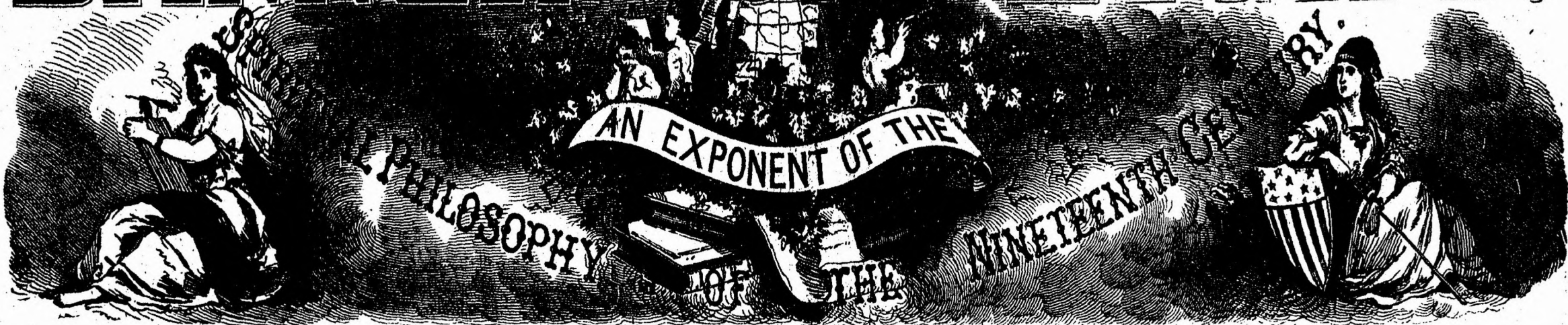


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NO. 14.

WORKING AND SHIRKING.

A grasshopper met a bumble bee
In a field of sweet red clover;
"Oh, why this hurry and haste?" cried he,
"I've brought my fiddle along with me;
Let's dance till the summer's over!"

"I'm gathering stores for the winter time,"
The bee cried over his shoulder;
"I like your fiddling, it is sublime;
But living here in this changeable clime,
I must think of the days that are colder."

The grasshopper laughed in a mocking way,
As gaily he flourished his fiddle;
A troop of butterflies, pretty and gay,
Danced in a ring the liveliest day.
While the grasshopper stood in the middle.

The bumble bee was fond of a dance,
And the day was hot for working;
But he never gave them a second glance,
And hastened away (if near them by chance).
For he knew the danger of shirking.

He gathered his stores through the sunny hours,
And felt that his pleasures were comelier;
He knew that soon there would be no flowers;
He knew that in winter the cold sky lowers;
And he kept up a cheerful humming!

The cold winds came, and the days grew dark,
And frozen were flowers and berry;
The fiddler and dancers lay stiff and stark,
In lonely graves, with never a merry.
But the wise little bee made merry. —Exchange.

"The Parting of the Ways."

An Appreciative Word for Dr. Fuller's Wash-
ington Address, and Some Supple-
mentary Remarks.

BY REV. T. E. ALLEN.

When I read Dr. Fuller's address before the recent National Conference, I rejoiced that some one had uttered the word that ought to have been said at that time and place. It ought to be read and discussed before every local Society of Spiritualists in the United States and Canada. Let the societies for which Dr. Fuller has labored during his twenty-five or thirty years of faithful, intelligent service, and whose members have learned, as I have, to love him, take the lead in this matter.

To make it easier to bring Dr. Fuller's thought before the people, I will emphasize and comment briefly upon some of the principal points:

1. A primary need of the hour is a more perfect organization of local societies. Everywhere nature teaches us that it is an organism, and an organism only, that has the power to receive forces from without, to transform them, and to apply them with a view to attaining definite ends. Spiritualists desire to attain ends; therefore, they need to form an organization which can accomplish for them certain things that they cannot do as well working separately.

2. We should come to a clear understanding of the fraud question, how it affects the well-being of Spiritualism, and what practical measures, if any, can be taken to make a carefully-obtained decision effective. Are we not forced to confess that it is a very difficult question to deal with? The Lord deliver us from State laws, made, as Mr. De Loss Wood suggests in THE BANNER of Nov. 6, to regulate the practice of mediumship! We want the State to keep its fingers out of the spiritualistic pie. Changing the figure, we may say, in view of the present enlightened (?) ideas that prevail, that when Spiritualism is taken to the legislative doctor to have the fraud abscess lanced, that worthy gentleman will at once discover that something is the matter with the heart, and will get his instruments ready to remove it, that he may put another more to his liking, in its place! If we believe in separating, as far as possible, Church and State, let us be consistent and make no appeal to Caesar.

If it is practicable to do anything at all in the matter—and I hope it is—it is very questionable whether we can go much beyond warning investigators, Spiritualists and local societies, and even this calls for most careful discrimination, or we shall do more harm than good. A wise and good thing theoretically may be so badly administered as to become well-nigh or quite foolish and wicked practically.

3. The formation of circles in the homes should be encouraged; first, to obtain evidence of spirit communion where no suspicion of fraud should enter, and, second, as a means of true spiritual culture, that can confer a rich blessing upon its members by making them more sensitive and bringing them in rapport with the higher spirits and focusing upon them a divine influx so far as that is separable from the power of finite spirits. Experiencing, as I do, almost every day, the impress of an intelligent power that I believe to be outside of myself, many times I have felt sad, in the course of my ministerial labors, because I had not the power to make my people perceive spiritual things as they appealed to me, as I felt that the knowledge would give a new meaning to whatever is real in Christian worship, and establish upon a rational basis in a Liberal Church, something corresponding to the orthodox prayer-meeting that would unfold the higher life in each individual.

For, while the truth of spirit-communion ends for the Spiritualist the easy-going dogmatism of most churches that trace all spiritual power to God and the Devil, and while there is forced upon us the difficult and, perhaps, insoluble problem of distinguishing between an influx from a finite and one from an infinite source, nevertheless, if the latter be real and separate from the former, I am constrained to believe that the conditions for helpful cooperation with it are closely allied to or actually identical with those that make the inspirational phases of mediumship possible. We find here, it seems to me, and upon the highest possible level, the close affinity, probably the actual identity of certain practices sanctioned by spiritualistic experience and acts of worship and prayer commended by Christian saints of the more spiritual type as

best calculated to contribute to the welfare of soul.

4. The time has come when aspiration for the highest and willingness to work-out-our-own salvation can no longer walk hand in hand with, "I don't care the devil is dead and Go-as-you-please." As Spiritualists, our views upon salvation are different from those of many Christians, but spirit-reachings have reaffirmed what missionaries and evangelists have claimed for centuries—that man has a soul, and that it is worth saving! True, we do not believe in an eternal hell. But there are some amongst us who do not look forward with complacency to becoming inhabitants of even a temporary hell, and so we consider it worth while to discover the ways and means of fitting ourselves for heaven and thus escaping hell. The time has come, then, when, as Dr. Fuller says, we have reached "the parting of the ways." True, all would like to go to heaven, but the aspiring, intelligent Spiritualists, who expect to work for all of the spiritual exaltation they attain, should no longer be satisfied to jog lazily along the broad way that leads to hell. On the contrary, they should do all in their power to make the work of local societies contribute toward creating a heavenly kingdom on earth, knowing that so far as they succeed in that undertaking, they will at the same time have won heaven in the next life.

5. The man who looks upon the phenomena as all there is to Spiritualism knows very little about the true mission of Spiritualism. Phenomena are very valuable in their place, but it takes something more than the cellar-wall to make a habitable dwelling. The true mission of Spiritualism is to regenerate society, to build a kingdom of heaven on earth. As a rule, the man who sits down for his table-tipping with the same zest that he manifested forty years before, is stranded high and dry. The best thing he can do is to pray for an exceptionally high tide that will float him off somewhere—almost anywhere. Rev. B. Fay Mills recently called certain men of great but poorly-directed activity, "rooking-horse Christians." Your case-hardened phenomenalist is a "rooking-horse" Spiritualist. There is plenty of motion, but he never seems to succeed in arriving at any definite place!

6. Spiritualists ought to be willing to say what Spiritualism stands for. There is no reason why we should not say whether we have organized to send stove pipe hats to the South Sea Islanders, or palm-leaf fans to the Eskimo or to local.

7. Local societies cannot properly feed their members without settled ministers or speakers. True, Methodism is founded, to a greater or less extent, upon the labors of an army of itinerants; but what would the great Methodist Church of our day say if any one seriously proposed the dismissal of all settled pastors? "Those who believe in education cannot longer work side by side with those who are the apostles of ignorance." So says Dr. Fuller. So says I. Prithce, "apostle" where in all the scope of thy experience in contact with nature—whether on the earth, or beneath it, or above it, didst thou discover that the conquest of nature is through ignorance? Where, in contact with thy fellows, didst thou observe that success or happiness falls preëminently to the lot of the ignorant man? Answer these questions, and then I would fain ask thee others. Or, if thou art indignant, and would "beard the lion in his den," I shall stipulate that a crossing sweep shall be put in charge of the locomotive's throttle, as thy principle demands, and then I shall not fear thee!

While Dr. Fuller's able and eminently timely address suggests many other points, I will mention but one other, and that at a little more length.

8. The stupid cry of Pope and dictator should cease. This cry originates with two classes of persons: first, with those who are so densely ignorant that they do not perceive the immense value of genuine authority and of leadership in all departments of knowledge, and second, with those who, from purely selfish motives, desire to perpetuate the present chaos in Spiritualism.

Quite apart from the first-hand experience of an individual chemist is the mass of facts, laws and theories that collectively constitute the science of chemistry. The chemist receives most of his knowledge upon authority. Were he compelled to verify every fact and law before he accepted it as true, chemistry would fall far short of being the progressive science it now is. It is the existence of such a thing as authority that makes the more rapid progress possible.

When an intelligent man comes to understand the office of authority and its great utility, he perceives at once that he owes to it a certain amount of deference—not that he should bow down to it unduly, not that every thing alleged to rest upon authority is really trustworthy, but that because it is so generally trustworthy—in science, I mean—it behooves him, in proportion as he wishes to know the truth, to reassure himself, with painstaking care, that his own experience discredits a teaching generally accepted upon authority before he asserts that it is false.

Now as a matter of fact, Spiritualism has suffered, and still suffers, from a kind of intellectual anarchy, which is a direct consequence of a failure to recognize the rightful place of authority, and to establish canons of criticism by which to test the probable value of the contributions of thinkers and investigators to psychological science. In other words, while the majority of Spiritualists affirm that there is a scientific aspect to Spiritualism, much yet remains to be done to organize the data of Spiritualism

in scientific form, and there appears to be even less disposition, if possible, on the part of Spiritualists in general, to inform themselves in a systematic manner as to what results have been so well established as to properly rank as a part of a true psychological science. Hence a man of the dogmatic stamp, whose experience in the psychological field is extremely limited, is liable to act as though only such things as he had experienced at first-hand were worthy of credence, and as though the greater experience of others could have no great value for him. In other words, he practically denies that a psychological science is possible, and seems to consider that his opinion is worth as much as that of any other man. Failing to recognize the reasonableness of authority, when another contradicts what may be nothing stronger than an opinion, that person is trying to play Pope or dictator!

At the other extreme is that blind credulity that accepts well-nigh everything as true. Mr. B. O. Flower once remarked of a certain Spiritualist that he seemed to be in a chronic state of challenging any one to bring him a story too big to be believed! How the frauds must love Spiritualists of this type! What admirable and reliable stool pigeons they make, and how readily the dollars flow from their pockets at the medium's nod! What zealous defenders of all mediums they are! This is a consequence of the lack of a critical standard which must always exist before authority can properly establish itself in any department of thought.

If I have been too sweeping in my strictures that is a matter of small moment. The essential point is that these two attitudes of mind are far too common in Spiritualism, and that individuals and the Cause suffer greatly on account of them.

Now it is because the conditions exist that render us quite independent of Popes and dictators, because laws are operative in the universe that cannot be monopolized, and to which we can always appeal as the court of last resort, that I emphasize the place and value of authority, and of leadership which is made possible by real authority.

A leader who is worthy of trust is, first of all, an honest and intelligent man, then one of experience, and finally one who believes that there is such a thing as authority in the physical domain, and who therefore considers it a duty which he faithfully fulfills to avail himself of the results of other people's labors, in order that he may be freed from the trammels of such personal peculiarities as might lead him astray, and to make himself competent to really enlighten others, and not merely to burn his own tallow dip alongside of theirs.

The principal purpose of this article is to glorify leadership, and the right kind of leadership needs to be glorified in the eyes of Spiritualists, and especially at this time, and Dr. Geo. A. Fuller is one of the men most worthy of the widest recognition as a leader of high rank amongst Spiritualists. For he knows and accepts the great responsibilities that leadership place upon the mind, heart and conscience of a leader. Study his words, therefore, O ye Spiritualists! and try to profit by them, for there is present need for deep reflection and wise action. Without wise leadership, and a disposition—not in the temper of a slave, however—on the part of the rank and file of Spiritualists to follow tried and proved leaders, it will be impossible to make organization effective for the attainment of high ends, and to make the higher Spiritualism triumphant.

Written for the Banner of Light.

In Re the Spiritualist Platform.

BY WM. W. WHEELER.

In the issue of Oct. 16 two very able articles are published on the present condition of Spiritualism: the first, "Will Spiritualism Remain?" the second, "The Spiritualist Platform."

The articles appear to me like the red lights of a train that is advancing—danger signals—and it means disaster if they are ignored and passed. The editor has clearly flashed the signals and shown the danger; and the question arises, What is to be done to prevent disaster and to prevent our platforms from being depleted by the loss of earnest, honest and intelligent workers? To expect the spirit-world to advance the Cause without such workers would be like asking a mechanic to build a good locomotive without good tools.

There may be no limit to spirit-power, I don't know; but there is a limit to human ability, and if our spirit-friends are only human beings passed into another sphere, then, logically, they, too, must reach their limit at some point.

A mechanic would say: "Either give me good tools with which to do the work, or wait until I can make them before this work can be done." Will not the spirit-world take the same position? If it takes centuries to get those mediums and contributors, or tools of the spirit-world, won't the progress of Spiritualism be stopped for the want of them? If Spiritualists won't help the Cause here, nor help their friends on the other side, how can it be expected that the spirit-world will ever build a permanent, progressive movement known as Modern Spiritualism?

The editor suggested an idea about known Spiritualists contributing three dollars each year for the benefit of the Cause. That is good. There are but few Spiritualists in the country who have not a friend on the other side of life, and most Spiritualists would feel insulted if they were told they would not lend a dead friend three dollars; but that is about

what it amounts to if it is granted that the spirit-world wants to see Spiritualism progress here and now.

The inference to be drawn from the editor's suggestion is, that there ought to be a list of permanent, annual contributors to a fund for the purpose of advancing Spiritualism, said fund to be used for the purpose of guaranteeing speakers and mediums a respectable living. That necessarily implies that the speakers and mediums would have to command respect to have any claim on the fund. Such a fund would remove the temptation arising from want, and perhaps prevent the ruin of many good mediums who were driven to their first fraud through necessity. They did not know where the next dollar was to come from, so took the one in sight. Such mediums may be called weak, but almost any kind of a man can be honest with money in his pocket.

How shall such a fund be started, beginning Jan. 1, 1898? Well, I will lend three dollars for this year to a friend of mine on the other side, who I think would like to see the Cause of Spiritualism advance. This is the most practical way I know of to start the fund. The details and regulations can be attended to after there is something for the committees to do and something to be regulated. I would like to offer a suggestion which I think would be of vast future good to the Cause: If there are one hundred and fifty thousand "true blue" Spiritualists in the country, there ought to be some organized way of reaching them. Who are they, and where are they? There ought to be a book of national enrollment; and if the spiritualistic press and the speaker from the platform would urge the Spiritualists of the country to send their names and post-office addresses to the Secretary of the National Spiritualists' Association for enrollment, in a short time it could be known who they were and where they are, and, in case of need, the combined influence of all the Spiritualists in the country could be exerted as an organized body.

There need be no subscribing to a creed; the fact that they were willing to be enrolled as Spiritualists, as Spiritualism is understood, is creed enough. Let every one retain and cherish his own theory on some minor point that appears vital to him. If they have the moral courage to be known as Spiritualists in the present chaotic condition of Spiritualism, they are "true blue" enough for recruits to the Cause, no matter what other affiliations they may have nor what individual notions they may possess.

The essence of the word "Christianity" is, that all who profess Christianity believe in the Divinity of Christ, and are willing to be called Christians, although divided into many sects on minor points. Why not make the word "Spiritualism" as broad, and have it cover and stand for all who believe in the intercommunication of spirits, which is the accepted meaning of the word as commonly used? If, after subscribing to this central fact, one wishes to hold peculiar notions on a given point, or be Christians as well as Spiritualists, there certainly can be no more objection than there is to the fact that there are different sects of Christians.

But to come back to the fund for the support of the Cause. "True Blue" Spiritualists can, if they will, contribute one cent a day, and it would be an insult to insinuate that the one hundred and fifty thousand Spiritualists in the country are so poverty-stricken that they cannot contribute this small amount; and if they don't want Spiritualism in the world enough to pay one cent a day for it, they don't deserve to have it as a gift.

Liberal Thought.

BY S. A. PATTEN, M. D.

What future life, he gives not thee to know,
But gives that hope to be thy blessing now.
Hope springs eternal in the human breast;
Man never is, but always to be blest.
The soul (uneasy, and confined) from home,
Rests and expatiates in a life to come.

—Pope's Essay on Man.

It is as natural to hope as it is to breathe, and man's longings in the present, as in all the past, break over the limits of his life here, and take hold of the realities of the eternal state.

What of the future? especially what of the future beyond the grave? These are questions which interest every thoughtful mind, and press with more or less earnestness for a solution. We have been taught, and have long believed, that what is called death is the great "divide," so to speak, between this and the other life, between earth and heaven, time and eternity, and that all on the one side is far removed from the other; but may it not be, after all, that the change which is effected at the moment of "separation," as it is called, is not as great as we have been wont to think, and that our good poet Longfellow caught a true inspiration when he sang

"There is no death; what seems so is transition;
This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call death."

We say of a dying friend, he is going, and after he is dead, he is gone. Going where? gone where? Has he gone so far away that his relations to us and the world are so essentially changed he does not think of us? Has all of his life here become obliterated from his recollection?

If he lives a conscious life, carries with him the remembrance of the past, and a knowledge of his own identity, is it not reasonable to suppose that he may be near us and with us, and under certain conditions, impress, control, instruct us? It is well known that there exists to-day in this and other countries a class of religious known as Spiritualists, who firmly

believe all this, and to whom it is a source of real comfort and enjoyment. They number, it is estimated, more than one million five hundred thousand in the United States and Canada, and are rapidly increasing. To say that all of the phenomena of Modern Spiritualism are chicanery or fraud, is certainly saying more than a fair degree of intelligence and candor would justify. Even the most skeptical are ready to admit that there is much that is wonderful and mysterious about them, which they cannot explain; and a large number of unbelievers are inclined to think, in fact many of them are ready to concede, that the theory of the Spiritualists furnishes a more satisfactory explanation of these occurrences and manifestations than any with which they are now acquainted.

We frequently hear sung with intensity of feeling in the social meetings of some denominations of Christians who are understood to regard with disfavor the idea of the return to earth of the departed, "Angels are hovering round," etc., and

"How cheering the thought that the spirits in bliss
Will bow their bright wings to a world such as this;
Will leave the sweet joys of the mansion above,
To breathe o'er our bosoms some message of love."

What can be made of many passages of scripture found both in the Old and New Testament, unless they are interpreted as teaching that the spirit-world is near us and interblended with our present state, and that the departed sometimes return to sympathize with, comfort and help us?

How often we are told by those who are called to pray and speak words of consolation on the occasion of the death and burial of our friends, that they have not wholly gone from us, are still with us and interested in our welfare, and will help us perform the duties and bear the burdens of life.

A few days since my eye chanced to fall upon a sermon recently preached in the Metropolitan Church, Washington, D. C., by the pastor, Rev. T. De Witt Talmage, D. D. It was a temperance sermon, suggested by the death of Neal Dow, the great temperance advocate of Maine. Among other things said by the reverend divine on that occasion was this:

"His whole life," referring to Mr. Dow, "having been for God and the world's betterment, when at half past three o'clock in the afternoon of Oct. 2 he left his home on earth surrounded by loving ministries and entered the gates of his eternal residence, I think there was a most unusual welcome and salutation given him. But all heaven knew the story of that good man's life, and the beauty of his death-bed, where he said, 'I long to be free.' I think all the reformers of heaven came out to hail him in—the departed legislators who made laws to restrain intemperance, the consecrated platform orators who thrilled the generations that are gone with 'righteousness, temperance and judgment to come.' Albert Barnes and John B. Gough were there to greet him, and golden-tongued patriarch, Stephen H. Tyng, was there, and John W. Hawkins, the founder of the much-derided and gloriously useful 'Washingtonian Movement,' was there, and John Stearns and Commodore Foote, and Dr. Marsh and Governor Briggs, and Eliphalet Nott and my lovely friend, Alfred Colquhoun, the Christian Senator, and hundreds of those who labored for the overthrow of the drunkenness that yet curses the earth, were there to meet him and escort him to his throne and about at his coronation."

"But he will come back. Ministering spirits are all the time coming and going between earth and heaven—the Bible teaches it—and do you suppose the old hero just ascended will not come down and help us in the battle that still goes on? He will. Into the hearts of discouraged reformers he will come to speak good cheer. When legislators are deciding how they can best stop the rum traffic of America by legal enactment, he will help them vote for the right and rise up undisarmed from temporary defeat."

Could the most radical Spiritualist ask Dr. Talmage or any one else to say more—to use any stronger language expressive of a belief in the nearness of this to the other world—in the intercommunication of those who have gone before and those who remain behind, in the fact that "the departed" still retain an interest in what they loved while in the form, and often come back to help those who are working to advance the Cause for which they once labored and sacrificed so much? It surely would be uncharitable to think that this distinguished clergyman was insincere in making these forcible, eloquent utterances; that his heart was not in full accord with the words of his mouth; and in addition to this, may it not be truthfully said that in studying and delivering this discourse, to which his large and intelligent audience gave such rapt attention, he was wonderfully helped by some agency, potent, yet invisible to ordinary human sight?

England's great dramatist, in one of his most popular plays, puts it into the mouth of Hamlet, Prince of Denmark, to say to his friend:

"There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy."

The history of the world since that time has confirmed the truth of this statement, especially in the development of the nineteenth century in science, art and religion—in all that helps to throw light upon the causes and nature of the startling phenomena everywhere witnessed to-day.

The world moves, and who would wish to be a lizard in the race? Who, while not forgetful of the past and all of value it has brought him, should not most earnestly aspire to add to the sum of his knowledge, and strengthen his influence for good with his fellow-men?

How true it is:

"They must upward still, and onward,
Who would keep abreast of Truth."
—Skowhegan, Me., 1897.

In Nuremberg, Bavaria, there are many very ancient houses still in an excellent state of preservation, some of which were built as early as the year 1080.

The Spiritual Bostrum.

Why Is It?

Resume of Lecture delivered by
DR. GEO. A. FULLER,
At Berkeley Hall, Boston.

As man pushes his researches farther and farther into the realm of science, and by use cultivates his spiritual faculties, he feels that the old-time inspirations fail to satisfy the requirements of his soul, and he looks to heaven for a fresh supply of that manna which will feed his hungering soul. Then the inspiration of the past becomes the stepping stone upon which he stands when reaching out for higher truths. As he learns that present necessities are not supplied by past inspirations, he casts away all antiquated pretensions, but holds to naught to every grain of spiritual truth that nourishes the soul.

For light and guidance he learns to look within as well as without. He thankfully receives aid from every quarter that it may come. He leans not so closely as in former days upon an infallible God, speaking through fallible human lips, but, instead, questions all oracles of nature, be they outside or inside the domain of the human soul. Man learns by sad and bitter experience that neither reason nor intuition are infallible. Outside of the domain of mathematics we can hardly speak with absolute certainty. None of the physical sciences as presented in the schools are exact. All of them have been, and still are, subject to interminable changes. The facts are always the same, but our interpretation of them is ever subject to change. Out of the same roots all the religions of the world have grown.

These attempts on the part of man to discover whole truths have been helpful because they have resulted in his discovering half truths. Not by standing still, and waiting for some God to shower upon him truths from out the heavens, but by individual efforts, has he wrested from nature her secrets.

In the world we are confronted with two distinct attitudes of individual consciousness, that of implicit trust in past inspirations, dominated by piety, and that of impartial criticism and investigation—the one fosters monasticism, and develops those characters who have become leading lights in church history; while the other establishes schools of science and philosophy that give to the world those intrepid investigators along untrodden paths that lead farther and farther into what has been termed the unknown, and have given to us all that we have of modern science. A thousand years ago the tendency of the world, both politically and socially, was toward centralization in the great Catholic organization, but to-day there is a demand for the complete "divorce of secular and spiritual authority." Joseph Henry Allen, in that able work of his entitled, "Our Liberal Movement in Theology," in speaking of the great change now taking place in the religious world, most aptly remarks:

"Its movement is like that of the drift period in geology. Its ultimate sources are in the elemental life of things; its sweep lies far beyond the strength of the strongest will, the craft of the most skillful policy to control. That is why we call it 'drift'; its course is determined not by conscious engineering but by granitic walls of circumstance. Hildebrand and Barbarossa break vainly alike against those adamant bonds. Their work is caught up and swept on alike by that resistless flood. At best we may do something to understand the course and sweep of great historic forces. It is not likely that any effort or thought of ours will do much to help or thwart them."

Again he says: "Thought is the engineer that traces the channel of the stream, deepening it here, cutting it off there, and so at length controlling its direction. Science finds and equips the pioneers, who go in advance of these strong regiments. . . . There is little to dread from the spiritual despotisms of the past. . . . A reaction toward ecclesiastical tyranny is neither possible (we may hope) nor even conceivable." And still further he says: "Yet Liberalism cannot afford to extenuate or disparage the forces of its two great adversaries, Ecclesiasticism and Dogma. Outside the range of pure intellect, it is as yet inferior to either." In speaking of the power of the Roman Church he also says: "It is not for us, in America, at least, to think lightly of that power." We as Spiritualists should acquaint ourselves with the intentions as far as practicable, and likewise with the strength of these great adversaries already arrayed against us. There are over thirteen millions and a half communicants in the Evangelical churches of the United States, and over eight million Romanists, making a total in round numbers of twenty-two millions on the side of Ecclesiasticism and Dogma. We have no way of determining the numerical strength of Liberalism, and at this time will not hazard a guess, but would say that in our opinion the claim on the part of some enthusiasts that there are from three to seven millions of Spiritualists in the United States is chimerical, and at the present time only the most conservative estimates of our strength carry with them any weight. At present we are only partially organized. Most of our local societies are in no condition to contribute toward the support of State or National Associations, and in fact are sorely in need of all help that those organizations are able to render them.

There can be no question of the fact that there is a powerful combination arrayed against Spiritualism. Neither can there be any question of their determination to leave no stone unturned to root it out of existence. Their boasts are not all idle threats. With a thorough system of organization, and plenty of money and the press of the country behind it, certainly it looms up before us as a foe of no mean proportions. Personally, I may say right here, that I have no fear for the ultimate victory of Spiritualism; but let me assure you that I do fear what may lie along the way that leads to victory. It is possible that persecution such as Spiritualism has never known may dawn upon it in the near future. In this fight the anti-Spiritualists will make no discrimination between the true and false worker in our ranks. The blows will be aimed at mediumship, and in their estimation there is no true—all is false. Does it not behoove us, then, to be on our guard? to thoroughly organize our forces throughout the land, and be prepared to meet every emergency that presents itself? No one can accuse me of being either a pessimist or alarmist, yet when I behold danger ahead, I feel it to be my duty to speak and warn those who may be sleeping, unmindful of its approach.

To be sure, we are partially organized—our State and National Associations lack only two elements to make them powerful allies of the truth—viz.: the hearty cooperation on the part of all Spiritualists, and a financial backing worthy of the name. At present if one labors zealously day and night for the success of these organizations, his motives are always misconstrued, and innumerable obstacles are placed in his way that needs must be overcome before success can crown his efforts. Whether in National, State, or local society, it is always the same—there are those who never do anything but find fault. They are continually criticizing those who are unselfishly laboring for the good of the Cause. This petty jealousy, this everlasting bickering and backbiting, must cease if our organizations would live. Besides, we have depended altogether too much on the spirit-world. Our own individuality, many times has been sacrificed out of deference to that of our "guides," and many times the so-called guided have made a better guide. There should be a co-partnership between the medium and his spirit-friends.

Spirit phenomena can never be discarded. They must always remain as the bed-rock upon which Spiritualism rests. Yet they must not be allowed to usurp the place of philosophy. The Sunday meeting should be for educational and religious purposes, and our meetings should be

for mutual improvement, for growth, for education, and for spiritual culture.

Mrs. Emma Hardinge Britten remarked in 1888: "The hour has come when Spiritualism must arise, and do the work that spirits have hitherto wrought out for the world almost unaided. We can see with the eye of human experience, no less than of prophecy, the right cause trembling in the balance of progress or retrogression. Which shall it be? It is for the Spiritualists of the present hour to determine."

We have given very little aid to the spirits in the past. They have shaped Spiritualism for us, and what it is to-day is largely the result of their labors. But the time has certainly come when something more than talk will be demanded of us. The question will be asked, What have you done for Spiritualism? and the answer must be forthcoming. Publishing houses, libraries, schools, charitable institutions and hospitals have long been talked of in the name of Spiritualism, and new methods must be introduced whereby they may become something more than the "stuff that dreams are made of."

What does Spiritualism stand for? Why object to a declaration of principles?

Developments at the Late National Spiritual Convention.

BY E. W. GOULD.

To the Editor of the Banner of Light:

The many able reports to your paper of the proceedings at this Convention render it unnecessary for me to attempt any detailed report. But there are a few important subjects that were considered by the Convention in which all Spiritualists are interested, to which I desire to call attention.

The first, and most important, was that of the financial situation of the National Spiritualists' Association. Through the very able and exhaustive reports of the President and Secretary, which all may read in the published proceedings of the Convention later on, all delegates were made fully aware of the financial condition at the start. But when the various reports were referred to the respective Committees, and considered, the great necessity existing in so many directions, they seemed to ignore the financial condition, and proceeded to recommend appropriations far beyond the possibility of the Treasury, or the genius of any ordinary Board of Trustees, showing great confidence in the new Board, which had not yet been elected. And yet, with the large aggregate sum recommended, there were many worthy objects presented that Committees felt compelled to pass over, or postpone action upon at the present time.

While there were many auxiliary societies not represented, or represented by proxies, who of course were not authorized to contribute money, yet seeing so urgent necessity for the use of large sums of money, very liberal subscriptions were made by those present, although but little compared to the amount asked for—a misfortune resulting from the proxy system largely. I am not prepared to say I think the National Spiritualists' Association is in position to abandon proxies altogether at their Annual Conventions; but it is reasonable to conclude that societies sending proxies should authorize them to contribute, at least, a portion of the traveling expenses they shall have saved. But the system the Convention adopted, of employing agents, or missionaries (or authorizing the Trustees to do so), to the extent of five, to be employed by the year, and sent into districts where most needed, will enable them to call upon all societies not having contributed, and who appreciate the necessity of sustaining the National Spiritualists' Association. Instead of limiting the number to five, if it had been consistent with the financial condition of the Association, I think the Convention should have made the number ten, as it was evident from the reports made by those who have been in that field that the result of such labors is by far the most effectual, not only in financial results, but in making converts, forming societies, lyceums, etc. The great difficulty experienced by the Trustees will be in finding competent men and women to fill the position at any salary they will feel justified in paying.

Every Spiritualist who realizes the valuable work these missionaries are capable of doing, will not hesitate to render them all the assistance in their power when they visit their particular section of country.

Another important subject I desire to call attention to, that was very urgently recommended in the President's report, and fully endorsed by the Convention, is that referring to the employment of stated teachers or ministers by societies for one or more years at a time.

At the present time, and under the present urgent necessity for thorough organization, and increased membership, there is nothing that promises so good results as the permanent settlement of an energetic, practical, spiritual teacher over any and all societies that are able to pay them. By the active assistance of the society employing them it may be largely increased, and its capacity for raising revenue increased in proportion.

It seems in vain to attempt to raise sufficient money to carry forward this great work successfully unless it is done through the liberality of societies. Hence the importance of organization and an earnest effort on the part of all Spiritualists to formulate societies and secure membership; and this was earnestly recommended in the President's report.

While this, the fifth annual Convention, was more largely attended than any previous one, it was sadly deficient in delegates, when we consider the splendid results of the efforts made during the last year to increase the membership of the National Spiritualists' Association.

The report of the Secretary showed over thirty per cent. increase, and it was reasonable to expect a corresponding increase in the number of delegates. It is idle to expect proxies living in Washington to fairly represent societies located in California, Oregon, or even Arkansas, or for them to express to their constituents, in writing, a title of what they would learn if in attendance at the Convention. Hence, one great object of convening once a year is lost, largely upon those societies who are represented only by proxies; viz., the social acquaintance, the spiritual fellowship, a definite knowledge of the wants of our people throughout the whole nation, and the ability of the National Spiritualists' Association to relieve the numerous applications for spiritual food, if that Association was placed in possession of the necessary funds to do so; and last, but not least, the inspiration and enthusiasm incident to meeting so large and so intelligent a body of brethren, all devoted to the same grand Cause.

It is well known that it is not always possible for societies at a distance to send as delegates their best representative members. But

if they fully realized the good that may result to their society by sending some active member from it to all Annual Conventions, the question of proxies would be very easily settled, and the beneficial results arising from each convention would soon become apparent throughout the whole country.

Among the resolutions that were introduced was one touching the Anti National Spiritualist Association, for the purpose of testing the sense of the Convention on that subject. While it was evident that a large majority was disposed to leave the subject severely alone, and treat it with the silent contempt it deserves, the resolution was referred to the Committee on Resolutions, and was never reported to the Convention in form for discussion, although the subject was by no means ignored, being vigorously handled by Dr. Peebles, Moses Hull and others. In the meantime the *Progressive Thinker* was liberally distributed through the Convention, and undoubtedly had the effect of inducing many to think there were perhaps two ways of looking at the mode of treating it, and that Spiritualists as a sect could not afford to be divided upon it.

While the course of the *Progressive Thinker* may not meet the approval of all, as being the best, under the circumstances we had better abide the result of its effort, and do what we can to sustain it. Before another Convention the result will be seen, and if this wild fanatical persecution is continued, enough will be developed to determine the proper remedy.

If it succeeds in arousing Spiritualists to a sense of their duty, and the obligation they are under to defend the Cause so dear to them and so important to the world, no regret need be felt at this insane onslaught, and good may result to our Cause.

Washington, D. C.

The Human Will.

BY FRED L. H. WILLIS, M. D.

Man receives from his race, through his ancestry, the elements of spirit. He inherits not alone physical peculiarities, but also attributes, faculties, propensities. The law of transmission is a grand, primal law of nature. Entering this life, the soul keeps its connection to earth by means of its earthly body, which also is the result of inheritance.

The moment that life on earth has commenced for the individual, that moment begins the education of the spirit or the real man. Circumstances begin immediately to assert their power over him, and the spirit within is constantly being impressed by the effects of these circumstances. The child begins to build up a character which is the result of his inheritance, his environment and education. The life within, the indwelling spirit, receiving into itself the effects of surrounding circumstances and influences, gives expression to them in character.

Thus we find that the entire world of humanity is the result of what is received from inheritance, environment, and the effects of circumstance. One child, born with a violent temper, is educated to govern and control it. He becomes a useful, influential man. Another, having inherited a similar temper, is not taught to control it. He becomes a scourge to himself and to society. One child inherits a love of knowledge, and receives instruction in all that is useful. Another, born with a similar love of knowledge, learns to do evil. The one becomes a benefactor, the other is equal to any evil scheme. Hence the "soul or life of man, commencing in causes, is subject to causes all the way through. Everything in the external bears upon this life within. The world of humanity shows us the result. Every human being is a proof positive of the workings of that grand law of life—the effect of causes. We are subject to the influence of all that is. We are all results.

But within the soul of man has been placed a will—a power to subject. We look at a plant in our garden, and see that it grows and thrives according to the degree of culture bestowed upon it; but if we could place within that plant the will to be, to do, to grow, we should have something more than the mere plant of the season. In man this God-given will bestows upon him, though so largely subject, a power to govern, to control; it relates to the eternal, and though the degree of its expression is dependent on the capacity received by inheritance, and the development of education, it is, nevertheless, an inherent power of every human spirit.

This will, added to the vital life-force in man, forms his interior power of action. The simplest movement of the body arises from this will, and these two—the will and the life-force—compose what is termed spirit, and the simple act of raising the hand is a spiritual act; it is the result of a power that does not belong to mere matter; nor is it the effect of mere life; it is a combination of the two, and we designate the force resulting from this combination, spiritual power. This power is individualized, and the consciousness of moving, merely knowing that we move, is proof of individuality. We know what we do, and hence we have proof of a power within ourselves which denotes individuality.

We can perceive different degrees of life within the life of the individual. There is the purely animal life, which makes him grow physically through ministering to the sustentation of his body, and there is intellectual life, which ministers to thought, causing him to grow mentally. He reasons and continually thinks. Whether he tries or not, he is constantly thinking, and is powerless to stop this interior action. He has desires or loves, and they are inherent; he has also instincts, or natural desires and powers, that do not seem allied to reason and thought. Thus all men stand before us bearing this image of or likeness unto God, having power to think, to feel, to reason, to love and to act spontaneously, without thought but from impulse.

From this nature, inherent in all, we find inconceivable varieties of character springing forth. We find not only life, but all the varied shades of life, from the lowest to the highest. The general features of this life may be the same, but the varieties of character and of temperament that it expresses are as wonderful as the diversities of feature—like in all, yet unlike in none. But if the "hidden or inner life of man is the real man, then, no matter what external appearances may be, back of it all lies the real and true, which constitutes the impelling power. Whatever inheritance, environment or education may have done for us has been done for the soul, which is the combination of the intellect, the affections and the moral nature, and stamped upon the soul is a faithful representation of just what we are.

The moral nature is the consciousness with-

in ourselves of the good and true, or of what is right and just. The intellectual nature is that part of our being which is conscious of thought and reason. The consciousness of love makes the affectional nature, and the religious nature is the consciousness within us of that which is above and beyond all that we know ourselves to be. Over all these natures or departments of our complex being rules the will. It is the great power of them all. It has the mastery over them all. It lies back of all conscious action, and it is that which makes us responsible beings. It has been placed within us to govern and control us, and to govern all that we receive; and upon the strength of this master power, this divine ego within, depends the quality of the action or expression of all these various departments of our being.

All moral action, all moral character, depends upon this strong controlling power of the will. We have power to gain knowledge if we will to do it. We have power to do right if we will to do right. We have power to love purely if we will to. The mere fact of existence does not make us responsible beings; the fact of possessing this power of will makes us so. We all inherit greater or less power of governing ourselves. No human being is wholly without this power, and hence we are all conscious spirits, having within us the ability to be, to gain, to achieve. Every faculty unites us to the world by means of the external body through the avenues of the senses, and every faculty unites us with the Infinite, because we have the life of the Infinite within us. The consciousness of this divine principle within one's own being is the only source of true power, and it is the basic principle of all development.

For the Banner of Light.

The Spiritualist Training School.

BY A. J. WEAVER,
Supt. Educational Department.

I am receiving letters saying, "I would like to join the school, but I cannot leave home." I wish to say that the Home Department has been formed so no one need leave home in order to take its studies.

There will be a session of six or eight weeks next June and July, held at Maple Dell, Mantua, Ohio, or some other desirable place, and those who desire its advantages will have to go to it, but the Home Department, which extends through the rest of the year, will be taken at home.

Send me \$5.05 and you become a member for one year; and the books, with which we shall open the course, will be forwarded to you by mail. Three dollars of the money makes you a member of the Home Department for one year, and two dollars and five cents pays for the books.

The two books with which the course will open will be "The Fairy Land of Science," by A. B. Buckley, and "The Bible of To-Day," by J. W. Chadwick. I have made arrangements so I can have the books at twenty-five per cent. discount, and I give the class the full advantage of the discount.

It is better for those who contemplate taking the course to send their money and names at once, so as to commence with the opening of the class.

A Journal of Education will be published by the school, which will be sent free to all members of the class. All questions sent in to the editor by members of the school in regard to the ideas presented in the books, and kindred topics, will be duly answered in the columns of the Journal; also the general ideas which the books contain will be examined, and sustained or rejected, as they are found to rest or not to rest on proof. The publication will be a purely Spiritualist Educational Journal; edited by Spiritualist scholars; devoted to the education of mediums and Spiritualist workers; and to Spiritualists will it look for support. Its price will be fifty cents per year, but to all members of either department of the school it will be sent free. Its name will be "The Teacher," to be issued monthly.

Spiritualists everywhere, let this work be sustained. Long and deeply have many of the foremost Spiritualists of the country felt the need of a higher intellectual life for Spiritualism. Long and earnestly have they prayed in silence that some movement might be inaugurated tending in that direction.

In answer to this need and to this prayer this movement has sprung into life. It is no one man scheme to gain money, or notoriety, or power. It is a spontaneous uprising of the spirit of progress in our midst. Progress has ever been the Spiritualist's watchword, but it has been almost exclusively applied to the spirit-world.

Of late years the feeling has been growing rapidly all along our lines that progress be- longs essentially and naturally to this world as to the next. All of us of advanced years remember how the spirits, through trance and inspirational speakers, a quarter of a century and more ago, set forth the law of progression as the greatest beauty and glory of that world in which they had their home.

Now the light is dawning upon us, that this same law is the beauty and glory of earth-life also, and that we, now and here, need to come under its control, and be swept along by its current, not one whit less than after we have passed over. Institutions of learning are one of the chief features which distinguish the higher from the lower spheres in the spirit-world. No less are they what distinguish civilization from barbarism on earth. The love of knowledge, and the search for truth, intellectual, moral and spiritual, are what largely decide, when one passes over, whether he will find his home in the lower realms, next to earth, or in the higher spheres where far greater beauty is visible, and far grander glory and joy fill the soul.

This same principle is as true on this as on the other side the grave, though matter hides the fact from view. If Spiritualism teaches anything, it teaches us that we now are spirits and in the spirit-world, and that we need to live such an inward life here as we shall have to over there, in order to advance.

Christians, for the joy they expect in the other life, rely upon an acceptance of Jesus. We, for the joy we expect in the other life, rely upon education, spiritual, intellectual, moral; upon the use and unfoldment of the soul powers; upon the accumulation of wealth which we can carry with us; upon a flowering out of thought and feeling into higher forms of beauty. With the Christian it is genuine worship; with the Spiritualist it is genuine education that is to bless and save the world. Away with the idea that we must wait till we exchange bodies before we can enter the inner realms of glory, and be residents of the wisdom spheres.

How many Spiritualists are there who agree with me in these utterances? Hold up your hands and be counted. Are there one hundred in this great land of America?

Come, then, let this movement be a bugle call to summon you to headquarters, where you will enroll your names as soldiers in the higher march of Spiritualism.

I am really not troubled about the hostility to Spiritualism. I am not troubled at the Anti-Spiritualist National Association, nor at the ridicule of the world, nor at the restrictive laws passed to hurt us, nor at the cowardice of those who would like to believe but dare not; nor are my feelings injured because some of my old friends and brothers in the Church think I am deluded and pity me. No, no. What troubles me most is that the status of Spiritualism and Spiritualists is not high enough; too many Spiritualists live for this life only; as completely so as other people, and seem to be content.

But the sun is rising; our needs as mental and moral beings are beginning to be felt. The doors into new fields of labor, where we

can do something for ourselves which will be of eternal value to us and to others, are opening; let us enter and engage in the work, not of making money, but of the making of ourselves and of Spiritualism.

One man writes me he was a Methodist minister for thirty years, but is now a Spiritualist. He is eighty years old, but wants to enter the educational ranks. Why should he not? He has the right idea. There is no such thing as old age with spirits, and we are spirits. With spirits the only distinction is that which exists between ignorance and intelligence, between foolishness and wisdom, between narrowness and wideness of vision, between littleness and largeness, between a soul content to crawl in the dust of earth, and a soul that wakes up, arises, shakes off the dirt of an earthbound life and soars into realms where souls grow rich and beautiful and alive with joy.

Old Orchard, Me.

Ignorance.

BY L. L. WHITLOCK.

What we want to-day in spiritualistic meetings is a more intelligent use of the English language. I suppose all are ready to admit that certain sensitive organizations may and do produce some remarkable phenomena, entirely outside of and beyond their own ability, as poems, lectures, etc. These phenomena are interesting to the intelligent student, who understands that a "Webster" or some other great mind cannot express himself perfectly through an ignorant medium. All things are what their surroundings make them. Mud-holes do not produce clear water.

Ignorant persons may be good mediums for test sances, but should not be called upon to lecture to intelligent and educated people until they can speak correctly for the spirit who is trying to communicate.

Every medium should acquire a knowledge of grammar; there is no excuse for ignorance in this age of public schools and other advantages omniscient. Many have accepted the idea that a medium must obey any spirit that desires to control. They forget the injunction, "Try the spirits," etc. This has brought untold misery and disgrace, until to be a Spiritualist, and especially a medium, is a sufficient reason for driving most people out of what is considered the best society in social or educational circles.

Students of soul or psychic forces are learning every day more of these phenomena. Very little of them proves the presence of a person who once lived in a physical body. How may we know where they come from?

The laws of telepathy, or thought-transference, and other forms of mental suggestion, would, I think, if understood, account for most of the so-called fraudulent mediumship, and show that mediums cannot always tell where communications come from; therefore, I do not question their honesty, but their ability to judge of the source.

So disgusted are people becoming that many of them are going back into the church, or into other metaphysical or psychic associations. An old Spiritualist said to me in answer to a question: "Yes, I know it is true, but I cannot afford to waste my time. There is nothing new in it; the same ignorant spirits stay to-day apparently in the place I first met them years ago."

This subject is worthy of attention, and ought to be studied from a scientific standpoint. If such was the case, hundreds of people who desire to know the truth would come forward and help build this grand science.

It is unfortunate that not one scientific educational institution exists in Boston which teaches the higher laws of Spiritualism.

These laws Spiritualists should understand better than any other class of people, but in their ignorance they ignore the higher studies of soul forces, and are satisfied to stay in the a b c class of so-called spirit phenomena; and never reach out for the higher laws which control and develop the man, who lives forever.

Important.

History repeats itself. More than a quarter of a century ago the publishers of Webster's Dictionary permitted themselves to be persuaded by Mr. Solomon, a Washington bookseller, to strike out of the work one of the definitions of the word "Jew," explaining an opprobrious sense in which the term has been used in English literature for some centuries, i. e., to haggle or chaffer over the price of goods for the purpose of beating down the price. Next came a request from a Catholic to cancel the adjective "Jesuitical," meaning designing and deceitful. The publishers declined to eliminate the word; but the *Hebrew Standard* having recently called attention to the removal of "Jew" in the sense indicated, a Catholic paper, says:

"Why cannot we Catholics be as quick and insistent as the Jews in vindicating ourselves? Why cannot we protest against the sectarian meanings of 'Roman Catholic,' 'Papist,' 'Jesuit,' 'Jesuitism,' 'Romanist,' etc., etc., and have them all dropped from the dictionaries?"

There was a plausible excuse for deleting the verb "to Jew," since it is asserted by the Hebrews that the word has no reference to the followers of the Moslem faith, but was derived from the French *Jeu* or *jouer*; but no such reason holds good in the case of the terms rendered opprobrious by their use in connection with the Catholic Church. Dictionaries are supposed to record philological facts. It is not the fault of the lexicographer that Jesuit is a synonym for hypocrisy; that is the fault of the Jesuit. It is worthy the attention of the Catholic, that while his Church has brought nearly all of its terms into disrepute, the names which Christians have bestowed upon Free-thinkers—Infidel, humanitarian, materialist, atheist, etc.—have so grown in respectability that the unbelievers are not now seriously disturbed when they are applied to them. Catholics have done their best to falsify history, and have succeeded fairly well; but they ought to be made to keep their hands off our dictionaries.—*Truth-Seeker*.

Lake Helen Camp-Meeting, Florida.

The fourth excursion party will leave New York, Dec. 6, at 3 p. m., by the Clyde steamship line. The fifth party will leave New York on Friday, Dec. 17. The sixth party will leave New York Dec. 31.

Those intending to go should write me for tickets (enclosing funds), at least two weeks before sailing, to secure good staterooms.

There are now quite a number of people on the ground. New cottages are being built. The hotel is open. Persons who wish to visit other places in Florida can avail themselves of these low-price, first-class passage excursions.

Address (enclosing four cents in stamps for circulars).
H. A. BURNETT,
91 Sherman street, Springfield, Mass.

For Sick Headache

Take Horsford's Acid Phosphate.

It removes the cause by stimulating the action of the stomach, promoting digestion and quieting the nerves.

*Our Liberal Movement in Theology, § vii, p. 187.

†The same, p. 188.

‡The same, pp. 188, 189.

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?

Written for the Lyceum and Home Department.

Fairy Wishes.

BY SYLVANUS LYON.

PERSONÆ.
Fairy Angel.
Uncle Ben, a lover of children.
Mary, queen.
Amie, a good girl.
Charles, the rich.
Frank, the learned.
Old Soldier.
Hattie, a flower-girl.
Blind boy.
Angels, etc.

PROLOGUE.

"Oh, Happiness! our being's end and aim!
Good, pleasure, ease, content—what'er thy name—
That something still which prompts the eternal sigh,
For which we bear to live, or dare to die;
Which still so near us, yet beyond us lies,
O'erlooked, seem double, by the fool and wise,
Plant of celestial seed, it dropped below,
Say in what mortal soil thou design'st to grow.
Where grows? where grows it not, if vain our toll?
'Tis nowhere to be found, or everywhere;
'Tis never to be sought, but always free,
And, freed from monarchs, Goodness dwells with thee."
(Exit.)

SCENE I.

(Frank, Mary, Charles, Amie, enter from opposite directions.)
Frank—Oh, how do you do, Amie and Charles and Mary? (All shaking hands.) Where are you going? Do you know our school exhibition comes off to-night?
Charles—Yes, and I am so glad, for then we shall have such fine times.
Amie and Mary—And so am I. It's good and glorious, for the proceeds go to buy books for our library. (Clapping hands.)
(Enter Uncle Ben.)

Uncle Ben—Happy greetings to you, my dear little ones. (Embracing them.) May the beautiful, good spirits bless you all, and your good deeds always make you happy! And, pray, what are you all doing here? Little children, like the birds, flock together for good or ill.

Frank—Why, Uncle Ben, don't you know to-night comes our school entertainment to raise money for our new school library and picnic next summer. Oh! such fine times, and lots of fun we will have!

Amie—Yes, Uncle Ben, last time we had so many presents, and it gave so much pleasure. It may be the good spirits and fairy angels will come this time, and (if we love each other) give us beautiful spirit gifts.

Uncle Ben—Ah! my gentle Amie, always dreaming of fairies and good spirits. Remember this is earth now, and heaven is yet to come. (Caressing her.) Come now, little ones, suppose all Amie's fancies were true, and if there were fairies and good spirits, what would you wish them to bring you?

All—(Quickly interrupting him and exclaiming.) Oh! oh! oh!
Charles—If they would bring me all I want how happy I would be! I would have money, gold and riches; with these I could buy all my heart desires.

Mary—Why, Charles, how foolish! Gold is not the best wish. I would be a queen, and have noblemen, ships and armies. Oh! it seems to me a queen must be the happiest being.

Frank—Oh! no, Mary, kings and queens are often miserable. Think of poor Queen Mary, of the young princess, and most kings are wicked. I would like to be a wise man, write great books, look at the starry heavens, and know how to teach others. Knowledge is the very best gift.

Uncle Ben—(Petting Amie.) Come, now, my gentle Amie, all have made their wishes. Come, tell yours to the good spirits.

Amie—(Modestly looking down.) Uncle Ben, I also wish to be happy, for my good teacher tells me that the good Father wishes all his children happy, and that only naughty persons are miserable. Good Uncle Ben, I do not think happiness comes from riches, or power, or learning. I should like most of all to be a good little girl, and like the angels, do good all the time. Oh! how I would love every one, and give, give good gifts to all. Ah! this would make me happy! (Clapping her hands with delight.)

Uncle Ben—(Musingly.) Well, what a good lot of wishes! Truly, children, you would buy all the fairies. And, little ones, what a beautiful wish has Amie! Shall I tell you, boys and girls, how to get your wishes from the good spirits?

All—(Exclaiming together.) Yes, yes, pray tell us, dear, good Uncle Ben.

Uncle Ben—Strive to merit the good you ask for, and the beautiful angels will come and grant your wishes. Remember, little ones—Each inward thought and longing sigh Shall bring back answering tears or bliss; The angel band are ever nigh.

With loving smiles God's heart to bless.
(Exit.)
All—(As he is going.) Good, dear Uncle Ben, God bless you! We love you very much. You must certainly come to our school exhibition to-night.

Charles—Fudge! Uncle Ben is always preaching. Give me riches. I'll risk them.
Frank—And all I ask for are books, knowledge, great wisdom.

Mary—(Strutting grandly.) Just imagine me a queen of some great nation! Oh! how happy, happy I should be!

Amie—(Sorrowfully.) And yet all these gifts could not bless me. Good deeds, loving thoughts, kind words—oh! these would make all happy.

(Enter Fairy, dancing. All the children at first surprised, afterward delighted.)
I am come from the Fairy Land,
Children bright and gay,
I am one of a happy band,
And can grant you all you pray.

(Speaking slowly.)
In the mountain's rosy bowers,
Far from any mortal's sigh,
Fragrant are the charming flowers,
There my fairy home is nigh.

(Turning to each one.)
I have heard your ardent wishes,
I have known your sighs for bliss,
I have come with fair kisses,
To grant you thoughts for happiness.

(Turns slowly round to the children, and speaking solemnly to them.)
Children, I am the Fairy Queen,
I have heard your wishes, and come to answer them.
And now what would you of me?

All the children—(Addressing her and kneeling.) Oh, beautiful Fairy! grant our wishes and make us happy, and we will bless you; yes, we will bless you.

Fairy—(Goes to front of stage, unfolds her wand, and makes mystical passes.)
Children from the valley, children from the plain,
Children good and beautiful—naughty little elf—
Listen to my wizard art; pray they cause no pain;
I shall call the Fairy Queen—Zill-so-will-so-mell.

(Spectral noises, blue lights, burning and strange lights. Fairy continues slowly, whilst making passes.)
'Tis a bright illusion,
But, with some collusion,
Pleasures in profusion
I bring with no confusion.

(Turning to each one, speaking slowly.)
Charles, I grant you golden treasures,
Mary, a mighty queen shall be;
Take you, Frank, of wisdom's pleasures,
Amie, good, you shall happy be.

(Singing, circling her wand, making mysterious passes while standing in front of the stage. As the audience is thus diverted, each child puts on something in character of gift.)
Round and round my wand must go,
Scattering gifts at every throw;
Some bring pleasures, others woe—
Catch them, catch them, as they fly.

(Turning round, to all, slowly.)
Now, take your gifts and use your powers.
And test from which come blissful hours.

All the Children—(Singing as they view and show their gifts.)
Oh! happy are we,
In this land of liberty;
Each one has his wishes free,
And blessings with prosperity.

Fairy—(Chanting slowly.)
If solid happiness you prize,
Within each heart the jewel lies,
For Love and Truth will always bring
The heavenly joys of which you sing.

(Curtain falls.)

SCENE II.

(Poor Lame Soldier enters, groaning.)
Old Soldier—Alas! alas! my courage now is gone. After many years of toils, battles and glorious victories I return, wounded, to find my home deserted, my family all gone forever. Ah, me! my poor heart is broken.

Mary—(As Queen, stepping proudly forth from behind the scenes.) Old soldier, I welcome you to my realm! I am a great queen; I have armies and navies. Come, I will make you a general, for your looks tell of your nobleness.

Old Soldier—Me great! Battlefields! Honors! Oh! long enough have these phantoms cheated me. (Bowing.) Great sovereign, your kindness comes too late—ah, yes—too late!

Charles—(Coming in hastily.) Here, old man, I know your wants. I'm rich, and have money, houses and lands; here's gold. (Offering bag of money.) Take it, old soldier, and be happy.

Old Soldier—(Shaking his head.) Ah! no, I have learned the empty nothingness of these follies. "Riches are as dross; the pleasure of them vanity." Take back your gold. It cannot bless me.

Frank—(Approaching with books.) Well, if riches or power cannot make you happy, come, taste of Wisdom's pleasures. This will give you happiness.

Old Soldier—When a boy, living in these valleys, happy like the birds in your sunny fields, such ambitions fired my soul. Now, alas! they are all gone—gone forever from me.

Amie—(Going up and lovingly taking his hand.) Dear old soldier, I pity you. Come, I will sing for you—nurse you—love you. I will try to make you happy. You have no home—no mother—no wife! Go with me to my pretty home. It shall be your home also.

Old Soldier—(Weeping and embracing her.) Gentle angel, God bless thee! Your loving words melt my heart. Such music fills an old soldier's soul with joy. Go with you! Yes, anywhere, with such a general—if it be to victory or death!

(Old Soldier stands one side, near Amie. Lottie, flower-girl, comes in, singing sorrowfully, with a broken flower. Tune, "Roses Red.")
This little flower bloomed for me,
As gayly as the morning's beams,
But now, alas! 'tis torn from me,
And soon must die, like fading gleams.

My little flower smiled for me,
Each day and hour gave perfume,
Now, but alas! it fades from me,
And never more will bloom in June.

Charles—(Stepping forward.) Why, Hattie, are you weeping for a simple flower? Nonsense! Here are dollars. Take them; buy many fairer flowers.

Frank—(Opening a picture book.) See, Hattie, this volume is full of flower-stories, and this tells all their names and classes. Come with me, learn the mysteries of all the flowers in their love stories.

(Hattie turns away slowly.)
Mary—Pray, pretty miss, why soil your face thus? I can make it smile quickly. I am queen, and will make you Maid of all the flowers in my realm.

Hattie—(Courtesying to her, and bowing to the rest, at the same time caressing her flower.) You are all very kind, but your presents cannot restore my sweet flower. It was my dear mother's parting gift. Oh! how much I prize it!

Amie—(Stepping up and taking her flower.) Dear Hattie, and did your mother love this pretty flower? And is she dead now? Ah, yes, I feel your sorrow, and will love you. Looking at the flower! Oh! see, Hattie, it is not quite broken. I can nurse it to live again, for Love can do all things!

Hattie—(Exclaiming with delight.) Joy! joy! And can you make my pretty flower live again, to tell me of my mother dear? Oh! how happy, happy, Amie, your love makes me now! (Hattie, laughing, takes hold of Soldier's hand.)

(Enter Blind Boy, from opposite side, led by a little girl, singing mournfully.)
Who can tell me, will you tell me
Of the sun, or who will love me
Now, alas! I'm lone and weary,
Not one joy is left to cheer me,
Who will bless me, who will cheer me,
For the hours of pain and sorrow?
Oh! for love and joy to-morrow!
These will bless the world for me.

Frank—(Stops him with dignified air.) Oh! not so, Blind Boy! I like not your doleful music. We are all rich in fairy gifts. We have money, power, knowledge and books—Pray tell us, which of these can make you happy?

Blind Boy—(Singing sorrowfully.)
These can't tell me, no, can't tell me,
Of the stars, or who will love me;
For, alas! I'm lone and weary—
Nothing left me but to die!

Amie—(Affectionately takes his hand, singing.)
I will love you, I will cheer you,
Poor Blind Boy, when no one's near;
I will make you always happy
With my hopes and mercy cheer.

(Speaking.) Yes, come with the poor Blind Boy to our beautiful school exhibition to-night; you will hear and learn so much, and you must be happy.

Blind Boy—(Singing joyfully.)
Oh! your love does surely cheer me,
Such kind words the Blind Boy bless;
You shall be my friend and savior,
Soothe my cares with tenderness.

(Blind Boy takes Hattie's hand. All three in a group.)
Mary—(Proudly strutting.) Well, well, this being Queen don't suit me. Amie has all the subjects, and makes them happy.

Frank and Charles—(Together.) And our fairy gifts seem to possess little real value to make us happy, compared with Amie's.

Amie—(Modestly looking down.) I have no fairy gift, but all seem to love me. How can I help loving all? It makes me so happy! I love you, also, Charles, Mary, Frank. (Clapping their hands.) Come now, will you not all be happy?

All—Yes, dear Amie, we see how it is. You are good, therefore, as the Fairy said, must be happy. Will you not teach us to be good, so that all will also love us?

(All surround her, singing sweetly.)
Lovely Amie, gentle Amie,
Ever good, and kind, and true,
God will bless the angels like thee,
And on earth your heart is sure.

Amie—(Speaking slowly, and with loving, yearning gaze fixed intently heavenward.)
List! I hear the angels whispering,
Now their music fills me all;
Ever near they are smiling, smiling,
Blessing, cheering every soul.

(She starts forward, pointing upward, whispering.)
See the angels—fairy, beautiful angels!
Oh! fairy angels,
Ever near they are smiling, smiling,
Blessing, cheering every soul.

(Voices from behind scenes sing sweetly. All gaze and listen in raptures.)
Lovely Amie! gentle Amie!
Ever good, and kind, and pure,
God does bless thee—angels love thee,
And on earth your heart is sure.

Lovely Amie, gentle Amie,
Kind and mild, sweet and true,

God does bless thee, angels love thee,
Happy hours attend thee here.
(Curtain falls—the group gazing, listening longingly, forming a beautiful tableau.)

SCENE III.

(Curtain rises. Same characters grouped around. Uncle Ben enters, smiling and greeting them.)
Frank, Charles, Amie—Oh! dear, Uncle Ben, bright angels have been near us, and the beautiful fairy came to give us our wishes, which we thought would make us happy.

Uncle Ben—Yes, dear little ones, I know all that has happened—more than you can tell me.

All—Oh! how? what? Uncle Ben, pray tell us.

Uncle Ben—My dear children, your first wishes were foolish; these last wishes you made, to be good, like Amie, are real fairy wishes, such as God always answers. These wishes fulfilled, will make you all happy, for they are goodlike. Pardon me, my dear little ones, for cheating you somewhat, for your good. I had the fairy's part performed for you, and Nellie was your fairy.

Mary—Dear Uncle Ben, did you really play this trick?

Uncle Ben—Yes, my little dears, and now you know "what makes true happiness." Learn, then, all, that good deeds are better than riches; kind words, the heart's real treasures; smiles, like genial sunshine; and love, God's crowning glory. My children, with these good gifts in your hearts you must always be happy, and can make all around you happy, for this is the great Father's promise to all his children. These results must follow from such fairy wishes, for you remember how beautifully your good Lyceum song explains it thus:
(Singing by all the group. Uncle Ben commences.)

"KIND WORDS WILL NEVER DIE."

Kind words will never die, never die;
Never die,
Sweet thoughts will never die, never die;
No, never die,
Good deeds will never die, never die;
Never die,
Good deeds will never die, never die;
No, never die,
Loving acts will never die, etc.

(Curtain falls.)

The Boston Spiritual Lyceum.

Sunday afternoon, Nov. 21, in Berkeley Hall, discussed the following question: "What Value has the Lecture, and What the Phenomena, on the Dissemination of Spiritual Truths?"

Winnie Ireland, Willie Sheldon, Charlie Hatch, Carl Leo Root, Clarence Dutton, Harry Caird, Fred H. Watson, N. B. Austin, Elmer Packard, Mrs. S. Jackson, gave interesting answers. Mr. Edward W. Hatch (the first of the leaders to respond), Mr. G. S. Lang, Mrs. M. A. Lang, Mr. J. S. Mansergh, Mrs. A. S. Waterhouse, Dr. J. R. Root, J. B. Hatch, Jr., the Conductor, gave interesting thoughts on the point at issue.

Following a stirring grand march, with fifty-seven in line, Clarence Dutton, Little Maud Armstrong, Harry Gilmore, Dr. J. R. Root, and others, rendered two piano solos during the exercises.

Dr. George A. Fuller complimented the able manner in which they had treated the subject. Dr. Charles H. Harding expressed his pleasure at seeing so many new faces since his last visit, and urged the children to be the next to respond.

For the little ones, the topic was "Strength, and How Obtained." By hard work, interspersed with sleep and rest and recreation, was the substance of the six responses given.

Question for Dec. 5, "What is the Trance Condition and What are the Laws Governing It?"
BANNER OF LIGHT for sale at the hall.
J. F. METZER, Sec'y.
17 Leroy street, Dorchester Station, Boston, Mass.

Children's Progressive Lyceum No. 1

Met in Dwight Hall, Sunday morning, Nov. 21, the subject of the day being "What is Happiness?" The children answered the questions with promptness. The Grand March was executed with a number of new figures.

The entertainment consisted of song by Francis Peters; recitation, Iona Stillings; duet, Lillian Goldstein and Mabel Marchant; recitation, Mabel Emmott and Mabel Marchant; song, Mabel Emmott, Mrs. Jackson made a few remarks, telling the children she was a member of the first Lyceum organized in Boston, and she thought it the grandest work for Spiritualists to be engaged in; Dr. Hale recited a poem; Mrs. S. E. Jones gave a reading.

ABRIE F. THOMPSON, Sec'y.

Waltham Lyceum.

The Waltham Children's Progressive Lyceum met in Spruce-street Hall, Sunday, Nov. 21, with a good attendance. Much interest was manifested in the lesson, "Sin," also in the subject, "What is Honor?" Responses from nearly every one present.

Our entertainment was made especially interesting by the singing of some of the members of youngest group; readings, Mrs. Phillips and Mrs. Sanger; recitations, Alice Kibben, Jesse Doe, Eva Kibben, and Mable Hemmaway; songs, Mabel Emmott and Eleanor Wyman; quartet, Florence and Stella Wyman, Alice Kimball and Lillian Pratt, the latter presiding at the piano. All were well rendered.

Sec'y W. C. P. LYCEUM.

The Salem Lyceum.

Nathan H. Chase, Conductor, held his meeting in the Manning Block at 12:30 p.m., Nov. 21. Three new members were added to our number. We welcome all new comers, and hope many more will join.

The subject was "Thanksgiving." A number of new members were present. There will be new subjects given at each session, and I know that the scholars, each and every one, will be prepared to discuss them when called upon to do so. Recitations and singing by the children ended the meeting.

Lynn Lyceum.

Children's Lyceum met at Cadet Hall Nov. 21, with I. Warren Chase as Conductor. There was a good number present, and the exercises were very interesting to those present. An invitation is extended to all to meet with us every Sunday at 12:30.

E. F. METZER, Sec'y.

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

ANSWER to Enigma in last BANNER—Words of comfort.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also of Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Send by mail, addressing, with stamp, naming this paper, W. A. NOYES, 320 Powers' Block, Rochester, N.Y.

The Anti-Spiritualists.

At the Yonkers (N. Y.) Spiritualist Society meeting held on the 19th ult., the question was asked by Alfred Andrews, President, How shall the persistent effort of the Anti-Spiritualist Society to retard the advance of Spiritualism, and molest honest mediums, be treated?

Mr. Andrews read from the spiritual press the vile, slanderous misrepresentations made by the Antis. Remarks were then made by members, and the following resolution adopted, viz:

Resolved, That inasmuch as the Babe Will case has been settled, we recommend or suggest to the officers of the National Spiritualists' Association that the funds subscribed for that purpose, and further amounts that may be contributed for the purposes hereafter stated; that in the event of any honest medium being treated, molested, or any of our meetings being disturbed by the so-called Anti-Spiritualist Society, that the officers of the National Spiritualists' Association use such funds to bring a test case before the Supreme Court of the United States, to decide the status of Spiritualists and mediums under the law, to the effect that justice may be extended to all associations whose work indicates their sole object to be human progression.

ALFRED ANDREWS, Pres.
TITUS MERRITT, Sec'y.
Yonkers, N. Y.

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Dr. Kilmer's Swamp-Root is the discovery of the eminent physician and scientist, and such is not recommended for everything, but will be found just what is needed in cases of kidney and bladder disorders, or troubles due to weak kidneys, such as catarrh of the bladder, gravel, rheumatism, or Bright's Disease, which in fact is only advanced kidney trouble.

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Visiting Chickamauga Battlefield.

BY LOE F. PRIOR.

"They died—their brave hearts breaking slow—
But, self-forgetful to the last,
In words of cheer and bugle blow
They breathe upon the darkness past."

Yes, we have visited the spot where thirty-four years ago some of our nation's best and bravest sons met and faced death, giving up their lives that we might enjoy freedom—going forth from home, from the embrace of mother, wife or sweetheart, at their country's call, to bear aloft the "old flag" they had learned to love. Years have past, and to-day there is little left by nature to tell the fateful story of September 19 and 20, 1863.

Riding over the battlefield of Chickamauga, on a smooth boulevard, which in 1863 was but a country road, ankle-deep in dust, admiring the beautiful autumn foliage, noting the flight of the birds, and seeing the farmer "bringing in the sheaves," we could hardly realize that at one time all this peaceful country-side was marked by the bleeding forms of "our boys in blue and gray." Some of the battle-scarred trees are yet standing, but Time, the healer of all wounds, has covered with bark the unsightly marks of ball and shell. In this perfect solitude, where nature glides into our musings "with a mild and healing sympathy," there was nothing to suggest thoughts of battle, murder and sudden death. I have visited many of the battlefields of the South, but not one has left upon my mind the stamp of sadness and the horrors of war as has this one. Many, many times would my eyes fill with tears as the veteran by my side would relate some deed of heroism, or recall an incident of that (to him) never-to-be-forgotten past.

Our psychometric power enabled us to lift the cloud of the past, and again could we see the battle fought. Standing by the side of the "old well," sob and tears followed each other fast as the Colonel related how the wounded soldiers from both armies crept to that spot to slake their thirst, or to bind up some slight wound when the din of battle was loudest; how they would divide with each other that crystal fluid—which was God-given. They forgot all differences in the great need of one another. "Pain and suffering" had bound them into one common brotherhood; and we know that in the great beyond that tie has never been severed.

Our government has fitted up this great battlefield into a beautiful park. Aside from transforming the rough country roads of 1863 into smooth boulevards, no modern park improvements have been permitted. The aim has been to restore as nearly as possible the natural face of the tract, so that it shall have the appearance of the actual battlefield. Disused roads have been opened, lines of breastworks have been replaced, iron tablets and beautiful stone monuments mark the movement of the troops by brigades. The effect is wonderfully realistic. We visited every point of interest, and went over all the ground where the two days' battle was fought. We lunched at "Crawfish Spring," went through "Lee and Gordon's Mill," and, as the sun was sinking in the west, we mounted to the crest of "Snodgrass Hill." Standing by the side of an Ohio State monument, we thanked God that the carnage of battle was past. How just and true is Mother Nature! She had hid from sight all that would detract from the beauties of the landscape, and peace, sweet peace, was over all. We could not help but think of other battles which were being fought, not with shot and shell, but with our own souls.

The day (never to be forgotten) was drawing to a close, and we could not give long to our musings. The saddest spot of all was to be visited. Upon a slight elevation just at the base of Snodgrass Hill, there are nearly four thousand unmarked graves, where the sons of the Confederacy are sleeping the last long sleep, forgotten and unknown because they had rebelled against the laws of the United States. Ah! who can say that they were not right? They gave their lives for what to them was all-principle.

Homeward! And as the shades of night were falling, we drove through the "Grand Army Gate," which guards the entrance of the National Cemetery, where lies all that was mortal of over thirteen thousand brave soldier boys who were the blue. Over six thousand of this number are unknown. The last bugle-blast for them has been sounded, and now they are marching through the celestial fields of eternity—no more pain, sorrow or suffering. How many of us would gladly change places with them, yet needs must we ever fight and labor on until we are called to "come up higher."

We thought, as we stood by the side of one of the graves marked "unknown," how thankful we should be that as a nation we are free; and should we not hold our government as a sacred trust? For twice it has been given to us by the sacrifice of many thousand lives.

The closing of this memorial day was spent at the door of a natural tomb, which by the hand of nature has been hewed out of the solid rock, the sides of which are covered with ivy, and all overshadowed by majestic trees, which were shaking down their leaves, making a soft carpet for us to tread upon. As the leaves rustled beneath our feet, there flashed before my vision Poe's beautiful words:

"The skies they were ashen and sober;
The leaves they were crisped and sere—
The leaves they were withering and sere;
It was night in the lonesome October
Of my most memorable year;
It was hard by the dim lake of Auber,
In the misty mid-region of Weir—
It was down by the dank tarn of Auber,
In the ghoul-haunted woodland of Weir."

A Christian's Experience.

Having read numerous accounts of persons making really profitable sales of their goods during the past few years I have tried selling various specialties. Dish Washers being included, but usually met with failure until I tried the Mound City Dish Washer. Since taking up this work I have made from \$

BANNER OF LIGHT BOOKSTORE.

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Banner of Light.

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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 cooperate heartily with us in the step which has been taken, and that regular subscribers for **THE BANNER** will make an effort to increase 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 standard 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.

Special Notice!

Look out for **THE BANNER** of Dec. 11, 1897. It will surprise all readers because of the great value of its contents. It will be a special edition of twelve pages, full of the most intensely interesting and instructive matter. We want to dispose of thousands of extra copies of that issue. Send in your orders at once. Don't fail to embrace this opportunity. Societies should order double their usual number of copies, and every subscriber should have several extra numbers. Now is the time to order them. Let us hear from all of the readers of **THE BANNER**. It will be the best and most important number ever published, and should be widely circulated. Single copies five cents each.

The Right Use of Spiritualism.

Our highly-esteemed contemporary, the *Philosophical Journal*, recently published an article from the pen of Joseph T. Dodge of Madison, Wis., that demands more than a passing notice at our hands. While admitting the sincerity of Mr. Dodge in his advocacy of his kind of Spiritualism, we do not feel that he can judge the world and all the people in it by his special rule. We hold that Spiritualism is the highest revelation of truth the world has ever received, hence we object to its stultification, either by the fraud or by the religious hybrid who hopes to attach it to the Unitarian kite.

We hold that Mr. Dodge is right in pleading for an educated ministry for Spiritualism. In order to bring this reform into being, psychic schools and colleges are needed, and one of the aims of the National Spiritualists' Association is to establish the same on broad, liberal lines. In such institutions the work of the Psychological Research Society can be carried on by the friends of Spiritualism in a truly scientific spirit, and the results given to the world in the form of positive demonstration instead of statements of half truth and hazy speculations, as much of its work is at the present time. We do not undervalue the work of the Psychological Research Society in the least. But we hold that it is an insult to the intelligent Spiritualists of to-day to affirm that any body of men, no matter how wise they are in their own estimation, has done more for Spiritualism than was done by Mrs. M. M. King, Prof. S. B. Brittan, Wm. Denton, Dr. A. B. Child, and the great scholars of the early days of our movement, as well as those of our own time.

Mr. Dodge says that he attended the National Convention at Washington in 1895, where, "under the lead of the President, resolutions of sympathy for Eugene V. Debs, and denunciation of the Supreme Court of the United States, were adopted by a vote of two to one." This is only a partial statement of fact, as the records of that Convention clearly prove. Resolutions were adopted expressing sympathy with Mr. Debs, because of the fact that he had been deprived of a trial by jury, and sent to prison by injunction, a process not warranted by the Constitution of the United States, and wholly unknown to the Fathers of the Republic. It was not Mr. Debs, the man, but the principle involved, for which that Convention spoke. The sacred rights of the individual citizen had been invaded, and the Convention simply put itself on record as sustaining the Constitution of the United States, and as defending the principle of liberty. The Su-

preme Court was not mentioned in the resolutions, nor specifically referred to in the debate upon them.

Since that Convention the wisdom of those resolutions has been demonstrated many times. Government by injunction is now quite common, and the edicts of certain judges have become so flagrant that the great secular papers, the reform journals and magazines, are now uttering vigorous protests against further usurpation of power by the courts. It was being carried to such lengths that no individual citizen was safe from attack, if he publicly expressed his opinion on the questions of the day. The National Spiritualists' Convention of 1895 was two years ahead of the times, and Bro. Dodge simply failed to see it, hence has not yet caught up with the procession of human progress.

We hold that Spiritualism is the reform movement of the present century. Such being the case, it must deal with all questions that affect the rights of citizens, and advocate timely and sensible remedies for existing ills. An oligarchical government, a religious despotism and kindred ills are not conducive to progress. Therefore, it behooves all true Spiritualists to demand the largest possible liberty for the individual commensurate with the rights of others, and to fearlessly advocate "equal rights for all, special privileges to none," in the social, political and religious circles of to-day.

The Lyceum.

The Lyceum is at last receiving the attention its importance demands at the hands of every Spiritualist. The recent National Convention in Washington spoke with no uncertain sound with regard to this question, and inaugurated a work that is to be the means of organizing a large number of Spiritualist Sunday schools or Lyceums during the year next ensuing. There has been more or less talk in regard to Lyceums for several years, but the agitation did not crystallize into organic form until the recent Convention assembled in Washington. The advocates of spiritual instruction for the children of Spiritualists made themselves felt, and succeeded in establishing the National Spiritualist Lyceum Association as an auxiliary to the present national body.

"There have been," says Dr. George A. Fuller, "convention advocates and camp-meeting advocates of the Lyceum, but what we want is this—home advocates of the Lyceum." We feel that an advance step was taken at Washington, by means of which the want mentioned by Dr. Fuller will be supplied. Every Spiritualist Society in the United States should have its Lyceum Auxiliary. It has been a crying need in Spiritualism for many years, and the fact that very few of the young people are to be found in Spiritualist meetings can be traced to the lack of proper instruction in childhood. Spiritualism is a broad, generous, progressive religion. It makes the lives of all who accept it brighter and better, and adds much to the sum total of human happiness by destroying the fear of death. Such a religion cannot but add to the enjoyment of children, and its principles should be instilled into their minds at an early age.

The National Spiritualist Lyceum Association is offered by those who have a deep interest in children and a love for Lyceum work. Its objects are to make the children acquainted with one another, throughout the country, by means of literature and correspondence, and to awaken a genuine enthusiasm for Lyceum instruction in the minds of the older Spiritualists. The children of Spiritualists are too often found in Unitarian and Orthodox Sunday schools, where they are taught to sneer at Spiritualism and all who believe in it. If the world is to be made better by Spiritualism, this evil must be remedied, and the principles of the grandest religion the race has ever known taught to the rising generation.

A broad religion makes a man liberal in his social, political and reformatory ideas. No true Spiritualist, then, can complacently turn his children over to the tender mercies of any sectarian church or school, even if it be a liberal one. The National Spiritualist Lyceum Association will take the lead in giving to the world a new revelation of truth by proving the necessity and efficiency of the Children's Progressive Lyceum. All lovers of children should correspond with this new association, and lend a hand to the good work of redeeming the world through training the young into Spiritualism.

All of the officers are splendidly equipped for their work, having been active supporters of the Lyceum for many years. Mr. J. B. Hatch, Jr., is National Conductor; Mrs. Matie Hull, National Secretary; W. H. Bach, National Treasurer; Mrs. M. J. Stephens, National Guardian, and C. W. Stanglen, Assistant National Conductor. These officials have the **BANNER**'s best wishes and hearty support in their good work, and we hope the Spiritualists of the country will sustain them loyally by becoming home supporters of the Children's Lyceum.

Thanksgiving.

This national festival was celebrated in due form throughout the country. The Governors of the several States, together with the President of the United States, requested a general observation of the day on the part of the people. It is probable that many persons actually engaged in devotional exercises on that day, while the vast majority felt concerned with regard to the table delicacies with which they were to regale themselves at the hour of feasting. It is well known that this festival in modern times has been perverted from its original purpose, as observed by our Puritan ancestors. Praise and thanksgiving constitute a very small part of the thought of the people of to-day as a whole. Some few resort to places of worship to listen to a short homily from the preacher and a brief song service by the choir, but give no thought beyond the stereotyped forms they have observed for years.

Some there are, indeed, who remember the poor, and generously supply them with food for the body for the period of one full day. Newsboys' dinners, bootblacks' dinners, etc., are given by local philanthropists, who feel that they have discharged their full religious duty to their fellow-men through this one act. They believe in the day because it gives them an opportunity to get their names into the paper, whereby they fancy they are made to appear as veritable benefactors to the race. The religiously inclined feel that the day is a blessing, because they get an extra church service to attend, where their religious hats, wraps and raiment can be seen, admired and envied by those less favored than themselves. They can also acquire an appetite for the viands that they are sure to partake of at the conclusion

of their devotions. No doubt they listen with an air of strict attention to the sermon, even if they do dwell in secret upon the pleasures of the table.

Those who toll with their hands welcome the day as a brief respite from labor, and seek to enjoy their holiday in such amusements and diversions as are within their reach. It does some good to those who are only privileged to spend their Sundays with their families by giving them another day at home. In fact, it may be admitted that the observation of Thanksgiving is beneficial to the majority of the American people. All holidays serve good purposes in one way or another, and this one is no exception. We feel that a special day of rest in the form of a harvest festival, rejoicing over the successful close of the season's labor, is wise. But we fail to recognize the right of the Chief Magistrate of State or nation to enforce or even request the observation of a religious festival of any kind. The State should forever be divorced from the church, and its ceremonial. The recognition of Thanksgiving as a religious service is an attempt to unite Church and State, hence we have no sympathy with the proclamations of the civil officers advising people to engage in religious worship. Such proclamations are uncalled for, and Thanksgiving Day would be more honored through their omission than otherwise. We hope the law of evolution will ultimately place statesmen in all executive offices who will have the patriotism and courage to abolish a custom at once useless and dangerous.

The Babe Will.

From time to time we have published earnest appeals for donations to a special fund for the defense of the Babe Will. The responses to these appeals have not been as spontaneous as we could wish, but they evinced the sincerity and devotion of the few who have contributed to this fund up to date. In round numbers, six hundred and fifty dollars have been donated for the defense of the will. See'y Woodbury recently stated in our columns that no more money was needed in that direction, as the case had been settled by arbitration. An explanation is due the general public, and especially to those who contributed to the fund in question.

Two suits had been instituted against the Babe estate, one by the heirs of Mr. Babe, and the other by the heirs of his wife. To defend itself against both suits the National Spiritualists' Association required a large sum of money with which to employ the best legal talent available. The amount required was not forthcoming, hence, when the executor of the will of Mr. Babe found himself confronted not only by the prejudices of the Judge and general public against Spiritualism, but also by a very small defense fund, he felt that it would be wise to effect a compromise, if possible to do so.

The contestants had determined to use every means at their command to break the will. Testimony biased by religious prejudice was to be introduced, and the fact of the deceased parties being Spiritualists was to be argued as *prima facie* evidence of their inability to make a will. They were also determined to keep the case in court through appeals, motions for new trials, etc., in the event it was first decided against them, until the entire estate would be eaten up in lawyer's fees and costs of court. In view of these several facts, Mr. Mayer, the executor of the will of Mrs. Babe, counseled with the Trustees of the National Spiritualists' Association with regard to settlement by arbitration.

After a full, free and calm discussion of the points at issue, it was unanimously decided to authorize Mr. Mayer to accept a compromise upon such terms as would be fair and honorable to the National Spiritualists' Association and its friends. Mr. Mayer has succeeded in doing so, and has saved a large part of the estate to the National body. This leaves a portion of the special defense fund in the treasury for use in case of need in this same direction at some future date.

From the outset of this contest **THE BANNER** favored a vigorous defense of the will. We felt that the National Spiritualists' Association had a good case, and was entitled to the entire estate. We deeply regretted the necessity of compromising what was justly and legally the property of the National Spiritualists' Association. Eminent jurists had pronounced the will valid, and gave us to understand that a decision in favor of the will was absolutely certain. However, we believe that Mr. Mayer and the National Spiritualists' Association have acted for the best, although we deeply regret the loss of even a portion of what was justly due the cause of Spiritualism. Sooner or later the status of Spiritualism will have to be determined by the United States Supreme Court. The money contributed for the defense of the Babe Will will be a nucleus for a fund of great proportions with which to make a fight for the very existence of Spiritualism itself before the highest tribunal in the land.

Dr. Geo. A. Fuller at Berkeley Hall.

Sunday, Nov. 28, Dr. Fuller completed his engagement at Berkeley Hall, and Mr. J. C. F. Grumbine at the First Spiritual Temple. A résumé of Mr. Grumbine's address appears in another column. Dr. Fuller's lecture was so compact as to render an abstract an impossibility. It was complete in every point, and gave a thorough exposition of the subject under consideration. His topic was "The Evolution of Man," and for over an hour he held the closest attention of his large and intelligent audience. This lecture should be read by every thinker on both continents, and its contents well digested.

Haeckel, Le Conte, Darwin, Spencer, Huxley and Tyndall were all called upon to testify with regard to the question of evolution, and the information Dr. Fuller placed before his auditors was of the greatest value, as it saved months of hard study on their part. The different theories as to the origin of the cosmos were dwelt upon at length, and evolution shown to be the only rational solution for the problem of the universe. The speaker related evolution to spiritual matters as well as to the physical forms of nature, and showed the necessity for a scientific basis for religion. It was a worthy effort, and Dr. Fuller is clearly entitled to an advanced position amongst the teachers of the present age. We hope to be able to publish this lecture in full in our columns in the near future, hence refrain from making any quotations at the present time.

Remember our special issue of Dec. 11. Do not forget to double your orders. Single copies only five cents each. Let us hear from every reader at once.

The Advancement of Spiritualism.

The object of the spiritual movement is the education of humanity. Not long since a friendly critic, Rev. T. E. Allen, published a very instructive article, urging certain reform measures in spiritualistic work. This article has called forth a series of replies from some of the ablest men and women in the ranks of Spiritualism. Some of the writers agree substantially with Mr. Allen, while others take issue with him on all sides. These responses contain a mine of information, and the management of the **BANNER OF LIGHT** has decided to place them before its readers in the form of a symposium in a special twelve-page edition of the paper on the 11th inst.

Every Spiritualist should read this grand review, and ponder long and deeply upon the words of the great thinkers who are seeking to advance the interests of Spiritualism. A large number of extra copies has been ordered, and it will be our endeavor to reach every loyal Spiritualist in America. To that end, we ask our readers to send in their orders for this special number. It will be full of instruction, and will prove that the leaders of the Spiritualistic Army are thinkers of no mean ability. It will acquaint every reader with the needs of the hour, as no other paper has or can, and will serve as an inspiration to a closer union of forces for the good of the Cause.

The words of Prof. J. S. Loveland, Charles Dawbarn, J. M. Peebles, W. J. Colville, Prof. W. M. Lockwood, J. O. Barrett, W. E. Coleman and a dozen others, equally able, carry no little weight with them. They have a message for the people, and we urge our readers, one and all, to come forward and aid us in distributing thousands of copies of this splendid issue of **THE BANNER**. Send in your orders at once, that the management may have a sufficient number of copies to supply the demand. Will not our readers aid us in the work of advancing the interests of Spiritualism?

Mrs. A. H. Luther.

A large-hearted, broad-minded, liberal-handed Spiritualist sends us a cheque for thirty dollars for Mrs. A. H. Luther, and says he will give one hundred dollars to the **BANNER OF LIGHT**'s one thousand dollar fund when other Spiritualists have contributed the sum of nine hundred dollars. This gentleman sent Mrs. Luther a generous donation last summer, and means to continue in well-doing along philanthropic lines henceforth. We regret to say that the fund to which reference is made has received but three pledges up to date outside of the above munificent offer. We asked two hundred Spiritualists to unite with us in giving five dollars each for a relief fund for Mrs. Luther.

We learn that Mrs. Luther wishes to take treatment of a specialist through whose ministrations she feels positive that her health may be restored. It will require at least one thousand dollars to enable her to take a thorough course of treatment of the specialist in question. If one thousand dollars will restore Mrs. Luther to the Spiritualist rostrum, no sum of money can be better invested by the Spiritualists of this country. She will repay it manifold by her ringing words in behalf of truth. She has been a power for good in Spiritualism for many years, and can be again as soon as her health is restored, of which there is a good prospect if she can be given the treatment desired. Mrs. Luther is needed for many years to come as a fearless defender of the truth of Spiritualism against the combined attacks of Romanism and Orthodoxy. Are there not two hundred Spiritualists—one hundred and eighty Spiritualists in the United States willing to invest five dollars each for such a worthy object? Let us hear from twice that number at once.

The American Secular Union and Free Thought Federation.

The Annual Convention of the above-named organization was held in New York City Nov. 19, 20, 21. It was quite largely attended by secularists from all sections of the United States, and much enthusiasm aroused by the stirring addresses of the talented speakers present. The Convention took high ground in favor of education, and uttered some trenchant truths in behalf of a secular government for this nation. Religious freedom and the rights of man in all directions were fearlessly advocated. The taxation of church property, non-sectarian schools, the repeal of Sunday laws, the sanctity of the Constitution of the United States, a free press and free speech, were urged in ringing words. The election of officers resulted in the choice of the following: John E. Remsburg, President, Atchison, Kan.; W. A. Croft, Washington, D. C.; T. B. Wakeman, New York, Frank Steiner, Des Moines, Ia.; Susan H. Wixon, Fall River, Mass., Vice-Presidents; E. C. Reichwald, Chicago, Ill., Secretary; Otto Wettstein, Rochester, N. Y., Treasurer. It was a splendid convention, and its work was well done. The Secularists and Spiritualists have much in common, and should work together in so far as they can conscientiously do so.

A Correction.

We are informed that the statement made by a correspondent in a recent issue of **THE BANNER** to the effect that the Spiritualist Society in Meriden, Conn., has held no meetings this season, is incorrect. Regular meetings have been held since the middle of September, the platform being supplied by home talent. We cheerfully make this correction in order that justice may be done our good friends in Meriden, whose loyalty to the Cause is well known everywhere. Mrs. Aurelia Moore has sold twenty-four of the reports of the National Convention of 1897 in the Meriden Society alone.

Don't fail to read Wm. W. Wheeler's excellent article, entitled "In Re the Spiritualist Platform." It is practical, timely, and up to date. As soon as it is read, act upon all of its suggestions. Send in your own name and address, as well as the addresses of all known Spiritualists in your community, to the Secretary of the National Spiritualists' Association, in order that the exact number of Spiritualists in America may be determined. Do not forget to add the three dollars mentioned by Mr. Wheeler. It is a gift to your spirit-friends.

Take good care to order a large number of copies of the **BANNER OF LIGHT** of Dec. 11. It will contain a mint of information, and will prove that Spiritualism has men and women connected with it capable of giving instruction to the world. Do your part to aid Spiritualism by ordering a large number of copies of that special issue.

The Lyceum.

It is with pleasure we are able to announce the appearance of a paper especially devoted to the interests of the Lyceum. It has been a long felt want by those engaged in the Lyceum work, but the demand has not warranted the publication. It will not even now give any profit to the publisher, who must engage in this labor of love for its own sake, and hopes that the movement may become strong enough to make the venture self-sustaining.

We are assured that the newspaper is guaranteed for one year at least, and the paper will be a means of instruction and an organ of communication between the *Lyceums*. There has been a constant inquiry about a Lyceum paper, lesson leaves, and helps to the leaders in the Lyceum. The new paper proposes to supply this want. Mr. Thomas Clifford of Cleveland, Ohio, an earnest advocate of the Lyceum, and a practical printer, with the facilities of a printing house, which he owns, has taken management, and ought not to receive lukewarm assistance.

Every Lyceum should take one copy for each member, and a few extra for visitors.

The first number will appear Dec. 4, and a number each week thereafter.

An Important Notice.

Owing to the crowded condition of our columns this week, interesting reports from Massachusetts State Spiritualist Association, Norwich, Conn., The Tuxedo, New York City, Portland, Me., Fraternity of Divine Communion, Brooklyn, Newburyport, Mass., are unavoidably omitted. Our correspondents MUST make their reports brief, and see that they reach **THE BANNER** office by Monday evening of each week. We aim to be absolutely impartial, but "first come, first served," applies to reports when they are received at this office.

M. Wood sends one dollar and twenty cents for the Babe Will defense fund. No post office address was given, hence no receipt can be forwarded by Secretary Woodbury until the same is received. It is well to note the fact that no further funds are needed for the defense of the Babe Will. A full explanation of the matter is given in another column.

The Rhode Island State Spiritualist Association is now legally incorporated and ready for work. It will hold a grand rally in Providence, Dec. 9, at which excellent speakers and mediums will be present. Every Spiritualist in Rhode Island should be present, as well as hundreds of visitors from other States.

Dr. S. A. Patten, a ripe scholar and liberal thinker, presents some excellent thoughts in his able article, published in another column in this issue. Dr. Patten is not an outspoken Spiritualist, but he is a rational investigator, hence capable of saying good things and of giving sound advice.

Have the Spiritualists of New Hampshire fallen into a condition of innocuous desuetude? A State Spiritualist Association is needed there, and should be at once organized.

Washington, D. C., Items.

BY PENN.

That the Ladies' Aid Society of this city is a most efficient auxiliary organization to the First Association of Spiritualists here, its recent doings happily illustrate, and the pertinency of their name is made practically manifest.

The gifted President, Mrs. Richmond, is ably seconded by a corps of ready assistants, who manage matters in such a way as not only to continually interest the actual members of the Society, but to successfully enlist many others who are only attendants upon the regular meetings of the First Society.

Through the efforts of these assistants a regular New England dinner, consisting chiefly of baked beans, with all of their usual, if not necessary, accompaniments, including squash pies, mince pies, doughnuts, etc., was held at the ever-hospitable home of Mrs. Chapman, on the evening of Nov. 18, which netted over fifteen dollars.

And on Thanksgiving Day another dinner was served by these same worthy assistants, at the same place, which partook of all the special characteristics of this socially historic occasion—a grand Thanksgiving dinner, served from 2 to 7 P. M., which proved, financially, even more successful than the baked bean dinner, inasmuch as it netted nearly double what the former did.

In addition to the social features on this occasion were exercises of an intellectual character, with music and song, an interesting Thanksgiving essay by Mr. Bacon, and the reading of some ten personal poems to as many individuals by "Ouida," who, for the first time, exacted "wampum" for these inspirational readings, it being, in part, her contribution to the Bazaar, which is to be held by the First Society in Masonic Temple (the usual place of meeting of the National Convention of Spiritualists) about the middle of December, and which is to last for a week.

Do not these items indicate that the Ladies' Aid Society of this city fully justifies all that its cooperative name implies?

Meetings for the phenomena are being held on Friday evenings, in aid of the First Society, by Dr. George Plummer, of Massachusetts, and Mrs. M. L. Wheeler-Brown. It is but simple justice to state that this lady is indefatigable in her unselfish efforts toward sustaining the Cause in this city, and that much of the general success which has thus far been accomplished is largely due to her unwearied and judicious work.

It is a matter of pleasant record that a liberal offering was contributed toward the National Association on the Sunday specially set apart for this collection to be taken up; and if all the other societies throughout the country did as well, in proportion to their means, a decided addition will be made to the Treasurer's account. So mote it be.

Washington, D. C., Nov. 26, 1897.

Washington, D. C.

On the evening of Nov. 3 the hosts of friends of Mr. and Mrs. Steinberg, who have been prominently connected with the First Association of Spiritualists for many years, surprised them at their residence, 506 Twelfth street, N. W., and as it was the silver anniversary of their marriage, after alluding to the occasion beautifully in poetry, Mrs. C. L. V. Richmond presented them with a silver water pitcher as a token of the love and esteem with which they are held by their co-laborers and associates. After speeches, music and refreshments, the guests departed, wishing the host and hostess many happy returns of their marriage anniversary.

God's Poor Fund.

Amounts received since last acknowledgment: H. E. F., \$5.00; M. Jackson, 50 cents; S. H. Kimball, \$1.00; A. Friend, \$1.00; A. Friend, \$1.00; Mary M. Mason, \$1.00; A. Friend, \$2.00; Sympathy, \$5.00; E. P. Upton, \$2.00; Mrs. Almira Thayer, 50 cents.

If you like **THE BANNER**, speak a good word for it whenever you have a chance. It will be appreciated.

The Veterans' Union

Held its regular public meeting with the Ladies' Spiritualistic Industrial Society, Thursday evening, Nov. 18. Over two hundred people crowded Dwight Hall during the supper hour and throughout the evening.

The exercises were opened with congregational singing of "America." Mrs. Lovering, pianist, Prof. Rimbach, cornet accompanist. President Cobb made opening remarks, after which the Kentucky quartet sang, and Mr. Cobb introduced Miss Lizzie Harlow, who spoke earnest and sympathetic words for the Veterans' Home and its object. Mrs. Wilkinson gave tests, to the satisfaction of those present. The quartet again sang, and then Mr. Edwards presented the following resolutions, which were unanimously accepted by the audience:

Resolved, That the Veterans' Spiritualists' Union desires to place itself on record as being unwaveringly opposed to all fraudulent practices by persons claiming to be mediums, or by persons who are mediums, who simulate or add to the phenomena they may produce in the séance room.

We are also unwaveringly opposed to all false statements as to matters of fact, whether on or off the spiritualistic rostrum, by prominent Spiritualists, believing that the interests of our religion can be forwarded only by honesty and truthfulness.

We are also opposed to scandal and slander, the former being a destroyer of souls and the latter a crime against the person of its victim.

We hereby pledge ourselves to help the BANNER OF LIGHT in all wise and safe measures it may take to rid Spiritualism of these several forms of evil, believing that no great religious movement can ever prosper that is accompanied by fraud, lying, scandal and slander.

Whereas The Veterans' Spiritualists' Union, a national institution, national in its membership, national in the distribution of its charities, "having sent out nearly six hundred checks and post-office orders, ranging in amounts from three to fifty dollars, into fifteen different States of the Union, from Maine to California, to sick and destitute Spiritualists," national in its aims and work, having established at Waverly, Massachusetts, a Home for our needy, which, only for lack of funds, might be opened, and so enlarged as to be commensurate to the present needs of our people in this country; therefore, be it

Resolved, That the Union is deserving, earnestly asks and expects the co-operation, and support, financially, of all other organized bodies of Spiritualists, as well as individuals in this country. Kind words are appreciated, but dollars are of more value in helping the Union put its home in condition to shelter the homeless, clothe the naked, and feed our hungry. We, therefore, call not only upon individuals, but all local societies, State Associations, and the National Association, to help us financially in this great work.

A very fine mandolin solo was then contributed, after which Mr. Cobb made remarks, introducing Dr. Hadden, who spoke of his position and interest in the cause of the Veterans, alluding to a remarkable test given him by Mrs. Wilkinson, which portended something in the future. He then appealed to those in the audience to help the Veterans' Union, spoke of his efforts, and presented a book gotten up by Mr. N. B. Perkins, which, by paying ten cents and subscribing your name as being interested in the Union, would eventually mean, when the book was filled, one or two thousand dollars to the Union. He expressed the wish that the book be very soon filled. He felt he was called upon to raise money to pay up the mortgage on the Home, and he urged all to become members of the Union, and help in the good work. He referred to a gentleman who was willing to be one of many to do what he could to open the Home in the near future.

Mr. Kelly of Lynn was next called upon, and spoke in words of praise of Dr. Hadden's power in raising money, referred to the need of caring for our poor, and the grand beauty of the religion of Spiritualism. Singing by Mr. and Mrs. Tyler. Mrs. Margie Butler spoke words true and to the point, expressing her interest in the "Home" and her work for humanity. Mr. and Mrs. Tyler sang again, and Mrs. Gilliland closed the meeting.

Through Dr. Hadden's efforts eleven dollars were contributed during the evening, and much credit is due him in his interest in his worthy object. The thanks of the Union are also due Mrs. M. A. Wilkinson for providing the music of the evening and for giving tests, all of which added to the entertainment and benefit of those present.

\$4.00 collection was received by the Union as share of receipts of the evening.

Mrs. J. S. Soper, Clerk.

Maine Mass Meetings.

To the Spiritualists of Maine:

It is desired, for the good of Spiritualism, that mass meetings be held monthly in the different cities and towns of the State. In whatever place any resident Spiritualists will communicate with me, expressing a desire for a public gathering of one or more days, and a willingness to provide places of entertainment for the mediums and speakers who may take part, nothing need interfere to prevent a successful meeting.

The Spiritualists of the locality will be expected to arouse themselves, to enter with zeal into the work of making all needed arrangements, giving proper advertisement and awakening an interest in the meeting.

The meetings will have open doors, and collections be taken, from which the expenses will be paid. It is hoped an expected that those who do the platform work will give their services gladly as loyal servants of the truth, their expenses being paid from the collections.

Spiritualists of Maine, awake! Let these meetings be held in every city, town and hamlet. Stand up and be counted. Rally to the front. Let the believers unite and begin the march. Long enough have they slept on their arms. The workers on the spirit-side are ashamed of their comrades in Maine. They are sending forth a bugle call, through the State Association, to all Spiritualists to inaugurate mass meetings and make them rallying points—centres of union, where we shall unfurl our flag, and let the world know we are not dead nor asleep. One large, enthusiastic, electric gathering in the heart of a town will be of great value.

Such a meeting should be held somewhere in the State every month. What town will apply first? All months are open after December. A meeting was held in Augusta Dec. 1. The State Association is to make the conservative old town of Skowhegan open its eyes with wonder by holding a rousing meeting there Dec. 23 and 24, if the present plans do not fail. If they do fail, another date will be made. President Barrett has promised to be there, and he will be backed by able talent. Who wants a meeting in January? and who in February and March and April? Let there be no delay. I want to arrange a list of meetings at once, and advertise them widely. The Maine Central will give us reduced rates from all points if delegations can be gotten up.

The meeting in Augusta was but a prophecy of what is to follow. Let every section of the State respond. Let me have a dozen letters at once. Give me the dates you prefer. When you read this, take it and go at once to the best Spiritualist in your town and have him read it, then to the next best, till you get a little band to cooperate with you. Then see if you can get a hall, and for what date. Then write me. Then such a meeting will be held as will reflect only honor and dignity upon the Cause. Be assured of this. The future is full of promise.

A. J. WEAVER,

President Maine State Association,
Old Orchard, Me.

The friends of Mrs. F. M. Holmes desire to correct the statement made in the last BANNER, that she had resigned from the Vice-Presidency in the Advance Conference "on account of ill health." Mrs. Holmes is as active as usual in another direction.

The Independent Club, of Newburyport, of which Dr. C. W. Hadden was recently elected Grand Master, is taking in new members at every meeting. The Club is planning an old fashioned supper and entertainment to be given in the near future.

MEETINGS IN MASSACHUSETTS.

SPRINGFIELD.—H. A. Budington writes: The meetings of the "Church of the Spirit" for the month past have been a splendid success. Large audiences have listened with cordial approval to the beautiful words and inspired thoughts voiced by Mrs. Caroline E. S. Twing. Two services each Sunday and two public sances weekly have been conducted by her and her guides. Beside, much private work has been done which has comforted many hearts, awakened a desire to learn of our philosophy and to attend our public meetings.

Mrs. Twing closed her present engagement Sunday, Dec. 28. Our beautiful and commodious new hall, with seating capacity of nearly three hundred, was occupied by a most attentive audience. The exercise of mediumship at the close of her evening lecture was eminently successful.

Mrs. Twing has had a class in the study of Psychometry. Several persons have discovered they possessed the gift.

Mrs. Twing, under the control of "Ikabod," has made many converts. She goes to William, Ct., for the first two Sundays in December.

Mrs. Helen Palmer Russeque of Hartford, Ct., will speak for the Church of the Spirit Sundays, Dec. 5 and 12.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGEPORT.—Mrs. L. J. Ackerman, Leader, writes: Sunday, Nov. 21, our meetings throughout the day were very successful and harmonious. In the evening we had a large attendance. Different mediums who took part during the day were: Mr. Scarlett, speaker, morning; afternoon gave tests: Mr. Nichols, Mr. D. S. Clark, Mrs. Seymour, Mrs. Kneeland, Mrs. Banks, Mr. and Mrs. Hall, Mrs. Simpson, Mr. Jackson, Mrs. Millan, Spirit read articles. All did well.

BANNER OF LIGHT for sale at the door.

Sunday, Nov. 28, our morning circle was very harmonious, and many took part with spirit. Afternoon and evening sessions were well attended, especially evening. We had good singing and good power. Different ones who took part during the day were: Mr. Scarlett, speaker, morning; afternoon, gave tests: Mr. D. S. Clark, Mrs. Seymour, Mrs. Merrill, Mrs. Poole, Mrs. Ackerman, Spirit gave tests; Mr. Hall of Brighton, Mr. Martin, fine tests; Mrs. Millan. We expect to have a Peace Council on Friday evening, Dec. 10, at this hall.

FALL RIVER.—Mrs. Ann Hibbert writes: Our meetings Nov. 28 were very successful. The Lyceum was largely attended, and much enthusiasm was manifested.

Our afternoon and evening meetings, with Mrs. Sadie L. Hand of Lowell as our speaker, called out large audiences. Her addresses and tests were quite satisfactory to all. Mrs. Hand will be with us again the last Sunday in December.

Mrs. J. S. Soper, assistant editor of the BANNER OF LIGHT, is to be our guest next Sunday, when Dr. Geo. A. Fuller of Worcester is to be our speaker. Both will be warmly welcomed by their friends in Fall River.

BANNER OF LIGHT for sale every Sunday at our hall.

SALEM—FIRST SPIRITUALISTS' SOCIETY.—Manning Block, 65 Washington street.—N. B. P. writes: The developing circle is held every Sunday morning at 10:30 A. M.

At 2:30 and 7:30 P. M. Dr. William A. Hale of Boston delivered two discourses in his convincing way, which were listened to very attentively by an earnest and appreciative audience, and gave a number of tests that were recognized.

Sunday, Dec. 5, Dr. Wm. A. Hale will be our speaker and medium.

BANNER OF LIGHT for sale; annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cts.

Cadet Hall—Lynn Spiritualists' Association. J. M. Kelly, President.—Mrs. A. A. Averill, Sec'y, writes: Sunday, Nov. 28, a large audience gathered to listen to the eloquent and inspiring words of Miss Lizzie Harlow. We part with her with great regret, and hope we shall have the pleasure of listening to her again before the season closes. Thomas's Orchestra assisted in the exercises with selections which were much enjoyed. Lyceum met as usual at 12:30. Next Sunday we shall have Mrs. Nettie Holt Harding, one of the best test mediums. Supper will be served in the hall.

BRIGHTON.—D. H. Hall, President, writes: Wednesday evening, Nov. 24, the Spiritual Progress Society held a Thanksgiving service at its parlors, 32 Foster street. The parlors were filled with a company of earnest and intelligent investigators, who went away from the meeting well pleased with the messages given them by Mrs. S. E. Cunningham and "Autumn Leaf." Tests and readings were quickly recognized.

Wednesday evening, Dec. 8, Mrs. L. J. Ackerman, Mrs. J. Seymour and D. S. Clark.

BROCKTON.—People's Progressive Spiritual Association, 54 Main street.—George S. Hutchinson, Sec'y, writes: Sunday, Nov. 28, we had a well-attended meeting in the evening. Many veteran Spiritualists were noticed in the audience, having come to hear Mrs. Sarah A. Byrnes, who delivered a very instructive discourse from the subject "Life." At the close of Mrs. Byrnes's lecture Mr. C. W. Capel gave several spirit messages, nearly all recognized.

BANNER OF LIGHT for sale at all meetings.

LOWELL.—George H. Hand, Sec'y, writes: Two of the largest audiences of the season greeted Prof. J. W. Kenyon on the 28th, when he appeared upon the rostrum for the first Society. The subjects chosen were "Mediumship," and "Spiritualism Compared with Ancient and Modern Religions," both treated in a masterly manner, and appreciated by his hearers. Blanche H. Brainard, Dec. 5 and 12. **BANNER OF LIGHT for sale.**

CAMBRIDGEPORT, TEMPLE OF HONOR HALL.—A correspondent writes: The Sunday meetings are doing a grand work. The mediums taking part were: Mr. Evans, Mrs. Fish, Mrs. Collins, Mr. Demar, Mr. Cohen, Mrs. Evering, Mrs. Fox, Miss Wheeler, Mrs. Friedrich. Grand music by Mrs. Jenness of London, Eng.

Indian Peace Council, Dec. 7, 7:30 P. M. **BANNER OF LIGHT for sale.**

WALTHAM.—Mrs. M. L. Sanger writes: Our speaker of Nov. 28 was Mrs. Robertson of Boston. Her poems were very pleasing, and the tests given nearly all recognized. Although "Wild Rose" was a stranger to many, she hoped to have her with us again soon. Many expressed entire satisfaction with her work.

Next Sunday, Mrs. Stiles.

SPRINGFIELD.—M. W. Lyman writes: Dr. Charles W. Hadden of Newburyport occupied the platform of the First Spiritualist Society the last two Sundays. Nov. 28 his afternoon subject was "The Spiritual Side of Spiritualism." In the evening he spoke upon subjects given by the audience. Next Sunday, Dr. Hadden will again occupy the platform.

BANNER OF LIGHT for sale at all meetings.

WAKEFIELD.—Geo. T. Lamont writes: The First Spiritualist Society was served by Mrs. Pettigill of Malden Nov. 28, her lecture and demonstrations being well received. She was engaged for January. Mrs. Edella Concanon will be with us Sunday, Dec. 5.

MALDEN.—W. E. S. writes: Nov. 28 Mrs. Carrie F. Loring gave her second lecture this season; subject, taken from the audience, "What are the Fundamental Principles of Spiritualism?" was handled in an able manner. Her delineations of character were well re-

ceived and readily responded to. Dec. 5 Mr. Oscar Edgerly will occupy the rostrum.

BANNER OF LIGHT for sale.

ATTLEBORO.—Mrs. M. E. Proctor, Sec'y, writes: On Nov. 28, at 2:30 and 7:30, good audiences assembled to welcome our well-known and esteemed co-worker, Mrs. Kate R. Stiles of Boston.

At 2:30 she gave an excellent address upon subjects given by the audience.

In the evening Mrs. Stiles rendered the beautiful poem, "Angels." Several questions were presented, from which these thoughts were taken: "What is spirit?" "What shall it profit a man if he gain the whole world and lose his own soul by not recognizing the spirit within?" "The power of thought." We hope to have Mrs. Stiles with us again Dec. 12. On Dec. 5 Dr. C. H. Harding of Boston will be with us.

BANNER OF LIGHT for sale at both sessions.

WORCESTER.—Mrs. D. M. Lowe writes: Prof. Peck's lectures were of more than usual interest. "Dr. Jekyll and Mr. Hyde" formed the text for a very instructive lesson in the afternoon, and "Hindoo Philosophy, Theosophy and Spiritualism" in the evening was a learned and convincing argument in favor of the superiority of Spiritualism as a philosophy and religion.

Subjects for next Sunday, "Mind Cure," and "Two Great Mediums: Buddha and Christ." At the close of the service a collection was taken up for the National Association.

BANNER OF LIGHT for sale.

FITCHBURG.—Dr. C. L. Fox, President, says: Large and attentive audiences greeted Mrs. L. M. Prentiss of Lynn, at both afternoon and evening services, Sunday, Nov. 28. Her addresses were, as usual, interesting and instructive; her tests and messages from the spirit side were numerous and accurate in every particular.

Mrs. C. H. Clark of Boston speaks for us next Sunday.

LAWRENCE.—Dr. J. H. Feagill writes: On Sunday Mrs. S. E. Hall of Roxbury spoke from our platform afternoon and evening, to very appreciative audiences. Mrs. Hall is one of the old school Spiritualists, but is profusely impregnated with advanced ideas. We have a lot of strangers to Spiritualism making inquiry with satisfactory results.

HAVERTHILL.—Otto Henckler writes: Mrs. Effie I. Webster of Lynn occupied the platform last Sunday. Mrs. Webster delivered appropriate addresses, the spirit-communications being remarkably accurate.

Next Sunday, Mrs. May S. Pepper.

NEWBURYPORT.—F. H. F. writes: Mrs. Effie I. Webster will be our speaker and test medium Sunday, Dec. 5.

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

Dr. C. W. Hadden of Newburyport, Mass., will lecture in Springfield again next Sunday, making his third engagement with the First Society this season.

Moses and Mattie E. Hull will make their headquarters in Cleveland, O., for a number of months. Their address is 536 Prospect street.

Geo. A. Fuller M. D., will lecture at Fall River, Mass., Dec. 5, at Greenough, Mass., Dec. 12, at Brockton, Mass., Dec. 19, and Providence, R. I., Dec. 26. Has a few Sundays in May and June unengaged. Address 42 Alvarado Avenue, Worcester, Mass.

During the month of November Mrs. Ida P. A. Whitlock has spoken for the Providence Spiritualist Association. She will speak at Pittsburgh Pa., during December; Columbus, O., in January '98; Feb. 6 and 13, Bridgeport, Ct.; Feb. 20, 23 and 27, Lynn, Mass.; Feb. 24, Stonham, Mass.; March 6, Pawtucket, R. I.; March 13, Greenfield, March 10 and 20, Marlboro, Mass.; April 17, Marlboro, Mass.; April 24, Waltham, Mass.; May, Rochester, N. Y.

Henry H. Warner will answer calls for lecture and test work. Address 49 Hillside Ave., Everett, or 9 Bosworth street, Boston, Mass.

Edgar W. Emerson, No. 136 Bridge street, Manchester, N. H., has the following Sundays disengaged, for New England only: Dec. 5, 12, 19 and 26.

Dr. C. H. Harding, test medium and lecturer, has open dates for December and January, 1898. Address No. 9 Rosworth street, Boston.

Mrs. Julia E. Davis spoke in Wakefield, Mass., Nov. 21, Winchester, Nov. 28. Has open dates. Would be pleased to correspond with secretaries of societies in regard to engagements. Home address, 49 Dickinson street, Somerville, Mass.

Mrs. Clara Field-Conant will answer calls to lecture within easy distance of Boston, where the societies have only one lecture per Sunday. Address her at 15 Broadway Extension, Suite 5, Boston, Mass.

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TESTIMONIALS.

DEAR SIR—I have used Dr. Mack's Benzoine Emulsion in my family for several years, and highly recommend its use to the public in cases of asthma, inflammation or irritation of the throat, coughs, and colds, and bronchial troubles. Very truly, GEO. M. STEARNS.

No. 1 Hudson street, BOSTON, MASS., Nov. 12, 1897.

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Drs. Peebles & Burroughs, Indianapolis, Ind.: My Dear Doctors—I am getting along nicely. I have felt the psychic power very strong some evenings. Will send order for another month's treatment. With kindest thought, yours sincerely, CARLIE H. HASKY, 640 Main St., Fond du Lac, Wis. Nov. 20, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Friends—I am in better health today than I have been for years. My friends all say, "How well you look!" Very truly, C. E. FARRAR, Wapaheton, N. D. Nov. 11, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Doctors—I am very glad to say that I am feeling better. Oh! how good it seems to be able to say so. I cannot tell how I appreciate it, and this is the first time I have been able to say "I am better" for fifteen years. Very gratefully, Mrs. E. J. MORRILL, Geneva, Neb. Nov. 13, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Gentlemen—Your diagnosis of my case is received, and I must say is very correct. Yours truly, JOHN W. KENT, Morrison, Ill. Nov. 22, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Sirs—I am in receipt of your favor of the 15th inst., giving a diagnosis of my case, which is correct in every detail. Yours truly, LEWIS HART, New Orleans, La. Nov. 18, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Sirs—I am in receipt of your favor of the 15th inst., giving a diagnosis of my case, which is correct in every detail. Yours truly, LEWIS HART, New Orleans, La. Nov. 18, 1897.

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SPRIT Message Department.

SPECIAL NOTICE.

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

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

SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Oct. 22, 1897.

Spirit Invocation.

Our Father, who art in heaven, we realize that thou dost give us peace, harmony and good will toward all. We desire to be brought under thy guidance, that we may grow in spirit and in power. We feel that we are students seeking knowledge, striving for wisdom to understand life, and seek to satisfy the needs of our souls through the recognition of the fatherhood of God and brotherhood of man. We seek that true religion that gives knowledge of spirit presence, that others may realize the consolation of angel ministry, and perceive the consciousness of life after death. We seek thy divine truth this morning, and ask the higher spirit forces to unite to instruct us in the laws that govern spirit power, that we may know that the veil between the two worlds is rent, that we may behold the immortal spirits in the beyond, and realize that they have destroyed all sorrow and all darkness by their return to us on earth. May our spirit friends be able to voice their sentiments to us this morning in truth and sincerity, that their words may touch the hearts of those still in earth-life, and give them comfort, strength and joy that passeth all understanding. We ask the assistance of all, both mortals and immortals, to unite in love and harmony to give praise throughout eternity. Amen.

INDIVIDUAL MESSAGES.

Eben W. Powers.

Good-morning. Well, this is truly a privilege that I did not expect. I am so anxiously to reach the dear loved ones of earth that I have sought this avenue to communicate with them, although I was not what you would term a Spiritualist; yet I feel there are so many times that we recognize a religion merely by the name. I have not been out of the body so very long, but I find I have left shadows in my home, and I felt I would like to make myself known through your paper, for I am perfectly familiar with Boston and the surrounding towns, although Methuen, Mass., was my home. I am weak this morning, and not able to control this instrument very long; still I am astonished at how easy it comes to me—much more so than I thought for.

I have left a dear companion in earth-life, with whom I have been closely connected many years, and I wish to come in contact with her especially, and also my darling child. I wish to have my friends and neighbors understand that I have found in spirit what I did not expect—it was far beyond my expectation—for I met all the loved ones who had gone before. I used to say, although not altogether realizing the power the spirit had in returning—but I used to think, and also express it, that if the spirit could return, I should like to return and let them know what I have found.

I have a brother in Methuen whom I am anxious to comfort, and would say to him I am glad things have gone as well as they have, although I realize all things that are not settled will be all right later. I would say that father and mother and many of the dear loved ones are with me, and I thought it would please them to have me make this expression. I do not care to make too much of a public statement, but am anxious, as the mortal when he goes off to another country or another place, to let his friends know he has arrived safe, and that he was made welcome, and was getting along well. I want to say to my dear companion that I do not want her to feel the loss. I know she misses the material form, but my spirit will be constantly with her, and I will try and make myself known, both to her and the loved ones who are still in earth-life. I have many friends scattered here and there, and I know when I reach one I can reach others, because I have observed, since in spirit, that your paper goes to a great many places.

I have a daughter who lives in South Dakota, and I wish to say to her that father does remember many things that have happened, and has his consciousness beyond the grave, and is only waiting and watching for the loved ones to come.

Say that Eben W. Powers is here this morning. My home was in Methuen, Mass. You might say I would like to be remembered also to the few scattered friends in Stamford, Vt., although I shall be more known in Lawrence and Methuen, Mass., as I made my home there.

John Otis.

Good morning. I should like to say also, as the speaker that preceded me, that it seems such a short time since I was separated from the mortal body, and under the peculiarities that I passed out I find as I return to the earth sphere a great deal of inconvenience, for I suffered a great deal before I passed away, but I think this morning that I can make myself known, and lift the darkness and sorrow from the hearts of those I love. I was carried out of the body very suddenly through accident, by being thrown from my carriage, and I hardly realized what had occurred. I left many of those I loved dearly, and I would like to say to them this morning, I have not returned to gratify curiosity, I have returned because I want my dear ones to know how beautiful death is in the shadows that it oftentimes leaves around the mortal heart.

I wish I had the power to demonstrate here this morning the consciousness and happiness that I entered into when I met the dear moth-

er and friends in spirit, and what a reunion it was, and yet it was like the sun shining on one side of the street, and a storm prevailing on the other; for as I look back into earth-life conditions I find sadness, and sorrow, and distress, because those we have left behind us, and so closely connected with us, seem to be in the darkness; and I want to say to them all this morning that there was no one to blame, no one that I can say I have any hard feelings for, or anything that we would consider wrong, but I want to say to them all, God is good, God is love, and while we cannot see the love and good in our shadows and darkness, yet it is in the dark hours of the night that we oftentimes hear the still, small voice speaking to us, and trying to give us comfort.

Now I wish all of my friends in Lynn to understand that I have arrived in spirit all right, and as far as I am concerned I am satisfied, and just put me down as John Otis. I don't think I am forgotten there, especially by those that were in close association with me. I shall also be remembered in Boston and in New Hampshire, as I have relatives all around, but wish those in Lynn to understand the position better.

Charles T. Whitney.

Well, I suppose birds, of a feather flock together. I seem to find myself in a sort of strange place this morning. I don't mean, when I say strange place, my friends, that I am a stranger in your city, by any means; but I am a stranger in this location and this place, yet it seems to me that, as I look around, I am a good deal like those who have already spoken ahead of me. We never can tell what we can do until we do it, for when I was in earth life I did love the Methodist faith, and I did love to work for the Methodist Church; I believed in God, and I believe in him now, and I felt when I passed out of the body—although I was not sick so very long—I felt that it was all right, for I had lived three-score years and ten.

I sense myself this morning, like many others, as I have said, anxious to relieve the sadness that dwells in the darkness of earth-life, for when death comes we always said that God was just, for it was to bring us up higher and closer to his side; and I know it does, because when our friends go forth and our friends are sad and desolate, there is no one can give us comfort, no one can give us the joy that we can find in spirit. When the spirit of Christ is within our hearts we are not desolate, for he has promised to be our comforter and our staff; but I know that there are many who do not believe that the spirit can return after separating from the mortal body; but Christ is the Way, the Truth and the Life, and he that cometh to him, he in no wise casts out, and has conquered death and the grave; so do his followers conquer death and the grave, and that is why I came in this morning to voice to the loved ones I left behind, although I have more in spirit than I have in earth-life.

I should like to say to all that I come in contact with—for I want to reach my brothers and sisters in the church, my neighbors and the many friends I had, both from a business standpoint and friendship—that I have met my dear companion and the many dear loved ones gone before, and that I found in spirit just what I have accomplished through deeds done in the body.

I have two daughters in earth-life yet, and it is to them that I wish this communication to go, although they may not believe it; they may say: "I don't believe father would do such a thing." I want to say to you, darlings, there are more things in heaven and earth than man ever dreamed of; and you have laid away the body of father, but you have not laid away his spirit; for I will yet minister unto you, and I will bring comfort and consolation and strength to all, for I wish to assist all I can. I shall be remembered in the city of Lowell, Mass., where I was for so many years interested in the meat business. I am pleased to be able to identify myself here this morning, and I wish them all joy, and God will bless them. My name is Charles T. Whitney.

Mary C. Nelson.

Well, my friend, my name is Mary C. Nelson, and my home in Bellows Falls, Vt., and my husband's name was George, and I want him and all my friends to know that I was here this morning, and while I was not what you would term a Spiritualist, for now I know I was not, yet I was a medium, but was not aware of it while in the body. I used to see my mother oftentimes around me, and my little child after he passed out of the body, but I did not dare say much about it, because I was always afraid that they might think I was imagining it. I want to say this morning that I am very glad that I did, because I can see now how much better I was able to stand the environments of life, and how many times the spirit has helped me when I was really unconscious of it; and so it is with those in earth-life, the spirit is oftentimes around them and assisting, and they seem not to be aware of it.

I thought if I could make myself known through your valuable paper, and come in contact with some of my loved ones, even if they don't believe in it, I might be able to interest them so that they will investigate it, so as to be able to assist them; and I want them all to know that life is not so hard as it appears, because it seems in spirit that the mortals, not knowing how to take the advantages of life, sometimes make things harder for themselves than is needed.

I wish to say to them all, I am with you heart and hand. Hannah and Elizabeth are both with me this morning, and I want them all to feel that we have not left them, neither have we gone from them, and if they will only give us an opportunity we can prove immortality of the soul and spirit return.

I would like to say just before I leave my friends that there are mediums right among them, in their own family, that they might let the spirit come through if they understood it, and then they would not need to feel that there is any fraud in it, for I find that is where the difficulty comes, for there are so many mortals that if the spirit would come through themselves they would feel better, and if they will only give me an opportunity in private I will try and prove my identity.

Francis Volke.

Well, it seems to me, friends, this morning as though we were having a sort of revival, because we see so many who are looking for an opportunity to vouch for the truth of spirit return and the continuation of life. I am astonished sometimes when I sit in your circle-room and see how many are anxious to demonstrate, and how much freer they are in giving

their opinion of what their ideas were while in earth-life, because I can remember not so very many years ago, when it was hard work for any one to acknowledge that he believed in spirit-return or in mediumship, for after he did he was very apt to be put down as a crank or a know-nothing; but when truth prevails there is always something in it, I find, both from my experience in earth-life and also in spirit; for I was a Spiritualist, and I was not afraid to say so, either; I was one who spoke from my convictions, and not from my belief. I knew the spirit returned, I had had evidence of it; I had had manifestations that no one could dispute. Still, in the large circle of business that I was connected with, being for a long while in the boot and shoe business and leather manufacturing, I came in contact with a great many people; I had lots of opportunities of sounding them in what they believed and as to what they had to say on the subject of Spiritualism. I find a great many people who would not acknowledge that they were Spiritualists, but there were many who had great faith in certain mediums or certain persons that they used to come in contact with from a business standpoint, from a position where they could get assistance and sometimes a little advice in their undertakings, and in that way I find a great many more believe in mediumship who did not want to acknowledge it was spirit-power. Well, never mind; it don't make any difference how we get there, as long as we get the assistance, as long as we are made happy, as long as we find we are benefited, and also feel that it is an elevation to humanity; for I oftentimes look over my past life, go away back to my childhood days. It seems strange we are so blind to the natural laws, that it takes us so many years to grasp the reality of things.

I want to say to my friends in Baltimore, Md.—for there is where I shall be most known—and to the dear ones I left behind me, that I found that my experience in earth-life was of good advantage to me in spirit; because there are so many things we can understand after we get out of the body that we could not before. Say that Francis Volke is here—you will find my home located in Baltimore, Md.—and to all those in progress and advancement, that I am still with them, and will assist them all I possibly can.

Mary Alice Stewart.

I would like to come in, and send a letter to papa and mamma. My name was Mary Alice Stewart, and my father's name was William, and mamma's was Alice, and I passed away quite a long time ago with diphtheria, and so they have always looked upon me as dead, and yet since I passed away my little brother has joined me in spirit-life; his name was Freddie, and since he has gone out of the body mamma has become interested in Spiritualism, and she says the only comfort she gets is to know her darlings are around her, and she has asked me many times why I did not try to come through the Banner of Light Circle-Room, and send her a message through those that are not acquainted with her. While she is interested, you might say she was skeptical, and she is somewhat, because she wants to be sure that she gets the truth. There have been a good many changes since I passed away, and mamma doesn't live where she did when I passed away, for that was in Maryland; now they are in California; she said then that she lived in the land of flowers and fruit, and it is awful pretty there, and that is why I want this message to go to California, and I want to say to my friends—for I have lots of people all around—that I am here this morning to fulfill their prayer, for that is what they call it. My Aunt Mary that is in Chicago says that she has prayed so often for Frankie, that is her little boy, to make himself known, and so he says he will sometime, but wants me to say that we are all here together this morning, and will make things more pleasant, and try to help you more by-and-by, and want to see them form their own circle in their own home, and they will find that the spirits can come and be with their friends. Uncle George is also with me this morning, but I want them all to know we are all doing nicely, and if the mortals will help us we can help them.

Messages to be Published.

Oct. 28.—Ellen L. Annis; William Wallace Halstead; James G. Abbott; Ernest Stewart; Joseph C. Lindsey; Charles Ruggles.
Nov. 5.—Mary A. Hunt; William Scribner; Hannah S. Perkins; James McFarland; William Smith; Carrie Miller.
Nov. 12.—George Hagley; Frank E. Granger; David B. Kimball; Fredora Baldwin; Emma B. Ruggles; Mary Brewster.
Nov. 19.—Mary J. Willis; Elizabeth Marston; Andrew Phillips; Pomiecke S. Booth; Alice Milton; Jennie Staples.
Nov. 26.—Agnes F. Prescott; William P. Blinn; George Bronson; Mary Elizabeth Harris; William H. Hale; Benjamin T. Johnson.

The Germ of Infectious Maladies.

To the Editor of the Banner of Light:

In the Journal of the Franklin Institute, Philadelphia, there appeared quite recently an article stating that the germ of infectious maladies remains in the ground after the burial of beasts which have died of certain diseases; and advising as a preventive of disastrous consequences to cattle, that such bodies should be cremated.

We hear a great deal now-a-days of germs and microbes, bacilli and bacteria, and of the dread consequences they entail on man; but occasionally some one rises up (as did Dr. Shady of New York City not long ago), and tells us that microbes are generally innocuous. More startling even than this are the words of Dr. Edward Berdoe, M. R. C. S., who wrote in May 31 to the editor of the *Pall Mall Gazette*, as follows:

"Sir: The man—wasn't he called Llewellyn—who by a sad mistake slew the faithful hound who had just saved his child's life, was not half so unfortunate as the bacteriologists who have been killing all the staphylococci they could catch with carbolic acid and mercury, and other deadly antiseptics, when all the time these blessed bacteria, as you tell us tonight, are the surgeon's best friends. Dr. Stoker is convinced from his observations of the course of the oxygen treatment that their action is favorable to healing; and we have been destroying them with disinfectants since Lister first taught us to hate them. The staphylococci are a fairly large family, and some of them, like *Staphylococcus aureus*, are credited with causing septicemia and death, yet Dr. Stoker has rehabilitated the family, as historians are white-washing all the bad characters of our school days. You say that some folk 'abhor bacteriology.' I don't know we do that, but I for one hold it in little esteem in relation to medicine, and your article on the oxygen cure is rather hard to reconcile with Listerism, is it not?"

Another English writer says:

"There are millions of parasites or germs of disease floating in the air, in the water used for cooking, etc. The scientific bacteriologists often speak of these organisms as if they had only lately come into existence. But they must have existed from the beginning of time, and yet, in spite of this, mankind has survived. The fact is that the healthy man does and can inhale and digest these organisms without taking any harm, and the conditions by which he is surrounded favor the development of disease. A great authority has said that the English having been provided with a supply of pure water, can snap their fingers at cholera. Where all other necessities and surroundings are pure they may snap their fingers at other dread diseases. This proves the non-necessity of inoculations to preserve health."

ANNA SARGENT TURNER,
Sec'y New York State Anti-Infection Society,
City, Baughman, N. Y.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By H. L. Hutchinson, Danville, Ind.] 1. Explain Luke xxiv: 16 and 31. Why were their eyes "holden" and "opened"? 2. Why did they kill Christ? and did blasphemy cut a greater figure with them than his condemnation of the lawyers and users and extortioners? 3. What did he mean by "Render to Caesar the things that are Caesar's," etc., and wasn't that rather compromising on his part? 4. In Acts iv: 31, what did "the word of God" mean? 5. What did Jesus mean by the "Comforter"?

Ans.—The texts mentioned in the first question read, "But their eyes were holden that they should not know him," (Luke xxiv: 16) "and their eyes were opened and they knew him; and he vanished out of their sight" (ibid 31).

To explain all that these two sentences imply would necessitate even more than a full discussion of the post-resurrection appearances of Jesus to the apostles; it would necessitate a dissertation concerning what is meant by eyes being holden and eyes being opened in a spiritual sense. We offer the following suggestions as steps toward a solution.

In the first place, the records intimate no carnal resurrection, but a spiritual resurrection, howbeit with added testimony concerning occasional materialization. To see a physical shape requires only material sight, though it certainly requires this, for material things are unseen by the physically blind, just as spiritual forms are invisible to the spiritually blind. The body in which Jesus appeared to his friends after his crucifixion was clearly a spiritual or etheric body, which passed in and out of closed doors, and came and went as spirits come and go, but it was nothing alarming; it was no "shell" or "astral," but a veritable spiritual form, enclosing the living soul of the living Master.

Purposely this form differed from the physical shape, which was thrown off when its use was at an end; therefore their eyes could not behold their risen Teacher when they sought to identify his surrendered former personality, which no longer existed, as the new and nobler body was the successor of the one they had known.

The appeal of the Teacher to the disciples was of a purely spiritual character; he did not disguise himself from them, he did not veil himself because he wished to be obscure; on the contrary, he was leading them step by step to acknowledge him in spirit as he really was and is; and through his teaching he led them step by step away from simply material ideas of him into a state where their inward eyes opened, and they beheld him as they had never seen him before, and they were delighted with the entrancing vision which opened to their knowledge the immortal state as it had never been opened previously.

Herein consisted the demonstration of immortality which he was resolved to make. Should a physical body have escaped death or triumphed over it in a single instance, no ray of light would pierce the gloom encircling the fate of those who had succumbed to death, and whose flesh had seen corruption; but, when proof was afforded that man and flesh are not the same, that the real body of every man is spiritual, death was, indeed, robbed of its terror, and the grave lost its sting.

We think the difficulty in the questioner's mind probably arose from the thought that their eyes were closed by the Lord lest they should see, while the very reverse is actually taught. Jesus found them with spiritual eyes shut, and those eyes opened under his ministrations.

A. 2.—We consider the charge of blasphemy only an illustration of those trumped-up charges which are often brought by hypocritical persons who have a grudge in their hearts against some one who has effectually exposed their iniquities, but who wish to make it appear in the eyes of the world that they are deeply concerned for the highest religious interest of the community.

It is unfair to say that either Jews or Ro-

mans were desirous of putting Jesus to death; there was a conspiracy against him, as there had been a conspiracy against Socrates and against many of the noblest of the Hebrew prophets.

The common people, we are told, listened to Jesus with gladness; they acknowledged his purity and accepted his message. This incident is fraught with valuable teaching for all time, as it lets us see into the popular heart, which beats essentially in harmony with righteousness at all times. The charge of blasphemy constituted a screen by means of which a disreputable act could be made to appear pious.

Marle Corelli, in "Barabbas," has thrown a flood of light on the causes which led up to bitter hatred of Jesus, who had certainly done much to incur the hatred of the extortioners and thieves in Jerusalem, who disguised themselves as philanthropists, that they might the more readily deceive the unwary. In every age and country those who have vested interests in unrighteous monopolies make hypocritical excuses for their shedding of innocent blood. The blindness of the multitude to the real animus of those who urge them to deeds of violent cruelty is often pitiable in the extreme, and it calls forth the sad, kindly utterance from the cross of Calvary: "They know not what they do."

As all seeming calamities result in ultimate blessing, we should not grieve over what looks like a dire catastrophe. Jesus had taught his disciples to have no fear of those who could and probably would destroy his flesh and theirs; and master and disciples were alike called upon to prove the truth of their words and the reality of their boast.

No drama of the modern stage has shown more clearly the actual triumph of the faith that will not be dismayed in the presence of the most awful horrors than the "Sign of the Cross," which has recently had a most successful season at the Boston Museum.

The early Christian martyrs, imbued with the same spirit that animated their Teacher, went to the beasts and the flames as he had gone to crucifixion. They were not blasphemers nor plotters of sedition, but they were accused of being both. Let us not believe the catering hypocrite, who says he is doing God service when he is covertly working to hide his own ungodliness.

The cry for Barabbas is possible in a new form to-day, and, if it is heard, it will proceed from the throats of a gullied community who may shriek themselves hoarse in demanding the death of their best friends and the release of those who are always preying upon their substance.

There is no faith, no honor, no religion, no love for God or man, but only masked unrighteousness and dastardly hypocrisy, at the back of cruel persecutions and insensate wrath against the guiltless.

The present age needs to beware lest it raise a parrot cry, knowing not in what hell of infamy the cry started. When civil and ecclesiastical histories are read aright, and the veil of delusion no longer blinds the eyes of readers, persecutions will be no longer attributed to religion, but to hidden vice.

The wily demagogue is the persecutor, the atheistic money-changer, the utterly materialistic perpetrator of arrant humbug, is the instigator of the cry of blasphemy, as it took the temper of a Nero to send innocent men, women and children to beasts and flames.

No blasphemy is so hideous as that which dares to pretend that it is the honor of God which is at stake when ill-gotten gains are being nefariously protected. Be not deceived with the howl raised by the satellites of corrupt Mammon when they shriek after an honest reformer, *Away with him, he blasphemeth*. Dupes may believe they are serving heaven when they crucify Jesus, but Caiaphas and his satellites are not of that order.

Blessed are they who are persecuted for righteousness' sake, but cursed are they who persecute for the sake of greed and hypocrisy is no unfair inference.

A. 3.—There was absolutely no compromise with error in the gospel precept quoted. If you burn Caesar's gas you are not entitled to refuse to pay any gas-bill at all because Caesar may overcharge you, or may not treat all his customers fairly. Two wrongs can never make a right; therefore tribute money must be paid, and the means for paying it must be furnished by the fish we catch and sell, if our trade is that of the fisherman.

There are abuses to-day in connection with the administration of government, and we do well when we exert ourselves honorably to rectify them, but dishonorable refusal to pay taxes or settle accounts will never bring about needed reforms.

Lawfully, not lawlessly, must we resolve to correct abuses, and it can never be other than wrong to shirk obligations because we are not living in an ideal commonwealth. Rendering to Caesar the things that belong to Caesar is never compromise, for strict morality insists that we render to all what is their due, and so long as we enjoy any benefits from an administration we must pay our debts to it, though we are always justified in holding out against whatever would imply an assault upon conscience.

A. 4.—The text of Acts iv: 31 reads, "And when they had prayed, the place was shaken where

Sweetness and Light.

Put a pill in the pulpit if you want practical preaching for the physical man; then put the pill in the pillory if it does not practise what it preaches. There's a whole gospel in Ayer's Sugar Coated Pills; a "gospel of sweetness and light." People used to value their physic, as they did their religion,—by its bitterness. The more bitter the dose the better the doctor. We've got over that. We take "sugar in ours"—gospel or physic—now-a-days. It's possible to please and to purge at the same time. There may be power in a pleasant pill. That is the gospel of

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More pill particulars in Ayer's Curebook, 100 pages. Sent free. J. C. Ayer Co., Lowell, Mass.

Banner of Light.

BOSTON, SATURDAY, DECEMBER 4, 1897.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10:45 A. M. and 7:45 P. M. Speaker for December, Prof. Wm. M. Lockwood, singing, the Ladies' Schubert Quartet. E. L. Allen, President; J. S. Baker, Jr., Secretary. (159 West St., Boston, Mass.)

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 1 P. M. All are welcome. Send the children. J. S. Baker, Jr., Conductor; A. Clarence Armstrong, Clerk; 17 Loring street, Dorchester, Mass.

The Hapting Hall meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper at 4:30 o'clock—in Gould Hall, 2 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

"Spiritual Fraternity,"—At First Spiritual Temple, Exeter and Newbury streets, Sundays at 10:45 and 7:45 P. M., the continuity of life will be demonstrated through different phases of mediumship. Next Sunday at 2:30 lecture through a trance speaker. Wednesday evenings, at 7:45, sociable, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Children's Progressive Lyceum—The Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 614 Tremont street, at 10:45 A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Dwight Hall, 514 Tremont Street.—The Ladies' Lyceum Union meets every Wednesday afternoon and evening, supper at 6:15, at 8:15 P. M. Mrs. M. A. Brown, President; Mrs. M. A. Brown, Secretary.

Appleton Hall, 94 Appleton Street.—Palm Memorial Building, side entrance. The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Sunday at 10:45 and 7:45 P. M.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 6 P. M.—at 241 Tremont street. Mrs. Mattie E. A. Albee, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester.

The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremont street, every Thursday afternoon and evening; supper at 6 P. M. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

Eagle Hall, 616 Washington Street.—Meetings at 11, 12 and 7:45 P. M. Dr. W. H. Amerige, Conductor.

Elmwood Hall, 241 Tremont Street (near Elbow street).—Meetings Sunday at 11 A. M., 2:30 and 7:45 P. M., also Wednesday at 7:45 P. M. for speaking, tests and readings. Edwin H. Tuttle, Leader.

Harmony Hall, 724 Washington Street.—10:45 A. M., 2:30 and 7:45 P. M. Tuesday and Thursday afternoons at 2:30. N. P. Smith, Chairman.

Elysian Hall, 690 Washington Street.—Sunday, 11 A. M., 2 and 7:45 P. M.; Tuesday, 10:45 and 8 P. M.; Wednesday, 3 P. M.; Thursday, 3 and 8 P. M.; Friday, 3 P. M. Mrs. Gilliland, Conductor.

Commercial Hall, 694 Washington Street.—Monday, Tuesday and Wednesday at 11 A. M., 2:30 and 7:45 P. M., and 7:45 P. M. A. M. Wilkins, President.

Hollis Hall, 780 Washington Street.—Meetings every Sunday morning, afternoon and evening. Eben Cobb, Chairman.

Marble Hall, 514 Tremont Street.—Meetings for speaking and tests Sunday at 11 A. M., 2:30 and 7:45 P. M., by Mr. and Mrs. Osgood F. Stil.

Good Templar Hall—1 Johnson Avenue, Charlestown Dist.—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, chairman.

J. K. D. Conant's Test Circle every Friday P. M. at 24, in her rooms, BANNER OF LIGHT Building, 82 Bowdoin street.

The Home Rotum, 21 Soley Street, Boston.—Meets Tuesday, Thursday and Sunday evenings, 7:45. Dr. Walter H. Rollins, Conductor. BANNER OF LIGHT for sale.

Brighton.—The Spiritual Progress Society holds meetings every Wednesday evening, at 8 o'clock, at 22 Foster street. D. H. Hall, President.



PROF. WILLIAM M. LOCKWOOD.
Speaker for December for the Boston Spiritual Temple, Berkeley Hall.

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL.—J. B. Hatch, Jr., Sec'y, writes: Sunday, Nov. 28, Dr. George A. Fuller spoke before a large and enthusiastic audience in the morning. This day being the last opportunity to hear Dr. Fuller this season, his friends were in attendance in large numbers.

Mr. Fred Watson opened the meeting with select piano music, and was followed with vocal selections by the Ladies' Schubert Quartet. President Allen presented Dr. Fuller, who precluded his lecture with a poem, after which he delivered a scientific discourse, to the great satisfaction of all present.

In the evening there was another large audience present to listen to Dr. Fuller's last lecture. After music by Mr. Watson and the Schubert Quartet, Dr. Fuller read a poem. President E. L. Allen read a communication from Mrs. J. A. Chapman, Norwich, Conn., congratulating our Society upon having had Dr. George A. Fuller as its speaker for the portion of November, and commending the work of Prof. Wm. M. Lockwood, our speaker for December, among the Spiritualists of Norwich. Prof. Lockwood gave the best of satisfaction to the Norwich Society, and his coming is awaited with much pleasure by the attendants at Berkeley Hall. Then Dr. Fuller gave a lecture that will ever be brought to the minds of those who heard it every time they hear Dr. Fuller's name mentioned. Mrs. S. C. Cunningham followed Dr. Fuller by giving delineations.

On Sunday next, and every Sunday during December, Prof. Wm. M. Lockwood will be the speaker. Little need be said here in praise of Prof. Lockwood, as his grand work is too well known here in Boston, and in other parts of America. We can only say we are glad he is to be with us for a month, and do advise all readers of this paper to hear his entire course of lectures. The subjects of his lectures are as follows: "The First Sunday of December, morning session." "The Philosophy of Spiritualism and the Philosophy of Nature identical." Evening, "The Faiths and Beliefs of our Fathers Set Aside by the Discoveries of Modern Physics Science."

During Prof. Lockwood's engagement the Ladies' Schubert Quartet and Mr. Watson will furnish the music.

Don't fail to attend the meeting Sunday morning, Dec. 12. The speakers will be Wm. M. Lockwood and Harrison D. Barrett. Be there, and have your friends there also. It will be a special day. Don't forget the date, Sunday, Dec. 12, 1897.

Order a BANNER OF LIGHT; it contains all the news of the country in regard to Spiritualism.

FIRST SPIRITUAL TEMPLE, Newbury and Exeter streets.—A correspondent writes: Last Sunday, Nov. 28, at 10:30 A. M., the service was conducted by a trance medium; at 2:30 P. M. by an inspirational speaker, and at 7:30 P. M. the continuity of life was demonstrated by and through a message medium.

Next Sunday, Dec. 5, the morning service at 10:30 for the expression of different intelligences will be through a trance medium; at 2:30 P. M. lecture through a trance speaker, and at 7:30 (evening) physical manifestations, including full-orbital physical.

Another correspondent writes: J. C. F.

Reports of Meetings, being of local interest only, should be made as brief as possible, that justice may be done the general reader.

Grumbine closed his ministrations for the season at the First Spiritual Temple by speaking upon the subject of "Reincarnation." The audience was unusually large, and the singing of Mrs. Ayer was exceptionally sweet and appropriate. The speaker held to the text that "Man was made in God's image, male and female," and that the duality is not a divided but a united entity, and that however plural man's forms or manifestations may appear, he is a unity and centre of psycholife or essence. He held that all divinity is absolute and uncreate, and that birth, in no respect, creates spirit, but manifests it. He took the ground that all birth is immaculate in that form are the product of spirit, and not the result of organic action.

The question of the validity of the doctrine or hypothesis was next considered, and he maintained that reincarnation when truly elaborated will in no sense be construed to be a narrow system of metempsychosis such as the orientals conceived it, but it will be in line with evolution as well as education in the sphere of life.

He held that the series of births and rebirths suggest a program of universal order and progression quite inexplicable on any other basis, and that Darwinism, as well as theology, have their foundation in like phenomena and evidences. The speaker took the ground that forms never limit the consciousness, but consciousness limits the forms, and that we are aware of their use and end only as we are aware of ourselves and our divinity. He showed that memory and consciousness are not so indefinite and so useless as repositories of former states could we but inspire them to retrospection and reiteration. And it was maintained that the soul can and will reveal itself to any one who chooses to question it. He deprecated the idea that one must seek in the senses or in the external world for vestiges or traces of the original spiritual career of the soul; and he illustrated the cycles which the soul makes in its inward and outward planes and spheres by showing how it outwardly rises like an eagle to its own exaltation while impressing the sea of air with its form, yet preserving only in itself the real progress and value of its flight and pilgrimage. The diatribes published by certain wiseacres against the doctrine in defense of Spiritualism as against theosophy are exceedingly harmful and disastrous.

They incite opposition and engender hatred without offering the investigator any proofs pro or con, and the silly utterances of would-be oracles, who claim more for their revelations than the revelation or the revelator can sustain or prove, are not to be received as authoritative simply because spoken ex cathedra or from a post-mortem sphere of existence. The real root of the cause of spirit and truth is subdued by fearless and honest investigation of the order of the world's life in contradistinction to all human predilections or the inherent or opinionated dislikes to the doctrine.

The real arguments in favor of reincarnation divide themselves into two classes—one the philosophical or metaphysical, and the other the spiritual or moral class. The former side to the problem is the real source of knowledge, while the other is the sphere of inductions and inferences or facts. And there is a difference between knowing the truth of a doctrine and simply believing it from rational or scientific grounds. In the realm of ethics the problem of the soul is solved by it, and justice and truth and love are found to be the prolific source of all real spiritual growth and illumination. In the realm of metaphysics the soul responds to its own questions, and opens its interior sphere of absolute light and divinity by revealing the real state as in the relative, and fashioning the apotheosis out of it. It there dictates the law, kind or mode of development and expression, and it shapes the kaleidoscope of forms. All is karma and logos, and therefore now reincarnation could cease to be a necessity if the angel, potential in being, would realize itself. The order is permitted because the law is inexorable in love.

Reincarnation simply means unfolding through expression, and what matters it where and how, so long as the end is attained? And whether on the earth or Jupiter, why complain, so long as the law makes the "ought," makes duty the issue between the human and the divine, or rather between the divinely human and humanly divine? The form of being is inconsequential, and births and rebirths valueless, save as we seek through them what must not be found in other planes and other bodies, because not possessed and realized in the deep and pure life of the soul, the angel within all forms and all expressions.

COMMERCIAL HALL. Mrs. Wilkinson, President.—A correspondent writes: Sunday morning, Nov. 28, Mrs. Ratzel and Dr. Hall conducted the developing circle. Remarks from Messrs. Lawrence, DeBos and Davis; good tests from Mrs. Goff.

Afternoon session began with song service; Mrs. Nuttall led in prayer. Mediums who took part: Mesdames Simpson, Carbee, Nuttall, Kibbe and Mr. Rollings.

Evening service began with a song from the Jubilee Singers; invocation, Mr. DeBos; solo, Mrs. Rosie Wilson; readings and tests, Mrs. M. A. Brown, Mrs. Thomas, Little Kittle Butler, Mrs. Hanson, Kibbe, Mrs. Knowles, Mrs. Davidson, Mrs. Baker.

Indian Peace Council the first Tuesday in December.

BANNER OF LIGHT for sale on Thursday and Sunday.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY—Carrie L. Hatch, Sec'y, writes—met at 241 Tremont street, Friday, Nov. 26, with Mrs. A. F. Butterfield, Vice President, in the chair, President Mrs. Albee being ill.

We held a very interesting circle at 3:30 P. M. Mediums: Mrs. Waterhouse, Mrs. Chapman, Mrs. Nellie Baxter. Music was furnished by Mrs. Eva Cassell.

In the evening we held a Whist Party.

Next Friday, Dec. 3, a very interesting entertainment will be furnished by the young people, and all are invited to be with us.

HOME ROTUM, 21 Soley street.—W. H. R. writes: Sunday evening, Nov. 21, opened with song service, Miss Campbell, organist. Prayer by Chairman. Mrs. H. A. Berry lectured and gave tests, followed by Mrs. Dr. Bell and Mr. Jackson with tests. Closed with tests by Chairman.

Sunday evening, Nov. 28, opened with song service, Miss Campbell, organist. Prayer by Mr. Rollins, followed by lecture and tests from Mr. Jackson and Mr. W. Hardy. Closed with readings by Chairman. These meetings are all very well attended.

THE HELPING HAND SOCIETY—Mrs. A. A. Eldredge, Sec'y, writes—met at Gould Hall Wednesday, Nov. 24, afternoon and evening. Business meeting called at 5:30 by the President, Mrs. Carrie L. Hatch. Supper at 6:25.

Evening meeting opened at 8 o'clock with a violin solo by Master Charles Hatch, accompanied by his brother, followed with remarks by Mr. Fuller, Mr. E. Packard, Mr. E. L. Allen, Mrs. Kate R. Stiles, Mr. Greyer and others. Mrs. Hanford's musical selections were very pleasing. Mr. Fred Watson and Mr. J. S. Mansergh were present.

BANNER OF LIGHT on sale.

ELYSIAN HALL ASSOCIATES held three very instructive sessions Sunday, Nov. 28. Morning circle was full of spirit-power, operating through Mesdames Powderly, Dade, Haven, Messrs. Nell, Smith, Norse, Wright, Hillings.

Afternoon, 3 P. M.—After song service, opening remarks by Mr. Warner, followed by Mr. Hardy and Madam Haven; duets by Mr. Naas and Mrs. Carleton.

Evening, 7:45.—Sols by Mr. Stedman and Miss Parker; opening remarks and tests by

Mr. Stedman, followed by S. Sharp in some fine delineations; Mr. Marston closed with tests.

THE LADIES' LYCEUM UNION—Mrs. Abbie F. Thompson, Sec'y—met in Dwight Hall Wednesday afternoon and evening, Nov. 24. Business meeting called to order by President Mrs. M. A. Brown.

The evening was taken by the young people. Piano solo, Mrs. Pearson; song, Miss Smith of Everett; Prof. Brown gave a concert solo; Mrs. Jennie Brown, piano solo; George Mulford; reading, Mrs. M. A. Brown; then the floor was cleared, and the young people enjoyed the hour dancing; they had a merry company, and all enjoyed the evening.

Next Wednesday evening is for spiritual exercises and tests. All good mediums are most cordially invited to be present.

Wednesday, Dec. 8, is children's night; remember Little Eddie has a grand program to offer. All welcome.

BANNER OF LIGHT on sale.

EAGLE HALL.—W. H. Amerige writes: We had a good healing and developing circle Sunday morning, Nov. 28, and a number of tests were given and recognized. At the evening session the hall was filled with a very interesting and attentive audience. The speaking, tests and psychometric readings were of a high order, the following kind and able mediums taking part throughout the day: Mrs. M. A. Graves, Mr. W. E. Clark, Mr. Kraniski, Mrs. Weston, Mrs. Alexander, W. H. Amerige, Mrs. T. Fox, Mrs. J. A. Woods, Prof. J. A. Hilling, Mr. Rollins, Mrs. E. J. Peak, Mr. Cohen, Dr. Blackden, Mrs. H. A. Berry, Mrs. F. Lamphier, Mrs. Dr. Bell, Dr. C. H. Harding, H. B. Hervey and others. Perfect harmony prevailed. Mrs. A. C. Armstrong, pianist.

BANNER OF LIGHT for sale at the door.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY—C. M. Manning, Sec'y, writes—met at Dwight Hall afternoon and evening. Business meeting called at 5:30 by the President, Mrs. M. A. Brown.

It being the usual dance of the month, there was a very large attendance.

Next Thursday, Dec. 2, there will be a lecture by Prof. Perkins on music, and its influence with Spiritualism.

MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 1, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 8:45, at the hall, Waite's Academy, 423 Clinton Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 118 Bedford Avenue. Good speakers and mediums always in attendance. Hosts free. All welcome. Herbert L. Whitney, Chairman, Mrs. Belle R. Plum, Vice President and Secretary.

Fraternity Hall, 583 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Ousehead, Medium. Speakers and lecturers regularly provided.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 7 P. M. Mrs. L. J. Weller, President. Mr. M. Courlis, Medium.

A Religious-Philosophical Conference will be held at 497 Franklin Avenue every Wednesday evening at 8 o'clock. Mrs. F. M. Holmes will preside.

Spiritual Society of Associated Missionaries holds meetings every Sunday, 3 P. M., at Arlington Hall, Gates Avenue, corner Nostrand Avenue. Thought, philosophy and fact from our leading volunteer workers. Mr. Wines Bargent, Conductor.

Jackson Hall, 516 Fulton Street.—Mrs. L. A. Ousehead holds a Spiritual Class every Wednesday at 8 P. M.

608 Myrtle Avenue.—Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M.

BROOKLYN.—A correspondent writes: The usual Sunday evening service of the Fraternity of Divine Communion was held at Arlington Hall, Gates and Nostrand Avenues, at 8 P. M., Sunday, Nov. 21, President Mrs. L. J. Weller in the chair.

The services opened with congregational singing, after which a Bible lesson was read, and the President gave us a sublime invocation. Mrs. Cortada, the soprano soloist of our Society, sang "Not a Sparrow Falseth" most beautifully. Mr. Ira Moore Courlis was then introduced, and spoke for twenty minutes, taking for his subject Heb. 1:14. "Are they not all ministering angels sent forth to minister for them?" After his discourse we had the pleasure of listening to a most delightful trio, "Beyond the Stars," by Mrs. Cortada, soprano, Mrs. Miller, alto, and Mr. F. W. Lovejoy, baritone. Mr. Courlis was next introduced for his test séance. He gave several very convincing messages, including dates, incidents, etc., and the audience seemed almost breathless to catch every word given. New faces at every service, and Brooklyn can boast of five meetings going on at once every Sunday evening.

BANNER OF LIGHT for sale at the door by Bro. Cushman.

The Social and Crystanthemum Tea, given under the auspices of the Fraternity of Divine Communion, at De Quincy Parlor, 598 Quincy street, on Wednesday was a grand success, both financially and socially. The Parlor are in a three story, brown stone house, and in spite of the Society hiring the entire building, its capacity was tested, and many found it necessary to remain standing in the halls.

At 8:20 the musical part of the program was started. Among the talent for the occasion was Miss Nellie Fanshaw and Miss Sophia Deniker, readers; Miss Louise Lion, Mrs. Edwin

Heeg and Miss Chapin in vocal solos; Little Eva and Florence Stodder gave some beautiful fancy dancing.

At 10 o'clock tea was served to all in the dining-room, and each patron carried away the cup and saucer as a souvenir of the occasion. During the remainder of the evening there was dancing, and it was after midnight before this part of the program was over.

The ladies netted \$58 from the fancy table alone, and the ice cream receipts called for \$17.50. Altogether the Society's treasury will be swelled by over \$100.

Our Society is but seven months old, but all members take an active interest, and by so doing we have been successful in many ways, and we hope that this will be but the beginning of many social events that shall take place during the winter season.

BROOKLYN.—Herbert L. Whitney, Pres., writes: At the meeting of our Advance Conference, held on the evening of Nov. 20, the President read THE BANNER editorial, "The Anti-Spiritualistic Association," and it became the topic for discussion. The others speaking on the subject were Joseph La Fumée, Mrs. Belle R. Plum, George Delerée, W. I. Cushing, Samuel Greene and Mrs. Alice Ashley, Charles C. Dodge sang "Beautiful Beekoning Hands" very sweetly. The remarks made proved conclusively that our Conference, as a whole, is in hearty sympathy with THE BANNER in its attitude, and that we appreciate the necessary harmonious, cooperative effort on the part of all Spiritualists for the protection of our mediums and our liberty.

BROOKLYN.—W. J. Cushing writes: At the afternoon meeting of Associate Missionaries at Arlington Hall, a poem read by Mr. Sargent on "Charity," formed the subject for the occasion. The principal response was made by Mrs. A. L. Johnson, late associated with Mr. W. J. Colville in England, and treated of the need of love as a healing power in sickness, and in the world in general. Mr. MacDonald followed, saying he always liked to speak upon character, that the one who had preceded him spoke from the heart as a womanly woman, and much more in line with the subject in hand. Mrs. Robinson was invited to the platform to speak because of her charitable inclinations toward those in need, but declined because simply a doer rather than a speaker. Test messages and descriptions from Mrs. Evans and Mr. Clark closed the services.

BROOKLYN.—J. A. Robinson writes: One of the most successful events of the season thus far here was the social gathering at Mrs. B. R. Plum's residence, 630 Myrtle Avenue, on Thanksgiving evening, which was well attended by members of the "Advance Conference" and others prominent in Spiritualism and social life. Particularly pleasing was it to have with us many young people.

The singing of Miss Ada Proffitt (accompanied on the piano by Mr. Alfred Proffitt), the piano solos of Professor Coleman, Miss Laventhal and Master Mantilla, and sleight-of-hand by Master Plum, were highly appreciated, and the delineations, ventriloquism and musical extravaganzas of Mr. Ferdinand Planck were appreciated. After games, dancing and refreshments, the company dispersed to their homes in the wee sma' hours of the morning.

BROOKLYN.—L. L. Smith writes: On Sunday, Nov. 28, Mrs. Nettie Holt-Harding closed her month's engagement with the Woman's Progressive Union. At the afternoon meeting Mrs. Harding gave a brief history of her life and development as a medium, and in the evening selected for her subject, "Truths of Spiritualism, the Light of Man."

Both meetings closed with spirit messages, which were all recognized.

On Thanksgiving evening Mr. Oxenham entertained us very pleasantly with selections from a phonograph, which were heartily enjoyed. Progressive eulogies and dancing completed a most enjoyable evening.

BROOKLYN.—Mrs. G. A. Dorn writes: At the usual meeting of the First Church of Spiritual Progression, held at 723 Columbia street Sunday, Nov. 28, Dr. J. Wyman, of Brooklyn, gave a very interesting and instructive lecture to a large and appreciative audience. He was followed by Mr. Dorn, who gave many tests that were very satisfactory.

BROOKLYN.—The Fraternity Spiritual Society celebrates its first anniversary as a society at Fraternity Hall, Sunday, Dec. 5. The Committee on Entertainment promises a fine program, and looks for a large attendance.

CONNECTICUT.

BRIDGEPORT.—Mrs. H. W. Grant, Sec'y, writes: Mrs. J. K. D. Conant, of Boston, opened the meetings for the season with a large audience, and gave very good satisfaction. The following two Sundays Mrs. Helen L. Russeque, of Hartford, who is always accorded a warm welcome. Mrs. Pettigill, of Malden, Mass., served us two Sundays very acceptably; she is very bright and pleasing, and will be welcomed again. Following two Sundays Mrs. Tillie U. Reynolds, who is always welcome.

Mrs. Sarah A. Byrnes is to be with us the next two Sundays, followed by Mrs. Nettie Holt-Harding two Sundays. Mrs. Carrie F. Loring and Dr. George A. Fuller.

NORWICH.—Mrs. J. A. Chapman writes: Miss Lizzie Harlow will be our next speaker, Sunday, Dec. 5, and we await her coming with bright anticipation.

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RHODE ISLAND.
PROVIDENCE.—Joseph Cooper, Sec'y, writes: Mrs. Ida P. A. Whitlock completed her month's engagement with the Providence Spiritualist Association on Sunday. During the month Mrs. Whitlock has delivered eight very fine and instructive lectures to appreciative audiences, and has also worked hard with the Ladies' Aid in entertainments, etc. We feel that we cannot speak too highly of her.

On Sunday, Dec. 5, Mr. Harrison D. Barrett, editor of the BANNER OF LIGHT, will be with us, afternoon and evening. All are invited to come and hear him.

BANNER OF LIGHT and other papers for sale at the hall.

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Lichtstrahlen (Rays of Light) is the name of a new German Spiritualist weekly, published by Max Gentzke, West Point, Neb., at one dollar a year. We hope it will be well supported.

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MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irving Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday 11 A. M., 2:30 and 7:45 P. M. Mrs. Mary O. Lyman, speaker. Harmonical Circle, 111 South Paulina street, every Wednesday, 7 P. M.

The First Spiritual Temple Society meets at 728 Hawthorn Avenue (Auburn Park), every Sunday evening at 7:45 o'clock. J. C. F. Grumbine is the permanent speaker. The school in Metaphysics, Psychometry, Clairvoyance, Inspiration and Psychopathy, meets at the same place during the week. Friends in Auburn Park, Englewood, Englewood and in the city, as well as strangers, are cordially welcomed.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Safford; Vice-President, Mrs. M. E. Caldwell; Secretary, Frank H. Vorrill. Services at 12 and 1:45 P. M. Young People's Meeting, 1:45 P. M.

The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 8th and Spring-Garden streets, every Sunday at 2:45 and 7:45. Lyceum at 2:45. Séance every Friday evening. President, Hon. Thomas M. Locke; Vice-President, Samuel Wheeler; Treasurer, Julia R. Locke; Secretary, Chas. L. GeFraser, 1323 S. 15th street.

MEETINGS IN NEW YORK.

Adelphi Hall.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

New Century Hall, 509 5th Avenue.—Services every Sunday at 2 P. M., with lecture by W. J. Colville. Visitors cordially invited.

First Society of Spiritualists. J. Clegg Wright, speaker, meets at the "Tuxedo," 52 Madison Avenue, corner 96th street