. Miss Olive Hunt, our sweet little singer, sang a solo, and Mr. F. H. Roscoe, our President, presided.

On Monday, Jan. 18, Mrs. Bruce held two grand test circles, one at 3 and one at 8 P. M. Both were largely attended.

**Providence**—F. A. Farnelle, Sec'y, writes: At the meetings held at Columbia Hall, Sunday, Jan. 17, by the Spiritualists' Association, Mrs. Russeque spoke on "The Uses of Religious Endeavors" in the afternoon; in the evening on "Life and Death as Viewed from a Spiritualist's Standpoint." Headed by a masterly manner, they held the attention of the audiences from beginning to end, and there must have been many present who felt instructed by having been

present to listen to the inspired words that fell from the lips of the gifted speaker.

If the public at large could realize our speaker's worth, as we do, I think many would avail themselves of the opportunity to hear her speak.

**Pawtucket**—John Marrs, Sec'y, writes: The Spiritual Association of this city met Sunday evening, Jan. 17, in St. George's Hall. Mrs. Abbie N. Burnham of Malden was speaker and gave best satisfaction.

Sunday, Jan. 24, Mr. Joseph D. Stiles of Weymouth, the phenomenal medium, will be with us, and we expect a large audience to greet him.

## MISSOURI.

**St. Louis**—Soribo writes: Sunday, Jan. 10, was a noteworthy day in the lecture course of the St. Louis Spiritualist Association.

A large audience assembled in the forenoon, and a much larger one in the evening, to hear the discourses and music, and to witness the mediumship of the distinguished speaker and medium, Mr. J. Frank Baxter of Boston, now giving an extensive series of lectures in the city.

As following the "week of united prayer," established by the evangelical church, Mr. Baxter took for his subject in the forenoon, "Prayer, and its Efficacy." In the sense of aspiration, as a relief to pent-up sorrow, for a sympathetic and psychological effect, or even for favors, if addressed to a rightful and accessible source, he endorsed; but for the accomplishment of selfish purposes, and to a personal God, at that, in the hope of turning natural events and seasons, he characterized as folly.

In the evening Mr. Baxter considered "Jesus; the Man, Spiritualist, and Medium," and wonderfully pleased as well as astonished his hearers. His lecture was really an elaboration of that fine poem so familiar to Spiritualists, and written by Miss Doten, entitled "Ecce Homo," which Mr. Baxter read in connection.

At the close of the evening discourse a forceful and convincing descriptive séance was given by Mr. Baxter. Nearly every name and delineation was accompanied with marked proof. It was in every sense a test séance.

A public reception was tendered Mr. Baxter on Friday afternoon, Jan. 15, at Howard's Hall, and a large number of strangers took the opportunity to form his acquaintance.

Mr. Baxter will serve the society in St. Louis from now on till March.

## PENNSYLVANIA.

**The Philadelphia Spiritualist Society**, Handel and Haydn Hall, N. E. corner 8th and Spring-Garden Streets—Thomas M. Locke, President, writes:

We have with us during this month Prof. Wm. M. Lockwood of Chicago and Mrs. Maggie Walte of California. This combination is drawing crowded houses. So anxious are the people to listen to the grand scientific truths demonstrated by Bro. Lockwood and the phenomena given by this most wonderful instrument in the hands of the spirit-world, Mrs. Maggie Walte, that we find it impossible to accommodate the crowds that come to hear them.

We recognize Bro. Lockwood as one of the ablest expounders of our philosophy on the platform to-day, and predict a grand future for him. The time has come when the thinkers of this age demand not only speakers of his type, but a demonstration of the same, in such a way that it appeals to their common sense and reason.

Prof. Lockwood and Mrs. Walte have both become great favorites with our people, and we hope to have them both with us again in the near future.