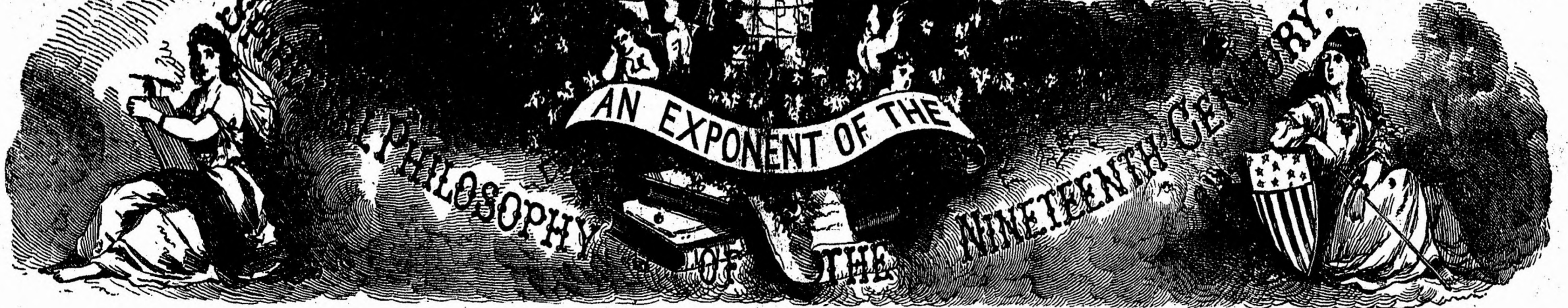


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NO. 22.

## IN WINTER WOODS.

Tall trees that solemn stand and bare,  
Snow girdled all and still;  
Leaves budded in the hollows there,  
Leaves scattered on the hill;  
A squirrel's brush on one high limb,  
That shows a touch of gray,  
Winds lightly round a hickory slim,  
Then fades away.

Down under where the armored gleam  
Of leafy barrier shows,  
Lies hidden music in the stream  
Where prisoned water flows,  
And covered with the twigs down-hung  
By rude December's wrath,  
And wound the lessening drifts among  
Still comes the path.

Where one time since the cow-bells clanged  
In autumn afternoons,  
And hazel growth, October-tinged,  
Swayed, listening to their tunes;  
And through the thickets that are passed,  
And on by fences black,  
Along the snow is dimly cast  
A rabbit's track.

Faint wreaths of winds float dim across  
On idly slanted wings,  
And whirling snow-shapes rise and toss  
Almost like living things,  
A ghost of wan-stowed winter moon  
To tell that day is done,  
While ruddily, below a dune,  
Slow sinks the sun.

—Ernest McGaffey, in *January Woman's Home Companion*.



Present Religious Conditions.

BY M. J. SAVAGE.

[Abstract of sermon taken from "Messiah Preach," New York.]

It is not an uncommon thing to find people discussing the question as to which is the more important element of religion, the head or the heart, the emotional side or the thought side, the power or the intelligence. It has always seemed to me a very strange question. As though there could be any possibility of doubt on the subject! And yet you find whole denominations distinguished for the manifestation of emotion in religion, and feeling that this is the one thing of chiefest importance of all.

On the other hand, you will find certain denominations where there is supposed to be an undue development of the intellectual side, and they are spoken of as critical and cold. It is possible that the one side should be overdeveloped at the expense of the other; and yet it seems to me that there is no sort of question that the two are of equal importance, and neither one of them can be slighted without serious detriment to the total result.

Suppose you should find the people on board a great steamer in mid ocean discussing the question as to which was the more important, the engine down in the hold or the man at the wheel with the compass and chart. Would you consider it a sensible discussion for anybody to engage in? Without the engine in the hold there is no movement; without the man at the wheel, with his compass and his chart, there may be movement, but there is no intelligent, there is no safe movement.

Power alone, whether it be the wind or whether it be the power of religious emotion, may drive people, but whither? The wind or the engine may drive a ship toward port—if it does it is purely an accident—but unless there is a man at the wheel, it may just as readily drive the ship wildly in this direction or that, against an iceberg or upon the rocks. While, if you do not have the engine in the hold that is capable of generating steam that can be turned into motion of the ship—if you do not have that, the man at the wheel is powerless. He may look over the wide waste of waters about him, and know in which direction he ought to move, but he has no power; so he stands intelligent, but helpless.

Which, then, is the more important, the emotional or the intellectual side of religion? Each is equally important with the other; and both are needed, if religion, like a ship at sea, is ever to pursue an intelligent course and arrive at any desirable haven.

A hundred and fifty years ago the people of this country were substantially at peace in their religious ideas. The surface of the popular belief was untroubled; there was substantial agreement in regard to the religious and theological ideas which were held. And there are some people to-day who are at peace, enjoying a very desirable quiet.

Fortunate are you, friends, if any of you are here to-day who have inherited a belief that gives you satisfaction and comfort, which satisfies your intellectual demands upon it—if you make any—which gives you peace. Fortunate are you to have been sheltered from the influx of new thoughts and restless questionings which have invaded the larger part of the modern world. Fortunate, I say, are you if you are still possessed of this kind of peace. But, as you look out over the world, you must recognize the fact that the great majority of the people of this modern time of ours are not in possession of this peace; and perhaps, if you think about it a little carefully, you will question whether this kind of peace, which is simply quiescence, is, after all, the most desirable possession.

There is the peace of a pool that reflects the sun by day and the stars by night, the grasses and the trees upon its borders, and which has a certain amount of life in it for its surroundings; but it goes nowhere. There is another kind of peace—the peace of the brook or of the mighty river, the peace of orderly movement, that carries boats, ships, the world's commerce upon its bosom, and flows toward the mighty ocean of God, that flows round and grasps the world.

There is the peace of a bird poised in the air with motionless pinion. There is the peace of the mighty eagle sweeping on his way in spite

of storms and mighty winds, rejoicing in them in his power.

There is the peace of a ship at sea which, as Coleridge says in his "Ancient Mariner," floats "As idle as a painted ship Upon a painted ocean."

There is that more magnificent peace of one of our great liners, freighted, full of passengers, of life, of meaning, that laughs at the puny waves along its sides, and that treads its path-way across the ocean, laughing in the face of all the winds that buffet it. It seems to me that this life-peace, peace with motion, peace that goes somewhere, that has some magnificent object, end in view, is a grander peace than that of mere quiescence, that accepts things as they are and demands nothing more than that.

Fortunate, I say, are those of you who are at peace, for some of us who are not do at times become so weary of thinking! Now and then some man through sheer weariness, just because he is tired out, drifts to some church where thinking is a sin and finds the greatest intellectual rest. Fortunate, I say, in one way, are you who are at peace.

But you must remember, friends, that there are thousands on thousands of men and women in the modern world who neither do nor can share this quiescent peace with you, for better or worse, and we must simply face the facts which we cannot help. These people are adrift; they do not share the old ideas; they have outgrown them, shall I say? If that is intimating too much at this stage of my discussion, let us simply say that they have drifted away from them or gone back from them. At any rate they do not possess the old-time belief which gave their fathers peace and quiet in their religious ideas. They are filled with doubt and question—not in regard to trifling matters, but concerning the deep down problems of life.

I have had questions asked me since I have been with you these few weeks to keep me engaged in answering them for two years. Questions that take hold of the very foundations of things, questions that people need to have answered in order hopefully and manfully and womanly to live.

These questions then, I say, are in all the air, and they have disturbed and troubled thousands on thousands of people in this modern world. And who are these people? They are not the bad people, they are not the people that anybody would call wicked people, they are not the ignorant people. You will find the great majority of the ignorant people not much disturbed by these questions. It is the people who read and think who doubt and ask questions; and among these people are some of the mightiest and noblest of men, the leaders of the world. You would not call Herbert Spencer a bad man nor an ignorant man. No one would think of accusing Mr. Tyndall or Mr. Huxley of disregarding moral laws or disregarding truth. They are not the people who are careless about truth.

There never was such an earnest truth seeking, such a feverish desire for truth in the history of this world, as characterizes the leaders of the world's thought and life in this nineteenth century of ours. It is the best people, it is the most intelligent people, who above all things desire truth, who are asking these questions. . . .

In order to answer the great questions on which a happy and successful life depend, we must use these intellects of ours which God has given us. It seems to me one of the greatest misfortunes of the world to have intelligence and then to find out that it is wicked to use it. Why are we so weighted and hampered with this incessant demand to question and think and discover and know, if we are told that it is only a temptation of the devil after all, and we must shut our eyes and blindly accept something—what? . . .

A sea captain in mid-ocean takes the sun, as we say, at noon, and then he examines his chart, and knowing the port from which he sailed, he finds out where he is; and having found out where he is, he has no practical question as to the next step, as to which way he is to sail in order to reach the harbor for which he originally set out. . . .

Suppose a full-grown and intelligent man were placed suddenly upon this planet for the first time. He wishes to find out what is true in regard to matters of religion. What will he do? He will naturally start out on a tour of investigation; he will wish to ask those who claim to have authority in such matters and find out where they stand. Now let us follow this supposed man on this tour of investigation for a little, and in that way find out what are the present religious conditions of the world.

And note, friends, one thing: I beg you, if I use any denominational name, or if I refer to any man prominent in the religious life of the modern world, never for a moment think I am going to attack any denomination or any man, or that I am going to criticize them in any unkind way. My purpose is simply to know facts, to see where we are. That is, instead of criticizing, I wish to define things.

Now this man who wishes to find out the present religious condition of the world, if he begins by asking some of the great general questions, will find himself face to face with a strange fact like this: he will discover that Christendom, the great majority of Christian people, claim that God has given a miraculous, supernatural, infallible revelation of his will to the world. But fronting that claim he will find a fact like this: that it was not given until the world had been wandering in its dark and hopeless way for a hundred or two hundred thousand years, and that all these people, countless billions on billions of souls, had gone to eternal loss without having had the slightest opportunity to know that there was any God, or that he had any will to reveal to them.

And then he will be confronted with another fact quite as strange and startling—that, since this supposed revelation was given to the world, less than a third of all the people that live on the planet have heard of it. Not a third of the inhabitants of the world to-day know that there is any such thing in existence as our Bible, or any Christian claim of revelation; and yet we are asked to believe that all these people are plunging ceaselessly into the seething abyss of eternal woe.

Go back two or three hundred years, and you will find all Europe in the grasp of the Catholic Church. To-day there is only one country that it holds with the same old-time power, and that is a country that is off the track of modern civilization and plays no part in the policy of the modern world—that is Spain.

You will find that education, you will find that politics, you will find that philosophy, you will find that science, you will find that art—all these great branches of human life that used to be absorbed by and utterly subservient to the Church—have now thrown off its claim and are free. You will find that the late Pope has therefore solemnly banned modern civilization as godless.

We can hardly accept the claim of a church

that, asserting that it has God behind it and in it, is losing its grip on the modern intelligent world, and, as the world grows more intelligent, is losing its power. We cannot believe, friends, whatever else we do, that God is losing his control over this little planet, and that it is going all wrong, against his will and in spite of his omnipotence.

Suppose this same investigator turned to the Protestant churches; what would he find? He would find that at the time of the Reformation an infallible book was set up. He would note that the claim of absolute infallibility for this book was never made in the history of the Church until this sixteenth century. Do you know that the canon of the Bible was never authoritatively declared until the sixteenth century? and are you aware of the fact that Luther and Calvin considered themselves perfectly at liberty to criticize the Bible as they would any other book, and even to reject certain of its books as unworthy of a place in the canon? This claim was never made by the Bible itself; it was never made by the Church until the necessity arose to pit one infallibility against another. You will find that great Anglican teachers to-day—queen's chaplains and leading scholars of the English Church—will tell you the Bible is simply the record of the teachings of the early Church and of no more authority than the utterances of the Church to-day.

This, I say, is what this earnest investigator of truth would discover. He would find a certain world-scheme including the fall, the loss of the race, supernatural redemption, and endless rewards and punishments; and he would find this general scheme, which is familiar to you all as the old Protestant belief, held as authoritatively revealed divine truth.

He would find, however, that at the present time only a very few of the Church, those who claim that they have not changed, any longer accept this belief. That is, that which Protestantism declares to be the clear teaching of the infallible book in the sixteenth century is to-day regarded in its entirety as the clear teaching of that book by almost none of the Orthodox Protestant Churches themselves. You will find now and then a man like Dr. Gardner Spring—formerly of the old Brick Church in this city—who, when asked why God did not save more souls, said, quietly and complacently, he supposed that God saved just as many souls as he wanted to.

You will find now and then a man like Mr. Moody—I am not going to criticize him; Mr. Moody is earnest, Mr. Moody is in dead earnest, he is consistent with his belief, as the great majority of those who claim to share that belief with him are not; I have only words of praise for him, occupying the position that he does; he is doing what thousands of other men in this country ought to be doing if they half believe what they say they do—but Mr. Moody says that we must accept the story of Jonah and the whale or else we must give up God; he said this within a week or two. Why? Because, according to his idea, we have no reason for believing either in God or Jonah, except this book. He has turned the matter right around from the way I put it. I think it is religion that creates Bibles, and not Bibles that create religion.

Now he would find a few persons holding these beliefs unchanged. But if he looked into the great, grave, earnest Orthodox churches he would find that there modern thought and modern question are creeping in; he would find Dr. Briggs of the Union Theological Seminary discussing the higher criticism, which means, plainly stated, that the Bible in all its parts and verses is not infallible. That is what it comes to, whether you call it higher criticism or any other kind of criticism.

He would find that heresy is a matter of geographical distribution; that one man is persecuted for heresy in one part of the country, and another goes undisturbed in another part, though each holds the same beliefs.

The point I wish to bring out is simply that there is no fixed standard on the part of any branch of the Church. He would find not only these men to whom I have referred, but other men like Dr. Lyman Abbott, like Dr. Heber Newton, like Dr. Washington Gladden of Columbus, O., like the leading men in New Haven, like nearly all the professors at Andover—he would find these gladly accepting the designation of "Liberal Orthodox." And what does that mean? It means, when you interpret it, and put it in straight, clear English, that they have given up the old-time belief in almost every single one of the points that used to be regarded as absolutely essential; that is what it means.

Dr. Gordon of the Old South Church in Boston no longer believes in the old-time Trinity; he freely criticizes the Bible, and treats it as literature, as he would any other book. He declares that the old Calvinism leads to Atheism, and says it has got to be given up in order to save Christianity. He is frankly Universalist in his outlook over the next world.

These men he would find, indicating how wide-spread these different varieties of belief are.

And then he would find the great mass of people, where? Outside of the churches he would find Secularists, noble, true, honorable men. I have been acquainted with hundreds of them, some of the finest men who ever lived, who believe religiously, if we may use the Hibernicism, that religion is a thing of the past; they say that religion is superstition, and it is being outgrown, and that humanity is coming to take its place. You find noble men like Felix Adler and his followers here, and those of a similar name in other cities, who are engaged in the moral training and uplifting of the world, but who voluntarily turn their backs on what we call religion.

Then you find a noble body of agnostics. I am not an agnostic, I believe it is false science and bad philosophy; but I cannot treat it with contempt when men like Huxley feel that since this great infinite universe has been revealed they are overwhelmed with the magnitude of it, and must bow their heads in simple humility, and say, "I do not know." Ask him about God: "I do not know." About the soul: "I do not know." About the future life: "I do not know." He says, "These are such great problems I have given them up; I am going to live as well as I can, and help the world as well as I can, but I postpone what from my point of view is a needless discussion."

And then you find a great body of men—thousands on thousands of them here in this city of New York, bankers, lawyers, merchants, physicians—who are where? They say: Since all the scientific and philosophic doctors disagree and are at swords' points, what is the use of my wearying my brain about it at all? They will help the ministers, they will help the churches in their philanthropic work, and think, "Let them believe what they will about the next world, I do not know and do not care; I am going to live as well as I know; I am going to live a clean life and an honest, because that is the only sensible one for a man to live. I am going to do what I can to relieve

the burden of human sorrow; but the churches can go their own way; they do not interest me, they do not feed me, they do not help me, and it seems to me they are spending most of the time in discussing matters which are not practical, and which the world up to this time has never been able to settle."

This is the way great masses of men in the modern world are coming to feel.

Now, friends, where are we? What claim do we, these few Unitarian Churches, make? What claim do I make on behalf of one of them?

My claim may seem to you an unreal one, an unreasonable one; may seem to you a very presumptuous one; but I believe, friends, with my whole soul, that we stand for the principles which are to rule the world in the coming thousands of years. For why? We believe in and respect the heart, the emotional, the feeling side of religion. We believe also in and respect the intellectual side, and demand for it its rights; and we believe that these great thousands of people have gone out of the churches because there was not room enough in the churches for the intellectual development and freedom that the modern world demands.

The dome of the coming temple of God must be as wide as the sky. Suppose you grant freedom; is there any danger that we are going to fall out of the keeping of or wand beyond the reach of the Almighty? The old Psalmist believes more than that—"If I ascend into heaven, thou art there; if I descend into the abyss, thou art there; if I take the wings of the morning and flee into the uttermost parts of the sea, even there thy hand shall lead me, and thy right hand shall hold me."

This universe, friends, is infinite. God's truth is infinite as the universe. Draw a circle, and however large it may be in circumference, however wide in its diameter, if you set any limits you fence out more of God and truth than you fence in; for God is infinite, and his truth is as wide as his universe, which he thrills and permeates in every part.

I believe, then, in preserving all the reverences, all the worships, all the loves, all the aspirations, all the emotions, all the impulses of the past and of the human heart to-day; and I believe that the calm, clear, trained intellect should sit on high and in view of the wide range of things, looking before and after, should guide all these mighty forces to their beneficent and magnificent ends.

I believe in God as I never believed in him before—I shall have occasion before I am through with this series of sermons to tell you how and why. I believe in religion as I never believed in it before. I shall also tell you concerning this how and why. I believe in revelation, an infallible revelation of divine truth—so in fact, I believe in incarnation, the coming of God into the human, in a more magnificent and grander way than I ever believed in all the days when I held the theology of the past. I believe in the human soul, its oneness to God, the eternal spiritual Father. I believe in communion between the child soul and the Infinite soul that ever folds us in his arms. As Tennyson says:

"Speak to him, thou, for he hears.  
And spirit with spirit may meet.  
Closer is he than breathing,  
And nearer than hands and feet."

I believe, not in the resurrection of the body, for we have left behind us—those of us who have fifty years—several bodies already which we would not care to have resurrected. We do not believe that the soul goes down and so it does not need to come up again. We believe in the ascent of the soul at death. We do not believe in death, friends; I believe in life. For death is nothing more than going to sleep at night to wake up again in the morning; and I am not afraid of it any longer.

## The Life of the Spirit.

BY LILIAN WHITING.

[Abstract of an Article in *Arena* of December, 1896.]

The first truth to realize is that we are, here and now, spiritual beings inhabiting a spiritual world governed by spiritual laws. Man is primarily a spiritual being, and only secondarily a physical being. That is merely the incidental, the temporary condition by means of which he is enabled to bring his spiritual energies into direct relation with physical objects. Indeed, all that we call the physical world is rather a manifestation of the spiritual world than it is a different kind of world of its own. As the click of the telegraph that conveys the message is a manifestation of electricity rather than any specific power of its own, so the building of a railroad across the continent, the carrying of the cable under three thousand miles of ocean, the marvelous feats of civil engineering that bridge rivers and construct the appliances of a higher civilization, the work of a great manufactory, the organization or the individual work in any scope or direction, whether it be art or architecture, ministry or manufacture, charity or commerce—all are simply the manifestation, on the physical and visible plane, of the spiritual energies of the spiritual beings who, clothed in temporary physical bodies, inhabit this world for a limited period of time. The life of the spirit is as truly the life for the busy worker, in the conflict of exacting demands, as it is for the priest, prelate or poet.

Now when one stands off a little, so to speak, and considers this panorama of the world we are in as something apart from his real self, as the merchant may survey his store, or the writer his manuscript; when one can attain that angle of vision by means of which he clearly perceives that his real self dwells in an unseen world and is allied to its forces; that this real self is in close and direct relation to the divine life of which it can receive to the utmost degree of its own capacity for reception, and that increasing the receptivity to this divine life it increases its power over circumstances and moves on from higher to higher conditions—once realizing this, all the panorama of life assumes an entirely different aspect. The man feels something like a prince in disguise encountering temporary hardship, trial or misunderstanding, that in no way affect his real identity or his subsequent dominion over temporary trial. The very moment that man recognizes and asserts his divine birthright he assumes a new attitude in the changing world of appearances—the "flowing conditions of life," as Emerson well phrases them. A moment's reflection will reveal to any one the vivid truth of this characterization. Five years ago, on Oct. 14th of 1891, Rev. Dr. Phillips Brooks was consecrated Bishop of Massachusetts. Apparently here were settled conditions for perhaps a quarter of a century to come, for the diocese

of which he was the spiritual head, and that larger realm in which he was recognized as a great spiritual teacher and leader. Yet in five years the conditions of life, standing for all that makes for righteousness, for divine love and illumination, was withdrawn into the unseen world. A few months more and the places that had known him were filled by others—by men true and wise, but whose taking up of the work of the parish and the episcopate, the two fields in which Dr. Brooks had consecutively worked, inevitably brought a new aspect into those "flowing conditions of life."

Nothing here is permanent. The worker manifests himself in some phase and passes on into that other condition unseen to mortal eyes. "The inevitable inference of reason, as well as the revelation of faith, is this: that the limited term of years on this plane of consciousness is an experimental phase—that in the life just beyond this—which is probably limited and proceeds to the next stage by an event as determining as is death in this life—that in this life just beyond, events and affairs and experiences become still more vivid, more important, more deeply significant than they are here, as the experiences of mature life are more vivid and more significant than those of childhood. To be fitted for entering this life beyond requires all kinds of discipline, and it is the end, not the means, which is to be considered. If a man is selfish, shall he not be grateful and glad for that discipline, however severe and torturing at the moment, that shall kill selfishness in him? For until this is done, a barrier which he cannot pass interposes between him and that life of the spirit which is peace and joy. If a man is proud and harsh, because his outlook is too narrow for him to realize his relation to the universe, his pride must be transmuted into the divine grace of humility, his harshness must be transformed, by spiritual alchemy, into sweetness of spirit before he can live in joy and peace. Should not these transforming processes be welcomed, even as the patient welcomes the dentist's chair, the surgeon's knife, as the means to a desired result?"

Our standards of value are somewhat wrong. The one supreme purpose of the soul's sojourn in this world is to develop its spiritual powers in this complex plane of manifestation. Whatever circumstances and conditions conduce to this end are fortunate circumstances and conditions, no matter how difficult or how uncomfortable they are. Whatever circumstances hinder this development are unfortunate ones, no matter how alluring they may appear to the senses.

Let us suppose two youths sent to Paris for special study, and that on achieving a perfect mastery of the subject pursued, very definite and desirable positions await both. The one pursues his work. He may go to his daily lessons through storms and cold, perhaps insufficiently clad, perhaps hungry; he may pursue his object under the most painful and adverse conditions; nevertheless he acquires the knowledge, and returns well fitted to assume and carry on an important, an interesting and an enjoyable work. He enters now on the more real phase of his life. Associations widen and friends and interests multiply. One stage leads naturally to another, and he finds life full of increasing satisfaction. The other youth has simply enjoyed himself. He has lived luxuriously and given his time to amusements and entertainments. He returns, not better instructed than when he left, not more fit to engage in the specific work. Which, then, has had the fortunate life abroad—the one who has been enriched and prepared to enter into high achievements, or the one who has given his time to mere luxury and pleasure and returns as barren as he set forth?

The analogy may not be wholly untrue to that of the soul's period in this world which should be the time for development and for achieving those qualities which are fitted to enter into the higher experience of the life to come. These qualities are those of zeal, patience, persistence, of intellectual grasp, of moral balance, of spiritual aspiration. They are the culture of sweetness of spirit, of sympathy, of untiring helpfulness and unselfish interests. The culture of these qualities is that which promotes the life of the spirit. It is, therefore, the life that may be lived here and now.

There can be little question that the higher self, one's real self, dwells perpetually in the unseen and in a more direct communion with the divine forces. To the degree in which we can realize this higher self, establish an identity with it, to that degree can we manifest its powers on this physical plane of life. This is what is sometimes called the subliminal self, those powers, when unlocked by the hypnotic trance or by some sudden and supreme occurrence, reveal so marvelous and unsuspected a store of energy or of knowledge or power. To live constantly the life of the spirit instead of the life of the senses is to live in receptivity to this higher self and its remarkable powers. It is to live that one may avail himself to an increasing extent of this illumination and force.

So to live is richness of life; so to live is to find perpetual joy, peace and love; it is to radiate happiness. One may miss pleasures and pleasures; but happiness is the divine atmosphere, and we may live in it if we will. Pleasure appeals to the senses alone; but happiness appeals to the spirit. Those who own the ample sea do not set undue value on pearls; those who live in a shower of rubies do not lament because a single one has missed their grasp.

Between the two worlds of the Seen and the Unseen there may be perpetual telepathic communion. Telepathy is the language of the spirit, but its purpose is not restricted to the life after death. Spirit to spirit approaches here, whether in or out of the physical body, and he who now lives the life of the spirit, in its radiant energy, its peace, joy and love, shall find himself privileged with direct and unconscious communion with his friends in the unseen world. He will find himself in the current of achievement, in the midst of constantly enlarging opportunities for usefulness; and so shall life overcome the fret and jar of transient anxieties and live on the divine plane even while here. As Emerson truly says: "Our painful labors are unnecessary; there is a better way." To this better way is a new life of finer achievement, of exaltation and of gladness. Happiness is the normal state of the body. The life of the spirit is love and peace—the life of radiant energy and abounding joy.

The man who expects to bring things to pass must sear and on the tracks. The smooth and only brother does not attract people, and accomplish much good. Friction is an almost indispensable adjunct to successful achievement. Not the kind that arouses antipathy, but that better sort that makes it possible to perform good deeds, and be helpful to men.—Ezra.

Desportes once said: "When any one has offended me, I try to raise my soul so high that the offense cannot reach it."

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Written for the Banner of Light.  
A DREAM OF THE FIRESIDE.

As I sit by the kitchen fire,  
When the autumn nights grow chill,  
The teakettle, lullabies crooning,  
Soothes the weary day-wound still.

I would be like the cheery kettle;  
In the aid of fire it sings;  
And the turbulence of its bosom  
Gains the anguished airy wings.

As the sibilant swirling spirit,  
On the pallid pulse of pain,  
From the hold of an iron prison  
I would soar to the skies again.

I would sail to the mystic barge,  
Where the fleets of Fortune bide,  
I would find me the swan-white sailer  
That beareth my bonny bride.

Oh! I'd rally the laggard breezes  
To waft me my sore heart's cure;  
I would wish them the wings of pigeons  
That are homing swift and sure.

When my love in my heart's keep nestles  
There will be no room for pain;  
And the kettle will lift so cheerily  
As it joins our joy's refrain.

N. N.

## WITH ONE ACCORD.

## A SPIRITUAL ROMANCE.

BY W. J. COLVILLE.

## CHAPTER XX.

## A DELIGHTFUL SEANCE.

THOUGH the work of the Dromedary Institute and its auxiliary agencies kept the promoters and most active supporters of that excellently conducted Home and College extremely busy, it must not be supposed that because they were thus actively and continuously engaged in promoting the public welfare they had grown neglectful of the more private and interior workings of the "777 Fraternity," whose silent mental operations were never suspended or held in abeyance for any consideration whatever.

It was on a wet, blustering evening, near the end of March, that one of the inner branches met at Chignon House for the express purpose of seeking information in reply to numerous questions which were frequently being put to Mrs. Parrott concerning the actual nature of the spirit spheres and occupations therein.

Though Mrs. Parrott could discourse learnedly and eloquently on spiritual philosophy, and by her platform efforts throw much light on the general subject, there were always a few of the most deeply interested among the throngs who attended her ministrations whose special desire it was to obtain, if possible, some direct and unmistakable communications from actual denizens of the spirit realm who were alike willing and desirous to communicate some of their experiences.

As it again chanced that Lydia Selina Depew was available as seeress on the 27th day of the month, on that Friday evening a company of twenty-seven persons, including the seeress, gathered at Mrs. Parrott's home and formed a circle, with the quiet expectation of receiving some specially interesting and important information.

As Harry Paddersleigh had developed into an expert stenographer through continued practice, his rate of speed in writing was such that he could easily take down every word that passed through the lips of the youthful prophetess, who, clad in exquisite Grecian robe of snowy whiteness, destitute of all decoration save a few lilies-of-the-valley at her throat and in her hair, showed an instant susceptibility to spiritual influx immediately the circle had arranged itself in the music room.

The peculiar feature of this beautiful girl's mediumship consisted as much in the manner in which she received spiritual teachings as in the matter of what was, through her instrumentality, disclosed. Without the slightest muscular contraction, or any sign of passing into a peculiar condition, she closed her eyes for a moment and then reopened them, by which time they had gained a special brightness and far-seeing expression entirely above the usual.

Presently it seemed as though she had become united with some other intelligence than her own spirit, but so perfectly did it appear that the two individualities blended without effort into one, that though another intellect was closely conjoined with her own, it was still she who spoke, though another was speaking with her.

This special phase of inspirational speaking differs from what is commonly called trance mediumship in the following way:

The reputed trance medium is supposed to be unconscious of what is being said through her, therefore she does not speak, but is spoken through. In such a case as that of a seeress of the type of Lydia, two entities give forth their joint knowledge. When the girl commenced speaking on this occasion it was plainly evident that she not only knew all she was saying, but entered fully into the spirit of it, so that she was herself animated as well as eloquent; but when questions were put to her which she could not of herself readily answer, her guide and prompter, who must have been an entity possessing rare intelligence and insight, gave her the words to say before she articulated them.

Her first address opened as follows: "Beloved friends, I am delighted to-night to give such information as I can in response to many fervent inquiries concerning real life and practical occupation in the spiritual state. Of myself alone I can furnish only such information as clairvoyance enables me to impart, but there are those with me (one in particular just now) who stand ready to supply me with many facts gathered out of extended experience in the state of life which follows not only immediately, but also more remotely, after dropping the robe of flesh.

"My prompter, who wishes to be known as Amiel, is, in your language, a rather ancient spirit, for he dwelt on earth in periods of time far removed from the present, yet he assures me so different is his sense of time from yours, that he cannot in his present state keep the same note of time which you can and must in order to fulfill your rounds of external occupation.

"To him time is reckoned in relation to events; a sequence of ideas, words and acts gives the notion of time in the state which is now his, therefore though he becomes cognizant of your sense of temporal relations when he enters the state you are in sufficiently to accommodate his language to your vocabulary, he cannot tell of your bedtime and the rising bell, of breakfast, dinner and supper, of the number of hours which constitute a working day, etc., etc., for in the state he dwells in there is no sense of compulsion, time-pieces do not exist, labor is not arbitrary, but duties are performed in obedience to interior volitional impulse. I may perhaps best convey to you an idea of the state he is describing to me if I invite you to consider yourselves so developed and conditioned that whatever you did you did it voluntarily, not from outward constraint, or any ulterior sense of obligation.

"But as to some minds this absence of compulsion would imply chaos or disorder, I am commissioned to describe to you, as far as possible, the orderly or cosmoical regulation of affairs in this superior realm of consciousness.

"In Amiel's state all is regulated in harmony with unerring law, to which no resistance is offered. Impulses from within are carried out in the most perfect manner conceivable, and though the sense of time is not there as here, yet all such ministrations as have to do with time-conditioned matters are fulfilled in perfect accord with temporal regulations without anxiety or forethought. Amiel's sphere is one of ministry, or he would not be here instructing me how to communicate his thought to you; he is therefore led by the deep promptings of his inner self to keep appointments bounded by time and conditioned in

space as precisely as the most punctual among business men on earth must do, but there is this vast difference between the two ways of fulfilling engagements: Your commercial man consults his watch, regulates his chronometer and forces himself, by means of outward reminders, to live up to his obligations, and then by reason of the imperfection of material mechanism there are sometimes hitches in the working of the machinery, and a connection fails to be made.

"Amiel, for instance, says to you: 'I will speak with you at a certain hour in a certain place.' Having given forth his word, he is bound by it; and though he does not need to consult a clock or prod his memory, when the time comes to fulfill his word, he is inwardly constrained to seek the place where alone the obligation can be honored.

"Again, if any fresh work approaches him, he is led by the same interior impulse to set to work in the special place and way where and how his ministrations can be most effective. Knowledge in such a state of life is only obtained and valued as it relates to use, so there are no scientists or others in such a society as he dwells in who speak of pursuing knowledge for its own sake, all being in the affection of use and order. All love to do whatever is most useful because it is so.

"Some of you would doubtless be much surprised were you to learn the earthly names and positions of some who form part of very exalted spiritual societies. You would likewise be deeply pained, perhaps, to witness the degraded state of many who passed muster on earth as great scientific lights, erudite scholars and profound philosophers; for there are many among you who count it rare wisdom to pursue facts while they ignore truths, and to collect the semblances of knowledge while the realities thereof are unpursued by them.

"Those who waste time on earth in endless genealogical and other chronological disputations are blind in the realm of spirit, because they have worshiped the husk of transitory history and failed to study the outworking of the sequences of the universe. They only are wise and truly happy, they only shine with celestial light—or even a mild glory—faintly approaching thereunto—who have pursued truth and sought to live in accordance with the order of use, which is the divine and eternal order."

After uttering the above sentences Lydia paused, not as though the theme were exhausted or as though her guides were withdrawing from her, but the expression of her eloquent features and the equally expressive movements of her mobile hands, invited questions from her deeply-interested auditors.

Thoughts unspoken but firmly held by any member of a well-harmonized audience frequently impress a sensitive speaker, not (if she be a seeress) to modify or in any way color the doctrine given forth, but so as to cause her to touch upon some special topic or reply to some particular question asked mentally by a silent interlocutor.

No one spoke audibly, but Lydia, after the lapse of perhaps a quarter of a minute, continued her discourse thus: "There is a question coming to me from one of you which takes more definite form in the air around me than does any other question out of the many which are forming in your minds. I see hazy outlines of many questions, but one inquiry confronts me as a mind-picture might were it placed near my eyes. This question reaches me in the following words: 'I pray you tell me where Amiel dwells; has he a home, companions, and all that we prize most on earth as social beings?'"

A gentle white-haired woman inclined her head in assent to this statement, showing that she had formulated such an inquiry. Straightaway the seeress proceeded:

"Amiel is a messenger spirit, therefore he seeks not a special home such as many of you desire, though he assures me should he at any time desire such, it would instantly be provided him, for the texture of the substance of the spiritual world is so responsive to desire that it fashions itself into shape in obedience to will. I am instructed to expound for you a little the words so often misinterpreted: 'Birds of the air have nests, the son of man hath not where to lay his head.' In the crudest literal sense such words suggest extreme poverty, amounting to utter destitution, but in the higher meaning of the phrase they suggest boundless opulence, so widely doth differ the inner sense of the gospel as perceived from above from the outer significance as suggested from below. Whosoever has taken up his own cross and followed the lead of truth universal, has departed from that state wherein arbitrary proprietary differentiations are agreeable, and has entered a condition where love universal embraces the whole, for God's dwelling-place is the Infinite. Are you like unto a fox, that to which a fox's hole in the earth corresponds is a necessity unto you, and should you pass, fox-like, into the spiritual world, the equivalent of a hole would be your resting-place, and with other congenial spirits, similarly fox-like, would you continue to dwell so long as the desire for such existence animated you. The fox-state is one of extreme inferiority or privacy, or we may say clannishness; but this inferiority is of the earth earthy, and does not relate to insight or any approach to celestial apprehensions of the interiors of truth. The bird-state is a higher one, but clannish nevertheless, or at its best is one that cannot as yet embrace the thought of universal fraternity. As all things in the spiritual world are exactly accommodated to meet the necessities of all who dwell therein; nests and holes and everything correspondent thereto, are met with in abundance in the particular world of spirits which exists within this planet's atmospheric belt. But beyond where Amiel roams such limitations exist not, for the love of them is not there; and just as the cradle is pleasant to the child, but irksome to the adult, so whatever has been outgrown as to the affection thereof, no longer delights. Amiel is at home in his society, the members of which are in perfect telepathic rapport each with the other, and as the substance of the spiritual world is not rigorous as the substance of earth, desire for close local companionship eventuates in the actual realization thereof.

"Possibly your question is but partially answered, but it is not possible to answer you from one state of experience if you dwell perpetually in another, so as to make you fully comprehend what we intend to convey.

"Let me add, then, that your question concerning Amiel can be answered to your understanding no further than your knowledge or aspiration appreciate the state which he represents.

"I feel that in the thoughts of some of you there is a quiver of sorrow at the idea of losing that style of home which is at present dear to you. Remember, beloved ones, the Master says to some 'GO HOME,' and to other disciples, 'LEAVE ALL, AND FOLLOW ME.'

"It is perfectly right, because entirely orderly, that you should each dwell in the state you love best, for in that state you must continue till your affections change. God coerces no man, and the change called death is no transition, such as some of you may fear. How wonderfully true it is, though this is hard for many to comprehend, that to saint and sinner, to guilty and innocent alike, death fulfills desire, for transition cannot take you whither you would not go.

"Will is supreme. Your will is as absolute in determining your destiny as Eternal Will is absolute in determining universal destiny.

"Not a soul in any heaven or hell, or conceivable state beside, is there except from choice, or will remain there a single instant longer than such choice dictates it.

"This is the answer to your every inquiry concerning the unseen realm. If you do not understand this it is because you are as yet ignorant of the undeviating operation of the changeless law of life."

It cannot be expected that such teaching was instantly assimilated by all who heard. One lady, who had long been a student of the writings of Swedenborg, said, when the seance closed, that she thought she could comprehend it with a little further study of the works of the great Swedish seer; but to many there was something so startling and bewildering in the ethical and theological inferences from such teaching that during the latter portion of Lydia's sibylline discourse they could scarcely follow her utterance attentively, so full were they of cogitations of their own.

As time did not press, and the seeress seemed tireless and very willing to conduct "a quiet," questions and answers followed each other in rapid succession, occupying the remainder of the evening till near midnight, and even then when the seeress said very gently, "You have received all you can profitably assimilate at a single sitting," it was with palpable reluctance that the assembly slowly broke up, hoping soon to renew the delightful opportunity of obtaining such clear answers to such profound questions through so artless and transparent a medium.

[To be continued.]

## Individuality and Reincarnation.

BY P. F. DE GOURNAY.

In the BANNER of Nov. 7, Mr. Ghes B. Stebbins comments at length on Paul Avenel's article, "Abstract Philosophy." I have no mission to defend Mr. Avenel's opinions, but, as I share them, and the true issue is the justification or condemnation of the doctrine of Reincarnation, I wish to offer some remarks thereon.

The BANNER may, or may not, favor that doctrine, but I believe its columns will ever be found open to the temperate discussion of questions interesting Spiritualism, and this is one of them.

While dogmatism tells us: "This much you must believe, and seek no further," the very basis of the Spiritualist religion is an invitation to search indefatigably for the truth. For we have yet learned but part of the truth. Individual investigation, not the committing to memory "authorized" articles of faith, is our privilege. Hence diverging opinions which may be discussed in a brotherly spirit.

To my mind, the individuality to which Paul Avenel says we must sink when entering upon the study of the occult, is that self which intrudes too often on our judgment and "minimizes" its conclusions. In the abstraction of the philosophic student, in the ecstasy of the old saints, self is forgotten, with its preconceived ideas and desires, the spirit seeks communion with the All-Soul, is absorbed in it and becomes receptive to revelation. Revelation is spontaneous; to the mind free of questionings it is given freely. Investigation is conducted by Reason: we "try the spirits."

Mr. Stebbins must think Reincarnation inseparable from Theosophy, when he says: "If this is the idea of our future life, spirit-return, or presence, or communion, become shadowy illusions. My ascended friend, whom I loved here below, may be Saxon or Hindoo, Jew or Christian or Turk, nobleman or beggar, in some body of flesh somewhere; his being with me is a filmy uncertainty." His friend was, necessarily, his contemporary, and, therefore, has not yet sought new trials in the corpus of Hindoo or Turk. He is resting, realizing all the good he has accomplished here, absorbing it as a viaticum that will strengthen him for his next journey, which may be quite far off. By this very act of absorption he is progressing, and may tell Mr. Stebbins so and say nothing of his next migration, for he does not know, and will not, until his time comes. He also ignores, temporarily, his past earth-existence, in one of which, perhaps, he and Mr. S. were close friends.

Know enough of Paul Avenel's thought to warrant the assertion that he is neither Buddhist nor modern Theosophist—neither of which I am. We, and many more in this country, are Spiritualists, who, after mature reflection, have accepted the theory of a plurality of existences as solving one of the most vexing problems of life, and making progressive spiritual growth something more than a mere assumption. We know that light may be made to flash upon the dark places of the spirit-world, that a certain degree of progress may be accomplished there; but when we think of the "three score and ten" allotted to the most enduring among us, and compare this brief life to the never-ending life beyond, we feel it is not adequate to the purpose for which it was given us. If earth-experience is necessary for the development of the spirit, and that experience has not been gained, it cannot be gained elsewhere than on earth. The orthodox hell was an atrocity; a too easy system of reparation were as unjust to the many who are handicapped by ignorance, poverty, hereditary tendencies and social tyranny.

But because we find reincarnation embodied in the ancient religions is no reason why we should accept all that those religions teach, not even their mystifying conceptions of reëmbodiment. Do not our best thinkers search the ancient lore, and find therein much that sustains the claims of Spiritualism? Why, the Christian Bible itself shows that plurality of existences was no new thought in the Nazarene's time, let alone Job's famous query: "If a man die, shall he live again?"

When Jesus was transfigured on the mount, in the presence of Peter, James and John, "Behold there appeared unto them Moses and Elias talking with him." Then answered Peter, and said unto Jesus, Lord, it is good for us to be here; if thou wilt let us make here three tabernacles: one for thee, and one for Moses, and one for Elias."—*Mark, xvii, 3-4.*

This passage is generally quoted as proving materialization, but to the apostles, Moses and Elias were living men, whose return in the flesh was not unexpected, and they were caused no surprise. Peter's first thought was to provide them with permanent shelter. Jesus himself may be quoted as teaching this belief; on a previous occasion did he not say of John the Baptist, "And if ye will receive it, this is Elias, which was for to come?"—*See Matt. xii, 14.* But why look into old records? We, enlightened mortals of the nineteenth century, have had our reasoning faculty developed since the time of the simple followers of the Nazarene. Let us reason, then. Reasoning with a brother Spiritualist on this same matter he exclaimed boldly, "I don't want to lose my individuality. John Smith I am, and John Smith I want to be for all eternity!" This closed the discussion, and I could not help classing my friend's indignant protest with the remark of the materialist: "This world is good enough for me; I don't want to bother about another."

But where shall we seek the individuality—in the physical man or in the spirit-clad soul? In the soul, evidently. What, then, is the purpose of the soul—an emanation of the All-Soul, inhabiting temporarily the earth, tied to a perishable material body? Is it not to develop all its possibilities for good, to develop that spiritual body, that entity with which it will return to dwell in the spirit-world? The soul, being of God, is impeccable; the physical body is, of itself, incapable of discerning right from wrong; the spirit, partaking of the nature of both—being, in fact, the refined element, drawn from matter and sublimated by contact with the soul—is the responsible agent.

The question is, then, could the spirit, in its limited earth-life, learn all it should know, conquer the rebellious flesh, and attain that degree of unfoldment which will secure to it wisdom and eternal happiness? It will do its best while in the flesh, we are told, and outgrow its errors when it leaves the body. The spirit of nineteenth century John Smith can do it, he thinks, but what of the primal man, that wild beast raised above his fellow-animals by the gift of an immortal soul?

Did that remote ancestor of ours—not the Adam of Genesis, but the cave-dweller of the scientist—accomplish the purpose of his creation? Did his spirit, ascending with its meagre baggage of experience in a wild struggle for life, enter an era of progress which has qualified it to sit among the sages of the spirit-world and teach us wisdom?

Do we give our child a single quarter of schooling, and then turn him adrift, expecting him to develop by his unaided exertions into a learned pundit?

The human mind to day is enriched by the accession of sons of earth-experience brought to it by millions of reincarnated spirits. It is reasonable to suppose that the more mentally developed we become, the less need there is of our returning in the flesh. We possibly have had enough previous existences to justify the hope that we may finish the work of progression as decarnate spirits—unless we have proved failures.

We are as actors on the world's stage: we play a part, well or badly, then go home and rest; to-morrow we play another part, and the night after, and many other nights. We have personated many different characters, yet are the same actors, but improved in our art.

The principle of evolution applies to reincarnation; perfection, or at least the highest unfoldment, is attained through successive generations, whether it be through natural causes or by the intervention of man's genius, the process is the same. The peach was once a wild, unsavory fruit; what has made it the luscious delicacy it is to-day? Cultivation, reproduction. The original peach-tree experimented upon gave its fruit, and died; but the life-principle, the soul of the tree, abided in the kernel; it preserved through the ages the germs, the characteristics of the species; transformed by steady and repeated improvement, the peach is still a peach, but as different from the original fruit as the man of our time is from the man of prehistoric ages. We also have been improved by successive experiments.

To conclude: "endless" spiritual growth is something the finite mind does not grasp satisfactorily. In the course of progression we become as gods, says one; we are gods, says another; when we attain the god-like stage we must lose our individuality; there can be but one Infinite; we are absorbed, immersed in God—not an unenviable condition, even for John Smith.

Cannot our self-conceit be satisfied with the possibility of attaining the high estate of the spirit sages who open for us their treasures of wisdom, of approaching the purity of the angelic beings who bless us with their visits, and must we aim to become gods and found a new court of Olympus? There will still be a higher god, a Jupiter whose majesty we cannot attain.

## A Letter from Prof. Alexander Wilder.

To the Editor of the Banner of Light:

I read with some interest the communication of my old-time friend and acquaintance, Edmund J. Huling. Our first contact was at the anti-Nebraska State Convention at Saratoga Springs in August, 1854. Mr. Huling was then editor of the *Saratoga Journal*, and I think a Secretary of the meeting. Gen. E. F. Bullard was there, besides numerous Whigs, Democrats and Free-Sollers.

A piece of history, perhaps not germane to your columns, is not without some importance. It was the aim of many Whigs to capture the movement and make it an appendage to their kite. Our friend Daniel P. Ward of Syracuse made a speech in the morning distinctly indicating the wisdom of that policy. The "Barn-burners" and Free-Sollers desired to make a new party. I remember that the late Edward C. Delavan endeavored to start a boom for himself for Governor. It was a pretty free fight; but for the time, by fair means and foul, the Whigs won the first advantage. A company of "roughs" had been brought thither to howl down every person who endeavored to speak in behalf of beginning a new party. At length in the afternoon, after much effort to do substantial business, Mr. Henry J. Raymond worked a resolution through to adjourn till after the Whig State nominating convention should be held.

Some resolutions looking toward a new party had been reported and adopted. Mr. Huling, I think, was a Secretary; at least the journal of the meeting was in his hands. They were for a starting-point for the proposed party. It was considered necessary to suppress them. Mr. Huling was a truthful, conscientious, straightforward man, who could not be relied on for crooked work. He was, however, finally induced, by deceptive assurances from the late Joseph J. Chambers, then Deputy Superintendent of Public Instruction, to let him have the papers for publication, and, of course, they were never published.

The Whigs carried the autumn election in a quadrangular contest by three hundred and nine plurality, and the Know-Nothings obtained a foothold from which it was difficult afterward to dislodge them. For once honesty would have been the better policy.

Mr. Huling continued in the even tenor of his way, respected by all. His mind was open and his ways upright. He was, or became, a zealous Spiritualist, and gave it the same energy he had given to other matters. Sincerity characterized him.

Many regards to my worthy brother, Dr. Thomas A. Bland. Glad would I be to feel that I deserved all that he has said of me. Yet as a "fighter" against wrong he is by far my superior. Truly he fights a good fight and he has kept the faith; while I am rather a spectator, who would be a philosopher.

He and I are somewhat in the position of certain unscrupulous rural members of the Legislature of New York in the anti-Masonic period of some sixty-five or more years ago. In those days most Assembly men used to take rooms in private houses and cheaper inns. On one occasion a Democrat left his rooms and engaged more expensive ones at Congress Hall. He gave as his reason that there were so many anti-Masons there that it was not comfortable.

"But," said his interlocutor, the leaders of the anti-Masonic party were here at Congress Hall."

"I don't mind them," said our friend, "but those fellows at that house believe in it."

There is where Dr. Bland and myself chance to be in the same boat. We embrace the doctrines of safe medication and medical freedom as reformers, and are somewhat out of form because of "believing in it."

Fifty years ago, under the vigorous efforts of the several schools of medical reformers, now sustained by a majority of the American people, the medical laws were repealed in the several States. Massachusetts was last. They were statutes suitable only to a decadent civilization, and were enforced with a malice and vindictiveness characteristic of persecution.

Then the American Medical Association was organized. Its purpose, as avowed, was to stem the tide of popular sentiment, and procure the enactment of new statutes. For years they had little success, and many of us were confident that our people had advanced far beyond the barbarism of medical legislation.

The Civil War came. Reformed physicians were generally refused when offering professional service, and Dr. W. A. Hammond, the friend of Gen. McClellan, was driven by Star Chamber procedure from the office of Surgeon General, because he would not consent to the use of calomel and antimony. It was a disgraceful affair.

The effect of all wars is to dampen, and even to extinguish the instinct of liberty. The American people have been no exception. They quietly suffer legislation now that forty years ago was not possible. With the disbanding of the armies a swarm of army surgeons were set adrift to make a livelihood. This gave a new impulse to the project of renewed medical legislation. The patronage and favor enjoyed by "irregular physicians" were coveted. From that time, under the auspices of the American Medical Association, the policy of concerted effort to procure proscriptive legislation has been steadily pursued. Medical bills were presented in the several Legislatures—all of them apparently prepared by the same hand, and reading about word for word alike.

When the Homeopathic and Eclectic physicians were organized, and in healthy condition, none of these bills were enacted. In States where dense medical ignorance prevailed they were more successful. They were not so much applied against ignorant and incompetent, as against irregular physicians. This was natural; despite professions to the contrary, this was what the laws were made for.

After a time, here and there, Eclectics and Homeopaths began to coquette. Modified bills were obtained, providing for an odd "irregular" in Examining Boards, and in some four or five States every school has its Board. But it is only a makeshift, not a permanent arrangement. In every case where it is possible this plan will be broken up. It is even now attempted in California at every legislative session. There is but one principle active at the bottom:

"They take who have the power, And let them keep who can."

The Legislatures year by year add power to these Boards, often under the pretext of sanitary precaution. This has an imposing sound, but it is very hollow and misleading. Health Boards do not diminish death-rates; Medical Examining Boards do not assure us better physicians. Often they foist on the profession practitioners that God never had made fit for the place.

The professed Eclectics and Homeopaths who are aiding and abetting this medical legislation are playing second fiddle to the other school, and doing injustice to the medical cause which they have espoused. "If," says Paul, "I build again the things which I destroyed, I render myself a transgressor."

The "other-sheep not of this fold," the "healers" of various names, are especially outlawed. Such healing as Jesus Christ is said to have done would stand no show with this modern legislation. But Jesus Christ is alien to the case.

Newark, Jan. 15, 1897. ALEXANDER WILDER.

## Mysteries of the Mind.

Until within a comparatively few years the phenomena of clairvoyance, second sight, telepathy or mind communication at a distance, visions and the like, were left unstudied; the scientific method of investigation, accumulation of facts, and the careful drawing of deductions from a vast amount of evidence, was not applied to them. The superficial declared that "there was nothing in it all," while the gullible accepted every tale of mystery as gospel truth. The Bible, a book crammed with spiritual phenomena, replete with visions, dreams, communications and apparitions, was regarded by materialists as discredited by that very fact; but now that the Society for Psychical Research, composed of famous men eminent in science, and leaders of thought in Europe and the United States, has taken up the matter, it begins slowly to dawn on the mind of the world that there is something in it all. Little by little the marvelously endowed human mind, especially that mind below consciousness, the infallible register and accumulator of all the impressions, even the most trivial and insignificant in a man's life, is being made to yield up its record and secrets and mental science is being established on a firm basis. Ghosts are now shorn of their awfulness, and the prejudices and fantastic beliefs of the vulgar are being overthrown, but a new continent of wonders is rising up out of the mists and superstitions of the past. The universal belief of mankind, in all ages, in something beyond the usual manifestations of mind, implies that so-called spiritual phenomena have a natural basis, and this is what the Society for Psychical Research is making apparent.—*The Mexican Herald.*

POISON IN STREET CARS.—It does not require sixty seconds by the watch to vitiate the atmosphere of a closed street car full of passengers. In less than sixty seconds after the doors and ventilators are closed every cubic foot of space in that car is fraught with poison. If there should chance to be a passenger aboard who has suffered from some form of tuberculosis; not only the health but the life of every other passenger is menaced by his presence, and the menace is intensified by the closeness of the atmosphere. Closed doors are one of the most active agents in the spread of tubercular consumption. This is a fact so well established that no one is now left to dispute it, and yet intelligent people can be found who will still insist on taking the chances of becoming victims of the deadly maled by riding in unventilated street cars. It would be a blessing to every community, a blessing that would be visible after a while in the low death rate reported at the health office, if every street car ventilator could be nailed open.—*Cincinnati Times-Star.*







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"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.

## Sardou's "Spiritisme."

Boston is soon to have its decided dramatic taste gratified to a degree not often reached in its appreciative enjoyment of stage effects. The new play of M. Victorien Sardou's production, entitled, "Spiritisme," is very shortly to have its first representation here, its avowed purpose being the exploitation of the wonderful features of Spiritualism. In the letter written to Mr. Charles Frohman by Sardou himself, he states that no one ever before ventured the experiment of putting Spiritualism on the theatrical stage. Everybody in Paris, he says, knows that he has been a wonderful medium himself these forty years, having had very strange manifestations in his own house. His piano has been played without being touched with human fingers, and flowers have repeatedly dropped down from his ceiling upon the table underneath. He claims that these occurrences took place through himself as the sole medium, yet the mob of unbelieving critics and sneerers have never dared to heap the calumnies upon him such as they rain upon the heads of true mediums, nor have they had the effrontery to call him a charlatan, as they called Home.

While he has been saying for forty years that he would regard as idiots those who are willing to be deceived by jugglers and mountebanks and frauds, he would no less regard as imbeciles those who deny the reality of phenomena testified to by men of science and by people of his own character. Experiences very similar to those represented in the first act of his new play he allows that the papers of the day have been recently publishing—such as the seeing and feeling of hands and the moving of objects from one place to another without any visible touching of them. These are of the phenomena that the great French novelist and playwright has told to the world in the brief space of his play. In it he brings forward arguments which are irresistibly convincing as the phenomena themselves. In fact, he makes the phenomena his irrefragable arguments for the truth of Spiritualism. He anticipates the derision with which he will be confronted. Some will try to argue him down and reduce his cause to the small dimensions of contempt. The incredulous he expects to oppose him with their denials. And he feels sure that believers will load him with flowers, of speech of course, when not of growth from the soil. While it will be with him a struggle and a test, he is sure it will yield power and honors. And he refuses to diminish the victory that is to result from the battle by holding back a single

mathe. That is the reason he gives for retaining all the arguments he has adduced in the play.

A more signally pronounced step has not been taken in our time than this one of M. Sardou in the theatrical impersonation of a great and new belief, that includes the widest and deepest experiences that touch human life and move the human heart. A drama whose limitations are defined only by the restraints of the human spirit itself cannot fail to be an achievement of results too mysterious and profound to be confined within descriptive space. If adequately presented, as the great reputation of the author furnishes ample assurance it will be, it will be like being introduced to another world, in which all will appear as real and actual as it appears in this present world of sense and motion, while glimpses of latent laws will be caught by the vision and the hidden mysteries of causes be revealed.

It would be a mistake to regard a play based on the revelations of Spiritualism as necessarily sensational in its purpose or merely marvelous or wonder-mongering in its aim. In the strong and skillful hands of a playwright of M. Sardou's deserved distinction, it must be realistic in the highest degree. No subject within the realm of human cognition could appeal in its treatment to the very elements of the being with profounder influences or by subtler methods. The sentiment of wonder, the motions of the aroused imagination starting on its farthest flights, the secret workings of conscience, all the silent forces of sympathy, fear, love, terror and remorse, are inevitably brought into play by the manifestations which dramatic action is made to yield, and the world which is regarded as supermundane and supernatural stretches out before us in its visible reality, and we become its plenitizens in a familiar sense, no longer regarding ourselves as foreigners and strangers.

To the truth of the phenomena of Spiritualism as it is about to be presented on the stage for its appropriate impression on the public mind the greatest minds stand ready to testify, as they have been testifying, for very nearly half a century. Why need we cite such well-known names as can readily be recalled in the list of scientists and philosophers, metaphysicians and physicians, statesmen and philanthropists, artists and literati, judges, rulers and nobility, to substantiate the assertion or emphasize its significance? The necessity for that has long gone by. Spiritualism needs the help of no witnesses to attest its reality or its meaning. Nor is there any incongruity in giving its phenomena dramatic representation. If it is objected that these are apparently dramatic when they occur, so, too, ought their dramatic presentation to furnish equal proof of realness and truth. What is called religious ought, in fact, to embrace all the phenomena and experiences of human existence. That the great Frenchman will proportion the appearance to the reality his ability leaves us no room to question. And if there were the slightest doubt on that score, the fact of his mediumship would fully compensate in the intrinsic merit of his play for any lack that might be discovered in his genius for placing characters and events with marvelous effect before his own admiring generation.

## The Philosophy of Phenomena.

The highly original treatise on the Philosophy of Phenomena by Dr. George M. Ramsey, the author of "Cosmology," issued by the Banner of Light Publishing Company, divides the subject into two heads—the metaphysical and the physical. With profound propriety it proceeds on the line that error always promotes evil and truth always promotes good, and hence that we are to try all things and cast away everything that fails to prove true. The two classes of phenomena are named matter-phenomena and life-phenomena. The chief factors of all phenomena are recognized to be the cosmic forces of gravity, heat and life. While the author is ready to acknowledge that honest belief is in itself no evidence of truth, he maintains that honest research will eventually lead to its discovery. He declares ignorance to be the mother of cruelty in all forms; and that knowledge alone works goodness.

In his view, the *ipse dixit* of the dark ages still governs, and continues, as in the olden time, to bear the fruits of indiscriminate pillage and massacre. Instigated by avarice, every Christian nation on earth, acting under some moral or gospel pretext, is engaged in the pillage and murder of weaker and less fortunate nations. Cruelty is begotten of cowardice, that springs from the fear of an imaginary superior. The evolution of civilization, but dimly recognized as yet, has sufficiently demonstrated that all there is or ever was of law and gospel is fulfilled in honesty, industry and kindness; and these are amply sufficient to make everybody good and happy evermore. The author, inasmuch as innovations always beget antagonisms, feels it to be imperative to embrace every opportunity offered to explain the new, from every point of view that can be taken.

The list of topics under each of the two general heads into which the subject is divided by the author, forms a recital of the profoundest interest and the most comprehensive variety. Phenomena is a name for every manifestation of nature. Between the physical and metaphysical phenomena the author suggests an intermediate class that may be called either semi-physical or semi-metaphysical phenomena. And phenomena may again be designated as life-phenomena and matter-phenomena, life not being manifested in the latter. The author's definitions and discriminations in laying the foundations of the philosophy of phenomena are axiomatic. His first remark is that life manifests only in three forms, from which arise an infinite variety of phenomena. Life is a component of infinite attributes, each and all of which can manifest only through matter. In brief, life is that which manifests life-phenomena through matter, whilst matter is that by and through which both life-phenomena and physical-phenomena are manifested.

Strictly speaking, matter is never germinated or animated; it is only used by life for manifestations. Within these premises the whole domain of phenomena is embraced. Without matter we could have no knowledge of life, and without life we could have no knowledge of matter. Without either life or matter knowledge would not have existed and could not have originated. Knowledge is evolved from life, in consequence of the union of life with matter in organic form. Matter alone never evolves intelligence. Life is the originating impulse to all life-phenomena. In the abstract life is unchangeable, but in its rela-

tions to matter it is ever evolving new phenomena. Through matter it develops an infinite variety of attributes in kind and degree.

The author objects to the terms supernatural and supermundane as misleading. Everything exists within instead of outside of nature. Words have no meaning except only that which is delegated to them by those using them. Neither spirit nor soul should be used to designate anything palpable. Spirit is void of body. Spirit is life, and life is natural—ever was, and ever will be. Apart from matter life is unknown; it is always a concomitant of matter, and hence must be as natural as matter. How can spirit be supernatural, if spirit is life, and life is natural? It is pronounced absurd to talk of spirit-world or spirit-body—natural life and spiritual life.

In the foregoing remarks consists the basis of the book under review. To say of it that it is radical is to say what is obvious. It goes at once to the root and shoot of things. In its logic it is inflexible and unyielding. The occasional humor of its thought and expression cannot rid itself of the censoriousness of severe criticism. The pages are each a compact treasury of axiom and definition. While wholly free from arrogance of spirit, it is nevertheless positive to the last degree. In the first part, that treats of metaphysical phenomena, such topics and themes are discussed as heat, man, true and spurious gods, all animates originate from eggs, trance phenomenon, philosophy of healing, plurality and tri-unity of God, suns, planets and satellites of the universe, beginning without ending, and chance versus law. Under the head of physical phenomena there are discussed the subjects of nebula, air pressure, and air motion, as a motor, air, and orbital motions, glacial phenomena, moons and their motions, ethnological phenomena, and the colored man.

The reader of this book will insensibly become a student by its perusal. The close attention he will have to give to the subject of physical phenomena will almost make him a scientist. All the topics treated receive a handling that is distinctly terse yet popular. The style of the author throughout is epigrammatic—compact with clear thought and distinguished forcefulness of expression. The book will at once be pronounced a remarkable one in every aspect. Being compact with thought itself, it will not fail to compel thought in others. The mental and spiritual soil of every true reader will be ploughed deep and a harvest cannot but result. It is an epoch-making book, which is not speaking of it at all beyond its singular merits.

## The Existence of Jesus the Christ.

Paul spoke rather of Christ Jesus. Dr. Peebles now takes his pamphlet entitled "Christ the Corner-Stone of Spiritualism," originally published in Australia, and subsequently through the BANNER OF LIGHT office, and has corrected, amended, and enlarged it by twenty-five or thirty new pages, and sends it forth again "on its blissful mission of enlightenment." We have it before us. Its triple title reads—Did Jesus Christ Exist? Is Christ the Corner Stone of Spiritualism? and, What Do the Spirits Say About It? With it is incorporated the controversy on Mahomet and Jesus between W. Emmette Coleman and Hudson Tuttle, and to it is appended a controversy between Arthur J. Owen and Dr. Peebles on the origin of the Lord's Prayer and Sermon on the Mount, and an exhaustive paper by William Emmette Coleman on the Historical Origin of Christianity. In this and foreign countries the original and parent pamphlet had a sale of over one hundred and seventy thousand copies. He states in his preface that no pamphlet ever written in the interests of true religious Spiritualism was so bitterly criticised by certain Spiritualists as that. And at the same time, no pamphlet was ever more manfully defended, he adds, than by those Spiritualists he names, and others, who were the cream of this great spiritual movement in its higher religious aspects.

The opening section of this monograph on Jesus produces the proofs of his existence in citations from M. Renan, Prof. Felix Adler, Rabbi Joseph Krauskopf, Rabbi I. M. Wise, Josephus, Tacitus, Pliny the Younger, Suetonius, Porphyry, Polycarp, Ignatius of Antioch, Papias of Phrygia, Justin the Martyr, Irenæus, Tertullian, Origen, and others. In the section devoted to the Corner Stone of Spiritualism he cites further evidence of Jesus' existence. He gives many quotations from the New Testament in answer to the question, Who was Jesus? Next he quotes from the more candid of Free-Thinkers and great men generally, telling what they think of Jesus of Nazareth—Thomas Paine, Rousseau, Lord Bolingbroke, Diderot, Benjamin Franklin, Napoleon, Dr. Strauss, Ralph Waldo Emerson, Dr. Eugene Crowell, Prof. William Denton, Max Müller, Sir Humphrey Davy, and Thomas Carlyle. These are selected from thousands of similar authorities at his command. Then he presents the estimate put upon Jesus by some of the leading and more cultured American Spiritualists. Among them occur such names as Robert Dale Owen, Judge Edmonds, Mrs. Richmond, A. J. Davis and his wife Mary, Allen Putnam, S. B. Brittan, Samuel Watson, and his own.

He inquires, under still another head, Was Jesus, of the Gospels, the Christ? first impressing the fact that the name Jesus and the title Christ should not be confounded nor used interchangeably. They are not synonymous. Jesus was not called Christ from his birth. On the contrary, the announcing angel said: "She shall bring forth a son, and thou shalt call his name Jesus." It was both appropriate and legal that his true name should be put upon the cross; and this was the superscription: "Jesus of Nazareth, the King of the Jews." Jesus, born of Mary, grew, hungered, ate, drank, slept—but Christ never. Jesus was circumcised, but Christ never. Jesus died upon Calvary, but Christ never. A principle cannot die. The one was the man only; the other was the anointing effluence. Christ—meaning the anointed, the baptized, the saving principle of love and truth—was applied to Jesus as a Messianic title, after he received the outpouring of the Spirit, or the divine baptism from the Christ-heavens. The descent of the heavenly affluence in the form of a dove was the symbol of his official consecration. From this time he was truly Jesus Christ, and could well say: "The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, . . . to set at liberty those that are bound, and to preach the acceptable year of the Lord."

Dr. Peebles defines and enlarges through James Burns thus: "Christ" is, then, synony-

mous with the inmost or divine spirit of man, and 'Jesus' is that spirit ultimated in human life by the willing over from within of its holy power, whereby the organism—spiritual and physical—with all its faculties, is 'anointed' with light divine, and actuated in accord with the will of the Father. Such is the true, fully-developed Spiritualist, who has attained to the 'kingdom' and is at oneness with the Father—in other words, lives the Truth." The Christian. Gnostics in the time of Irenæus, Dr. Peebles reminds us, maintained that a certain exalted Intelligence, called Christ, descended and overshadowed Jesus at his baptism. This angelic presence remained with him till the crucifixion, when he ascended to the heaven of heavens. Thus illumined, baptized, and divinely consecrated, he could exclaim, "I have overcome the world." In this he should be our exemplar. The commands, the divine gifts, and the spiritual teaching of Jesus Christ are next recited. The command to lay hands upon the sick, and heal them, is just as positive on the part of Jesus as the command to love God, and thy neighbor as thyself. Finally, Dr. Peebles states the belief of Spiritualists, explains who are the baptized of Christ, and sketches the church of the future.

This is a truly noble chapter, or division, of his inspiring theme. His open and sincere position is that the teachings of the New Testament, especially those in the Gospels and the Acts of the Apostles, rightly interpreted, and the phenomena and philosophy of Spiritualism, are in perfect accord. For truth is a unit, and what was true eighteen centuries ago is true now. Spiritualists say with the Apostle: "Let every man be fully persuaded in his own mind." The chapter on the origin of Christianity deserves many readings. It points the way to belief in the divine leadership of Christ with the clearness of illumination. The controversial part of the pamphlet will prove of more interest to scholarly readers and students than to the general reader. Yet it bristles with points and enumerates evidences for the cause championed by the author in an almost tireless manner. Those who read for instruction and the kindling of inspiration will confess themselves many times repaid. The author presents a pamphlet of sixty-three pages that will not fail of a widely-extended and deeply-thoughtful perusal. The spirit in which all is written is religious in the highest degree. The result cannot but be broadly effective in expanding and impressing with larger and deeper meaning the character and mission of Jesus Christ, and help greatly in making the process of salvation better understood.

## But One Reality.

So far as we become spiritually unfolded do we become able to advance beyond appearance and obtain glimpses of the only real. What we mostly perceive is but manifestation. Persons and things wear coverings to our spiritual sight. We do not see our friend, only his appearance and representation. Prof. John Fisk says of the invisible world: "It fills all material bodies like a sea, in which the atoms are as islands, and it occupies the whole of what we call empty space. It is so sensitive that a disturbance in any part of it causes a tremor which is felt on the surface of countless worlds." What we think to be the qualities of outer conditions are in reality our own qualities, are in us; they do not come in touch with what are the absolute or the spiritual realities.

The only reality is spirit. Matter is its servant, and becomes its expression to sense. The world of sense is, therefore, but a parable, a realm of appearance and show, and indicates the character of the realities behind it. It is this spirit reality that makes haste to soften and restore, to beautify and heal, the cuts and scars left by man in his crude, mechanical way of making improvements. The cruellest battle-field is soon transformed with the green coverlet of grass and the embroidery of vines. We say it is Nature that does this; it is the spirit-life that imparts to Nature all its animation—the spirit of loveliness and divine beauty.

Divinity exists everywhere—around us as well as within us. We cannot extricate ourselves from the sovereignty of its rule. Everything is consecrated to God; we have lost our appreciation of his overwhelming presence, and think that the world exists of itself. Without the constant divine presence it could not exist at all. We are of such small and finite perception that we have shut God out of all the world's religions except our own, and think his existence is limited to that. But no; all is spirit, and there is not anything else. That is everywhere and in everything. All things are ours according to our possession of them through the spirit. That is true science which sees all things to be friendly. There is but one cause, one spirit, one life, and one Love.

## A Stop to Alimony.

At a recent divorce session of the superior court of Massachusetts a divorced husband put in an appearance as petitioner for the discontinuance of alimony to his former wife for the good reason that she had married again. He had been paying her one hundred and fifty dollars a month continuously, and he thought, no doubt, that he was not justly called on to contribute that amount to a new family to which he was now related. The judge evidently was of the same opinion, for he gave a provisional judgment in his favor. This judgment will unquestionably be sustained by the supreme court of the State, to which it will be taken up on an appeal of the case. It all means that when a successful petitioner in a divorce suit marries again, that ends the payment of alimony. And it is perfectly right that it should be so. Alimony is the inspiring motive in many a divorce suit.

Spiritualists and all interested will please read carefully the announcement on fifth page of the two days' Mass Meeting to be held under the auspices of the National Spiritualists' Association in Historical Hall, corner of Pierpont and Clinton streets, Brooklyn, N. Y., Feb. 3 and 4. Many prominent speakers and mediums will be in attendance. Let it be a Grand Mass Meeting, productive of much good.

The bill of the American Health Club, introduced into the Massachusetts Legislature by Representative Douglass, the operation of which will be, if it should pass, to restore medical freedom to the people of the State, has also been introduced into the Congress of the United States, with a view to restoring medical freedom to the people of the District of Columbia.

## Timely Topics.

"Spiritisme."—M. Victorien Sardou has written a letter to Mr. Charles Frohman which indicates that his principal purpose in framing his new play called "Spiritisme," was to exploit the virtues and marvels of Spiritualism. The following quotation is made from M. Sardou's communication:

"Everybody here knows that for forty years I have been a wonderful medium myself, and I have had in my own house wonderful manifestations. My piano has played by itself. Flowers have fallen from my ceiling upon a table; and it is I who have brought this about, and they dare not lay at my door calumnies such as true mediums are exposed to, and say of me, as they had the impudence to say to Home, that I am a charlatan. For the last forty years I have said to whoever would listen to me that I would consider as idiots those who allow themselves to be taken in by the agents of jugglery, frauds and mountebanks. I should equally regard as imbeciles those people who deny the reality of phenomena attested to by men of science and people like myself. For that reason my play is awaited for to see what I shall say. It is the first time that any one has dared to put Spiritualism on the stage, and the papers have been publishing recently experiences which are very similar to those referred to in my first act, the misplacing of objects without touching them, hands seen and felt. These hands have been pressed in mine. And this I have told to the world briefly. People will deride me; they will argue; the incredulous will deny; the believers will send me flowers. It will be a struggle and a test, but it will be power and honors; and I do not wish to compromise the victory in the battle by depriving myself of a single cannon ball. For this reason I wish to retain the arguments I bring forward in the play, which is awaited with impatience."

M. Sardou's play, "Spiritisme," will shortly be produced at the Knickerbocker Theatre, New York, and afterward at the Hollis Street Theatre, Boston.

**A Call for Home Patriotism.**—Back of all stads the lesson which cannot be too often enforced, that the only way in which to get model city government is to take the government of all our cities permanently out of politics—not for two years or three years, but for all time. New York has accomplished what she has by one step in this direction. If she does not follow it with a second step in November, much of the gain will disappear in a twinkling. Her short and fleeting taste of really civilized rule will be largely replaced by the old barbaric reign of incompetence, corruption and political "pulls." What must be had is not the service of a man like Col. Waring for three years, but for life. In other words, we must have here what they have in the best-governed cities of Europe: permanent tenure for all the more important heads of municipal departments, and promotions on merit and fitness alone. In that way we shall always have in training for municipal service men who are competent to fill vacancies at the top, and to carry forward the work of government without a break. In that way, also, we shall shut and bar forever the door against the entrance of partisan politics.

In this struggle to put the government of our cities upon a thoroughgoing business basis, great progress ought to be made during the present year and the others that are to follow it, while we have a full in national politics. Chicago, under her reform administration, has made great progress already, and is certain to make more, for a genuine public spirit has been aroused there by the Civic Federation, which has secured the thorough application of civil service reform principles, and is exerting itself constantly to cultivate a militant civic pride throughout the city. Similar organizations ought to be formed, and indeed have been formed, in other cities, and good results are certain to follow their exertions. Let us have all over the country a genuine revival, a national awakening of home patriotism, directed at the abolition of ignorant and dishonest rule from all our cities, and in this way make the year 1897 a memorable one in our annals.—*The Century for January.*

## A Congressional Tribute.

Judge Deamond of Missouri, in the course of the eulogistic speeches delivered in the National House of Representatives on the late ex-Speaker Crisp of Georgia, made a departure from the beaten path of such discourses, and indulged in reflective contemplations on the future of the departed. The following was the conclusion of his remarks on the occasion: "His spirit, where? Has its existence terminated with the existence of the body? Whatever philosophers may say, man rebels at the thought. The hope—sometimes clung to in desperation, sometimes clung to in brightest anticipations—that there is a hereafter and that men live in that hereafter, no one of us will give up. The philosophy of ages of calm reasoning cannot banish it. It springs as an inheritance of humanity, as an instinct in the soul of every being that breathes. We believe—our hopes, our affections, all that we hold dear and dear in life admonish us to believe and constrain us to believe—that our friend has not perished, but that in a higher and nobler sphere this great intellect, this great, loving spirit, will flourish and expand and achieve new triumphs and perform new acts of glory and of grace."

## Testimony from Dr. Willis.

Dr. Fred L. H. Willis has this month made a sworn affidavit before a notary public to the occurrence of very remarkable spiritual phenomena that occurred in his presence years ago, near his summer residence at Glenora, on Seneca Lake. The séance was attended by only half-a-dozen persons, and materialization of a highly striking character was wrought through the medium under the most rigid of oracular test conditions. His narrative leaves no loophole for doubt or suspicion to enter. He describes the spirit appearance and the simultaneous disappearance of the medium from the cabinet, and the subsequent return of the latter to her seat, her lips sealed tightly with adhesive strips as before, the strings and cords undisturbed, and her dark bombazine dress stacked down at the skirt to the floor. He stole into the cabinet to find nothing there during the appearance of the materializing spirit, and afterward he found everything as he had originally left it, fastenings and all. The medium was an extremely poor woman, living by washing.

## Purer Air for Electric Cars.

The mephitic nuisance in the average electric car has approached the limit at which it becomes unendurable. The concentrated extract of wet and filthy woollens, mingled with strains of fragrance from meats and vegetables that are gone by, makes a compound of atmospheric influences that is enough to extinguish the olfactory sense, choke up the air-passages with its poison, and convert the blood into foreign matter in its struggling passage through the veins. The car-conductors are supposed to be far above the common business of attending to the ventilators, and life goes on under their management after a live-if-you-can arrangement.



# Grand Mass Meeting of National Spiritualists' Association at Brooklyn, N. Y.

The National Spiritualists' Association will hold a grand two days' Mass Meeting in Historical Hall, Brooklyn, N. Y., Feb. 3 and 4. Eminent speakers from New York and Brooklyn, and other sections of the country, will be present, among whom may be mentioned Hon. A. H. Dalley, Chairman Committee of Arrangements; J. W. Kenyon, Mrs. A. M. Glading, Mrs. Helen T. Brigham, Mrs. Tillie U. Reynolds, Mrs. L. A. Olmstead, Mrs. E. A. Cutting, Sec'y, Francis B. Woodbury and President H. D. Barrett of the National Spiritualists' Association. Others of prominence will be present, also some of our best platform test mediums, including Miss Maggie Gaule of Baltimore, and possibly Mrs. Maggie Waite, now of Philadelphia. Excellent music will be an attractive feature of the program. The meeting will open 2:30 p. m., Wednesday, Feb. 3. All friends of progress from New York and Brooklyn and visitors from all sections of the land are especially invited to be present. Let there be a full attendance. H. D. BARRETT, Pres. N. S. A.

A most attractive souvenir of the great Agnostic, Robert G. Ingersoll, is produced by C. P. Farrell, publisher, New York. It is of fine Bristol board, 16x2 1/2 inches. On the left hand upper corner is a reproduction of a cabinet photograph of Ingersoll, with his little grandchild on his knee, looking up into his face with such an inquiring expression, as the grandpa holds what seems to be a flower in his hand to attract the child's attention. A spray of wild roses in color entwines the photograph, making a very sweet picture. On the rest of the card an essay on "Life" is given in language such as only Ingersoll can employ—word-pictures most beautiful, describing the birth of the babe "dowered with the wealth of two united hearts," on through life to the end. It can be sent to any address securely. For sale at Banner of Light Bookstore, 9 Bosworth street. Price fifty cents.

Dr. C. W. Hidden of Newburyport, Mass., was one of the warmly-applauded speakers at the Francis Murphy temperance meetings in Berkeley Temple, Boston, the past week. Dr. Hidden has always been deeply interested in temperance reform work, having first come into prominence in that line during the noted temperance revival of twenty years ago, when he became known far and wide as the "Boy Orator."

Owing to the change in the type on the eighth page, reports of meetings must be condensed. We will do the best that can be for all. Some reports must be left over this week.

We call attention to change in Dr. G. W. Fowler's hours at his Boston office, 283 Columbus Avenue. See advertisement on page seven.

Resolutions from L. H. Reinel, Secretary of First Spiritual Church, Milwaukee, will be printed next week.

## A Memorable Occasion.

On the evening of Jan. 18 Mrs. E. V. Webb, Drs. T. A. and M. Cora Bland conjointly tendered their second reception to Prof. J. J. Watson, the incomparable violinist, and his highly-gifted daughter, Miss Annie Watson, at Mrs. Webb's residence, 120 West Concord street. A large and appreciative company convened upon this memorable occasion, to listen to such strains as only an artist hand, vibrating in response to an inspired soul, can draw forth from that most wonderful of all instruments—the violin.

Under the manipulations of Prof. Watson this instrument seems to be endowed with almost more than human attributes; portraying with its tender pathos and its exultant power, the various and ever-varying moods of the human soul.

Not less endowed than Prof. Watson is his daughter, Miss Annie, in her specialty as pianist. To her inspiring touch as accompanist, the Professor is, without doubt, indebted in no small degree for the brilliancy and inspiration of his own soulful expression.

We are pleased to know that Boston is to have such grand accessions to its musical ranks, and we bespeak for these talented artists that share of the public patronage that their rare gifts so richly merit.

Both the Professor and Miss Watson will be glad to receive pupils for the study of the violin, piano and guitar, and they can be consulted by any who may desire their services in either of these lines of study, at 303 Columbus Avenue, the home of Prof. Geo. B. Hunter, teacher of voice culture.

Prof. Hunter, who was also present, not only possesses a voice of peculiar melody and power, which he knows how to modulate with true artistic skill, but he also understands the art of perfect enunciation, a concomitant of vocalization too often carelessly ignored.

In addition to the rare musical treat, the company was favored with the reading of a most pathetic article, entitled, "Jim's Fiddle," by Dr. Cora Bland, in a manner so effective and realistic as to bring tears to many eyes.

Prof. Watson's selections were of the highest order, and closed with the rendition of a piece entitled "The Dream," from which we were sorry to awaken.

## MUSIC.

A Grateful Tribute to Prof. J. J. Watson, the Eminent Violinist, Written and Read at the Reception, BY KATE R. STILES.

Fairest of all fair arts, the most divine,  
Such music is, evoked by skill like thine,  
Oh! master player, in thy magic hand,  
Thine instrument doth seem like wizard's wand,  
In vibrant touch with spheres of Paradise,  
Aeolian bringer of the music of the skies,  
Or by thy subtle strains dost draw us near  
The while we list to heaven's immortal sphere.

Oh! mystic tones, from mystic soul, within  
The throbbing bosom of thy violin,  
Not having heard, what mortal ear had guessed,  
The wondrous sweetness locked within its breast?  
What soul had dreamed the pathos of its sigh,  
Had they not caught its tender, sweet reply  
Responsive given, unto the plaint bow,  
Its strains exultant who could ever know,  
Had not these been by master hand distilled,  
And sense been stirred, and to most being thrilled?

Play on, oh! master, in such potent strains,  
Doth lurk the balm of healing, for life's woes and pains;  
Who knows the power of harmony, doth likewise know  
That from its lack all mortal ills do flow,  
Who knows its power, the secret too, hath guessed  
Of those transcendent states among the blest,  
Where all concordant cadences abound,  
Where neither instrument, nor voice, nor sound,  
Conveys heaven's rhythmic measure to the ear,  
But where from the all-vibrant atmosphere,  
Each living soul with every breath ladens,  
Music's quiescence, through harmonic laws,  
Fly, then, musician, ply thy flexible bow,  
And thou, oh! instrument, thy tones outthrow  
In sweet response unto the artist hand,  
Till all who list shall feel and understand  
That deep within the soul doth lie the source  
Of Music, which is Harmony's true force.

## Honest Cure for Tobacco Habit.

One can't tell the truth too often. Tobacco is injurious to health, disturbs the heart, causes nervousness, SURE QUIT, an antidote chewing gum, destroys craving, restores the system to its normal condition. 26c. a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

# National Spiritualists' Association.

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

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

The very best speakers and mediums that can be secured will be present, and take part. Among those that have already been secured are: H. D. Barrett, President, National Spiritualists' Association; G. A. Fuller, President Mass. State Association; Carrie F. Loring, Vice-President Mass. State Association; Mrs. Sarah A. Byrnes, Moses Hull, Mrs. Mattie Hull, Mrs. Nettie Holt Harding, Mrs. H. G. Holcomb, Mrs. Tillie U. Reynolds, Mr. J. B. Hatch, Sen., Oscar A. Edgerly, Mrs. Kate R. Stiles, Mrs. N. J. Willis, Miss Willis, Miss Maude Beckwith, Miss Amanda Bailey, Fred Watson, Mrs. Alice Waterhouse, W. J. Colville, C. F. Grumbine, A. E. Tisdale, Geo. B. Cutter, The Wallentin Sisters, Master Willie Sheldon, Master Charlie Hatch, Master Louis Bennett.

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

## The Veteran Spiritualists' Union.

To the Editor of the Banner of Light:

The Veteran Spiritualists' Union held a public meeting Thursday evening with the Ladies' Spiritualistic Industrial Union, in Park Square Hall, President Shaw in the chair.

The meeting was called to order at 8 o'clock, all joining in "Shall We Meet Beyond the River?" Mrs. Mary F. Lovering leading upon the piano.

Prof. J. C. F. Grumbine was the first speaker, and referred to the Veterans' Union as a beacon light in the spiritual ranks, and said that our Spiritualism should unite us in one common belief, raising us to a higher and better life, making our lives more joyous than any dispensation which has preceded it.

A. E. Tisdale, the blind medium, spoke of the divine spirit which surrounds us—the spirit of truth—and that the celestial life is the rest of the soul, hoping that we should measure our lives by the soul within, remembering that in that future life there shall be harmony.

Mrs. Mattie Mason sang "Border Land," accompanying herself upon the organ very finely.

Mrs. M. A. Brown, President of the Industrial Union, was very glad to greet the old workers and children present. She congratulated the veterans for having purchased a Home for those who have given the best years of their life to the work, urging all present to contribute toward fitting up this beautiful Home.

Mrs. Maggie J. Butler said that she intended to work in the spiritual ranks as long as life lasts, hoping to return from the after-life and continue the work. She gave a very interesting message from the former veteran President, Dr. H. B. Storer.

Eben Cobb, Esq., spoke briefly of the suffering around us, and the demand for charitable work, referring to the grand bequest of Miss Helen Gould of New York for an Old Ladies' Home.

While the collection was being taken Prof. Fred W. Peak and Mrs. E. J. Peak sang a duet entitled "Whispering Home." Dr. T. A. Bland was next called, and quoted one of Mr. Moody's sayings in the Tremont Temple, that "if his theology was less than six thousand years old he would dump it into the ocean," and proceeded to show the absurdity of such a statement, and that such a religion would not do for this progressive age.

Mrs. Kate R. Stiles was happy to endorse all that had been said in regard to work for our spiritual religion.

"Marching Through Georgia" was then sung, led by Prof. Peak, after which Mrs. E. J. Peak, under control, advised everybody to deny themselves of some of the luxuries of life, and save a dollar to pay their admission to the Veterans' Union.

Dr. T. A. Bland proposed that a reception be tendered our veteran brother, the late editor of the BANNER OF LIGHT, Mr. John W. Day, who has been so long identified in the spiritualistic work. He alluded very kindly to Mr. Day as one who had given the best of his life to the Cause of Spiritualism, and on motion of P. D. Edwards, it was unanimously voted that it is the sense of this meeting that the Directors of the Veterans' Spiritualist Union arrange for a reception and benefit to Brother John W. Day in some large hall in this city—the Spiritual Temple, if it can be procured—at an early date, inviting all Spiritualists everywhere to unite with them.

Mr. E. H. Tuttle said that he hoped some day Spiritualism would take precedence of all other religions the world over, adding that all other religions be united effort to bring about such a glorious result.

Mr. Tisdale closed this very interesting meeting by singing "Don't Shut the Door Between Us, Mother." F. A. HEATH.

## Mass Meeting of the National Spiritualists' Association in Brooklyn, New York.

To the Editor of the Banner of Light:

I am pleased to announce that arrangements have been completed for holding a Mass Meeting of Spiritualists, under the auspices of the National Spiritualists' Association, at Historical Hall, corner of Pierpont and Clinton streets, Brooklyn, N. Y., Feb. 3 and 4.

The place of meeting is convenient to commuters from all parts of Brooklyn and New York, as nearly all railroad lines in Brooklyn converge just below the City Hall and meet at Pierpont street, only a block from Historical Hall.

Sessions will open Wednesday, at 2 p. m., and continue to 4:30, and meet again at 7:30 in the evening.

On Thursday they will open at 10:30 a. m., and at 2 and 7:30 p. m.

We anticipate a large attendance. Among those we hope to be present and aid us by addresses or manifestations of mediumship are President Barrett and Secretary Woodbury of the National Association, Rev. J. C. F. Grumbine, Mrs. Nellie T. Brigham, Miss Belle V. Cushman, Mrs. Milton Rathbun, Mrs. Helen L. Russeque, Mr. J. W. Kenyon, Mrs. Tillie U. Reynolds, Mr. Frank Walker, Mrs. A. Glading, Mrs. B. Plumb, Mrs. Frances Holmes, Mr. E. Wines Sargent, and many others.

Among the mediums expected to be present are Miss Maggie Gaule, Edgar W. Emerson and Mrs. L. A. Olmstead. We hope Mrs. May S. Pepper will be able to be with us, even though her health might not permit her exercising her remarkable psychic powers.

Fraternally yours, A. H. DAILEY.

Brooklyn, Jan. 24, 1897.

## J. C. F. Grumbine in Brooklyn, N. Y.

J. C. F. Grumbine begins his engagement for February and March with the Woman's Progressive Union, at 327 Franklin Avenue, Brooklyn, Sunday, Feb. 7. His ministrations at the First Spiritual Temple have been a pronounced success, with large audiences. He will be ready to open classes in psychometry, clairvoyance and inspiration, and can be consulted at the hall as to terms and place of meeting.

A large number in Boston have availed themselves of the teachings by mail through the law of correspondence, and very favorable reports are heard from them.

Letters addressed to Mr. Grumbine, Station B, Boston, Mass., or 7820 Hawthorne Avenue, Chicago, Ill., will be forwarded to his Brooklyn address. Mr. Grumbine has June, 1897, open, and July, 1897, for Eastern or Western camp-meetings.

This is a wise saying of Dr. John Hall: "There is evil enough in man, God knows! But it is not the mission of every young man and woman to detail and report it all. Keep the atmosphere as pure as possible, and fragrant with gentleness and charity."

Home, dear home, if it only holds a venerable mother or a little child or any being who is dear and fond and true, thank God for it, and cling to it as to your life!—Presbyterian Journal.

# MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Spiritualists held their regular meetings Sunday at 33 Summer street, with fine audiences. At 2:30 p. m. Misses Lena and Elsie Burns and Prof. C. L. Walker rendered fine musical selections. Mrs. A. C. Sherman gave an invocation and able remarks under control of our late Dr. Arthur Hodges, The Duty of Mediums; Capt. J. Balcom, on Lost Opportunities; Mrs. D. E. Matson, on Spiritual Influences; Mrs. L. T. Williams, on Spirit Control; Dr. S. M. Furush, on Disbelief; Dr. I. A. Pierce, on "Unity." Many recognized tests and spirit messages were given by well-known mediums. Magnetic treatments by Dr. I. A. Pierce, Alfred E. Warren, Dr. S. M. Furush, Mrs. L. T. Williams, W. H. Rounseville, Jesse H. Bickford and others.

At 7:30 p. m. Prof. Charles L. Walker of Salem gave his beautiful diorama and illustrated spiritual and patriotic songs, which received much well merited applause. Mr. Walker should be kept upon the platform as a spiritual educator.

Next Sunday, at 2:30, test, healing and developing circle by many good mediums. At 7:30, Mrs. Dr. Dowland will lecture and Mrs. Lizzie D. Butler will give tests and spirit messages.

The usual week-day services were held at Mrs. Dr. Dowland's, 130 Market street, Tuesday and Friday evenings, and attended by interested audiences. The good work was by (Tuesday evening) Mrs. Dr. Dowland, Mrs. L. A. Prentiss, Mrs. D. E. Matson and Mrs. Vina P. Goodwin. Friday evening, Mrs. Dr. Dowland, Mrs. Aline M. Lefavour and Mrs. Lizzie D. Butler. All mediums and everybody are invited.

Cadet Hall—Lynn Spiritualists' Association, J. M. Kelly, President. Mrs. A. A. Averill, Secretary, writes: Jan. 24, Mrs. Tillie U. Reynolds of Troy, N. Y., spoke. Her lectures were of the highest order and were accorded the closest attention; also convincing séances in which a large number of tests were given.

President Kelly rendered a solo very finely. Music by the orchestra, led by W. H. Thomas, is a feature of our meetings which is attracting much attention.

Mrs. Reynolds will be with us next Sunday and will be followed during the month of February by Rev. Moses Hull.

FITCHBURG.—Dr. Geo. Fox writes: Dr. J. Edward Bartlett of Boston occupied the platform of the First Spiritualist Society again Jan. 24. The usual large audiences greeted him.

The Doctor occupied nearly two hours giving tests at each meeting, afternoon and evening, with the best success. Nearly every test was fully recognized. One, the spirit of a mother recently passed to the other life, gave her name, street and number where she passed out. A friend of the family recognized her. Dr. Bartlett's control then said: Will you please get word to the family that this spirit wishes them to be present at the meeting in the evening, and she will pick them out of the audience and give them a message? The daughter was present at the evening service, and the spirit mother fulfilled her promise and gave most convincing proofs of her presence.

May the Doctor's mortal life long be spared as the instrument to voice the messages of those in spirit-life.

He also well presented the merits of The BANNER, with good success.

HAVERHILL.—O. H. writes that Mrs. Carrie F. Loring lectured to another large and appreciative audience last Sunday, following with excellent delineations: Mrs. Helen Taylor, a young medium of Lowell, was present, and occupied the platform.

Thursday, Jan. 28, test séance by Mrs. Helen Taylor, at 7:30 p. m. Sunday, Jan. 31, at 2 p. m., Mrs. Mattie C. Webber, inspirational and test medium. At 7 p. m., Mattie C. Webber, to be followed by a séance for physical manifestations by Benj. F. Foster. Admission to afternoon exercises as usual; evening admission, 25 cents.

Wednesday, Feb. 3, illustrated lecture by B. J. Loring, State officer of Massachusetts Society for the Prevention of Cruelty to Children; subject, "Darkest Boston, or Child and Saloon." This lecture will be illustrated by over one hundred stereoscopic views taken from life, and vividly illustrates the results of intemperance.

SALEM.—"N. B. P." writes: Mr. Moses Hull of Stoneham was speaker and medium for the First Spiritualists' Society, Cate's Hall; subject, "A Comparison of Biblical and Modern Spiritualism."

His lectures were full of anecdotes and what he had seen from time to time, and were very pleasing and interesting to the good-sized audience present.

Sunday, Jan. 31, Moses Hull will be with us again. As this will be the last time he will speak for us this season, we anticipate a crowded house.

Friday evening, Jan. 29, the Old Folks' Concert, which was so successful Dec. 31, '96, will be repeated, with many new attractions, and in addition Prof. E. V. Holden of Salem will exhibit his stereoscopic views with illustrated songs.

BANNER OF LIGHT for sale at the hall at each meeting, and subscriptions taken.

WORCESTER.—Mrs. D. M. Lowe, Sec'y, writes: The meetings in Grand Army Hall, under the ministrations of Mrs. Helen Stuart-Richings, continue to be successful and well attended by intelligent audiences. The subject for her evening address was "Convent Life."

Sunday, Jan. 31, closes her engagement with our Society.

The Woman's Auxiliary meets on Friday afternoon and evening, Jan. 29, with Mrs. Frank Leighton, 858 Main street. A large attendance is desired.

BANNER OF LIGHT for sale at each session.

WALTHAM.—Mrs. M. L. Sanger, Pres., writes: Jan. 24 we had with us Mrs. Moses Hull, who gave us a most instructive lecture on "Why We Need a Spiritual Platform." We had quite a large and interested audience. Lyceum, the best of the season.

Next Sunday we have Kate R. Stiles.

We send many thanks for the kind favor of inserting our notices. We think it has helped both The BANNER and our Society.

BRIGHTON.—A correspondent writes: The Occult Phenomena Society, which has lately been formed in Brighton, will hold meetings every Sunday evening at 7:30, at 363 Washington street, Brighton, Mora Parlors, Room 10. The first meeting will be held Jan. 31. Meetings will be conducted by Daniel H. Hall and Mrs. Greengrove R. Chapman.

CAMBRIDGEPORT.—G. A. R. Hall, 573 Massachusetts Avenue.—L. J. Akerman, Conductor, writes: Sunday, Jan. 24, morning circle was well attended, and was full of spirit-power and harmony.

Afternoon and evening sessions were well attended, and some good mediums took part. BANNER for sale at door.

LOWELL.—George H. Hand, Sec'y, writes: The First Society held its regular sessions in Odd Fellows Hall, with Chas. H. Harding as speaker and medium. Services were very interesting, tests accurate, and lecture pleasing.

Mrs. N. J. Willis will be with us next Sunday.

BANNERS on sale and subscriptions received.

MALDEN.—A. J. Pettengill, Sec'y, writes: Sunday, Jan. 24, we had Mrs. Ida P. A. Whitlock, who gave us an instructive lecture on "Mediumship." Her readings and tests were excellent. Mrs. Whitlock will be with us again on next Sunday, Jan. 31.

# A Dramatic Recital.

Helen Stuart-Richings, the famous Scottish-American reader and impersonator, appeared in one of her unique dramatic recitals before the local Society of Spiritualists in G. A. R. Hall, Friday evening, Jan. 15, and scored a distinct success. She has lectured before the Society during the present month, and the popularity which she has achieved in Worcester since her stay here has been in the nature of a compliment to her ability. The "imitation of the yellow bird" was perfect, and seldom has more skillful warbling been heard in this city. In "Jim Wolfe and the Cats" she revealed great power of humorous delineation. On the remaining Sunday of the month, Helen Stuart-Richings will address the Spiritualists in G. A. R. Hall. In the afternoon meeting at 2 o'clock the subject will be selected by the audience, and in the evening she will talk upon some special theme.—Worcester Spy.

## Movements of Platform Lecturers.

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

Dr. C. W. Hidden, of Newburyport, Mass., is meeting with great success at his Boston office, Hotel Plaza, Columbus Avenue, his regular days in Boston being Thursdays and Fridays, from 9 to 5. Dr. Hidden devotes a portion of his time to giving individual and class instruction in hypnotism, healing and psychometry.

W. J. Colville having agreed to lecture in the Spiritual Temple, Exeter and Newbury streets, Boston, Sundays, Feb. 7, 14, 21 and 28, at 2:30 p. m., and on Mondays, Feb. 8, 15, 22 and 29, at 7:45 p. m., is open to Sunday evening engagements on very moderate terms in the immediate vicinity of Boston.

Societies or reliable individuals wishing him to lecture for them, may write to him on Feb. 7, 14 or 21, at 7:30 p. m., will please write to him immediately at his permanent address, 3 Rutherford Place, Stuyvesant Square, New York, or care BANNER OF LIGHT, Boston.

J. Edward Bartlett, lecturer and test medium, is open for engagements for the month of February. Address, 10 Bond street, Boston, Mass.

G. W. Kates and wife may be addressed at 97 Edinborough street, Rochester, N. Y., until April 1. The Forty-Ninth Anniversary of Modern Spiritualism will be observed in New York, on March 29 and 30. A Convention of the State Local Associations will convene to organize and also take action with reference to the Jubilee in 1898.

On Sunday, Jan. 10, Dr. C. H. Harding lectured and gave tests in Newburyport, Mass.; Jan. 17, Bridgeport, Ct.; Jan. 24, Lowell, Mass. Has open dates for engagements. Address, 9 Bosworth street, BANNER OF LIGHT.

Next Sunday, Jan. 31, closes W. J. Colville's present engagement at the Spiritual Temple, Exeter street, where he will lecture at 2:30 p. m., and also at 534 North 10th street, Monday, Feb. 1 at 2:30 and 8 p. m. The four Sundays in February he will speak in Spiritual Temple, Boston, at 2:30 p. m., and is open to evening engagements in immediate vicinity of Boston for three first Sundays of February. Address care BANNER OF LIGHT.

Miss Lizzie Harlow is doing good work at Norwich, Conn., speaking Sundays and Thursdays evening. She will be in Boston and vicinity during March and April, and would like week-evening engagements with societies near Boston; also has a few open Sundays. Address, Haydenside, Mass.

Mrs. Emma Foster, assisted by Mr. B. Foster, will hold séances for trumpet and physical manifestations on Tuesday and Friday evenings at 8 o'clock, beginning Feb. 1, at Mrs. Wilkinson's home, 977 Washington street, Suite 7.

J. Milton White, lecturer and platform medium, will occupy the platform of the First Spiritualist Society of Fitchburg on Jan. 31. Has open dates. Can be addressed at 167 West Springfield street, Boston.

## Veteran Spiritualists' Union.

SUBSCRIPTIONS TO THE "HOME FUND."

Treasurer's Report to Jan. 25.

Previously acknowledged.....	\$6,616.00
Mary D. Bell, Newark, N. J.....	10.00
H. C. —, Derby, N. H.....	3.00
Mrs. M. Kimball, W. Burke, Vt.....	1.00
Geo. C. Smith, J. W. —, Arizona.....	1.50
Mrs. B. —, Meadville, Pa.....	25.00
Whiteside Hill, Greenwich, N. Y.....	25.00
Mrs. Wm. S. Butler, Boston, curtains for the "Home," value.....	100.00
Wm. Espenmuller, Los Angeles, Cal.....	25.00
Mrs. H. M. Hannah, Williamsburg, Mass.....	1.00
Total.....	\$6,897.50

MOSES T. DOLE, Treasurer.

## Passed to Spirit-Life.

From her home in Glens Falls, N. Y., Dec. 22, 1896, after a painful illness, MRS. MARIA FRENCH, aged 90 years and 11 months.

Here was a long and useful life of the highest and most exemplary character, bearing her trials and sorrows with a true courage, modesty, and unselfishness. Mrs. F. was born in 1806, and was the daughter of Mr. G. B. Ross and Mrs. Mary E. French. Her early life was spent in the most virtuous and devoted manner. A thorough spiritualist, she believed firmly in the beautiful theory of immortality, and lived in happy anticipation of being again united with her dear ones gone before. Her declining years were marked by a peculiar sweetness of character that won the hearts of all whom she met, and her husband was held sacred by a large circle of friends. Her funeral was held at her home Sunday, at 5 p. m., Dec. 27. Mrs. Sarah A. Wiley of Rockingham, Vt., gave an eloquent and impressive discourse, tenderly commending her to the mercies of heaven, and her sweet presence to the loving care and guidance of a sainted mother and other angel friends.

Meredith B. Little read a poem, written in the still hours of the morning, on the death of Mrs. French, and the deceased. The choir from the Spiritual Temple sang touching and appropriate selections, closing with "Where the Roses Ne'er Shall Wither." Many beautiful flowers and palms attested to the high esteem in which she was held. The interment was held at the following day in Boston, twenty miles distant, by the side of her husband, who passed away in 1876.

From her home in Norwalk, O., Jan. 19, Mrs. ALICE (HOUGH) GREEN, aged 77 years.

She was born in Chesapeake, England, and removed with her father's family to this country when ten years of age. In 1848 she married Carlos Green, which time she has lived in Milan and Norwalk. They had eight children; only one remains, Mrs. G. Webster of New York, and Mrs. Green, with whom she made her home. Mrs. Green was for many years connected with the Costa Rica Railroad, first as a builder and then as manager. She was called to leave her home for on returning from a home visit he was stricken with fever and was buried in the Caribbean Sea. She was a Spiritualist by organization, and made it a part of her gentle and exemplary life. She has been a constant subscriber to the BANNER OF LIGHT since its first issue.

The funeral services were held on the 21st, Hudson Tuttle giving the discourse.

From her home in Chelsea Jan. 12, 1897, Mrs. NELLA LEE ALLEN, wife of Senator Ernest W. Roberts, and daughter of Mrs. Harriet V. Chapin.

Mrs. Roberts was born in Norwich, Chenango Co., N. Y., Nov. 13, 1837.

From her residence, 181 Walnut street, Chelsea, Mass., on the afternoon of the 21st inst., Mrs. J. FRANK BAXTER. The funeral services were held Sunday, the 24th. Moses Hull officiated, assisted by Mrs. Hull.

(Obituary Notices not over twenty lines in length are published gratuitously. When exceeding that number, twenty cents for each additional line will be charged. Ten words on an average make a line. No poetry admitted under the above heading.)

## Subscribers' Notice.

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

## SPECIAL NOTICES.

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

John Wm. Fletcher, No. 1534 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature



## SPRIT Message Department.

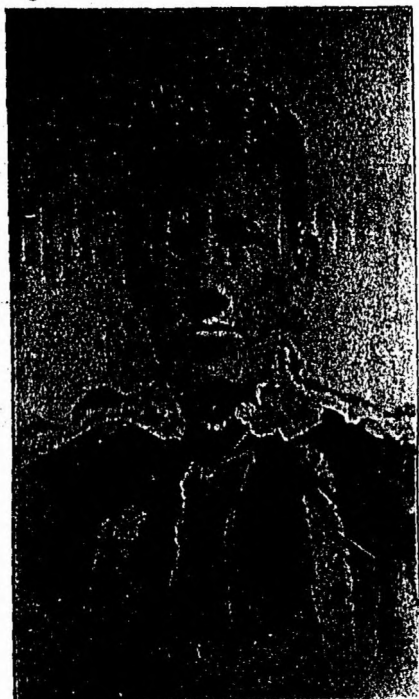
### SPECIAL NOTICE.

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

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

### SPRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Dec. 18, 1896.

#### Spirit Invocation.

Oh! thou Supreme Power, thou living fountain of knowledge, do we come in rapport with the divine spirit this morning feeling the need of thy instructions, that thou may lead us, guide us and direct us in the path of wisdom and knowledge. Give us strength and patience to work with the spirit of love, that it may cast out all fear, and that we may become conscious of what is right, and all things that are right. Teach us that in darkness, in adversity and in trouble that every dark cloud holds its living lining.

Give us conception of what right is, justice, truthfulness and equality, that each may feel that they must complete their own plans, that we cannot work one for the other, but in cooperation, in the spirit of sympathy and reason, we find strength. And it is for this that we seek thee this morning. Strengthen us for whatever may lie before us in the way of obstacles, whatever conditions we are placed in, whatever we need to bear. Oh! let us feel it is right that all things are good and there is no evil.

Oh! thou angel host that has guided us for years, that has been the banner of progress like the sails of the old spiritual ship, that has kept our course and started us in the right direction, we still lean upon thee with confidence. As we realize how oftentimes we get to the rocks of destruction, how frequently we get where we know not what to do, but when we feel confident that father is at the helm, then we can stand steadfast and fearless. All the storms of criticism, all words may beat against us, but when our captain knows the course he leads us all safely.

Bless us while we have come together once more to open up the doors of the two worlds, so that those that may see fit and can control may be able to send glad tidings of immortal joy to those that are still struggling in the ocean of life.

Guide and direct each officer this morning, and let us realize that the spirit that directs us may be the spirit of wisdom, of knowledge, and of truthfulness.

### INDIVIDUAL MESSAGES.

#### Timothy H. Morse.

Good morning, Mr. Chairman. Well, this truly is a privilege that I am very happy to have this morning of sending forth a few words of consolation, especially to the dear children that I have left in mortal life. I realize time has elapsed, and in time there is always change, and as there has been many changes of one condition and another, I feel at a loss to mention all this morning, for neither time nor space will allow it. While on earth life I was very much interested in spiritual philosophy, also in the advancement of thought, as I had searched diligently in my way to find the right path to give me the most consolation, and the evidence that my friends lived, hence I found in Spiritualism all that I could attend to in earth-life sphere, and I found also that my work has availed of much, because I can see where our work or cause is progressing much more rapidly than the most of mortals are aware of; but I want to address the dear boys and girls of my own family, and also those I was personally interested in, to say that while they are still struggling with the environments of life, that they have some little time to give thought to the world yet.

I loved to be active, and I will be recognized in many places, both in Massachusetts and New Jersey. I was well rounded out in years before the angel-world got my well preserved faculties, and I held them pretty near to the last, and it is these blessings that help me to return this morning. You can say that my companion is with me, and I have met many of my old friends and associates, also many of the dear loved ones that had gone on before I did, and even those that have joined me since join in sending this communication this morning, and say we are all well, and are with you.

People receive messages, and seem to have a conception that when we give anything we ought to mention every name in the family, and every one we came in contact with, etc., yet I should like to say to the dear loved ones on earth, that when they are writing a letter to their friends they do not mention every individual; the word ALL generally meant all that was necessary, for they take for granted it means all; then I do hope that the dear readers of THE BANNER will consider how limited our space is, and how much time it takes to gratify all those desires, but this morning I have not returned to send a long sermon, neither have I returned to really gratify selfish impulses, but demonstrate to the world that I found what I expected to. I am the living identity that I expected I should be, and I am able to prove certain conditions manifest to our loved ones on earth life, and still make them feel that they have my support, my advice, and will try to teach them all I can for their welfare and benefit.

You may say to the dear loved ones of earth-life, that when the proper time comes, I will prove to them that father and mother liveth, also all the others concerned.

You can put me down, Mr. Chairman, as Timothy H. Morse, and you will send this message where I shall be mostly remembered, in Plainville, N. Y. There is an R in my name, thank you, because you know how critical the

mortals are, and if there is a letter left out they are apt to think it is something else.

I will be remembered both in Maine, Massachusetts and New Jersey, because I have yet friends in these places.

#### Roland Reed.

Good-morning, Mr. Chairman. I feel a little strange here this morning. I hardly know what to say, as I find myself somewhat dizzy in taking control of the instrument, as I passed out of the body somewhat suddenly, because my head troubled me some; and it makes me feel as if I were again passing through the same experience that I did while separating the spirit from the body.

I was not a Spiritualist, and in fact, to be honest with you, I thought very little of it. Like many others, perhaps, I had a good deal to say in connection with it, as it looked very foolish for any person to assume an idea that after a fellow got out of this world of tears he would ever want to come back; hence I want to make this statement, because I do not know whether those to whom I wish to write will take any notice or interest in it. But I am going to make an effort, and they say the honest prayer is always answered.

I am anxious to come in contact with Grace. I would like her to know that I have not been entirely unconscious of her conditions in earth-life. I might say that my passing out in the conditions that I did caused more trouble in earth-life than it did to myself in spirit, but I have become fully conscious that I could help them.

I would like to say also, both to father and mother and also brothers, that if I can make them understand that death is not that terrible darkness we suppose so many, many times, but if they will open up an avenue or give me an opportunity, I will try and identify myself so as to make them feel all is well, and that we shall meet again.

Mr. Chairman, my name is Roland Reed, and I shall be remembered especially in Utica, N. Y., although I have friends also in Buffalo, and I might say I was interested in the machinist business while in earth life, and I feel I would like to assist them still on earth.

#### Mary J. Richmond.

Good-morning, Mr. Chairman. I have been present a great many times at your séances, and have gathered much instruction and had a great interest while listening to the various spirits that manifested. I know that the door is ever open for the communications of spirit-power and the influx of spirit-communication in the home I love so well; not in the home where the spirit separated from the body, but with the dear companion who is ever ready and willing to work for the uplifting and enlightenment of the mortal world.

I thank God to day, as I did while an inhabitant of the earth-life, that I was conscious of spirit-protection; but on account of the feebleness of the physical I was not able to carry out such of the work as my spirit desired to. But in suffering we gain blessings; and it is when we are under these conditions that we can appreciate our spirit-friends.

I do not wish, Mr. President, to take up too much time or space in your paper this morning, but I wish to be remembered. I know I am not forgotten, but I wish to renew the memory of the many friends that I had in earth-life, to say to them, I am still with you in spirit, still striving to sustain you and to do whatever good I can. And I wish to say to the dear companion of my life, I am glad to see him so well surrounded and protected; and I am glad of the many changes that have come to him that have been a benefit; yet through the sunshine of success and progress we oftentimes find difficulties and doubts and fears; difficulties that oftentimes eliminate the soul. And I want to send this as a Christmas greeting and wish them all success, and know that the angels will lead them and direct them.

Will say that I have many with me this morning who also wish to express their sentiments; but we will merely say we unite in sending greetings to all. I am Mary J. Richmond. My husband you know well—A. B. Richmond. He writes many times for your paper, and also is always ready to assist humanity.

I think I had better give my former home, as I shall be remembered there best; that is Meadville, Pa. Sometimes it is hard, when you are using another organism, to send forth the vibrations of your own voice.

#### Mary Elizabeth Buck.

Good-morning, Mr. Chairman. I want to say this morning that I am awful glad that I got the chance to come in here; but my head feels terrible, and I am a long ways from home, although I have been away from earth-life quite a number of years, but I have been trying to come back so as to make those in earth-life feel that we are not separated even if the body is separated.

I passed away with what they called yellow fever. I did not know anything about Spiritualism when I passed away, nor did I understand anything about how people would be after they left the body; but I expected to find somewhere that happiness would be ours, and I did. I found a great deal more happiness than I did in earth life, yet mother love still binds her to her darlings, for I left small children when I went out of the body, although now they are all somewhat more self-sustaining, and are able to take care of themselves, but I see where they still need mother's protection.

Should say my husband has joined me since I passed out of the body, but I have three boys and a girl whom I should like yet to make feel I am around them; and, as one of my boys has of recent years become interested in Spiritualism, I thought I would like to come here, because he sometimes takes your paper and seems to be quite interested in the contents; and it seems such a beautiful thing that there is one paper in existence that has opened a channel between the two worlds, that the spirit may manifest, whether they are believers or disbelievers; and I want Henry, Albert and Charlie all to know that mother is still with them. I know Charlie doesn't remember me very much, for he was nothing but a little fellow when I was taken from the body, but I want him to know I have followed him, and if he will only open the channel, for it is he who is interested in spirit communication, also little Martha; if I can only make them feel that we are not separated—some day we will all meet again and will know each other and understand each other better.

My name is Mary Elizabeth Buck, and my home was in St. Augustine, Fla. I will also be remembered in Jacksonville, Fla., and several

of the surrounding towns in that vicinity, and I hope I shall be able to come in communion with others, especially my sister. I don't know just where she is, but I sense her this way. I might say that in years gone by I formerly belonged in England. I want to make this statement, so that those who may see it will help me to locate my friends.

#### Louise Bryant.

Good-morning, Mr. Chairman. I want to come in this morning and send out a letter—I might call it an inquiry letter—because, you know, Mr. Chairman, the mortal seems to think that the spirit ought to be conscious of all the mortal does, where they go, what changes they make, and whatever happens. I want to be honest this morning. I know I have got friends yet in earth-life, and I have sisters and brothers, and I have aunts and many friends, but I don't know where they all are.

I want to say to the mortal that the spirit is not infallible; that the spirit many, many times is not conscious of what our mortal friends are doing, because, when our time is occupied with our spiritual attractions or interests, we cannot always follow the mortal in life, and especially when you seem to feel that you are forgotten.

When you bury the body you usually bury the individuality, and unless through some peculiar law or circumstance, they don't seek us to return, they do not believe it is possible for us to return. Now I have been out of the body, I should think, as the people reckon time, somewhere in the neighborhood of nine or ten years, and as I am sometimes wafted back to scenes that are familiar, I see many changes that have occurred, where many have moved away, and many times, through circumstances, we are forgotten, and hence it is impossible for us to follow them up always, and when we come to send a communication, as I am trying to do this morning, to find some one that will remember me—for I am very desirous to prove the living identity—but, as I said before, I passed away in the South, and there is where I think this communication will be identified. I wish it to go to West Virginia, and I also hope some one will see it in Florida, especially in Orange Hill, as when I left the earth-plane I had a brother, Henry Moulton, living there. I am in hopes of reaching many, and in doing that I have tried to make use of this instrument this morning.

You can put me down as Louise Bryant, and my home especially in West Virginia. I hope the friends there will remember me, because I passed away in the insane asylum.

#### Oliver Bryant Wood.

Good-morning, Mr. Chairman. Well, I might as well give my name now first as last; it is Oliver Bryant Wood. I shall be especially known in the western part of Massachusetts, toward Great Barrington.

I am very glad to be one that can identify myself this morning, and although counted an odd stick in earth-life, I think I gained much by my personal experience. I was not very old when I passed away—I was only about thirty-four—and I went somewhat suddenly, somewhat as the world would call it accidentally, as I met with a fall that in a direct way caused my death, although I was not instantly killed. I feel as if there are those still living I would like to come in communication with, and I am also glad to know that they are not strangers to the spirit philosophy.

I feel there is much consolation gained when we feel hovering around the angel forms, whether we can see them or not. I was what people would call a short conversationalist, for I am not a great hand at talking; but I would like to say to the companion and also the two little children I left behind me, as the word is used, to fear not, neither must they tremble, and at this season of the year, Mr. President, there is always so much expected, especially from the young people in the expectation of Christmas, that I feel like sending them a Christmas greeting, knowing it will not be printed until after it is all over, yet it will be the same with the spirit administering unto them, and I feel it will be received just the same, and I wish all success. I want them to know I have been here, and I know what their thoughts were when they said: "I wish some one would communicate through the Banner of Light." Oh! how often we hear those words expressed by those who are readers of your paper.

I want to say to my old mother, who is yet in earth-sphere: Fear not, mother, all is well; only a little while and we will all be together.

Father is with me this morning, and so are all those who have joined us in the years gone by, and a happy reception is waiting for those yet to come.

I send this greeting with love and joy, and wish them success, for we will give them all the strength possible.

#### Emma Lockwood.

Oh! Mr. Chairman, I have got the privilege of coming in just a minute, because I want to send a letter to my mamma and papa. I was only a little child nine years old when the good Lord called me to spirit. I passed away with membranous croup, and grandma is with me this morning, and so is Aunt Helen, and they wanted me to speak for them, for they thought mamma would like it better.

My mamma is a little bit mediumistic, and she is very anxious to be sure that it is the spirit that manifests, and not her own mind, and so she asked me if I would sometime try and send them just a word, and the good Chairman said I might do it now, and I am awful glad, because I feel it will do my mamma so much good, and papa too. I want them to know I am going to school, and I am now a big girl, and I know mamma sometimes sees. Oh! how time goes, and she wonders if she will see much difference in me if she could see me now; but I want them to know it is well. My mamma and papa live in New York City, on the west side, and I want them to realize that I have come, and done what I could.

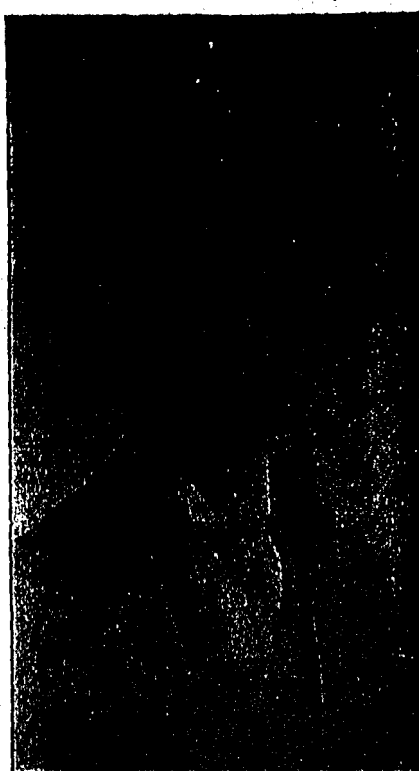
My name is Emma Lockwood, and my papa's is Charles, and mamma's is Helen, and Grandma Lockwood is with me this morning, and so is grandpa, and oh! so many, but as the time is short will only send a little sweet message, and I send mamma lots of kisses.

#### Messages to be Published.

Dec. 24.—Sarah Morrison; Maria McKen; Capt. Henry Franklin Libby; William White; Ida McWhorter; Frank Wilder.  
Jan. 1.—Edward Sexton; Emeline McWhorter; George Franks; Mary J. Peabody; Frankie Davis; Edie Atkinson; Fred J. Simpson.  
Jan. 8.—Mrs. Jeannette Clark; George Dillingham; Capt. William Rhoades; Mary Sanborn; Ida Hutchinson; Marion Merrill.  
Jan. 15.—James Watson; Sarah Penney; Mary Ann McLaughlin; William Stewart Phillips; Mary S. Wellington; Benjamin F. Harris.  
Jan. 22.—Nathaniel P. White; Emeline Peary; Eliza Hall; Annie Stewart Moore; Thomas Hart; Frank Jones.

## ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUESTIONS.—[By Leonard C. Chester, Philadelphia.]  
1. Does not the injunction to do the work or perform the duty that lies nearest at hand, conflict with the idea of doing that work in life for which one is best fitted?

2. To what extent are the principles of Mental Healing applicable to the general subject of moral development?

3. In healing another should one dwell upon perfect health as in one's self or in the patient? I have heard it suggested that the healer is really the one to be healed, or get the influx of the healing power, and that the patient only gets the overflow.

4. In healing should one think of some principle such as love or wisdom, or think of physical perfection in the part of the body in which the inharmonious is manifested?

5. How many so-called principles, such as Love, Wisdom and Truth, are there?

ANS. 1.—When the injunction to do what ever our hands find to do with all our might is fairly understood we think the seeming discrepancy referred to will entirely vanish.

We can at least give our own conception of the matter. Every one has a distinctive mission on earth, and this mission is revealed to the individual chiefly through an understanding of the deepest promptings of his own nature.

It would be absurd to presume that talents are not for use; therefore whatever one loves to do most, and can do best, is the most proper work for that person to engage in. But we must not forget that our deepest desires are prophetic of future fulfillments.

The ideal is always in advance of the actual, and while we may keep a predetermined destination steadily in mind, we should look well to the steps necessary to be taken en route to our goal. What we urge upon all our students is that they should ever keep a goal in sight, and do whatever comes to them to do as a means toward a desired end, not as though it were an end in itself.

This doctrine is very easily elucidated by reference to practical experience. A boy, for instance, has an ardent love of music, and feels musical genius struggling for expression within him; he, however, cannot attend a musical conservatory or take lessons at home, but on account of financial stringency is compelled to accept a lowly position in a shop or office, or even go out to sell newspapers on the streets.

This boy can take one of three attitudes: he can sullenly refuse to do what comes to him to do, mope in despair, and finally starve or commit suicide, or plunge, maybe, through aggravated disappointment into a career of reckless dissipation ruinous to his hopes; he can go to work sadly and resign himself to a supposed inevitable—both of which courses are foolish and blind in the extreme—or he can hold confidently to his goal, and, while accepting the humble position temporarily open to him, have faith to perceive that through a faithful discharge of immediate duties a way will open for the realization of his fondest ambitions. This third position is the only correct one, and reason abundantly justifies it.

If such a boy as we have instanced quietly and firmly anticipates an opening into his most congenial field of effort through the gateway of present service, he will, while at his occupation, meet with the very persons and opportunities which will lead him out of his immediate surroundings into far more congenial ones; whereas if he is a kicker or a grumbler, instead of a patient, tireless worker, he will engender an atmosphere about him which will keep away the very good fortune he wants, but does not calmly and expectantly await.

A. 2.—A right understanding of the science and philosophy of mental healing suggests that moral development is to be brought about in a manner precisely in accordance with any successful means of inducing intellectual and physical improvement.

If you are surrounded with people who are morally weak, and therefore easily tempted by error, what you have to do as a moral healer is to suggest to those who are so easily influenced high ideals and noble undertakings.

A prevalent mistake is to suppose that sensitive or susceptible natures are chiefly open to destructive influx, while the basis of spiritual healing is the acknowledgment of their openness to all salutary suggestions.

A. 3.—It is quite orderly to hold yourself and your patient in the same pure thought. The injunction HEAL THYSELF FIRST is a wise one, because, unless we are in right relations with what makes for health in ourselves, we are in no condition to really assist others.

When one is deeply conscious of health himself, he is in the best possible condition to induce a like realization in another.

Whenever people hold their neighbors in the thought of willful error, and then seek to heal them, such sinners against charity would do well to ponder the wise injunction, First cast the beam out of thine own eye, that thou mayest see clearly how to cast the mote out of thy neighbor's eye.

A. 4.—The highest and completest idea is always the best, because the most universal. Thus to contemplate perfection in its entirety, as pertaining to the organism, is better than holding only a partial idea of soundness as related to a special limb or organ.

However, when a chronic thought has been that a special member has been the seat of disease, it is a legitimate mode of mental healing to hold the thought of local perfectness in its special behalf.

A. 5.—We really cannot undertake to arbitrarily define how many principles of pure being

there are in addition to Love and Wisdom, as those two alone suffice to give us a perfect idea of infinite fatherhood and motherhood.

All other so-called principles can only be derivatives from these two essential principles, which are eternally at one.

## Banner Correspondence.

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

#### Massachusetts.

LOWELL.—N. S. Banfield, Sec'y, writes: "Mr. F. H. Roscoe and Miss Olive Hunter, of Providence, R. I., appeared before the Lowell Psychic Club, Jan. 18. Mr. Roscoe is an eloquent speaker and a very good psychometric reader, and Miss Hunter was very pleasing in her vocal selections."

BOSTON.—"L." writes: "Until last Sunday, Jan. 17, I did not believe in Spiritualism. But at Eagle Hall I heard such wonderful proofs of spirit return, through the mediumship of Mrs. Mattie A. Ogden, of Bridgeport, Ct., that I am now fully convinced, for everything she told me was true, and I am positive she never knew or saw me before. Her tests were very remarkable."

MALDEN.—A. J. Pettengill, Sec'y, writes: "On Sunday evening, Jan. 17, Mrs. Ida P. A. Whitlock gave us a fine lecture, and her tests and readings were excellent. We consider her one of the finest psychometrists we ever heard of."

NEWBURYPORT.—A correspondent writes: "Dr. W. L. Johnson, the originator of the Educator Crackers, etc., spoke at Odd Fellows Hall, Sunday, Jan. 17, and demonstrated his capability of answering all questions relating to man and his relations. The audience was small, but so deeply interested that they kept him answering questions till nearly 2 P. M., services commencing at 10:30 A. M., oblivious of the passage of time."

SPRINGFIELD.—B. F. Farrar writes: "We have hired a room on one of the principal streets, 13330, 78 Harrison Avenue, on first floor, level with walk, and at quite an expense, and propose to keep it open all the time for spiritual work."

We intend to hold meetings every Sunday at 2 and 7 P. M., and evening séances during the week. We shall keep your good old BANNER and The Progressive Thinker for sale, and exposed in the window (as we have a fine show window close to the walk), and every one buying a copy of each paper to give them a ticket to either of our services on Sunday, so that we shall not only present the truth to them in the shape of phenomena, but make it a condition that they take home with them a copy each of the papers, and in that way get them to thinking, then the battle is half won. We opened our meetings Sunday, Jan. 3, and have had very good attendance, far ahead of what we expected. Mrs. B. F. Farrar, Conductor, gave delineations, tests and inspirational singing, assisted by Mr. Dickinson and others, Jan. 10. Jan. 17 being stormy did not have so good an attendance.

We think when the public find that they can get two of the best spiritual papers printed and a seat in our meeting for ten cents, we shall have a full house."

#### Missouri.

ST. JOSEPH.—William L. Langdon, Sec'y, writes: "The First Progressive Spiritual Church had for the past two months Mr. and Mrs. Hatfield Pettibone, physical and test mediums."

They held séances in one of the largest halls in the city, which was crowded every night with representative audiences. Mr. Pettibone submitted to the most thorough test conditions possible while giving physical manifestations.

Mrs. Pettibone is a test medium possessing unusual powers of clairvoyance and clairaudience. The clear and positive manner in which her tests are given, with full names, is remarkable.

The newspapers of this city gave them a very favorable notice, giving two whole columns, describing their work and incidents of their career since they have been before the public, which is a thing very seldom done here, as the papers are very slow to recognize anything of that kind.

Mr. Pettibone's rooms were crowded nearly all the time by people desiring private sittings. They left for the 12th of Chicago, to fill an engagement for their month. Their names in this city rarely get their departure very much, and the society extends a vote of thanks to Mr. and Mrs. Pettibone for the good work they have done in advancing and strengthening the Cause."

#### Ohio.

MASSILLON.—G. W. Kates writes: "Mrs. Kates and self have held here in the Opera House a series of seven night meetings. The audiences have been very large and enthusiastic. Massillon has waked up to the real interests, and is freely appreciating the value of Spiritualism."

A local Society has been formed, with Mr. A. Y. Gordon as President. They are solicitous that the best presentation of our Cause shall be made, and are determined to protect it. We have had only good-will and earnest cooperation. Capable workers will find here a good field of labor.

Prof. E. J. Bowtell is working here and at Canton, holding Sunday meetings. He is one of the true workers who seeks for the highest and best to be obtained. To him we owe courtesies and kindly help. Canton friends are not in the active condition they should be. Local differences disintegrate. It is to be hoped that the local work everywhere will secure some persons in whom the speakers and mediums may rely for proper cooperation.

In the home place of President elect McKimley there is not great prosperity, and we heard there more than usually that 'the times are hard.' We think the Spiritualists should not wait for prosperity, but now do all they can for the cause of truth, trusting to the good times to come, which can only ensue from labors well applied."

#### Georgia.

ATLANTA.—Lod F. Prior writes: "Will lecturers and mediums who contemplate going South in March please correspond with the writer in regard to the mass meetings to be held in Atlanta, Ga., the 9th and 10th of March? Address me, 35 Houston street."

## A Lucky Chance for the Sick and Suffering.

Here is a chance for the sick of our community which should not be lost. Dr. Greene, of 34 Temple Place, Boston, Mass., who has the largest practice in the world, and who is without doubt the most successful specialist in curing all forms of nervous and chronic diseases, offers to give free consultation by mail to all sufferers. You have the privilege of consulting Dr. Greene by letter, describing your complaints, and he will, after carefully considering your condition, send you a letter fully explaining all your symptoms, telling you everything about your complaints so plainly that you will understand exactly what ails you. Write to him at once, for you certainly can be cured.

## High Commendation.

In the issue of The Watchman for Jan. 21 the editor of that great religious journal pays a high tribute to Dr. Bland's latest book. He says:

"HOW TO GET WELL AND HOW TO KEEP WELL," by T. A. Bland, M. D., is a manual intended for the family. Its chapters treat of the causes of disease, how medicines act, forms of disease and mode of treatment, description of leading medicines, water as a medicine, electricity and magnetism, food and its preparation, and the necessity of pure air, pure water, healthful exercise, and a rational mode of living. On these important subjects much is said that is common, sensible and practical. The author has no faith, however, in the accepted schools. He believes that all poisons are injurious, are not medicines, and are responsible for more deaths than disease would produce if left to run its course. Taking this radical view, he drops from his Materia Medica everything poisonous. Much is made of the water cure methods, and the chapter on food is one that helps solve the always troublesome question of diet. While few, probably, will be ready to discard the regular practitioners, yet it is undoubtedly safer for those who employ home remedies in simple cases to avoid the use of dangerous drugs. The book is written in a style so plain that no reader will be misled, and we know of none safer to follow in the home treatment."

For sale at the BANNER OF LIGHT Bookstore.

## A Timely Hint.

Thousands already know Adams' Cough Balsam as the best and surest remedy for all Throat and Lung diseases. We would other thousands be convinced. A trial bottle costs ten cents; larger ones, 25 and 75 cents. Sold by all Druggists.







# Banner of Light.

BOSTON, SATURDAY, JANUARY 30, 1897.

## MEETINGS IN BOSTON.

**Boston Spiritual Temple** meets in Berkeley Hall every Sunday at 10:45 A. M. and 7:45 P. M. Speaker for Jan. 27, A. E. Tisdale; Mrs. Nettie Holt-Harding, test medium; J. B. Lewis, President; J. B. Hatch, Jr., Secretary, 74 Brimley street, Boston, Mass.

**Boston Spiritual Temple** meets in Berkeley Hall every Sunday at 1 P. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 74 Brimley street, Boston, Mass.

**The Helping Hand Society** meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper at 5 o'clock—in Gould Hall, 8 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

**First Spiritual Temple, Exeter and Newbury Streets**—Spiritual Fraternity Society. Sundays at 10:45 and 7:45 P. M., séances for full-form materialization, etc. 7:45 P. M., lecture through the mediumship of J. C. F. Grumline. Wednesday evenings at 7:45, social conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

**Children's Progressive Lyceum**—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 21 Tremont street, at 10:45 A. M. All are welcome. Mrs. J. B. Soper, Conductor.

**Bathhouse Hall, 694 Washington Street, corner of Kneeland**—Society of Ethical and Spiritual Cultures (Ethical Spiritualists). Meetings Sundays at 11 A. M. and 7:45 P. M. at 3 o'clock. Mrs. M. Adeline Wilkinson, Sec'y.

**Appleton Hall, 94 Appleton Street**—Palm Memorial Building, side entrance—The Gospel of Spirit Return Society. Meetings every Sunday at 11 A. M. and 7:45 P. M. at 3 o'clock. Mrs. M. Adeline Wilkinson, Sec'y.

**Holla Hall**—The United Spiritualists of America (Incorporated) hold meetings Sundays at 11 A. M. and 7:45 P. M. Joseph A. Greene, President.

**Elysian Hall, 820 Washington Street**—Meetings Sundays, 11 A. M. and 7:45 P. M.; Wednesdays, 7:45 P. M.; Fridays, 2:45 P. M.; Saturdays, 8 P. M. Mrs. A. R. Gilliland, Conductor.

**Eagle Hall, 616 Washington Street**—Meetings 11:15, 2:45 and 7:45 Sundays. Thomas Jackson, Conductor.

**The First Spiritualist Ladies' Aid Society** meets every Friday afternoon and evening—supper at 7:30 P. M.—at 21 Tremont street. Mrs. E. B. Barnes, President; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester.

**The Veteran Spiritualists' Union** meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, and at No. 7, Park street, the third Thursday at 7:30 P. M. C. C. Shaw, President; Wm. H. Banks, Clerk, No. 77 State street, Boston.

**The Spiritualist Industrial Society** meets at 7 Park Square every Thursday afternoon and evening; supper at 8:45 P. M. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

**Arlington Hall, corner Dover and Washington Streets**—The Ladies' Lyceum Union meets every Wednesday afternoon and evening; supper at 8:45 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

**Harmony Hall, 724 Washington Street**—The Band of Harmony Meetings, Sundays, 11 A. M., 2:45 and 7:45 P. M., Tuesdays 2:45 P. M., Thursdays 2:45 P. M. Mrs. K. E. Parnell, President.

**Hiawatha Hall, 241 Tremont Street** (near Eliot street)—Meets Sundays at 11 A. M. and 7:45 P. M., also Thursdays at 2:45 P. M. for speaking, tests and readings. Edwin H. Tuttle, Leader.

**Commercial Hall, 694 Washington Street, corner of Kneeland**—Meetings every Thursday, 2:45 P. M. K. P. Smith, Chairman.

**The Boston Psychic Conference and Facts Meetings**, every Sunday evening, at the Woman's Journal Parlors, 3 Park street. L. L. Whitlock, President.

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

**The Home Bazaar**—Spiritualist meetings will be held every Sunday and Thursday evening at 7:45 o'clock. Dr. E. M. Sanders, President, 21 Soles street, Charlestown.

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

**Brighton**—The Occult Phenomena Society holds meetings every Sunday at 11 A. M. and 7:45 P. M. in 103 Washington street. D. H. Hall and Mrs. G. M. Chapman, Conductors.

**Chelsea**—Spiritual meetings every Sunday evening at 7:45 at 286 Broadway. Charles H. Heaver, Chairman.

**Grand Army Hall, 673 Massachusetts Avenue, Cambridgeport**—Sundays, 11 A. M., 2:45 and 7:45 P. M. Mrs. L. J. Akerman, Conductor.

**Cambridgeport**—591 Massachusetts Avenue, Temple of Honor Hall. At 2:45 P. M. and 7:45 P. M. Seated speaker, Mr. J. W. Kenyon, test medium, Mrs. L. 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 these columns 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 SPIRITUAL TEMPLE—BERKELEY HALL**—J. B. Hatch, Jr., Sec'y, writes: Prof. A. E. Tisdale spoke to a large audience at Berkeley Hall, on Sunday morning, Jan. 24, for the Boston Spiritual Temple.

Miss Warren opened the meeting by singing "Beautiful Home of the Soul" (by Longley). Chairman Allen then introduced Mrs. William Peyser, of Providence, R. I., who made the invocation. At the close, Mr. Tisdale sang, by request, "Don't Shut the Door Between Us, Mother."

Mr. Tisdale then took for his subject "Theological Christianity," and quoted the Bible and answered Rev. Sam Jones, saying in part: "Ladies and Gentlemen: All over this civilized land there are millions of persons who have outgrown the superstition that woman was made out of the rib of man; yet they believe in the Bible and theological Christianity. Webster says that we train from savage life and manners. Does water ever rise above its fountain?"

The speaker took his subject from many verses in Matthew, and answered many points made by Mr. Jones.

Jesus was not Christ until after Matthew's time. Luke differed from Matthew, and does not have the same names.

It took Moses forty years to get the tribe over the route one way, and history says that Jesus only lived thirty-nine years. If the devil had the power to carry Jesus to the pinnacle of the Temple and tell him to jump off, and he disobeyed him, I want to know, if the devil had such a power, why he did not throw him down.

That story of casting the devil to the swine is a hoax, as there was no animal around at that time.

If a man does what he believes to be about what is right he is a moral man. Orthodox says that a man cannot be a moral man until he is born again. Morality existed a thousand years before the Bible.

The speaker then took up the Ten Commandments. Thou shalt not have any other God before me. Why not, if I can find a pure and honest one? Thou shalt not bow down to any other God, for I am a jealous God. Why not? I despise a jealous God.

"Thou shalt not take the name of the Lord thy God in vain," etc. I say why not, as well as any other name?

"Remember the Sabbath day, and keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God," etc.

I say that the world was not made in six days. If a man overworks in six days, then he should rest on the seventh, but if he needs exercise on the seventh day he should also have it.

"Honor thy father and thy mother." That is very good if they are worth honoring. A great many are not. Let us carefully study nature and her laws.

Mr. Tisdale took a biblical subject for his evening discourse, and the verdict was that he was at his best.

Sunday next is Mr. Tisdale's last, and you ought to hear him.

Sunday, Feb. 7, Mrs. Carrie F. Loring will speak and give tests. Sundays 14th, 21st and 28th, Geo. A. Fuller, M. D., will be the speaker, and Mrs. May S. Pepper will give tests.

Mrs. Wm. Peyser of Providence, R. I., closed both meetings to-day with delineations.

Don't forget that for the correct news you should read the BANNER OF LIGHT. If you want to know what is going on among the Spiritualists, just buy THE BANNER. It is for sale at this hall, also at the Ladies' Aid and Helping Hand Societies.

President H. D. Barrett will be at Berkeley Hall next Sunday, Jan. 31, morning, afternoon and evening.

The mass meeting will be held at the Temple Tuesday, Feb. 2. See notice in another part of this paper.

**The Helping Hand Society**—Mrs. A. A. Eldredge, Sec'y, writes—held its regular meeting Jan. 20, Mrs. C. L. Hatch, President, in the chair. Business meeting at 4: supper served

at 6. [The evening was devoted to a reception to Mrs. Nettie Holt-Harding and Mr. A. E. Tisdale; a report will be printed next week.]

Wednesday, Jan. 27, Prof. A. E. Tisdale will relate a chapter of his life, "How he Became Blind and his Life in the Navy." The second Wednesday in February the Helping Hand Society will give a Conundrum Party and entertainment.

Wednesday evening, Jan. 13, the Helping Hand Society celebrated its fifth anniversary. The hall was tastefully decorated with bunting, and many were present to take part in the evening's exercises. Mrs. Carrie L. Hatch, the present incumbent, and Mrs. Abbie Woods, the first President, were on the platform.

The exercises were opened by Mr. Charles W. Sullivan singing "The Old Red Cradle," accompanied on the piano by Louis Benet. Mrs. Hatch then made the following address of welcome:

Officers, Members and Friends of the Helping Hand Society: It is with feelings of diffidence and pleasure that I stand before you to night to welcome you to our hall. Diffidence when I think of the capable and efficient workers who have filled the position I now occupy, and when I realize my inexperience to fill said position, and give to the friends such talent and thought as they require, I am afraid they will demand of me more than I can give; pleasure, to be able to stand here and give testimony to the faithful workers who have so nobly stood by your society.

We have passed our fifth birthday, yet we felt we should in some manner commemorate the successful attainment of that day, and as this date seemed to be the first opportunity which presented itself to us, we are here to welcome you one and all.

We are sorry all of our past Presidents are not here, but pleased that we have some of them. Mrs. Abbie Woods, our first President, who did so much faithful work in the early part of the organization, is here; she has been ever loyal to the Society, and we trust may be spared many years to us.

Mrs. Lillie, one of our Presidents, is away in the far West. You are all aware with what earnestness she worked for this Society, and we would extend our loving thoughts to her for all she has done, and wish her every success in the years to come.

Mrs. Webster, I am sorry to say, is not able to be with us to-night, for we recognize the fact that to her the Society is largely indebted for its success, for her untiring efforts to make it stand on a financial basis; and we are pleased to take this opportunity to make this public acknowledgment of her work.

Mrs. C. P. Pratt, your past President, is not with us to-night, and we are sorry she has been detained. She has proven herself a valuable worker, and had her health permitted, would probably still have been your President.

The Society during the past five years has been very fortunate in all its officers; they have all worked with a will for the best interest of the Society, and it would be unjust in me to specially mention any one in particular, yet I feel I should be remiss in my duty as President if I did not speak of one who, although not present, filled that position for part of two seasons in a creditable and acceptable manner. I refer to Mrs. F. J. Piper, your past Vice President. We feel that this Society should show to her its love and appreciation for the good work she has done and is doing.

You all know what the object of this Society is: To aid financially the Directors of the Boston Spiritual Temple in sustaining its religious meetings; to cooperate with them in every good work for the advancement of the interests of the Boston Spiritual Temple, and I am pleased to be able to tell you that this Society, through the noble efforts of its members, has been able to pay into the treasury of the Boston Spiritual Temple over \$618.85.

Friends, we wish to continue in this good work; we can only do so by your support; and although our expenses are heavier than in the years past, yet I want to be able to pay over a good sum to the Boston Spiritual Temple at the close of our season, and I ask each and every one who has not joined our Society to place his or her name, and dollar, with our Secretary, and in this way you will not only assist us, but will aid in placing before the public the finest lecturers and mediums there are in the country.

Thanking you, one and all, for your aid and support in the past, asking for your individual efforts in the future, and wishing prosperity for our Society, we bid you all a hearty welcome.

Mrs. Waterhouse then made some remarks in her usual pleasing manner, referring to the good work done by the Helping Hand Society, and urged all to join and be present at the meetings. Mr. J. H. Lewis spoke approvingly of the decorations, and in words of commendation of the ladies of the Helping Hand, said that Society had been the right hand of the Berkeley Hall Society, of which it is an auxiliary. It had also been a refuge for many to come during the week; they received instruction and rest. Mr. Charles W. Sullivan and Mrs. Penny contributed a duet, accompanied on the piano by Miss Marie Sullivan, which was very enjoyable. Mr. E. L. Allen then said it gave him much pleasure to be present as a member; "In fact it is my only recreation—have given up all else." He spoke of the Berkeley Hall lectures—how much they were enjoyed; but they did not bring people together as did the Helping Hand. Mrs. Carrie F. Loring said when she read an invitation to the Helping Hand she found a ready response in her soul. Helping Hand meant a great deal, and she felt that this was indeed a helping hand. Mrs. Hatch referred to a message from Mrs. Sheets. Then followed a piano solo by Alice Ireland. Miss Willis recited "Miss Edith's Modest Request," after which Mrs. Nettie Holt-Harding said that, although she was not a member, she was always willing to give a helping hand, was glad to be present and add her little word, and hoped they would all work together with their good President and the result would be the better. Eddie Hatch then sang, accompanied on the piano by Louis Benet, after which Mrs. N. J. Willis said many pleasing words, referring to past and present Presidents of the society. Mr. Hebron Libbey spoke of Thomas Dowling, who gave the first twenty-five dollars to start the Helping Hand Society, and also referred to many other ascended workers. Charles W. Sullivan next favored them with a solo, and then Mrs. Abbie, President of the Ladies' Aid Society, added her greeting. Miss Lucy Barkincoat made some remarks, also Mr. U. K. Mayo, and Mr. J. B. Hatch, Jr., to whom a vote of thanks was unanimously awarded by the meeting for so tastefully decorating the hall, made very pleasing remarks of commendation of the BANNER OF LIGHT, for the courtesies shown in printing reports, etc.

The exercises closed by all singing "America." Then an anniversary cake was drawn by Mr. Charles W. Sullivan—and he took it home.

**FIRST SPIRITUAL TEMPLE, corner Exeter and Newbury Streets**—A correspondent writes: Sunday, Jan. 24, at 10:30 A. M. and 7:30 P. M., séances were given for materialization, and other physical and mental manifestations of spirit power and presence through the mediumship of P. L. O. A. Keeler. There were many written spirit messages, including one from Phillips Brooks, which would be recognized by any one familiar with his writing; it reads as follows:

"It's with feelings of profound interest and sincere pleasure I greet you, one and all, in this temple again. I am quite myself in this wondrous sphere."

Individualized so as to limit the spirit in its aspiration. He wishes to show that in its broadest sense religion is more than any of its ethno expressions. The thought was advanced that Spiritualism, not in any of its special expressions or adaptabilities to human needs, but as a cosmic realization of truth, is religion in the highest sense.

Religion, said the speaker, is not rites, ceremony, ritual, prayers, not adoration, glorification, enunciation, but service. And by this is meant, said the speaker, the life one lives. The life is religion, for it registers both human and divine elements in the sphere of conscience and consciousness. Each one must live his life, and that life is religious, and its inward and outward expression and symbolism constitute what is termed religion. A religion appeals to the catholicity and universality of the spirit, as well as to each mind; and one should judge the cosmic religion not by each individual expression, leading or definitive, but by the inspiration and law of them all. Buddha, Zoroaster, Jesus, Mohammed—all seers—gave to the world certain inspirations that led to the development of ethno and racial religions and theologies; but each does not define the other, yet all, as well as each, are defined by Spiritualism, the cosmic expression of universal religion; as each river seeks its centre of gravity in the ocean, so Spiritualism measures all past and present revelations.

Religion, not science, has demonstrated the immortality of the soul. Nowhere in books of science do you find proof of the *a priori* spirit, the spiritual nature of life, the divine immensity of nature, the immortality of the soul; yet religion, through its seers and media, has declared and proven it—not that immortality is not and cannot be scientifically demonstrated, but rather science is materialistic, and only the few dare or have dared to venture beyond established traditions and opinions of what is exact science, as Prof. Wallace, Flammarion and Hare. So that religion has a unique, and ever will have a special mission.

The speaker showed the relation of science to religion and of ethics to religion, and demonstrated that as each one is led, each one should follow his own conscience. He looked hopefully to the future for the unfoldments which will reform, or rather bless, the world and bring society into a grander state of social, political and spiritual life. It was made clear that true religion gives each man and woman freedom to think, act and live as the human spirit allowed.

Mr. Grumline will give his last lecture on "The Law of Affinity—Pro and Con," next Sunday, at 2:30 P. M.

There will be séances for physical manifestations at 11 A. M. and 7:30 P. M.

**EAGLE HALL**—A correspondent writes: The 11 o'clock séance opened with invocation by Mr. Jackson. Dr. Amerige took charge of the developing circle. Some wonderful tests were given by Mr. Jackson, Mr. Hersey, and others. Bro. Lapham gave some very stirring remarks.

The afternoon service opened with invocation by Mr. Jackson. Reading of the scriptures by our Chaplain. Prayer by Mr. Jackson. Tests by Mr. Hilling. Music and tests by Mr. Anderson and wife. Tests by Mrs. Kelly, Mrs. Dr. Bell and others.

The evening service opened by song service. Invocation by Mr. Jackson. Reading of the scriptures by the Chaplain. Tests by Mr. Hardy, Mrs. Putnam, Dr. Deery, Mrs. Knowles, Mr. Parker, and others. Mr. T. Jackson closed the meeting with tests.

**LADIES' LYCEUM UNION—Abbie F. Thompson, Sec'y, writes**—met in Arlington Hall Wednesday afternoon and evening, Jan. 20. Business meeting called at 5 o'clock, President Mrs. M. A. Brown in the chair. The usual business was transacted.

The evening was devoted to whist, a large company being present. There were several prizes given, and all went home well pleased with the evening's enjoyment.

Next Wednesday, Jan. 27, is Young People's night. They have a large program, with dancing. All that have enjoyed one of the young people's entertainments know full well what is in store for them. Come early.

Feb. 3 will be the "Old Ladies' Night." We shall have fine talent on this occasion, and every one may expect a good time.

Supper at 6:30. This is the night we serve Indian Pudding, vegetables, and all old-fashioned cooking. Come and have a good time. BANNER OF LIGHT on sale at these meetings.

**HIAWATHA HALL**—A correspondent writes: Sunday, Jan. 24, the morning circle was large and harmonious. Each one received a test.

2:30, piano solo by H. C. Grimes; invocation and remarks by the Chairman; remarks by Dr. Blagden; convincing tests and readings by Mrs. I. Field, Mrs. R. P. Fish, Mrs. E. R. Brown, Mrs. C. B. Hare, Mrs. A. Woodbury, Mrs. M. Knowles, Dr. E. M. Sanders, Dr. E. W. Matthews, W. Rollins, E. H. Tuttle.

7:30, piano solo, H. C. Grimes; invocation, and inspirational poem on three subjects suggested by the audience, by E. H. Tuttle. Mrs. J. E. Davis, Mrs. S. E. Cunningham, Mrs. I. Field, Mrs. Guitierrez, Mrs. M. Knowles, Mrs. A. Woodbury, Mr. Tuttle, took part. Miss Katie Butler read a beautiful selection. Mr. Tuttle answered mental questions with clairvoyant vision very satisfactorily.

Do not forget to buy the BANNER OF LIGHT, which is for sale each session, also Thursday afternoons.

**RATHBONE HALL**—A correspondent writes: Sunday morning, Jan. 24, service began with singing by Prof. Ferguson; prayer by Chaplain; followed by most wonderful and convincing demonstrations of spirit power.

Afternoon service began with the usual exercises. A number of mediums took part in readings, tests and messages, which were all recognized.

Mrs. Ogden of Bridgeport, Conn., who is a grand medium, and doing a good work where she is at present located, was with us on Tuesday last, and gave a number of excellent tests; all were recognized.

Evening service at the usual hour. Mr. and Mrs. Tyler interspersed sweet music throughout the evening. The following mediums participated in readings and tests: Mrs. Odienne, Mrs. Knowles, Mrs. Woods, Mrs. Butler, Mrs. Wilkinson and Mrs. Baker.

BANNER OF LIGHT for sale.

**HARMONY HALL, Band of Harmony**—A correspondent writes: Developing circle made many conscious of mediumistic powers, Mrs. Stratton and Mrs. J. Woods assisting, with evidence of spirit presence.

Afternoon subject: "Is our Progression Real?" followed by a great number of communications.

Evening subject: "Character Building." Mrs. M. A. Moody, Musical Conductor. Mrs. K. E. Parnell, President.

BANNER OF LIGHT for sale Thursdays and Sundays.

**THE LADIES' SPIRITUALIST INDUSTRIAL SOCIETY**—C. M. Manning, Sec'y, writes—met afternoon and evening, Jan. 21, at Park Square Hall.

Business meeting called at 5:30 by the President, Mrs. M. A. Brown.

The evening meeting was called at 8 o'clock by Mr. Shaw, Chairman of the Veteran Spiritualists' Union, report of which has been covered by another correspondent.

**THE FIRST SPIRITUALIST LADIES' AID SOCIETY**—Carrie L. Hatch, Sec'y, writes—met as usual Friday, Jan. 22, at 241 Tremont street, Mrs. Abbie, President, in the chair.

The ladies met at 2:30 P. M., and once more the work-table was brought forth and our work in this line resumed.

In the evening the session opened with instrumental music by Eddie W. Hatch, pianist, and Master Charlie Hatch, violinist. Miss Amanda Bailey sang several selections during the evening—Mrs. Cassell, pianist. Mrs. C. P. Pratt opened the meeting with brief remarks,

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which were highly pleasing to all: Master Willie Sheldon favored us with two fine selections; Mrs. Davis spoke briefly and very feelingly of our beautiful religion; Mrs. Hall gave a vocal selection; Mrs. Shackley gave tests, which were all recognized. Meeting closed with singing.

Next Friday business meeting will be held at 2:30 P. M.; public circle at 3 P. M. All are invited to come.

**AMERICA HALL**—A correspondent writes: Our circle on Sunday morning, Jan. 24, was a glorious gathering of spirit forces. Many mediums and speakers were present, and the communications, tests and remarks were of a high order.

A service of song preceded the afternoon and evening services, led by Prof. F. W. Peak, organist.

**HOLLIS HALL SPIRITUAL MEETINGS—United Spiritualists of America**—A correspondent writes: Morning circle, conducted by Mrs. G. M. Hughes (who has the developing circle), opened with a goodly number; many felt great spirit power.

At 2:30, meeting for tests and readings; mediums gave fine tests, calling full names—all were recognized.

Every one gets a test at these meetings; President Green was present at all the meetings.

BANNERS free to all speakers, also for sale at door; and do not forget the grand jubilee meeting, Sunday, Feb. 21, at 7:30 P. M.; Doherty's full orchestra, also Mrs. Maggie Butler has promised to be there with some of the Lyceum children. Is there a woman in this great city who does so much for others as this great and glorious woman? Also other fine talent will be present. Don't lose this treat, for you will never have such another.

**ELYSIAN HALL**—A correspondent writes: Spiritual Associates held three sessions Sunday, Jan. 24. Fine harmony all day. Many mediums assisted. Songs throughout the evening by Mrs. Carlton.

BANNER OF LIGHT always on hand and for sale.

**MEETINGS IN NEW YORK.**

**The First Society of Spiritualists** holds its meetings at the Berkeley Lyceum, 44th street, between 5th and 6th Avenues, where the BANNER OF LIGHT can be had. Services Sundays 11 A. M. and 8 P. M. Afternoon meetings for facts and phenomena at 3 P. M.

**The New York Spiritualist Temple** holds its meetings at Peterkin's Academy, 127 Columbus Avenue on every Sunday—afternoon meetings at 3, for facts and phenomena. Services at 2 P. M. H. C. Underhill, Sec'y.

**The Spiritualist and Ethical Society** holds meetings at Adelphi Hotel, Broadway and 2d street, Sundays at 11 A. M. and 8 P. M. Speaker, Mrs. Helen T. Brigham.

**Meetings in Yonkers**, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, President; Elus Merrill, Secretary.

**THE FIRST SOCIETY**—Mrs. Milton Rathbun, Cor. Sec'y, writes: Mrs. Adeline M. Glading grows in favor, and is doing a good work among us.

We are greatly indebted to Mr. Moorey and other local test mediums who so generously and so efficiently assisted us. We regret sincerely that Mrs. Glading must so soon leave us, but hope to announce another engagement with her for the earliest date possible.

Friends will bear in mind that on Sunday next we shall have with us that renowned platform test medium, Mrs. May S. Pepper; the following Sunday, Feb. 1, Dr. Fred L. H. Willis; and Mr. Edgar W. Emerson will begin a month's engagement upon our platform. Mr. Emerson's work will be accomplished at the afternoon meetings, principally in giving tests; Dr. Willis will lecture morning and evening.

**NEW YORK**—H. F. Tower writes: The Sunday meetings at Berkeley Lyceum have been well attended. Mrs. A. M. Glading's lectures were of a high order, understandable, dignified and exalting, conveying to many yearning souls words of comfort and good cheer.

The Monday evening séances held at Mr. Tower's parlors Jan. 11 and 18, were great successes.

On the last Sunday of January Mrs. May S. Pepper is expected to be with the First Society at Berkeley Lyceum.

**MEETINGS IN BROOKLYN.**

**The Progressive Spiritual Association**, Ample Theatre Building, Bedford Avenue, opposite South 7th street, Brooklyn, holds meetings every Friday evening at 8 o'clock, at the hall, 327 Franklin Avenue, Small's Parlors, near Greene Avenue. Mrs. E. F. Kurl, President.

**The Woman's Progressive Union** holds meetings every Sunday afternoon and evening, at 1 and 8 o'clock. Social meetings every Friday evening at 8 o'clock, at the hall, 327 Franklin Avenue, Small's Parlors, near Greene Avenue. Mrs. E. F. Kurl, President.

**Fraternity Hall, 869 Bedford Avenue**, near Myrtle Avenue—Meetings Sunday at 8 P. M. Sunday School at 2 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.

**FRATERNITY HALL, 869 Bedford Avenue**—E. N. Barber, President, writes: We are having grand meetings every Sunday night with a large attendance, some evenings having a short lecture, after which Mrs. L. A. Olmstead gives tests, which are always recognized.

Mrs. Olmstead has been on this platform every Sunday night except one for eleven months, and in that time has given to many a new light on spirit-return. We hope to keep her for another year