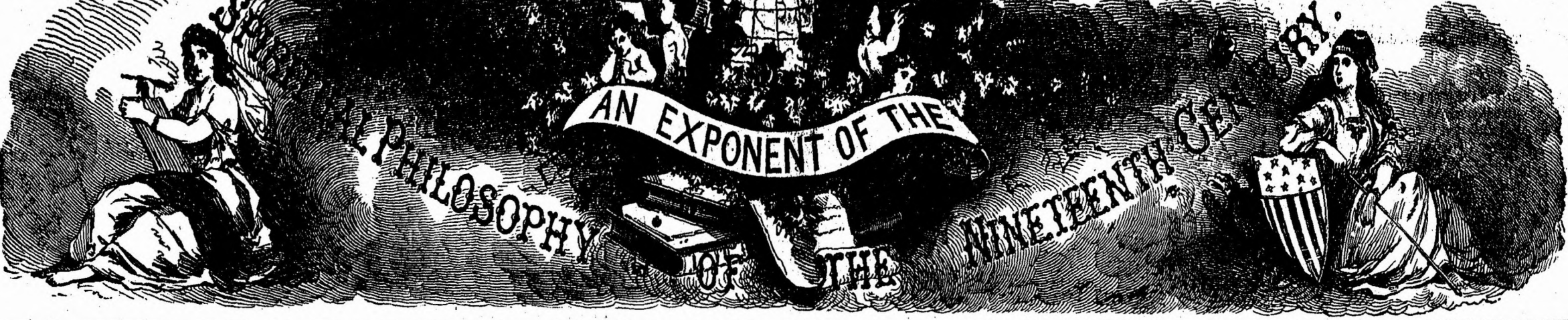


# BANNER OF LIGHT.



VOL. 80.

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

BOSTON, SATURDAY, FEBRUARY 27, 1897.

\$2.00 Per Annum,  
Postage Free.

NO. 26.

Written for the Banner of Light.  
THE HEAVENS.

BY MARY WOODWARD WEATHERBEE.

An empty waste of air, it seemed,  
For sweeps of rain and snow to drift in;  
A dome all painted blue, it gleamed  
With splendid brilliants thickly set in;  
A sea, where floated many a sail,  
Aimless and vanished, all unspoken;  
When, through a moonbeam's rifted veil,  
Two worlds confronted me unbroken.

Two worlds so closely interlocked  
Within heaven's bosom, earth was folded;  
And men with angels interwalked,  
Nor knew, because their eyes were hidden;  
Angels and men, their one life still  
Inflowing from the well of Being;  
Life in its essence, that sweet will,  
That works for good, nor the end foreseeing.

Two worlds I saw so closely lie;  
'Tis just frail selfishness that lowers,  
The angel from the human eye.



Is Religion Dying?

BY M. J. SAVAGE.

(Abstract of Sermon taken from "Messiah Pulpit," New York.)

My subject this morning is an answer to the question, Is Religion Dying? I take as my text what may seem to you a little way removed from my subject, but which you will find to be central to it by and-by—the words of Paul as recorded in his second letter to the Church at Corinth, fifth chapter and twentieth verse, "Be ye reconciled to God."

In order that I may make this clear, that we may answer our question as to whether religion is dying, and may be perfectly certain of our ground, I need only to give you something approaching an adequate definition of religion. People who think that religion is dying, have simply not thought deeply enough or carefully enough to know what it is that is really taking place. Let us, then, if we may, try to get a definition of religion, and then we can easily comprehend what it is that is going on.

I wish first to give a definition, as a scientist or a philosopher would, in abstract terms. I ask your patience for a moment while I do that, and then I shall try to translate it into the concrete, so that it will be very easily apprehensible by anybody.

Religion—and now let me say I am not defining my religion or your religion; I am not defining the religion of the Episcopalian or the religion of the Presbyterian; I am not defining Christianity, I am not defining any particular religion. I wish to create, if I may, a general definition that will cover and include any religion that ever existed or can exist; just as a scientist, for example, when he wishes to define the vertebrate, does not select any particular type of vertebrate, but gives the characteristics which are common to all vertebrates. So I wish to give you those characteristics which you will see in a moment are common to all religions.

In the first place, then, religion is man's thought concerning the relation which exists between himself and the power that is manifested in the universe, whatever his interpretation of that power may be. First, the thought. Secondly, religion is emotion—the feeling which accompanies this thought, and which takes its characteristics from it. That is, if the thought is high and noble the feeling will correspond; if the thought is poor and mean the feeling will be petty, fearful, grovelling.

In the third place, the thought and the feeling always incarnate themselves in outward forms, manifest themselves in things, customs, practices.

There is my abstract definition. Now let me translate it for you into the concrete.

Take one typical illustration—for it is one of the grandest religions of the world, and not being our own we can look upon it without any prejudice—take the religion of the Hebrews; and let us go back to the time of Solomon and the magnificence of his temple. Suppose we could visit Jerusalem, and see it in the condition in which it was at that time. We should be struck by the glory of its great temple, crowning the top of Mount Moriah; we should see the people thronging the gates, coming up for some one of the great festivals from all over the country. When we joined that throng, and entered the precincts of the temple, we should find its courts full of priests engaged in their various offices. We should find the blood of bulls, and of goats and birds sacrificed, running down from the altar. We should hear the chanting of some one of the old Psalms by the temple choir. We should first see the High Priest enter the Holy of Holies, and then come out and sprinkle the blood of the sacrifice upon the people, and pronounce absolution from their sins. We should see this whole external manifestation of the Hebrew religion. It would include such Scriptures as up to that period had become sacred in the popular mind.

Here is the external incarnation that I referred to of the thought and the feeling of the Hebrew people.

Now let us analyze a little deeper. Beyond this incarnation we should find that there were certain theories which were held by the priests, and taught to the people as the truth—the intellectual side of their religion. And what and how much does this include? It includes a theory of the universe. And note right here, friends, that there never has been a religion, from the beginning of the world up to-day, that did not have as a frame-work a cosmology, that is, a scientific theory of things. That is where all religions start.

The Hebrew people had certain beliefs as to

how the world was created, what kind of a world it was. They had a picture of it in their minds. They had certain ideas of the origin and nature of man—ideas as to the relation in which men stood to their God, what their God wanted them to do, and why he wanted them to do it. Here was the intellectual side, you will see that we to-day call the "theology" of it.

Then the third element I spoke of, emotion, fear, the awe, the reverence, the worship, the love, the delight in their God that the Psalmist so frequently sings; all this is the feeling side of religion.

Now note, friends, every religion that ever existed was made up of these three elements—the thought side, the intellectual; the feeling side, the emotional; and the cult, or the ceremonial side.

The ceremonial side includes altars, temples, priesthoods, rituals, Bibles, hymns, prayers, all the external manifestation of the religious life.

Now, all of these three parts exist in and make up every religion that the world ever saw. If you should go down and examine the worship of him who stands in fear and trembling before some fetish, you would find that he had his thought about his fetish, about the world, his theory of his own nature, his idea as to the relation in which he stood to this mysterious and unseen power. And you would find that all these three elements—the thought side, the feeling side, the cult or theoretical side—exist down there.

If I should take you to Rome and ask you to examine with me all the magnificent display of the Romish ritual service, and you should look a little beneath the surface, you would find there the theoretical side, the feeling side, and the ceremonial side.

Come home and examine ours—our simpler, Puritan form of worship: we have our theology, our theory of the universe, and of God; we have our feeling, the emotional side, corresponding to our theoretical side; and then we have our ritual side, simple as it may be. Our cult is plain—not gorgeous, not beautiful, not extended; but go through our service and you will find it, the same as all other religions, made up of these three parts.

What are the people after? Why do they have any religion at all? What is the essence of religion? What is the purpose, the meaning, the endeavor of it all?

Note, friends, from the very beginning of the world until now it has been an endeavor on the part of men to find and get into better relations with the Unseen Power, with God. It has been an endeavor—and here comes in my text—it has been an endeavor, as Paul said, to be "reconciled to God." People have been conscious of evil, of wrong, of suffering, in the world; and they have felt, and rightly felt, that these did not belong to an ideal condition of things. They had their interpretation of these, their explanation as to how they came about. Generally they believed that God was angry with them, and that these were punishments inflicted. So they have been trying to find out what God wanted them to do, and to do it.

Every religion, then, that ever existed has been an effort on the part of man to get into better relations with God. People have felt that they stood vitally connected in some way with this infinite, eternal Power. They have been conscious of the fact, which we recognize to-day more clearly than it was possible to recognize it in the past, that life, welfare, happiness, all depend upon our knowing something about the laws of this infinite Power, and obeying those laws.

The degree of our physical health depends upon our knowledge of these laws, as embodied in our physical structure, and our obedience to them. Mental health, true moral and spiritual health and prosperity, all depend in their spheres upon precisely this same thing—a knowledge of the laws of God and obedience to those laws.

This, then, has been what humanity has been seeking in all ages. They have felt that they were not in the ideal relations that ought to exist toward God, and the one thing that they have been after in all their religions has been to create these ideal relations. In other words, they have had their thought about God and their thought about themselves, and then they have tried to get into better relations with God. "Be reconciled to God!" is the cry of every religion that ever existed.

And, friends, if anybody supposes that the modern world is going to outgrow religion, and so outgrow this necessity, I would only ask him to notice that "Be reconciled to God," stated in other terms, is the last and highest word of science just as well as it is of religion. Herbert Spencer does not use the phrase of Paul in talking about being reconciled to God, but he does use "adjustment to our environment," and tells you if you wish to be well, or wish happiness or prosperity of any kind, you must become adjusted to your environment. And to the theist, who believes that God is our environment, that it is his power, his life, his law everywhere throughout the universe, being "reconciled to God" and being "adjusted to your environment" are only two ways of saying the same thing.

Suppose, for a moment, that you are an agnostic, and you think you are going to escape religion by wearing that name. Do you escape it? Think a moment. You say, "I do not know anything about the nature of the infinite Power manifested in this universe." Granted. This Power is here. As Herbert Spencer says, The existence of this infinite and eternal Power is the one item of knowledge of which we are more certain than of any other. This Power is here. It was here before you were born; it will be here after you have died. Meantime, as you are passing through this world, your health, your welfare, your prosperity, depend on knowing something about the laws of this Power and obeying them. You do not escape this relation, which is the essence, the very soul, of the religious life.

Suppose you say "I am an atheist"—so far then the agnostic? What of it? Do you escape this relation any the more? Whether you say that this Power is God, or Spirit, or Nature, or Force, or "It," it makes no difference; the Power is here and you are the child of that Power.

If you say there is nothing in all the wide range of the universe but dirt, then you are the child of dirt. You are the product of this universe; not only your body, but your brain, your thought, your conscience, your hopes, your fears, your loves.

Whatever theory you hold about the universe you are the child of it. It was here before you, it will be here after you disappear; and meantime, as I said before, all your life, your welfare, your happiness, depend upon so much of the knowledge of the laws of this universe as you possess and the degree of your obedience to those laws.

So, no matter what your theory, friends, you must deal with religion whether you will or

no. You can no more escape it than an eagle could outfly the limits of the atmosphere in which he finds leverage for his wings. You can no more escape it than a ship captain can out sail the horizon which closes him round on every sea, on every shore.

The essence, then, the soul of religion, is the sense of this relationship between the individual soul and his God, and the one purpose and aim of it is to better this relation, to get into right relations with God. So that religion, friends, though you may find some manifestations of it among barbaric people to be crude and cruel and unclean and low, religion, in every nation and in every age, has been the best endeavor the people of the time could make to find—what? The secret of life—which lies in being rightly related to this infinite and eternal Power.

The moment, then, you get a clear and right definition of religion in your minds you see before you the possibility of question that religion is immortal, it cannot possibly pass away.

But something has been happening in all these ages; for, as I said at the outset, religions, hundreds of them, have been born, have grown to their maturity, have grown old, have died and faded out of the life of men. What is it that has been happening? My friends, it is the simplest thing in the world that has been happening, and it is the most hopeful thing in the world that has been happening: humanity, very slowly—so slow that it is discouraging to watch the process—humanity has been getting civilized; has been learning something; has been getting better ideas, clearer thoughts, more nearly correct theories of the world it is living in. That is the first thing that has been happening.

You examine any one of the crude cosmologies of some barbaric people, and you smile over them to-day. You say, "How ignorant those people were!" But they did the very best they knew at the time. They had their theory as to how the world was made and why it was made, and what made it and what it was for; and that has become the creed side always of their religion. But, as the world has gone on, as man has developed in intellectual power, been able to think more broadly, accurately, as he has investigated and studied more widely, of course he has outgrown his childish conception of the universe, of how and when God made it, and what for, and has attained to ideas which are more nearly commensurate with the facts.

I would not for a moment assume that we to-day are through! The curse of all the theories of the past has been just this assumption that they were through. As though anybody ever could get through an infinite universe! It has been the pet theory, the most concealed, most fallacious assumption that the world has ever known. But it has been made, as I shall have occasion to show a little later, that which has been going on, then, has been a readjustment of men's thinking to bring it into accord with the facts of God.

Let me interject right here, friends, I wish you would remember all the time that these facts are God's; for, if we discover a fact, it is a divine fact. A few people talking sometimes as though they thought scientific men were discovering these facts in order to perplex and disturb people.

When Galileo discovered the moons of Jupiter he upset all the theories of his time. He was not responsible for their being there; he simply happened to see them. So, when scientific men discover some new magnificent fact that compels a reconstruction of the theories that men have been holding, are they to blame? Who is to blame? If anybody is to blame, it is not he who made it? Is it not well for us reverently to stop and consider that all facts are God's facts, and that when we presumptuously choose to deny or turn our backs on facts, we are turning our backs on God and his revelation?

If humanity, then, is to grow any, of course the partial, crude, the ignorant theories of the universe have to be outgrown; just as when a child grows from being a child up to a man, he outgrows the little childhood world in which he lived, and enters his man's world or woman's world—finer, grander, in every conceivable way.

Not only, then, does the creed change; the creed must change if we grow wiser.

And right in here, friends, is the reason and the only reason why we Unitarians hold the position we do in regard to creeds, and which is sometimes thrown up to us by the question, "Why do you have no fixed creed?" Because a man who is climbing a mountain cannot have a fixed and final statement of what he sees. He may make one to-day; but if he climbs another mile, he gets another view of things, and has to reconstruct it. I am perfectly willing to make you a creed of any length if you will only give me time, stating what I believe to-day. But I will not promise not to learn something between to-day and to-morrow; and if I do, and it is true, I shall have to change my creed. And I would rather change my creed by taking from it something which I find is not true than keep it when I know it is not. The only alternative to this is to stop learning or else lie about it and play the hypocrite.

This is what it means on the intellectual side.

Now what does it mean on the cult side, the ceremonial side? And here let us note one fact that is instructive. There have been periods in the past, and we have not outgrown them yet, except in certain parts of the world, when the creed or the cult, either the one or the other, was regarded as more important than anything else. You go back to ancient Rome, for example, and witness some religious ceremony, and you will find out it has never entered into the heads of the people that the gods cared anything about a man's character or conduct. A man by being religious does not profess even to tell the truth, or to be kind and faithful in his family, or to be honest with his neighbors. The gods cared nothing about that. The gods were not very good people themselves. All that they wanted was that the sacrifice should be brought, and the rituals be gone through with the right external ceremony. Scrupulously attended to in this respect, they asked no questions about character and conduct; they cared nothing about your belief, you could believe whatever you liked, so long as the sacrifices were brought.

Then you find other religions where the creed side is everything. If you believe, no careful inquiry is made as to your conduct; you can live about as you please if you are not disobedient to your creed; the cult is not so important, the ritual, the ceremonial. The one chief thing dwelt on is the belief, soundness of doctrine.

But, friends, these are changing, as I said. As the world gets more civilized we are getting finer, broader, truer ideas about the universe, about God, about human nature, about our relation to God. And the cult, the ceremony, what are these, what are they coming to? There is no reason why we as Unitarians should

not have all the stately ritual of the most elaborately conducted service on the face of the earth, if we want it. The only important thing is that the ceremony shall be living, that it shall adequately express the thought and feeling. But as the thought and the feeling change, of course the ceremony changes, if people are careful about those things, and do not keep on going through what become mere mummeries because the life has gone out of them.

These are the processes, friends, that have been going on—perfectly simple, perfectly natural; inevitable, if humanity is to grow any.

But let us now raise the question most important of all. In the midst of this process is that which is most vital to religion decaying any? Is there any period in the history of the past when people cared more for truth than they do to-day? Is there any period in the history of the past when there was more widely spread in the hearts of the people a sense of justice, and a demand for it? Was there ever a time when there was a broader spirit of charity, of humanity, when people cared more for the condition of the inhabitants of other lands? For righteousness between nation and nation? When they cared more for the slave, for the down-trodden, for those who were suffering any form of evil?

Matthew Arnold has said somewhere that "conduct is at least three-fourths of life." Was there ever a time in the history of the world when there was a higher standard of conduct, when people cared more for personal righteousness? Have we lost any of the reverences, any of the tenderesses, any of the sentiments out of religion?

You misread the past, friends, if you think so for one passing moment.

Emerson has concentrated the beautiful truth into two lines, as clear as crystal, when he says:

"O'er accent of the Holy Ghost  
The heedless world hath never lost."

There never was a time when men cared so much for these things which are the essence and the soul of religion, these things that sweeten the world and make human life divine. It shows only a superficial thought, it shows an ignorant misreading of facts, when anybody supposes that there ever was a time in the history of the world which was more religious than to-day.

Take up any phase you please of human life, and I will prove to you beyond the possibility of question, that the world is unspeakably better to-day than it ever was before. Does this mean the decay of religion? Religion has overrun the churches, it has got beyond the limits of the creeds, it is outside of all ceremonial forms; religion is taking possession of the sense of justice between man and man.

Why, friends, go back five hundred years ago. Did other nations then presume to raise a question as to whether any particular nation had a right to engage in any particular war? They would have been laughed at for the thought! But to-day not a civilized nation on the face of the earth dares to go to war in defiance of the moral sentiment of other civilized peoples. They have got to claim, and try to make out their case, that it is a matter of justice and right, something that has to be done. And so in any department of human life that you choose to investigate you will find a similar thing to be true.

Religion is more than creed, it is more than ceremony; it is coming to be life, righteousness, truth, justice, love, human helpfulness, service; all these things that brighten and glorify this struggling and rising humanity of ours.

Now one point more. I must ask your attention to before we are done.

Every little while along the line of this progress that I have been speaking of, as natural and inevitable, you find the remains of old time tragedies—the prophets persecuted, saviors slain, reformers burned. Why is it? As Jesus said to the people of his time: You admit that the fathers were wrong; the fathers burned the prophets, and you build their sepulchres. That is what the world has been doing from the beginning. Oh! the pity of it. Out of what sort of curious, cruel misconception of things does it spring?

Go back and trace the men who have been martyrs to a new truth, from the far off prophets in the dim ages of the past down to men like William Lloyd Garrison, dragged by a mob of the best citizens through the streets of our modern Athens. What did it mean when ancient Athens, Anaxagoras, one of the finest figures of his age, is condemned to death because he declared that the sun was a burning ball of fire? His sentence is commuted at the request of Pericles to banishment for life. What is it for? He had insulted their religion; because their religion had been saying all the time that the sun was Apollo, the sun-god, driving a chariot across the pathway of the heavens; and it was impious and atheistic to say it was a ball of fire.

But you will find at every single stage of the world's advance somebody has discovered a new, deeper, higher truth, and he is crucified for it. Why? Because, just as I said in an earlier part of my discourse, every religion that ever existed has started the absolutely baseless, unwarrantable assumption that it was infallible; that it had all the truth that God was ever going to give the world; and that, therefore, if you dared to find out a new truth you were insulting God and injuring humanity. I say there has not been a religion, from the miserable, ignorant fetish-worships at the beginning clear up to the great churches of to-day, that has not made, and does not still make, this unwarrantable claim. And I say again—and I defy contradiction on the part of the scholarship of the world—that there is absolutely no authority in heaven or earth for doing anything of the sort. There is no authority for it in this Bible; there is no authority that will bear the light in the history of any church; it is simply a pure, unwarrantable assumption.

"I"—and the gigantic conceit of it!—"I am the depositary of God's eternal truth, and all there is of it that he is ever going to give the world; if you want a little fragment of it come to me. If you dare to doubt, then the curse clear to the eternal hell, shall be upon you. If you dare to find out something that does not agree with this truth, why, then, so much the worse for your new discovery."

The Church has put itself on record almost from the beginning—I refer now to the organized "authorities" that have claimed to represent the Church and speak for it—as opposed to almost every new discovery for the last two thousand years; and every single time they have been wrong. I should think they would get tired of it after a while. They assume that they are infallible; that they have all God's truth. And there is no bitter hatred quite like that of the man who thinks he speaks for God, and whose infallibility is questioned.

And so you will find that the men who have discovered some new truth have inevitably and always been persecuted and cast out, until by-and-by the world has found itself compelled to

accept it, and has gathered itself up again and gone forward as best it could.

The time will come, I hope, when people will learn that this is an infinite universe, and that any theories which they can frame are only partial, and that a new truth that is vouchsafed to men is as sacred as any old truth. There is no new truth except as related to our discovery. I find out something new to-day which I did not know yesterday. It has been true from the beginning, as true as it is now, only I have not found it out, that is all. There is no new truth, there is no old truth, except as related to the period of our discovery.

The time will come, I hope, when the world will learn this; and then, instead of these cat-cryisms, upheavals, persecutions, there will be a recognized and assented-to gradual advance, the world growing wiser, sweeter and better day by day. Then the man who has discovered a new truth will not be branded as an infidel.

The only infidel in this world is the man who is faithless to God's truth. A man who has discovered a new truth which does not agree with beliefs, ideas, that have been established in the past is not an infidel. It is the man who refuses to accept the new truth that is the infidel; for he is false to God's last spoken word.

The time will come, then, when the world will evenly and broadly advance step by step, when the day of God will come as comes one of our natural days—first a streak of light in the east, expanding, flowing the heavens, catching with glory the tops of the highest mountains, then running down their sides over the plains, until the gorges and the deepest valleys of the earth are full of light.

## Mrs. Lillie Makes an Appeal for the Only Living Member of the Fox Family.

To the Editor of the Banner of Light:

A few years ago my attention was called to the only living member of the Fox family, the son of Kate Fox and Henry Jencken of London, Eng. You will remember, perhaps, that Mrs. Emily B. Ruggles of Brooklyn, N. Y., called the attention of the Spiritualists at that time, to the duty she felt to be theirs to guard and care for and wisely direct this young man, who possessed the gifts in quite a large degree possessed by the Fox Sisters.

Feeling deeply interested in the case, and strongly impelled from the spirit side of life, I wrote to Mrs. Ruggles and the young man, and he came on to Boston. We brought him before the audiences at Berkeley Hall, also at Lynn, and before the congregations the raps were heard on the floor and walls, as they had been with the Fox girls in the early days of Modern Spiritualism.

Arthur Hodges, the well-known medium of Boston, took the young man in charge, caring for and guarding him, kindly and tenderly, until he was called to the higher life, since that time I had known nothing of young Jencken until a short time since an article in the BANNER OF LIGHT stated that a severe cold contracted while employed on the street railway, had left him sick, and in want.

Thinking that some nearer him would go to his rescue, and being so far away, did nothing in the matter; and alas! too many have done the same thing. Yesterday brought to me a letter, stating his case, saying he knew not why he wrote me except that he was discouraged with everything, was sick, penniless, without enough to buy food, medicine, or even pay room rent, and without comfortable underclothing. And I wrote this feeling that when this is known to the Spiritualists of America they will not permit this young man to remain longer in distress and sickness, but will take him in their hands and to their hearts from this time henceforward. He has inherited from the mother the spiritual gifts, and with them some of the physical weaknesses. God bless him, he is ours!

In our minds comes up the vision of the host innumerable encircling the ill-deserving one, determined to bring the light to the world, and throwing their wonderful influence over these strongly endowed gifts. How little mortals knew of how to use these gifts or guard these instruments. But the sacrifice has been made, and the light has shown even to the remotest parts of the civilized world. Let us show that we have learned enough by the past experience to know that we are the only ones in whose hands this child of the fatherly should be. Every Spiritualist of the land owes him a duty and a helping hand as a member of the Fox family.

Already a call has been made for a Spiritual Jubilee, to celebrate the Fiftieth Anniversary of Modern Spiritualism, and it has been said that the house in which the family lived should be bought and held in memoriam of these marked events. Very well. But let us begin this Jubilee by taking Ferdinand Fox Jencken, with his frail body, and protect it from further struggle with the hard, cold, cruel elements, which he is so poorly fitted to battle with.

This is the child who was taken by the spirits when an infant of five months, when toying with a pencil, in the presence of reliable witnesses, his tiny hand, moved by an invisible but irresistible power, wrote several lines in clear, bold calligraphy, the *fac simile* of which will be found in Nineteenth Century Miracles, by Emma Hardinge Britten.

Please send contributions, friends, at once, to Mrs. Mary F. Lovering, care of BANNER OF LIGHT, 9 Bowdoin street, Boston, Mass. Mrs. Lovering is well known to me, and will keep a faithful account of all funds received, and also will forward to him and hold for his use, as the case may require.

Fraternally and truly,

R. S. LILLIE.

"HAIL COLUMBIA'S" FIRST RENDITION.—"Hail Columbia" was written in 1798 by Joseph Hopkinson, when Congress, in session at Philadelphia, was debating what attitude to assume in the struggle between France and England. Party feeling ran high, and the air was surcharged with patriotic enthusiasm. A young actor in the city, who was about to have a benefit, came to Hopkinson in despair and said that twenty boxes remained unsold, and it looked as if the proposed benefit would prove a failure. If Hopkinson would write him a patriotic song, adapted to the tune of "The President's March," then popular, it would save the day. The following afternoon the song was ready; it was duly advertised, the house was packed, and, in wild enthusiasm, the song was encored and re-encored.—February Ladies' Home Journal.

I think there are stores laid up in our human nature that our understanding can make no complete inventory of.—George Eliot.



Written for the Banner of Light.  
FROM THE GUIDES.

TO W. H. W.

Thou art our birthright! O'er the dim divide  
Whose shrouded light vells thy mortal vision,  
To thee, our magnet, drawn, whatever betide  
While Time abides.  
We pledge an influence to fulfill thy mission.  
Attend thy promptings. Count no labor vain  
That marks the milestones on the weary road.  
Keep heart of hope—that mission shall obtain,  
Come sun or rain,  
Though rough the path, and thorns unnumbered goad!  
We, thine attendants, banded for the Right,  
That spell of power would yield thee in the Name!  
Be thou the mirror, crystal-clear and bright—  
Reflect the light  
That we would bear thee from the Master Flame.  
Yet question not, faint heart! Thy thirsting soul,  
That faint would drink where broken wells are dry,  
Shall quaff diviner draughts; attune the goal  
Through our control;  
We wield an influence o'er thy destiny!

## WITH ONE ACCORD.

A SPIRITUAL ROMANCE.

BY W. J. COLVILLE.

CHAPTER XXII—CONTINUED.

"The answer to your question is that we know that many of your estimates are utterly false, but as your education demands that you should prove all things for yourselves, we cannot force you to see as we see regarding terrestrial appointments. When we enter closely into relations with you we hear you moaning and lamenting on account of the disappointment of some of your earthly expectations, and you frequently cry out that if there were an all-good God such accidents as you bemoan could never occur. Far be it from us to harshly reprimand you when your nerves are unstrung and your feelings lacerated, but we do seek to softly lead you, almost imperceptibly, a step nearer to our home, where all these mysteries are made perfectly plain. We walk by sight far more fully than you can. We see the good results of the sorrows of which you complain. Our faith, once tried severely, is now no longer strained; therefore while we love you and seek to comfort you, and we are surely not unsympathetic, our sympathy cannot take the form it takes when mourners pay visits of condolence the one to the other.

"Where I now dwell, the effects of earthly sorrow are clearly revealed, and our present ability to govern worlds is the veritable and demonstrated outcome of our successful encounter with what you term 'the storms of fate.'

"Finally, friends, I ask you to contemplate the purport of these last sentences of my message: MY HOME IS ALWAYS AROUND ME; IT IS MY ENCIRCLING GARMENT. You make your own world and we make ours. Many teachers are there now among you who are catching glimpses of our state more or less knowingly, and these devote themselves to giving lessons on health from a spiritual or at least a mental standpoint. Others who are lightly touched with knowledge as regards our state are preaching renunciation of earthly ties, telling you you should not marry and raise families, or that you should devote yourselves to solitude, retire into a wilderness or some retreat and there give yourselves up to a monastic life.

"These are but half-enlightened pioneers of the new age, seeking, John-the-Baptist like, to pave the way for something higher than this to come. If you follow these guides blindly you cannot do more than walk in twilight, for, though oft sincere, they are but very partially enlightened. Your present state of life must be perfected ere you can pass on to a higher rung of the ladder of progression; therefore do I say to you, Rejoice in the state which now is yours; extract its honey and do not dispense its gall.

"If by faithful work in lower schools and then in universities you can reach the heights beyond, let each lesson as it comes be in your esteem what it is in reality, a needed step toward the solution of profound and magnificent problems pertaining to the mathematics of the Most High."

The seeress, having articulated the last words of the above communication, returned at once to her usual normal state, and seemed indisposed to converse upon anything that had been given through her. Hearing a gentle sigh, she said: "Beloved Amiel, always tender and wise and true, would that I were a fitter instrument to voice his counsels! but he and I understand each other, or at least he knows me as I am, with all my weaknesses; and in his strength my frailty seems well-nigh lost."

A strange, sweet influence pervaded the room after the séance had ended, and no one wanted to talk or to leave for more than half an hour; and during that silence, as subsequent events revealed, many members of the circle attained nearer to a state of lucidity in their own right than they had ever reached before.

It should never be forgotten that wise spirits always help us to become more truly acquainted with our own inner selves.

CHAPTER XXIII.

A SUDDEN DEPARTURE.

"COME immediately to Los Angeles. Very urgent business."

Such was the telegram handed to Mrs. Parrot while at breakfast the morning following the séance just recorded. It is needless to say that the receipt of so imperative a message from one whom Mrs. Parrot had long regarded as her truest and most reliable adviser on earth, threw the inmates of Chignon House into immediate and great confusion. The despatch was signed "A. Wilderswift," the pseudonym of a rare mystic, a gifted occultist, one who had traveled extensively in the Orient, and then had journeyed to the Antipodes, where he had on several occasions been of great help to Mrs. Parrot during her protracted lecture tours in Australia and New Zealand.

Mrs. Parrot was not a woman who ever did things by halves. Energetic almost to a fault, she invariably stirred herself to the utmost to comply with any and every call she felt to be imperative and in the line of duty, and though she was regularly addressing immense audiences in San Francisco twice every Sunday, as this was a Saturday she unhesitatingly sent notices to the papers that her farewell lectures would be given in Alligator Hall the day following.

Preparations for departure were numerous, hurried and extensive, and though her sister and nephew would remain at home, and therefore she had no need to seriously disturb her belongings, Mrs. Parrot found herself absolutely compelled to take four good-sized trunks to Los Angeles, though she had formed no idea of how long her sojourn in that city might continue.

Flutter was the spirit of the place from the moment the telegram was received till the last moment arrived when Mrs. Parrot tore herself away from her beloved relatives, and with brimming eyes waved her handkerchief from the deck of the south-bound steamer to her friends on shore. To travel across continents and oceans was no new experience for this energetic woman; nevertheless, she could never go a few hundred miles by rail or water if the journey involved bidding good-by to valued friends without signs of intense emotion.

The trip to Los Angeles from San Francisco by water occupies about two days; so, leaving on Tuesday morning, she arrived there on Thursday about noon. At the station she was met by the commanding gentleman whose telegram had torn her away from business, home and friends, and as he assisted her with knightly grace out of the railway carriage which had conveyed her from the port of San Pedro, where steamers land, he simply whispered the two French words, *toujours fidèle*, which gave her at once to

understand that she had not been mistaken in interpreting the summons to signify a call from the Fraternity to which she had for many years belonged.

"777 is greeted by 999" was the mystic greeting extended to Mrs. Parrot by Baron Wilderswift as he proceeded to look after the lady's trunks and see that she received every possible attention at the outset of her visit to the capital city of Southern California. Los Angeles by no means fascinated Mrs. Parrot when she first beheld it; such uncomplimentary adjectives as "crude" and "raw" rose to her tongue as, seated with her host in an open barouche, she was rapidly driven to his home in Pasadena, where the prospect is so beautiful that the crudity of the road thither is quite forgotten. Pasadena nestles below the hills in sight of Mt. Ewell, a veritable embodiment of dreams of fairyland, for there flowers bloom in such luxuriant profusion that at the season of La Fiesta a million roses can be gathered from the gardens for the superb pageant of the angels on the day of the most solemn procession in honor of the founding of the cities of Los Angeles and Pasadena, without apparently despoiling the gardens of any large percentage of their fragrant blossoms.

The Fiesta of Los Angeles is a purely Spanish celebration in its every distinctive feature, though residents and visitors of all nationalities, including the Chinese, participate in it with equal zest. Of course it is good for trade, and Los Angeles is one of the most commerce-loving cities on the globe. Its atmosphere is singularly unspiritual, though there is some parade of religion, and all such movements as Spiritualism, Theosophy, Mental Science, etc., etc., are well patronized.

Superficiality and mushroom growth are plainly in evidence everywhere; still there are many earnest, noble-hearted people in the two cities who, despite the mammoth worship and instability common to the air, are as deep students of celestial problems as any one can meet in other portions of the world.

Baron Wilderswift, being a European nobleman whose ancestral estates were no longer his, owing to strange applications of law in his ancient family, found in the seclusion of the wildest part of Pasadena a reminder of his former home in Bavaria. The house to which Mrs. Parrot was conducted was a quaint and curious one, whose gables and turrets reminded the observer of some old feudal castle; but alas! the structure was built of wood; and though imposing in design was ephemeral in structure. Picturesque, even though unstable, the strange house was, and warm the welcome extended to the new comer by the Baron's sister, Lady Cecilia Lovejoy, a charming widow in the prime of life, sparkling with rare intelligence and brimming over with exquisite good-nature.

Crocodile Towers, for so the house was named, had been purchased almost for a song of a consumptive owner, who had built it to gratify a whim, and then disposed of it at ready auction when some new feature of his disease suggested that he should leave California and seek another change of climate in the Bermudas.

The rooms of this strange imitation of Old-World grandeur on a flimsy scale were large and airy, and commanded an unequalled view of the grand old hills for many a league in all directions. The Sierras are always beautiful, and in so warm a valley as that in which Pasadena rests, it is a real delight to see the glistening snow upon the highest peaks.

Far from the verdant atmosphere of the celebrated and fashionable Hotel Green, and the many lesser hostilities and pretentious villas where little thought is bestowed on anything more serious than dress and eating, this wooden castle afforded a hallowed and most welcome retreat for many a solitary voyager in quest of higher things, who here always found a hearty welcome, and an abundance of spiritual and mental food wisely adapted to the traveler's special need.

Baron Wilderswift was a genuine occultist, one who through long years of patient, tireless research had come nearer to finding the elixir of life and the philosopher's stone than have most men. Knowing that the majority of those who style themselves adepts or hierophants are arrant humbugs, this truly wise man studiously refrained from calling the least attention to his own personality, while his out-of-the-way abode was rarely invaded by any save those who were spiritually directed to it.

Though the house was consecrated to the "occult," there was not the slightest suggestion of anything weird, uncanny, or even mysterious in any of its appointments. Golden sunshine flooded every room, bright colors and pleasing works of art abounded on every hand, and as to Lady Lovejoy's boudoir it seemed a frozen dream of an artist's paradise. To this singularly fair retreat Mrs. Parrot was taken by the divinity who graced the shrine immediately she had spent the required hour in the seclusion of the chamber allotted to her, removing the stains of travel, and donning the muslin dress which she considered well in keeping with the climate of her new abode, warmer by at least twenty degrees than San Francisco.

Lunch was a delightful meal, served in Lady Lovejoy's sanctum, whither only she and her brother and a few particularly chosen friends, ever wended their way. If ever the fruit diet, advocated by many hygienists, meets with universal acceptance in America, it will probably be in some such place as Pasadena that it will gain its first firm foothold. Sixteen varieties of delicious fruit were on the lunch table in honor of Mrs. Parrot's advent, among them such fresh figs and ripe greenpeaches as no other section of the Western Hemisphere can foster.

Charmed though she was with her surroundings, and more than fascinated with her genial hostess, Mrs. Parrot was still anxious to know the precise nature of the imperative business which had called her so suddenly away from work as well as home, for hitherto no word had been spoken by her host or hostess which ever so distantly suggested the object of her presence at the fairy castle, as she called her new retreat.

Evidently reading her thought, as she breathed no question outwardly bearing on the subject of her present mission, Baron Wilderswift smilingly said, as a supplement to a reply he made to a simple question concerning the culture of some particularly fine plums, "You, my friend, are prepared for surprises, and you have had experiences oftentimes leading you to be prepared for the improbable. This evening you will know more than can be told you till the sun goes down behind those purple western hills, whose hues resemble the tints of our richest grapes. Think not that you are here on a fool's errand or for small purpose. Thursday is our Lodge day, and as last Thursday we were instructed to send for you, so to-day you will be informed of the purpose which has called you hither."

These enigmatical words fully sufficed to answer Mrs. Parrot's unspoken request for light, for she knew immediately by the tone, smile and gesture that accompanied their utterance that the "Brothers of the Ninth Estate" had directed her latest movements; and to them and their work she had almost in girlhood consecrated her life, with full knowledge of what the step involved.

After lunch, or rather just in time to partake of some fruit and coffee before the table was cleared, a singular man of imposing appearance entered the room unannounced. Dr. Mackchart was evidently a familiar friend at the house of the Baron and his sister, and it did not take Mrs. Parrot many minutes to discover that the new addition to the little group was none other than the world-famous author and discoverer whose unique books on anthropology, sociology and religion were published to the world under the nom de plume of Athranista.

Having read one of this remarkable author's works with intense interest Mrs. Parrot was delighted to meet the widely-traveled man, who, in his turn, was equally pleased to make her acquaintance, as he had often heard of her eloquent speeches, and knew with what facility, as well as ability she could always, with tongue and pen alike, engage in the public advocacy of any cause she heartily espoused.

Dr. Mackchart was a man through whose deep-set eyes an ancient spirit seemed to peer. Himself an advocate of the doctrine of reincarnation, he appeared as the embodiment of one of the ancient Hebrew prophets. Strange and solitary he moved among society almost as a dweller on

another planet; yet, possessed of a genial social nature, he was glad to unbend and even crack a joke with any who could appreciate his discoveries, and see in the venerable man before them an singularly deep student of human nature in all its variant expressions.

The New Jerusalem to be established on earth in a practical, working manner, was the burden of Dr. Mackchart's unceasing prophecy. The shallow, flippant "press," which is by no means unrepresented in Los Angeles, had published to its rapid readers the unfunny funniness that this gifted scholar had "wheels in his head," the addle-pated reporter, a snip of a girl, whose brain was probably in the astral feathers on her vulgar hat, having taken the unoriginal pun from a lecture on "Ezekiel's Wheel," which was certainly far beyond her extremely limited intellectual comprehension; but though the coarsely materialistic hour, which invariably hooted at everything that was not the abject slave of mammon, reviled the able lecturer, as it abused every one above its own decrepit level, the more intellectual *Herald* often had kindly words to say of the singular prophet whose recent lectures in Munkeigh's Hall had awakened real interest among the better class of thinkers.

Mrs. Parrot, being naturally argumentative and occasionally combative, could not profess to entirely agree with Dr. Mackchart in all his conclusions. She was, however, both polite and friendly, so the three hours' conversation, which consumed the afternoon, was rendered both spicy and profitable.

Never without diagrams in his pockets, always ready to exhibit and explain the same, "Athranista" was a walking encyclopedia of very unusual information. The first chart exhibited before the wondering eyes of Mrs. Parrot represented the human head divided into twelve perfectly defined sections, each labeled as one of the twelve tribes of Israel.

The Holy City, with twelve gates, three to the north, three to the south, three to the east, and three to the west, was thus portrayed as within the brain of man, and then straightway a second chart was shown, representing a city which was built exactly on the plan of the human head, with twelve distinct types of people represented in groups of active workers, designated as follows:

REUBEN, Familism; LEVI, Religion; JUDAH, Marriage. (Three to the North.)  
SIMON, Art; ZEBULON, Home; ISSACHAR, Commerce. (Three to the South.)  
JOSEPH, Rulers; DAN, Labor; BENJAMIN, Wealth. (Three to the East.)  
NAPHTALI, Culture; ASHER, Science; GAD, Letters. (Three to the West.)

As each chart took a long time to explain, and then the explainer declared his interpretations had been only introductory, time passed too quickly for Mrs. Parrot to learn on that particular afternoon anything like all that this astonishing man wished to tell her about the new system of education it was his purpose to inaugurate, a matter in which she at once took a vital interest, as one of her strongest lectures was on EDUCATION VS. FORCING, a subject on which she had spoken at least twenty times within the past six months.

Just as the clock sounded 5:30 and Dr. Mackchart took his lingering leave of his old friends and new, promising to call again very soon and explain much more, he whetted Mrs. Parrot's appetite for more knowledge of his singular system by giving her just a peep at a diagram which showed home and school-life combined, with twelve distinct studies and recreations combined, each to occupy one hour out of the twelve of the active day.

Dinner was served soon after six, and it was a truly beautiful, as well as cheerful and peaceful meal. No hurry or excitement at the table, no needless waiting or unnecessary importunity as to the state of the visitor's plate—a restful repast, and one, moreover, where (as should ever be the case) mind and body took food together.

No wonder people have dyspepsia; what else can they expect when they cram their bodies in indecorous haste with a miscellaneous compound of ill-cooked food, while the mind, which coexists with the body during an earthly life, is either neglected totally, or else annoyed and surfeited with a substitute for aliment detrimental in the extreme. The cure for indigestion, and a hundred kindred ills, is to learn how to eat, as well as what to eat, and to remember that good conversation, profitable thought or (if one is alone) cheerful reading, is an excellent accompaniment to every meal.

Dinner in this well-regulated house lasted over an hour, then silence profound and unbroken was in order from quarter past seven till eight, when Mrs. Parrot was summoned from her private apartment to meet several guests of the evening in addition to her cordial host and hostess in the Lodge-room of the castle, where an initiation was to take place, and important tidings from the head centre of work in a distant land were expected through the agency of very perfect telepathy.

(To be continued.)

### Missionary Work of G. W. Kates and Wife.

Mrs. Kates and self have had some very remarkable experiences during January, in the itinerant labors to which we were called.

The meetings at Homestead, Pa., I have previously reported. The enthusiasm of the friends there will carry them forward to great success, and their cordiality will insure good results from any medium whom they may employ.

At Massillon, Ohio, we had seven days of most excellent meetings in the Opera House, under auspices of a newly organized society there. The intelligent portion of the little city were in attendance, and seemingly very deeply interested. The demand is for more light. We are called to return there in April, soon as we can obtain leave of absence from our duties in Rochester.

At Andover, Ohio, a small place filled with good Spiritualists, we had the Theatre Hall well filled each of three nights, with the severe cold and stormy weather; but snow and cold did not prevent many going several miles to hear the gospel of life, and they in a body went away with such conviction that they are ready to espouse the Cause if some capable person will lead in organizing them in a united effort. Even such a small place is ready to give good support to a true worker.

We were entertained by the family of Brother F. M. Smiley, and made so "at home" we did not like to leave; but duty called and we had to obey. Miss Gena Smiley—a young lady of seventeen years—introduced us to the audience, furnished the piano music and showed herself a true Spiritualist and brave girl. Too many young people dislike to meet the crude jests of bigoted companions to espouse Spiritualism or any new ism. But Gena and her brothers are trained by Spiritualist parents, and are willing to uphold the truth.

We need to encourage the young and thereby obtain their public espousal of Spiritualism. By all means teach them at home to stand always for the truth. No one is respected as they who always are true to convictions. Hypocrisy never wins. They who are afraid that Spiritualism will injure their business or cause social ostracism will some day realize how false their lives have been and what great injury has thereby been meted unto them.

At Titusville, Pa., we found a small society of struggling workers, full of zeal and earnest conviction. We had here small audiences compared to other places, but the public, no doubt, disliked to face the cold. The local workers attended for three successive nights, and proved themselves very appreciative of our labors. The last night gave us one of the many agreeable surprises furnished by local societies. After resolutions of thanks and words of commendation, we were detained a few minutes by designing conversationalists.

On reaching the hospitable home of our hostess, we found the house filled with our audience of the evening, who had preceded us home. The aroma of the coffee and oyster stew, and the smiling faces of genial friends, told us we were the recipients of a very marked and pleasing favor.

The chorus of "The Kateses are jolly good people," conveyed the magnetic force of goodwill and esteem. Until the wee sma' hours we enjoyed such goodly company. Beside edibles and sociability we were edified by the spirits. They departed in time for us to pack our trunks and get off on an early train for Rochester, where we have sterling duties before us.

I must mention that Brother Rouse and his charming family and home were visited by us, and a novel experience resulted. He possesses a graphophone that talks and sings "as others have talked and sung." I recited into its sensitive mechanism, and it repeated me; but "Fritz," in

control of Mrs. Kates, talked into it twice—but the instrument refused to repeat. Could it be that a spirit talking through a mortal does not properly convey vocal sound to produce reproduction?

"Fritz" said: "It is like the medium who sometimes get out of order, and proper results cannot be obtained." Perhaps it may teach us not to always exact and demand of mediums, and not always to expect perfect results.

I must record that "Fritz" and Mrs. Kates have given many most remarkable spirit tests and psychic delineations. She has carried conviction to a great many persons during this month of labor. Indeed, she has brought the blessed truth to hundreds of people each of the years she has labored. Surely, the results are worth the toil and privation.

Our labors have been so freely appreciated during a number of years' activity, that we feel now to say no one need fear an earnest endeavor to present Spiritualism anywhere. It is remarkable how great is the interest in every locality. Small places are fertile fields. No place is too isolated for the true missionary.

There is another important fact: We should always present the bases and simplices of Spiritualism, and not go over the heads of our auditors. The need is to hear of the plain and practical every-day philosophy of Spiritualism, and then in a manner not to prejudice, yet forcible with truth.

It is astonishing how little is known of the first principles of the Spiritual Philosophy. It is common to hear some of the elder Spiritualists say: "I know it all!" They have heard our eminent speakers, and have grown a little self-opinionated.

I lectured a few evenings since in a plain manner, upon an old subject, and after the meeting an "old, dyed-in-the-wool" Spiritualist said to me: "I have learned something; for I never heard that subject so plainly discussed." The fact is we need plain argument in plain words.

The people must be led, they cannot be forced. Iconoclasm is no doubt very useful, but the constructive time has come to Spiritualism, and we must build safely and well. Durability is necessary. We cannot create by means of anarchy. A little charity must be exercised.

People should be developed into Spiritualists almost unconsciously. We need not seek to destroy so much, for we have plenty to construct. The new supplants the old. Let us attend strictly to the development of Spiritualism, knowing that its comprehension is the sure destroyer of error.

### Letter from Mrs. Maggie Waite.

To the Editor of the Banner of Light:

It is some time since I penned a few lines to your paper. I have traveled many miles since then, and at present am on the eve of my departure from Philadelphia, where I have just finished my engagement with Brother Loucke's Society.

Prof. Lockwood, of whom no words of mine need speak, preceded me with his lectures during the month of January. The hall was crowded, on each occasion, until standing-room was at a premium.

It is the Philadelphia people whom I wish to speak of, for you know, Mr. Editor, how grateful the tired workers feel when they see their labors are appreciated. Particularly am I indebted to Mr. Loucke and his good wife for the pleasant evenings given me at their cozy home, not forgetting their good sister, Miss Galloway. If the Ladies' Aids of other societies could see how harmonious the Ladies' Aid here is, and the enjoyable evening and the spread given every two weeks by them, they would make haste to take a leaf from their book and do likewise.

I am also grateful to Mrs. Hendricks for the reception given to Prof. Lockwood and myself at their lovely home; also to Mrs. M. E. Cadwallader, who has been very ill for some months past. No doubt the strain of her last year's labor was too much for her. I was deeply pained to find her in her present condition. She has the sympathy of all her friends, who hope for her speedy recovery.

One of the most ardent workers, if in a quiet way, is Marcus Morrells, who is a prominent Cuban and a man of independent means. To him I am also indebted for an enjoyable evening at his fine home. One thing most noticeable is the kind manner in which the local mediums treat the traveling medium. There is none of that petty jealousy so noticeable in some other cities.

There are at least four societies holding meetings here at present. Last month W. J. Colville serving the First Society, this month he is followed by Mrs. A. M. Glading. At the termination of my engagement the Society tendered Prof. Lockwood and self a testimonial which served to bring out a crowded house.

The people through the mediumship of Hugh R. Moore, independent state-writer, have been given cause to rejoice; not only has he been indorsed in that phase of phenomena by the Presidents of three societies and their Boards, but by the public in general. Not a single complaint has been heard. There are many mediums here, all very busy.

I am to be followed by Mr. Sprague and wife for the month of February. It was with some misgivings I came to Philadelphia, on account of its stringent law, and now I am loath to go, but know whoever comes this way, and are capable of proving immortality, will be given a cordial welcome.

The spiritual papers are on sale at all the meetings, and are eagerly sought for. The BANNER OF LIGHT has many staunch friends here, and many were the regrets when its former editor's farewell was read. I leave here for Norfolk, Va., where I intend opening meetings, and doing some missionary work for the National Spiritualists' Association in connection with my own. I think many workers are needed in the South, and no doubt you will next hear from me there. With love to all friends,  
I remain, fraternally,  
MAGGIE WAITE.  
Philadelphia, Feb. 10, 1897.

### Spiritual Work in Brooklyn.

In answer to the kind inquiries of many friends, I beg to say that I have leased, in my own name, a commodious house, 497 Franklin Avenue, Brooklyn, close to Franklin Avenue elevated station, which is on Fulton street. No more accessible locality can be found in the entire city, as electric cars as well as elevated trains run close to the house and from the bridge and all the ferries leading to New York as well as to all parts of Brooklyn.

As I have rented the premises for fourteen months, I feel secure in announcing that it will be a headquarters for Psychical Research, the study and practice of Spiritual Science, and also a centre for the circulation of valuable literature, both standard and periodical. Courses of lectures will be given, commencing next month (March, 1897), of which due notice will be given through the press and otherwise.

One of the features of the establishment will be a good library and reading room connected with the lecture hall, for which donations of books, papers and magazines will be thankfully received.

This house is only the nucleus of a Temple which will be erected in the neighborhood as soon as the necessary funds are forthcoming.

As several friends have sent me contributions in aid of the work, I wish to inform them that what has been heretofore received has been expended in furnishing the lecture-room with chairs, platform and other necessities.

The rent of the premises and running expenses will easily be met from the income derived from public meetings and classes.

Prof. E. A. Whitelaw has a musical conservatory in connection with this college, and he is successfully demonstrating the therapeutic value of music in overcoming nervous and other disorders.

I merely write these few lines to let my many friends who read the BANNER OF LIGHT all over this and other countries know just where I am and what I am doing.

As the intention of the enterprise is that it shall be thoroughly self-sustaining, I only wish to make its existence known as widely as possible.

During my occasional absences other lecturers will occupy the platform, and the intention is to establish and maintain a School of Psychology unfettered by any restrictive creed.

There is a very wide field in Brooklyn for such an undertaking, and as I have been repeatedly urged to undertake it, I now respectfully inform the public that I have done so.  
W. J. COLVILLE.  
Feb. 23, 1897.

SIR ROBERT PEELE'S DAUGHTER.—Society has a way of avenging itself for the wrongs committed on the lowest of all its members. Sir Robert Pele gave his daughter a magnificent riding-habit on her nineteenth birthday, and attired in the embroidered gown she rode side by side with him in the parks of London. She had scarcely returned home before she was taken ill with the most malignant form of typhus fever, and in ten days was laid to rest in the church-yard. And the secret was a very simple one. The poor seamstress, in a garret in one of the slums, while she was embroidering that garment looked upon a husband shivering in the paroxysm of chills, and she took the half-finished garment and laid it over him; and the garment took up the germs of fever, and conveyed them from the hovel of the poorest to the palace of the statesman. And so we are bound together in one bundle of social life; and if we neglect the poorest and the lowest, society will avenge itself in the destruction of the highest and the richest and most cultivated.—Our Dumb Animals.



# 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?

### A SPELLING LESSON.

A pretty deer is dear to me.  
A hare with downy hair;  
I love a hart with all my heart,  
But barely bear a bear;  
'Tis plain that no one takes a plane  
To pare a pair of pears;  
A rake, though, often takes a rake  
To tear away the tares.  
All rays raise rhyme, time raises all;  
And through the whole, hole wears.  
And writ in writing "right" may write  
It "wright" and still be wrong;  
For "write" and "rite" are neither "right,"  
And can't be write belong.  
Beer often brings a bier to many,  
Coughing a coffin brings.  
And too much ale will make us all;  
As well as other things.  
The person lies who says he lies  
When he is but reclining;  
And when consumptive folks decline,  
They all decline declining.  
A quail do u't quail before a storm,  
A hough do u't how before it;  
We cannot reign the rain at all,  
No earthly power reigns o'er it.  
A dyer dyes awhile, then dies;  
The dye he's always dying.  
Until, upon his dying bed,  
He thinks no more of dying.  
The son of Mars may many a sun;  
All days must have their days;  
'Tis meet that men should mete out meat  
To feed misfortune's son;  
The fair should fare on love alone,  
Else one cannot be won.  
The springs spring forth in spring, and  
Shoot forward one and all;  
Though summer kills the flowers, it leaves shoots,  
The leaves to fall in fall.  
I would a story here commence,  
But you might find it stale;  
So let's suppose that we have reached  
The tall end of our tale.

—Educational Gazette.

Written for the Lyceum and Home Department.

### Only an Old Worn-Out Garment, but a Treasure Gift to Some One.

BY SYLVANUS LYON.

*Maxims:* "It's the first aid which saves; many regret, and offer too late; a beggar's blouse will keep life in the storm, and jewels and coronets are worthless when a plank might save. A look or a word often blesses or curses, and a little love and sympathy will make any gift regal, for it is the manner of giving, not the gift, which counts."

"Oh! Florence, nonsense. What! are you going to keep it? Destroy, burn quickly, do anything to get rid of such trash; they are worse than useless—in the way, and the sooner such castaways are away the better."

"Ah! not so, my dear Mrs. C. You are wrong this time, and I cannot follow your advice, for this old, half-worn garment has warmth, and surely it will give cheer and comfort to some needy one."

And then the look of surprise—almost contempt, and the laugh of derision, with the quick answer of Mrs. C.

"Why, who ever heard of such ideas—saying old clothes—mending and washing them for use, if not beauty?"

How little the foolish or fashionable know or care for these wastes of life which if carefully saved and delicately given might do good, and give happiness, and thus even old, half-worn clothing (if not of the latest fashion) is needed by some child of God, who knows of hunger and distress, and feels winter's chilling blasts.

Come read our true story of the Moderation Society's Helping Hand Guilds, and we will prove to you how like Pandora's box (at this season) a barrel of old worn garments will gladden and rejoice the dwellers of the garrets and dens of the slums and tenement districts, where poverty and misery, like grim spectres, haunt so many with cold, hunger and death.

Our scene person was in a country town near New York, in a home of comfort and luxury, and the characters, Florence, a lovely girl, whose nature was gifted with rich, loving feeling and tender sympathies; one of those characters and lives which bloom at times like a fair flower to cheer and bless many. Mrs. C., her visitor, a prudent, wise, careful housewife, a church-member (as the world of fashion and ease judge) fulfilling well life's duties—yet like so many, often thoughtless, cold and heartless.

Well, to our story. The garment in question was an old, half-worn one, yet clean, nicely mended, it was good and warm, if only an old-fashioned ladies' sack or jacket; this was one of a collection of all kinds gathered from many homes in answer to Florence's and other kind person's appeals, and in time the variety collection grew to a barrel full.

I could not give a complete inventory, but there were sacks, cloaks, dresses—really good, if somewhat the worse for wear—men's and boys' half-worn coats and trousers, capes and faded shawls, hats and caps, and oh! so many darned stockings; some old shoes and slippers, a little finery for heads and necks, yards of piece goods, one pair good wool blankets (a little spotted), a real home-made comforter, one fancy rug, many dear little sacks and tiny infant clothes, soiled toys and books, and oh! such a promiscuous lot, too numerous to mention, the gifts and once the treasures of home-darlings, and now just as good as new for God's dear little neglected poor children.

In a little time our gift-barrel was all packed nicely and marked with the Moderation Society's charity card, to express free, and in good season it was welcomed at the Society's New York office.

Ah! no, it was not gold or silver or fine articles for gifts, or even sweet delicacies; but perhaps it was better, for it is really in the use of things and gifts that proves their value, and the blessing they give the truest test.

"A timely aid for just the need and want, is better than lots which fashion and folly squander and waste. Cold and hunger call for food and warmth, and there is little question of how it comes or what it is if it cheers and saves. A tiny flower is a glory; beauty in poverty hollow, and a 'cup of cold water' will preach temperance and give gladness in summer-time, blessing many thousands daily at the 'Free Ice-Water Fountains.' It's the wastes and follies, ous and others, which might answer so many needs and wants.

Mammon and Royalty too late would give titles and honors for life and lost opportunities. We all lament past follies and extravagances, lost influence and deeds. It is these losses which cost and ruin; our chances to do good would have given happiness and joy to many who suffer for even a 'cast-off garment.'"

The great Father freely gives his rich blessings—there is life and joy and love for all,

"good measure, pressed down, running over," and yet how many pine and languish, pleading in vain "Oh! who will show us any good?"

But to our barrel of the Moderation Society, and the garment which commenced our story. Well, all its various articles were scrupulously (most miserly) bestowed, each piece going to fill the precise need. Dear little children were made happy, many mothers and families in Cherry Hill, Mulberry Bend, Park Alley, and in garrets, cellars and dens, received some of these welcome gifts.

The poor Swede was nicely fitted out, and the same with three bankrupt newsboys. Old Sam had a real nice fur cape overcoat, and Mary, an Italian mother, could not express her thanks and exclamations of joy. Some gutter-snipes rejoiced and lolled whilst old tattered and torn Robinson and Mrs. Freeman's boys got good coats and pants, all warm and whole, if not of the latest out.

But sufficient of this grand barrel of old clothing; it did seem like "the widow's meal and cruse of oil" never to become empty; there was much in it for those who needed, and nothing was wasted. Reckoning thus, the barrel did seem a munificent treasure, leaving the memory of the happiness of bestowing to sorrow, want and misery, and then the good thus done always blesses the receiver, and most the giver.

Application: Reader, we write of facts, for your good. There is no village or hamlet, no home or person which is not encumbered with some useless articles, and many places are surfeited with wastes. Quickly give and use these for some needed wants, to do good, and these acts may count you treasures in heaven.

### Poor Girls.

The poorest girls in the world are those not taught to work. There are thousands of them. Rich parents have petted them, and they have been taught to despise labor and to depend upon others for a living, and are perfectly helpless. The most forlorn women belong to this class. It is the duty of parents to protect their daughters from this deplorable condition. They do them a great wrong if they neglect it. Every daughter should be taught to earn her own living. The rich as well as the poor require this training. The wheel of fortune rolls swiftly around; the rich are likely to become poor, and the poor rich. Skill added to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do parents must educate their daughters to work. No reform is more imperative than this. —London Gentlewoman.

### Good Advice.

Not every one knows good advice when he sees it. Most often the best advice does not tell a person in direct language just what to do and how he ought to do it. Good advice ought usually to make one think before he acts. This helps to develop the whole man, by treating him as a rational being instead of making a machine of him. Show a man who needs advice what the conditions of his case are, what results are likely to show themselves in the event of certain courses of action, and then let him choose what he will do. This is not taking his hand and moving it for him, but it is aiding him to the use of his judgment, his reason, his intelligence, and to the honoring of his personal responsibility. —Sunday School Times.

### The Boston Spiritual Lyceum

Celebrated the anniversary of Abraham Lincoln's birth Sunday afternoon, Feb. 14, in Berkeley Hall.

After the opening exercises, and the usual intermission for the Leaders to talk with their groups, the Conductor, J. Browne Hatch, Jr., called upon the older groups for their answers to the question for the day's lesson: "What Does This Country Owe to Abraham Lincoln?"

Eddie Ransom, Ralph Ransom, Charlie Hatch, Clarence Dutton, Alice Ireland, Marion Shebold and George Dutton gave timely answers from their groups. Mr. J. R. Snow said: "This country owes to Abraham Lincoln the same debt of gratitude that the world owes to every martyr who has died for liberty," and read a brief review of his life from the Encyclopedia Britannica; Alice Ireland, George S. Lane, Mr. Alanzo Danforth paid tribute to his memory; the Assistant Conductor, Dr. Root, spoke of Lincoln's mother, and attributed his noble character to her early training.

For the fountain groups there was a continuation of the series of lessons started last Sunday prepared by Mrs. S. A. Frost, and several original answers were given.

After a well-executed Grand March the following program was presented: Little Maud Armstrong, recitation, "Play I was a Lady"; Amelia Simmons, "The Day"; Carl Leo Root, "The Blind Weaver"; Ansl, Haynes, "That's the Way"; Margaret McIntire, "King, Happy Bell"; piano solo by Mr. Fred W. Wilson, harmonica solo, Mr. Albert P. Blinn; Mr. Edward W. Hatch read an article written by Mr. Danforth, on the life of Lincoln. Conductor Hatch then introduced as an enthusiastic Lyceum worker, Dr. George A. Fuller of Worcester—the speaker at Berkeley Hall the present month. Dr. Fuller, among other things, said: "To say that I have been deeply impressed by your exercises, and what has been said here this afternoon, is putting it mildly. The Grand March, with all the children singing, is something I have never before seen, and taken as a whole, I have never attended a session of the Lyceum that pleased me more."

Mr. A. R. Waitt read an original tribute in verse to the memory of Lincoln, that was enthusiastically received. Mr. Danforth told the children of Lincoln's investigation of Spiritualism, and Mr. Packard made remarks.

Subject for Feb. 28, "What Effect has Alcoholic Intemperance Upon Humanity and the Soul?"

X. Y. Z., Clerk.

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

Met as usual Sunday morning, Feb. 14, the subject under discussion for the younger Groups being "Why do you come to the Lyceum and what do you learn?"

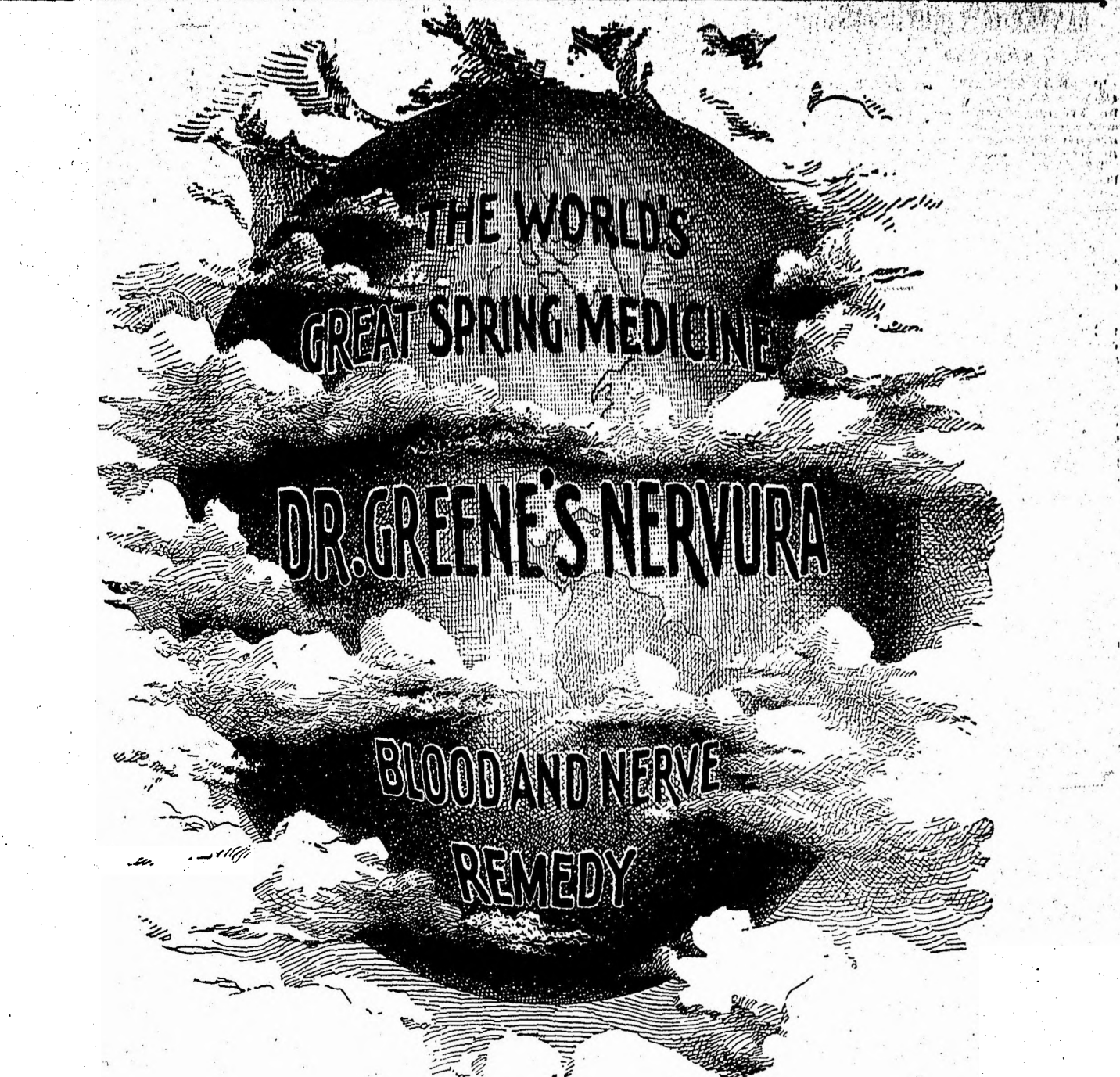
When Superintendent Soper asked the little ones for their answers they were numerous and to the point. Mrs. Soper talked with the children, trying to instill into their young hearts to be good, do right, in every possible way; and if they are good boys and girls they will grow to be good men and women.

The subject for the older Groups was "Inspiration." "What is Inspiration?" "To say that I have been deeply impressed by your exercises, and what has been said here this afternoon, is putting it mildly. The Grand March, with all the children singing, is something I have never before seen, and taken as a whole, I have never attended a session of the Lyceum that pleased me more."

The Grand March was entered into with spirit, with seventy-seven scholars, after which the following entertainment was given: Recitations by Lou Stillings, Ruth Gilliland, Helen Peters, Harry Hockings; Geo. M. Munro, the boy comedian, sang; E. J. Marks recited "John Burns of Gettysburg"; Mattie Mulligan read "A Scene in a Tenement House." There were a number of prominent mediums present—Mrs. Kenyon, Abbie N. Burnham and Jennie Rhind. They all expressed their pleasure at being present. Mrs. M. J. Butler announced she should give an entertainment for the benefit of the poor. And March 31, in Horticultural Hall, for the benefit of the Veterans' Spiritualists' Home at Waverley.

ABBY F. THOMPSON, Sec'y.  
29 Sydney street, Boston, Mass., Station K.

ANSWER to ENIGMA in last BANNER by Harris—Onset Bay Camp-Ground.



Dr. Greene's Nervura blood and nerve remedy is indeed "The World's Great Spring Medicine." It has come to be recognized as the best possible spring medicine to take, and the people everywhere use it during the trying spring months to tone up anew the relaxed nerves and reinvigorate and enrich the blood. A spring medicine is a necessity if one wishes to keep in perfect health and vigor during the changes from winter to summer. This perfect spring medicine, Dr. Greene's Nervura blood and nerve remedy, is

exactly what the system needs at this season. It not only purifies, but makes rich, red blood; it not only strengthens and invigorates the nervous system, but re-energizes and revitalizes the nerves by feeding them with renewed nerve force and power; it is not only an aid to digestion, but it creates a regular, natural, and healthful action of the bowels, liver, and kidneys, which in the spring are always sluggish and inactive. By all means use Dr. Greene's Nervura blood and nerve remedy this spring.

### The Unveiling of the Divine Image.

(Abstract of Lecture delivered through Mrs. Harris, in the Opera House, Wellington, N. Z., Oct. 11, 1896, taken from the *Harbinger of Light*, Melbourne, of Dec. 1, 1896.)

Zoroaster taught; Buddha taught; Confucius and many prophets have taught the same truth, as far as they could conceive its meaning. But there came a time when the love of the Father went forth in full flood on humanity; when He looked and saw them striving and struggling with evil; when He saw the sin, the selfishness, the privation and suffering and sorrow of His child, humanity; and the great heart of love yearned in pity over the child who was so vainly striving to gain the divine image. And in that great moment, when He saw them as one, when looking upon a little struggling class of children vainly trying to solve a difficult problem, He said: "I will send unto them a man through whom I can unveil my own image." And so it came to pass that there passed out a soul seven times made perfect. He stepped forth, saying, "Lo, I come as in the volume of the book it is written of me to do Thy will, O God."

And that was how there came to earth one perfect man; one whose life, in its sweet simplicity and entire devotion, manifested God to humanity. And the unveiled image of the divine stood out in all its grandeur and beauty—a beautiful life, unswayed by sin, filled with devotion and love to every brother and sister, and unto all of these He came, in His great unselfish love, taking upon Himself the human life, which He knew would be full of sorrow and persecution. For when the perfect image stood before them, they did not know it; they did not recognize it; instead of an applauding multitude, behold a crowd who cry, "Crucify Him! crucify Him! We will not have this man to reign over us!"

As Spiritualists you will look upon the life and teaching of our Master in a spiritual light. You will see that He desired to show humanity that it was possible to live the divine life; that it was possible for man to unveil the divinity within him, for all souls are immortal. He said "my Father, and your Father," claiming all men as brethren. Jesus, the divinely-inspired socialist, the divinely-inspired medium, through whom surged wave upon wave of healing for body, mind and spirit, stands before you to-night as the divine spirit unveiled to teach you how, yourselves, to manifest God in the flesh. The great duty of Spiritualists is to learn how to worship the Father in spirit and in truth. The mission of Spiritualism to-day is wherever the gospel of immortality is proclaimed, as each one of you is a part of God immortal, as in you God is looking for his own likeness, to endeavor faithfully to represent the divine power, wisdom and love, looking ever at the perfect manifestation of the Christ-mind that was in Jesus, being inspired by that life of faith and courage to go and do likewise.

What does it matter whether you are Wesleyans or Presbyterians or Baptists or of what sect you are? I am a Christian Spiritualist; you are Christians, all; and this is our Master, the divine image unveiled, and we God's children; and God is our Father; and our motto is "the Fatherhood of God and the brotherhood of man"; and the teaching of our Master is, "Love one another."

If this be true, that God is love, and that we cannot make unto ourselves a likeness of God in any picture or graven image; if this be true, that God is the controlling principle of life, the protective power which supports and upholds all His children, that God is love; then we come to this, that he who unveils the most love in his life and nature most closely resembles God; his Father; and the angels sing with great joy to the Father's praise, that this man has been with the Christ. That life, which is one glow of self-sacrifice, whose health and time and capacity are given for humanity, whose whole life is devotion and love, is unveiling daily more and more the divine image. Now it is this solemn question which we must ask ourselves to-night, as Christians—as Christian Spiritualists—are we manifesting to the world the divine image? He, our divinely-inspired Master, loved all men. He came to help those who would not say thank you. His life ran over with love to the Magdalenes and the publicans, though He was God's beloved Son. If the beauty of His life proves His Sonship with God, and if you and I are just as immortal in our nature as He was, if we are as truly parts of God, how shall we unveil the divinity within us and live the life of liberty of the sons of God? What a bright and beautiful life he presented to us! How shall we best set about His divine command, "Follow me?" We are hushed in contemplation at this when we see earth's martyred medium slain on Calvary; when we see heaven's angels coming to His aid; when, awestruck and sorrowful, we

strain our eyes to catch the reflection of the glory that is His. Then we hear the wonderful words, "Father, forgive them."

This it is to be a Christian; this it is to unveil the divine image; this it is to be, to do, to suffer the will of God and not our own will.

He who gathers to himself the possessions of this world, who forgets that the earth is the Lord's; he who enjoys to the full and needs not the pain of humanity, but sets the iron heel of oppression on the neck of labor; he who forgets that all men are brothers, and seeks to make himself a king among his fellows, he it is who can be happy, seemingly; he it is who puts away suffering from him. But very little of the divine image do we see reflected in such a life as this. If the world is to be shown God's love, it must be through us. Men cannot listen to the teachings of supposed Christians, because they do not see them live the divine life. In vain, in vain is the sacrifice made upon the altar; the fire does not descend from heaven. In vain are the empty prayers poured out before God; He does not listen, because pure in heart and poor in spirit must be the soul that seeks its God. You cannot come near to the Christ till you have walked with Him by the way, until He is asked in, and has filled your life with praise and thanksgiving. You cannot talk to mankind of a Father's love and the happiness of communion with heaven, unless you unveil in your own life and person the love of God now. You must cleanse your life from the appearance of evil. Nothing that worketh abomination or that maketh a lie must come near you. Beware of evil, for there are many Satans that will come to tempt you, even as they tempted the Son of God; and if you would be a Spiritualist, you must discover that you are a divine being, and that all things are possible to Him who strengtheneth you. You must feel that you are the temple of the Holy Spirit. Nothing must enter in that defileth.

If you will become a healer of the sick, a hearer of the angel voices; if you would seek those wondrous gifts which descended on the disciples, then you must unveil the divine image; for like attracts like, and if you have not the divine unveiled sufficiently for angel eyes to see, how shall they enter in to dwell with you?

Do you think the Spiritualists are mad? So are all the poets who have whispered thoughts of love to the human race; so are all the saviors of the world, mad with a divine ecstasy of prophecy.

Up and down continually go those ministering angels whom Jacob saw.

If you read your Bible carefully you will see how God has been so patiently endeavoring to unveil to man his own divinity; to show him the possibility of communing with those souls which are also part of himself, and to remove all fear of death, that he might live that life which was lived by him who said, "Take no thought for the morrow." When the divine image is unveiled; when God's son or daughter discovers his or her birthright, then all fear passes away, all anxiety ceases; the soul is at rest. When angels gather around us; when their beautiful thoughts of inspiration flood the minds of earth's people with earnest piety and ardor; when there comes the truth of the Master's words, that all things can be obtained by those who seek; and whatever we ask the Father for, believing, shall be done unto us; when we obtain this divine life, there will be no room for sin or sorrow.

You are divine; you are immortal; but you are filled with human thought, and care, and sin, and human passion, and all the evil of this lower life. Lift up the veil; stand out in the clear light of God's truth, whatever be the consequence to yourself. See yourself as God sees you; discover all that is human and divine in yourself, and that wonderful flood of light, that inspiration shall come to you, and there shall be no fear within your soul. This is why we want to tell you there is no death; for this is the last enemy that stands between God and His son, humanity. Death is conquered. The divine image is unveiled in the person of Jesus of Nazareth. If you ask a Spiritualist his proof that a spirit returns, he will tell you that Christ rose from the grave; that through closed doors he came to speak to his disciples and walked with them by the way. Angels have ministered to men since time began.

Spiritualism will show you the best life, the true spiritual life. The Spiritualist has no fear of death, no sorrow for the dead. He does not wait for his heaven till he dies, but he has conversation with heaven when he is lifted up into heaven, "whether in the body or out of the body I cannot tell," but he heard the distant echo of the angels' song, and his soul possesses the consciousness of a peace that passeth all understanding.

Remember the transfiguration of our Master on the mount. Two, three souls are there; and one who stands by asks that there may be three tabernacles built, that angels may stay with men. Not so, said the Master. Only for a brief moment heaven's visitants rest on

earth; yet for evermore do they thus come, for evermore do they enter our homes. And do you want to help struggling humanity? Are you suffering because you see the suffering and sorrow of suffering mortals, because you see that man, in his supposed power, has kept back from man that which was his due? Are you crying out unto God that religion is of no avail, that civilization is a mistake, that Christianity has accomplished nothing, that the whole earth is full of pain? If you feel this, there is none can help you but the inspiration of the Spirit above. Open your souls to that influence; fit your lives for communion with angels, and show the world what love can do. And then, one by one, step by step, little by little, you will overcome, till you stand with Jesus of Nazareth, triumphant over evil, developed and glorified by suffering, though extended on a cross yourself, a savior of humanity, a companion of angels.

To all who love the cause of social reform we would say, lay the axe to the root of the tree, and spiritualize each life before it is born, before it enters the arena of pain. Oh! sisters, you—each one of you—can be the Saviors of the world; for it rests with you whether angels or demons make their appearance upon this planet. It rests with you whether the next generation shall be pure souls, full of love and tenderness. It rests with you to found a religion right in your own home centres; it rests with you to be the mothers of reformers, and your houses the guest chambers of angel souls, so that at least the promise shall be fulfilled, "And the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

If Spiritualism has a message more to one than another, it is to the woman soul of humanity. It is not a cloak which can be worn, it is not a profession; it is a life, full, deep, which sweeps out on the instant every thought of evil. A life full of the influence of the everlasting God, the influence which inspires that life which is the unveiling of the divine image. God is love; therefore the spiritual life, full of faith, love and power to produce good, manifests God to a waiting world, and creates an atmosphere of heaven, in which the weary, and heavy laden can find rest.

### New Publications.

TRUTH IN SONG, for the lovers of Truth everywhere, by Clara H. Scott, is after the style of Gospel Hymns, but on broader lines, as its title expresses. Published and for sale by Clara H. Scott, 1351 Lexington Avenue, Chicago, Ill.

THE NEW GARDEN OF EDEN, by Martha J. Wright, must be read thoroughly to be truly appreciated. "Words are things; and a small drop of ink, falling like dew upon a thought, produces that which makes thousands, perhaps millions think" is well applied to this book. An old subject is brought out in a new light, embracing all the reforms of the day, and deserves investigation. Published by Bancroft & Co., San Francisco, Cal. Price 50 cents.

### If you need a Tonic

#### Use Horsford's Acid Phosphate.

It stimulates the stomach, nourishes the nerves, builds the brain tissue. A wonderful tonic. Makes a delightful beverage.

### SCIENTIFIC BASIS OF SPIRITUALISM.

By EPES SARGENT, author of "Planchette, or the Despair of Imagery," "The Proof of Immortality," etc. This is a large 12mo of 372 pages, with an appendix of 24 pages, and the whole containing a great amount of matter, of which the table of contents, condensed as it is, gives no idea. The author takes the ground that since natural science is concerned with a knowledge of real phenomena, appealing to our sense perceptions, and which are not only historically imparted, but are directly presented in the irresistible form of daily demonstration to any faithful investigator, therefore Spiritualism is a natural science, and all opposition to it, under the ignorant pretense that it is outside of nature, is unscientific and unphilosophical. All this is clearly shown; and the objections from "scientific" clerical and literary denunciations, since its publication in 1871, are answered with that penetrating force which only arguments, winged with inclusive facts, can impart. Cloth, 12mo, pp. 372, \$1.00; postage 10 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

### BREAKING UP.

Or, The Birth, Development and Death of the Earth and its Satellite in Story. By LYSSANDER SALMON RICHARDS, author of "Beginning and End of Man," "Vocabulary," etc.

This volume is one which is full of practical knowledge clothed in allegoric imagery; the tale of the earth's creation; its gradual broadening out; the ordaining of the factures in the human race; are given in a recital which must please the peruser; while the gradual changes that follow, bringing on the one hand earth, when life departs from our globe "not only of man, but the entire animal and vegetable kingdom are full of the closest interest. Cloth, pp. 27. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

### THE USE OF SPIRITUALISM.

By S. C. HALL, F. S. A., Editor, during forty-two years, of the *Art Journal*, London, Eng., and author of "Espect of a Long Life." Being a Letter addressed to Clergymen and others, containing a reply to the oft-repeated question, "What is the Use of Spiritualism?" From England. Cloth. Price 75 cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.



## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

**THE BANNER OF LIGHT PUBLISHING COMPANY**, located at 9 Bowdoin Street (from the Bowdoin Street entrance), Boston, Mass., keeps for sale a complete assortment of Bibles, Testaments, and all kinds of religious and miscellaneous books, of all denominations and in all languages. Bibles and Testaments are sold at the lowest possible prices. Bibles and Testaments are sold at the lowest possible prices. Bibles and Testaments are sold at the lowest possible prices.

In quoting from THE BANNER OF LIGHT, care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of personal free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance. No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles. Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

## Banner of Light.

BOSTON, SATURDAY, FEBRUARY 27, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

**PUBLICATION OFFICE AND BOOKSTORE,**  
No. 9 Bowdoin Street, corner Province Street,  
(Lower Floor.)

**WHOLESALE AND RETAIL AGENTS:**  
**THE NEW ENGLAND NEWS COMPANY,**  
14 Franklin Street, Boston.

**THE AMERICAN NEWS COMPANY,**  
89 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

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

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

## 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 everywhere will  
coöperate heartily with us in the step which  
has been taken, and that regular subscribers  
for THE BANNER will make an effort to in-  
crease its circulation. 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, the heretofore high stand-  
ard of THE BANNER could easily be maintained,  
the value of its contents and the practicality  
materially enhanced, and the Cause which this  
paper has so long defended and upheld greatly  
strengthened.

## What the "Fall" Really Is.

In order to make the ascent, which is the  
evolutionary process in our nature, it is essen-  
tial that we first make the descent. We go  
down, to appearance at least, that we may go  
up higher, recede that we may return farther  
in than before, fall that our subsequent rise  
may be greater than ever. In whatever hap-  
pens there is no evil; all is good, because it  
comes from good, that is, God. As an objec-  
tive force or principle, there is no evil; what  
we term such is the inversion of condition, an  
attempt to go back when the only true course  
is forward. Things are higher or lower in  
their relation progressively. Only relatively  
does any plane seem evil, as it is viewed from  
the altitude of a higher one. We squander in  
our thoughtlessness the vital energy that  
would be supremely valuable as a motor, if,  
instead of lingering on the lower planes, we  
turned to higher ones. Most people think the  
animal in them is to be wholly extirpated, if  
anything is done with it; but the truth is that  
it is given us to be an able bodied servant for  
proper training, for keeping under control,  
and for making an efficient helper and willing  
coöperator. From Adam we rise to Christ,  
the climax and ideal of all things created.

Adam is the concept of the physical self.  
Christ is the knowledge of the divinity within.  
If we continue to wait for death in order to  
realize the evolution of the spiritual conscious-  
ness, we squander our divine birthright and  
heritage. When we substitute for a material  
a spiritual consciousness, we enjoy the assur-  
ance of progress. We do not need to wait to  
be pushed from behind and disturbed by an  
impelling force and friction, for we can escape  
it all by the voluntary unfolding of our-  
selves. Spiritual consciousness is practically  
the Christ-mind; that will be the general in-  
carnation that awaits evolutionary humanity.  
When given their right interpretation, all  
things that we call evils are nothing more than  
goals to hurry us along on the road to higher  
outlooks and more beautiful scenes. To turn  
back, remarks Henry Wood with singular fel-  
icity, is to invite friction; to drop down in  
conditions is to make them more binding; but  
partnership with law recreates them. The great  
upward trend, with its all-inclusive scope,  
brushes away all pessimism and its numerous  
brood of shadows and spectres. We must focus  
our vision upon the expanding divinity within,  
which had long ago been involved, and is now  
pressing for expressive evolution.

Humanity's "fall," or descent, was into ma-  
terialistic idolatry. In the slow dissolving of  
its hard outlines humanity is making its ascent,  
its resurrection. Modern science will achieve  
its resurrection when it recognizes that law is  
as imperiously exact upon the immaterial plane  
as upon that of sense. Material science is by  
no means to be ignored, or left uncultivated,  
but supplemented, and rounded out, and inter-  
preted—when it bestows some attention upon  
mind as well as matter, thoughts as well as  
molecules, soul as well as body, the spiritual as  
well as the material. Matter itself never pro-  
gresses. It is but an external and temporary  
signboard. The real tree is the tree of life, and  
not the temporary material which it has ap-  
propriated for outward expression. We are at  
liberty to study and admire the latter, but it is  
not profitable to mistake that which is only  
the picture for the substance. As the higher  
human department of spiritual intuition is  
reached, we begin to coöperate intelligently  
with law, and then we get the help of its lever-  
age. It is not the material that makes the de-

cent, or "fall"; it is made only by the user of  
it. All the progress is in the unseen, the de-  
scent and ascent together. The "Fall of Man"  
was a leap upward and onward—not only ne-  
cessary, but good. We need no longer "kick  
against the pricks" to find that they are sharp.  
Gravitation—which is assumed to be the  
universal law, but in reality is only a sugges-  
tion of it—is the symbol of Death. Death is  
the unseen bond of the higher life, the way of  
return to its source. It is two faced. It looks  
toward an unseen resurrection, a reincident  
ministration, and toward the visible resurrec-  
tion of new life upon the earth—to which it  
ministers by descent, and which, in the case  
of the highest organisms, it sustains by prodi-  
gal expenditure, during a period of helpless  
infancy and dependent adolescence. The mys-  
tery of Evil is bound up with that of death.  
The mere body of Evil, like that of Death, is  
the afterpart of a mystery far withdrawn from  
outward observation into the unseen depths of  
creative purpose; just as the secret of winter  
is hidden beneath its white frosts and behind  
its dun skies, at the very roots of things in  
the earth and in the heavens, and is not dis-  
closed in the falling leaves or in the cold blast  
that sweeps through the naked forest. In our  
mystical vision Evil is seen to be essential to  
life—to its tropical movement of flight and re-  
turn, hidden in its nascent and its aspiration,  
and in its descent inwardly beautiful and gra-  
cious, looking toward renaissance; one with  
Death in its intimate association with the  
glory that is unseen and with the pathos of all  
earthly experience, whatever its outward dis-  
guises and contradictions.

We turn, like Newton, from the accidental  
appearance of falling to the unseen reality—  
the mystical drawing to the heavenly centre;  
from the weight that seems a burden to that  
which, in the new interpretation, becomes "an  
eternal weight of glory." The stream, serving  
while it falls, disappears only to be caught up  
by the sun to its hidden fountains in the sky.  
Mr. Alden says with profound expressiveness  
in his "Study of Death," that the expression  
of the life which shaped the structure is possi-  
ble only through disintegration. Things high  
and holy are for brokenness and descent,  
whereby their essential quality is manifested.  
Life ascends to that point from which it may  
most expressively fall. Thus life falls, like the  
planet, into its special excellence, having thus  
also the special defects of its excellences.  
There is specific good and specific evil after  
the fall, and seen as distinct in a moral sense.  
Virtues are defined by evils. Prudence and  
temperance are appreciated as supports, main-  
taining integrity in a world where all things  
are falling, and where riotous waste is so con-  
spicuous. What matters it if the blossoms are  
swept away by the wind and rain, so the fruit  
is set; if the walls of the temple fall, so the  
presence that filled the temple is glorified; or  
even if the entire structure of a civilization is  
destroyed, so the race is re-born! It is the ex-  
ternal structure that has yielded to the trans-  
formation of creative life.

## The Country's Financial Condition.

We are told by Mr. Dingley, the Chairman of  
the Congressional Ways and Means Committee,  
that the Government is not to be charged with  
extravagance, even if the appropriations of the  
present Congress do run considerably over a  
billion dollars. The expenditures of the Gov-  
ernment average about \$5.50 per head of popu-  
lation. Of this, \$2.50 represents what the or-  
dinary transaction of the Government's busi-  
ness costs. Pension payments take \$2 more  
per head. Fifty cents more goes to paying off  
the Government debt, and the remaining half-  
dollar is applied to the expenses of river and  
harbor work, fortifications, the new navy, and  
public buildings.

Extravagance might perhaps show itself in  
this last half-dollar of the per capita, where  
the opportunity for expansion is greatest. It  
is to be expected that the ordinary expenses of  
the Government should keep pace with the  
growth of the population. They have for years  
averaged about \$2.50 per capita. The pension  
legislation has not been extended during the  
last two Congresses, and the payments on the  
public debt continue about the same. It will  
be seen that the annual payment for pensions  
is more than one-third of the whole amount,  
and is almost equal to all the ordinary expense  
of carrying on the Government. We are pay-  
ing about \$140,000,000 annually to nearly one  
million pensioners, thirty-two years after the  
war. The army of pensioners is now larger by  
hundreds of thousands than was the fighting  
army of the Union at any time during the war.

## War in Europe.

This country would take a very considerable  
interest in a general outbreak in Europe, and  
of necessity. We should inevitably feel its ef-  
fects in a number of ways. It is impossible to  
try to foretell the results of such a war to us,  
but there is no question that great changes  
there and here would follow it. If the war  
were prolonged and sanguinary, England could  
not hope to keep out of it, and that fact would  
mean grave consequences for the United  
States. It is even estimated to be possible  
that before the end of the present century the  
American flag may protect Quebec, Halifax,  
Winnipeg, Vancouver, Bahama and Jamaica,  
with Cuba added to the list.

When England once engages, all her various  
possessions in Asia, Africa, Australia and  
America will be threatened. The war would  
by no means be confined to Europe. Hostilities  
would extend to all quarters of the globe.  
The very possessions of England, which are  
the boast of her power, would be attacked in-  
stantly, perhaps simultaneously. The result  
could not but be a severance of many existing  
relations and the establishment of new. Think  
of the destructive work France would do for  
England if the two countries were opposed.  
The navies of France would go for British  
Guiana, British Honduras, the British West  
Indies, British Columbia, Newfoundland and  
Canada East. Would that not interest the  
United States in one way or another to have  
something to say at last?

Medical Monopoly in New Hamp-  
shire.

It is claimed that New Hampshire is now  
almost the only State in the Union to be with-  
out a medical registration. One has accord-  
ingly been prepared to relieve her from the  
embarrassment. It is modeled after the New  
York statute, and is backed by the different  
schools of medicine, having likewise the sup-  
port of Dartmouth Medical College. It has  
fifteen sections. To be admitted to examina-  
tion, one must be more than twenty-one years  
old, of good moral character, a graduate of a

registered college, or have completed a full  
course in a registered academy or high school,  
or by a preliminary education have performed  
the equivalent to the satisfaction of the re-  
gent, have studied medicine at least four years  
of nine months each, including four satisfac-  
tory courses of six months each in four differ-  
ent calendar years in a medical college regis-  
tered as maintaining at the time a satisfactory  
standard, and have received a degree either as  
bachelor or doctor of medicine from some  
registered medical school, or a diploma or li-  
cense conferring full right to practice medi-  
cine in some foreign country. Thus are the  
people of New Hampshire, as of the other  
States, to be protected against themselves,  
and tenderly cared for by the legal doctors,  
who claim to know all there is to be known  
on the subject of healing. It does seem pass-  
ing strange that they are so willing to re-  
sunder their lives and health into the hands  
of a class of men to whom the law gives the  
privilege of the monopoly of them.

## Queen Victoria's Long Reign.

Victoria became queen of England in 1837,  
and was duly crowned the following year. She  
married Albert, Duke of Saxony, Feb. 10, 1840.  
She will have been queen sixty years in June  
next. Nine children have been born to her.  
Prince Albert died in December, 1861, and for  
years immediately following his death the cere-  
monies and festivities of the court were inter-  
mitted. The queen's jubilee was celebrated in  
June, 1887, to commemorate the fiftieth year  
of her reign. Seven million three hundred  
square miles have been added to her realm  
during her reign, and Great Britain to-day  
holds sway over one-sixth of the earth's sur-  
face. If the queen lives three years longer, her  
reign will have been the longest in the whole  
line of British sovereigns. And in all other  
respects it is by far the greatest in English  
history.

None but that of Elizabeth has approached  
it in literary splendor, and Shakespeare taken  
out, even the Elizabethan period would not  
surpass it. A reviewer of the period affirms  
that in no previous reign have the people of  
the British isles taken such long strides in po-  
litical and social progress. The whole nation  
in 1837 was still in the social and political at-  
mosphere of the seventeenth century. The  
masses were but little better than serfs. Men,  
women and children were working in mines  
and factories twelve, fourteen, and even six-  
teen hours a day. Capital punishment was in-  
flicted for many minor offenses, and the pub-  
lic executions in front of Newgate were scenes  
of scandalous barbarity. Illiteracy was the  
general condition of the common people. All  
this is changed. The emancipation, enfran-  
chisement, education and elevation of the  
great body of the people are England's lasting  
glory.

## Is the Republic Decaying?

Prof. Giddings of Columbia University, New  
York, told the Nineteenth Century Club at its  
recent meeting, that we are witnessing to-day,  
beyond question, the decay, perhaps not per-  
manent, but at any rate the decay of republi-  
can institutions. He said that no man in his  
right mind could deny it. Men are not alive to  
public duties. Corruption rules, if ignorance  
does not rule in the Legislatures, in the places  
of Government, and in all the relations of law  
to industry in the State. If love of those  
things which minister merely to pleasure has  
gone so far that we cannot forget the pursuit  
of enjoyment enough to enter into public in-  
terests, then luxury has become culpable.

But instead of following the easy method of  
denouncing the fault that is so notorious,  
would it not be both better and more effective  
to set on foot some active plans that would be  
working out practical results while we are using  
the time in making lamentations and deploring  
what at some time or another must be cured?  
Let us begin, each one of us at home, to arrest  
this decay by the constant purification and  
ennoblement of our individual characters. It  
is men that make the State, and the mass is  
composed of individuals. Whatever we may  
design or do for the regeneration of our repub-  
lican society must begin with ourselves; the  
end we do not exercise ourselves to foresee.  
Not until all of us begin the reform we profess  
to see the need of with our own selves, can we  
say that it has been started at all. If we unite  
in that determination, we and the republic  
can never decay.

## Bible or Reason.

The New York Sunday Press recently sub-  
mitted two test questions to a number of the  
best-known clergymen of Greater New York.  
The two questions rest upon the bulwarks of  
the orthodox Christianity of our fathers.  
They were: Whenever the Bible does not agree  
with the conclusions of modern science, is a  
Christian justified in holding to science? and,  
Can a man go to heaven who cannot believe  
that Christ was born of a virgin? Those of  
the present generation can easily remember  
when any hesitation on the part of the pastor  
of an orthodox church in answering both ques-  
tions with an emphatic No! would have been  
regarded with very grave suspicion. But to-  
day—see what the answers to these questions  
really mean.

Dr. Lyman Abbott's head the list, and the  
Press thinks them the most significant and de-  
cisive he has ever made. He states that a man  
may be saved even if he does not believe that  
Jesus was literally the son of God. No purely  
intellectual opinion of any kind is essential to  
salvation. Christ never puts a creed of any  
kind between Himself and the penitent. Of  
all the answers given to these questions, some  
are direct and some are veiled. It can be seen  
from them that several of the foremost lead-  
ers of the faith are now standing on ground  
that, even as late as twenty years ago, would  
have been called heresy, agnosticism, even pan-  
theism, by practically the entire body of Pres-  
byterians, Congregationalists, Methodists, Bap-  
tists, and by most of the Episcopalians.

## The Presentation of Spiritualism.

The problem is how it is to be most effec-  
tively done. In our large towns and cities shall  
it be deemed better to have one central society  
and hall, where variant opinions and discord-  
ant feelings prevail, and wrangling is common  
and none are really harmonious or happy—or  
shall it be accomplished through a number of  
societies, each occupying its own hall, and its  
members gravitating by the strong law of frat-  
ernal sympathy each to the others, without  
disputatious thoughts, harmonious influences  
ruling, work being inspired by belief, and what-  
ever rivalry may betray itself being for the ad-  
vancement of the Cause through harmonious

action instead of for its retardation in conse-  
quence of differences and disputes not possible  
to be composed so long as the futile attempt  
continues to combine elements that were  
never meant for union? We know, each one  
of us, how much more is accomplished, and how  
much more easily, when we find the sphere  
which we feel to be our own; how hard it is to  
accomplish anything of real worth when we  
are rowing against an adverse current rather  
than being borne on it to our proper destina-  
tion; and how much less the waste of power is  
when we have learned how to harmonize in-  
stead of contending, to compose instead of  
cross.

## Legal Protection for the Press.

The newspaper editors of Massachusetts last  
year petitioned the Legislature for a law  
of libel different from the existing law, in or-  
der to put a stop to the attempted blackmail-  
ing they have to endure from the class justly  
described as "the irresponsible sharks who  
disgrace the bar." No attention was paid the  
petition until the very close of the legislative  
session, when it was answered with an adverse  
report, intentionally deferred in order to ren-  
der any kind of legislation impossible.

This year a new hearing on the petition is  
asked for by the press of the State, and the  
hope is earnestly expressed that it will put  
forth redoubled energies in making itself  
heard to some practical purpose. The Haver-  
hill (Mass.) Bulletin says the existing laws fur-  
nish but slight safeguards for an editor. He is  
subject to every kind of threat and persecu-  
tion. There exists no good reason, however,  
why he should not have the same liberty and  
the same rights as the lawyer or clergyman.  
All that editors ask or have any right to ex-  
pect is a fair show. When a piece of news  
matter is published honestly and conscienti-  
ously as news, the paper publishing it should  
be screened from any unnecessary annoyance,  
even though a lawyer is anxious for a job, or  
some individual affects to have been injured,  
and is desirous only to make money out of the  
affair.

The papers of Massachusetts are therefore  
summoned to join interests and exertions  
without further delay, to procure the passage  
of a just and reasonable law at the present  
session of the Legislature, that shall at least  
protect those whose honest and honorable vo-  
cation it is to spread before their multitudi-  
nous readers the current intelligence of the  
day without prejudice or malice, and with the  
desire only to report the truth. It is time the  
present malicious business was stopped.

## Morals in New England.

We easily recognize a champion in Rev. Syl-  
vanus Hayward, of Globe Village, Mass., in  
the discussion which is on in relation to the  
existing divorce laws. It is his opinion that  
divorces are not the real disease itself, but a  
symptom of it only. The real cause of in-  
creasing divorces is the increase of adultery.  
Human nature, studied in a small hamlet,  
gives an insight to the character of the whole  
race. This is the voluntary testimony of a  
regular Orthodox minister, based on the re-  
sults of his personal observation as a minister.  
He says but one divorce was ever granted, to  
his personal knowledge, that was not granted  
on the sufficient ground of adultery.

It seems that it is not from any laxity of the  
laws that there is an increase in the frequency  
of divorces, but it is the laxity of public  
morals. If the preachers were to speak out  
freely about it, they would simply say the  
cause was "free love." They charge Spiritu-  
alists with being almost the exclusive advo-  
cates and practitioners of it. Yet the Spiritu-  
alists are very far from monopolizing the di-  
vorces. What is an increasing laxity to the  
marriage tie the preachers are particular to  
call "free love," in speaking of Spiritualists.  
What else is it when it is brought home to  
their own fold? This minister thinks divorces  
are granted on trifling grounds, compared  
with the one serious one. Most ministers lay  
it to the divorce laws, with their laxity. He  
refuses to look for reform until the morals of  
the community are greatly improved. That is  
to be done by preaching against that of which  
divorces are but the indication.

## Sleep and Death.

On one of the deep thoughted pages of Henry  
Mills Alden's "Study of Death" we encounter  
certain reflections on the above subject that  
are an illumination to the human soul. He  
says that sleep, in a special sense, is akin to  
death, but he stands this side of the veil, only  
simulating the offices of his invisible brother,  
who stands at the very font of life, the hiero-  
phant of the Greater Mysteries, those of the  
eternal life. Sleep is the hierophant of a  
Minor Mystery, folding us in his mantle of  
darkness, renewing the world's desire, recover-  
ing Time. Death, from within the veil, in-  
stantaneously and every instant transforms  
life from its very source.

Sleep is re-creation, Death is the mighty Ne-  
gation, whereby all worlds vanish into that  
Nothing from which all worlds are made—the  
vast inbreathing of the Spirit of God for His  
ever repeated fiat of creation. Sleep suspends  
the individuality within its embodiment.  
Death shows the inmost personality in a divine  
presence—that angel of each one of us which  
forever beholds the face of the Father. Death  
calls with the voice of Life, calls from the cen-  
tral source to the remotest circumference of  
the universal life, calls with every pulsation of  
that life, and, if we may use such an image, is  
the return-beat of the pulse of the All-Father's  
heart, the attraction of all being to its centre  
of rest in that Father's bosom, whatever may  
be its separate movements in the cycles of Time  
and Space.

## History Repeats Itself.

AGAIN THE THEATRE LEADS THE PULPIT.  
Nearly fifty years ago Parker Pillsbury, one  
of the tried and true anti-slavery veterans,  
said that the theatre would teach the people  
the gospel of freedom before the pulpit found  
heart and voice to speak out against chattel  
slavery—that crime which John Wesley fitly  
called "the sum of all villainies." Soon came  
"Uncle Tom's Cabin," and soon the wonder-  
ful story was dramatized and multitudes  
crowded the theatres to be delighted, and to  
see and hear the play with melted hearts—the  
popular pulpit meantime silent, with few ex-  
ceptions. Now Sardou's great play, "Spiri-  
tisme," is coming out in Hollis Street Theatre,  
Boston, and thousands will hear it with melted  
hearts and uplifted souls, and meantime, as of  
old, the pulpit is again silent on the great mat-  
ter which the play will illustrate! It is not  
quite "the blind leading the blind," for the  
pews see farther than the pulpit.

## Diabolical Christianity.

The reader whose reason is alive and whose  
common sense is not yet wholly dead, will go  
through with the following report of the opin-  
ions of well known pietists on the eternal fu-  
ture to be allotted to Col. R. G. Ingersoll, and  
of his pungent reply to their impertinence with  
a relish rarely enjoyed by them. The Colonel  
deals with them as they deserve, though he  
might have cooked them after he spitted them  
till they both were a little more done in his  
crackling fire. The whole is much too splay  
and good to be overlooked by the readers of  
THE BANNER. No one need say Col. Ingersoll  
betrays too much spirit.

What business have they, or any other men,  
to make public estimates and offer public specu-  
lations about his future? They ought to have  
enough to do in looking out for their own.  
Moreover, eternity is a good while. The Dix-  
ons and the Moodies among the preachers and  
the revivalists have not the faintest conception  
of its meaning. By the way they talk of a fel-  
low-being's doom, one might think they were  
in league with the Almighty in disposing of  
everybody but themselves for an eternal life.  
Ingersoll is infidel to the credos only. In re-  
spect to all good and noble things, to virtue  
and morality, and everything but Orthodox  
omniscience, he is the peer, and far more, of  
the puny men who are glad to sharpen their  
knives on him as a whetstone.

The recital of the infernal practices in Span-  
ish prisons stings the human heart worse than  
the tongue of an adder. They would surpass  
credulity save for the knowledge that they  
have been visited on helpless victims before.  
To read the brief account given of them is  
like feeding on poison and bathing in lava fire.  
They are beyond the power of language to  
characterize and describe. For devilish malig-  
nity, for outrageous scorn of all impulses to  
pity, for fiendish ingenuity and defiance of all  
the laws of humanity, they go beyond the lim-  
its of ordinary conception and are in defiance  
of the very devil of the Church's creation.  
They show what church Christianity can be-  
come and not challenge suppression, when un-  
checked by the restraints of the human world  
outside of its immediate control. Take these  
two specimens of Christian spirit together,  
and we have a most impressive warning of  
how the world would progress if left to these  
diabolical controls.

## Ingersoll's Future Abiding Place.

Ministers Say Heaven Will be Barred to Him  
Unless He Repents—The Colonel's Reply to Them.

Speculation regarding Col. Robert G. Ingersoll's  
destiny was never so busy or so frequent as  
during the Colonel's recent illness in the West.  
The possibility of his death at the time aroused  
afresh discussions which never seemed quite  
so pertinent before. The case of a man who at  
sixty years of age is as active as ever in de-  
nouncing Christian doctrine and destroying  
his only chance of "salvation" is an interest-  
ing one for theological experts to puzzle over.  
And, according to their expressed opinion, the  
outlook for the Colonel was at best not an en-  
couraging one.

DR. DIXON'S VIEWS OF THE COLONEL'S FATE.  
The Rev. Dr. A. C. Dixon of Brooklyn did  
not hesitate to predict an after-existence of  
endless fire and torment.

"What would Ingersoll do in heaven?" said  
Dr. Dixon. "He would have positively no oc-  
cupation whatever. He would not be at liberty  
to get up lectures decrying the New Testam-  
ent. He would not enjoy serving God or fol-  
lowing Christ, which is what the true Chris-  
tian delights in. Why, he would be as much  
out of place in heaven as at one of our revival  
meetings. God could do nothing more cruel to  
Ingersoll than to send him to heaven."

"When is it too late for a sinner to repent  
and gain salvation?" was asked.

"It is never too late. A man may repent the  
last day he lives, provided his repentance is  
genuine and he honestly wishes to be saved."

"But suppose there is no repentance? Sup-  
pose a man dies an infidel, as Col. Ingersoll is  
likely to do?" the reporter suggested.

"Then he is irrevocably lost. I see no escape  
for him. He goes to hell and stays there. Eter-  
nal punishment of the sort that the Bible tells  
us may be expected in Gehenna will be meted  
out to him. The infidel cannot repent after  
death, and will spend eternity in torment.  
This is no private theory or opinion of my  
own, but simply the teaching of Christ, who is  
my Master."

MR. MOODY ON THE AGNOSTIC'S FUTURE.  
Evangelist Dwight L. Moody was asked to  
give his idea of Col. Ingersoll's fate.

"I do not want to prophesy about the future  
of any living man," replied Mr. Moody, "but I  
will say that I think no sinner who repents is  
beyond God's grace. He never turns a deaf  
ear to the man or woman who calls upon his  
name and wants to turn from sin. He came  
'not to call the righteous, but sinners, to re-  
pentance.' While here upon earth he was  
found in the society of 'publicans and sin-  
ners,' whom he came to save. Dead formalism  
he denounced, because it did not help the  
fallen; because it shut up the kingdom of  
heaven against men.' The last act of the Mas-  
ter was to forgive a poor, penitent thief. But  
the promise of salvation is only made for to-  
day. The fact that a man is penitent shows  
that the Holy Spirit is with him. The devil  
never led a soul to repentance. But God will  
not always strive with man. To-day, if ye  
will hear his voice, harden not your hearts.'  
'Behold, now is the accepted time; behold,  
now is the day of salvation.'"

As to the form of punishment an infidel is  
compelled to suffer after death, Mr. Moody  
said.

"Punishment for sin is general, but it differs  
in degree. Men to whom much light is given  
will have more to answer for than those who  
have had little light. 'That servant which  
knew his lord's will and prepared not himself,  
neither did according to his will, shall be  
beaten with many stripes. But he that knew  
not, and did commit things worthy of stripes,  
shall be beaten with few stripes.' The 'woes'  
which Christ pronounced in the twenty-third  
chapter of Matthew were against those relig-  
ious teachers of the day to whom the most  
light was given and no return was made.

"The future condition of those who refuse  
God's gift of salvation is to be what they pre-  
ferred here below. If man's choice is dark-  
ness here, God grants it to him. Man's moral  
character is unchanged by death. 'In the  
place where the tree falleth there it shall lie.'  
Man who hates spiritual things here will still  
hate them hereafter. Infidels are not any spe-  
cial kind of sinners whose wickedness is worse  
than others. If they have had much light their  
condemnation will be accordingly great, but if  
they had few advantages their condemnation  
will not be greater than others."

COL. INGERSOLL'S SHARP REPLY.

The above interviews with Messrs. Moody  
and Dixon having been shown to Mr. Ingersoll,  
he was asked what he thought of them,  
and replied:

"In the first place, it is well enough to say  
that these poor gentlemen know nothing  
whatever about my world or life beyond this,  
and very little about this. They do not know  
whether or not there is a heaven or a hell or a  
God, or anything after death. They talk as  
though they were raised with God and had  
played marbles with Christ."

"Mr. Moody takes the ground that a man  
must repent before he dies. Up to the last  
breath God loves him as a mother loves her  
babe, but a second after his soul has left his  
body this divine love changes to hatred, and



God damn the poor devil as quickly as he can. This is Mr. Moody's theology. Nothing could be more absurd.

"The dogma of eternal pain is infinitely savage. If Mr. Dixon is right, his God is an infinite fiend. He thinks that I could not be happy in heaven. In that he is right. I could not be happy in heaven—neither could any decent human being if Dixon's God is to be there. Dixon's heaven would be a hell of a place."

"Of course, all the orthodox preachers are happy in the thought that I am going to hell; that God is going to have his revenge, and that they, the preachers, when heaven gets dull, can look over the jasper walls of paradise and see me struggling in the coils of the worm that never dies, and that the sight will fill their pious souls with joy. They know that they can never get even with me in this world, and so they are savagely waiting for the next."

"But these men are not worth answering."—*Sunday New York World*, Feb. 14, 1897.

### Awful Scenes in Spanish Prisons.

The Horrors of the Inquisition Revived by Judges to Force Prisoners to Confess.

MADRID, Feb. 1. A great sensation has been created here by the arrival of English, French and German papers of the most reputable character, containing blood-curdling accounts of the cruelties to which prisoners are subjected with the full sanction of the authorities, not alone in Cuba or the Philippine Islands, where the tortures of the Inquisition have been revived for political offenders, but right here in Spain—at Barcelona, Saragossa, Cadiz, and actually in Madrid.

There have long been rumors current that judges and magistrates were resorting to methods contrary to civilization and humanity in order to extort confessions from prisoners. But no native paper had until recently dared to print what has now become known through the intervention of the foreign press. The Madrid papers published translations of stories in the Parisian and London journals about the treatment of prisoners, especially those confined on charges of complicity in the Anarchist movement.

TORTURED A FRENCHMAN. The following is a duly authenticated account of the torture to which Joseph Thiouloze, a Frenchman, was subjected at Barcelona, in the Montjuich prison. Thiouloze, who is accused of being an Anarchist, does not know a word of Spanish. Being brought before the magistrate he asked for an interpreter. This was denied, and the man was taken back to his dungeon, and chained to the wall. Thereupon the warders began kicking him. After this they opened his mouth, and inserted a wooden cylinder, made like a horse's head, from the ends of which two strings were hanging. These strings were fastened behind his neck, and Thiouloze having been unchained from the wall, was forced to trot round and round the prison yard, being unmercifully slashed on the bare back with rawhide whips.

He was kept thus trotting until he faints from pain and fatigue. Then he was taken back to his cell, and burnt about the hips and lower part of the body with a red-hot iron until he recovered consciousness. In spite of these tortures the man escaped conviction, was able to make his way to Paris, where his lamentable condition—now crippled for life—has been brought to the notice of the French Government, which has asked for an explanation through its Ambassador here.

THE INQUISITION REVIVED. Here in Madrid a prisoner named Callis, from whom it was desired to obtain a confession incriminating his associates, was not allowed for eight days and nights to sleep or eat, and had each one of the nails of his hands first of all pried up, and then pulled out with pincers.

At Cadiz a prisoner named Nogis has become a raving maniac in consequence of the tortures to which he was subjected by having his head compressed in a steel frame. In that instance the magistrates did not even make any pretense of concealing the fact that they were condemning the prisoner to torture. Refusing to answer in court in a manner satisfactory to the judges, he was taken to an adjoining apartment, whence a few moments afterward blood-curdling screams were heard—screams of such a character that the Spanish public, callous as it is to suffering, revolted, and raised such cries of "shame!" and "assassin!" that the judges ordered the hall cleared by the police.

These are only a few of the instances recorded. But they serve to convey an idea of the extent to which Spain is still steeped, not only abroad, but also at home, in medieval barbarism—a barbarism which can only be accounted for by the presence in the blood of its people of the old strain of the cruel Moors, from whom they are to a great extent descended. It is to this Moorish strain that those who know Spain best were wont to attribute the intense savagery that characterized the last Carlist civil war in Spain, when both sides used each other in disemboweling all the women and mutilating all the men, living or dead, just precisely as if they had been red Indians or Abyssinians.—*Sunday New York World*, Feb. 14, 1897.

Mrs. Dr. E. A. Pratt, we are very sorry to learn, is obliged to go to Lake Helen, Fla., on account of ill health. She called at this office Tuesday morning, as we were going to press, to say good-by for the present, and wishes her many friends to know that she expects to be gone until May. May the good angels constantly attend her, and bring her back wholly recovered.

For want of space, the holiday coming at this time, some Sunday reports will be left over for next week, among them report of W. J. Colville's lecture at First Spiritual Temple, corner Newbury and Exeter streets, and Dr. Fuller's of Boston Spiritual Temple, Berkeley Hall, also a communication from Judge Dailey of Brooklyn, N. Y.

On account of the continual demand for consultation in regard to mediumship, Mr. Albion will renew his sittings, giving a few hours each week, free, to inquirers, at his home, No. 55 Rutland street, as per advertisement on page seven.

Mrs. May S. Pepper will be the guest of Progressive Lyceum No. 1, Red Men's Hall, 514 Tremont street, Sunday A. M., Feb. 28. A cordial invitation is extended to all to meet this wonderful test medium.

J. C. F. Grumblin's address is now 309 Greene Avenue, Brooklyn, N. Y., instead of Chicago, as per ad. on seventh page.

Report of opening of Lake Helen Camp Meeting received, and will be printed in next issue.

## HALL'S Vegetable HAIR RENEWER.

The best hair grower, color restorer, dandruff eradicator, scalp cleanser, falling hair and baldness preventer and curer known to science. A fine hair dressing. Physicians recommend it.

### Pasteur Institute in India.

To the Editor of the Banner of Light:

It is proposed to establish a Pasteur Institute in India, and the plan is meeting with vigorous opposition both in that country and also in Great Britain. Probably nothing could be more shocking to the prejudices of the Indians than to introduce animal matter (and that diseased) into the blood. If this institute receives the sanction of the British government, the English may find that the land of Brahma is not as entirely under their control as they have supposed. A strong letter of protest has been sent from London to eighty-one Indian journals, from which I should like to give a few extracts:

"A house of torture in India, in the land of noble philosophies and beneficent faiths; the land where great masters have taught that animals are indeed our younger brothers, entitled to our protection and compassion because of their very defencelessness. Is this generous faith to be set aside for the creed of the vivisectionist, who urges us to tear benefits for ourselves out of the agonizing bodies of our dependents? What has become of the English love of fair play, the English horror of cowardliness, the manly English instigator to side with the weak and the oppressed? To buy ease for ourselves by means of the torture of our dumb fellow-creatures—is the idea to be squarely faced by any sound heart or sane intellect? Of one thing, however, we may be very sure, whether we consent to the hideous doctrine of protest against it, benefits for the human race we shall never win by savagery such as this. Nature will not—she cannot—return good for evil. She pays back strictly every item in the same coin, and to supreme cruelty she will not yield the beneficent secrets of health and peace. She gives the just recompense, sooner or later, in suffering."

Will not the people of India rise in united protest against the erection in their midst of a government-founded centre of disease and madness and cruelty—a house of torment where unoffending creatures will be literally tortured to death? where their tormentors will be set running down steep paths that lead eventually to mortal death?

Would that the greatness of the wrong and the awfulness of its consequences could be made as manifest as they are certain."

ANNA SARGENT TURNER, Secretary New York State Anti-Vivisection Society, Saugerties, N. Y.

### New York State Spiritualists.

The regular call for a convention to organize a State Association of Spiritualists will probably be ready to publish next week.

The officers of most of the New York State Societies have signed the call, as have many other prominent Spiritualists. Those who have not, can do so by writing at once to the undersigned, giving him authority to add their names.

A great interest is being shown among the Spiritualists of New York, and they are getting aroused to the importance of organization.

The mass meeting held in Brooklyn was a grand success, the net proceeds of which will amount to over six hundred dollars, all of which the National Spiritualists' Association turned over for State organization.

Commencing March 1, Mr. E. W. Sprague will make a trip over the State, speaking wherever arrangements can be made, to awaken further interest in State Association.

All towns on railroads are urged to engage for a meeting if possible. Societies or places where there are none desiring his services are requested to write to the undersigned, giving their county, location, and name of railroad, that arrangements and dates can be made to avoid extra travel. You will be expected to entertain him while in your community, pay traveling expenses from last stopping place, give him the privilege of soliciting donations and of receiving the proceeds of collection taken at the meeting.

We wish to arrange for every Sunday and night during each week before the Convention.

For further information, address FRANK WALKER, State Agent National Spiritualists' Association, Hamburg, N. Y.

### Mr. Colville's Meetings.

On Monday, Feb. 22, W. J. Colville lectured on "The Ethics of Patriotism," and answered a number of questions. He will give his farewell Sunday lecture in Boston, Feb. 28, at 2:30 P. M. Subject, "The Triumph of Justice, or the Reward of the Overcomers." Monday, March 1, 7:45 P. M., (by special request), "Divine Science the Architect of the Ideal Home."

W. J. Colville's lectures on Spiritual Science will be continued on Mondays, Thursdays and Saturdays, at 2:30 P. M. (Saturdays, 8 P. M. also), at 45 E. Broadway street, till March 6, inclusive.

On Sunday, Feb. 28, W. J. Colville lectures for the Spiritualist Society of Brooklyn at 7 P. M. Sunday, Feb. 21, he spoke in Haverhill, and lectures there again Friday, March 5, at 8 P. M.

### February Magazines.

The Review of Reviews for February makes "A Plea for the Protection of Useful Men" from bores and "societies," and all well-meaning people who bother the life out of public men by letters and calls, on the pretext of seeking assistance in some worthy undertaking. The editor of *The Review* publishes letters on this subject from a late Gen. Francis A. Walker, written only a few weeks before his death. In one of these letters Gen. Walker wrote: "I am not well, and neither callers nor correspondents have any mercy."

RECEIVED: *Borderland*, publishing office, 125 Fleet street, E. C. London, Eng. Review of Reviews for January and February, the Review of Reviews Company, 13 Astor Place, New York. *The Magazine of Art*, Cassell Publishing Co., 31 East 17th street (Union Square), New York.

### Tobacco was the Real Cause.

But parents are sometimes to blame for a son's use of it. Old slaves can stop it as well by taking SURE-QUIT, the popular antidote chewing gum remedy for Tobacco habit. 25c. a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

### Movements of Platform Lecturers.

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

In the return of Dr. Lucy Barnicoat from an extended tour of nearly four years through many Western States and the Pacific Coast, we have restored to us an excellent healer, psychometrist and lecturer, with manifold powers added to her former skill. Dr. Barnicoat's address is 175 Tremont street, Boston, Mass.

Geo. A. Fuller, M. D., writes correcting the statement that he would like engagements for the month of October. That month he is engaged with the First Association of Washington, D. C. It should have read November. He is engaged in New York City for the month of December. Address 42 Alvarado Avenue, Worcester, Mass.

Mrs. Adeline Wilkinson announces that she has opened meetings in Commercial Hall on Thursdays, at 3 P. M.

Dr. C. W. Hidden of Newburyport, Mass., has cancelled all southern appointments, because of the increasing demands of home practice and private business interests. Dr. Hidden has entered upon the sixth month of continued success at his Boston office, Hotel Plaza, Columbus Avenue, where he may be found every Thursday and Friday, from 9 to 5, throughout the winter.

Mr. T. Jackson of Eagle Hall is open for engagements as inspirational speaker and good test medium. Address 14 Wabon street, Roxbury, Mass.

### PENNSYLVANIA.

PITTSBURGH.—"B. S." writes: The First church of Spiritualists of Pittsburgh have had Mr. F. A. Wiggin of Salem, Mass., during the month of February. We had many grand lectures, and his delineations with the ballot were wonderful. We hope to have him with us again soon.

We will have Mr. J. Frank Baxter with us in March.

### RHODE ISLAND.

PROVIDENCE.—F. A. Parmelee, Sec'y, writes: At the meetings held in Columbia Hall by the Providence Spiritualists' Association, our speaker, Mrs. Russeque, under the control of her guides, delivered a stirring address in the afternoon on the subject announced last Sunday, "The Mission of Religion."

The subject for the evening was "The Light of the Present on the Religion of the Past," a subject for thinking people to stop and consider. The close attention of the audience, both afternoon and evening, shows plainly the hold the guides have acquired over the minds of the listeners. The Spiritual Philosophy is being made plainer from day to day, and man is learning more fully from his teachings the place he is to fill in the world.

PROVIDENCE.—A correspondent writes: The Peoples' Progressive Spiritual Association of B. T. Hall, No. 728 Westminster street, had on Sunday evening, February 21, for speaker, Mrs. Fannie E. Bruce Trewey, of Fall River, who gave a fine lecture on lessons from the street, which was very entertaining, after which she gave some fine tests. There was good music and some fine singing.

Our president, Mr. F. H. Roscoe, being absent his place was very acceptably filled by Mrs. Chas. M. Whipple. Many were the pleasant greetings Mrs. F. H. Roscoe received, she being present after her recent severe illness. Mrs. Fannie E. Bruce Trewey will again fill our platform, Sunday Feb. 28.

PAWTUCKET.—The Pawtucket Spiritual Association, Edwin Bamford, Cor. Sec'y, writes, Sunday, Feb. 21, had for speaker Dr. William A. Hale of Boston:

The meeting opened with singing, after which Dr. Hale recited a poem, "Make the Most of Life," he then sang a solo, "The Sword of Bunker Hill," and then took for his subject, "Spiritualism, and What Does it Stand For?" His lecture was listened to with a great deal of interest.

We believe Dr. Hale to be a good, upright and honest man, and hope that he may live to a good old age, that he may go on in the good work which he is doing. At the close of his lecture he gave a few good tests.

Next Sunday, Feb. 28, we shall have with us Prof. J. W. Kenyon of Waverley, Mass.

### NEBRASKA.

LINCOLN.—Miss Ferris writes: Since I know you value truth, from whatever source it may come, I feel impressed to give you a few truths in regard to the philosophy of Spiritualism in the city of Lincoln.

On the 4th of November last Amos Wheeler, the materializing, trumpet and independent state-writing medium, came to our city, remaining one month, and giving such manifestations as his guides would obtain for his sitters, being visited by the most prominent and well-educated of our city, who were not convinced of the truth of a life hereafter until they attended these seances, given under strict test conditions.

Many here will bear me out in this statement that I take pleasure in giving an account of, as one of the secular press editors gave vent to saying that "the medium, was a wonder of the nineteenth century."

I have attended his meetings, and have been pleased with what I have received, and have heard of others receiving tests so remarkable that I refrain from giving them for fear that I would not be deemed possessed of good judgment.

Mr. Wheeler is here again, which makes the third time the Lincoln people have called this medium to our city. He has recently filled successful engagements in Avoca, Iowa; Atlantic, Ia.; Brainard, Minn.; Milford, Neb.; Beatrice, Neb., and gave a very fine seance at the home of ex-Gov. Carnes of Seward, Neb., to which place he is again called back.

I feel sure you will appreciate this communication, because your paper states that it wants genuine mediumship, and I believe this medium is willing and will be glad to show proof to anyone who may wish to have a sitting with him. He often gets full-form materializations while sitting outside the cabinet in bright light. I am informed that he is going to the Florida Camp Meeting, and after that he may go to New York to accept the challenge of *The Herald*, and I believe if honesty will be brought to him and his seance-room, the sitters will in turn perceive there is such a thing as genuine materialization.

Wishing you God-speed in spreading the truth, I am glad to subscribe myself one who is searching for knowledge.

### CONNECTICUT.

NORWICH.—Mrs. J. A. Chapman, Sec'y, writes: Sunday, Feb. 21, Mrs. Carrie F. Loring of East Braintree, Mass., spoke before good audiences in Grand Army Hall at 1:30 and 7:30 P. M. The topic treated in the afternoon was "The Spiritual Awakening," and the evening theme, "Knowledge Is Power." The very excellent and practical ideas were presented.

Mrs. Loring supplemented her afternoon address with most remarkable descriptions which were well recognized. The evening discourse being followed with interesting "Character Readings."

Mrs. Loring will speak for the "Union" again next Sunday; also will hold a seance at the home of the Secretary, No. 21 Fairmount street, Friday evening, 26th instant.

### Mass Meeting

Of New York Spiritualists, and Forty-Ninth Anniversary of Modern Spiritualism.

The Forty-Ninth Anniversary of Modern Spiritualism will be celebrated with great eclat in Rochester, N. Y., by the First Spiritual Church, of Rochester, and the Spiritualists of New York State. Excellent talent will be engaged.

Special exercises will be held Sunday, March 28, at 10:30 A. M., 2:30 and 7:30 P. M., Monday and Tuesday, March 29 and 30, at 7:30 P. M.

The Mass Meetings will be held Monday and Tuesday, March 22 and 23, at 10:30 A. M. and 2:30 P. M. All Spiritualists of the State of New York are cordially invited to attend. Action will also be taken to promote the Great Jubilee of 1898, when will be celebrated the Semi-Centennial of Modern Spiritualism.

The friends of the Cause in Rochester will furnish the hall and entertain all the visitors possible. The program of events and list of speakers and mediums will be supplied as soon as fully arranged. We hope to see present all Spiritualists in New York.

For further particulars address G. W. KATES, Chairman Committee, 97 Edinburgh street, Rochester, N. Y.

G. W. Kates, R. D. Jones, J. W. Moore, W. W. Mosier, Dr. F. L. H. Willis, A. K. Sisson, E. C. Galsush, N. J. Tubbs, N. H. Eddy, J. D. Hall, A. S. Clacker, H. W. Annis, J. C. Aldridge, Mrs. J. L. Hall, Mrs. R. H. Joslyn, Z. B. A. Fleming, Mrs. L. Farnsworth, Mrs. Z. B. Kates, Committee of the First Spiritual Church, of Rochester, N. Y.

### Grand Mass Meeting Under the Auspices of the National Spiritualists' Association.

To be held in New Orleans, La., March 5, 6 and 7, 1897.

Best Spiritualistic talent will be present. One fare for the round-trip on railroads from all points on account of Mardi Gras Festival; tickets good for fifteen days. This will be an excellent opportunity to visit the quaint old town of New Orleans, attend the Spiritualist Mass Meeting, and witness the Mardi Gras Carnival. FRANCIS B. WOODBURY.

### Special Notice—A New Volume.

THE BANNER begins Volume 81 with its issue for March 4, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor of a renewal.

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money for renewal before the expiration of their present subscription.

It is the earnest desire of the publishers to give the BANNER OF LIGHT the extensive circulation to which its merits entitle it, and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

BANNER OF LIGHT PUBLISHING CO.

### The Massachusetts State Association of Spiritualists

Will celebrate the Forty-Ninth Anniversary of Modern Spiritualism in Berkeley Hall, Boston, Monday, March 29, 1897, holding three sessions, morning, afternoon and evening. Admission free to each session.

The following speakers, mediums and musicians are expected to take part: Dr. G. A. Fuller, Hon. H. D. Barrett, Mrs. Carrie F. Loring, Mrs. Nettie Holt-Harding, Mr. Joseph D. Stiles, J. B. Hatch, Sr., Sarah A. Byrnes, M. J. Kelly, Mrs. J. M. Kelly, Charles Wesley Sullivan, Moses Hull, Mrs. Mattie Hull, Alice Waterhouse, Mrs. N. J. Willis, Charlie Hatch, Willie Sheldon, Miss Maud Beckwith, Mr. Fred Watson, the celebrated pianist, will have charge of the music. Others will be added to the above list. Watch this paper.

PRES. G. A. FULLER, Chairman, CARRIE L. HATCH, Sec'y, W. H. BANKS, N. B. PERKINS, CARRIE F. LORING, J. BROWNE HATCH, JR., Committee of Arrangements.

The BANNER OF LIGHT will be for sale during the day.

### The Veteran Spiritualists' Union

will celebrate the Forty-Ninth Anniversary of Modern Spiritualism, 31st of March next, in Horticultural Hall, morning, afternoon and evening.

Some of the best speakers and test mediums will occupy the platform on that occasion, as a benefit service for our Veteran Spiritualists' Home. We mention thus early these well-known names: George A. Fuller, President of the Massachusetts State Association of Spiritualists, Mrs. C. Fannie Allen, Dr. E. A. Smith of Vermont, Rev. Moses Hull, Mrs. Mattie Hull, Mrs. May S. Pepper, Mrs. Carrie Loring, and others to be announced later.

In the evening a grand concert will be given under the direction of Mrs. W. S. Butler with the Children's Progressive Lyceum, which is a guarantee of the excellence of the entertainment to be presented.

Several Societies—the Boston Spiritual Temple, the Ladies' Spiritualistic Industrial Society—are evincing great interest in the success of the first celebration by the Veterans' Union, and out-of-town Societies are invited to unite with us in this worthy benefit. We hope all friends of Spiritualism in the local meetings will contribute to our success.

Per order Committee of Arrangements, N. P. SMITH, 173 Tremont street.

### The Boston Spiritual Temple

Will celebrate the Forty-Ninth Anniversary of Modern Spiritualism in Odd Fellows Hall, Sunday, March 28, morning, afternoon and evening. The Boston Spiritual Lyceum will join with the Temple in the afternoon.

One of the best programs will be arranged. Those who have attended the anniversary exercises that have been held by this society know that they always have the best.

J. B. HATCH, JR., Chairman, SIMON SNOW, CARRIE L. HATCH, J. H. LEWIS, Committee of Arrangements.

### For Over Fifty Years

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

### SPECIAL NOTICES.

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

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

J. J. Morse, 26 Osanburgh street, Easton Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of Colby & Rich.

To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1.25 per six months, to any foreign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

Send for our Free Catalogue of Spiritual Books—it contains the finest assortment of spiritualistic works in the world.

### FAT FOLKS REDUCED

15 to 25 lbs. per month by a harmless treatment by practicing physical culture of 20 years' experience. No bad effects, starting, whirling or flogging. PATIENTS TREATED BY MAIL confidently. A 4-page pamphlet, "The Successful Treatment of Obesity," sent for 4 cts. Address O. W. F. SNYDER, M. D., 308 McVicker's Theater, CHICAGO, ILL.

### BOSTON OFFICE,

120 West Concord Street, DR. M. CORA BLIND, Agent.

### The South's Finest Train.

"The Atlanta Special," the best appointed train between the East and the South, now leaves New York, via Pennsylvania Railroad and Seaboard Air Line, every day at 11 A. M., leaving Philadelphia at 1:32 P. M., Baltimore at 3:15 P. M., and Washington at 4:40 P. M., for Raleigh, Southern Pines, Charlotte, Athens, Atlanta, Macon, Birmingham, Montgomery, Mobile, New Orleans, Texas, Mexico, California, Florida, and all the South. Superb solid vestibule train, with Pullman's best sleepers and day coaches, and no extra fare charged. Office 306 Washington street, Boston. Feb. 27.

### TO LET.

A Small Front Room in Banner of Light Building, No. 85 Bowdoin street, suitable for Medium's office. Terms reasonable. Apply at Bookstore.

Mrs. Dr. E. M. Whiting, MASSAGE, 684 Tremont street, Boston, Mass. Feb. 17.

FLORIDA! for Home-seekers and Investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSB, 1 Wabon street, Roxbury, Mass. Jan. 4.

RE-INCARNATION. By J. CLEGG WRIGHT. A timely production. The subject is thoroughly presented from a scientific standpoint. Price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

### REDUCED FROM

\$1.00 to 50 Cents.

Having secured a supply of the valuable work entitled

### A DISCUSSION

OF THE

Facts and Philosophy

OF

Ancient

and Modern

Spiritualism,

BY

DR. S. B. BRITTON and DR. W. B. RICHMOND,

The BANNER OF LIGHT PUBLISHING CO. has decided to reduce the price to such a figure that it will be within the reach of those having even the most limited means.

The volume containing the "Discussion of the Facts and Philosophy of Ancient and Modern Spiritualism," by S. B. Britton and Dr. W. B. Richmond, is a written discussion in forty-eight letters, twelve on each side of each of the two propositions, and dating back almost to the advent of Modern Spiritualism, or to 1833. Mr. Britton shows here at his best. He is fearlessly frank, compelling in his statements, impressive in the presentation of his views, and forceful in his arguments.

At the time these notable letters were first published in the *Spiritual Temple*, they attracted a very wide public attention. The entire correspondence is included in this volume, and presents more facts and reasons in illustration of ancient and modern Spiritualism than any book then published. It presents both sides of the question.

The letters form two series. They were written to support and deny the proposition that the Spiritual Phenomena cannot be accounted for without admitting the agency of spirits in their production, and the other proposition that those who have departed this life still continue to hold intercourse with those who yet remain on the earth. Dr. Richmond contends that all that now appears mystery and wonder would be dispelled if the public would go calmly to work to study this wonder and try to comprehend more of the mysteriousness of our own nature, regarding it merely as the natural fruit of an abnormal magnetic state. In all that he advances in support of this position he is followed energetically by Dr. Britton, analyzing, criticizing, comparing and concluding. He shows untiring patience and unflinching reason. He throws the burden of proof fully on his opponent, and in the end, he is victorious. He is in the end, he is victorious. He is in the end, he is victorious.

It is a strong opponent with whom he has to deal, and therefore he performs his work with vigor and the eloquence of earnestness. In his exposition of Spiritualism he shows himself more in love with Truth than with his own opinion. It is noble work he does in this thorough discussion. Taking place so long ago as it did, it is the new cream of the subject that rises to the surface, and is rich accordingly. His



## SPIRIT Message Department.

### SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our counting-room for answer. It should also be distinctly understood in this connection that the messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere to 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 extraneous matter of truth as they perceive it. 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. 15, 1897.

#### Spirit Invocation.

Oh! Divine Spirit, again we have met in our Circle-Room to assist in opening the doors between the two worlds, and while we hold the instrument, may those who operate be able to send forth glad tidings of immortal joy; may they be able to carry on the wings of love their sentiments like unto the great seed that may fall sometimes in unbidden ground, but yet bring forth a rich harvest. May we scatter seeds of kindness in the byways and highways, that we may see the reward as it comes to us in spirit. We recognize many changes that have already taken place, and also changes that are coming up day after day in mortal sphere; may those who are affected by them seek diligently and ask for wisdom from thy divine power to show them that all things work together for good.

Be with us this morning, guide and direct us, and thy name shall have the praise now and forever. Amen.

### INDIVIDUAL MESSAGES.

#### James Watson.

Good-morning, Mr. Chairman. We find it a glorious privilege to enter this open door and try to send forth a few encouraging words to those who are still struggling with life and the environments of earth-life. I was not acquainted with this beautiful philosophy when I lived on earth-life; I am also a long distance from home, and I feel that my letter may be of importance.

I find, also, I am interested in earth-life through those whom I love, especially my children, because my companion is on the spirit-side with me, and I have one boy who is very much interested in the spiritual philosophy, and has been somewhat assisted by the spirits. I would like to reach him through your valuable columns, and say to him, all is well; and I am glad that death did not rob us of our faculties, of our desires and our identity; that we can have the same interest and perhaps with more zeal than before, because by being disrobed of the mortal it makes our sight more clear and our faculties more acute, so we are apt to understand others better.

I do not know whether my boy will thoroughly understand this communication, but I see he oftentimes comes in contact with your valuable paper, and it occurred to me that I would send forth a few lines, although I have been disembodied for quite a number of years, and many changes have come to those in the mortal. I have three children yet in earth-life, two boys and a girl. I find there is a good deal of consolation in looking after our friends' interest, even if they are not always conscious of it, and that is the reason why I came this morning. My boys are in this country, but I never was, for my body lies in Manchester, Eng., and that was where my home was. My name is James Watson, and I hope my friends will see this communication, and will give me still more opportunity to mingle with them; perhaps my advice would be beneficial to them. My wife is in spirit with me, and her name was Mary, and we unite in sending our best wishes and our highest conception of things to assist those in earth-life.

#### Sarah Penney.

Good-morning, Mr. Chairman. I want only to come in for a few moments, because I am perfectly at home in Boston, and especially in Malden and Melrose, where I lived for years. I am so anxious to send forth my greetings to those that are yet in earth-life that I feel like coming in this morning, because even if our friends do know that the spirit returns, they get so discouraged, and they oftentimes feel as if there was something that might be done that was not. Although while in the body I had some conception that a power existed, and our friends seemed to come around us, that is, I loved to think so, but somehow I never fully realized it was so much as I did after I passed out of the body. I left a companion in earth-life, and I would like to say to him, although I see changes that have come to the home, I think they are so much better, and I am well pleased with what he has done, and I want to thank God and the good angels that have assisted him so much to bring things about as they are.

I do not wish to send a long communication this morning because there are a good many personal conditions I would like to work on, but I cannot just now, so I will just say to all that I am interested in, friends and relatives, I do not feel as I ought to take up your valuable time in naming each one separately, but will say to them that will receive it, all is well, and we will meet again, and we shall understand each other much better than we did while in the body. I have been out of the body quite a number of years, although it doesn't seem so very long to me.

You can put me down as Sarah Penney, and my home was in Melrose, Mass.

#### Mary Ann McLaughlin.

Good-morning, Mr. Chairman. I, too, would like to come in just a minute. I become confused, for everything seems to make my head ache, just as it did before I passed out of the body, and I seem to almost feel as if I were going over the last days I existed in earth-life; but they inform me here this morning that by

trying to control this instrument I shall be able to throw off some of the earth-life conditions, and perhaps in trying to assist others I shall be able to assist myself.

My home is a good way from here, but I have sisters who come to the States, and I have those also who sometimes go to see mediums to get directions in connection with their earthly affairs, and I feel that I would like them to know I have still an interest in their welfare and would like to encourage them. Say that it is the spirit that is trying you, and not really the mortal, when you think sometimes that there are certain people endowed with power to look into the future.

I would like also for you to become more reconciled, especially mother, that she may feel that my death was not the darkest thing that ever came to her, that there are other things that I can see that worry her more than that, and I want them all to know that death is a brighter condition than it is oftentimes preached or talked about.

If we could destroy the fear of death we would be happier both in the body and out of it, and I should like to say, Mr. Chairman, if Annie or Sarah or Agnes—my sisters—will give me an opportunity, I think I can assist and help them; and I also have brothers, but they are not here; they are more in the Western States. My mother is still in earth-life, and lives down where I passed out of the body, in Prince Edward Island, and I passed away with lung trouble. That is one reason it makes it hard for me to talk this morning, but I would like to say to them all: I am satisfied, and, if they will let conditions develop, all things will come out well. My name was Mary Ann McLaughlin.

#### William Stewart Phillips.

Good-morning, Mr. Chairman. There are cases occasionally where one will forget their own name, but I want to make sure of mine, because it may have some weight in identifying the letter.

My name is William Stewart Phillips. I want to put it all down, for it seems that those who live in earth-life are always asking for names, always wanting to know why they did not put down this letter or that letter, or why we don't always word ourselves to suit them. I would like to say, Mr. Chairman, that while an investigator in the body I did not get very far ahead, as the environments of business, and many other things generally work on a man's brain while in active life, and do not give one a great deal of time to investigate the spiritual side of things and truths, and that is why the mortal often sees so much sham in life, and so much disappointment in life, and seems to get very little satisfaction out of it; but while these things surround us we are very apt to let things go, thinking that by-and-by we will have time enough. We left things oftentimes undone that ought to have been done, and many times left things different than we would have done had we considered the spiritual laws more, but I have not come in this morning to criticize my own, but I am exceedingly anxious that those I have left behind in mortal, that are now struggling to settle up affairs that I left unfinished, would come closer in contact with spirit manifestation.

It is immaterial to me what medium they go to, for I can make myself known through the instrument in every shape or manner to prove my identity, and I am anxious to send this out, because I have watched this circle and its influence for quite a number of years. I have been out of the body now quite a number of years, but I have also found it had a great power in raising curiosity. Oftentimes follow the influence of your paper into the various homes, and especially as it falls sometimes accidentally into the hands of disbelievers, and it seems your Message Department is a very interesting column to them usually, but I see sometimes that they criticize the spirits as they manifest for either not putting down all the name, or they have left out some little thing, that to the mortal they think would be a grand test.

I want to say to those that are looking for every little sign, that you must not be too particular, for when you read the columns if you will search your own heart, allow your own impressions to lead you honestly and candidly, the spirit that has sent you the message will soon inform you as to whether the message is for you or not. That is the reason, Mr. Chairman, that I am going to be a little particular as to how I put my words together, although not to please, because I do not believe in gratifying every selfish desire, but I want them to study themselves, know for themselves, seek for themselves, and they will soon know whether it is right or wrong, for there is never a message goes out through this channel, or any other, that, if the spirit is there, it will make its presence orbically known to the one who is reading it and they ought to know within themselves as to whether they are being addressed by the identity that is purported.

Now, Mr. Chairman, I should like to say to all, seek your own counsel, and if you will close the door of criticism and open the door of true investigation and seek for truth, the spirit will give you truth. I have those very near and dear to me, but I will call no names, for I don't think it is necessary, as I wish to prove my own characteristics first, and then if they recognize the small things I will be more apt to give them a larger meal later on.

You will locate my home, Mr. Chairman, in New York, and I feel that, among our merchants and our numerous business people that I am not forgotten.

#### Mary S. Wellington.

Good-morning, Mr. Chairman. We find the time very precious here; and it is a good deal like many times when we used to find while in the earth-life, that as we sat down another got up, so as to leave no vacancy; and it has been my experience since I have been out of the body, that there has been a good deal of similarity to the spirit conditions compared with the earth ones. We find not the limit of time guarding us in spirit, but we find that law governs us, and that we have to improve the opportunities as they come to us; and it is with that that I am going to try and improve the opportunity that is presented to me this morning, to send back my thoughts and encouragement and feelings; that I may say I have conquered death and the grave; that I have found a life of more reality than I did in earth-life; that I find my tastes and desires more gratified; that I can understand others and see and behold myself better. I can also interpret that old Book of so many ages, that the people lean upon so, struggling with what they call the Bible. I can see so many passages there that we can truly take to ourselves as

the true counselor or illustration of the spirit-life.

I want to return this morning for the benefit of those I love, the dear ones of my home—the dear ones of my household. I feel that death did not separate, and I wish them to become more conscious of how close the two worlds are and how near we can touch each other.

I would like to say this morning, to those in earth-life, Be of good cheer, for I am still with you. I have two daughters yet in earth-life, struggling with their homes and their families. One of them is better surrounded than the other. One needs mother more than the other. But as they are prominently surrounded by the world, or what we call society, I do not wish to call their names publicly; but I want to say to them, that they may be comforted; Mabel, I have tried to comfort you—I have tried to manifest to you; and when you sat with that medium only a few days ago I did my best to prove that mother was still with you; but we cannot always talk as we feel, we cannot always talk as we like. I have also a son here in Boston, who is in business, and lives only a short distance out. I wish to be remembered as Mary S. Wellington. My home was in Portland, Me.

#### Benjamin F. Harris.

Well, I won't keep you but a few minutes, but I would like to send a few words to see if some one would not identify me, for I have got any quantity of relatives and friends in earth-life yet, and I have not been gone so very long, but I think I may be forgotten, and yet I may not be; but the reason is, that none of my people seem to be interested particularly in Spiritualism, although I do notice once in a while my son is apt to go to mediums, for he gets mixed up in a business way; so he does give them some credit, and there are some he has got a little faith in.

I might say my son is here in Boston, and I have friends scattered all around. When I say all around, I mean in New Hampshire and Vermont especially; but I thought I would step in this morning merely to send forth a few encouraging words to those that may think well enough of it to be encouraged by it; and I feel that if I can open up an interest somewhere I shall feel better. You might say, Mr. Chairman, that I have both of my wives with me, as I happened to have two, and also Frank, and I found most of those who had passed on before. I was interested more in farming work when I was in earth-life. I went out somewhat suddenly, although I was well advanced in years when I passed away, and I should like just to say that Benjamin F. Harris has been here this morning seeking an interview with his son William, and you can put my home down as in the northern part of Vermont. And I would like to say to those whom I would like especially to come in contact with, that we are all working for the upliftment of humanity.

#### Messages to be Published.

Jan. 22.—Nathaniel P. White; Emmeline Fearing; Elsie Hall; Annie Stewart Moore; Thomas Hart; Frank Jones. Jan. 29.—William F. Penney; Geo. Clements; Rachel Hemminger; Capt. Silas Ingraham; Dora Craig; Frances Adams; Lucinda Ferguson. Feb. 5.—Mary Davis; Frederick Walpole; Emmeline McCallan; Henry George; Lizzie Harrington; Frank W. Merrill. Feb. 12.—Seth Kennistown; Emmeline Reynolds; Ada Ford; Seth Williamson; Horace Mann; Lilly Bond; C. H. Johnson. Feb. 19.—Charles C. Hayes; William Grimes; Emma Anne Prince; Amos Green; John Quigley; Isaac Clayton.

### A Letter from Mrs. J. H. Tuttle.

To the Editor of the Banner of Light:

I am a member of the Spiritual and Ethical Society, of New York, which holds its meetings in Adelphi Hall, and Mrs. Helen Temple Brigham is our beloved speaker. If the Spiritualists of this city only realized what they miss in not attending and supporting such a society as ours, our hall would not be half large enough to hold all who would want to come. The inspirations of Mrs. Brigham are so sublimely grand and uplifting, and her improvised poems are so exquisitely beautiful, that I wish, every time I hear her, that we could have an audience like Moody and Sankey drew, instead of the handful of people that we have in our Society. It is sad to think that the Spiritualists of New York are so blind as not to see that the physical phenomena are only the A, B, C of Spiritualism, and that it is time that there were some graduates into the higher mathematics and philosophy of our beautiful religion.

Mrs. Brigham seems more and more an angel sent to us from the higher life to teach us, as she draws nearer and nearer to the other shore, and her face shines with the light from that beautiful land, whence her pure spirit seems to reflect all the best and purest inspirations. I wish we had a "Spiritual Temple" in New York, as our friends in Boston and Chicago have, so we would not be obliged to meet in the dance halls, reeking with odors of previous suppers and entertainments. I believe if we had a Temple we could fill it every Sunday with people who do not like to be seen going into the halls. Will not some one start a fund to build such a Temple that we will not be ashamed to ask our Orthodox friends to visit?

The people are ready for it, as witness the growth of Christian Science and its beautiful buildings. They are younger than we, yet are going ahead of us; and it is because they have such attractive places of meeting, and not because they outnumber us.

MRS. J. H. TUTTLE.

New York, Feb. 17, 1897.

### F. A. Wiggin in Baltimore, Md.

To the Editor of the Banner of Light:

Mr. F. A. Wiggin, of Massachusetts, lectured under the auspices of the Religio-Philosophical Society, of Baltimore, during January, and gave such demonstrative evidence of the continuity of life after death that the hall of the Society proved inadequate to hold the crowd that flocked to hear and see him.

In order to accommodate the public, a larger hall was secured; this also proved too small. Sutor's Hall, a neat and centrally-located place, was next secured, and Mr. Wiggin's work went nobly on until the month ended.

To Spiritualists it was certainly a gratification to see so many strangers among them, who had not heard such eloquence before, nor witnessed the giving of tests that carried the spirit's identity with them, and that with unfaltering rapidity.

So much work has been done here in this one month; so much zeal and earnestness was displayed in the Cause all around during his ministrations here, is such that we cannot recall a similar experience. It is to be regretted indeed that his services could not be further extended, as we are certain that with him as pilot the Society, as well as the Cause would sail smoothly in the most troublesome waters.

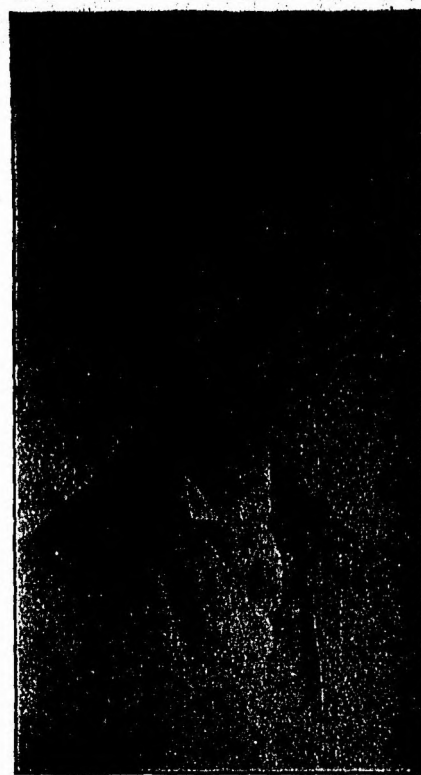
CHESAPEAKE.

Where the world needs workers, be thou;  
Where there's wrong, then make it right;  
Where there's need—there is thy mission,  
Till through darkness and through light.

Where the natural scientist stops in his life the ory of evolution, the spiritual scientist steps in and carries the process from man to the angel, from the angel to the god.—New Age.

### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By Rudolf Keck, Denver, Col.] Allow me to remind you that the book, "Force and Matter," by Dr. L. Buechner, has been translated into the languages of all civilized nations, and experienced many editions, either in spite or in consequence of its shalowness. After its attacks on Spiritualism, you read in the fourth English edition, of 1891, page 231, the following: "If the mind, as Spiritualists contend, be a thing independent or self-existent, and controlling or utilizing matter, why is it so little able to defend itself against and repel these attacks? Why does it yield or succumb to a blow on the head, the commencing of a few drops of blood with the substance of the brain, a sunstroke, a few inhalations of chloroform, a few glasses of wine, or a few drops of opium, prussic acid or other poison?" Having never found an answer to this question and reproach, and knowing that a good many people still believe that book to be a "plus ultra" of wisdom, it would be desirable that the Question and Answer Department of the BANNER OF LIGHT would take pity upon such materialistic assertions.

ANS.—We consider that the quotation here-with submitted proves absolutely nothing, as it amounts to a mere unsupported assertion, or rather to a series of undemonstrable presumptions.

The writer of the book in question declares that the mind succumbs, whereas the only fact that can be proved is that the physical body yields to a physical attack made upon it. It would be quite as reasonable to declare that a musician has no personal existence apart from the instrument upon which he plays, because the instrument succumbs to an attack made upon it, and is thereby disqualified from further responding to the master's touch unless it be repaired so as to assert that the conscious human entity is deprived of real existence by virtue of an assault made successfully upon its medium of outward expression.

It is no doubt seemingly true to those who can see only what occurs on the material side of expression, that when no manifestation of consciousness is made on the outer plane, consciousness no longer exists. Without some psychical or spiritual insight into the realm of conscious action on a plane interior to the sensuous, there can be no proof of the reality of man's being a true entity in the sense of an individual unaffected by external accidents.

Consciousness is never suspended during natural or artificially-induced sleep; it is simply transferred from an outer to an inner plane of observation. From the standpoint of a logical reasoner on the outside of things, gifted with no interior perception, the verdict must ever be non-proven; but to absolutely declare the non-existence of the entity because one cannot follow its motions on super-sensuous planes is simple arrogance.

The human mind, as subordinate to the real ego, cannot, until it is sufficiently unfolded, ward off all attacks upon the organism, and thus successfully resist the encroachments of material enemies; but so soon as the mind has grown to a full knowledge of its powers over its organism, it is able to protect that organism against all threatened disaster.

The fundamental error in the question raised by Dr. Buechner in his book is that he asks why the mind cannot defend itself against attacks, instead of inquiring why it cannot defend the body, which it has a right to dominate. The thinking principle is not injured in any case by a blow which shatters the physical frame, only until the mind has gained perfect ascendancy over the body the flesh suffers, and being injured, no longer serves perfectly as a medium for the spirit.

There is so much evidence now extant proving that persons can even be buried in trances, and know everything, though they cannot force their bodies to act as mediums for the conveyance of their sensations, that it amounts to flying deliberately in the face of an immense bulk of contrary evidence to continue to assert the old materialistic fallacy that consciousness is actually suspended merely because it outwardly appears to be.

A book bearing the title "Force and Matter" presumably confines itself to the idea of matter and a force supposed to be inherent in matter, to the exclusion of spirit as the controlling factor in the universe. Were we to undertake to rationally answer the argument of the book itself in extenso, it would of course be necessary for us to review the volume and show as far as possible, step by step, wherein the author has assailed Spiritualism from an untenable standpoint.

Our present suggestions are not intended as exhaustive in any sense.

Q.—[By Charles Flushing, Sedalia, Mo.] 1. In what kind of a form or shape do spirits see each other? Do they wear clothing?

2. Is there any such thing as everlasting true love between man and woman? Say, for instance, a young couple truly love each other, but drift apart in some way, lose track of each other, and each marries some one else, but are unhappy on earth on account of the first love. When those persons pass away to the higher life, will they be compelled to remain together as they were married, or can those two who have always loved each other join each other as they should have done in the first place?

A. 1.—The human spirit is in the human form, and therefore invariably manifests itself in a correspondingly human shape. Clothing in spirit-life does not resemble such clothing on earth as one wears and then lays aside, but is the result of emanation from within and accretion from without.

The substance of the spirit-world lends itself immediately to the creative or formative action of thought. Thus the idea of apparel and the wish for it produces it. Those whose thoughts are beautiful are exquisitely dressed, while those whose thoughts are unlovely are inartistically attired.

Then as concerns form and color, garments

are all typical, denoting the interior condition of those who wear and wear them. Spirits appear outwardly very much as they are inwardly; their affections taking form in their raiment—a word which was originally raiment; at once suggestive of rays and radiations passing out and producing auric sheen and drapery. All bright spirits are luminous in their apparel, while those in darker states are surrounded with somber hues.

It is no mere conceit of painters and poets to depict angels as dressed in white, glistening garments, while fiends are attired in black. Shadows without are the unavoidable result of shadows within, while outward grace and luminosity are always due to inward loveliness and developed intelligence.

A. 2.—We persistently teach that there is such a state as that of permanent spiritual marriage, and unto the realization of this condition all will eventually attain. We can surely say that every spirit will at some time be consciously united with its counterpart, and your counterpart is the only one who can possibly satisfy the needs of your affection entirely.

In a case such as that cited by our present questioner we should decide that the parties mentioned are at least very dear friends, and therefore near spiritual relatives. Whether they are conjugal mates we will not attempt to determine; if they are, it will certainly be made known to them when they have both reached a stage in spiritual expression where they are prepared for the revelation, but not previously.

People ask us sometimes who are their counterparts, as though an answer given from without could ever settle a question which can only be answered from within.

No one can find your counterpart for you—you must make such a discovery entirely for yourself. We can therefore only say that wherever you may be, if you truly love any one, and absence seems to strengthen rather than weaken the affection, if you are sure you really care for the person you think you love, and not simply for an ideal you have mentally connected with that person, you will certainly meet and enjoy each other's company in spirit-life.

And in case it is an ideal affection, seemingly but not really centered in the individual whose name you treasure in thought, you will meet a real friend and companion in the spirit-world who will prove a veritable embodiment of your ideal; for ideal affections which seem purely romantic on earth are not illusory, but proceed from spiritual affluities not yet understood.

You cannot associate in spirit with those between whom and yourself there is nothing in common, nor can any barriers keep you away from those who are your near spiritual relatives; for should there be ever so great a difference in state between you, whoever has reached the higher plane can minister to the one below, even though the one on the lower plane cannot fully compass the state of the higher.

### Mass Meeting of the National Spiritualists' Association at Brooklyn, N. Y., held Feb. 3 and 4.

To the Editor of the Banner of Light:

Having read with a great deal of interest the report in your last number of THE BANNER OF the Mass Meeting recently held in our city under the auspices of the National Society of Washington, D. C., I would like to claim just a little space in your valuable paper, to give a more detailed account of said meeting.

As the presiding officer of that meeting, Mrs. E. F. Kurth, President of the Woman's Progressive Union, very truly remarked in her address of welcome, at the opening of the Convention, on the afternoon of Feb. 3, that Brooklyn never had witnessed or held a Mass Meeting of Liberalists and Spiritualists before. Among further remarks it was kindly asked that the members of the press, would only be just, as Spiritualism to us was our religion, and no religion, whatsoever it may be, should be ridiculed.

All the newspapers, with but one or two exceptions, gave very favorable comments, especially the Brooklyn Daily Eagle and the New York Tribune, receiving a hearty vote of thanks at the end of the Convention.

President Barrett, Sec'y Woodbury and State Agent Frank Walker, officers of the National Spiritualists' Association, did their share in making the whole affair such a marked success, subscriptions and money being raised to the amount of \$800, of which the largest amount will find its way into the treasury of the National Spiritualists' Association.

The Mass Meeting, furthermore, owes its success to the Hon. A. H. Dailey, who, becoming interested, took hold of it with a will, and with the assistance of all the prominent heads of the local societies, worked together with one accord, and certainly were well repaid for their efforts.

Before I close let me say one word regarding the Woman's Progressive Union, and the work it is doing. Judging from the speakers and the teachings coming from the platform of that society, I should judge it to be one of the finest of its kind.

Mr. J. C. F. Grumbine who is the speaker for the present and coming month, cannot be surpassed, whilst Mr. Forman's tests are, without doubt, astonishing. Mrs. Kurth, the President, a staunch and good Spiritualist, an earnest, indefatigable worker, has done much good work during the past years, raising the Union from a membership of fifteen to one hundred and five. These are facts, not fancies, and certainly count. She is beloved, honored and respected by every member of the Union. I wish the Society success in every way, as it justly deserves.

JUSTICE.

### New Sanitarium at Lake Helen.

Mr. George Webster and his son Birchard, who is a graduate physician, are to erect a fine building for a Sanitarium near the campground. The laying of the corner pier was witnessed last Friday by a number of people, and a cordial endorsement of the project was voiced by many. The locality is one of the healthiest regions in the State, and invalids will find the soft air and balm-laden pines a means of returning health.

H. A. B.

The lives which seem so poor, so low,  
The hearts which are so cramped and dull,  
The baffled hopes, the impulse slow,  
Thou takest, thou hast all, and lo!  
They blossom to the beautiful.

—Susan Coolidge.

Yesterday is yours no longer; to-morrow may be never yours; but to-day is yours, the living present yours, and in the living present you may stretch forward to the things that are before.—F. W. Farrar.

Half the misery of human life might be extinguished by mutual offices of compassion, benevolence and humanity.







Banner of Light.

BOSTON, SATURDAY, FEBRUARY 27, 1897.

MEETINGS IN BOSTON.

**Boston Spiritual Temple** meets in Berkeley Hall every Sunday at 10 A.M. and 7 P.M. Speaker for February, George A. Fuller, M.D., Mrs. M. B. Pepper, test medium. J. B. Hatch, Jr., Sec'y; J. B. Hatch, Jr., Secretary, 14 Bayview Street, Station C, Boston, Mass.

**Boston Spiritual Lyceum** meets in Berkeley Hall every Sunday at 7 P.M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 17 Leroy Street, Dorchester, 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 Eldridge, Secretary.

**First Spiritual Temple, Exeter and Newbury Streets**—Spiritual Fraternity Society, Sundays at 10 A.M. and 7 P.M., séances for full form materialization, etc. At 8 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, 54 Tremont Street, at 10 A.M. All are welcome. Mrs. J. B. Soper, Superintendent.

**Knabtown Hall, 694 Washington Street**, corner of Knabtown—Lectures, Spiritualism, etc. (Bible Spiritualism), Meetings Sundays at 11, 2, 4 and 7 P.M.; Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, President.

**Appleton Hall, 94 Appleton Street**—Palmé Memorial Building, sitting room and dining hall, 23 Boylston Place, Minnie M. Soule, Pastor, will hold services every Saturday and Sunday at 2 1/2 and 7 1/2 P.M.

**Hollis Hall, The United Spiritualists of America** (Incorporated) hold meetings Sundays at 11 A.M., 2 1/2 and 7 1/2 P.M. Joseph A. Greenleaf, Lecturer—Meetings Sundays, 11 A.M., 2 1/2 and 7 1/2 P.M.; Wednesdays, 3 P.M.; Fridays, 3 and 7 P.M. Mrs. A. R. Gilliland, Conductor.

**Engle Hall, 616 Washington Street**—Meetings at 11, 2 1/2 and 7 1/2 P.M. Thomas Jackson, Conductor.

**The First Spiritual Ladies' Aid Society** meets every Friday afternoon and evening—supper at 8 P.M.—at 241 Tremont Street. Mrs. A. E. Barnes, President. Carrie L. Hatch, Sec'y, 74 Sydney Street, Dorchester.

**The Veterans' Spiritualists' Union** meets the first Wednesday of each month at 7 P.M., 23 Boylston Place, and at No. 7 Park Square, the third Thursday, at 7:30 P.M. C. C. Shaw, President, 29 Bedford Street; Wm. H. Banks, Clerk, Boston, P. O. Box 2481.

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

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

**Harmony Hall, 724 Washington Street**—The Band of Harmony Meetings, Sunday, 11 A.M., 2 1/2 and 7 P.M.; Tuesdays 2 1/2 P.M., Thursdays 2 1/2 P.M. Mrs. K. E. Parnell, President.

**Elizabethe Hall, 241 Tremont Street** (near Elliot Street)—Meetings Sundays at 11 A.M., 2 1/2 and 7 P.M., also Thursdays at 2 1/2 P.M., for speaking, tests and readings. Edwin H. Tuttle, Leader.

**Commercial Hall, 694 Washington Street**, corner of Knabtown—Meetings every Thursday, 7 1/2 P.M. P. Smith, Chairman.

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

**America Hall**—Meetings Sunday morning, afternoon and evening. Elizabeth Cobb, President.

**The Boston Spiritualists' Union** meetings will be held every Sunday and Thursday evening at 7 o'clock. Dr. E. M. Sanders, President, 1201 State Street, Charlestown.

**Good Templars Hall, 1 Johnson Avenue, Charlestown Dist.**—Sundays, Wednesdays and Fridays evenings, and Friday afternoons. H. A. Peck, President.

**Brighton**—The Occult Phenomena Society holds meetings every Sunday at 7 P.M. at Mora Parlor, Room 10, 353 Washington Street. D. H. Hall and Mrs. G. M. Chapman, Conductors.

**Chelsea**—Spiritual meetings every Sunday evening at 7 o'clock at 206 Broadway. Charles H. Weaver, Chairman.

**Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport**—Sundays, 11 A.M., 2 1/2 and 7 P.M. Mrs. L. J. Akerman, Conductor.

**Cambridgeport**—81 Massachusetts Avenue, Temple of Honor Hall, 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 61 Massachusetts Ave., Cambridge Lower Hall, Cambridgeport. Mrs. M. M. Nichols, President.

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

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

**BOSTON SPIRITUAL TEMPLE—BERKELEY HALL.**—A goodly audience gathered to listen to Dr. George A. Fuller, of Worcester, on Sunday morning, Feb. 21. Dr. Fuller prefaced his lecture with a poem by Lucy Larcom, entitled "The Mountaineer's Prayer." The subject of Dr. Fuller's discourse was "The Interests of Spiritualism." [A full account of the lecture was taken by Miss M. M. Coffin, but want of space—the holiday coming as it did at this time—necessitates our carrying the lecture over to the next issue.]

Judge Dailey, one of the Directors of Lake Pleasant Camp, and wife, were guests of the morning. Mr. Hatch asked for a few remarks from Judge Dailey, who responded with the impressive remark: "This is my first appearance before a Boston audience, but it is worth all my journey here to hear the discourse that I have heard this morning, because of its exceedingly healthy tone. My wife and I have long desired to see a Berkeley Hall audience. We have heard a great deal about them, and we are always pleased to hear of your doings here, because in Boston there is concentrated more spiritual influence, and more force at work than in any other city in this or any other country." Judge Dailey warmly commended the remarks of Dr. Fuller concerning the necessity of reform in spiritualistic ranks.

J. B. Hatch, Jr., Sec'y, writes: In the morning it looked like old times to see our hall filled to its utmost seating capacity. The writer acted as chairman. The meeting opened with singing by Miss Warren, who was followed by Dr. Fuller, who gave the invocation. After another song by Miss Warren, Dr. Fuller delivered a grand address upon "Spiritualism," a subject that he always talks upon. He was followed by remarks by Judge Dailey, of Brooklyn, N. Y. After a song by Mr. George Cutler, "Bright Eyes," the controlling spirit of Mrs. May S. Pepper, was introduced, and gave one of the finest test séances that she ever gave for this Association, to the satisfaction of the large audience.

Dr. Fuller and Mrs. Pepper will be with this Society but one more Sunday, and those wanting good seats should come early. Those coming early can, while waiting, pass away the time by reading the BANNER OF LIGHT, which is always for sale at this hall. By so doing you will know what is going on among the Spiritualists throughout the country, as THE BANNER contains all the news.

Moses Hall will be the speaker for the month of March.

This Society will celebrate the Forty-Ninth Anniversary of Modern Spiritualism in Odd Fellows' Hall, Sunday, March 28, all day, morning, afternoon and evening. See notice in another column of this paper.

**The Helping Hand Society**—Mrs. A. E. Eldridge writes—held its regular business meeting Wednesday, Feb. 17. Owing to the illness of the President, Mrs. C. L. Hatch, Mrs. Alice Waterhouse very kindly presided over the meetings.

A number of strangers were present, among whom was Mrs. Frances Holmes of the Advance Conference, Brooklyn, and her friend, Mrs. Milderberger, also of Brooklyn. Dr. T. A. Bland and others discussed the Medical Bill, and Mr. Charles Sullivan and his sister, Miss Marie Sullivan, added much to the enjoyment of the evening with their musical contributions. Vice-President Mrs. Eaton was absent on account of the illness of her son.

The Grand Concert that was to come off Wednesday, Feb. 24, having been postponed, it will take place on the second Wednesday of March, providing all the talent are well—quite a number are down with la grippe.

This concert is something entirely "new and novel," and if you want to "laugh," there will be fun enough for all.

**FIRST SPIRITUAL TEMPLE, corner Exeter and Newbury Streets**—Sunday, Feb. 21, at 10:30 A.M. and 7:30 P.M., séances were given by P. L. O. A. Keeler for physical and mental manifestations. At the evening séance, in addition to the usual expressions of spirit presence—which are remarkably pronounced—there were

fourteen pairs of slates, out of some eighteen pairs, written upon, and the larger part of them were covered; some having five or six messages from different ones, and all showing the individuality of the manifesting intelligence in thought, expression, style of writing, penwork, sketches, drawings, etc., and often in several shades on one slate.

The slates were furnished by members of the congregation, and were distributed (after having been thoroughly cleaned by a committee) in a circle through the audience: the persons holding the slates were standing, with the slates in full view of all, while the writing, sketching, etc., was taking place, which was at once, and inside of five minutes, with the room brilliantly lighted.

At 2:30 P.M. W. J. Colville's lecture on "Rays of Light from Zoroaster, Buddha and Jesus" was appreciated by a large audience.

Next Sunday, Feb. 28, Mr. Keeler will be present morning and evening, and Mr. Colville at 2:30 P.M., which will be his last Sunday this season.

**HOLLIS HALL SPIRITUAL SOCIETY.**—A correspondent writes: Morning circle opened with usual services. After which Miss Lizzie Kelly, Mrs. Hughes, Mrs. Irwin, gave some fine readings; Dr. Newton gave great healing power to those who really needed it.

At 2:30 song service and prayer, after which the following fine mediums took part: Mr. Marston, Mrs. Ratzel, Lizzie Kelly, Hartman, Mrs. Hall, and Mrs. Irwin, giving many good tests.

At 7:30 opened with a crowded house. Doherty's Orchestra, overture "Home Circle" (by Shepherd), "America" and "Star-Spangled Banner," sweeter music was never heard; William Powers, cornet solo. "Promise Me," "encore," "Nearer, My God, to Thee," invocation by Chaplain, after which Mrs. Butler gave a grand address; Little Eddie, the wonderful boy singer, rendered "Whisper Your Mother's Name" and "Palms" in a glorious manner. Sadie Faulkner followed in a popular manner. Helen Hanson in "Evening News," the Lyceum children in the chorus: Helen Gale in "I'm Going Home to Morrow"; Lilla Brennan sang a popular song, but Little Eddie's "Palms" was almost too grand to be sung excepting by angel voices.

Next Sunday afternoon, Feb. 28, Prof. Newton will give free medical treatments. At 2:30, also Lizzie Kelly Hartman will give free phenological readings from platform at 7:30. Some of the Lyceum children will be here, and you will certainly enjoy them, also other fine talent.

BANNER OF LIGHT free to all speakers.

**THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY**—C. M. Manning, Sec'y, writes—met at Park Square Hall, afternoon and evening, Thursday, Feb. 18.

Business meeting called at 5:30 by President Mrs. Brown. It was voted that hereafter the business meetings will be at 5:15, and supper at 6 o'clock.

Evening meeting opened at 8 o'clock by Mr. Perkins, Chairman of the Veterans' Spiritualists' Union, followed by solos by Mr. Baxter and Miss Wakefield, Mrs. Bishop accompanied by Mrs. Lovering; piano solos by Mr. Grimes and Mr. Burdick; speaking by Mr. Dole, Mrs. Tillie U. Reynolds, of Troy, N. Y., Mrs. Wilkinson, Mrs. Kenyon, of the Veterans' Home in Waverley, Mrs. Barnicot, and Mr. Tuttle. Mrs. Brown, a poem.

Next Thursday evening will be the usual monthly dance.

Mrs. Kenyon will give readings to all the second Thursday in March, for the benefit of this society. As she gives her services free on that occasion, all will be charged the small sum of ten cents each—members or non members.

**HAWATHA HALL.**—A correspondent writes: Sunday, Feb. 21, the three sessions were well attended. The remarks were fine, and the tests and readings very accurate. Those taking part were: Mrs. M. Knowles, Mrs. F. E. Bird, Mrs. E. R. Brown, Mrs. A. Woodbury, Mrs. F. Fish, Mrs. C. Bishop, Mrs. M. Ratzel, Mrs. S. E. Cunningham, Katie Butler, W. J. Hardy, A. W. Thayer, E. H. Tuttle.

Mr. Tuttle answered mental questions; Mrs. D. H. Hall, Mrs. Bishop, and Little Helen Gale sang sweet solos. Piano solos by H. C. Grimes. N. F. Smith presented the cause of the veterans, and urged all to join and do all they could in aid of the Spiritualists' Home in Waverley, and not to forget their Anniversary March 31 in Horticultural Hall.

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

**GOOD TEMPLARS HALL—1 Johnson Avenue, Charlestown District.**—F. W. Peak writes: Sunday evening, Feb. 21, there was a very large and appreciative audience. The meeting was opened with song service by Mr. Jones, assisted by Miss E. Rogers, pianist. Mrs. E. J. Peak, Conductor, opened the service with an invocation, and remarks upon "Your Trust in the Spirit." Mr. Quimby then gave some striking tests. Mrs. Peak followed under control of Topsy. Nearly all present received some message from loved ones on the other shore.

Last Wednesday and Friday evenings were very interesting. Mrs. Peak, Mrs. G. M. Hughes and Mr. Quimby gave very fine readings. Prof. Peak furnished music. All mediums are welcome.

Meetings Sunday, Wednesday and Friday evenings, and Friday afternoons.

**HARMONY HALL.**—A correspondent writes: Band of Harmony meetings were well attended at each session, Feb. 21. Following are the names of the mediums that kindly assisted in giving communications from the spirit realm during the day: Mrs. J. Woods, Mrs. Gutierrez, Mrs. E. M. Shirley, Mrs. F. Stratton, Mrs. S. E. Hall, Mrs. E. J. Peak, Mrs. Parnell, Mr. Quimby, Mr. Hersey, Mr. Hardy, Mr. Hiling and Mr. Hancock. Mrs. M. A. Moody, musical director; Mrs. K. E. Parnell, president.

BANNER OF LIGHT for sale Sundays and Thursdays.

**AMERICA HALL.**—A correspondent writes: Sunday morning last we enjoyed one of the finest circles we have held in our circle room. Several were for the first time controlled, and on all sides correct tests and communications were given.

Two grand meetings were held afternoon and evening, at which the following took part: Eben Cobb, Mrs. M. A. Candler, Mrs. J. B. Sears, Mrs. A. Howe, Mr. F. A. Heath, Mrs. A. P. McKenna, Mrs. A. Forrester, Mrs. E. J. Peak, Mrs. M. Witham, Mrs. M. M. Reed, Mrs. F. E. Bird, Mrs. F. M. Miller, Mrs. A. Bishop, Mrs. Gutierrez, Mrs. A. Knowles.

Music by Prof. Peak. Mrs. A. L. Rockwell, Mrs. A. Bishop, Prof. Rimbach gave us some fine music on his cornet.

BANNER OF LIGHT on sale at each session.

**COMMERCIAL HALL.**—Mrs. Wilkinson, President.—A correspondent writes: Sunday morning service of song, led by Prof. Ferguson. The guides of Mr. B. Foster gave wonderful demonstrations of Spirit Power. A number of skeptics were present: all were satisfied.

Afternoon service: Mr. Mansergh delivered an eloquent address on the subject, "George Washington, where is he?" After singing by Prof. Ferguson, the following mediums gave readings and tests: Mr. Rollins, Mr. Woods, (Prof. P. Watson in the grand piano solo,) Mrs. Shirley, Mr. Thayer, Mrs. Wilkinson, Mrs. Nuttley and Mrs. Knowles.

Evening service opened by singing grand patriotic songs. Miss Lucy Barnicot, speaker of the evening, her subject, "Justice," was highly interesting and well handled. Song by Mr. Matthews, colored baritone. Mr. Thayer's tests were very fine. Prof. Tyler and wife rendered a number of pathetic songs. After the hymn, "America," Mrs. I. E. Downing, Mrs. Annie Hanson Kibbie, Mrs. M. Butler, Madam Deey, Mrs. Knowles, Mrs. Woods and Mrs. Baker took part in tests, readings and messages. All were very good, and understood.

Indian Peace Council on Tuesday afternoon,

March 2d, in Commercial Hall, at 3 o'clock. BANNER OF LIGHT for sale.

**THE FIRST SPIRITUAL LADIES' AID SOCIETY**—Carrie L. Hatch, Sec'y, writes—met at 241 Tremont Street, Friday, Feb. 10, Mrs. Albee, President, in the chair.

There was a large audience in attendance. The exercises opened with a cornet solo by Prof. Rimbach, and it was followed by a recitation by one of the pupils of Miss Maud Beckwith, Miss Jessie Ellsworth, Miss Amanda Bailey and Miss Wakefield sang a duet entitled "The Invisible Land," after which Mr. A. E. Tisdale was introduced, who said we should live in harmony with the natural law and we shall make ourselves and those around us better. Religion has become a thinking religion. I love Spiritualism because it allows a man his freedom.

Mrs. Chandler followed Mr. Tisdale, giving tests. Remarks by Mr. A. P. Blinn and Mrs. J. K. D. Conant, who gave psychometric readings, and a duet by Misses Bailey and Wakefield closed the meeting.

The BANNER OF LIGHT is for sale at these meetings.

**THE LADIES' LYCEUM UNION**—Abbie F. Thompson, Sec'y, writes—met in Arlington Hall, Wednesday afternoon and evening, Feb. 17. Business meeting was called at 5:30 P.M., President Mrs. M. A. Brown in the chair.

A number of our members were reported sick, and the ladies gave five minutes to silent prayer, concentrating thought on them, and asking the kind spirit-guides to heal and restore them to health.

We have had many cases of needy ones to clothe and help this winter, and these families in particular send their thanks to the Union for help in time of need. The evening session was devoted to whist.

Next Wednesday evening is Young People's Night. They have always given the people a large program of talent, but they wish to announce that next week, after a short dance, the evening will be devoted to whist, playing until eleven o'clock. Come all and have a good time. Supper at 6:30.

BANNER OF LIGHT on sale afternoon and evening.

MEETINGS IN MASSACHUSETTS.

**LYNN.**—T. H. B. James writes: The Spiritualists held two very interesting services Sunday, at 33 Summer Street, with large attendance.

At 2:30 appropriate musical selections by Miss Lena Burns and Wm. E. N. Potter of Malden. Dr. S. M. Furbush, Rev. E. Fales, Dr. E. F. Murray, Wm. E. N. Potter, W. H. Rounseville, Dr. I. A. Pierce, A. E. Warren, spoke on timely subjects. All handled their subjects well. Tests and spirit messages by Mrs. D. E. Matson, Mrs. Alice M. Lefavour, Mrs. Vina P. Goodwin, Mrs. E. C. Harrick, and others. Wonderful healing and developing power given to many free by Dr. S. M. Furbush, Dr. E. F. Murray, Dr. I. A. Pierce, A. E. Warren, J. H. Bickford, W. H. Rounseville, David Sheppard, and others.

At 7:30 P.M. appropriate music by Misses Lena and Elsie Burns; Capt. J. Balcorn an able address; Mrs. Lizzie D. Butler a test séance of an hour's duration, giving many tests and spirit messages.

Next Sunday the same, and other mediums.

**Coxet Hall—Lynn Spiritualists' Association.** Mrs. A. A. Averill, Sec'y, writes: Sunday, Feb. 21, Rev. Moses Hull continued his work with this Society, delivering very able and instructive addresses; the singing was by President and Mrs. Kelly.

Mr. Hull will be with us next Sunday. Thomas's Orchestra will furnish music.

**SALEM.**—"N. B. P." writes: Mr. F. H. Roscoe of Providence, R. I., was the speaker for the First Spiritualist Society Sunday, Feb. 21. He is one of the most attractive speakers we have on the spiritualistic platform at the present time. His lectures are delivered in a grand and eloquent manner, and he is very energetic and forcible in his remarks. To-day was no exception, for he drew together one of the finest and most intelligent audiences of the season, and so eager were they to hear every word they were completely spell-bound. The subjects chosen were: in the afternoon, "What Good has Spiritualism done?" in the evening, "Why Am I a Spiritualist? Because I Have Read Mother's Best Book." These subjects were explained in a clear and convincing way, and were very much appreciated by the audience. He is an excellent psychometrist; he read a number of articles placed in his hand, and they were all pronounced correct.

Mr. Roscoe brought with him that sweet child soprano, Miss Ollie Hunter, who sang three beautiful songs, which were received with tremendous applause, and they would not cease until she made her appearance again.

Sunday, Feb. 28, 1897, we will have Mr. Roscoe again.

BANNER OF LIGHT for sale at the hall, and subscriptions taken—per annum, \$2.00; semi-annually, \$1.00; quarterly, 50 cents.

**LOWELL.**—George H. Hand, Sec'y, writes: The First Spiritualist Society held regular services Sunday, Feb. 14, in I. O. O. F. Hall, with Mrs. Effie I. Webster as speaker and medium. Throughout the day the services were marked with strong spirit power.

Feb. 10, Benj. F. Foster gave a séance here before a fair audience. The manifestations were very fine, and staggered a good many who had seen Prof. Baraell the week before in his so-called exposures.

Sunday, Feb. 21, Mrs. J. K. D. Conant was our speaker and medium, and in the afternoon we were treated to a lecture on the "Industrial Crisis—causes, effects and cure"—the controlling influence being our former fellow-townsmen, B. F. Butler. A powerful effort, well sustained throughout. Tests were remarkable for accuracy in detail.

BANNER OF LIGHT on sale at these meetings.

**WESTFIELD.**—Polly S. Smith writes on renewing subscription: I am very feeble, and may never send again. In my early days reason taught me a belief in future progression, and when the tiny raps commenced at Hydeville, my mind was prepared to drink in the beautiful teachings of Spiritualism, and never for an hour have I doubted the truths of the beautiful philosophy of Spiritualism, or feared to say to any man or woman it was the one great joy of my life.

It is three years since I have been able to go out from my home, but I never feel sad or lonely an hour. I know God and the good angels are ever with me, and I wish that THE BANNER may continue to be published until all of God's children will drink in and see the beauty of its teachings. That is the earnest prayer that goes out of my heart.

**WALTHAM.**—Mrs. Sanger, Pres., writes: Feb. 21, Mrs. C. H. Clarke of Boston was our speaker. A good audience greeted her, and her tests were so pleasing that we engaged her for our Wednesday afternoon circle. We hope to have her again soon, and can truthfully recommend her to all societies.

Next Sunday we expect a great treat, as our speaker is to be Mrs. Sarah A. Byrnes.

**MILFORD.**—Dr. T. W. Munroe writes: We had for our speaker and medium Sunday, Feb. 21, J. Edward Bartlett of Boston. Bro. B. is a fine singer and test medium. He does excellent work, and we have engaged him again for the 21st of March. We would recommend him to other societies. He is very accurate in his tests. Last evening he held a circle in my parlor, and many people attended; all satisfied with the tests given.

**FITCHBURG—First Spiritualist Society.**—Dr. C. L. Fox, President, writes: Dr. J. Milton

**Enameline**  
The Modern STOVE POLISH.  
Produces a JET BLACK enamel gloss. Dustless, Odorless, Labor Saving. 5 and 10 cent boxes. Try it on your Cycle Chain.  
J. L. PRESCOTT & CO., NEW YORK.

White of Boston delivered two very interesting and able lectures Sunday, Feb. 21, and Mrs. Wood of Boston followed with psychometric readings and tests, and gave the best of satisfaction. Dr. White and Mrs. Wood held the closest attention of the large audience for over two hours at both afternoon and evening services.

Mrs. Nettie Holt Harding of Somerville, Mass., speaks here next Sunday.

**BRIGHTON.**—A correspondent writes: The Occult Phenomena Society meetings, at 363 Washington Street, are proving to be a remarkable success. Last Sunday evening there was an increase in numbers over any yet. The meetings are attended by the best people of Brighton.

Mrs. Greengrove M. Chapman's work as settled speaker and test medium is attracting great interest. Mrs. D. Hall soloist; Daniel H. Hall Conductor.

BANNER OF LIGHT for sale at the meetings.

**MALDEN.**—A. J. Pettigill, Sec'y, writes: We had with us on Feb. 21 Mr. Joseph D. Stiles, who gave us inspirational poems, a lecture, and also a wonderful test séance.

We are to have Mr. Stiles again next Sunday, Feb. 28, and expect a larger audience than we had last evening, and the hall was about as full as it could be. There is always room for one more, and we shall try and make room for all who come.

**WORCESTER.**—D. M. Lowe writes: Mrs. Mattie E. Hull very acceptably served the Worcester Society of Spiritualists Sunday, Feb. 21, and will also officiate next Sunday.

The Woman's Auxiliary will meet on Friday afternoon and evening, Feb. 26, with Mrs. Helen E. Smith, 233 Pleasant Street.

BANNER OF LIGHT on sale at each session.

**MILFORD.**—Mrs. Church writes: We have had the pleasure of hearing Mrs. Alice M. Justin of Providence, R. I., a very talented medium and singer. We hope she will be with us again in the near future.

**MEETINGS IN BROOKLYN.**

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

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

**The Advance Spiritual Association** meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Free. All welcome. Herbert L. Whitney, Chairman; Mrs. Frances M. Holmes, Sec'y.

**The Woman's Progressive Union** holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock. Social meetings every Friday evening at 8 o'clock, at the hall, 27 Franklin Avenue, Emma's Parlor, near Greene Avenue. Mrs. E. F. Kurth, President.

**Fraternity Hall,** 889 Bedford Avenue, near Myrtle Avenue. Meetings Sunday at 8 P.M. Sunday School at 2 P.M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

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

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

**BROOKLYN.**—Augusta H. Chambers writes: Having been a frequent attendant of the "Spiritual Truth" meetings, held at the residence of Mrs. B. R. Plum, 630 Myrtle Avenue, every Sunday evening, I want to "give my testimony" under the guidance and teachings of those who surround this medium. Then again at her Tuesday night circles I have witnessed transfiguration take place under the most rigid of test conditions, for we have drawn our chairs closely about the medium, who sat with folded hands while face after face materialized directly over her own.

During the month of March, Mrs. Plum will hold Sunday afternoon meetings at Jackson Hall, and I sincerely hope the attendance may compensate her for the work she is ever ready to do for the spirit "without money and without price."

The BANNER will be on sale here during all spiritual meetings.

**GEORGIA.**

**ATLANTA.**—A correspondent writes: The Cause in the South has been in a languishing condition, but it is not because the harvest is not ready, but because we have had so few good lecturers. I wish more good lecturers would turn their attention to this part of the country, for they could do grand work here.

Mrs. L. F. Prior, who has been lecturing for us (the Society of Spiritual Science) for the past six weeks, has had large audiences, about three hundred being present at each meeting, and we feel very grateful for the noble work she has done and her kind way in doing it. Her tests have given general satisfaction, and we are sorry that she will not be able to stay with us after the end of March, so we will have to try and fill her place, and in view of that we would like to hear from any lecturer and test-medium who would like to come here for April and the following months. Any good lecturer wishing to do so will please state salary expected, phases and references, and address R. E. Webster, 333 Equitable Building, Atlanta, Ga.

**MEETINGS IN PHILADELPHIA.**

**The First Association of Spiritualists** (founded 1832) meets at Warner Music Hall, Broad and Wallace Streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Caldwell; Secretary, Frank H. Morrill. Services at 12 and 7 1/2 P.M. Young People's Meeting, 1 1/2 P.M.

**Philadelphia Spiritualists' Society** meets at the northeast corner of 5th and Spring Garden streets every Sunday at 2 1/2 and 7 1/2 P.M. Hon. Thomas M. Locke, Pres.

**First Society of Spiritualists** meets at Hooley's Theatre, at 11 A.M. Speaker, Mrs. Cora L. V. Richmond Band of Harmon. Thursday, 7 1/2 P.M. Orpheus Hall, Schiller Theatre.

**WASHINGTON, D. C.**

**First Society, Masonic Hall,** corner of 9th and F Streets N.W. Every Sunday, 11 A.M., 1 1/2 P.M.; Lyceum 10 A.M. M. O. Edson, Pres.

**MILWAUKEE, WIS.**

**Spiritual Union of Milwaukee** meets at Auditorium, 34 Jefferson Street, every Sunday at 7 1/2 P.M., and Thursday at 8 P.M. J. O. Bigler, President.

**Enameline**  
The Modern STOVE POLISH.  
Produces a JET BLACK enamel gloss. Dustless, Odorless, Labor Saving. 5 and 10 cent boxes. Try it on your Cycle Chain.  
J. L. PRESCOTT & CO., NEW YORK.

**MEETINGS IN NEW YORK.**

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

**The New York Spiritual Temple** holds its meetings at Adelphi Hall, 52d Street, near 7th Avenue, on every Sunday—afternoon meetings at 3, for facts and phenomena. H. C. Underhill, Sec'y.

**The Spiritual and Ethical Society** holds meetings at Adelphi Hall, Broadway and 52d Street, Sundays at 11 A.M. and 8 P.M. Speaker, Mrs. Helen T. Brigham.

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

**NEW YORK.**—I. R. Sanford, Pres., writes: Since the removal of the meetings of the New York Spiritual Temple Society to Adelphi Hall, our audiences have at least been comfortable, and the meetings have been well attended and extremely interesting—to-day especially, when Mrs. Dr. Martin of Newark, N. J., assisted by Prof. Dexter Davis, occupied most of the afternoon.

Prof. Davis is both an inspirational speaker and singer of good ability. His theme to-day was "Put Your House in Order," which was what he counseled Spiritualists to do, in respect to harmony, fraternity, and those qualities that would make the structure strong and enduring.

Mrs. Dr. Martin spoke feelingly of the consolation that comes of the knowledge that Spiritualism brings, after which she gave a number of tests. She is an earnest and efficient worker. Mr. Moorey, the well known platform medium, also gave some excellent tests.

For the present we shall hold only afternoon meetings, as the Spiritual and Ethical Society, of which Mrs. H. T. Brigham is the regular speaker, occupies the same hall morning and evening.

**BERKLEY LYCEUM.**—M. J. Fitz Maurice writes: The discourse, Feb. 21, was upon the development of the Spiritual Forces within us, and their practical uses.

Dr. Willis, although far from well, gathered strength as he proceeded, and elaborated his theme in his usual finished manner. At the test séance in the afternoon, Mr. Emerson and his guides again won golden opinions; Mrs. Stone sang a beautiful solo, and Mrs. William Robyns favored us with two exquisite selections, enthusiastically received.

At the evening session a solo was feelingly rendered by Mr. Myers, and Dr. Willis delivered an eloquent and far-reaching address upon the "Law of Spiritual Progress."

In the absence of our honored President, Mrs. Newton, who is ill, the Secretary conducted the three services.

**BABY HUMORS**

Instant relief for skin-tortured babies and rest for tired mothers in a warm bath with CUTICURA SOAP, and a single application of CUTICURA (ointment), the great skin cure. The only speedy and economical treatment for itching, burning, bleeding, scaly, and pimply humors of the skin, scalp, and blood, with loss of hair.

**Cuticura**

Is sold throughout the world. POTTER DRUG AND CHEM. CO., Sole Proprietors, Boston. "How to Cure Baby Humors," mailed free.

Itching and Scaly, with Loss of Hair, Cured by CUTICURA.

**DR. TEAGUE'S SPIRIT REMEDY, MEDICATED AIR,** for the cure of Catarrh, Asthma, Pulmonary Diseases.

Dr. Teague, the noted Homoeopathic Specialist in Chronic Diseases, will send free diagnosis of interesting and instructive reading, embracing a Literary Department; Reports of Spiritual Lectures; Original Essays—Spiritual, Philosophical and Scientific; Editorial Department, which treats upon spiritual and occult events; Spirit Message Department; Reports of Spiritual Phenomena, and Contributions by the most talented writers in the world, etc., etc.

For sale by BANNER OF LIGHT PUBLISHING CO.

**THE NEWEST OF NEW WOMEN.** A Boston Incident. By W. J. COLVILLE, author of "Oneism Temptation," "Dashed Against the Rock," "With One Accord," etc., etc.

Published by B. L. Price 5 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

**PHILOSOPHY OF CREATION.** Unfolding the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit World. By Thomas Paine, through the hand of H. G. WOOD medium.

Paper, 35 cents. Cloth, 60 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

**BANNER OF LIGHT:**

THE OLDEST JOURNAL IN THE WORLD DEVOTED TO THE Spiritual Philosophy.

ISSUED WEEKLY

At 9 Bowdoin Street, Corner Province Street, Boston, Mass.,

BY

**BANNER OF LIGHT PUBLISHING COMPANY.**

ISAAC B. RICH.....PRESIDENT.  
FRED G. TUTTLE.....TREASURER.

THE BANNER is a first-class Family Newspaper of BRIGHT (OR MORE) PAGES, containing upward of FORTY COLUMNS OF INTERESTING AND INSTRUCTIVE READING, embracing a Literary Department; Reports of Spiritual Lectures; Original Essays—Spiritual, Philosophical and Scientific; Editorial Department, which treats upon spiritual and occult events; Spirit Message Department; Reports of Spiritual Phenomena, and Contributions by the most talented writers in the world, etc., etc.

**TERMS OF SUBSCRIPTION, IN ADVANCE**

Per Year.....	\$2.00
Six Months.....	1.00
Three Months.....	.50

Specimen copies sent free.

ADVERTISEMENTS published at twenty-five cents per line, with accounts for space and time.

Subscriptions discontinued at the expiration of the time paid for.

**Banner of Light Publishing Company**

Also publishes and keeps for sale at Wholesale and Retail a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books, embracing works on Occultism, Theosophy, Astrology, Psychology, Hygiene, etc. Descriptive Catalogue sent free on application.

Any book published in England or America, not out of print, will be sent by mail or express.

Publishers who insert the above Prospectus in their respective journals, and call attention to it editorially, will be entitled to a copy of the BANNER OF LIGHT for one year, provided a marked copy of the paper containing it is forwarded to this office.