

# BANNER OF LIGHT.

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NO. 24.

For the Banner of Light.  
IN THE SWEET BEYOND.  
Inspired to my unseen friend and beloved sister, Mrs.  
Emma Rood Tuttle.

BY C. JENNIE SWAIN.

When my barque drifts out of the shadows, low lying  
upon life's stream,  
To moor on the shore illumined, how shall I know  
you, my dream?  
With my eyes death-sealed, my darling, by what  
sweet token or sign  
Shall I in the roseate spaces your angel presence  
define?  
If I know you by love's intuition, as I have not known  
you here,  
With my white hands frozen and folded, how can I  
draw you near?  
And if I could touch and clasp you—as if one could  
clasp a star!  
Would you glide away from my longing, like the  
dream that now you are?  
Oh heart, in love self-conscious, thou knowest the law  
supreme,  
That makes the refulgent spirit like the essence of  
Love's first dream;  
And thou knowest no hands are folded, and no eyes  
are heavy, or sealed,  
When the soul awakens respondent to the glory as  
revealed!  
Then, although I have never seen you, save in the  
dreamland of love,  
I am sure that my soul will find you, though the man-  
sions are my soul above,  
And dropping my sin-stained garments, clad new, in  
ethereal grace,  
I shall soar to your innermost being, and find in your  
heart a place.  
Pembroke, N. H.

## The Spiritual Rostrum.

### Spiritual Significance of Numbers, Colors and Symbols.

Inspirational Discourse delivered by  
W. J. COLVILLE,  
In Warner Hall, Broad Street, Philadelphia,  
Sunday, Jan. 10, 1897.

(Published by particular request.)

From the earliest times the significance of  
numerals has been a subject of great interest  
to mankind, as numbers constitute the basis of  
all science, which must be mathematical in order  
to be exact.

The various written and spoken languages  
of the world are, in a certain sense, the prod-  
ucts of Babel, as they tend to confusion, while  
the understanding of a universal language on  
the part of all mankind must of necessity con-  
duce to a better knowledge of the human race  
in its entirety than can ever prevail till one  
language and one only is spoken by all the peo-  
ples of the earth.

The many tongues and countless dialects  
spoken in different parts of the world give  
abundant evidence of disunion, and prove  
either the varying origins of different modes of  
speech, or else point to a time in the remote  
past when speech was confounded. The lan-  
guage of form, number and color is the only  
absolutely universal language, and it is the sil-  
ent speech of all truly scientific orders the  
planet over.

We need not allude to such orders as mysti-  
cal or occult, for they purposely keep nothing  
secret, though it is impossible for any frater-  
nity to make truth plain beyond the compre-  
hension of learners.

The mysteries of Nature are all open se-  
crets; whoever diligently seeks wisdom can  
obtain, but the universe does not force knowl-  
edge upon the acceptance of the unwilling or  
the careless. Therefore there is always room  
for a semblance of mystery where none is in-  
tended.

Every great teacher the world has delighted  
eventually to honor has taught the multitude  
in parable, and gladly shown forth the inner  
meaning of such allegories to all who were  
earnestly desirous of penetrating below the lit-  
eral surface of the teaching, and discovering  
the spiritual treasure therein.

The Mosaic Veil is alluded to in the New  
Testament, as well as in the Hebrew Scrip-  
tures; this veil is only the letter of the Torah  
or Divine Law, which Moses received on the  
heights of Sinai, and of the letter it is said that  
it killeth, while the spirit is the giver of life.

Tradition says that when the law-giver came  
down from the mountain summit, and ap-  
peared among the people gathered below the  
hill, that his countenance shone so brightly  
that the people's weak eyes made it impossible  
for them to complacently behold the dazzling  
glory of their teacher's countenance.

It was at their urgent request, not by virtue  
of any desire of his own, that the brother of  
Aaron veiled his face while addressing the con-  
gregation, who could gaze without blinking  
into Aaron's eyes.

Spiritual truth never seeks to obscure itself.  
Great prophets never affect superior sanctity,  
and withdraw from the people whom they seek  
to instruct; the people, however, exactly to  
the extent that they are unable to appreciate  
a prophet's message, insist that the prophet's  
word be accommodated to their state, or they  
will have none of it.

There is considerable misapprehension abroad  
concerning the unwillingness of adepts, hiero-  
phants, and other mysterious persons, to re-  
veal concealed wisdom to the masses. The truth  
of the matter is that genuine masters are will-  
ing enough to teach, but the multitudes are  
either unwilling to listen, or incapable to un-  
derstand.

Now that all that bears the name of theo-  
sophy, or occultism, is claiming general atten-  
tion, thinkers at large are beginning to sift,  
as far as they can, what is genuine theosophy  
(divine wisdom) from the vast accumulations  
of debris with which it is usually encircled.

Truth cannot be at variance with itself.  
Nature speaks but one essential language, and  
it is to the Book of Nature that we must turn  
if we would confront God's living oracle. The  
word Nature is, however, used so glibly and in  
such a narrow sense by many who claim to be  
nature-worshippers that we must pause ere we  
consent to cast in our lot with those who declare  
that a study of Nature is all that is profitable  
for man; for though, in the largest meaning  
attachable to the term, Nature is a wide  
enough word to cover what we require, we  
must not overlook the important fact that hu-  
man nature is an expressive phrase, and that

all human experiences, including the highest,  
deepest and most remarkable, are properly in-  
cluded in the catalogue of experiences natural  
to human beings.

Spiritualism, as a system of philosophy op-  
posed to agnosticism and materialism, is not  
necessarily supernaturalism; it may be only a  
broader naturalism than a system which as-  
sumes that name, but persists in contemplat-  
ing nature only on its lowest or most external  
side.

The nature of man reveals the nature of the  
Power which sustains man, and continually  
speaks humanity into new phases of expres-  
sion.

The unity of God and the unity of man are  
inseparable mental concepts. Unity in cause  
produces unity in effect. God is one, humani-  
ty is one also. There is but one God, and  
there is but one humanity.

The number one, expressed by the very ancient  
symbol of the circle which denotes eternity,  
infinity, immortality, must lie at the founda-  
tion of existence. Pythagoras, the Samian  
sage, could well declare, when expounding his  
science of numerals, that the human mind  
could conceive of the obliteration of all plural  
numbers, but never of the singular number one.

The number one figured prominently at the  
World's Parliament of Religions, held in Chi-  
cago in 1893, and it was indeed appropriate  
that the motto "Have we not all one Father?"  
hath not one God created us all?" adopted as  
the motto of the Parliament, was the one se-  
lected by Dr. Adler, chief Rabbi of Great Brit-  
ain, as the distinctive cry of Judaism for thou-  
sands of years, has ever been "Hear, oh Israel!  
The Lord our God, the Eternal, is one."

Starting with this premise of absolute unity,  
and remembering that Israel's creed contains  
the words, "He is one, but there is no unity  
like unto God's unity," we can surely trace  
the significance of the emblem of the circle  
back to its primal fount in the conception of  
those great and glorious teachers of renown in  
olden times, who made the Divine Unity the  
basis of all their incantations. Egypt, which is  
now regarded by many as the cradle of relig-  
ious thought, such as now pervades the west-  
ern and a portion of the eastern world, fur-  
nishes us with many an illustration of the  
basic idea of unity which underlay all supersti-  
tions of a polytheistic character.

Many distinguished recent authors have done  
much to dispel the popular illusions con-  
cerning the ancient faith professed in Egypt,  
and many a modern scholar inclines strongly  
to the belief that the many gods of Egypt were,  
in the esteem of the learned, only different as-  
pects under which the one infinite and eternal  
God was contemplated.

No doubt there were monotheists among the  
best informed and most highly philosophic of  
the ancient Egyptians, but, though the Great  
Pyramid is in Egypt, and this is the most per-  
fect altar to the one living and true God of the  
universe extant on earth, it has never been  
proved that this splendid temple at Gizeh is an  
Egyptian structure. Egypt was rather a re-  
ceptacle into which greatness was poured, than  
a prime originator of lofty art expressive of  
the highest scientific and spiritual conceptions  
of the universe.

The number one is unquestionably the num-  
ber of the Great Pyramid, which as a structure  
is positively unique; it is the Masonic stone,  
neither oblong nor square; and when fully in-  
terpreted, will be found to solve the so-called  
insoluble mathematical problem of squaring  
the circle.

Albert Ross Parsons and other recent writers  
have continued to throw new light upon this  
wondrous pile, but though it is still being in-  
vestigated, and theorists as well as experimen-  
talists are still very busy with it, seeking to  
account for its combined simplicity and intricacy,  
it is yet the "miracle in stone, the silent ora-  
tor whose eloquence, though surpassingly sub-  
lime, is not yet comprehended by the multi-  
tude."

There is a providential destiny which watches  
over buildings and books as well as individuals,  
rendering it impossible that they should be de-  
stroyed while they have yet an undelivered  
message of value to mankind.

Ruins without number are encountered by  
the traveler who wanders in the delta of the  
Nile as well as in the valley of the Euphrates,  
but these ruins are remains of structures which  
have served their purpose and said their word.  
The Great Pyramid at Gizeh is yet a mystery,  
and it cannot die till humanity has deciphered  
its riddle.

Though the number one is the number of the  
Pyramid, all numbers are represented in it, as  
one multiplies itself in expression, and then  
returns upon itself when its expressions are  
fulfilled.

Whether as microcosm or macrocosm, whether  
as atom or Deity, unity is the basis of life, and  
expressions of the perfect integer as fractional  
statements of an indivisible whole can only  
serve to show how manifold may be the man-  
ifestations of that which is in and of itself su-  
perior to all its expressions. Expressions can  
never be equal to the intelligence which lies  
back of them; thus the soul is always greater  
than its revelations of itself.

When we travel from one to two we have not  
added anything to the primal unit; we have  
only discovered that it contains a dual nature;  
thus the single word Parent best expresses the  
thought of absolute all-including Deity, while  
the two words Father and Mother are equally  
necessary to embody the idea of Love as ever  
conjoined with Wisdom. Back of all supersti-  
tious conceptions we cannot fail to see, if we  
deal fairly with the Book of the Dead, which  
outlines the popular ideas of ancient Egypt-  
ians, that Osiris and Isis stood for that truly  
beautiful conception of the equal divinity of  
male and female which is to-day reasserting  
itself with tremendous vigor wherever civiliza-  
tion has made its triumphant way.

As the emblem of the circle denotes unity,  
so does the cross stand for duality. There are  
two crosses—the equinoctial, which is a per-  
fectly even cross, dividing the circle into four  
equal spaces, and the human cross, which is  
the exact anatomical representative of man  
and woman.

If you will measure the precise distance from  
the crown of the head to the soles of the feet  
of a symmetrically proportioned man or wo-  
man, you will find it to be exactly the same as  
from the tip of one middle finger to that of the  
other when both arms are extended, making  
the body a perfect cross.

As men and women when perfectly developed  
are structurally agreeable to the same rule of  
proportion, the Phallic emblem of the cross, as  
it is sometimes called, was originally the sym-  
bol of perfect generation, and the perfect re-  
sults thereof. The cross, whose number is ne-  
cessarily two, as it is composed of two beams  
of equal length, is also the synonym of equity,  
a virtue of dual glory, in which justice and  
mercy are perfectly at one.

When the Romans crucified criminals judged  
guilty of capital offenses, it was their proud  
boast that no one was condemned under Ro-

man law without a fair trial; thus the cross  
stood in old Rome as an emblem of professed  
equity, though we are by no means prepared to  
say that justice never miscarried, or that im-  
perial Rome always honored her eagles.

The number three, with the emblem of the  
triangle, naturally suggests Father, Mother and  
Child, and has been from the earliest times the  
symbol of the Trinity, or the three distinct  
phases under which the Divine Being can be  
contemplated.

However trinitarian a Christian church may  
be, it always vigorously resents the imputation  
that its creed is tritheistic. The Athanasian  
Creed, which was formulated in the fourth  
century, in opposition to Arianism, which was  
practically a form of what is now known as  
Unitarianism, affirms distinctly that though  
there are three persons in one God, there are  
not three Gods, but one God.

Difficult though it may be to follow the tor-  
tuous path of Athanasian subtlety whereby it  
was intended to refute Arian heresy, the stu-  
dent of theology cannot fail to see that the  
framers of the creed which was intended to  
define the dogma of the Trinity, were as in-  
sistent to maintain the essential idea of only one  
God as any Jew could be. The chief objection  
to the form in which the three-fold idea of  
Deity has been presented in Christendom is  
that it has completely obscured the divine femi-  
nine, and thereby paved the way for a most  
undue glorification of man, and undervalua-  
tion of woman.

We are not among those who teach that any  
great system of religious thought started out  
with the glorification of one sex at the expense  
of the other; we contend rather that corrup-  
tions have set in everywhere, and that the pure-  
st philosophy underlying a great cultus has  
been obscured by subsequent demoralization.

Paul was not always sound on the woman  
question by any means, but as he often  
avowedly spoke foolishly, and not by divine  
inspiration, we need not surely accept his poor-  
est statements as the quintessence of celestial  
revelation.

It always strikes us as extremely strange  
that neither orthodox theologians nor those  
who profess to be free from the trammels of  
orthodoxy, seem able to read the obvious teach-  
ing of the first chapter of Genesis concerning  
the absolutely equal divinity of male and fe-  
male. From the very first chapter the whole  
Bible does distinctly teach that the two are in-  
separable, both in the divine creative source  
whence mankind proceeds, and in the humani-  
ty which proceeds from that source.

Whenever we undertake to affirm this, some  
one is sure to open a discussion of the second  
chapter of Genesis, totally ignoring the con-  
tents of the first, and though we are by no  
means disposed to press upon the unwilling  
any theory approaching a doctrine of Scriptural  
inerrancy, we do claim that whether a Bible,  
or any other form of literature, is being dis-  
cussed, the opening statements in what pur-  
ports to be a consecutive narrative should be  
fully considered and digested ere we pass on to  
review the contents of later chapters.

Whatever be the special teaching of the book  
of Genesis, or any other time-honored docu-  
ment, all deep students agree that the original  
form in which the doctrine of the trinity was  
presented to mankind was as Father, Mother  
and Child—a conception purely natural and  
entirely beautiful.

The number four, and the symbol of the  
square, the geometrical figure whose four sides  
are exactly equal, is the foundation of Maso-  
ny, and, like a great many other expressions  
commonly used by people who hand on from  
generation to generation the deepest truths of  
science unknowingly, the expression "acting  
on the square," being a "square man," together  
with a "square deal," and similar terms, may  
be rightly regarded as a remnant in modern  
speech of the universal language of symbolical  
exactitude which never varies in Mystic  
Lodges and arcane brotherhoods of various  
sorts from age to age.

The symbol of the square carries out the idea  
of duality "on earth as it is in heaven," and  
in offering as in the parental source.

That sublime wonder of wonders in Egypt,  
the Great Pyramid at Gizeh, founded on the  
perfect square, has been for thousands of years  
the perfect standard of weights and measures  
for the entire earth, and though even till to-  
day the multitude has continued ignorant of  
the purpose of this stupendous pile, the "pil-  
lar of witness," as the book of Isaiah terms  
it, is now being intelligently read by an ever-  
increasing company of earnest students into  
life's profoundest meaning.

The four sides of the scientific square are  
mathematics, geometry, astronomy and astro-  
logy—the first setting forth in precise number  
the truth of being and the related facts of de-  
rived existence; the second declaring universal  
principles of government in exact, unalterable  
form; the third measuring the distances of the  
planetary bodies and calculating the orbits of  
their revolution, all with reference to a cen-  
tral sun, around which every universe revolves;  
the fourth interpreting the psychic sympa-  
thetic relations of system to system and world  
to world, all based upon the matchless idea of  
the perfect interdependence of all parts in the  
unity of a perfect whole.

The present revival of interest in astrology  
is one of the most significant signs of the pre-  
sent extremely eventful times, and, though there  
are pessimists among astrologers, and the an-  
cient knowledge possessed by Berosus and the  
other mighty minds among the Chaldeans is  
still largely under a veil, the day is rapidly  
dawning when the relation of this earth to  
other planets will be clearly understood, and  
telepathic as well as telegraphic communica-  
tion be fully established with Mars, whose in-  
habitants have, during the past few years, been  
signaling to this earth frequently.

Following upon the symbol of the square,  
the emblem of the hand, with its five fingers,  
and the foot, with its five toes, demands con-  
sideration.

Under the name of palmistry or chiromancy  
the science of the human hand is being to-day  
studied as it has not been since the time of  
Aristotle.

When the five points of fellowship are uni-  
versally comprehended, and the truth for which  
veiled Masonry stands shall be publicly re-  
vealed, the five great races of mankind—Cau-  
casian, Mongolian, Malay, Negro and Red—will  
be blended in perfect amity. By this we do  
not mean that such an amalgamation will  
have taken place that the five races will have  
lost their distinct identities, but as there are  
five fingers on one hand, and all of these must  
agreeably cooperate instead of antagonizing or  
hurting each other, so when the Golden Age  
shall dawn, without necessity for internecine  
warfare, or any other fusion which would result  
in loss of characteristic individuality, the five  
branches of the human tree will confess a com-  
mon root, and like the five fingers on a well-  
balanced hand, agree to differ but never disa-  
gree.

Now that a cycle is rapidly closing and a  
new age is at our very doors, it behooves us to



## BIOGRAPHICAL SKETCH OF REV. JULIA STEELMAN-MITCHELL.

REV. JULIA STEELMAN-MITCHELL, inspira-  
tional speaker, test medium and professor of  
psychic science, comes to the front as one of  
our most earnest, as well as successful workers  
in the vineyard of Spiritualism; and although  
but in the third year of her public work, is  
kept busy, and has in the past six months es-  
tablished the fact that as a platform medium,  
under absolute test conditions, she is unex-  
celled.

She was born near Cassadaga, N. Y., of Scotch  
and Yankee parentage, spent her early days  
amid the wild forests of Wisconsin, where her  
parents had emigrated, and where it was pre-  
dicted of her by her mother, who was one of  
our pioneer Spiritualists, that "Some day Julia  
would be a great medium."

The honored mother, whose father—a Quaker  
minister—has been a life-long guide of the sub-  
ject of this sketch, lives to know her prophecy  
is fulfilled.

As a child our medium was delicate and very  
sensitive, yet fearless as to danger, seeming to  
fully trust the spirit hands that were always  
near, ready to guide her to where the wild  
fruits were thickest, the flowers most profuse,  
or song bird notes the sweetest.

Of at sunset this child-medium would be  
found rocking in the boughs of a lofty tree,  
gazing afar, making pictures amid the evening  
skies of what she hoped the future would un-  
roll for her, unconcerned that she was alone,  
and far from home.

At twelve years of age she was sent to Cin-  
cinnati, for an education, and where she re-  
mained until her marriage to Edgar Steelman,  
youngest son of one of the pioneer settlers of  
the Queen City. While rearing her five chil-  
dren the little mother did not forget her medi-  
umship, but studied, experimented and prac-  
ticed her spiritual gifts—prophecy being espe-  
cially good—and not only brought about the  
conditions for her present development, but  
made, also, a great many converts to the fact  
of spirit communion.

Turning in retrospection the leaves of her  
life book, Mrs. Mitchell reads from page to page  
the evidence of guides who were fitting her for

the position she now aspires to fill, viz., a mes-  
sage-bearer from spirit-life to mortals.

In 1890, after the transition of her beloved  
husband and two beautiful daughters, finding  
herself without means of support, and having  
received encouragement from those two most  
noble women—the "sweet violets" of the spiri-  
tual rostrum—Mrs. A. M. Glading and Abby  
A. Judson, a public reading from the one and  
advice from the other, she resolved to enter the  
field of public workers.

In this her advance has been very rapid,  
and she has attracted large audiences with all  
societies which she has served, each of which  
has given press notices containing the highest  
recommendations of her, as a lady, speaker,  
and medium; and that she is recognized as such  
in the vicinity of her home is shown by the  
fact that in August last the business manager  
of *Light of Truth*, tendered her a position in  
the office of that paper as medium for giving  
life readings for publication from sealed photo-  
graphs.

Mrs. Mitchell is among our best authorities  
on mediumship, and teaches it from a scientific  
standpoint. Her forthcoming book—the result  
of years of close application and varied ex-  
periences with her own good mediumship—will  
prove a very interesting volume and a great  
assistance to those seeking development or de-  
siring to understand the *modus operandi* of  
spirit control.

As a speaker, Mrs. Mitchell is magnetic, origi-  
nal and constructive, and ranks with the best  
in the Liberal field.

Accepting her subjects from the audience,  
she weaves them into one grand picture of  
progressive life, and by her non-aggressive, har-  
monious reasoning, attracts as hearers the or-  
thodox as well as the Spiritualist, and—con-  
trary to the accepted theory of many of our  
speakers—the more perfect the inspiration for  
the lectures the more excellent the test work  
which follows.

In 1893 Mrs. Steelman became the wife of  
Carey Mitchell, a highly respected citizen and  
druggist of Covington, Ky. Their home, which  
is a happy one, is in Bellevue, Ky., a beautiful  
suburb of Cincinnati, O.

closely scan the exact significance of even the  
"popular fads," which, like straws flowing  
down in a current, indicate the direction of a  
tide

When harmony between the five great divi-  
sions of humanity is attained, the thumb, which  
indicates the white race, will be the directing  
force, the fulcrum of the hand, touching the  
four fingers easily at any point, not lost in  
them, but so concurring with them that the  
welfare of all will be inseparable from the well-  
being of each.

The number six is that of the hexagram, or  
double triangle; and as the pentagram, or  
five-pointed star, is the Star of Bethlehem,  
which announces peace and good will among  
all nations, prophetically, as a state yet to be  
realized, the six-pointed star, or double trian-  
gle, denotes the culmination of the rational or  
intellectual age, which, while unilluminated by  
the light of the spirit, is the age of the Beast,  
the False Prophet, and all else that in the  
Apocalypse is included in the fateful number  
six hundred and sixty-six, with more ingenu-  
ous calculators, with more wariness than in-  
sight, applied to Wm. E. Gladstone at the  
time of his Premiership of Great Britain.

Six signifies the receptacle into which the  
spirit can and eventually will enter, the res-  
pository for truth, the monestry in which it  
will be eventually exposed to the world, but so  
long as we have only six as our number we  
may be intellectual giants but moral dwarfs.  
Six has no centre; it is that science and that  
art which together hold mankind in servile  
obedience to a heartless code which, while it  
pursues knowledge and boasts of culture, is  
nevertheless soulless.

This six, in the schools of to-day, ignores the  
humanities, advocates vivisection and other  
atrocious barbarities, in the usurped name of  
science; and while it encourages invention,  
discovery and mechanical application of every  
sort, builds up so grossly materialistic a struc-  
ture on the basis of *intellect alone*, that while  
many run to and fro, and knowledge is in-  
creased, crime and misery seem to increase  
rather than diminish through the ferocity of  
unbridled competition, the worship of gold,  
and thoughtlessness for neighbor which char-  
acterizes the business and social life to-day so  
largely that fearful disruptions of the present  
order are feared on every hand.

Seven, the Sabbatic number which shines  
forth in the septagram or seven-pointed star,  
is the double triangle with the Divine Name or  
sacred syllable *Aum* in the centre. Seven being  
the number of the scale, and of the rainbow,

naturally suggests itself to the observing mind  
as typical of perfection, and if students of em-  
bryology are called to witness, they can readily  
testify to the six distinct periods in gestative  
life, antedating the seventh stage, which is that  
of birth out from the womb into the independ-  
ence of a distinct existence, separate from the  
mother.

Let Bible students and reformers of land  
laws alike study the significance of seven, and  
they will find that the Sabbatic law has proper  
reference to agriculture, and to all that per-  
tains to human welfare, and the claims of an-  
imals not neglected. The commandment which  
treats of the Sabbath says, "Six days shalt thou  
labor, and do all thy work"; it therefore coun-  
sels industry; then when it says "on the  
seventh day thou shalt rest," it urges that  
every beast of burden, as well as human em-  
ployed, shall rest on the Sabbath day.

To show that this law of the Sabbath is no  
mere religious ordinance in the narrow sense of  
that phrase, the command to cultivate the  
earth six years, and then let it rest one year,  
is proof that the foundation of the Sabbath law  
lies deep in the needs of the planet, and all its  
working population. Explain periods as you  
may, and reject sacerdotal accretions as much  
as you please, the fact remains that one rest  
day in every seven is conducive to the best in-  
terests of all working creatures, oxen, asses,  
horses, mules, etc., as well as men and women.

We are not discussing attendance at church  
or synagogue, or dictating any special mode of  
Sabbath observance; we content ourselves with  
quoting "Thou shalt rest"; whatever therefore  
best carries out the idea of rest for you is best  
for you on your rest day; the only provision  
which can reasonably be made by law is that  
you be called upon to respect the general right  
to rest, and therefore so enjoy yourselves dur-  
ing your weekly holiday that the comfort of  
your neighbors be not invaded.

In the deeper meaning of seven we find the  
thought of regeneration as Swedenborg ex-  
plains it, and for all who desire to penetrate  
into the arcana of the subject, Swedenborg's  
exposition of the inner meaning of the seven  
days of creation cannot be other than profit-  
able. Those who are disposed to treat the pro-  
phetical and apocalyptic portions of the Bible  
scientifically (and they are strictly scientific)  
will discover that in the most systematic man-  
ner possible the use of the number seven is  
continued from book to book till the culminat-  
ing point is reached in the Book of Revelation  
which ignorance alone pronounces worthless.  
The very events now transpiring upon earth,



the present political situations, as well as the "hard times," the natural disturbances, etc., etc., were accurately foretold and set down in precise symbols by the seers of long ago; and just as the gift of prophetic insight is now being to some extent recovered at the present close of a cycle of predicated duration, regulated in extent by the unvarying law of periodicity, we are approaching the seventh cycle in the present chain of twelve, and with the opening of this seventh seal, spiritual truth will flood the intellectual realm, making of enlightened reason the special vehicle through which deep and useful information from spiritual states concerning the supremacy of spirit over matter and soul over body, will flood the world with light.

The next step beyond seven is of course eight, the octave of the scale where A returns to A, but at the commencement of a new ascending scale. Eight is the kabalistic numeral which suggests the double square, or the idea of being raised to a superior height, as beyond the seventh or violet ray in the spectrum there is sometimes discernible an added light, and as keen musical ears can detect overtones, both in the human voice and issuing from mechanical instruments, so in the law of spiritual ascension the eighth state in conscious development is that of seer-ship, where ordinary sense, memory and perception are all transcended and a surpassing gift of interior realization stands revealed.

It is a great mistake to suppose that you can possibly discern or comprehend the meaning of the octave until you have thoroughly taken in your own experience all that is signified by the seven stages or notes in the ascending scale of life.

There is always, however, a beyond, and while the expression seven spiritual spheres or circles may be sufficient to convey adequate teaching concerning the spiritual realm to ninety-nine out of every one hundred inquirers into the nature of the life hereafter, there will always be those who will inquire, Is there not an eighth sphere? meaning, Are there not states of expression awaiting humanity beyond the seven zones or belts of atmosphere connected exclusively with this particular planet?

The term seven spheres describes all the states that actually relate to a single world and its environment, but when those states are transcended, and the octave note in the soul's experience is struck, interplanetary regions are open to the aspiring spirit whom earth can no longer claim as its child or subject.

Nine has always been the perfect number to denote angelic states, the nine choirs of angels signifying all those states of spiritual life which can possibly be set down in earthly numerals, for no matter how perfect the figuration or intricate the calculation, there are but nine figures and a cipher employed in mathematics.

Ten, or the double five, is of course easily discernible as the numeral which proclaims absolute brotherhood and sisterhood, instead of brotherhood alone, and as there are two hands, each having five fingers, while one hand only is denoted by five, both together are signified by ten.

It is a circumstance much commented upon by palmists that with most people the two hands by no means perfectly accord. The markings upon the right hand are said to indicate what people have done with their opportunities, while the left hand reveals hereditary predisposition and all ante-natal bias.

When the two hands are perfectly in accord, harmony has been reached; there is no longer strife or warfare within the nature or between individuals or nations, so that prophecies declare that after ten kingdoms and ten horns have appeared the New Jerusalem will be ultimately on earth and peace will universally prevail. Eleven signifies an interim, a bridge or passage-way, a period of transition, as when Judas drops out of the apostolic band there are but eleven apostles, till Matthias is elected, then there are twelve again.

The twelve tribes of Israel, which many people to-day connect with twelve signs of the Zodiac and twelve manners of people, contain Dan in the enumeration made in Genesis xlix, whereas in Revelations vii. there are still twelve tribes, but Dan has disappeared, and another has taken the place otherwise left vacant.

In Zodiacal symbology Dan is Scorpio, or the sex-faculty in the human race, and just as the degradation of the reproductive element fills the world with criminals, idiots and the hopelessly diseased, so the regeneration of the sex-faculty will result in the reconstruction of human society in accordance with an ideal celestial prototype.

The best thinkers, writers and teachers to-day are all insisting that what is needed most of all to elevate mankind is the resurrection of sexuality from the tomb of sensuality, so that the white flag of purity be everywhere displayed, and the desecration of the function of motherhood cease forever. Faculties in the human mind—made manifest through twelve corresponding groups of organs in the brain, and thence expressed through the twelve representative sections of the body, as revealed by precise anatomy—shall be completely unified in expression, the "day," whose number is thirteen, will dawn upon the earth.

The singular superstition attaching to thirteen is grotesque, and also pathetic, as it is one out of many evidences proving how terribly true are the lines in Hamlet:

"Thus conscience doth make cowards of us all." Reverse the mental state and the same quotation reads:

"Thus conscience doth make heroes of us all."

Thirteen is the number of the Christ, of ideal manhood, and of the sun. We speak of the sun passing through the twelve signs of the Zodiac, and of the Master in the midst of twelve chosen disciples. Wherever thirteen is thought to be an unlucky number, a tradition of Judas Iscariot, the traitor, lingers in the mind; and there is surely a certain moral lesson to be learned from this prevailing terror, viz., that whenever treachery enters in to mar the beauty of what would otherwise be a perfect state, things most powerful in themselves for good are rendered most powerful for evil by inversion. Though in the absolute ALL IS GOOD, in the relative things are colorless or characterless when regarded apart from use or abuse. The good use to which a thing is put renders it good in the relative, while the same thing perverted is relatively evil to an equal degree, according to its power and influence. All double numbers, such as fourteen, sixteen, eighteen and twenty, signify simply the double of seven, eight, nine and ten; thus twenty-four elders mentioned in Revelations is an allusion to the perfect blending in expression of men and women in all offices in an ideal state of society on earth, as male and female are always equal in the heavens.

The study of number, as found in the Bible, is intensely interesting when followed up according to systematic rule. No botanist can fail to be a geometer, and without geometry anatomy cannot be intelligently studied. Number and form are the bases of all the expressions of life, and one of the strongest reasons for acknowledging the present English alphabet as a sufficient basis for a universal language is that it contains twenty-six letters, and twenty-six signifies the perfect duality of life's expressions—twice thirteen denoting the fatherhood and motherhood of Deity (two) and the perfect expression of the twelve types of humanity in male and female form (twenty-six).

Coincidences do not really exist. System, law, order, are the only words which scientific philosophers have a right to employ. Number and form are exact in nature. (GOD GEOMETRIZES, said the immortal Plato, and as the wise Greek of old studied nature as the first book of divine revelation, he wisely took the volume of the human body as being the highest of all God's externalized productions.)

When man has come to read himself thoroughly, manuscripts may perish and stone edifices crumble into decay, for no temple or book, even if perfect, can ever transcend the divine revelation made to man through man.

When a perfect structure of organized society is reared on earth, and every feud has subsided between men and nations, the New Jerusalem will be in the form of man, a pattern of the human body, as the state of society which perfectly resembles the human organic

machine is the only state that can permanently abide and be harmonious within itself.

The "stone which the builders refuse" when they seek to erect a social, industrial or religious pyramid, is the "house not made with hands," the human type, and as at the present day there is more contention than ever over the prevailing disorder in the world, it is the duty of every earnest reformer to study anthropology carefully, and, as a result of his improved acquaintance with the plan of the human organism, set to work to expose models for the uprearing of a social fabric which will exactly correspond with the perfect body of humanity. And as there are two distinct varieties of the human structure (male and female), and these are harmonious, though diverse, so in reconstructed society, fashioned according to the divine-human plan, there will be a perfect joint representation of man and woman at every turn, and God's will will be accomplished in the externals of existence as in celestial interiors.

The subject of color must be treated in a distinct discourse to give it anything like the attention it demands; we will, therefore, only suggest in briefest possible outline, on the present occasion, the obvious significance of certain representative colors, giving at the same time a hint as to their therapeutic value. White is of course the all-including color, and therefore betokens perfection at any point in development from the simple white of the pearl, which suggests virgin innocence, to the dazzling splendor of the diamond, denoting purity, which flashes forth in iris-lured glory from the glistening snowy centre of the sparkling gem. The three primaries—red, yellow and blue—signify in the effects they produce, as well as in the thoughts they suggest, LOVE, WISDOM AND CONSTANCY.

If red is used in a system of color-medicine, it will be found invariably useful whenever it is found necessary to arouse to activity. Cases of decrepitude of any sort are helped by the red ray, while for students seeking to concentrate their minds upon intellectual objects, and for all who need a sedative rather than a stimulant, the yellow ray will be found most effective. Red antidotes rheumatism and various congestions, while yellow soothes the restless sufferer and quiets many fevers. Blue is *par excellence* the remedy for a sense of painful doubt, uncertainty and homelessness.

Of the minor colors, such as green, brown, etc., etc., the revelations of nature afford ample illustration of the significance of those hues which are universally found accompanying definite conditions of natural expression.

Green, which is invariably the color of grass, leaves, stems and fruits before they have ripened, cannot fail to suggest immaturity, incipency, new beginnings, the commencements of life's expressions. Brown, which is still lower in the scale of manifestation, and is the color of roots, barks and soil, stands for rudimentary stages of consciousness out of which higher conditions are to be born, as they are involved therein though as yet unmanifest.

Pink, violet, and all other hues which are lesser expressions of the primaries or partial combinations of them, naturally convey the idea either of a smaller degree of what the primary in its full strength signifies, or of certain easily defined combinations of varying attributes.

Black, which is the great negation, is only tolerable as a background; and while it may be safely and reasonably worn as an offset to white, or any other hue, the wearing of black alone is extremely depressing; and like many another bad fashion which custom sanctions though reason rebels, mourning garments should certainly be consigned to oblivion by all who have any faith in immortality, or the least desire to show forth even a hope that they and their friends in spirit be not really separated.

As it is not always possible in all circumstances to surround one's self literally with the colors of one's choice, an excellent occult exercise, and one easily followed, is to mentally see yourself draped in or surrounded with whatever color at the time suggests to you the most agreeable impressions.

Though favoring external environments should never be despised, the great point in Spiritual Philosophy always is that though outwardly we may be shut off from desired advantages, inwardly we can always commune with the objects of desire.

### "The Law of Affinity, Pro and Con."

Synopsis of Address by J. C. F. Grumbine, at the First Spiritual Temple, Boston, Jan. 31, 1897.

The speaker took very advanced grounds relative to the unity of law, and tried to make clear the fact that as Herschel supposed that an angel guided each planet, so perfect and rhythmic were its orbit and axial rotations, Sir Isaac Newton postulated in his Principia a universal and eternal law or order. The difference between the two was in language, not in thought. The argument was led up to that the laws of nature are not outside of life, not eternalized or objectified, but in life, in the very centre of essence, and radiating from this centre as well as permeating all things.

The old theory of law, whether viewed as a statement of science or theology, is mythological, and makes law a fetish. The fact is that nowhere in space except in the life-essences of space can law be found. Absolute vacuum as such is a spiritual and physical impossibility. Space is a condition of life, not an entity, and must be defined, interpreted or disposed of as matter. Law acts outwardly from within a spiritual centre. Whatever affects life from without affects it because it is from within; that is, all vibration is originally psychic, not physical; it is material only as a reflection in a glass is material. This being so, admittedly, the cosmos is one in the sphere of divinity, in one universal and eternal sphere of law. The two-fold aspect of law is shown in its vibration through the law of correspondence. Manifestation reflects, does not create or produce spirit. The law of the manifestation of spirit is uniform with that of the expression of spirit.

As consciousness is one in the objective and subjective life, so law, as thus expressed, though two-fold, is one. The phantasmagoria of life in the kaleidoscope of material forms may and do change in variable but rational order, but this differentiation does not and cannot alter the centre of the spirit's divinity. Each life is central to that, and that centre is never disturbed. Unfoldment, or evolution of life, means really the perception of this order in the sphere of the unchanging law. The material universe swims in and from a centre, permanent and eternal in the sphere of essence.

It is the effect of this eternal and unchanging causality. The physical universe must be interpreted by the spirit. We postulate spirit as the cause of all effects, laws, phenomena, facts in the domain of nature. Hence, the speaker showed in a triumph of logic that all science must be the analysis and revelation of this mystic and occult method that governs and unifies the two worlds. He called this method the law of affinity, and designated the positive polarity attraction, and the negative polarity repulsion, the twin ends as poles of the one universal governor of deity and finite essence. The speaker said that all the correlative sciences that belong to physics, such as geology, chemistry, physiology, biology, and even psychology, interpret this law. The atomic theory, the nebular hypothesis, the systems of philosophy that define and interpret the phenomena of stellar and physical worlds and life, show that life itself opens and reveals the law of causality. Everything, from the atom to the star, from the oyster to the angel, obeys this law of affinity, because it is the spirit's method of expression. Destiny and civilization stand revealed in and by it. This law fashions all attractions and repulsions, and is at the basis of all involutions and evolutions. A propos of this statement, the speaker showed by reference to the beautiful lies on the pulpit stand, that could one's clairvoyant vision be opened, one could see in the life the whole spiritual outline and definition of the life as it appears as well as it is. This is the remarkable revelation of Spiritualism, and shows that while all that is manifested or materialized on the objective plane of life as a phenomenon, lives in its real form or personality in the undying spirit of life itself.

## WASHINGTON'S VISION.

BY WESLEY BRADSHAW.

The last time I ever saw Anthony Sherman was on the 4th of July, 1880, in Independence Square. He was then ninety-one, and becoming very feeble; but though so old, his dimmed eyes rekindled as he looked at Independence Hall, which, he said, he had come to gaze upon once more before he was gathered home.

"What time is it?" said he, raising his trembling eyes to the clock in the steeple, and endeavoring to shade the former with a trembling hand—"What time is it? I can't see so well now as I used to."

"Half-past three,"

"Come, then," he continued, "let us go into the hall; I want to tell you an incident of Washington's life—one which no one alive knows except myself, and if you live, you will, before long, see it verified. Mark me, I am not superstitious, but you will see it verified."

Reaching the visitors' room, in which the sacred relics of our early days are preserved, we sat down on one of the old-fashioned wooden benches, and my venerable friend related to me the following singular narrative, which, from the peculiarity of our national affairs at the present time, I have been induced to give to the world. I give it, as nearly as possible, in his own words:

"When the bold action of our Congress, in asserting the independence of the colonies, became known in the world, we were laughed and scoffed at as silly, presumptuous rebels, whom British grenadiers would soon tame into submission; but, undaunted, we prepared to make good what we had said. The keen encounter came, and the world knows the result. It is easy and pleasant for those of the present generation to talk and write of the days of Seventy-Six, but they know little—neither can they imagine—the trials and sufferings of those fearful days. And there is one thing that I much fear, and that is, that the American people do not properly appreciate the boon of freedom. Party spirit is yearly becoming stronger and stronger, and unless it is checked, will, at no distant day, undermine and tumble into ruins the noble structure of the Republic. But let me hasten to my narrative."

"From the opening of the Revolution we experienced all the phases of fortune—now good and now ill, at one time victorious, at another conquered. The darkest period we had, however, was, I think, when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of '77. Ah! I have often seen the tears coursing down our dear old commander's careworn cheeks as he was conversing with a confidential officer. You have doubtless heard the story of Washington going to the theatre to pray. Well, it is not only true, but he used often to pray in secret for aid and comfort from that God, the interposition of whose divine providence alone brought us safely through those dark days of tribulation."

"One day—I remember it well—the chilly wind whistled and howled through the leafless trees, though the sky was cloudless and the sun shining brightly—he remained in his quarters nearly the whole of the afternoon alone. When he came out, I noticed that his face was a shade paler than usual, and that there seemed to be something on his mind of more than ordinary importance. Returning, just after dark, he despatched an orderly to the quarters of the officer I mentioned, who was presently in attendance. After a preliminary conversation, which lasted some half an hour, Washington, gazing steadily upon his companion with that strange look of dignity which he alone could command, said to the latter:

"I do not know whether it was owing to the anxiety of my mind, or what, but this afternoon, as I was sitting at this very table, engaged in preparing a despatch, something in the apartment seemed to disturb me. Looking up, I beheld, standing exactly opposite me, a singularly beautiful female. So astonished was I—for I had given strict orders not to be disturbed—that it was some moments before I found language to inquire the cause of her presence. A second, third, and even a fourth time did I repeat the question, but received no answer from the mysterious visitor other than a slight raising of her eyes. By this time I felt a strange sensation spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly, at my unknown visitor. Gradually the surrounding atmosphere seemed as though becoming filled with sensations, and grew luminous. Everything about me appeared to rarefy, the mysterious visitor herself becoming more airy, and yet even more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly, vacantly, at my companion."

"Presently I heard a voice, saying, 'Son of the Republic, look and learn!' while at the same time my visitor extended her arm and forefinger eastward. I now beheld a heavy white vapor at some distance, rising fold upon fold. This gradually disappeared, and I looked upon a strange scene. Before me lay stretched out in one vast plain all the countries of the world—Europe, Asia, Africa and America. I saw rolling and tossing, between Europe and America, the billows of the Atlantic, and between Asia and America lay the Pacific. 'Son of the Republic,' said the same mysterious voice as before, 'look and learn!'

"At that moment I beheld a dark, shadowy being like an angel, standing, or rather floating, in mid-air, between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his left. Immediately a dark cloud arose from each of these countries, and joined in mid-ocean. For a while it remained stationary, and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning now gleamed throughout it at intervals, and I heard the smothered groans and cries of the American people."

"A second time the angel dipped from the ocean, and sprinkled it out as before. The dark cloud was then drawn back to the ocean, into whose heaving waves it sunk from view. A third time I heard the mysterious voice, saying, 'Son of the Republic, look and learn!'

"I cast my eyes upon America, and beheld villages, towns and cities springing up, one after another, until the whole land, from the Atlantic to the Pacific, was dotted with them. Again I heard the mysterious voice say: 'Son of the Republic, the end of a century cometh—look and learn!'

"At this the dark, shadowy angel turned his face southward, and from Africa I saw an ill-defined spectre approaching our land. It fitted slowly and heavily over every village, town and city of the latter, the inhabitants of which presently set themselves in battle array, one against the other. As I continued looking, I saw a bright angel, on whose brow rested a crown of light, on which was traced the word UNION, bearing the American flag, which he placed between the divided nations, and said: 'Remember, ye are brethren!'

"Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the national standard. And again I heard the mysterious voice, saying, 'Son of the Republic, the second peril is past—look and learn!'

"And I beheld the villages, towns and cities of America increased in size and numbers, till at last they covered all the land from the Atlantic to the Pacific, and their inhabitants became as countless as the stars in heaven, or as the sand on the seashore. And again I heard the mysterious voice, saying, 'Son of the Republic, the end of a century cometh—look and learn!'

"At this the dark, shadowy angel placed a trumpet to his mouth, and blew three distinct blasts, and, taking water from the ocean, sprinkled it upon Europe, Asia and Africa."

"Then my eyes looked upon a fearful scene.

From each of those countries arose thick, black clouds, which soon joined into one; and throughout the mass gleamed a dark red light, by which I saw hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was presently enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole country, and pillage and burn the villages, cities and towns that I had beheld springing up. As my ears listened to the thundering of cannon, clashing of swords, and shouts and cries of the millions in mortal combat, I again heard the mysterious voice, saying, 'Son of the Republic, look and learn!'

"When the voice ceased, the dark, shadowy angel placed his trumpet once more to his mouth, and blew a long, fearful blast."

"Instantly a light, as from a thousand suns, shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment I saw the angel upon whose forehead still shone the word UNION, and who bore our national flag in one hand, and a sword in the other, descend from heaven, attended by legions of bright spirits. These immediately joined the inhabitants of America, who, I perceived, were well-nigh overcome, but who, immediately taking courage again, closed up their broken ranks and renewed the battle. Again, amid the fearful noise of the conflict, I heard the mysterious voice, saying, 'Son of the Republic, look and learn!'

"As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. Then once more I beheld the villages, towns and cities springing up where they had been before, while the bright angel, planting the azure standard he had brought in the midst of them, cried in a loud voice to the inhabitants: 'While the stars remain, and the heavens send down dews upon the earth, so long shall the Republic last!'

"And taking from his brow the crown, on which still blazed the word UNION, he placed it upon the standard, while all the people, kneeling down, said 'Amen.'"

"The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling white vapor I had at first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor, who, in that same mysterious voice I had heard before, said: 'Son of the Republic, what you have seen is thus interpreted: Three perils will come upon this Republic. The most fearful is the second, passing which, the whole world united shall never be able to prevail against her. Let every child of the Republic learn to live for his God, his Land and the UNION!'

"With these words the figure vanished. I started from my seat and felt that I had been shown the birth, progress and destiny of the Republic of the United States. In UNION she will have her strength, in DISUNION her destruction."

"Such, my friend," concluded the venerable narrator, "were the words I heard from Washington's own lips, and America will do well to profit by them. Let them remember that in UNION she has her strength, in DISUNION her destruction."

Written for the Banner of Light.

### THE LAW OF COMPENSATION;

OR,

### WE REAP WHAT WE SOW.

BY J. A. ROWLAND, M.D., WASHINGTON, D. C.

For pleasure or pain—paid for weal or for woe,

'Tis the law of our being to reap what we sow;

We may try to evade it, but do what we will,

Our acts, like our shadows, will follow us still.

The penalty comes, as effect follows cause,

For every transgression of fatal laws;

If ill wind we sow in the ways that we keep,

The whirlwind will be the sure harvest we'll reap.

And so of obedience to Nature's decrees,

Reward follows every observance of these;

Thus, here or hereafter, the pay's sure to come,

For every deed, good or bad, that is done.

This law is a wonderful chemist, be sure,

And divides with precision the base from the pure;

We may boast of our ancestors, station or birth,

But this law rates all people at just what they're worth.

We build ourselves mansions of marble or stone,

And store them with treasures from every zone;

While the virtues and graces that ornament life

Are smothered, and die in the struggle and strife.

We start out in life to seek fortune or fame,

And then, if we fail, the world gets all the blame;

But nine times in ten, it is plain to be seen,

There's a screw, somewhere, loose in the human machine.

We make ourselves slaves, and mean martyrs for gold,

Till health becomes broken and youth becomes old—

If we did half as much for affection and love

Our lives would be music to angels above.

Are you waried and worn in this struggle and strife?

Do you yearn for affection to sweeten your life?

Then remember this truth, which has often been proved:

You must make yourselves loveable, would you be loved.

The law was enacted by Heaven above—

That like attracts like, and that love begets love,

And though life may appear as a desolate track,

The bread that we cast on the water comes back.

That "we reap what we sow," is a maxim of truth,

Though a hard thing to learn in the days of our youth;

But at last it shines out, like the words on the wall:

"This law has its debit and credit for all."

The animus of the above verses is to teach and

illustrate the operation of the universal law of nature which prevails, and is paramount and supreme in morals and ethics, as well as in the material world.

Under its operation every violation of natural laws brings its inevitable penalty, while obedience to those laws is followed by a commensurate reward. Unlike man-made statutes, Nature's laws are self-executing and unevadable, requiring neither courts nor policemen to enforce them. This is in accordance with the doctrines and philosophy of Spiritualism, which provide no vicarious atonement for the sins of others, but teach that people must work out their own salvation by doing works meet for repentance.

J. A. R.

### NEW YORK'S GREATEST SCENE.—New York's

famous thoroughfare, Broadway, has been the scene of some wonderful events. But the one scene which still stands as the most remarkable, in point of enthusiasm, is Louis Kossuth's famous ride up Broadway in 1851.

Kossuth had already seen and passed through a crowd of five hundred thousand people in his triumphant ride up the great thoroughfare. The culminating moment, however, occurred when the great Hungarian patriot reached the corner of Broadway and Ann street. The sight that burst upon him staggered him for the moment. In the open square directly before him was massed together a quarter of a million of people, and when this vast concourse broke into a united cheer Kossuth was fairly bewildered. No man saw this great event so well and advantageously as did Parke Godwin, the veteran New York editor, and Kossuth's closest friend in America. Mr. Godwin was with Kossuth, and for the first time he now tells the story of the marvelous event in the February *Ladies Home Journal*. The actual scene at Ann street will also be shown in a picture by De Thulstrup, showing Kossuth in his carriage as the great scene burst upon him.

Under any government, whatever it may be, nature has set limits to the miseries of the people. Beyond these limits lie death, fight, or revolt.—*Diderot*.

### Men who Work Hard

### Need Horsford's Acid Phosphate.

Taken at bed-time, it brings sound, sweet sleep; quiets the nerves and builds up brain tissue. It's good for digestion too; take a little after meals.

## First Association of Spiritualists, Philadelphia.

On Sunday, Jan. 31, W. J. Colville completed his nine weeks' engagement to lecture for the above Society in Warner Hall, Broad and Wallace streets.

The exercises at 3 p. m. were attended by an unusually large and enthusiastic audience, and the offerings for expenses were far larger than the amounts usually collected in the baskets.

The subject of the lecture was "The Last Judgment and the Destiny of Earth." No brief abstract could possibly give the reader anything like an adequate idea of the manner in which the subject was presented, though a reporter did manage to gather a few leading points which seemed specially noteworthy. The earth and the world never mean the same thing in the Bible. The earth is either the planet on which we dwell, or an external state corresponding to an internal, which is called heaven. The world is a state of society which ends at the close of a cycle, or with the beginning of a new era. The day of judgment is not necessarily a distinct period in time which is reached once for all in the earth's history, but is, rather, a culminating epoch, when a harvest hour strikes and the fruits of a period stand disclosed.

We are in one of these culminating periods at the present hour, and though spiritual revelations may point the way to an amicable settlement of the most hotly disputed questions, the conflict is sure to wax more and more pronounced within the next few years, as we are at the end of a "world," though but means nearing the close of our globe's career.

In the evening, at 7:45, when there was again a very fine audience, the lecturer spoke upon "The Spirit Spheres and Life Therein," in which much light was thrown upon many topics of special interest to the many visitors who are accustomed to attend the evening service with a view of gaining an insight into what Spiritualists really do believe concerning the real character of life in the hereafter.

The poems which followed the lectures (always on three or four subjects given by the audience) have attracted much attention and called forth great applause.

On Monday, Feb. 1, W. J. Colville concluded his class instructions at 534 North 10th street, where there was an excellent attendance at both services. Mrs. Glading is W. J. Colville's successor at Warner Hall on Sundays, and she holds a circle on Monday evenings at 534 North 10th street.

Mr. and Mrs. Hill and Mrs. Cadwallader, who constitute the committee on speakers, have expressed to W. J. Colville their earnest desire that he will return to their platform at the earliest possible date.

These indefatigable workers, with the faithful Secretary, Mr. Morrill, and a few others, never forgetting the venerable President, Captain Keffer, are determined to make the First Association of Philadelphia a great and growing centre for the diffusion of spiritual light as the months roll by.

### News Which is Good News to Women.

It is a fact that women who suffer from female complaints, and are overworked, tired, nervous, dragged-out and full of pains and aches, do not have the same opportunity to be cured as do the residents of the great cities where the most successful specialists in female diseases reside. Dr. Greene of 34 Temple Place, Boston, Mass., who has the largest



# LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

## SPECIAL REQUEST.

Will Conductors of Lyceums throughout the United States send to this Department an outline of their method of conducting their Lyceums, as applied to the younger Groups?

### PANSIES UNDER THE SNOW.

I found the little brave bright things  
With faces just as fair,  
Uplifted through the drifted snow  
As if 'twere summer there.

So cheery 'mid the winter dearth,  
So rich in purple dyes,  
And half as if they laughed to see  
My wonder and surprise.

"Pansies just for thoughts," I said;  
Oh! little dainty bloom,  
How like ye are to thoughts that grow  
In hearts through dreary gloom.

No life so hard and drifted o'er  
With storms that beat and blow,  
But underneath some one may find  
Pansies under the snow.

—The Northwestern Congregationalist.

### The Virtue of Keeping One's Mouth Shut.

The Superintendent of a large and flourishing Sunday school in a suburb of New York, who takes an interest not only in the spiritual prosperity of the members of his school, but in their physical welfare as well, gives the school some excellent advice each year at the commencement of cold weather in regard to the importance of keeping their mouths closed and breathing through their noses while out of doors, especially on going out of heated rooms into the open air. He tells them that breathing cold air through the mouth suddenly chills the throat and lungs, thereby largely increasing their chances of acquiring colds, pneumonia and other pulmonary troubles; while breathing through the nose permits the air to become partly warmed, and nearer the temperature of the body, before reaching the delicate surfaces of the lungs and throat. This fact is not as well known among children as it should be.

What a rare accomplishment it is to be able to keep one's mouth shut!

A young man once applied to the proprietor of a large business house in New York for a confidential position. Upon being asked what his capabilities were he replied that he did not know, without a trial, whether or not his work would be satisfactory to the proprietor, but he did know two things—he knew he was perfectly honest, and he knew he was abundantly capable of keeping his mouth shut. The proprietor, appreciating how important were both these traits, engaged the young man at once.

Many a man's success in business has been limited by a too free use of his tongue concerning his own business affairs or those of his employer.

The tongue is indeed an unruly member, and if we cannot completely tame it, we can at least accomplish a great deal in that direction by the conscientious practice of keeping our mouths shut at such times as we are tempted to give utterance to words of "anger, wrath, malice, railing, shameful speaking."—Henry C. Ware.

### A Mother's Privilege.

If you allow your duties to run you like a machine, you will soon break down in body and mind, with no chance to recuperate. It is the constant succession that wears your patience and strength, especially if you have a large family.

If you are pressed for funds, the closest economy is necessary and right; if not, a jacket or a shoe is of little value compared to your health and happiness. Every woman has tastes, wishes and preferences. She should require them to be respected. If you choose to omit a small duty for a pleasure that is more valuable to you, take the liberty to do so. You owe your family a bright face and well-informed mind, as well as buttons and patches. Just as you accustom them in this respect will their demands be. So many mothers are draining their lives away in little steps and stitches!

If you have a distaste for any special work, there is some way out of it without neglecting or hurting anybody. Teach a servant to do it, or exchange with a friend who likes it. For several years one of my friends did plain sewing, while I did fancy work for her. Each set a price on her work, and kept an account of it, but no money was paid; if you only balanced accounts occasionally. If you claim your privileges they will be granted you, and vice versa.—Ladies' Home Journal.

### An Incident.

An exchange relates this touching incident: "A boy lay down under a tree to rest. His feet were bruised and sore, his clothes were in rags, his face was pinched with hunger and old-looking. He fell asleep with his bare feet upon the curbstone, while his old hat fell from his head and rolled to the sidewalk. An old man with a saw on his arm crossed the street to rest beneath the same tree. He glanced at the boy and read the story of his life. He, too, knew what it was to shiver and be hungry. He took from his pocket a piece of bread and meat, the dinner he had meant to eat if he found work, and laid it beside the lad. Then he walked quietly away. Some persons had seen him do this, and their hearts were touched by it. A man walked across the street and left a half-dollar beside the poor man's bread. A woman came and brought a hat in place of the old one. A child came with a pair of shoes and a boy brought a coat and vest. Others stopped and dropped dimes and quarters before the first silver piece. Something curious had happened. The kindness of the poor old man had unlocked the hearts of a score of people. The boy awoke. He saw the bread, the money, and the people waiting to see what he would do. Why, he sat down and sobbed like a grief-stricken child, for he had just found out that some one loved him. What can you do to show some poor and suffering one that you love him?"

### Ears in Queer Places.

Simply because our ears are on the sides of our heads it does not signify that the hearing apparatus of other creatures may not be located in different places, widely separated from those with which we usually associate the organs of hearing. The grasshoppers and crickets, for illustration, have their ears, or, more properly, auricular openings, situated in the leg, at a spot about halfway between the "ankle" and the "knee."

Examine a specimen of either of the insects mentioned, using a microscope for that purpose, and you will find that there is a bright, shiny spot, oval in form, on the tibia of each fore leg. For many years the naturalists were of the opinion that the spots in question were in some manner connected with the unharmonious music-box which such insects always carry about with them.

This opinion was almost universal until within the last few years, when the opinion has been confirmed that these spots are in reality the ears of the insects.—Our Sunday Afternoon.

HONOR AND HONORS.—Honor and honors are two very different things. A man who is loaded with honors may be destitute of honor, and a man who is the soul of honor may be lacking in honors. Honor is an element of character. Honors are dependent on reputation. Character

is what a man is. Reputation is what others think of a man. A man of honor will be right and do right whether he gains or loses by it. A man cannot have honors unless others think he is entitled to them. More than once a young student has won class honors in a college contest for a prize in composition and rhetoric, by having an essay written for him, and had not honor enough to confess that he was not entitled to the honors. It is always well to have honor. It is not always well to have honors. Honors should never be counted the first object in life. Honor should always be given the first place in personal conduct.—The Sunday School Times.

FOR BRUISES AND SPRAINS.—The jammed finger should be plunged into water as hot as can possibly be borne. The application of hot water causes the nail to expand and soften, and the blood pouring out beneath it has more room to flow; thus the pain is lessened. The finger should then be wrapped in a bread and water poultice. A jammed finger should never be neglected, as it may lead to mortification of bone.

What would the world be to us  
If the children were no more?  
We would dread the blank behind us  
As much as the dark before.

"Come hither, oh! ye children,  
And whisper in mine ear  
What the winds and the birds are saying  
In your sunny atmosphere."

"Ye are better than all the ballads  
That were ever sung or said,  
For ye are living poems,  
And all the rest are dead."

—Longfellow.

### The Children's Progressive Lyceum, No. 1.

Met in Red Men's Hall, Sunday, Jan. 31. The younger groups, after talking with their leaders on "Helpfulness," gave the Superintendent very quick and prompt answers, showing the interest they take in the Lyceum, and their willingness to help their Superintendent.

Mrs. Soper then read a very pretty story illustrating to them how one little boy was the means of making a poor lady happy by assisting her with little acts of kindness.

Mr. Yeaton, the Assistant Superintendent, to the older pupils said his idea was the Attributes of the Soul (the subject under discussion) are the divine principles of our nature; the principles of thought, that build our spiritual bodies and help us forward in the progression of endless evolution. We live forever and progress forever. We progress through noble thoughts perfect, so that when we are born into the spirit-world we shall not have to return to earth to learn, and right living. Consider these some of the attributes of the soul: love, faith, hope, charity, meekness, kindness, truth, forgiveness, justice, patience and trust.

After his remarks the Grand March was executed, with eighty-five scholars.

The following program was rendered: Clara Weston, recitation; song, "Iona Stillings." "Sleep, My Baby Sleep." Little Weston recited "My Own Dear Home"; Florence Robertson recited a pretty piece; Little Helen Sullivan, "The Little Snowflakes"; Harry Hockings, "The Children's Hour"; Mabel Emmous, "My Star"; Martin Hockings, song; Miss Wakefield sang a song composed by our Assistant Guardian, Marie Bradford, song; E. J. Marks recited "Paul Revere's Ride"; Florence Himeon, recited "Little Jim"; Florence Himeon, recited; Mabel Waite sang very sweetly "The Holy City"; Mrs. Brown read "Praying for Papa."

President Hale said that while sitting and noting the increase of children in the Lyceum since its first opening in the fall, he could not help thinking that every child interested in the Lyceum, especially the children, and the Lyceum and Association are to be congratulated.

Mrs. Soper said the Lyceum session would not be complete without a few words from our past Guardian, Mrs. M. J. Butler. She told the school of one of our old members being very devoted. After the Lyceum she collected her things and took them over to the Lyceum. This is only one case of charitable work this good woman has done; not a day passes but she is instrumental in helping some poor people. She also announced that on the 4th of March she would give an entertainment in behalf of the Red Cross Society. It proceeds to be devoted to the poor.

Subject for next week, for the older groups, "What is Spirit?" younger ones, Truthfulness.

ABBY F. THOMPSON, Sec'y.

30 Sydney street, Boston, Mass., Station K.

### The Boston Spiritual Lyceum.

Sunday afternoon, Jan. 31, this Lyceum met as usual in Berkeley Hall. "What do we Learn from the Life and Work of Thomas Paine?" was the lesson considered by all the groups.

Ralph Ransome, Clarence Dutton, Charlie Hatch and Alice Ireland gave answers to the point.

Mr. J. R. Snow gave a brief history of Tom Paine's life which showed much thought in preparing.

Mrs. M. A. Lang thought that so much injustice had been done Thomas Paine by prejudice and bigotry that it was well to bring before our children an unbiased statement of what he had done to establish the liberties we now enjoy.

Edward W. Hatch thought that of Thomas Paine it might be truly said: "His pen was mightier than the sword."

Mr. E. B. Packard said: I think his "Rights of Man" alone should make his name immortal.

Mrs. A. S. Waterhouse thought we could not bring the unselfish life and work of Thomas Paine before our children too often.

From the younger groups Carl Leo Root, Alice Palmer, Winifred Ireland, Ansel Hayes, Adah and Eva Harris, gave answers.

Mr. A. R. Watt read an extract from Paine's will, and favorably commented on the same.

Assistant Conductor Dr. J. R. Root also answered the question.

The first number presented after a stirring grand march was a lesson on Thomas Paine, arranged by Mr. Alonzo Danforth. Mr. Danforth was assisted by Miss Maude Beckwith, Miss Susie Hall, and Mr. Edward W. Hatch in placing this lesson before the school. Miss Grace Watson rendered a piano solo, Little Maude Armstrong gave a recitation, Beniah Crowell recited "Little Golden Hair," in a very touching manner. Master Willie Sheldon gave a piano solo, Edward W. Hatch recited "The Spirit of Seventy-Six," and Mrs. S. A. Frost rendered a piano solo.

Conductor Hatch then introduced Hon. Harrison D. Barrett, President of the National Spiritualists' Association, who spoke very interestingly to the children on several topics. The Conductor, J. Brown Hatch, Jr., and Mr. J. H. Lewis also made remarks.

Among a number of visitors present from the Children's Progressive Lyceum No. 1, Conductor Mrs. J. S. Soper, Secretary Mrs. Abbie F. Thompson, Miss Stella Marchant and Mr. Frank R. Hall were noticed, but the unusually long program prevented us from hearing from any of them.

Subject for Feb. 14, "What Does this Country Owe to Abraham Lincoln?"

X. Y. Z., Clerk.

### THE JAPANESE "GOOD MORNING."

A fall to the knees,  
A turn to the toes,  
A spread of the hands,  
And a dip of the nose.

It takes all these just to say Good-day,  
In Chrysanthemum-land, so far away.

—Mac St. John Bramhall, in the January St. Nicholas.

### Original Enigma.

My 5, 4, 8 is distilled from grain.

My 3, 6, 2 is a falsehood.

My 8, 7, 1 is a word that denies.

My whole is what people sometimes think they have when they get bilious.

BLX.

Ludlow, Vt.

ANSWER TO Cross-Word Enigma in last BANNER.—Dr. Calvin B. Walker.

ANSWER TO Puzzle in last week's BANNER.—Keel, eel, Lee.

Original Riddles or Charades from young people of all ages will be gladly received. Address this Department, BANNER OF LIGHT.

### Vermont State Convention,

Held at Montpelier, Vt., Jan. 22, 23 and 24.

To the Editor of the Banner of Light:

The Twenty-Eighth Annual Convention of the Vermont State Spiritualist Association was held in Grand Army Hall, Montpelier, Vt., Jan. 22, 23 and 24, 1897.

Opening session 10 o'clock A. M. Friday. In the absence of the President and Vice-Presidents, Mrs. Abbie W. Crosssett of Waterbury called the Convention to order. Mrs. Eliza L. Turner of Montpelier gave the opening address, and a very friendly welcome to the people assembled. Mr. Lucius Colburn gave a number of tests, followed by Mrs. Crosssett with a few remarks. Adjourned till 2 o'clock P. M.

Afternoon session, Dr. E. A. Smith, President, in the chair. After singing by the choir, Dr. Smith made some very appropriate remarks, followed by Newman Weeks of Rutland, George W. Ripley of Montpelier. Bradley Newell of Jacksonville, the noted healer, gave some very interesting experiences of his healing. Lucius Colburn gave the regular address of the afternoon upon "Spiritualism: Its Genuine and Its Frauds."

Evening session opened at 7 o'clock. President Smith presiding. Mrs. Sarah A. Byrnes of Boston was introduced, and made a brief address full of good thoughts. Dr. W. B. Mills of Saratoga, N. Y., gave a number of fine tests; A. F. Hubbard of Tyson, Vt., made some fine remarks.

Exercises were opened Saturday at 10 o'clock A. M., Vice President A. F. Hubbard presiding. After singing Sarah A. Byrnes, speaker, followed by Dr. E. A. Smith, Newman Weeks, Mrs. Kate A. Stafford of Stowe, Vt., Mrs. Abbie W. Crosssett, after which Mrs. Sarah A. Wiley, in her usual pleasing way, gave an address on "What Will the Harvest Be?"

Afternoon session, 2 o'clock P. M., President Smith in the chair. After singing by the choir Mrs. Sarah A. Byrnes of Boston gave a fine address upon "The Progress of the Age in Relation to Spiritual Truth." Dr. W. B. Mills gave tests, readily recognized.

Dr. E. A. Smith, President, called a business meeting for the election of officers for the year ensuing, with the following result: President, Dr. E. A. Smith, Brandon, Vt.; Vice-Presidents, Sarah A. Wiley, Rockingham, Vt., A. F. Hubbard, Tyson, Vt., W. B. Parish, Stowe, Vt.; Secretary and Treasurer, Janus Crosssett, Waterbury, Vt.; Auditor, A. F. Hubbard, Tyson, Vt.; Board of Managers, Don. H. Chapman, Fletcher, Vt.; S. N. Gould, Randolph, Vt.; Newman Weeks, Rutland, Vt.; E. B. Clement, Barre, Vt.; Mrs. Medora Eastwood, Winoski, Vt.; Mrs. E. M. Walker, St. Albans, Vt.; Mrs. L. G. Hammond, Ludlow, Vt.; Mr. L. D. Smith, St. Albans, Vt.; Mr. George W. Ripley, Montpelier, Vt.

Evening session 7 o'clock, Pres. Smith in the chair. Don Chapman, Chairman of the Board of Managers, read a letter received from H. D. Barrett, President N. S. A., who we expected would give the evening address. By the contents of the letter we were doomed to disappointment, as it was impossible for him to be present.

A. F. Hubbard gave an interesting lecture upon the growth of the spiritual idea, followed by pleasing remarks from Mrs. Sarah A. Wiley, after which Dr. W. B. Mills gave some fine tests.

Sunday morning session, 10 o'clock, President Smith in the chair. Brief remarks by A. F. Hubbard, Mrs. Nichols of Barre, George W. Whitney of Williston, Vt., Mrs. Keniston of Calais, Dr. E. A. Smith, Mrs. Katie A. Stafford of Stowe, Lucius Colburn, Mrs. Sarah A. Byrnes. Mrs. Abbie W. Crosssett gave the morning lecture, which was attentively listened to, upon the subject God's Truth is Universal.

Afternoon session, 2 o'clock, Dr. E. A. Smith presiding. President Smith invited Dr. Newell, the great healer, to treat a few sick upon the platform, which he accepted, treating several. Some were deaf, some severe cases of rheumatism, paralysis and other troubles, each one claiming they were benefited.

After a song, Mrs. Sarah A. Byrnes, under spirit control, gave a fine address. Several in the audience recognized it as the control of Achsa Sprague. W. B. Mills followed, with tests.

Evening session, 7 o'clock, President E. A. Smith presiding. By invitation, Dr. Newell treated several patients very successfully. He is a quiet, gentlemanly man, making no pretension of what he can do, simply saying he has the power and does not know from whence it comes, and will try to do the best he can with it. He is not a Spiritualist, because he does not know if it is true, but an investigator. Surely we may predict a great future for him.

As this was the closing session there were brief addresses by all the speakers present—Lucius Colburn, Mrs. Sarah A. Wiley, A. F. Hubbard, Mrs. Abbie W. Crosssett, Dr. Mills gave some fine tests. The following resolutions were presented:

MONTPELIER, Vt., Jan. 24, 1897.

Resolved, by the Vermont State Spiritualist Association assembled, That we extend to our brother and co-worker, J. Frank Bixler, our heartfelt sympathy in his great bereavement in the removal of his beloved wife and co-worker in the earthly life to the better side of life.

DR. E. A. SMITH, President.

JANUS CROSSSETT, Secretary.

DOX H. CHAPMAN, C. L. Managers.

Resolved, by the Vermont State Spiritualist Association assembled, That we extend to Mrs. S. N. Gould, who is seriously ill, our sincere sympathy, and hope and pray for her speedy recovery.

DR. E. A. SMITH, President.

JANUS CROSSSETT, Secretary.

DON H. CHAPMAN, C. L. Managers.

A. F. Hubbard offered the usual vote of thanks to all who have in any way assisted in helping to make the Convention a grand success.

Mrs. Sarah A. Byrnes gave the closing address. The Convention was largely attended at every session. Sunday evening every available place was occupied, many standing where there was room enough to stand. Sickness prevented the singers who were engaged to sing from being present, but, by invitation of the President, several volunteered to help, and with the assistance of Prof. Seth Jones, of Waterbury, and Mrs. E. J. Fallon, of Montpelier, we had singing every session. It was a fine Convention from the first session to the closing, and must ultimately result in great good.

JANUS CROSSSETT, Sec'y.

Montpelier, Vt., Jan. 29, 1897.

(From the Old Colony Memorial, Plymouth, Mass.)

"We have been much interested in reading a book called 'Breaking Up,' written by our long time friend, Prof. L. S. Richards of Marshfield. Away back, before the beginning of his story, he assumes identity for the subject of his story, on a planet of the dog star Sirius, where it passes the great change for all mortality, and becomes spiritual essence. The Professor starts the sentient soul off on a tour through space, visiting parts of the great universe, just as sometimes one's self has wished it possible to do. In these ethereal wanderings he discovers earth in its nebulous state, and then in course of long aeons sees its gradual development into a habitable world, its peopling and progress, all of which is most scientifically told. In course of time the world grows old, and following the certain law of nature, as we see daily in operation in death and decay, our old earth grows cold, vegetation, animals and man disappear, and like the moon, our satellite, this orb hangs in the heavens disintegrating and turning to cosmic dust. In this history of the birth, life and death of the earth, Prof. Richards has followed the thread as science has developed it, and his conclusions are the logical deductions from universal laws, and the immutable 'what has been shall be.' 'Breaking Up' is one of the oldest of the old, old stories, retold and made realistic by taking us out of ourselves, and putting us in the spiritual realm, where we no longer see through a glass darkly. To the questioner from nature, and the searcher for the 'to be,' Prof. Richards' book will be of the deepest interest."

For sale by Banner of Light Pub. Co. Price, \$1.00.

### Woman's Rights.

BY HUDSON TUTTLE.

There is but one question to answer in coming to a decision as to what are the rights of women: Is she a human being? If "yes" better reply, then she has all the rights of a human being. There can be nothing more self-evident. If it be asked, "Is she the equal of man?" it may be replied that she is equal in some respects, inferior and superior in others. Her constitution, and the sphere it prescribes, is different from his in a portion of its arc, but in the main coincides. Her equality or inequality, however, has nothing to do with the question. The highest form of civilization must give woman equal rights and equal opportunities with man. Emancipated from the slavery which from the dawn of the race has been her lot, and freed from the mental traits this slavery has cultivated, her future will be inconceivably glorious. If she is now behind man in the race, it is because she has been retarded. Her future is now opening before her. Everything she may desire to do awaits her hand.

It is pitiable to see the opponents of woman's rights bring as evidence anatomical and physiological peculiarities, in precisely the same spirit the old defenders of slavery did the color of the hair, the color of the skin and conformation of the skull of the negro. What has all this to do with right and justice? Would these opponents prove that their mothers were not members of the human family? The question is not of rights of sex, but of humanity, and fades into and is solved by that great issue.

Far more than man woman suffered from false ideas and superstitions, and has not even yet escaped in the full measure he has done. In the early times of brute force she was made a slave, and it has taken all the ages of refinement, of culture, to bring her liberation. Religion has forged her chains, and prevented their being cast off. She was made the principal agent of bringing sin into the world. The mortal pain she suffers in giving birth to offspring was a token and effect of her guilt, and just punishment. Godly ministers preached sermons against the alleviation of her suffering by anaesthetics, as an attempt to thwart God's decree. Thus not only was she to be enslaved, but her master had justification of his tyranny in the interpretation of God's word by the priests. If man was made to bear the tortures of continuous martyrdom by the faults of Eve, woman has been made the target of his scorn, the recipient of his hate, the slave of his atrocious love, because he has been compelled to endure this suffering. A more diabolical doctrine never sprang from the brain of libidinous selfishness.

That old, despicable idea that woman is inferior to man, lingers to-day in the greater joy expressed over the birth of a boy than a girl. Some ages ago the mother would have, in her shame, strangled the girl or thrown her into the river.

The fable of the rib is the justification of ownership of body and soul, and countless wives have been brutalized into their graves—often welcomed—by practices nurtured by this fable of the beast. It is quite time all this rubbish should be swept out of the world. It has blighted and cursed long enough. If woman is inferior to man it is because of ages of repression by his brute strength; by the force of heredity, which has remorselessly stored up the results of this selection of those qualities desired by his selfishness. It would take many generations, even if the absolutely rigid views were now accepted, to change by the processes of growth, and so purify the race physically and mentally, that reversion would not occur.

The future will regard the views of woman's position and rights now entertained by the masses as evidence of a low civilization. She will then be equal with man, and have absolute control of herself, her property and her children. She will have the right and privilege to do whatever she wishes to do in the same measure as man, and with the same limitation. So clear is this right of hers, it seems as needless to argue in its favor as it attempts the demonstration of an axiom.

When the soul awakes from the lethargy of the Religion of Pain there will be no hesitancy or doubt. The future will bring a civilization beyond the dreams of the present, for the past and the present have had only the civilization of man, while the future will have that of man and woman also. She will bring the spirituality of the feminine, the refinement, the ideal which the past has known only as it has escaped intermittently from its repressed bondage.

### For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

### February Magazines.

SCRIBNER'S MAGAZINE.—The most novel thing in the current number is the appearance of C. D. Gibson as the writer of the notes which accompany his first series of sketches portraying "London as Seen by C. D. Gibson." These articles, which will continue for six months, add a new Gibson gallery to the Paris and New York types already famous. The series on "Great Businesses" is opening up an entirely new field of information for magazine readers. The second paper is by Jesse Lynch Williams, on "A Great Hotel." The many pictures made from actual scenes, and the astounding facts and figures that accompany them, are a complete revelation to most people. There are other instructive papers by prominent writers, also poems and short stories. Charles Scribner's Sons, New York.

RECEIVED.—Kindergarten News, Milton Bradley Co., Springfield, Mass. Free Thought Magazine, 213 East Indiana street, Chicago, Ill. The Journal of Hygiene, Dr. M. L. Holbrook, editor, 45 East Twenty-first street, New York. The Phrenological Journal, Fowler & Wells Co., 27 East Twenty-first street, New York. Cassell's Family Magazine, The Cassell Publishing Co., 31 East Seventeenth street, (Union Square), New York.

### New Publications.

STAR OF PROGRESS, by H. W. Smith, is a very attractively-bound book of 363 pages of Devotional Music, Lyceum Banner Marches, Responsive Readings, Selected Poems, Selected Hymns, Didactic Music, Songs for Children and Miscellaneous Music, specially designed for Lyceums. Price, \$1.00; former price, \$2.00. A most unusual opportunity of getting a valuable book at a low price. For sale at Banner of Light Bookstore, 9 Bosworth street, Boston, Mass.

THE HERMIT'S CAVE, a reminiscence by Agrell, is a pleasant little story of a visit by young ladies of a seminary to the Hermit's Cave, and a sketch of the hermit's life, his unhappiness, and final renunciation of his selfish life, and investment of his wealth for the good of others. For sale by Banner of Light Pub. Co. Price 25 cents.

### NEW MONEY MAKING INVENTION.

I am so thankful to Mrs. Wymen for her experience. Being out of employment, I ordered 2 dozen of the New Patent Aluminum Cases, for attaching photographs to tombstones, from H. World Mfg. Co., Columbus O. Cases are indestructible, will last forever and make a beautiful appearance on any monument. Anyone can put on in 2 minutes. I sold the first day, profit \$12. In 6 days my profits were \$49. Everybody is glad of a chance to buy, as they are handsome and yet so cheap. Sister made \$19 last week selling elegant Aluminum Door-plates and house numbers for the same firm. Anyone can do as we have tried. JOHN C. B. M.

A VINDICATION of the Personal Character and Mediumship of MRS. H. B. FAY. Containing undeniable proof that the so-called "dead" live, and can do become visible and converse with the living on earth; more than fifty uncollected testimonials to the fact being given from many hundreds received from those who have attended seances held by Mrs. Fay the last fifteen years in public halls, and at her home and the homes of others in this city and elsewhere; the phenomena and the conditions under which they occurred fully described. A discourse for every Spiritualist, Investigator and Friend of Truth. North of Mrs. Fay. Pamphlet, 12mo, pp. 30. Price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

DEAFNESS & HEAD NOISES CURED. DR. WILLIAMS' TUBES cure deafness when all else fails, by placing tubes in the ear. No pain. Will be sent, on receipt of 10 cents, to H. H. H. Co., 855 N. 4th St., N. Y., for Book and Free Circular.

### LIVER AND KIDNEY TROUBLE.

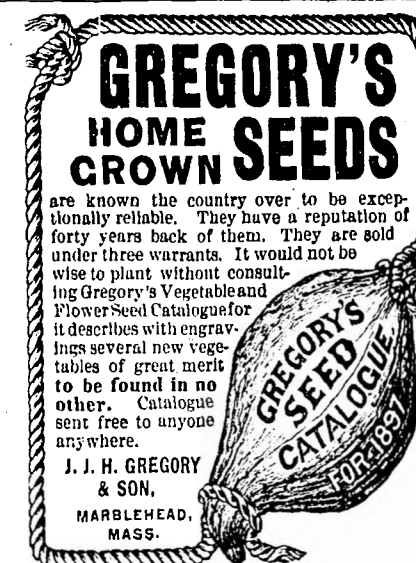
Cured by Dr. Greene's Nervura Blood and Nerve Remedy.

Mrs. R. H. Berry, Lebanon, N. H., says: "I could not sleep nights, and the chills or shakings would follow, and I could do but very little of anything. I had to lie down a great deal, and my nerves were very weak and of no use. There was a terrible pain in my head, and I was almost a complete wreck of my former self. I was depressed in mind and spirits. My liver was swollen and my kidneys were very bad. "I used Dr. Greene's Nervura blood and nerve remedy, and I will say that this wonderful medicine is the greatest blessing that ever came into a family."



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## Banner of Light.

BOSTON, SATURDAY, FEBRUARY 13, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

[Entered at the Post-Office, Boston, Mass., as Second-Class Matter.]

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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.

## The Christian Register and Spiritualism.

The Unitarians are an intelligent and thoughtful people, their clergy are able sermons, and have done good work in the progress of religious ideas. The leading and representative men of the denomination are pledged to the idea that religion is growth without finality, and that the evidence of the genuineness of such religion is a true life. This is high ground. It opens the way for the discovery and application of truth, for reason in religion, for a faith in the soul as greater than all dogmas. They treat Spiritualism more fairly than the "orthodox" sects, as well they may, since in many of their churches are members and officers who are Spiritualists. A few of their preachers are known as Spiritualists, and do not suffer in their standing on that account. More preach the philosophy which Emerson taught, and which is the faith of all thoughtful Spiritualists, that "man is a spirit served by a bodily organization."

Their intellectual culture sometimes runs into a poor fastidiousness; their joy in their fine ideas tends to a comfortable complacency. On the whole the Unitarian movement has been, and is, a help to human advancement and spiritual culture.

Spiritualism they look at with a growing respect, yet they often fail to appreciate its power and glory. This is not strange, for no one can appreciate ideas or facts until they are possessed by them, and lifted to the level of their beauty and significance.

The Christian Register is the leading Unitarian journal—one of the ablest and best of the weekly religious newspapers. It takes note of what the clergy of other sects are doing, quotes from the best words of preachers and authors, tells of the best righteous work which they advocate, and even gives glimpses of advances made among those called heathen. Naturally most space is given to Unitarian words and works, but others have fraternal commendation, or fair criticism. This method and spirit is indeed a chief excellence of The Register.

## BUT TOWARD SPIRITUALISM

It has not attained this saving grace. Able discourses are often given by Spiritualist speakers, and eloquent and able books are written by our authors—productions equal, as many fit judges who do not endorse spirit-presence say, to like Unitarian efforts. Possibly these may have been quoted in The Register, as selections are made from Methodist or Catholic works in its columns. If so, they have escaped our notice.

Articles giving idea of change of view and

Just appreciation, like this from The Harbinger:

In distant Australia, we fail to find quoted:

"A change is gradually taking place in the attitude of some of the men on the continent of Europe toward Spiritualism. Its phenomena not long ago were only mentioned to be ridiculed. Now they are being seriously discussed as opening up an entirely new field in the wide domain of psychological research, and we find one of the most influential organs of the medical faculty in France, *La Revue Medicale*, reviewing the great work of M. Aksakoff, 'Ani-misme et Spirilisme,' and actually expounding the efforts made by M. Pierre Janet, the well known psychologist, in his 'L'Automatisme Psychologique,' to explain the phenomena of Spiritualism on psycho-pathological grounds. The critic goes so far as to reprehend 'the perfect unconstraint' with which that eminent savant rejects a whole series of facts, and retails only which, *coute que coute*, tell in favor of his own pet theories. But these are precisely the same tactics adopted by the opponents of Spiritualism in all countries. Wherever and whenever the proofs of an intervention of occult intelligence in the production of the phenomena are obvious and undeniable, they are completely ignored. Such a proceeding is ingenious, but it is the reverse of ingenious."

Do we get from The Register the fact that over a hundred journals and magazines are issued in both continents in advocacy of the Spiritual Philosophy? or that among its advocates in many lands are some of the best and most gifted persons? Not depreciating the interest in Unitarianism in Boston, it is safe to say that, in this good city, Spiritualism takes a deep hold of heart and life with a larger number, many Unitarians among them. Using the word in its large sense it means the study of the life within, as well as of the life beyond, and in that sense psychic science, theosophy, faith cure, and the like sweeping tides of the wave of spiritual light which has gone round the world, get fair space, if not full endorsement, in the BANNER OF LIGHT. But The Register is strangely given to slighting, or ignoring, the higher aspects of Spiritualism, and their great power, and striking heavy and wild blows at the human follies of some of its advocates.

Of this one-sided method an editorial of Dec. 3 is a specimen. In the Spiritual Temple in this city, the noble gift of M. S. Ayer, many valuable lectures have been given, instructive and inspiring to thoughtful hearers, even to those not Spiritualists.

If The Register has made any note of this high work it has escaped our vigilant editorial eyes. Now comes an alleged exposure of fraud in a public meeting, and The Register bursts out in a column of rebuke and warning. Mr. Ayer may be wise or otherwise in the matter of public exhibits of mediumship—opinions differ. The ending of this affair is curious. "The resolute men who rushed on to the platform and caught the medium," for which good work The Register thinks "Mr. Ayer should be thankful, but he is indignant," have been tried in court and sentenced as illegal peace-breakers; this sentence leaving The Register in the position of approving their lawless and riotous conduct!

But our main object is to comment on other parts of this same astonishing Register column, which we quote as follows:

"There are many people who think it is possible that the life after death may be the subject of physical demonstration here and now. This hope renders them an easy prey to all manner of frauds perpetrated by dishonest quacks. Most of these frauds are conducted under the protection and influence of Spiritualism. It goes without saying that the great body of Spiritualists are earnest and honest people, who believe that they have positive evidence of the possibility of communication between spirits in this life and those on the other side of the grave. This conviction has strengthened their belief in immortality. The very fact that they have surrendered themselves so completely to a belief based on so small an amount of evidence makes them continually hungry for something more of the same sort. Hence it is that a class of professional deceivers has arisen whose business it is to live at the expense of this easy credulity."

"The utter unwillingness of Spiritualists to investigate the people who are deceiving them, or to let anybody else do it, is one of the most discouraging facts about these exhibitions. Every obstacle is placed in the way of those who undertake to find the reality masked in these fraudulent representations."

Not by demonstrations purely physical, but by proofs of personal intelligence apart from that of persons visible and present, is the voice within, which says: "Thou shalt never die," made clear and strong. Can this adding knowledge to the soul's intuitive faith make men and women "prey" to dishonest quacks? "Belief based on small evidence!" This is really behind the times. This "small evidence," after careful scrutiny, has satisfied a host, compared to which the choice Unitarian company is small, and illustrious leaders are in the van of this host.

Have fools, duped by knaves, wrought this world-wide work, than which the history of religious thought and spiritual life tells of none greater wrought in a brief fifty years?

The thought is simply shallow and foolish, and whatever Unitarians, or others, may blindly entertain it, will, in fit time, see and regret their mistake.

"Frauds committed under the influence and protection of Spiritualists." Doubtless so sometimes, for "these treasures are given to us in earthen vessels." But what of frauds exposed or prevented under the influence and protection of Spiritualists? These have been and are on record, but the Christian Register is silent on that side of the case.

"Every obstacle placed in the way of those who undertake to find the reality masked in these fraudulent representations." This assertion is as untrue as it is sweeping—in some cases true, in far more cases the contrary of truth.

Are these phenomenal manifestations all? The rap on the table is like the click of a key unlocking the door to a beautiful temple; phenomena point to a divine philosophy of life.

This criticism is frank and needed, but not unfriendly. The Register harms itself, not us, by its lack of insight. It has grown in the past and will grow in the future. When our Unitarian brethren add to their present wealth of intellect the illuminating and inspiring ideas of the Spiritual Philosophy—and this they will do, or drift away to the rear—they will gain such views of life, here and beyond, that their present views will be in comparison,

"As moonlight unto sunlight,  
Or as water unto wine."

Attention is called to the advertisement in another column of Dr. George M. Ramsay's book, "Philosophy of Phenomena," which has just been issued by the Banner of Light Publishing Co. As stated in our review of the same, which appeared in our issue of Jan. 30, it is an epoch-making book, and deserves an extensive circulation.

Report of Veterans' Union is in type, but for want of space must be left over; will be printed in next issue.

## Prof. James's Discovery.

In the wonderful times of electric discovery, of Roentgen ray disclosures, and the other notable revelations of the forces of nature and their governing laws, it is no less wonderful that there should be disclosures, discoveries and revelations in regard to spirit, which is the parent of created nature, and furnishes all the forces, and establishes the law by which external nature is impelled and governed. We are now able to designate an entirely new discovery in the spirit realm, recently announced by Prof. James of Harvard University to the New York Neurological Society at the Academy of Medicine. The subject of his address was "Demoniacal Possession," and the gist of his talk was to—show, but assert what satisfied him was the real meaning, if not the cause, of spirit-control. He says it is nothing but "demoniac control." Well then, we should like to know what he considers demons, and whether he believes in good demons as well as bad ones—whether or no there are angel demons as well as devil demons. For certainly and notoriously there are good spirits and evil, and we profoundly commiserate Prof. James of Harvard University in not having found them in the course of his professed psychic researches.

Again, it is natural and reasonable to inquire how it is that evil spirits, called demons, have the power and the privilege to come to earth and communicate with mortals, but that good spirits have no such power, and are denied such a great privilege. Both classes must be spirits, rays from the same Universal Spirit, or they could not have existence at all. For all things are by Him and through Him, and without Him was not anything created. Prof. James seems to think he can jump this five-barred gate and make nothing of it. We will wait to see him do it. The fact is, these material scientists start in to "investigate" the spiritual realm, holding fast by the old leading-string of material discoveries. They do not seem capable of conceiving that the so-called natural world that is visible to the sense is the resultant of the spirit-force by which all outward things exist and are recognized. They seem to imagine that the external is first, sustaining and originating the internal.

But let that go. We will pause long enough to make an inquiry or two of Prof. James, in no sense subtle, mystic or involved. If he has indeed been an investigator, he has learned nothing unless he has learned that the spirits whom he calls demons have brought to mortals comfort and consolation; would his "demons" do this? They have restored again to its wholeness and perfection the love that short-sighted mortals thought to be cruelly snuffed; is it the habit of "demons" to be engaged in such work as this? They come to warn and protect the mortals for whom they continue to care; are "demons" going about doing good in this way? They counsel the cultivation of sweet and pure thoughts, that mortals may develop Godward, and continually grow into the likeness of the divine; will he produce the particular class of "demons" who are addicted to this sort of devilry, and love to teach perfection instead of the things that make perfection forever impossible?

The lecturing and posturing of such men on such a platform of assumption and theory without a bottom is really something ridiculous. In what are called practical affairs, it would not work at all. Prof. James himself would refuse to accept it. He and his class set up their vagrant theories, and then try to fit the facts to them. First they know all about it, and declare that they are nevertheless engaged in psychic research. Prof. James concluded his lecture by advising physicians to pay more attention to "mediumistic medical treatment," and tells them of cases "where mediums had succeeded in attaining good results in the treatment of patients suffering from certain forms of nervous disorder," and that "the physician could benefit by observing how the effects had been attained." That is right, but it is no physician's mechanism that does it. More psychic research is needed in the case.

## Saints and Souls.

Two commemoration days are kept by the Catholic Church—All Saints and All Souls—that are intended to keep alive the memories of the unrecorded saints, on the one hand, who have lived and died with unremembered names, but whose names are believed to be "written in the Lamb's Book of Life," and, on the other hand, to offer intercessory prayer and offerings for the poor souls in purgatory who departed this life under a shadowing cloud, without realizing the grace of the spirit at the time of their departure. These days of commemoration have been kept by the Church for almost a thousand years. The ideas contained in the two observances are of a fascinating influence on the human spirit. They are those of mercy and reconciliation, of joy and pity. There is no jargon of the creeds about them, no clatter of dogmatic dispute, only the spirit of fraternity, without prejudice or passion. Would that such a spirit could come back again! The perfect and the prodigal become one again. In the universal fold there are the good and the bad, all alike the children of one Father. All are not at the same stage of obedience and trustful humility. The kindred at home and the far-off wanderers belong to one family still. The one are celebrated, and the other remembered.

The prodigal who has wandered away into a far country is no more forgotten than the saintly one whose life was fragrant with good deeds. Who are saints? Not necessarily those who have gained memorable names, and displayed wonderful characters. Any one can be a saint, if so he or she chooses. It is the one who continually strives to do the will of the Father. If we look around us, we may find them in all walks of life, the humblest as well as the highest. It is not the church or the world that signalizes by that title. None can know the workings of the human heart as God knoweth them. We become saints in his sight. He alone can crown mortals with a significance after such an order. And so, too, he alone can discriminate and distinguish those who are not perfect, but who do not aspire to become so. No secrets of the heart are hid from him. Inwrought in the mingled tissue of our being are error and weakness, omission and commission, hope and despair, good and evil. While it is according to divine law that the one should fall away from the other, and become separate, it is good for us to manifest our prayerful sympathy for those whose characters have not yet been purged of the evil that they may enter upon the spirit-life prepared for its harmonious conditions. In Spiritualism is to be seen the union of the

spirit of these twin memorial days, the blending of the significance of both. The rational and the merciful blend in closest relations. Joy and sorrow, high ecstasy and deep entreaty, glad rejoicing and tearful lamentation, are united in the same spirit. All is harmony, where no discord finds room. Order prevails and exists everywhere. From harmony and order only can proceed progress; it cannot begin until all needed reconciliations have first taken place. Life is immortal—it is the worlds that change. It is not a voice, but forever a song. The music of the spheres is no new belief. The stars sang together in the beginnings of time. Order and harmony and song, all the attributes of life, define and illustrate law. That plainly tells us that we shall reap as we sow: that an evil tree cannot bring forth good fruit nor a good tree evil fruit; that harmony is law and inharmony is mercy; that there are no discordant notes that remain to destroy the harmony always. Let us all keep the day named All Saints, since more have passed from the world and are yet in the world than were ever written down by name in any book. They are chiefly unknown, yet God knoweth. Had they lived for the sake of being known they could never have been saints.

## The Arbitration Treaty.

When the new treaty establishing arbitration between the United States and Great Britain was announced as accomplished, and awaiting only ratification, there was a general chorus of congratulations and laudation. But as time passes and sober investigation progresses, public opinion manifests decided symptoms of modification, with a promise of ultimate revulsion. More is discovered to be involved in the treaty than aspirations toward the blessings of universal peace. It is credited rather to the exigencies of European politics. English expectations with regard to it have been growing more plain. In the first place the English are said to fondly hope that the treaty will lead to a full alliance between the two countries. They believe that this overture of good will from the mother country will create yearning sympathies on our part, on which Great Britain may rely in any emergency. It at any rate provides against a repetition of such a disaster to England as the President's Venezuela message, which overtook her at the most critical moment in the history of modern British diplomacy. The British Foreign Office regards the removal of such a danger worth paying for.

What gives Great Britain the greatest satisfaction in the case is the effect it will have in the vital struggle which British interests and prestige are waging with the rival powers of the Old World. Lord Salisbury has succeeded in creating the impression in the other European courts and capitals that England's relations with the United States are now so close and friendly that she could rely upon American support in case her combined enemies should push her too hard. There is no doubt whatever that Russia, and perhaps France and Germany, are inclined to accept this view of the situation. It will be of immense diplomatic advantage just now to Lord Salisbury if he is able to strengthen and confirm this impression. The whole political situation in Europe, in fact, might be changed by it. A foreign correspondent of one of the leading papers of the country says it is the cleverest attempt ever made to play the trump card of American influence in the great game of European politics, and that it is likely to succeed unless the Senate makes it plain that the United States is not even indirectly and distantly interested on the side of Great Britain in European affairs.

The same correspondent states that Russia, which is the traditional friend of the United States in Europe, would have been willing to make an arbitration or other treaty which involved the acceptance of the Monroe doctrine, and would have used her influence to secure a similar acknowledgment from the other Continental powers. The impression prevails that the Administration at Washington for some reason preferred English to the larger continental endorsement. There are no means of learning whether it was Russia that missed the political opportunity, or the Washington authorities failed to offer it to her. It is felt at St. Petersburg, at all events, that Lord Salisbury is making an extraordinary use of the pending arbitration treaty as a factor in European politics. If there does not come from America a distinct disavowal in some shape, Europe will be likely to accept the impertinent assumption which is widely held in this country, that the ratification of the arbitration treaty will be a mere preliminary to a full offensive and defensive Anglo-American alliance.

## The National Congress of Mothers.

On the approaching 17th of the present month will assemble at Washington a national congress whose importance and interest cannot be overestimated nor even duly appreciated in advance of its gathering. It is a National Congress of Mothers, to be held on the 17th, 18th and 19th days of the month at Banquet Hall, in the Arlington Hotel. A program of the proceedings is before us, naming the persons who are to read papers and make addresses on the different days, with the subjects they are to consider. The speakers enlisted are among those who are recognized as the first in the country. The President of the Congress is Mrs. Theodore W. Birney, and the Corresponding Secretary is Miss Mary Louisa Butler. The national capital has been selected as the most fitting place for such an assemblage, because the movement is one of national importance, and the city of Washington offers advantages in many other ways. The Congress is held in view of the necessity for organized and united effort on the part of the mothers of the land concerning questions most vital to the welfare of their children and the manifold interests of the home. The subject was presented at some of the Mothers' Meetings at Chautauqua in the summer of 1895.

Being received with such earnest enthusiasm, it became evident that the thought needed only to be disseminated in order to be quickly accepted and acted upon by hosts of conscientious, thinking women throughout the world, and to result in a centralization of their power for the accomplishment of great and necessary reforms in the interest of humanity. The influence of woman is universally admitted to have been a powerful factor for good in all ages. Hence incalculable benefit may be expected from the assembling of many women for the interchange of views and the study of home problems which can be solved by woman alone. It is proposed to have the Congress consider subjects bearing upon the better and broader spiritual and physical, as well as

mental training of the young. Such subjects are the value of kindergarten work and the extension of its principles to more advanced studies, a love of humanity and of country, the physical and mental evils resulting from some of the present methods of our schools, and the advantages to follow from a closer relation of the influence of the home to that of institutions of learning. Especially important will be the subject of the best means to develop in children characteristics which will elevate and ennoble them, and create better conditions for their expanding life. That the Congress will be of great importance is assured in advance.

## The Sovereign Strength of Citizenship.

Mrs. Eveleen Laura Mason writes to the Boston Transcript that we are a conglomerate nation, and only the citizens of a nation should own the land of a nation, or own its bonded debt, if the nation is in debt. Then citizens would value the privileges which, only by virtue of citizenship, they could share; and they would then do honor to the principles which they would then study to comprehend and defend. But what value can citizens place upon citizenship, if certain persons are not only permitted to form syndicates to buy up the national land, and syndicates to buy up the national credit, but likewise to become the chosen allies of the country as against other nations in Europe, Asia and Africa, which nations are populated by the blood relatives of citizens of this country? And all this favoritism because the nation to which these favored non citizens belong is the prime ravager of all other countries, as it is the arch-enemy of this. But fortunately our national constitution will not permit an alien class to foist on our citizens of world-wide nationalities conditions such as those which are formulating themselves in certain minds to-day. Neither will our citizens of various inherited personalities permit it, seeing that each vote counts equally with every other throughout the country. This republic is more than the land. The republic is citizenship. And American citizens represent the liberties, present and future, of the nations of the earth, and are a network of fortified and fortifying power, against which the guns of England cannot prevail, and will never be turned.

## Inhumation Defended.

In a well-written communication to the New York Sun, ex-Mayor Oakey Hall, in defense of the custom of burial, concludes with saying that there is a sentimental as well as a religious view which cremation attacks. "It is a joy," he says, "for survivors, when visiting grave or tomb in order to decorate it with tears or flowers, perhaps with both, to fancy that the face and form there taken visual leave of are still intact, and that they are again near to the loved one. Thoughts of the possible corruptible do not in such case arise. But there cannot be sentiment in standing around a bowlful of the incinerated bones of a loved one, called 'ashes,' and summoning into memory a beloved face and form that the survivor knows has been subjected to destructive flames and made to vanish. Both religion and sentiment combine to explain why there is no widespread movement in favor of the burning of the dead." It is well to look thoughtfully on all sides of this subject. Sentiment goes far below regard for religious teachings merely. Association is a chain not to be lightly broken. The forms of our loved ones certainly rise before us when we stand at their graves as they do not when gazing at the urns holding their ashes.

## Bad Boys in Cities.

A New York magistrate, while recently lecturing two boys from the bench, who were arraigned for theft in the police court, used such strong language as this: "I believe fully fifty per cent. of the boys brought up in this city are given to pilfering of some kind or other. They are being brought up in these courts every day. There were twenty or more here in front of me last week. Downstairs now there is a boy who is going to be tried for burglary in his own father's house. He wore a mask, and used a bootjack on his father when discovered. It is no indication that a boy is honest because he has a respectable father and mother. The best-dressed and best-appearing boys are just as bad as the rest. It shows that there is something rotten in the State of Denmark." This is lamentable to contemplate. To think of a new generation of men coming forward under such a tutelage of condition and circumstance! It would seem as if the seed of the lower crimes had been thickly sown, and were now coming forth from the fated soil with alarming rampancy. What is to be done to start better hopes for the future of our large cities and higher promise for the country? No time can be spared in setting about the work of right education for the young.

## Gospel Truth.

Dean Farrar commits himself to the public statement that the best good in the world has always been done by personal service, and that poor men have been out of proportion greater benefactors of the world than the wealthy. A look over the names of all the world's greatest benefactors, reformers, poets, artists, writers, philanthropists, will disclose the significant fact that scarcely one among them all has been rich. What, asks the Dean, was the monetary value of St. Paul's cloak and parchment, which were all he had to leave? How much would any one have given for the sheepskin coat of St. Anthony, or the brown serge of St. Francis, or the poor rosary of St. Vincent de Paul? Was not that saintly poverty one secret of Luther's power? Wesley possessed only two silver spoons. Would he have done more, or as much, if he had had ten thousand a year? "Enough money to get to heaven with," said the dying Archbishop Warham, when his steward told him that he had but thirty pounds. "I have no time to get rich," disdainfully said both Faraday and Agassiz. Most of the great heroes of antiquity were also poor. More to mankind is one page of the Bedford tinker than all the banks of the Rothschilds. Our mistake is in thinking we can do nothing without money.

Report from E. A. P. of The Church of the Spirit, Springfield, Mass., came too late for publication; it will be printed in the next issue.

Capt. Thomas P. Beals of Portland, Me., has gone to Lake Helen, Fla., to spend the rest of the winter.



## FIRST GRAND MASS MEETING OF THE National Spiritualist Association,

Held Tuesday, Feb. 9, 1897, in First Spiritual Temple, Boston, Mass.

(Specially Reported for the Banner of Light.)

(Continued from last week.)

**Afternoon Session.**—The exercises were opened by an organ voluntary. Between eight and nine hundred people were in the audience.

The address of the afternoon was delivered by Dr. George A. Fuller, President of the Massachusetts State Association. He said in part: It is a pleasure for me to be here on this occasion and give expression of thought on organization.

It would be impossible to organize spirit, because it is as pure as the air that we breathe. We, as Spiritualists, are a disorganized body. No class of religionists is so much in need of organization as the Spiritualists.

Spiritualism is a religion and a science at the same time. There is the philosophical side to Spiritualism as well as the phenomenal side. One is as important as the other in this world. We cannot afford to ignore the phenomena. We cannot afford to stand only for the philosophy.

We cannot afford, as Spiritualists, to point backward and say we had the phenomena then and we have had all that is necessary; for so long as a mother stands beside the open grave of her beloved child and sends forth a prayer, so long will the open hearted power continue to communicate.

When I speak of phenomena I mean true mediumship. I do not mean fake mediumship. I do not class that with phenomena at all. I would not have you think that I think that there are frauds enough to do any harm.

With regard to the work that the National Spiritualist Association is doing, I will say that we have just had a mass meeting in Baltimore, and the best people and the local press made it a grand success. We only had one address throughout that meeting, and it was the watchword of organization, and laying the foundation resulted in doing a great good.

What we do need is to educate Spiritualists up to that point where we should not change our speaker every Sunday.

We, as Spiritualists, are demanding education of our speakers; likewise we are demanding inspiration. We demand that he or she will be in touch with the hour.

Let us welcome the Veteran Spiritualists' Union, which is seeking to do so much good for our poor.

Let us welcome our State Association. Let organization be the watchword of the hour. Let us do something for the National Spiritualists' Association. Let us go down deep in our pockets. There are Spiritualists that never go into their pockets, yet they go to the seance room and accept all they can get—but they do not help this organization or any other. If you want Spiritualism to stand before the world in its true light, then help to support it; but if you are not a worker then you have no right to find fault. In closing, let me leave this thought: The reform of this organization will never come from without. It must come from within.

Prof. Fred. Watson gave a piano solo, and was obliged to respond to a hearty encore. Mrs. Tillie U. Reynolds, of Troy, N. Y., was the next speaker. She said:

**Mr. Chairman:** It seemed to me when our brother was giving us that beautiful music that we were neglecting our music in our meetings. As a whole, the Spiritualists do not give enough attention to music. You go to our churches and you will find that one of their strong attractions will be good music.

Just go back to their Christmas and Easter exercises, and see what they have for music. In your Spiritualist meetings it is a rare thing to hear good music, and it is almost impossible sometimes to get any inspiration. Their music generally has no soul in it.

How can you as Spiritualists expect to grow if you neglect your little ones in your homes? If you have a seance in your homes, lead your children by the hand, and let them talk with the spirits.

The children of to-day will be the Spiritualists of the coming years, and you must teach them to respect you.

Mrs. Sarah A. Byrnes of Boston was the next speaker:

I hardly know why I am here to-day, and yet there are none here who take this to heart any more than I do. I am glad that the issue has been taken to-day that we should be educated. I have often said that had I had the education that my nature craved, I would not have asked the odds of any orator. I have been on the platform for forty years, and have listened to many good lectures, which have been spoiled by what has followed. I want to say, God speed you, and I wish you all success. I am glad that we have come in tune in everything that tries to build up humanity, so I say: God speed to any organization.

Dr. E. A. Smith, President of the Vermont State Association, was the next speaker. He brought greetings from the Vermont Association, which had been in existence over thirty years, and spoke of the freedom which the members enjoyed in it. He also spoke of the good work it had done.

J. B. Hatch, Sr., was introduced as an old worker and the father of the Lyceum. He said: One year ago it was my pleasure to represent the Salem Association for the children at the Annual Convention of the National Spiritualists' Association in Washington. I am here to-day to speak for the children. If we would have our children become Spiritualists we must admit them to the seance room. I believe it is the duty of all Spiritualists. Our Spiritualism ought to begin with the children. If it is good enough for us, it is good enough for them. I see men and women in this audience who got their Spiritualism in the Lyceum. He closed by making a plea for a large collection for the support of the National Spiritualists' Association.

Mrs. H. G. Holcombe of Springfield said in part that the subject of organization was an important one. We can do but little until we are all thoroughly organized. Come to the front and join the organization, and cast your vote for liberty. The only relief to American freedom is freedom taught by American Spiritualism.

J. C. F. Grumbine was the next speaker. He said: It gives me pleasure to look forward to the advent of Spiritualism that will unite all Spiritualists in one simple thought of truth and love. We are sure that the National Spiritualists' Association is so broad that it is cosmopolitan. There is no question that Modern Spiritualism owes its existence to the phenomena, as does the Ancient Spiritualism. We can have Spiritualism without the phenomena or philosophy, but Spiritualism, as we believe it, must accept the phenomena as well as the philosophy. The efforts of men and women should cooperate with all lines of thought, so we could come into the possession of the truth. He urged the broadest possible form of organization.

Mr. Charles W. Sullivan followed with a song, and he received hearty applause. Mr. Moses Hull said: If our religion is any

good at all let us lead our children to it: If it isn't any good let us leave it. Spiritualism to-day feels the need of the school to bring up the children in the truth. The best test of our love for our faith in our actions. If we love our Spiritualism let us show it by our offerings.

Mrs. Annie Cunningham followed with brief remarks, and closed by giving delineations. Mrs. N. J. Willis of Cambridge said: We believe in organization. Whether it is perfect remains a question. The great question of education that comes to us blossoms where the angels dwell. Without mediumship you would have no Spiritualism. Have your altar in your own home, where you can have your children so that they can be educated. Inspiration is the foundation of all religions. Teach and live true Spiritualism, and the world will respect you.

In the evening the Temple was again occupied by a large audience. Mr. Farrar opened the meeting with an organ voluntary. After a song by Miss Amanda Bailey, the writer, acting as Chairman, introduced Hon. H. D. Barrett, President of the National Spiritualists' Association of Washington, D. C. It was several minutes before Pres. Barrett was allowed to speak, the audience being satisfied to allow him to stand and be applauded. To say that Pres. Barrett had many friends in the audience would be putting it mild; in fact, every man, woman and child in that audience was his friend. When Pres. Barrett could speak, he said: It does give me a great deal of pleasure to greet you in New England, as I am of New England myself. I believe that we should take up the questions, and settle them right. The National Spiritualists' Association is the theme of to-day, and it is my purpose to talk upon that theme. The National Spiritualists' Association was organized, as many of you will know, in response to the spirit-world. The movement has grown. We have enrolled two hundred and eighty societies. This represents one-third of the societies at the present time. This number represents a very small number of the societies in the States.

I doubt if there are over one hundred and fifty thousand people that will stand up and say that I am a Spiritualist. Now if this one hundred and fifty thousand were only interested but ten cents' worth each year, what a grand good we could do. We could have a fund for music, lyceums, books, etc. It is necessary to have a fund to send out missionaries to do good work. I am not here to cry down any medium, for if there was ever a friend to the medium I am one. The National Association comes to you as an olive branch. Mediumship should be protected.

The National Spiritualists' Association hopes to see the Home of the Veteran Spiritualist Union at Waverley sustained, and we are going to sustain it, and show the people that we are able to care for our poor and needy. I believe that if good communication can come from an uneducated medium, that a better communication can come from an educated medium.

We are trying to get hold of the Spiritualist papers, so the history of Spiritualism can be preserved. We are under great obligation to Mr. M. S. Ayer for the use of this beautiful Temple. Equal rights to all, and special rights to none, is the motto of the National Spiritualists' Association. We want a list of all speakers at our headquarters at Washington. In taking my leave of you I want to thank you all for the good thoughts that you have sent up to this platform to-day. Whenever we have cooperation we have harmony.

President Barrett closed by giving thanks to all who had made the mass meeting such a grand success.

Master Charlie Hatch favored the audience with a fine violin solo, accompanied at the piano by Louis Bennett.

Mrs. Carrie F. Loring of Braintree said: We have arrived at that point where I believe it means work—when we should place Spiritualism in the way that it should be understood. I want this truth to stand out before the world for what it is. I do not believe our spirit-friends are ever coming to us to tell us how to make money. I believe they come to us to try and make us better men and women.

If I was ever earnest in the work of the National Spiritualists' Association, I am to-night. As you gather here I believe that you are all interested in the work. We cannot do what we want to do alone; you must come and help. I mean the local societies. If all the organizations would work as hard as some are working, I know that in one year this hall would not hold the people. Sympathy, Work, Thought and Peace, let us combine them together in the National Spiritualists' Association and the Massachusetts State Association.

Master Willie Sheldon gave a reading, to the satisfaction of the audience.

The Wallentin sisters favored the audience with a duet. These sisters have sweet voices, and know how to use them. Edward W. Hatch recited in his usual natural way, and was well received. Miss Willis, daughter of Mrs. N. J. Willis, recited an original poem. She is a fine elocutionist. She was followed by Mr. C. W. Sullivan with a song. At this time President Barrett left for New York, and J. B. Hatch, Jr., took the chair.

The next speaker was Mr. Oscar A. Edgerly. I was a Spiritualist years ago, when it cost something to be one; but it has grown to be just what I believed it would be. It is to be an educator. As an individual factor in the world, it teaches man to learn himself; it teaches you that you are not only denizens of the community, but you are denizens of the universe. Humanity must be awakened to the fact that it must work upon a scientific basis. We must utilize the true practicability of life, that we can better comprehend the needs of our fellow-men. I believe that this organization stands as a means to an end—to bring about a grand revolution.

Miss Maud Beckwith then read a selection from Will Carleton, which was well received. Miss Clara Wallentin sang a beautiful selection, "Bring Fresh Flowers." Mrs. Nettie Holt Harding then spoke briefly, and said she would give some delineations, which she did, to the satisfaction of all. Mr. Tisdale spoke briefly, saying it is true that the study of Spiritualism should commence with nature. Perhaps all would wish to be like a spirit; you would like the knowledge, the purity, and would like to feed upon spiritual things. We say to you when you have these desires, you will find you are growing in spirit, and when you find any who have not high aspirations, you will find they are little more than savages. He closed his remarks with a poem on "Home." Mrs. Stiles voiced a few choice sentiments, which were well received by all.

The meeting closed with a benediction by Mrs. Tillie U. Reynolds. Thus closed one of the grandest meetings ever held in this State in behalf of organization, and we think that great advancement has been made.

Probably a mass meeting will be held in Providence, R. I., in April. J. B. HATCH, JR.

NOTICE TO THANKS.

I take this opportunity to return my thanks to the BANNER OF LIGHT, to Mr. M. S. Ayer, to the New England Piano Co., to Mr. J. F. Cohen, to Mr. Hayward, the Boston Herald and Boston Globe, to all speakers, mediums, musicians, elocutionists, and all who helped to make this meeting such a grand success.

J. BROWNE HATCH, JR.,  
Chairman of Arrangements.

**To the Spiritualists of Boston and New England.**

The Trustees of the Veteran Spiritualists' Home, Waverley, Mass., hereby appeal to all benevolent Spiritualists to unite with us in furnishing the "Home" with appropriate furniture. There is most urgent need of crockery, chairs, tables, bedroom sets, etc. Any person or society having useful articles that they would like to donate to the "Home" for the worthy cause to which we hope to dedicate it, can communicate with either Simon Snow, 17 Bigelow street, Cambridgeport, or N. P. Smith, 179 Tremont street, Boston, and the Trustees will thankfully acknowledge all gifts.

Per order of Board of Trustees,  
N. P. SMITH, Sec'y.

Nothing is so strong as gentleness, nothing so gentle as real strength.

## Mrs. J. Frank Baxter.

THE BANNER of Jan. 30 contained the announcement of the departure of the companion of our valued co-worker, J. Frank Baxter, to the Higher Life.

Mr. Baxter's name is as familiar as a household word to the readers of THE BANNER. Mrs. Baxter was not so extensively known, but she was as devoted to the cause of Spiritualism, and in some ways made as much of a sacrifice on its behalf, as her gifted husband.

Mrs. Baxter's health failed long ago; for several years she was unable to leave her home, yet in all of her sufferings she was never home to complain, and when her bodily infirmities were the hardest to bear she was always full of courage, and ever had a cheerful word and smiling face for her friends.

At the time of Mrs. Baxter's departure Mr. Baxter was filling an extended engagement in St. Louis, Mo. When news of the engagement was received he had misgivings on account of the physical condition of his wife, and it was in consequence of her urging him to do so that he finally decided he would go. She was at the time more feeble than usual, but she assured him that she would soon be much improved; she had experienced many ill turns, and rallied; she thought she was no worse than she had been on previous occasions. Accordingly he went, but before the first month of the engagement expired, the sad message was flashed over the wires that the wife and mother had gone. The white angel had entered his home; the dear voice that had welcomed him from his wanderings for so many years, had been hushed; he knew the dear daughter and her husband awaited him with tear-dimmed eyes and sad hearts.

In a telegram sent from Mr. Baxter after receiving the message from his home, he expressed a desire that Mr. Hull should be secured to officiate at the funeral. In order for him to do this, it was necessary to hold the service Sunday morning, instead of the afternoon, as the family had hoped to do.

Notwithstanding the inconvenience of the hour, there was a large attendance, including many from "The Ladies' Aid Society" of Boston. Mrs. Baxter had ever been deeply interested in the work and success of that Society, and before her health failed, was an honored and active member.

The floral offerings contributed by loving friends were many and beautiful; not only was the casket nearly covered, the sweet tokens were distributed about the room. Flowers and vines were noticeable in almost every place where a flower could rest or a vine could hang. The elegant easy-chair presented Mrs. Baxter by the members of "The Ladies' Aid," on the twenty-fifth anniversary of her marriage, was left in its accustomed place—the place where the dear invalid had sat for so long (she passed away while sitting in the chair)—and the floral gift from "The Ladies' Aid" (a garland of beautiful carnations, fifty-eight of them, numbering the years she had journeyed in this life) was placed upon the favorite chair, which besides was twined with smilax. How suggestive it was! These words seemed to be inscribed upon it: "Reserved for the angel-wife and mother."

The services were opened with an invocation from the writer, followed by a poetical improvisation which seemed to embody a message from the spirit-world to Mr. Baxter and the daughter. Mr. Hull followed with an impressive discourse, replete from first to last with the choicest thoughts he was able to cull in the garden of the Spiritual Philosophy.

In all the funeral arrangements Mr. Baxter made it a point to have everything managed in a way that would become an intelligent Spiritualist. There was no badge of mourning about the house; a garland of flowers was hung at the door, tied with heliotrope-colored ribbon. The remains were not followed by a long procession to the cemetery, but kept in the home until evening, when the undertaker took them to the crematory; the family went the following morning to take their final leave of the body.

I have written details concerning Mrs. Baxter's funeral, principally for the reason that the friends of Mr. Baxter may know he has been true in every particular to the ideas he so long has taught the world concerning the spiritualistic philosophy of death. He needs no word from friends to strengthen his faith or his hope concerning the realities of the other life, but he, like every other sorrowing soul, does need our sympathy, our strong, helpful thoughts.

As Mrs. Baxter clung to her husband, in opposition to her kindred, who were bitter opposers of Spiritualism, and encouraged him in all his work—ay, inspired him with her earnest and sacrificing spirit—so we know she will continue in her work of love "for humanity's sake." May she meet the glorious reward she has so richly earned.

MATTIE E. HULL.

## Washington Items.

Dr. George A. Fuller's Lectures—Work of the N. S. A., Etc.

BY GEORGE A. BACON.

To the Editor of the Banner of Light:

That "the laborer is worthy of his hire" we have the authority of the Bible. Independent, however, of Scripture, it is a statement replete with the highest worldly wisdom—recognized by Church and State, theoretically at least, as a social and financial fact, which modern life has sought to make fundamental from every business point of view.

Equity demands that the character and quality of labor should always be properly considered and proportionately compensated. Alas! for the many failures.

For meritorious platform work, conscientious, intelligent, practical and timely, that of Bro. Geo. A. Fuller is to be commended.

Thoughtful, he always talks sensibly and effectively; is easily understood; has a voice of agreeable quality that does not tire. His sincerity is as clear as the daylight, and, like it, makes itself everywhere felt; and withal he is refreshingly modest, frank and honest.

We do not hesitate to speak thus in open meeting for we believe it to be simply the truth. Verily this laborer is worthy of his hire, and fairly entitled to much more than he is receiving. Personally, I doubtless he financially receives. Personally, I doubtless he financially receives. Personally, I doubtless he financially receives.

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specimens of common-sense thought applied to their respective subjects, each showing serious study and large research.

The work of the National Association goes on apace. It is an ever-busy place, while its work is constantly extending itself. The Report of the last Convention will probably appear by the time these notes are printed. It has been carefully edited by President Barrett, and contains matters of inestimable value to all Spiritualists. Those who are wise and who would keep abreast with this organized effort, will own and read a copy of this Report.

Several pertinent tracts have also been edited and are about ready to be issued. The labors of the President and the Secretary are unremitting, and while the legitimate work of the Association grows upon their hands, I can only pray, in addition to other things, that strength and means will be given them to carry forward the work with which they are so closely identified and for which they are both so superlatively fitted.

While other professionals and important personages in the world's estimation often come to our meetings, it may interest some to know that Lotta, the people's favorite soubrette, has been a regular attendant upon Bro. Fuller's lectures.

The First Society has secured the services of Mrs. Marian Carpenter, of Detroit, Mich., for the month of February. She is a new speaker here, but comes to us well recommended.

Washington, D. C., Feb. 5, 1897.

## Verification of a Message.

To the Editor of the Banner of Light:

In your issue of THE BANNER for the 12th of December last, I noticed a very fine communication in the Message Department from RUTH JONES of Kingsville, Ohio, to her husband, John Jones, and "her boys." I know all the parties, and, knowing the communication to be most complete and satisfactory, I want to verify the same.

SIDNEY KELSEY.

Erie, Pa.

**Lake Helen Camp-Meeting, Florida.**  
To the Editor of the Banner of Light:

On Friday last, Feb. 5, my third party set sail from New York for Florida. Going in this party were Mrs. Carrie Twing; Miss Wolcott and mother, of New York; Thomas P. Seals, of Portland, Me.; Mrs. D. N. Sackett and Mrs. W. B. Burnett, Mrs. Amy M. Brace, H. A. Budington, Mrs. Sophia S. Budington and Mr. Smith and son, Miss Gunn, of this city. The party sailed on the Comanche, the new and splendid steamship of the Clyde line.

H. A. BUDINGTON.

Springfield, Mass., Feb. 6.

**J. C. F. Grumbine Now in Brooklyn.**  
Mr. J. C. F. Grumbine is now located at 309 Green Avenue, Brooklyn, N. Y., where he can be addressed for week-evening or Sunday morning lectures in and around New York City. Teachings on psychometry, clairvoyance, inspiration, healing, clairvoyant readings (\$2.00), and special classes at reduced terms in the city during his two months' engagement. Address him there for circulars and terms.

The Spiritualists of Boston have won a victory. Their temple in that city cost more and was assessed at \$240,000 for taxation. It has now been decreed to place it in the lists of church property and exempt it from taxation. —Washington Times, Jan. 28, 1897.

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

Edgar W. Emerson will be in New York City for the First Spiritualist Society the month of February; Brockton, Mass., March 7; Marlboro, Mass., March 11; Malden, Mass., 14. Owing to Societies cancelling engagements he has the last two Sundays in March vacant. Would like engagements in New England, Box 523, Manchester, N. H.

E. J. Bowtell has changed his residence to 900 Marion street, Canton, O., where he requests all correspondents to address him in future. Speaks in Canton Sunday afternoons and Saturday evenings. Would like engagements during the week in the vicinity. Is engaged with the New York Central Camp July 24, 25 and 26. At liberty for other camp-meeting dates.

Mrs. Josie W. Kenyon lectured and gave tests in January in Brooklyn, N. Y., Fall River and Stoneham, Mass. Will fill engagements in Waltham, Lynn, Fall River, during February. Mrs. J. W. Kenyon is a most excellent test medium. Her dates are rapidly being filled for 1906. Address Waverley, Mass.

Mrs. Julia E. Davis has the last Sunday in February open, also open dates in March and April. Address 49 Dickinson street, Somerville, Mass.

Mr. J. W. Kenyon will lecture in Pawtucket, R. I., Feb. 11 and 28, March 7 and 14. Societies desiring his services for April, May and June, address him Waverley, Mass.

MATTIE E. HULL.

## Washington Items.

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BY GEORGE A. BACON.

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Thoughtful, he always talks



## SPIRIT 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 the office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All expressions of 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.

### SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Jan. 1, 1897.

#### Spirit Invocation.

Oh! Divine Spirit, do we approach thee this morning in the new thought as we open the new year. We oftentimes review the past and make new resolutions for the future. Oh! give us light, that our resolutions may be made wisely; that we may have wisdom and knowledge. Whatever we undertake to do may we do it with a spirit of progress, the spirit of upliftment.

Draw near unto us this morning, for without thy divine power and love how weak mortals are. We ask this morning to open the door of inquiry, where the shadow of death has entered, where it seems like a tomb and looks dark, and oh! may the light of spiritualistic phenomena penetrate it, that they may look into the matter that looks so mysterious and dark, and observe the new light and spirit clothed in immortality. Touch each and every one by the duties that may fall upon them, and even the disagreeable environments and the things that seem to displease, what we oftentimes consider trouble.

Oh! may we look on it as the dark cloud which has the silver lining, that out of the darkness may come light. Bless each one that has met with us this morning, and give us strength to operate in unity and in love; and may this year be a year long to be remembered, and realize that, as we take up our work and look forth for the coming year, may the year be prosperous, and may we have strength to sustain and uphold all conditions that may be thrown on us. Guide us and direct us, now and forever. Amen.

### INDIVIDUAL MESSAGES.

#### Edward Sexton.

Good-morning, Mr. Chairman. Well, this seems very natural, and yet as I seem to look through the medium's eyes, and observe the surroundings, I feel strange.

I have been very much interested in the beautiful spirit-communion, even long before I passed from the body, and with the experience and knowledge that I gathered while in the body, I realized a benefit by it when I was called home. Although I have so very few, as far as relations are concerned, to return to, that actually believe in the spirit-return, yet I do have those who were strongly tied to me by that tie of brotherhood and sisterhood, that I desire to make feel all is well, because this is New Year's morning, and in some parts of the country they observe New Year's Day with a great deal of consideration, and it seems to give me permission to control, or to try and send forth a few kind words and a New Year's greeting to all. I want to say to them, stand firm for the truth, and we will lead you on to victory.

I was quite well advanced in years previous to going to spirit-life, although I feel that I lived my allotted time, and I have my own companion, and many others in spirit. I have got a few now left in the body, but we are most all over here, and they are joined with me this morning in sending forth our thoughts for encouragement and enlightenment, and should say to all, seek well, study well for your own spirit, and you will be more liable to understand the spirit that may communicate.

I might say, Mr. President, that I have tried to communicate in several ways; some I have been quite successful in, and others I have not been quite so successful, because there are many times when the mortal comes to consult the instrument, or comes in contact where the spirit manifestations are going on that they are not in the same receiving conditions themselves, and so for that sometimes we are not able to do all we desire to, and they expect things with those conditions.

My home was some ways from here, Mr. President. It will be located in Colorado, in Nederland, and my name is Edward Sexton.

#### Emelia McClellan.

Good-morning, Mr. Chairman. Oh! how beautiful things do look to us now when we return to the earth-plane, and we can see how wonderfully the spirit works. When we are in earth-life it is so seldom that we can really feel the true blessings that are oftentimes bestowed upon us, and it seems to me this morning it is only as if we had been separated from those we love, from those we are interested in, a short time; that we can see the beauty of spirit-control.

I feel as I used to when I was in the mortal, that if I could only make others see and feel as I did. I do not mean by that that I felt I had all there was to be got, but it seems sometimes so hard to be understood, and I would like to cheer and encourage and give sympathy to those that do not see. I was just saying this morning when the last spirit was talking, how much the new year brings to many, how much joy it brings to some and to others so much sorrow, and as these memorial days pass they always leave their landmark and imprint upon the years of the children of God. I did not return this morning for a long communication, but I am so desirous to reach those that were so kind to me in my last sickness and so affectionate, and those that ministered unto me in the body, I want them to feel that the spirit is ministering unto them now. I was not disap-

pointed when I met those that had gone on before, because we could understand each other so much better, but will say to those I left behind, more friends, than relatives, and especially those in our spiritualistic society, for I was somewhat interested in that, for I used to love to go to the meetings, and I used to love to hear the mediums talk, it gave me so much comfort if I could do any little thing to help the cause along, and I desire to still make them feel that we are laboring together and that I have only left them as far as the material body is concerned.

I have been very much interested in the progress they have been making, and I send this message this morning as a New Year's greeting, and when they receive it I hope that the new resolutions they make will be kept, and may we give them strength to fight the battles of life, and say to all, be of good cheer, all will come out well.

My name is Emelia McClellan, and my home was in Baltimore, Md. My companion and others join with me this morning in sending a Happy New Year to all!

#### George Franks.

Good-morning, Mr. Chairman. Well, they say that saints and sinners are all made welcome here, whether they belong to the same force or not; but I want to say this morning, I am glad to be one of you, or to try and identify myself as one; for as I look back over my own experience I seem to be at a loss to know, as far as religion goes, what I was.

I was taken out of the body somewhat suddenly, and as the change came I had very little conception of what I would find or as to where I would go; but I have those who have been near and dear to me in earth-life, and those also who have of recent years commenced to investigate Spiritualism; and it is through their desires that I have been called back, as it were, to familiar scenes on earth, and have become interested again in the welfare of mortals.

There have been many changes since I passed from the body, because I have been out of it quite a number of years. I cannot give the time, because we do not reckon time as the mortal does, but I should think pretty much twenty-five years. I should like to come in contact with those whom I left, especially William and Fannie. I was glad when mother came over here and I could welcome her in the spirit-life. Father and mother are with me this morning, and so is my own companion, and I have also the little child.

I want to encourage William, because he is the one who has started to open the door of the spirit-world to let the light of progress shine, as he is somewhat mediumistic, and he is engaged in the work; I should like to encourage him, because he finds sometimes, like all others, a great many obstacles in his way, and does not always find his financial condition as satisfactory as he would like to. I will say to him, Fear not and be firm, and all will come out well.

I merely want to send a short communication this morning, and they need not be surprised because I have manifested, for I was very much opposed to Spiritualism while in the body; but I behold things different now, and that is why I wish them to know that I came to assist and help and not to oppose it. For that reason, if they will give me an opportunity and do not bring any discord with them, all things will work together and I can assist them, wherein I could not assist them in the mortal; and the reason was we did not understand each other.

My name is George Franks, and you will locate my home in Pittsburgh, Pa. The one I wish to reach is in New York.

#### Mary E. Peabody.

Good-morning, Mr. Chairman. Well, I want to take this opportunity that was provided for me this morning, because I feel quite familiar with this place. I used to love to come years ago, although not very often, but I did enjoy the dear ones who had gone on before. I return this morning especially to bring encouragement to the dear loved ones of earth-life, who seem so depressed concerning earthly things. It seems sometimes as if your friends who do believe that the spirit returns get awful discouraged just the same, and I see where business adversities and other conditions surround those I love. They have not been feeling very well lately, and it seems that their desire is—if I could only help them, if I could only give them some word of encouragement, if I could only do something.

I felt—as I have oftentimes been wafted to the circles, and listened to so many talking and sending messages of love—that this morning I would like to try it, and I was really surprised when the good chairman said I might come in now if I desired to, and I am so happy because the privilege was given me; and I say to all those who are interested: Do not feel that all things are gone; do not feel that the earth holds nothing but darkness and trouble, for you will see better times.

I cannot send a long communication this morning, for I sense, when I come in contact with the medium, the old physical conditions coming on me, and it affects me somewhat in talking; and I might say some people think it strange that, after being out of the body so long, one does not get over the physical conditions, but that depends sometimes on how we are manifesting.

I wish to say, as the year is now commencing, look forward, because you will all realize a remarkable change, more than you ever did before, and with that I send my best wishes and will try and do all I can to assist you.

My name is Mary E. Peabody, and my home was only a little ways from here, in Middleton, Mass. I thank you very kindly, for I know my message will be received and I hope will give encouragement to all.

#### Frankie Davis.

Good-morning, Mr. Chairman. Well, all those big people come in and talk, and do not leave much room for little folks, but I got in this morning, and I am so glad, because I want to send a letter to papa and mamma. I want to let them know that the little child can come back just the same as the great big people that have lots of friends, and lived many years. I only lived a little over eight years, and my people don't know the spirit can return, but I am awfully anxious that they should, for I see where mamma has had a great big picture made of me, and I want her to know how pleased I am with it, for I think it draws me nearer home, and I don't want her to sit and look at it, and cry, because when she cries it makes me cry.

I died, as the doctors called it, with diphtheria,

and I want them to know now that I can breathe, and that I am all around them except the time that I go to school, for I do go to school now, and am getting along well; Grandma Howard and grandpa are with me this morning, and I have lots of people over here that take good care of me, and I want mamma to know we are all together.

My name was Frankie Davis, and my mother's is Helen, and papa's is William, and my home was Norwich, Ct.

Now, Mr. Chairman, do you think my letter can be taken to my mother, so that she will feel better, for grandpa tells me that your paper goes there, and my mamma will see it. She is not a subscriber, but some of the neighbors are, and that is why grandma says that they will see it, and show it to her. Oh! I feel so pleased because I got in this morning, and I thank you very much.

#### Effie Atkinson.

Good-morning, Mr. Chairman. Well, I think if one little child spoke here, others can come in, and now I want to send a letter to papa and mamma. My mamma and papa sometimes read your paper, and Aunt Carrie is a medium, and she loved me, and I come sometimes and talk to mamma through her. I feel that I can send her a letter through this general post-office, and she will like it better, because she does not know this medium, and when it comes through somebody that do not know her, and she does not know them, she likes it better.

I want to tell her that I have grown up to a great big girl, and I shall soon be so I can talk to her in many places, for the spirit-teacher says that when we understand the spirit-law of control we can know better how to handle the different organisms.

I have been out of the body quite a long time, and I went away when the snow was on the ground, so that it always looks sad when mamma sees the snow on the ground. I have a little brother in spirit life, too, with me, and he went before I did, but we are both together. Uncle George is with me this morning in spirit, and we are all joined in sending them a Happy New Year's greeting, and tell mamma that everything will come out all right, and for her not to worry, for Uncle George says she is not feeling well, and that she must take care of herself if she wants to complete what she wants to do and live in earth-life. That will do this time, Mr. Man, and if mamma sees it I know she will be pleased.

My name is Effie Atkinson, and my mamma lives in Holyoke, Mass. Good-bye. I thank you.

#### Frederick F. Simpson.

Well, Mr. Chairman, I do not wish to intrude, but they inform me there is always time to do good, always time for us to prove our identity if we possibly can.

It seems to me beautiful to think that we can be instrumental in rolling that cloud away and bringing our identity back to the dear loved ones of earth to make them feel that there is nothing lost, that all things retain their identity, that we will meet again, and that we will understand each other.

I want to reach my own family, and I meet so many here that are not Spiritualists, they do not understand the law that governs control, and like many others they will be more apt to follow those that would like to ridicule it or expose it, for if anything gets into the daily newspaper they will read it, and they will be very apt to come to the conclusion that it must all be a delusion, it must all be nonsense, etc.

I was impressed that while they took so much interest in the press and its circulation, I was wondering if I could make an impression upon them through this circle-room, for truly, Mr. Chairman, your paper is the circulating medium, the conductor, I should say, between the two worlds, and if I only could bring them to a reasonable side so that I could talk with them, I know there are many things I can do, and many things I will say to prove my identity, if they will only give me an opportunity.

I am not a great ways from home when I stand here this morning, because I was well-known in Boston and the surrounding towns, but I desire those that I wish to come in contact with, my own immediate family, my boys and my girls, for I have got quite a number, five in all, and I want each one to criticize until they know what they are doing.

I should like also to come closer to my wife, for she is still in the body, and although circumstances and conditions have changed, I know she needs my assistance, and I wish her to know that I am with her. I will not go into personal conditions, but, as I said, I would like them to read both sides of the story, and not only one.

I want also for them to realize that we have none of the trouble that has created the separation of the family. That is all that is necessary to say, for they will understand the rest. And now, hoping that I will be able to awaken a little inquiry, and also in hopes it will do some good, I will go. My name is Frederick F. Simpson, and you will locate me in Rock Bottom, Mass.

#### Messages to be Published.

Jan. 8.—Mrs. Jeannette Clark; George Dillingham; Capt. William Rhoades; Mary Barlow; 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; Emmeline Fearing; Eliza East; Anne Stewart Moore; Thomas Hart; Frank Jones.

Jan. 29.—William Penney; Geo. Clements; Rachel Hemingway; Capt. Silas Ingraham; Dora Craig; Frances Adams; Lucinda Ferguson.

#### Written for the Banner of Light.

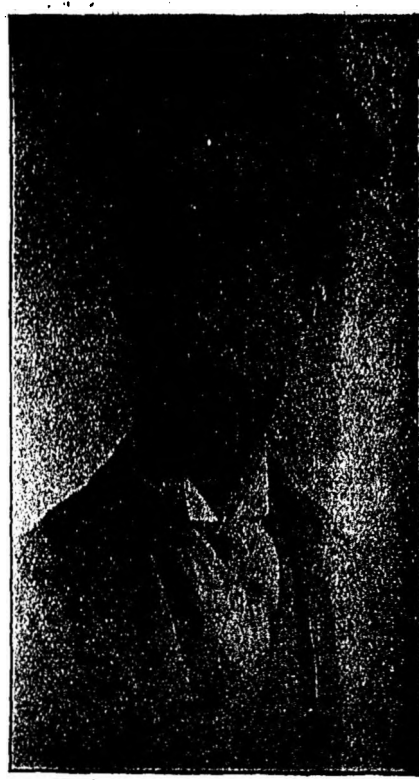
##### BY "FLORENCE MAY."

When the evening shadows linger,  
Near the borders of the night,  
And the darkness falls around us,  
And no more we see the light,  
Then they come, those loved and dear ones,  
From the other side of life;  
Father, mother, brother, sister,  
Children, husband, cherished wife.  
Oh! what comfort we should gather  
From the thought that they are near—  
Those who have but gone before us  
To a bright and happier sphere.  
Such a thought—nay, such a knowledge—  
Should to us a blessing prove,  
And our light be thrown about us,  
Helping all with sweetest love.

In the study of Theosophy one thing is very apparent: that the theories of Theosophy and of Spiritualism are utterly irreconcilable. If one is true, the other is false. If the soul at death goes into a long sleep, and has no part or play in existence until after a long period it reappears by birth, then, evidently, there can not be about us, in spiritual personality, our friends. But, making all allowance—and it must needs be great—for all intentional fraud, or unintentional deceit, does there not yet remain a mass of evidence in favor of the unsatisfactory proof of the existence of the occasional presence of those who have passed through death?—Lillian Whiting, in the Chicago Inter-Ocean.

## ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By S. A. Smith.] In reading your second lesson in "Stepping Stones to Health," I find this sentence: "Ever keeping steadily before us the three great essential elements in success, faith, prayer and fasting." Will you tell me your meaning of fasting?

ANS.—By fasting we mean abstinence from whatever can be proved to be a hindrance to spiritual or any other desired development.

When we speak of the three necessary conditions for success, faith, prayer and fasting, we understand by faith not only a perfectly faithful state of mind and disposition of affection, but also a calm, serene, trustful repose in the omnipotence of right. By prayer we mean neither more nor less than constant, fervent aspiration toward the goal we seek to reach, coupled with distinct resolve to unite ourselves in the closest possible conjunction with those spiritual states we desire to embody within ourselves. By fasting, in connection with faith and prayer, is signified to us not unnecessary abstinence from food or enjoyment of any rational sort, but a stern refusal to yield to temptations to indulge any appetite in a manner repugnant to the moral standard raised by the higher self.

Now that the life and work of Schlatter, and others called "divine healers," are exciting considerable public attention, people are apt to attribute too much to the reputed forty days' fasts of such extraordinary men.

The gospel tells us that Jesus fasted forty days and nights, and was hungry at the conclusion of the fast, but the inference is that he felt no pangs of hunger during the period of abstinence.

From this we infer that the evangelists intended to teach concerning a state of such unusual spiritual exaltation that during it the corporal senses were held entirely in abeyance. Such a fast is conceivably normal, because in very exalted states of consciousness, especially when one is removed from the busy life of towns and villages, and feels alone with nature, it is possible to absorb from the atmosphere all the nutritive elements necessary to sustain organic life during a period of almost complete removal of consciousness from the ordinary corporal plane.

Such a phenomenal variation from the ordinary habits of physical existence would prove that there are more channels through which nourishment can be admitted to the body than are ordinarily supposed. As we breathe through all our pores, and excrete waste matter through them, so we can be fed through the pores, and subsist upon sublimated food—essence when in a condition of peculiar exaltation.

Such a fast, however, would be neither premeditated nor enforced, and during its continuance the faster would be unconscious of it, as he would be in a sense in a trance, unconscious of the passage of time; far more conscious of the spiritual than of the material world.

Coming down to the every-day realm of commonplace therapeutics, it is freely admitted by the wisest among modern physicians, that in many cases of extreme illness, where fevers and convulsions present alarming symptoms, an entire rest from food for quite a protracted period is often the surest remedy. As all things in the external realm are in correspondence with states within, it follows that a mental prescription can tally exactly with a physical one in this respect. Feverish mentality is not at all unusual.

People over-eat mentally as well as physically, and they are guilty of precisely the same vices while feeding the intellect that they practice while feeding the body. Too much food, too many varieties, too hurried eating, over-anxiety as to the effects of feeding, and a host of similar aberrations from normality, exist and exert a pernicious influence on the mental plane just as they do on the physical.

People often devour literature greedily; they

seek to swallow what they cannot digest or assimilate; they strain and struggle to grasp ideas, instead of dwelling on their profitable might, upon the sage words of Helpe, "We are taken possession of by our own ideas." Abstinence, therefore, from mental effort, amounting to a "Rest Cure," is what the eager, over-worn, excitable nature requires more than any amount of added mental stimulation.

When certain of the disciples could do far less than they longed to accomplish, their teacher said to them, the greater works you wish to accomplish you can only perform after you have both prayed and fasted. We find the need of mental fasting to be very great among many excitable students of Mental Science, who are always trying to do something.

Quiet affirmation is far better than painful endeavor, because truth enters the mind and illumines the understanding far more readily and deeply when we are quietly receptive to its influx than when we strain after it.

When you take a sun-bath you rest in the sunshine, and let the light and warmth enter into you without resistance on your part. When you seek spiritual enlightenment keep the correspondence of the sun bath in mind, and you will derive much benefit.

There is yet another lesson on fasting which it is necessary to inculcate, and that is when ever you have determined to do anything you feel to be right, refuse to permit any circumstance to deter you; equally when you feel a course of action to be wrong, steadfastly refuse to be persuaded into it.

If you indulge in any practice, such as drinking, smoking, gambling, or any form of dissipation you feel to be unwise and detrimental, then resolve to put it completely out of your life.

On the other hand, you may well regard it as foolish and servile to abstain from anything at the dictate of some other person, as noble character is only formed by faithful adherence to the inner light.

## Fox Memorial Temple at Rochester, N. Y.

To the Editor of the Banner of Light:

It is the intention of the Spiritualists of Rochester, lately organized as the First Spiritual Church, to raise money for a Fox Memorial. The coming Jubilee, in 1898, makes it imperative to prepare a home place to meet. Here is where the raps gave Spiritualism birth. We do not now desire to argue why all friends of the Cause should be interested here—but we think all should be interested.

There is now a church property that a short time ago was valued at twenty thousand dollars for sale at eight thousand dollars. We need three thousand dollars cash for the first payment. Can we borrow that amount of money? It will soon be raised by donations and by labor. But the money is needed now, while the opportunity exists.

Mortgage bonds for any amount, from twenty-five dollars up, will be given, and interest paid. The property is a perfect security, and is well situated. The church is in perfect condition, and is a large edifice, seating about one thousand persons. The lot alone is worth more than the present price for it and the edifice.

Our Association here is in good working order, and Mrs. Kates and myself intend to retain charge of the platform work, being elected to do so permanently.

We ask for loans of money, and not gifts; but of course donations will be received. All donors of one dollar or more will be enrolled as honorary members, and a beautiful certificate given.

Any one with a little money to loan for one year or more will do a good work with it and be fully secured. Address

G. W. KATES, Chairman of Committee.  
97 Edinburgh street, Rochester, N. Y.

## Lake Pleasant, Mass.

To the Editor of the Banner of Light:

As I think of some of the plans that have been made for another successful season at this most popular camp, a vision comes to me of Lake Pleasant in summer, with its mirror-like lake, set in its frame of verdant green, with the Berkshire hills for a background. Its thousands of summer visitors, its tents, cottages and hotel, and last but not least its eloquent advocates of the grand Cause for whose advancement Lake Pleasant Camp-Meeting was organized, and I can hardly realize the six months have passed since I last wrote to the dear old BANNER in its behalf.

On Saturday, Feb. 20, the Directors will meet in Boston for the purpose of considering proposals for privileges to do business at Lake Pleasant next season. Already the barber-shop and bootblack, pop corn and hull corn, vegetable, milk and ice privileges have been let. The dancing pavilion, hotel, store, boats, Lake Side Dining-Room and dry goods privileges have not yet been let, but will be considered at the above meeting.

The speakers and mediums for next season are, Dr. C. W. Hidden, Carrie E. S. Twing, Tillie U. Reynolds, J. Clegg Wright, Abram H. Dailey, Edgar W. Emerson, Oscar A. Edgerly, Prof. Wm. M. Lockwood, and J. Frank Baxter. Col. Robert G. Ingersoll will lecture on three Sundays in August.

The week's preliminary Grove-Meeting will commence July 25. The regular Camp-Meeting will commence Aug. 1, and continue for thirty days.

Band music has not yet been engaged, but the matter will be considered Feb. 20, and some excellent band will be engaged.

Any one desiring privileges for the coming season can address the Clerk,

ALBERT P. BLINN,  
603 Tremont street, Boston.

# Sarsaparilla Sense.

Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ: You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you?

When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla.

Ayer's Sarsaparilla has been on the market fifty years. Your grandfather used Ayer's. It is a reputable medicine. There are many sarsaparillas. But only one Ayer's. IT CURES.



## 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.

## New York.

**BROOKLYN.**—W. F. Palmer, Sec'y, writes: "Fraternity Spiritual Society held its second monthly entertainment at its hall, 869 Bedford Avenue, Monday evening, Jan. 25. It was a grand success, socially and financially."

Mr. W. Gardner opened the evening with an overture. "Poor Little Joe" was then recited by Miss Sophia Denyke, one of Brooklyn's best readers; piano duet by Misses Turner and Suydam, encore "America," a vocal duet by two little ones, Miss Lillian and Master Charlie Sweet; piano solo by Miss Grimshaw; vocal solo by Miss Winters; encore, original recitation by Miss Jennie Venero; all received the appreciation of the audience.

One of the principal features of the evening were renderings by the famous "Mozart Quartet" of Brooklyn—Mark Thomsen (first tenor), Fred F. Henshel (second tenor), Harry S. Bennett (baritone), George S. Turner (bass); the quartet was loudly applauded and repeatedly encored.

Then the audience fairly went wild over the renowned "Little Wednesday," the "star" of the profession, and her companion actress, Mabel Banker, familiarly known as "Tutti Frutti."

One of the most pleasing features was the "Lyceum bouquet," by the children of the Sunday-School, under the personal direction of the Conductor, Mrs. C. F. Sweet. Each scholar was provided with a different flower, and repeated an inspirational verse composed by Mrs. Plum. After reciting, each one placed a flower in such a position that the collection formed a beautiful bouquet. The Conductor presented it to Mrs. Plum, who eloquently responded.

At the conclusion of the program dancing was in order. As a preliminary, "Little Tutti Frutti" gave exhibitions of fancy dancing, after which followed the usual, order. All present expressed themselves as delighted with their enjoyment of the evening. Arrangements are already in progress for the next to occur on Monday, Feb. 22.

A very large and intelligent audience was in attendance at Fraternity Hall, 869 Bedford Avenue, Sunday evening, Jan. 31. Vice-President Mrs. Palmer presided. Mr. Metcalf of Philadelphia, Pa., entertained the audience with a short address, followed by a verse of "Nearer, My God, to Thee." Mrs. L. A. Olmstead then occupied the platform, with tests, spirit-messages and names. At that hour President Barber arrived with Francis B. Woodbury, Secretary of National Spiritualists' Association of Washington, D. C., who gave a short address, "Unknown Church and State." We are having splendid meetings, and our Lyceum is increasing."

**NEW YORK.**—M. J. Fitz-Maurice, Sec'y, writes: "On Tuesday evening, Jan. 26, Mrs. A. M. Glading, assisted by the Ladies' Aid Society and volunteer talent, gave a test séance and entertainment as a benefit to the First Society of Spiritualists. The night was bitterly cold, but a goodly number braved the elements to do honor to Mrs. Glading and enjoy the spiritual and material commodities provided."

Mrs. Storm opened the exercises with a Scotch ballad, beautifully rendered, followed by Mrs. Glading with a large number of spirit-descriptions and tests—mostly recognized.

Mrs. Clementine Smedley then gave a reading ("The Lilies"), afterward interpreting with pantomime music executed on the piano by Mrs. Henri von Daur.

Mr. Robert de Leon Myers sang in his usual pleasing manner a selection entitled "Little Wooden Shoes," after which Mr. Warren Richards presented an admirable character sketch called "The Old Hoosier and His Violin." In response to the enthusiastic applause, Mr. Richards told several capital stories, fairly convulsing the audience with merriment and putting them into a mood to enjoy the light refreshments which were next in order. Afterward dancing was indulged in until midnight, alternated with other examples of mediumship from Mrs. Glading, when the assemblage dispersed with many expressions of pleasure.

Mrs. Glading and the Ladies' Aid are to be congratulated upon a most successful social evening."

**BROOKLYN.**—A correspondent writes: "A very interesting meeting of the Mediums' Union was held at Arlington Hall, Gates Avenue, corner Nostrand, Dr. Wyman gave an address on "Thought Transference," and J. M. Moore gave some very fine communications. Tests were also given by Mrs. Farnham of Boston, and others. There is a steady increase of strangers who are seeking to know more of the truths of our grand philosophy."

## Massachusetts.

**WORCESTER.**—Mrs. Georgia D. Fuller writes on renewing her subscription: "THE BANNER is a comfort and an inspiration to us each time it comes to hand. Its pages are always clean reading, and free from libel and slander, as a spiritual journal should be at all times. May success crown its efforts in the future as in the past."

**SPRINGFIELD.**—H. A. Budington writes: "The Church of the Spirit has had a very prosperous month under the ministrations of Mrs. Carrie Twing. At her evening meetings she has attracted very large audiences, while the morning services have been unusually well-attended."

Besides being one of the most winning speakers in the spiritualistic field, she has of late become a quite accurate psychometrist. Mrs. Twing went with our party, on the 5th, to Lake Helen, Fla., where she has an engagement for the season of that meeting.

The Church of the Spirit will listen for the month of February to the addresses of Mr. Thomas C. Budington, of this city. His themes the first Sunday of February were "The Unity of Spirit," and "Can the Immortality of Man be Proved by Scientific Evidence?"

The church held a fine fair during the last week in January. The ladies who conducted it were pleasantly surprised at the kindly feeling of the city merchants toward this new organization. They responded to their requests by generous gifts, which helped greatly in the receipts.

Membership in this new church is increasing rapidly, and it already outnumbers any organization of a similar character in this city.

Dr. George A. Fuller, of Worcester, has been engaged for a series of Sundays in the spring.

Mrs. Twing has been engaged for the first Sunday in May, and for a month next winter."

**THE NATIONAL ARMENIAN RELIEF COMMITTEE** recently forwarded to Turkey \$35,000. They have just received a cable message from the International Committee at Constantinople, of which the British Ambassador is Chairman, acknowledging the remittance, and stating that the funds in hand are entirely inadequate to meet the awful suffering and destitution, and that careful investigation has shown that not less than forty thousand children have been made orphans by the late massacres. These "Wards of Christendom" can be easily saved from starvation or debasing enslavement in Moslem homes, and can be cared for at the rate of a dollar a month, but thousands will perish before spring unless generous gifts are sent at once to Brown Brothers & Co., 79 Wall Street, New York, who are the authorized Treasurers.

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## Banner of Light.

BOSTON, SATURDAY, FEBRUARY 18, 1897.

## MEETINGS IN BOSTON.

**Boston Spiritual Temple** meets in Berkeley Hall Sunday at 10 A. M. and 7 P. M. Speaker for February, George A. Fuller, M. D.; Mr. May B. Pepper, test medium; J. B. Lewis, President; J. B. Hatch, Jr., Secretary, 18 Broadway street, Boston, Mass.

**Helping Hand Society** 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, 18 Broadway 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, 3 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augusta Eldredge, Secretary.

**First Spiritual Temple, Exeter and Newbury Streets**—Spiritualists' meetings, Sunday, Feb. 18, at 10 A. M. and 7 P. M. Stances for full-time materialization, W. J. Colville, P. M., lecture through the mediumship of W. J. Colville. Wednesday evenings, at 7 P. M., sociable 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, 116 Tremont street, at 10 A. M. All are welcome. Mrs. J. B. Soper, Superintendent.

**Trumbull Hall, 694 Washington Street, corner of Kneeland**—Society of Ethical and Spiritual Cultivators (Bible Spiritualists). Meetings Sunday at 11 A. M. and 7 P. M. Tuesday at 8 o'clock. Mrs. M. Adeline Wilkinson, President.

**Appleton Hall, 94 Appleton Street**—Palm Memorial Building, side entrance. The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Saturday and Sunday at 2 P. M. and 7 P. M.

**Halls Hall**—The Ethical and Spiritualists of America (Incorporated) hold meetings Sunday at 11 A. M., 2 P. M. and 7 P. M. Joseph A. Greene, President.

**Elysian Hall, 820 Washington Street**—Meetings Sunday, 11 A. M., 2 P. M. and 7 P. M.; Wednesday, 7 P. M.; Friday, 2 P. M.; Saturday, 8 P. M. Mrs. A. R. Gilliland, Conductor.

**Engle Hall, 616 Washington Street**—Meetings at 11, 2 P. M. and 7 P. M. Sunday. Thomas Jackson, Conductor.

**The First Spiritualist Ladies' Aid Society** meets every Friday afternoon and evening—supper at 6 P. M.—at 20 Tremont street. Mrs. E. H. Hatch, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester.

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

**The Spiritualist Industrial Society** meets at 7 Park square every Thursday afternoon and evening; supper at 8 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 6 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

**Harmony Hall, 724 Washington Street**—The Band of Harmony Meetings, Sunday, 11 A. M., 2 P. M. and 7 P. M.; Tuesday, 2 P. M.; Thursday, 2 P. M. Mrs. K. E. Parnell, President.

**Hawthorne Hall, 241 Tremont Street** (near Elliot street)—Meetings Sunday at 11 A. M., 2 P. M. and 7 P. M., also Thursday at 2 P. M. for speaking, tests and readings. Edwin H. Tuttle, Leader.

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

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

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

**The Home Room**—Spiritualist meetings will be held every Sunday at 12 o'clock at the Home Room, Dr. E. M. Sanders, President, 21 Soles street, Charlestown.

**Good Templars Hall, 11 John Avenue, Charlestown**—Wednesday and Friday evenings. Mrs. E. J. Peak, Chairman.

**Brighton**—The Occult Phenomena Society holds meetings every Sunday at 12 o'clock at the Brighton Hotel, 128 Washington street. Dr. H. H. Hall and Mrs. G. M. Chapman, Conductors.

**Chelsea**—Spiritual meetings every Sunday evening at 7 P. M. at 20 Broadway street. Charles H. Hatch, Chairman.

**Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport**—Sundays, 11 A. M., 2 P. M. and 7 P. M. Mrs. L. J. Akerman, Conductor.

**Cambridgeport**—591 Massachusetts Avenue, Temple of Honor Hall. At 2 P. M. and 7 P. M. Seated speaker, Mr. J. W. Kenyon, and test medium, Mrs. J. W. Kenyon.

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

Owing to the great increase of meetings in Boston, THE BANNER—editor of the rights of its readers, side 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 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, Sec'y, writes: Sunday, Feb. 7, notwithstanding the undesirable weather, a good-sized audience was in attendance to listen to that very popular inspirational speaker, Mrs. Carrie F. Loring of Braintree, Mass.

The meeting was opened with a musical selection by Miss Warren, after which Mrs. Loring delivered an invocation. After another song by Miss Warren, the Chairman introduced Mr. J. W. Day, formerly of the BANNER OF LIGHT, who said: Brothers and Sisters, I had no idea of speaking. We have met here for the purpose of discoursing the truth, and our heart is here to receive the truth when it comes, and we are here to receive it. We are here to listen to Mrs. Loring, and I purpose to listen to her, rather than to speak myself.

Chairman Allen then introduced Mrs. Loring, who prefaced her lecture with a poem entitled, "Whispering Thoughts," then said, in part:

"This morning, friends, it is my privilege to endeavor to outline to you, along the line of spiritual work, and I trust that we may all gain some knowledge."

In this age of progress, when many are thinking in every direction, and trying to learn something, I think we should try to cultivate the spiritual side of our nature. When we touch on the spiritual side of man, we come in touch with that that connects us with the unseen realm.

Unless he awakens the spirit he goes on in darkness; he goes out into the field of nature, and begins to think for himself; then he is awakening the spirit side of his being. Spiritualism is an educator, and it comes for that purpose. Spiritualism is the truth, and nothing but the truth.

It was my privilege to listen, while in Haverhill, to the temperance lecture given by Mr. Murphy, and it was a pleasure to watch the faces of the young and old in the audience; and I said to myself, when I saw the tears flowing down their cheeks, that he had awakened their spiritual nature. In order to make Spiritualism what it ought to be, every body must awaken the spiritual side of his or her being.

The moment you want to know about yourself, that moment you commence to think; and when you commence to think, then you attract those on the other side of life.

I believe that like attracts like. I believe that we attract those who are in harmony with us. It is the duty of every one to come into some condition where the spiritual nature can be awakened. I believe we, as teachers of Spiritualism, are claiming to place before the world a religion that is better than any other religion. I believe that we should act our teachings. It is for us to show to the world that we are spiritual if we are Spiritualists.

Spiritualism is the progressive religion of the present time. If the father and mother are spiritually awakened to-day, they will place such an example before their children that they will not have to censure them.

The awakening of the spiritual truth in you will make the home pleasant. The atmosphere is filled with spirit and power, and you only have to open the windows of your soul and you will receive that power and spirit, that is the highest power.

Arise this moment to the duties of the hour, and place Spiritualism, as a religion, where it belongs. Mrs. Loring closed her lecture by giving many delineations, that were recognized by those receiving them.

In the evening Mrs. Loring spoke again before a good-sized audience, and in closing gave many readings to those in the audience who raised their hands. This was a new departure in Berkeley Hall meetings, and was well received. Miss Warren and Mr. Watson furnished music as usual.

On Sunday morning next Dr. Geo. A. Fuller will begin his first engagement for the Boston Spiritual Temple.

Dr. Fuller will be remembered as the President of the Massachusetts State Association; and those who have heard him will call to mind his very able address. His addresses at the Convention held in Washington by the

N. S. A. have gone on record as being the finest. The Doctor will be at Berkeley Hall but three Sundays. You should hear him. In the evenings only during the next three Sundays, Mrs. May B. Pepper will follow Dr. Fuller with tests.

Remember that the Boston Spiritual Temple will celebrate the Forty Ninth Anniversary of Modern Spiritualism in Odd Fellows Hall Sunday, March 28. Watch this paper for the list of speakers, mediums, music, etc.

The BANNER OF LIGHT is a fixture at the whole session. Be sure you get one to read while waiting for the lecture to commence; then you will know what is going on among the Spiritualists.

The Helping Hand Society met as usual Wednesday, Feb. 3, in Gould Hall, 3 Boylston Place, Mrs. C. L. Hatch, President, in the chair.

Mrs. A. A. Eldredge, Secretary, writes: The usual business was transacted and a social followed, after which supper was served at 6.

At 8, President C. C. Shaw of the Veterans' Spiritualists' Union called the meeting to order. The Union meets with the Helping Hand Society the first Wednesday of every month, and it is hoped that all persons interested in the Cause of Spiritualism will assist the Board of Directors all it is possible for them to financially, as much money is needed to pay off the debt and fit up the Home purchased for the needy Spiritualists.

There will be a Conundrum Party and entertainment at the Helping Hand Society next Wednesday evening, Feb. 10, and Prof. A. E. Tisdale will tell how he became a Spiritualist and a medium.

**FIRST SPIRITUAL TEMPLE, corner Exeter and Newbury Streets**—A correspondent writes: Sunday, Feb. 7, at 10:30 A. M. and 7:30 P. M., P. L. O. A. Keeler's sances were remarkably good. At 2:30 P. M. W. J. Colville spoke to a large audience.

Next Sunday, Feb. 14, Mr. Keeler will be present morning and evening, when we expect his guides will, with other manifestations, produce independent messages on slates.

At 2:30 P. M. Mr. Colville's guides will speak. Another correspondent writes: On Sunday, Feb. 7, the Spiritual Temple, Exeter and Newbury streets, was well filled at 2:30 P. M., when W. J. Colville reappeared on its platform, introduced by Mr. Ayer, who made a few happy remarks. The musical service was finely rendered, and the lecture on "Spiritual Liberalism and Liberal Spiritualism the Greatest Need of the Hour," made a visible impression upon the large and thoughtful audience, who gave it their closest attention.

On Monday, Feb. 8, at 7:45 P. M., W. J. Colville replied to a variety of questions in the lecture room of the Temple, and will do so again next Monday, Feb. 15, at same hour.

Subject for lecture Sunday, Feb. 14, at 2:30 P. M., "Spiritual Valentines; how we may all send and receive them." Seats free. Voluntary offerings.

W. J. Colville's class in Spiritual Science meets at 45 St. Botolph street (Back Bay) Mondays, Thursdays and Saturdays at 2:30 P. M., and Saturdays at 8 P. M., also.

He will lecture in Haverhill Sunday, Feb. 14, at 7:30 P. M., in Southport, Wednesday, Feb. 17, and in Brooklyn, Feb. 18. Address all letters, etc., care BANNER OF LIGHT.

**HOLLIS HALL**—Spiritual Meetings.—A correspondent writes: Developing circle at 11 A. M., Mrs. Hughes, Conductor; quite a large circle. Mrs. Hughes gave the invocation, after which Mr. Sleight, Mr. Cohen and others gave some good tests.

Afternoon service opened at 2:30—Miss Wheeler, Conductor. Song service opened by Prof. Pierce, followed by good tests by Mr. Marston, Mr. Hardy and others.

Evening session opened with song service by Prof. Pierce. A large audience was delighted to hear Mrs. Maggie Butler—she is a grand woman—after which little Eddie, the well-known vocalist, rendered some sweet songs. Tests were given by Mr. Hardy, Mr. Quint, Mrs. Hughes and Mrs. Hartman, also Miss Wheeler.

Don't forget the grand jubilee, Sunday, Feb. 21. Doherty's full orchestra; William Powers in cornet solo, also other good talent. Mrs. Butler is expected, with some of the Lyceum children, and also Miss Boardman.

BANNER OF LIGHT free to all speakers, also for sale at the door.

**THE FIRST SPIRITUALIST LADIES' AID SOCIETY**—Carrie L. Hatch, Sec'y, writes—met as usual, at 241 Tremont street, Friday, Feb. 5, President Mrs. Mattie Albee, in the chair. Our sewing circle is proving a grand success.

The evening service was opened with a vocal selection by Miss Bailey. Mrs. Waterhouse made remarks in regard to the Society. Mr. Charles W. Sullivan sang. Mrs. Weston gave a recitation "The Indian," which was well received. Mrs. Bates favored us with a reading. Mrs. Eva Hill, the inspirational musical medium, gave several choice vocal selections. Mr. Charles W. Sullivan gave excellent psychometric readings.

Next Friday we will have a "Patriotic Day," in honor of President Lincoln. Extra supper. All are invited.

BANNER OF LIGHT is always for sale at this hall.

**RATHBONE HALL**—A correspondent writes: On Sunday morning, Feb. 7, services opened with the usual exercises, Prof. Ferguson leading the music. A goodly number were present to witness the manifestations, which were very fine. Mr. Foster and son are grand good mediums.

At the afternoon session Mrs. Shirley gave the opening address. Her remarks were very fine. Prof. Bartlett sang, after which the following mediums took part: Dr. Saunders, Mrs. Nutter, Mr. J. Bartlett and Mrs. Wilkinson. The tests and readings were very satisfactory. Mr. Mansergh's address on "The Authenticity of the Bible" was highly interesting.

The evening service was held in Commercial Hall. A grand Anniversary program was rendered before a large and appreciative audience. Prof. Tyler and wife discoursed sweet music during the evening. Miss Antoinette Cyr sang beautifully. Mrs. T. E. Downing and Master Eddie gave several beautiful vocal selections. Mrs. Deey, Mrs. M. Butler, Mrs. Buterman, Mrs. Emma Odiorne, Mrs. Saunders, Mrs. Nutter and Mrs. Baker gave tests and readings.

**HARMONY HALL, Band of Harmony**—A correspondent writes: Meetings were well attended at each session. Those interested in the phenomena were much pleased with the communications received through the mediumship of Mrs. J. Woods, Mrs. F. Stratton, Mr. G. Emerson, Mr. C. W. Quimby, Mrs. K. E. Parnell, Mrs. E. Shirley, Mrs. M. A. Moody, Mrs. C. A. Wood, and Dr. White. Mrs. M. A. Moody, Musical Director. Mrs. K. E. Parnell, President. BANNER OF LIGHT for sale Thursdays and Sundays.

**THE LADIES' LYCEUM UNION**—Abbie F. Thompson writes—held its regular meeting Wednesday afternoon and evening, Feb. 3, in Arlington Hall. Business meeting called at 5:30, President Mrs. M. A. Brown in the chair. The ladies held a circle in the afternoon, as the "old ladies" were to take possession of the hall immediately after supper. Exercises opened with singing "America," then Charlie W. Sullivan and sister Marie sang one of their popular songs. Mrs. Brown gave a reading, Little Eddie sang "Uncle Rube," Miss Jennie Brown sang, and Grace Dyer, read "Charlie" was again announced to sing, and he gave them a reading also. Then the hall was cleared, and all danced.

One of the principal features of the evening was a cake, presented to the Union by Mrs. A. J. Waite and Mrs. King. It was highly decorated, and a prize went with it, which helped sell it very fast. The ladies of the Union wish to tender their thanks to Mesdames Waite and

King for their generous gift, this making the second cake they have given the "old ladies." Who will be the next to present us with a cake the first Wednesday in March, that being the next "Old Ladies' night"?

Next Wednesday is Children's night: a large program is in store.

BANNER OF LIGHT on sale.

**ELYSIAN HALL**—Spiritual Associates, Mrs. Gilliland, Conductor, a correspondent writes, held three very harmonious and progressive meetings Sunday, Feb. 7. Morning developing circle was beautiful, many friends giving and receiving tests. Mediums who assisted during the day: Mesdames Weston, Kneeland, Hughes and Robinson, Messrs. Hersey, Quimby, Morse, Turner, Martin and Hardy, and Drs. Saunders and White. Mrs. Robertson gave us an original poem, "My Angel Mother," in the afternoon, and we also had solos by Little Eddie and Mrs. Carlton. We were also favored by Mr. and Mrs. Tyler, Jubilee Singers. Good, honest mediums will always find an opportunity to work for the spirit-world here. We are few, but we are earnest workers.

We always have the BANNER OF LIGHT on hand for sale.

**HIAWATHA HALL**—A correspondent writes: Sunday, Feb. 7, the morning circle was harmonious and many tests were given.

Afternoon and evening sessions were of a nature to give satisfaction to all. The Chairman received the gift of a beautiful bouquet of flowers. Mrs. E. R. Brown, Mrs. F. E. Bird, Mrs. A. Woodbury, Mrs. I. M. Fields, Katie Butler, Dr. Blagden, Mr. Marston, E. H. Tuttle, participated. The tests and readings were remarkably fine and the remarks good. Little Eddie sang sweet songs; Mr. J. E. Bird rendered a select reading, which was loudly applauded; piano solos by H. C. Grimes.

These meetings are increasing, both in numbers and interest.

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

**THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY**—C. M. Manning, Sec'y, writes—met at Park Square Hall afternoon and evening, Feb. 4, 1897.

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

As it was Social night it was enjoyed by all. Songs by Mr. and Mrs. Tyler of the Black Swan Jubilee Quartet, also remarks by Mr. Eaton of Maine.

There will be special entertainment and talent Thursday, Feb. 11.

**MEETINGS IN MASSACHUSETTS.**

**LYNN**—T. H. B. James writes: The Spiritualists held very interesting services at 33 Summer street, Sunday, Feb. 7, with fine attendance.

At 2:30, Prof. Bert J. Richardson, fine musical selections. Mrs. D. E. Matson, an invocation and many recognized tests. W. H. Rounseville spoke on "Spiritual Truths." Dr. I. A. Pierce on "Influence." Dr. E. F. Murray on "Condition." Capt. J. Balcom on "Jesus, the Great Teacher." Rev. E. Fales on "The Power of Spirits to Materialize." E. H. Ereleth on "Spirit Communism." Dr. S. M. Furbush on "Mysteries." Jesse H. Bickford on "Spirit Communism." Magnetic treatments and tests were given by Mrs. J. A. Pierce, Alfred E. Warren, W. H. Rounseville, Jesse H. Bickford and others.

At 7:30, fine musical selections by Misses Lena and Elsie Burns and J. Edward Bartlett, of New York. Mr. F. N. Foster, instructive remarks on "The Different Phases of Mediumship known to us to-day." Then Mr. B. F. Foster gave a séance in full gaslight and under strict conditions for materialization and other manifestations, satisfactory to all.

Next Sunday, at 2:30, many good mediums will give tests, remarks, magnetic treatments and spirit messages. At 7:30, Mrs. L. A. Prentiss, Mr. J. Edward Bartlett and others will give remarks and spirit messages.

At Mrs. Dr. Dowland's meeting Tuesday evening, at 130 Market street, Mrs. Dowland, under control of a master-mind from the spirit-side of life, spoke on knowledge gained by spirit communion. Mrs. L. A. Prentiss followed with many recognized tests and messages.

Friday evening, Mrs. Dowland on "Nature's Plan," Dr. E. F. Murray on "Duty of Mediums," Mrs. Lizzie D. Butler many tests and spirit messages.

These meetings are very instructive, and are doing much good for the Cause, as many churches attend.

**Cadet Hall**—Lynn Spiritualists' Association, J. M. Kelly, President. Mrs. A. A. Averill, Sec'y, writes: Mr. Moses Hall delivered two very able and instructive addresses on Feb. 7, taking for his subject at 2:30, "What is Truth?" and at 7:30, "The Animal and Spiritual Man." Mrs. Mattie Hull offered an invocation, and Thomas's orchestra rendered fine selections.

Mr. Hull will continue the course with this Society next Sunday.

**SALEM**—"N. B. P." writes: Mrs. Tillie U. Reynolds of Troy, N. Y., was speaker and medium for the First Spiritualists' Society, Cate's Hall, Sunday, Feb. 7. This is her first appearance in our city, and she gave two very fine discourses in the afternoon and evening, creating a fine impression with the audience. Her lectures were very instructive and entertaining, her tests given from the sound of the "voice" was a new phase of mediumship, and much admired. The inclemency of the weather kept a great many from attending the meetings, and we hope next Sun as the hall will be crowded to hear this fine speaker and excellent test medium.

Sunday, Feb. 14, we shall have Mrs. Tillie U. Reynolds again.

BANNER OF LIGHT for sale—one year, \$2; semi-annually, \$1; quarterly, 50 cents.

**LOWELL**—George H. Hand, Sec'y, writes: The First Spiritualist Society held regular services in Odd Fellows' Hall, with Miss Blanche Hazel Brannard as speaker and medium. Miss Brannard's lecture was a fine effort, and delineations perfect.

In the evening, long before time for commencing the meeting, the hall was packed to the doors, Miss Brannard again giving a short lecture and to the point. Many remarkable tests followed, which closed a day of spiritual good things, to which we are always treated when we have this winsome little lady with us. Mrs. Effie I. Webster next Sunday.

BANNER on sale, and subscriptions taken.

**FITCHBURG**—Dr. C. L. Fox, Pres., writes: Mrs. L. M. Prentiss of Lynn, Mass., occupied the platform Sunday, Feb. 7, and gave two able and interesting addresses, also the best of satisfaction in the test sances which followed the lectures.

This was Mrs. Prentiss's first engagement here, and we shall secure her services again, and would recommend her to all societies wanting a reliable and reliable medium.

Mrs. S. E. Hall of Roxbury speaks for us next Sunday.

**CAMBRIDGE**—M. A. Sawyer, Sec'y, writes: The next regular meeting of the Cambridge Spiritual Society will be held in Cambridge Lower Hall, Friday, Feb. 12. Prof. A. E. Tisdale will lecture, and also sing, which will be an interesting feature of the evening.

Sewing in the afternoon for the Veterans' Home. Supper served at six o'clock. Public invited.

**WORCESTER**—Mrs. D. M. Lowe, Sec'y, writes: Large and enthusiastic audiences greeted Joseph D. Stiles on Sunday, Feb. 7. His improvisations and tests were truly wonderful. The Woman's Auxiliary meets on Friday afternoon and evening, Feb. 12, with Mrs. E. M.

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Isaac, 728 Main street. Mr. Stiles will give a séance on that occasion for the benefit of the Auxiliary.

He will be our speaker for Feb. 14.

BANNER OF LIGHT for sale at each session.

**HAVERTHILL**—"O. H." writes: Mr. A. E. Tisdale delivered one of the finest discourses ever given in Brittan Hall, the subject being Delity Analyzed. During the exercises Mr. Tisdale sang, by special request the following songs: "My Mother's Beautiful Hands," "Do not Shut the Door Between Us," and "The Real Life."

Next Sunday afternoon the subject is to be: "The Spirit World: Where is it? And the Realities of Spirit-Life."

Evening subject, "Natural and Revealed Religions, as viewed in the light of reason and common sense." Mr. Tisdale will also favor the audience with some of his pathetic songs.

**BRIGHTON**—A correspondent writes: The Occult Phenomena Society met at the Mora parlors, 363 Washington street, Brighton, Sunday evening, Feb. 7. A marked increase in the attendance was noticed.

Devotional exercises and introductory remarks by D. H. Hall; solos and readings by Mrs. D. H. Hall; speaking, tests and psychometric readings by Mrs. Greengrove M. Chapman. Meetings Sunday evenings at 7:30.

Good mediums always welcome.

**WALTHAM**—Mrs. M. L. Sanger, Pres., writes: Feb. 7 we had with us Mrs. J. W. Kenyon of Waverley. The readings she gave from names written on ballots were very good.

Next Sunday we have with us Mrs. Maggie Butler of Boston.

## RHODE ISLAND.

**PROVIDENCE**—F. A. Parmelee, Sec'y, writes: The Providence Spiritualists' Association held its meetings as usual, day and evening, Sunday, Feb. 7—Mrs. Russeque speaker.

Subject for morning lecture: "Do not unto others that ye would not that others do unto you." In the evening the subject was: "Have we new wine for old bottles, or do we need new?" The subjects were presented by the guides in a positive and intelligent form, convincing and instructive to the audiences, who listened with rapt attention.

The Association will soon present to the public an instructive and amusing entertainment similar to one given by this society before.

We notice in our Sunday meetings many new faces of interested and inquiring men. May our belief be ever outspreading, drawing in those who are looking for the light of truth that Spiritualism can give to them.

**The Progressive Aid Society**—Mrs. F. A. Parmelee, Sec'y, writes—held a very successful Masked Social at Columbia Hall, on the night of Feb. 3. About fifty couples enjoyed dancing to the music of Greene's Orchestra.

**PROVIDENCE**—A correspondent writes: The People's Progressive Spiritualist Association, B. T. Hall, No. 728 Westminster street, had, on Sunday evening, Feb. 7, a grand memorial service in memory of little Millie Shaw, who passed to spirit-life Dec. 31, 1888.

Mrs. Shaw, little Millie's mother, always keeps in fond remembrance every year little Millie's birth into the higher life. The exercises of the meeting were as follows: Piano solo, Prof. Josselyn; invocation, Mr. F. H. Roscoe, very appropriate to the occasion; solo, selected, Miss Ollie Hunter; remarks relative to the birth of little Millie into the higher life, by her mother, Mrs. Lizzie Shaw; reading of an original poem, Miss Jennie Barrett; the reading of an original essay dedicated to Mrs. Shaw and family, by Mrs. Rumrill of Leominster, Mass.; song, selected, by the sweet little singer, little Zelma Burdick; reading of a poem dedicated to little Millie, by F. H. Roscoe (want of space necessitates leaving the poem out); song, Miss Ollie Hunter, "When the Little Ones are Coming Home"; very fine piano solo, Miss Higgins.

Mrs. Fannie E. Bruce, the lecturer for our society for January and February, spoke most eloquently and feelingly regarding Spiritualism and its beautiful teachings; she also spoke very sympathetically to Mrs. Shaw and family. Miss Barrett and Miss White rendered a very fine duet; Mrs. Sarah D. Long, the well-known speaker on temperance, made some very fine remarks; Mrs. Fannie E. Bruce pronounced the benediction.

At the conclusion of the services Mrs. Shaw, Mrs. Bruce and F. H. Roscoe were congratulated on the very successful way in which the memorial services were conducted.

Mrs. Fannie E. Bruce is to speak for our society for the remaining Sundays of February.

**PAWTUCKET**—Edwin Bamford, Sec., writes: Sunday, Feb. 7, Mrs. A. J. Pettengill of Malden, Mass., occupied our platform. Services opened by singing "Angels Sing Once Again," after which Mrs. Pettengill read two beautiful poems, entitled "The Land of the Pretty Soon" and "Why Mourn Our Friends?"

The speaker took for her subject "The Potency of Thought." Every one in the audience seemed to be drinking in every word and thought Mrs. Pettengill was throwing out to us. She also gave a few tests, which were all recognized, and closed by singing "While on Our Journey Home."

Mrs. Pettengill spoke highly of our singing, as almost every new medium we have does; she also spoke in high terms of Prof. Kenyon, who will speak for us next Sunday.

This is the first time we have had the pleasure of hearing Mrs. Pettengill, and we are so well pleased we hope to have her again in the near future. We believe her to