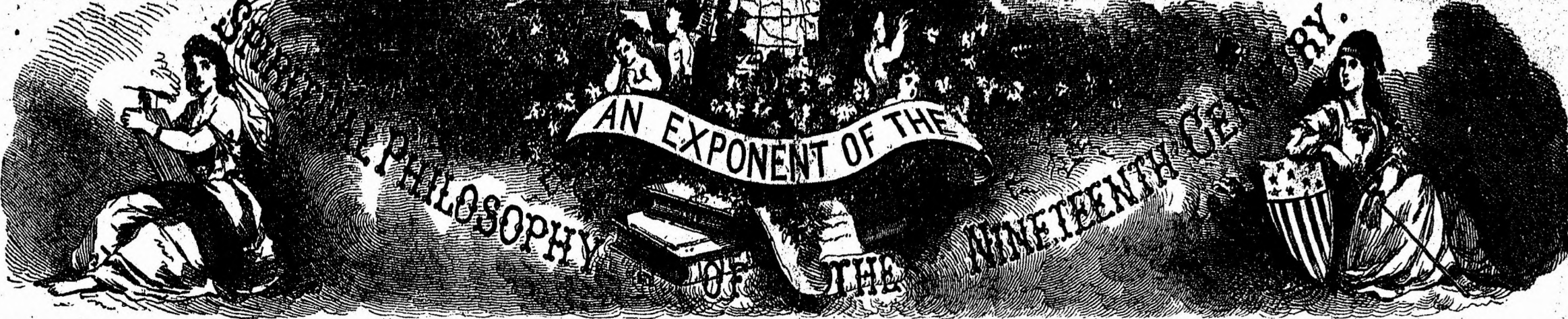


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THE ADVANCEMENT OF SPIRITUALISM.

THE ARENA OF THOUGHT. SYMPOSIUM OF REPLIES TO REV. T. E. ALLEN.

PROF. J. S. LOVELAND.

The address of Mr. Allen is most opportune and important. Many thoughtful and earnest Spiritualists have been forced to the sad conclusion that our movement is doomed to speedy extinction unless different measures be inaugurated from those which have obtained in the last few years. That Spiritualism, as a philosophic cult, will perish, is an impossibility. But that the movement, as embracing persons, and the present methods of conducting it, cannot long survive, is a foregone conclusion.

Mr. Allen clearly sees that any movement which is worthy to survive, and to secure the approbation of noble people, must satisfy the "highest needs of humanity." His assumption is that the spiritual movement, as now constituted, does not meet that necessity. What are the reasons given in support of this assumption?

1. The first position is, the prevalence of defective and fraudulent mediumship. Of the facts stated by Mr. A. there can be no denial. There is, and has been for a long time, very extensive fraud on the part of professed mediums. And the most disheartening feature of the case is that the mercenary and dishonest medium is largely the product of conditions which we ourselves have instituted. We have made mediumship a commercial commodity, to be bought and sold in the market. Dishonesty is the inevitable result of our present system of commercialism; and we are now complaining because compelled to reap what we have sown. Instead of making mediumship a sacred calling, we have made it a profession like the law of fortune-telling, and thrust the mediums into the competitive arena to sink or swim, as the law of supply and demand might determine.

We pay public mediums on the same principle we do actors—the largest pay to the most "drawing card." Not a few meetings have been run for the money there was in it to the conductor. Professed mediums have "caught on" to this method, and as a result mediumship has become a paying profession—a commercial business—where the first consideration is the dollar. Hence, with human nature as it is, fraud will be more or less associated with platform performances, as they are the largest pay.

But in addition to dishonest mediumship there is a vast amount of unintentional, or what might be termed honest fraud, both on the platform and in the private séance. Such is the ignorance obtaining amongst both mediums and people of what constitutes genuine spirit mediumship that we have, on the platform and in the séance, a conglomerate of psychometrical readings, telepathic feelings, clairvoyant seings, and an occasional flash of spirit light presented to us as genuine spirit mediumship. Is it any wonder that among intelligent people the conviction so largely prevails that hypnotism, telepathy and psychometry will explain all our manifestations? Mr. Allen's contention on this point is correct, and we must admit it; and I most readily do.

2. The next point in proof of his assumption is that we put forward uneducated, ignorant persons as exponents and expounders of the Spiritual Philosophy. This point, like the first, is well taken, and its lamentable truth is one of the formidable reasons why Spiritualism is held in such contempt by intelligent people. The cause of this is that same ignorant credulity which accepts and swallows the most common hypnotic phenomena as the product of angelic manifestation and love. As we see of commonplace utterances from a self-proclaimed subject are received as the utterances of Lincoln, Garfield, Paine, Starr King or some distinguished philosopher of the past. Young boys and girls are thrust upon the platform as capable expounders of Spiritualism, while the cultured and talented are relegated to the rear. We have set a premium on ignorance and a discount on knowledge. Superstitious credulity assumes that spirits can and will educate us without effort on our part. Neither God nor spirits will do for us what we can do for ourselves. It would be a curse if they could or would. In all ways Spiritualists have discriminated against their talented and educated speakers. I have known Spiritualist organizations to pay a platform medium \$100, they getting as much more in private séances, while able speakers would be required to work for nothing. We have, therefore, the lofty ideals and the profound philosophy of Spiritualism represented on the public platform by ignorant ranters, while the capable speakers have been compelled to seek employment in some other vocation. Intelligent men and women are converted to Spiritualism, but as a rule, unless they can put forth some claim to mediumistic powers, they had better not essay a life on the Spiritualist platform. The least that can be said here is that this condition

must be changed, or we shall continue to fail of "satisfying the highest needs of humanity" and be compelled to see, as in the past, our children and many of the parents drift into the churches.

3. Another feature of our failure is that we have made no full, no authoritative statement of our principles. In church phrase, we have put forth no creed. In still other words, we have not defined Spiritualism. We talk, we write most enthusiastically about the phenomena, the philosophy and the religion of Spiritualism, and most positively affirm that it is scientific. Very well. What is it? If it is a religion, a science, a philosophy, it must be easy of definition. But where is the definition? We have, as a body, made none. When an attempt has been made at definition it has been what Mr. Allen calls "Spiritualism reduced to its lowest terms," which is, "Man is immortal," and "spirits can and do communicate with mortals." But this is not philosophy or religion. It does not define Spiritualism. It is a most pitiable position for a body of people, challenging the attention of the world to their ism, to not be able or else unwilling to define their principles or state their purposes to the world. I hope this article of Mr. Allen will compel the National Association to submit a statement of the principles or doctrines of Modern Spiritualism. I have urged it for more than forty years. How can we expect to induce thinking people to embrace Spiritualism when we are unable to tell them what it is? With this reduction of Spiritualism to its "lowest terms," one can be a Christian, Mormon, Mohammedan, Buddhist, Brahmin or Parsee. It is simply affirming a fact with the baldest meaning possible. And right here is where the grand defect of all our organizations is most manifest—they do not define Spiritualism; or, if definition is attempted, it is a miserable failure; for, as before said, it is a simple affirmation of the great fact of the ages, that spirit men and women manifest to those in the flesh. This definition makes our Spiritualism merely a revival of an old fact. It involves nothing new. Its acceptor may be of any religion or no religion. He may be a materialist or idealist in philosophy, a despot or democrat in politics, a radical or old fogy conservative as to progressive reconstruction. It may be, therefore, as Mr. Allen seems to wish it to be, a simple "revival of Christianity." In that case it would be only an added sect to the hundreds already existent.

As long as Spiritualists are in this undefined, non-committal condition, they must remain comparatively powerless to influence the great social movements of the age. We have no rallying point of admitted principles. We are seeking to build on mere phenomenality—what we term facts. It is building on the sand. For thousands of years man built his astronomy on what he termed facts—phenomena. Was it true? Science has answered that question. The truth is that what multitudes term facts are not facts; they are part or half facts, and hence are falsehoods, as was the old geocentric astronomy. A fact, a whole fact, has four elements: 1. Something done. 2. A doer. 3. The law or method of the doing. 4. The purpose of the doer if it is intelligent, or the tendency if it is an unintelligent natural energy. Now how do our spiritual organizations treat the facts of Spiritualism? Do they give us an exhaustive analysis of the same? By no means. At most they present but two of the four elements—the thing done, the phenomena—and assume the doer. We demand the law, the method. What agents, what forces, are used in the doing? What answer do we get? Oh, the spirits do it! Very good; but how do they do it? Spiritualist organizations have never attempted to analyze the law of spirit phenomena; prominent Spiritualist teachers have sneered at science and pronounced the phenomena inscrutable, incapable of solution. This is the excuse which ignorance always offers for its indolence or dullness. The phenomena of Spiritualism are as explicable and comprehensible as those of electricity and magnetism.

But when we come to the fourth element, the purpose, we are left in still greater uncertainty. Probably the majority of Spiritualists would, if pressed with this question, conclude that the purpose of the spirit-world was to convince people of the fact of continued existence. If this was the purpose, why did they not come before? Do we need such proof, or do we merit it any more than our ancestors? Most certainly not. Knowledge of the future does not make it a certainty; knowledge of the future is not an end, any more than the knowledge of anything goes to an end. It is a means to an end. And a purpose to impart knowledge is only the preliminary step looking to the end to be accomplished by that knowledge. Hence a knowledge of the future is a means to a more important end. The present era of spirit manifestation is not an accident—

a mere happening resulting from a murdered pedlar making the fact of his "taking off" known to a frightened family in 1848. Not there was plan and purpose back of that one event. What is that purpose, or what does the spirit-world propose to accomplish by its present manifestations?

Spiritualism has not come as have the other great religious eras. The dominant feature in them has been a personality. Zoroaster, Buddha, Jesus, Mahomet have made authoritative declarations, which men are required to believe and obey. Spiritualism is impersonal. It presents no man for us to fear and obey—no God to reverence or worship. It presents primarily phenomena. They are a challenge to our intelligence for thorough analysis, which will, in part, dispose of us the end sought—the purpose. For, in the law, or method, we find the use of the most refined substances and energies of the human organism. And in the fact that all races possess the attributes of mediumship, we shall discover the further and greater fact of human brotherhood. And in addition to this great revelation of the oneness of human life, we have been startled by the amazing fact that persons of all races, and I might say of all ages, have manifested themselves through our mediums.

A man's purpose is best shown by what he does. By this rule, we will interpret the purpose of the spirit-world. Our analysis of phenomena is substantially an analysis of mediumship, which, as said before, reveals the fact that the very substance and energy of life is the means, the only means, by which the decarnate spirit can converse with us in the flesh. And all races are mediums, therefore, all races are one humanity. All races return and produce, through the same medium, spirit phenomena. Spirits of all ages communicate. What does this show? Why, the *prima facie* evidence is, that intelligent, progressed spirits of all races and ages are cooperating in the "sphere of the higher vibrations" to give demonstration to earth, not merely that they live, but that their life, their nature, is one; in other words, the transcendent fact of the absolute brotherhood of humanity.

Facts, then, are not such simple things after all, and the greatest sticklers for them will be the very first to repudiate their *prima facie* teachings. In the law or mode, we meet with the subtle energies of magnetism, electricity, chemistry and all that is embodied in hypnotism, telepathy, the subconscious, psychometry, in short with all that is included in that realm termed the occult. The next step brings us, as just shown, in contact with the stupendous demonstration of the solidarity of humanity. But all this is simply the foundation, laid by spirit-agency, for the grand construction of the kingdom of harmony on the earth. Heaven presents these luminous facts, and by this presentation demands of us the logical, the practical deductions. This cannot be done without a "declaration of principles," indicating our position and work as related to human wants and possibilities. Not to do this is to put a mask upon our glorious dispensation.

4. Mr. Allen's fourth criticism is, that Spiritualism has failed in a proper recognition and adoption of "the truths of Christianity." And he urges that such recognition and adoption is necessary "to make the Spiritualist movement capable of satisfying the highest needs of humanity." So far, in this review, I have been in accord with Mr. Allen in his positions; and I regret to be obliged to disagree upon what he evidently considers the most important point in his contention. But I am free to admit that there is a truth in his position, though not as he presents it. The solidarity of man means not only his essential nature, but also his experience. That experience constitutes history. The religions of time are chapters of history—they are phases of human experience. Priests have not made religions, but religions have made priests. All religions then are true, in the sense of being portions of human experience. The dogmas of the various religions are symbols by which it has been sought to transmit and perpetuate religion down through the ages. Through ignorance, and sometimes perhaps through design, these symbols have taught monstrous untruths. They have contained and yet concealed the truth. This is true of the symbolism of all religions. Many Spiritualists, disgusted with the monstrous falsehoods thus taught, have rejected them and the books containing their symbols, as not only worthless but positively demoralizing. I admit that we have been as superficial here as we have been in treating our own phenomena. Humanity is a unit. All its experiences and stages in the grand march of evolution. We cannot leave out one stage without destroying the beauty, the symmetry of the whole. Christianity is one of those stages of experience—the Bible is a history covering some fifteen hundred years of the development of religious experience and opinion. Hence, it is of immense value to the student of comparative religion. As careful, philosophic thinkers, we can have no more opposition to, or hatred of, the Bible than to the Vedas or the Zend Avesta. We want the truth imprisoned therein, as we seek the rich chestnut in its thorny covering.

But we come back to "the truths of Christianity." What are they? What is Christianity? Those truths cannot be moral precepts, found in the New Testament, which are common to

all sacred books and to the teachings of all philosophers, and more or less incorporated in the practice of all peoples. Nor can they be those religious teachings and doctrines common to all other religions. They must be truths which are original with that religion. I ask again, what are they? I do not think we can find a single truth in Christianity which is not embraced and taught by other religions. Perhaps some one will affirm that Christianity teaches the fatherhood of God and the brotherhood of man. Where? It teaches the fatherhood of the Devil just as plain as it does that of God. Its doctrine of fatherhood is not that of natural paternity, but of a sonship by adoption. By nature, we are children of the Devil, by repentance and conversion we are adopted as children of God. We can then say "Abba father." It is only by a spiritual filiation that Christianity recognizes the relation of fatherhood.

The Jews claimed God as their father. Jesus most emphatically repudiated that claim, and proclaimed them to be children of the Devil. The Greeks claimed Jupiter as "father of gods and of men." Here was a doctrine of fatherhood, and Paul apparently conceded it by quoting a Greek poet as saying, "we are his offspring." Indeed, it would be a very incongruous position for a parent to be found damning his own children to eternal torment. But we are willing to concede that there was an occasional flash of inspiration which took the early Christians out of their narrow prejudices and enabled them to catch some straggling rays from the great sun of truth. But they are so distorted and broken that no one can follow them. It is only when we carefully analyze the doctrine of atonement that we catch the idea of brotherhood. "He tasted death for every man—he gave himself for all," are passages which hint the unity of man. "The whole creation groaneth and travaileth in pain together," is a most nervous statement of the universal feeling of a common nature and a common sympathy.

The occult meaning of atonement is not of an expiatory sacrifice, but a sympathetic assumption of the great unrest of the groaning multitudes, travelling in the pangs of birth into a higher spiritual life—a redemption into liberty, from the subjection to "vanity"—the empty ignorance of the sense life. It was not an atonement made by one, but by all. It is one for all, and all for one. The early Christians had the clearest perception of the oneness of the many in the ideal Christ, but it was largely limited by their notions of election, and obscured by the Jewish doctrine of expiation and substitution. The Christian church has perverted this doctrine and made it monstrous by injecting the sacrificial notions of the Jews, substituting the merits of the sacrificial offering for the required obedience and holiness of the offerer. Therefore, we cannot accept this doctrine of the church as taught in its creeds as one of the truths of Christianity. And Mr. A. belongs to a body of people who most emphatically reject it, and, I am sorry to say, present us with no substitute therefor.

I will say, in passing, that Spiritualists have mostly followed the example of the Unitarians in this respect, and have thus, in part at least, overlooked the eternal truth contained in the so-called doctrine of atonement. It is the logical deduction from the demonstrated oneness of humanity. Paul puts the case most clearly in the saying that if one member suffers the whole body is implicated in the suffering, and "we are members one of another."

But we ask Mr. Allen how are we to know what are the *real* "truths of Christianity"? Shall we go to the church? It is split into fragments of diverse and contradictory interpretations. What he would term the "truths of Christianity," nineteen-twentieths of the church would repudiate in toto. Shall we take the New Testament as authority? If so, shall we interpret it by the standard of the "Higher Criticism," or the traditional one of the Catholic church? Most Spiritualists, as well as Mr. Allen, would adopt the "Higher Criticism" standard of interpretation. But, whichever one we accept, we shall find that the falsehoods of Christianity are so great and so many that we are precluded entirely from prefixing the name Christian to our Spiritualism, or from regarding it as a reformation of Christianity any more than it is of Mohammedanism, Buddhism or any other religion. And, while freely admitting the excellencies found in the character of Jesus of Nazareth, we must still regard him as an impostor and teacher of false principles and doctrines. I do not mean that Jesus was an intentional deceiver, but that, sharing in the ignorant superstition of the age, he became a potent teacher of the inherent falsehoods of all forms of superstition. He is, hence, no model of manhood to be presented as an ideal to be imitated, except in some special features. The eulogies by so-called liberals and progressives are the results of the glamour which has surrounded the attribution of Godhead or semi-Godhead to the man Jesus. The heredity of two thousand years cannot be overcome in a day. It is a grave problem whether the falsehoods taught by Jesus do not immensely outweigh all the truths which he may have uttered. Let us see. And it matters not which method of interpretation we may adopt as to the authorship of the New Testament.

The basic falsehood of Christ's teachings was miraculism. The commencement, the progress and the end of his mission was miracle. And he was guilty of appealing to his miracles as proofs of the truth of his teachings, as though the curing of a blind man could prove the doctrine of total depravity or the trinity. But his appeal was, "believe me for the work's sake." He taught the existence and constant activity and interference in the processes of nature and of man, of a personal Deity, who was, in a special sense, his father. This Deity performed the "wonderful works" which attended him. He also prompted his utterances, so that the words he spoke were not his, but "the Father's who sent him." In this teaching he was in harmony with the Old Testament, which teaches miraculism from beginning to end. Now, when we take into consideration the tremendous influence of this doctrine of miraculism in resisting all the efforts of scientific progress through all the ages, and that Christianity has been the active potency in that resistance, it is very difficult to over estimate the influence of Christ for evil on the progress of civilization. And this dark pall of miraculism still hangs over the consciousness of the Christian world. Miraculous creation is still preached from the Christian pulpit. Miraculism, regeneration and answer to prayer are the favorite themes of the revivalist. The future is lurid with the flames of a burning world, following a miraculous coming of "this very same Jesus," and a final Judgment separating forever the human family. But it is useless to itemize further: The Gospels, the Acts, the Epistles and the Apocalypse constitute one story of miraculism. The latest defense of Jesus by T. S. Hudson is, that though he was a thorough scientist and knew there was no such thing as miracle, yet he allowed the multitudes to believe that his hypnotic, mental-science cures were real miracles, and that he resorted to that dissimulation because the people, being incapable of understanding the science, would have rejected him. His disciples pursued the same course of deception. Now I present no such slander of Jesus. He was an honest, ignorant enthusiast, and really believed his mediumistic powers were direct from a personal Deity. He had no knowledge of modern science, and was to himself an inscrutable enigma on any theory but that of miraculous interposition. But falsehood honestly uttered is no less a falsehood than when prompted by the basest motives. And the honest, deluded teacher of falsehood is no less an impostor because of his honesty. Nor are the effects of his teachings any less disastrous to human welfare because of his honesty.

We are forced, then, to disagree with Mr. Allen on this point. All that is true in Christian teaching is human truth, and belongs to us as constituents of humanity, while the basic teaching of Christianity is a falsehood, and very many of its sub teachings are tainted with the poison of its miraculism. Our good brother would say that Unitarians have very largely rejected miraculism. That is very true, and I rejoice that they have, but just to the extent that they reject miraculism do they repudiate Christianity.

In addition to the false and unscientific teachings of Jesus upon miraculism was his equally false economic system. The author of a religious system must not only present a pure ideal of individual character and conduct, but also a true ideal of the social or collective life. Never was there a greater failure than Jesus in this particular. Charity, instead of justice, was the keynote of all his teachings on this most important topic. And the Church for nineteen centuries has repeated the song. Charity means something for nothing; something bestowed for no return; something received, not deserved, for which nothing is paid. This immoralism is vital to the Christian system—it is the system of grace, of sacrificial substitution—the admission to heaven of the hell-deserving sinner on the ground that the *lutron* (redemption price) has been paid by another. Eternal Life is the prize secured by those who are totally destitute of merit, but, in justice, merit Eternal Death. Christianity knows no sin so great as to strive for heaven on the ground of self-merit. And this striking down of absolute justice in theology paves the way for the same perversion in our social life. Voluntary poverty was the teaching and practice of Jesus. He and his disciples were traveling mendicants. He sent them out as mendicants to preach. They were to "take neither purse nor scrip." His blessing was on the poor; his curse upon the rich. No rich man could enter the kingdom of heaven. The rich man was in hell; the beggar in Abraham's bosom. The accumulation of property was forbidden; the distribution of what was possessed commanded. Thought of provision for the future was reprehended, and most childish reasons given therefor. God clothes the grass of the field and feeds the sparrows, therefore he will feed you without any attention on your part. Christ made no attempt, uttered no teaching looking to the establishment of justice in the political affairs of men. In fact, he ignored that subject entirely. His "kingdom was not of this world"; he had chosen his disciples "out of the world," and to "keep unspotted therefrom" was their main concern. They

were subjects of another King. The Church has repudiated Jesus upon this question, and, so far, is anti-Christian.

For these reasons and many others we cannot affiliate with Christians, any more than we can with Buddhists, Brahmins or Mohammedans. We can sanction some of their teachings without endorsing any system as a whole. As members of the great wholeness of humanity we welcome them as brothers; but as teachers of a religious cult, which they insist on as a finality, we cannot. We admit we accept Christianity as one of the great factors of the spiritual evolution of humanity, and nothing more. As a wholeness, it is defective and false; as a part, Spiritualism will assign it to its proper place in the pantheon of progress. As an elemental force, it will be recognized, in the universal chemicalization of mental forces.

[To be concluded.]



MRS. MILTON RATHBUN.

I have been greatly interested and profited by the able lecture of Rev. T. E. Allen, published in three late issues of THE BANNER, which suggests: "Measures which will help to make the spiritualistic movement capable of satisfying the highest needs of humanity." I concede to our reverend brother his fairness, his logic, his eloquence, his earnestness, his clearness, his honest and laudable intention, and his bravery.

Pretty nearly all through his elaborate discourse I am sure that the great mass of Spiritualists will agree with him in his premises, arguments and conclusions. I surmise that numbers, who arrived at many of these same conclusions before he could boast of his "first trousers," will be amused at his confidence in setting forth, as if just occurring to the human mind, the trains of thought which have occupied and perplexed them for many long years.

However, it is well to have placed before us, in comprehensive statement and urgency, these views, time and again. Mr. Allen is avowedly in his lecture not only a Spiritualist but a medium; however, he stands outside the fold in clerical robes, seemingly desirous of bringing Spiritualism to him in his clerical stronghold, rather than lay aside his ministerial position with its perquisites, and come to it as its propounder, defender, and true lover. But that is Mr. Allen's right and own business, not ours.

Just as he advocates, Spiritualists should be broad enough, just enough, and sensible enough to welcome truth from all quarters, and under every garb.

With all due respect to Mr. Allen and those who agree with him entirely, I doubt whether the church, be it Unitarian, or more "orthodox," will be able to beckon Spiritualism with its wonderful following within its doors, and stow it snugly away as a part of its life-saving apparatus.

Why? Because I have reason to believe that every whole-souled, intelligent, earnest, honest Spiritualist has in Spiritualism all that is good and helpful in this life and for that which is to come. We may not all realize or comprehend our possessions and our privileges, but we can do so if we will.

Mr. Allen objects to the claim by Spiritualists of a "new" religion. If he was really within Spiritualism he would know that the claim is not for a "new" religion, but for the modern manifestation of a religion which vastly antedates Christianity. The explanation has been made over and over again; so often we wonder that the walls of a church have protected him from learning the true standing of Spiritualism in its later aspects.

In the beginning of his address he notes the fact that many Spiritualists are within the church fold and remain there, etc. This would have been a fine opportunity to expose the cowardice and selfishness of those who covertly enjoy the knowledge and blessings of Spiritualism, while wearing the church cloak. He does, however, justly score the churches as being "loath to apply any tests calculated to diminish their worldly prosperity," etc.

In regard to references to Mrs. Hardinge Britten's predictions from her spirit guides, and Mr. Allen's conclusions, allow me briefly to state that he is doubtless correct in affirming that the worst foes of Spiritualism are those within its own household, etc. But is it not so because the same weapons in the hands of outsiders would be powerless to work such depth of mischief, albeit the intent and will of the outsider may be a hundred-fold more malicious?

By inverse ratio does not the downfall of a so-called Christian minister out deeper into the heart of Christianity, than the most well-directed attack from the outside of the fold could do?

While we ought not to tolerate or condone harmful thrusts from within our ranks, let us not go into "heroics" which shall blind our eyes to fairness and justice. Motive may yet reach the scale where it will outweigh deed; if so, we shall then better understand many evidences which now baffle our intelligent acceptance.

I quite agree with Mr. Allen in regard to the desirability of honest and cultured mediumship, and with him argue for "a high ideal for mediumship."

Yet there is another side to be considered. If we could at once attain to the millennium of almost perfect mediumship portrayed so forcibly, and which the author concedes can be reached only by slow degrees, how small a part of humanity could receive the glorious mea-

sages from the advanced spheres! So few of us are cultured, aspirational, freed from materiality, truthful, honest, and sympathetic, freed from bombast and egotism, I fear the spirit-world would have to wait a long time to drop its messages of sublimity into the hearts of prepared subjects.

Facing this sad fact, we may be content to work with a will for the desired end, and patiently await the fruition of our hopes for less and less fraudulent and crude mediumship, and more and more of the soul-uplifting intermediary between this and that other world. We must not forget that many of lower grades of intellect and execution to that of "Paderewski" come just as reverently, honestly, and quite as anxious to sound true notes, and that they never could use instruments too finely attuned, or reach through classic strains the humble ears of those to whom they could play in bare familiar and recognizable.

Years ago I became satisfied, through evidence, that from ignorance of the laws governing mediumship, we often cry fraud when no fraud is either intended or perpetrated. Since then I have become more charitable, and less hasty in my conclusions. That mediums are sometimes guilty of fraud I am compelled to admit; but that fraudulent intent is so common as universally alleged, I confidently deny. Mr. Allen has mapped out a plain line of demarcation between what he terms "angelic Spiritualism" and "diabolical Spiritualism," and advocates stern measures to advance the one and destroy or suppress the other. Suppose we grant that he is right, and that the time has arrived to take the decisive steps?

Is even one so ardent and so well-informed as the Rev. T. E. Allen qualified to judge and to lead? If so, will he come out of the Church and head our procession? Where are the men and women who could serve satisfactorily to themselves, to the National Association, and to Spiritualists in general, upon such a committee as Mr. Allen suggests? Except in flagrant cases of whom almost any one could judge, who are competent to "blacklist mediums"? I believe that on a broad platform of general principles alone, can Spiritualists organize. For the promulgation of basic principles, for protection and business purposes, we should advance in organized effort. On these broad lines we can march in solid phalanx, gathering strength as we go; but when we set ourselves up in the "better than thou" business we shall crumble as the dust.

There is much force in what our learned lecturer offers in regard to the character of speakers, the managers of local societies, results of mismanagement, etc. Further on, Jesus Christ is set before us as an example to emulate. If history be true, he did not take the course advocated by Mr. Allen to reform the world. He did not condemn.

I was for many years a member of an orthodox church, and during that time listened to great numbers of sermons by noted divines.

I am free to say that in seeking light upon such questions as: "Is there a God? What is his nature? What is his revelation to man? How is the will of God revealed to man? What must man do to be saved? How can the Kingdom of heaven be established upon earth?"—questions which Mr. Allen affirms "face Spiritualists to day"—in seeking light upon these questions, I prefer the wise answers from progressed spirits, through the higher form of mediumship, to the learned disquisitions of ministers who have no guide but their Bible and its teachings, many of which are so palpably stamped with error.

We certainly have no quarrel or question with the Unitarian creed, so far as it goes, but it does not go far enough. Spiritualism leaves it in the distance, and shows us glories of which Unitarianism does not even dream.

The editorial hatchet has been over my head a long time, so I must stop only to offer my protest to even the appointing of a committee to adopt the Bible or any other book as a text-book for Spiritualists. We have many text-books already, and more on the way which we can adopt, individually.

Nor can we, in my opinion, have a creed. I have sometimes wished for a concise statement of what Spiritualism in general may be considered, but as to adopting a creed—not yet, if ever.

We might adopt a motto: "In love and honor preferring one another." Harmony coheres and promotes—discord and strife disintegrate and hinder progression.

CHARLES B. NEWCOMB.

"The great will not condescend to take anything seriously. All must be as gay as the song of a canary, though it were the building of cities or the eradication of old and foolish churches and nations which have cumbered the earth long thousands of years."—Emerson.

One of the great faults of our day and people is an extreme intensity of life, which often comes from a morbid feeling of responsibility for the administration of the universe. This has given rise to what is called a "missionary spirit." A later generation, better instructed in the great laws of the oversoul, will probably diagnose this tendency as the symptom of a diseased conscientiousness—sometimes the expression of a subtle egotism, anxious to urge on the community its own peculiar views and methods in the name of some great "cause" of righteousness.

There is no human institution "capable of satisfying the highest needs of humanity." Truth needs no champions. It is itself full-grown and robust. It is not a bantling committed to our nursing care. Humanity does not require our protection in the numberless petty ways we so easily imagine. It is time we learned the true answer to the world-old question, "I am not my brother's keeper." We need lose no sleep and suffer no hysterics for fear that any soul will miss its highest opportunity. Through service of each other is the highest privilege permitted us.

The Law of Infinite Good is mightier than that of the Medes and Persians. We can safely trust it for ourselves and for every life. It lighteth every man that cometh into the world. It is the privilege of all to receive and to express it with an ever-increasing capacity. As Mr. Allen so eloquently says, in his address at Onset, "Who shall set a time-limit to this operation of developing and sustaining an immortal soul, whose normal food is truth?"

The world has been organized to death, and the spirit of love has been paralyzed and deadened by the intricate and ponderous machinery of public beneficence and missionary effort, of which the most prominent factor is "statistics."

We are just beginning to learn that soul-development is something individual, which

cannot be forced or hastened by the usual methods of "associated" effort. We come into this life alone. We pass out of it alone. All our deepest spiritual experiences are the secret possessions of the individual soul. "The heart knoweth its own bitterness, and a stranger intermeddeth not with its joy." We tread the winepress of life alone. The weariness of the Via Dolorosa, the agonies of Gethsemane and Calvary, we cannot lighten for each other.

The ways by which the soul climbs, the heights of spiritual vision, are known only to itself, and cannot be revealed.

We need to enlarge our views of Truth. Truth is a boundless horizon. It is a shoreless ocean. It defies all our laws of navigation learned in the schools. Every soul carries its own compass, and sails alone upon its voyage of discovery. It does not need to attach itself to any fleet, or fly the pennant of any "cause." It cannot be wrecked on any shoals. It will not fall a "victim" to any malignity or error. It needs no sponsors.

Life is governed by absolute equity, as every deep student of Spiritual Philosophy is compelled to admit. This secures to every one exactly that which he most requires and for which he is best fitted—the very best in every hour he is capable of receiving.

Spiritualism is neither a modern nor a local institution. It is something universal. The world has never been without its light, so far as history testifies.

Mediumship is not limited to any class or nation—that, too, is universal—for every mind is a medium—consciously or unconsciously—of many other minds, and often without the power to trace the cause to either mortal or immortal presences. We have learned that mind action is not dependent upon bodily presence. We have also learned that intelligence is not necessarily increased by the change from the objective life to the subjective, and that exocentric minds have no special advantage of superior knowledge over the incarnate because of difference in condition.

Mediumship illustrates a beautiful action of vibratory law. We come within touch of one another only on the lines of sympathetic vibration. A higher and a lower rate than our own is equally beyond the range of our perception.

A communicating spirit of larger intelligence must lower its own rate and raise that of the mortal until a point of harmony is reached. The chief requirement of the mediumistic instrument is sensitiveness. This is wholly a scientific question, and not at all a moral one.

In fact, some of the best and noblest utterances have come through channels that have been peculiarly sensitized by dispassion.

It does not appear to be a matter of special interest to those in the unseen who wish to come in touch with us, how we regard the instrument they use. Their object is to get the message through with greatest ease and accuracy.

The "personelle" of the medium is probably as much a matter of indifference to them as that of the telegraph operator is to us, or the question of how many calls he uses in his battery, or the particular alphabet that he employs for the transmission of the message.

Mr. Allen expresses himself admirably when he says: "I am not responsible because the existence of a law of spirit-communion gives rise to fraud when spirits, or mortals, or both, of low moral development, are concerned in its real or alleged operation.... The fact is that the law of spirit communion, like the mail and the telegraph, is not moral in its nature."

But we cannot understand him when he says later: "The moral and spiritual elevation, and the truthfulness and accuracy of communication, depend upon the moral, intellectual and psychical culture of the medium."

When we understand the nature of mediumship, and recognize the fact that all are mediums at times, and in varying degrees, we can find no reason to believe that it requires the fostering care of any special institution, or that such an organization would in any way result as our lecturer desires.

When we consider the laws of evidence which we instinctively apply to the daily correspondence reaching us through the postal and telegraph departments, we can see no ground upon which to base a plea for organization, in order to protect the public from mediumistic fraud. A message should be invariably judged by its internal evidence, not by the channel through which it comes. We no longer recognize authority for truth, but as Lucretia Mott said, "truth for authority."

The principle is one for which all Spiritualists contend. Why, then, should the lecturer ask to have the qualifications of mediums passed upon by a "Board"? Has not the Medical Commission been gallantly opposed by every Spiritualist when it has sought to prohibit healing by any who did not hold a certified diploma of the State? The "dear public," it has been claimed, does not demand or need such protection. Would they not naturally resent such measures in one case just as much as in the other?

It is true that fraud discolours all the warp and woof of human life—that it characterizes every human institution; whether called sacred or profane. It is true that half-baked psychics pour out volumes of folly in the name of the spirit, and ignorant and credulous devotees often listen with open-mouthed admiration, deeming themselves the highly-privileged auditors of inspiration from the spheres. But is not this experience, also, duplicated from many a pulp and with spirits in the form?

Does Mr. Allen think that he can change all this with the machinery of a National Association or the processes of a "reform movement"? Have such efforts met with any real success in politics or in the Church? Christianity no longer claims to stand upon the evidence of miracles, as in its childish days. It demands recognition of its truths through the awakening of spiritual consciousness.

Shall Spiritualism seek to "make it easy for Christians to believe" by the production of phenomena, as Mr. Allen pleads? Many of the most intelligent minds of the day have accepted its philosophy without any experience whatever of phenomena.

The "great opposition," of which we hear so much, is seldom, perhaps, antagonism to Spiritualism itself. The soul knows truth, but often it resents the persistence with which unwise zealots undertake to regulate its diet. It is not "Spiritualism" so much as "Spiritualists" to which the world objects—as it is not so much "Christianity" as "Christians" against which it protests. Most "conflict" of thought is unnecessary, and comes from want of kindly tact in the belligerent champion, rather than any real objection to what he teaches.

Spiritualism cannot properly be classed as a religion. It occupies higher ground. It is a science, a knowledge, rather than a speculation. It is a part of the science of being, an extension of the study of biology. It can no more be called a "reformed Christianity" than a reformed Judaism or Buddhism. It illumines all cults and all barbarisms. It is like the rain that falls and the sun that shines alike upon the just and the unjust.

After untold ages of this universal benediction, is it not rather a late day for the suggestion that it be put into what Mr. Allen himself calls the "ecclesiastical straight-jackets" of text-book and creed? Has the experience of those things justified such measures? Huxley says, "Science commits suicide when it adopts a creed." Has the church been helped or hindered by its creeds? If it should be polled to-day, or subjected to an investigation on the lines of civil-service examination, would it not be found that its imposing pyramid of statistics, prepared to show increasing membership, had no real basis of spiritual fact? That few, if any, of its boasted members would really subscribe to the belief to which they stood pledged, and consequently had no proper claim to the discipleship in which they swelled the aggregate, because they were once enrolled, and had not since been able to obtain their release without some overt act which justified expulsion.

Again, of what value as a text-book is a work of unknown authorship, and a thousand different interpretations over which the world has quarreled for many centuries?

Shall Spiritualism edit a new version of the Gospels, and throw up new entrenchments? Shall it be forced to engage in the old warfare which has never brought either peace or glory to mankind? Would not this be a revival of the crusading spirit? Is there still an empty sepulchre to be reasoned from the infidel? Is there danger, as our lecturer imagines, that Spiritualism can be "injured," that "higher Spiritualism" can be "profaned"? That "the truths of Spiritualism need to be rescued," or "spiritual communion delivered from the hands of the spoiler"?

As well might we endeavor to rescue the sun-light from the hovels where it falls upon disease, and wretchedness, and crime. What cares the great orb of day where its rays may penetrate, or from what place they are shut out? Its only necessity is to express the light and heat which are its nature, careless of all the solemn folly perpetrated in its beams, and all the vague and idle speculations of humanity concerning its character and action. The sun shines for all, yet any can exclude its light by the simple dropping of the eyelids.

We are free to reject good in any form in which it comes to us, but if the light that is in us be darkness "how great is that darkness."

W. J. COLVILLE.

I have read with great interest, and I trust with some profit also, the exhaustive article from the pen of our good friend, Mr. Allen, which has doubtless stirred up considerable feeling in the spiritualistic ranks. I have been a Spiritualist from the early age of five years, and from the time I was sixteen to the present hour I have done the greater portion of my extensive platform and literary work with a distinct consciousness of coöperation with individual friends who have some of them long since, and others but recently, dropped their material robes. To me Spiritualism as a movement in the world capable of organization into a sect or denomination has always appeared immeasurably smaller than Spiritualism as an unseen, working force in the affairs of individuals and nations; therefore while I have never opposed, but often advocated organized activities on the part of avowed Spiritualists, I cannot believe that the extremists among organizers will be able to carry all their propositions into full effect. By this I do not mean to imply that organization should not be endorsed and heartily encouraged; I only seek to steer clear of all extreme paths, and have no wish to be identified with recommendations with which I do not see my way to fully accord.

As so very much of the opening part of Mr. Allen's paper embodies precisely what I have long been inspired to teach, and the quoted communications are identical with what I could fearlessly term my own platform, there is nothing for me to criticize, but everything to reiterate and uphold in our estimable brother's fervent advocacy of a truly spiritual attitude of thought on the part of all who seek to rend the veil as much as possible which still hangs between the physical and psychical planes of human activity. Where I think there is room for controversy is at the point where such very great power and responsibility is placed in officers of societies. I cannot believe, nor do I think, that history proves that either ecclesiastical leaders, or civil potentates, or chairmen of committees, or Boards of Directors of various organizations, have shown any greater insight into the workings of psychic or spiritual law than have the rest of mankind; and speaking not only for myself, but for many earnest, uncompromising Spiritualists with whom I am well acquainted, I make bold to say that the chief cause of a deep-seated opposition to complete organization is the feeling that too much power may be placed in the hands of an executive.

When it comes to white-listing sensitives or mediums who have been tried and found faithful, and publishing the names and addresses of such good, honest people on a roll of honor, I, for one, shall never have a word of objection to offer, as I can well understand that such a directory may be very useful, and serve to aid investigators in many important ways. Black-listing is quite a different matter; and until human beings have fully conquered all baser emotions, and learned to operate solely from a plane of pure benevolence, a black-list might contain the names of several persons who had only displeased a committee, and brought upon themselves the condemnation of others, not necessarily—because holding office—any purer or more upright than themselves. I do not hesitate to commend, but I do hesitate to condemn a fellow-being. If I have received instruction or help of any sort through any channel I am willing to say so, but I have seen so much that is dubious that I hesitate to say anything about what might have been fraudulent. A white-list would be all-sufficient, as it could contain only the names of those whom the compilers knew to be upright, therefore responsibility would not be incurred by any association for the doings of persons for whom it did not undertake to speak; and, judging from my experience with veteran Spiritualists, to say nothing of recent inquirers, I feel quite certain that a veritable storm of opposition will be called forth from disinterested persons directly an attempt is made

to introduce the boycott, except, perhaps, in instances where imposition is so flagrant and misrepresentation so persistent that it appears a plain duty to warn the public against aggressive imposition.

I think the success of fraud is rather due to the quillibility of well-intentioned sitters than to any organized movement on the part of travelling fakirs to humbug the multitude; and then it should not be forgotten that the ardent trickster has always a refuge, if he chooses to declare at the opening of a performance that he neither alleges nor denies spiritual intervention, and tells the spectators that they are expected to simply witness what occurs, and draw their own conclusions. I think, also, that there is far too much being made of Anti-Spiritualistic Conferences, which, from all reports I can gather, are very noisy and declamatory, but quite the reverse of influential, in the higher sense of that word.

With Mr. Allen's religious views I cannot possibly take any serious issue, nor do I see the slightest reason why so many Spiritualists should take the blind attitude they assume toward Bible and theology. Of course it is but fair to note that violent reactions have logically followed upon out-of-date Calvinism, and that the literal idolatry of Scripture has led to its utter repudiation on the part of fanatics, who readily swing from blind idolatry to equally senseless hatred of what they do not really understand. One only text-book of Spiritualism, and that the Bible, is certainly not to be recommended, as inquiring minds are ever on the alert to cull the freshest gems of inspiration procurable in the living present; but as the family Bible is an institution in this and other lands, and it is frequently made use of to oppose Spiritualism, it is surely the part of wisdom to accept it as a record of ancient spiritual experiences, neither final nor infallible, but showing the continuity of spiritual experiences from age to age. It does not seem feasible in my eyes to attempt to set up any book as the text-book of Spiritualism, though many a book might be proposed as a text-book.

So far as a creed is concerned, for myself the Unitarian Confession of Faith, quoted by Mr. Allen, is entirely unobjectionable; but I doubt not, though many Spiritualists would heartily endorse it, there would be quite a number ready at any moment to decidedly oppose it. I cannot hope or expect, nor do I sincerely wish, that a creed which I might prepare for a single congregation to whom I might personally minister, should be accepted by millions of people engaged in the work of national, and possibly international organization; however, I will venture to publish—merely as a sample of what may be formulated on broad and simple lines—a declaration which I intend sending forth as part of the prospectus of a temple about to be erected in the Greater New York at no distant period: "Considering the pursuit of truth to be the highest aim of humanity, we pledge ourselves to welcome all light from every quarter which may assist us to solve the great problems of human life, its origin, its nature and its destiny. It is our sincere conviction that the entire universe is pervaded with intelligence, and that the knowable attributes of Supreme Being are love and wisdom, displayed not chiefly in the phenomena of external nature, but in the consciousness of the human race. Acknowledging the nature of humanity to be essentially spiritual, we anticipate a continuous and ever-increasing revelation through evolution of the inherent majesty of humankind, and to the end that the freest opportunity be afforded for the expression of our inmost being, we agree to extend a hospitable welcome to all that promises to increase our knowledge of life in all its varied modes of expression. Trusting in the absolute supremacy of righteousness in the universe, we work fearlessly and joyfully to proclaim glad tidings of goodwill and peace to all humanity."

I do not imagine that the foregoing pledge, or bond of union, as it may be called, would in any degree suffice for the purposes of Spiritualist organizations in general, as something of a more technically denominational character would be required; however, it would be difficult to see how any honest seeker after truth, or inquirer into the mysteries of the spiritual universe, could be excluded from fellowship on account of such a profession. The actual difficulty in organizing Spiritualists is that there is no other commonly received doctrine among all of them than the simple agreement of all that there is a continuation of life beyond physical dissolution, and that those who have left the flesh behind them still hold communion with their brethren who are yet expressing themselves in fleshly tabernacles.

Now this essential of Spiritualism is held by multitudes of people, who consider they have thoroughly proved it, some of whom believe a great deal more than simply that, and who feel that they have religious needs which find outlet in certain forms of worship, while others, entertaining precisely the same view on what may be called the main issue, totally repudiate, and even in some instances rudely condemn, the instinct of worship in others. It is useless to balk or evade the question. Honest Spiritualists are not agreed on many points, and it is difficult to see how they can blend any further than they share convictions and sentiments in common.

I am an outspoken defender of the Spiritual Philosophy, and, as such, I take every opportunity to defend the rights of Spiritualists to the same civil as well as moral freedom enjoyed by other denominations; but I do not advocate the exemption of any property from taxation, nor do I believe it fair that ministers or pastors of any sort should enjoy the privilege of traveling at lower rates than other people. An "ordained" ministry is not always a credit, while many people who have never submitted to any sort of "ordination" are highly gifted spiritually, and do successfully minister to the felt needs of large numbers of people.

I know I am not inconsistent when I say that I advocate both organized and unorganized activities, for by this I mean that there are distinct uses for many methods. Take my own position as a lecturer. I frequently conduct meetings independent of any society, though in opposition to none, and in such gatherings I have the opportunity of addressing hundreds of people who never attend the regular exercises conducted by societies of Spiritualists. I can, however, serve an organized society, and frequently do so, though, to be strictly honest, I never find one as broad as I should like to have it, for somewhere or other one always encounters limitations in management or in willingness to adopt measures calculated to broaden usefulness in some direction.

This brings me to the point of settled speak-

Catarrh and Consumption can be Cured!

AT LAST!

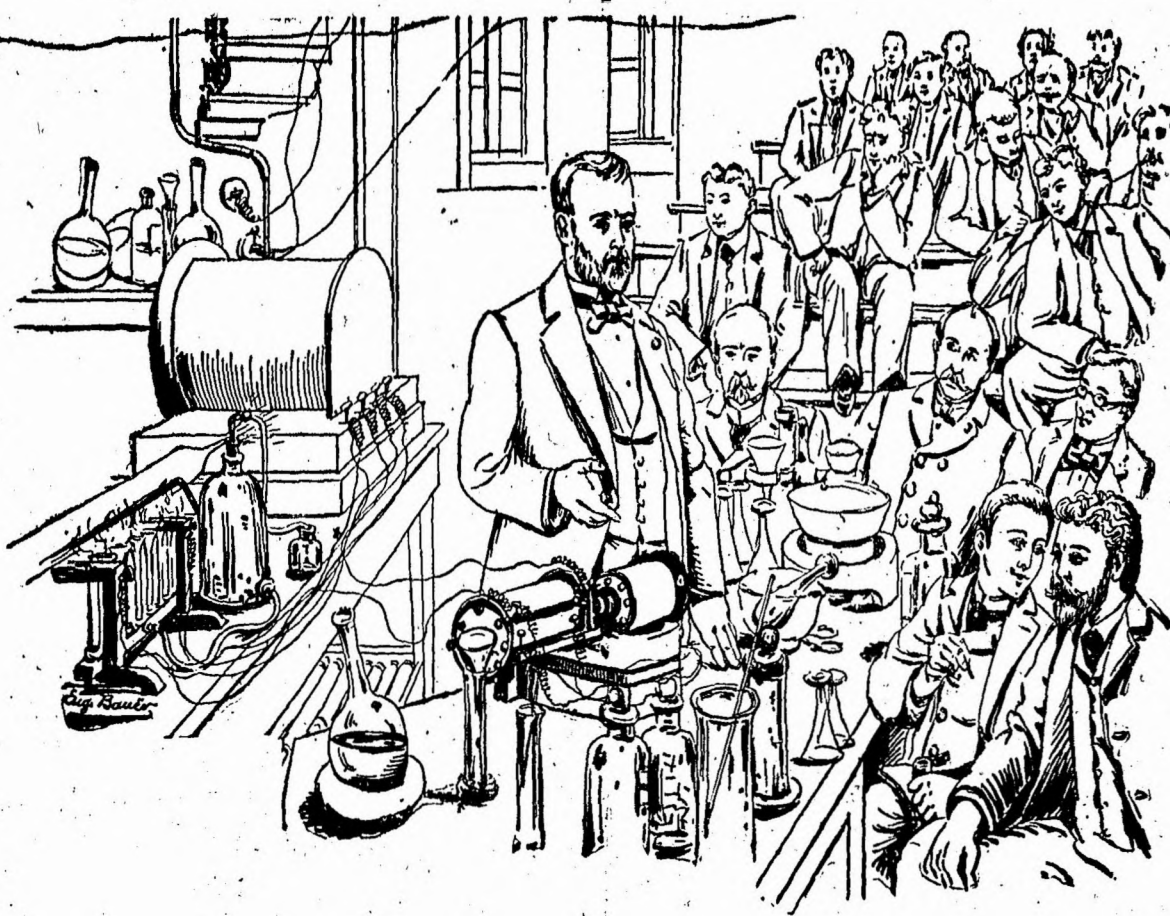
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NOTE.—All readers of this paper can have Three Free Bottles of the Doctor's New Discoveries by sending their full address to T. A. Slocum's Laboratory, 98 Pine Street, New York City.

ers, which is now being greatly agitated in many quarters. An inspirational worker cannot do his or her best work in letters or where the mental atmosphere is semi-stifling. The beauty of inspiration is that it flows spontaneously without premeditation, and frequently leads to utterances not in keeping with the stereotyped views of managers and directors of institutions. Financially, I think most societies are quite as liberal as their present policy enables them to be, and they generally pay adequately for the limited amount of service they exact. I am quite sure that many societies, as at present organized, are doing great good, and there are many workers who can find successful and congenial centres of usefulness among established congregations, even though their field of action from my standpoint is painfully limited. We have so long been talking and writing about the oppression of creeds and dogmas that it is not every one who has grown to sympathize with those who may feel the yoke of unbelief or denial even more severely.

Naturally we are glad to be rid of enslaving dogmas and frightful pictures of impending misery; but there are aspirations and ideals of a thoroughly religious character which can bring nothing but hope and gladness into life. I, for my part, want to get rid of all the limitations and fears I can possibly dispense with; and while I recognize in Spiritualism an enormous engine for the elevation of the human race, provided its immense power is directed aright, I can see in Mental Science, as it pertains to health, happiness and prosperity here and now in this world, very much that needs to be admitted along with the essential tenets of the generally accepted spiritual philosophy. Everybody dislikes what is termed "obsession," and no one seems to desire to be controlled against his will; and as these objectionable concomitants of mediumship are looked upon as curses rather than blessings, I cannot feel that what to me are higher than average teachings on the subject of our superiority to environments, can rob any one of a single consolation or good hope of a blessed hereafter; therefore I accept more concerning our present powers and possibilities than do many of my contemporaries, while I will stand second to none in staunch adherence to the central claim of Spiritualism.

It may be thought very presumptuous by some of the conservatives in the spiritualistic ranks, when I dare say that I have been many times inspired to declare that 1898 will witness a new and higher demonstration of Spiritualism than any that has yet been manifest, and that the Golden Jubilee of the modern spiritualistic movement in America and other lands will be attended or immediately followed by an advance movement as much ahead of the movement inaugurated in 1848, as that was in advance of what preceded it.

Crystallization cannot include coming light, though it may faithfully preserve and spread results of earlier outpourings. Mr. Allen finds the broad Unitarian denomination rather too narrow to welcome the free expression of all his views on Spiritualism; who, then, shall complain if a parallel case is presented of somebody else who may find the broad spiritualistic denomination too narrow to welcome yet more advanced positions? Mediumship is likely to develop in any one at any time, outside as well as inside of organic limits; therefore, I repeat, there must be latitude given for all phases of honest propaganda. I have never yet found an organization which did not at some point cramp the human spirit. The question now is, can the present bring forth such an organization as will stand boldly for the truth of immortality and the knowledge of spiritual intercommunication, but while having a creed, place no barriers in the way of further developments? WANTED, A CREED THAT STRETCHES!

sis. In my opinion they are simply incontrovertible.

For long years, almost alone, I took the same positions on the rostrum, and more recently in my class teachings, and by so doing subjected myself to reproaches and harsh criticisms. For nearly ten years I absented myself wholly from the rostrum, because I could not feel that my audiences were in touch with me upon many of these vital points. Such comments as these were freely passed upon me in many of our large cities: "Dr. Willis is altogether too fastidious about mediums." "He is too religious." "He believes that Spiritualism is a religion, when it is nothing but a science." And I was once defeated in my efforts to obtain an engagement in one of our leading cities by the opposition of the most influential member of the lecture committee, on the ground that my lectures were too religious, too philosophical and too scholarly. (!!!) How could I help being forced to the conclusion that I was either altogether wrong in my positions or that the time was not ripe for their presentation? So I decided to withdraw from my public work as a lecturer.

About twelve years ago I returned to the rostrum, and was delighted to find what a change had taken place. Where I had previously found but one sympathetic listener to my views of mediumship and of the exalted holy mission of Spiritualism to the world, and of its power to purify, ennoble and redeem human nature, I found one hundred; and I have never since experienced any lack of earnest, hearty appreciation on the part of the majority of my audiences. Of late I have been still further encouraged to find that many of my co-workers are in hearty accord with me as regards the absolute necessity of a united and determined effort to secure for our glorious Truth a recognition of what it really is, so that it shall no longer stand in the estimation of the public for the thousand and one things that it is not.

All that Mr. Allen says concerning fraudulent mediumship I heartily endorse, and I recognize the immense importance of purging Spiritualism of it. It will be a herculean task, but I believe it can be done. I believe, too, not only in regulating the practice of mediumship, but also in elevating its standard. I believe that the disposition, on the part of a multitude of "Spiritualists," to patronize and sustain ignorant, half-developed mediums, is one of the greatest evils against which we have to contend. Hence the importance of Schools of Mediumship. If we must have public, professional mediums, let them be educated in all that shall fit them for the proper discharge of functions so august and sacred as those of true mediumship most certainly are.

I have long contended that "the development of the psychical forces of the being, unless it is based upon principle and coordinated with moral and spiritual development, is a most dangerous thing, for it opens the soul to all the hells of the universe. There is no question but that many individuals endowed with marked psychical gifts, which, properly developed, would have made them grand instruments for wise and noble spirits who are striving for the redemption of humanity to work through, have, through a lack of mental and moral unfoldment, become the victims of ignorant or, worse still, of low, tricky, evil-minded or vicious spirits, the dwellers on the threshold, as they have been most fitly termed; and it is to this class of unfortunate mediums, and to this class of impudent, unprincipled fakes that have from the start hung about Spiritualism, posing as genuine mediums, that we owe largely, if not wholly, the sad fact that the term Spiritualism to-day is regarded in thousands of minds as a synonym for all that is low, tricky and vile, and therefore the immense importance of insisting upon "a high ideal for mediumship" cannot be too strongly urged.

I also agree with Mr. Allen that our National and State Associations, and our local societies as well, have most important duties in this direction. I believe that they cannot close their eyes to these duties without criminal negligence, for, with the organized power they have in their hands, I am sure they could soon bring about a great reform, not only by "regulating the practice of mediumship," but also by elevating the standard of our platform work. How this can best be brought about is a matter for profound thought and discussion. For my own part, I could wish that we might have a grand National or International Convention called, embracing all the workers who have at heart the highest interests of our Cause, and the theorists and thinkers of our ranks as well, nor would I by any means ignore the mediums for the one special purpose of discussing this all important matter. I would have it fully understood that the prime motive and object of this grand council should be to collect the thoughts, opinions and suggestions

of all who believe in Spiritualism as to the best methods of elevating its standard, and presenting it to the world in such a light that it cannot fail to see that its mission is a holy one, and that its underlying principles of life, of thought and of action, are most especially adapted to the highest needs of humanity, and justify the ardent hope that many of us cherish that it will yet become the world's redeemer from the protean ills that afflict it, and blossom into a universal religion.

Mr. Allen's suggestion that we take the Bible as a text-book in Spiritualism, meaning, I infer, that compilation of Jewish and Christian literature known as the Old and New Testaments, and make it authoritative in our teachings of Spiritualism, or even Prof. Buchanan's revision of the New Testament, is very repugnant to me. While I am grateful for the sacred books—the Bibles—of the different races of the earth; while I reverence the truth they contain; while I rejoice to find running through them all, like a bright, shining thread of gold, the central basic truth of Spiritualism, I realize the terrible evils that have come to humanity from vesting authority in Bibles, and making them the supreme guide, and although this may not have been the meaning of Mr. Allen's suggestion, yet even a hint in that direction is exceedingly disquieting to my mind. And yet I can see, as he says, how it might become a bond of union between Spiritualists and Christians. But this suggests a query in my mind: If the men who assembled at Anderson, Ind., recently, and constituted themselves "The Anti-Spiritualistic Convention," are representative Christians, and are to receive, as they boasted, the backing of all the Christian churches of the nation with any amount of money and influence, do we want any closer bond of union with Christians than we now enjoy? Nay! if the profane and malignant utterances of that Convention are endorsed by the great body of Christians of America, then let there be a chasm between us as broad and deep as the fabled hell of Calvinism.

I strongly object, also, to the use of the word creed, in connection with Spiritualism, for creeds have thrown their dark and baleful shadows across the pathway of human progress far too long, and the very word creed has become a synonym for all that cramps, binds and enslaves the human soul. Creeds are the pet offspring of ecclesiasticism and priestcraft. One of the first statements made to me in the early days of Spiritualism by the forces and influences that took possession of me when I had never even heard of Spiritualism, or witnessed any manifestation of it, was: "Our mission is not to establish a new sect, but to work as a reformatory power in all existing organizations, and free mankind from the thralldom of creedal theology and the fear of death."

But I do recognize the importance of letting the world know who and what we really are as a collective body, in order that we may cease to be judged by and held responsible for the vagaries, idiosyncrasies or immoralities of individuals who steal the livery of Spiritualism to serve evil in and further their own selfish aims. In order to do this it seems to me necessary that we should ascertain as definitely as possible what we know, believe and think, and then make some concise declaration of it to the world.

Spiritualism opens up the vast realm of principles to the human soul in grander proportions than any other form of religious belief that I know anything about, and day by day it reveals to me more positive evidences that it is based upon eternal and immutable law. I believe in declaring our principles, and I earnestly hope that the National Spiritualists' Association at its next session will appoint a committee, not for the purpose of considering the advisability of adopting a special text book of Spiritualism, but for the vastly more important purpose of ascertaining what the profoundest thinkers, the wisest and best men and women in our ranks, may have to propose as the foundation of our belief in the science, the philosophy, the morals and the religion of Spiritualism, and to formulate from such expressions a declaration of principles that shall serve the double purpose of answering the demands of the law, and furnishing to our organized bodies a platform to work upon that shall immensely strengthen their efforts for the promulgation of our grand and glorious truths.

I fear that I am trespassing upon your space, but I earnestly desire before closing my article to place on record in this connection a bit of unwritten history: Mr. Allen refers to the creed adopted by "The Unitarian-National Conference" in 1865. I happened to be present at that Conference. I was at that time settled as pastor over the First Society of Spiritualists of New York City, which I served in this capacity for two years. I was attracted to this Convention by the broad and generous spirit embodied in its "Call": "We cordially invite

to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aims," were its words.

I was a Unitarian. I was a member of the Hollis-street Unitarian church of Boston, under the pastorate of the brilliant and gifted Starr King, who was for four years my revered and beloved teacher and friend, during which time I was the Superintendent of his Sunday school. To be sure, I had added to my Unitarianism the crowning truth of a demonstrable immortality; but it had not destroyed one iota of my sympathy with the grand declaration contained in the creedal statement adopted by this Conference: "that practical religion is summed up in love to God and love to man," or with what I then believed to be the high aims of the Unitarian denomination. On the contrary, it had intensified it. Encouraged and filled with hope by their public invitation to all who, while differing from them in belief, were in general sympathy with the spirit of the above declaration, and with their practical aims to join their working fellowship, at the request of my Society I addressed to that Conference the following letter:

To the National Unitarian Conference:
Dear Brethren: We, the undersigned, beg leave to present for your consideration the following brief communication:

As year after year passes, and great changes come over the political, social and moral world, it rejoices all liberal minds to know that the religious world also moves steadily on toward a purer and nobler expression of Christian sentiment. There is a convergence of ideas among all the sects, and a diffusion of thought among the people, and the liberal sects differ from the more orthodox only in unimportant tenets held because of long habit of thought. The signs of the times all point toward a still greater unity of sentiment.

There is a large class of minds who do not claim any distinct name or sectarian creed, but whose sympathies are with the liberal party. This class embraces a body of Spiritualists many of whom have come out from the more rigid sects, and fearlessly placing themselves in the front ranks of reform, they hail all signs of progress in the theological world, and add strength and vigor to the liberal sects, although not classed with them.

As Spiritualists we claim that all religions, in their commencement, had this foundation: the certainty of a close and intimate connection between the great Father Spirit, his angels, and the human soul.

From this foundation, and none other, sprang all those sublime truths concerning man's destiny, his power and limitless capacity, that gave to the world the Hebrew religion, and that since then have constituted the vital power of the various sects of Christendom.

In the former the idea of a God close to the nation was the inspiring life. In the latter the idea of the Fatherhood of God linked itself to the child heart. Thus, through Romanism, Episcopacy and Calvinism, through Quakerism and Methodism, through Unitarianism and Universalism has flowed this vital spark, warming into life the religious nature of man, and forming the centre around which have gathered the distinctive ideas of each sect.

It is this harmony of faith, this bond of sympathy, this great idea of Christianity, that, as Spiritualists, we place as the distinctive idea of the age. Our faith lies in this truth: *That God, the Infinite Father, is closely allied to every child of earth by the unchanging laws of His being.* His love is continually active through all the experiences of life; through trials of faith from joy and sorrow, and that this love is the great magnet that shall finally draw to purity and goodness each soul.

We recognize in one age no special law operating between the Fatherhood of God and the Child heart, that is not continually unfolding itself in all ages. We believe that every new revelation in art, science or in spiritual life is but the operation of the same energizing power proceeding from the great centre of life, and is the benign grace of God. We believe that those revelations of truth vouchsafed to prophets and seers, to saints and disciples, were by a natural law that can never cease; therefore we trust in a continued inspiration or perpetual descent of heavenly grace.

As by the law of their being men communicated with angels or spirits in the olden times, so we believe that through those same laws those angels now hold close communion with the human family, and are the instruments through which all receive of spiritual gifts according to the measure of spiritual attainment, or by the harmony of the natural and spiritual man, which has ever constituted the mediative power. We, therefore, accept as true most of the so-called miracles of the Bible, and find their truth confirmed in the present by similar expressions of the same laws of spirit. We deny the existence of the miraculous. We believe that all these manifestations of the past may be fully accounted for by natural laws, and therefore while we take from religion the supernatural, we divest it of none of its grandeur and beauty. *The laws of the Infinite when understood become science, and mystery is simply ignorance.*

To us the Hebrew nation were all Spiritualists, and we find that Paul, in his declaration of spiritual gifts, affords us proof of acceptance by the early Christians of precisely those ideas that now designate us as Spiritualists. On this great truth—the intimate relation by perfect and unchanging laws of the spirit-world to the natural—we build up a faith in human progress that is not limited by creeds or forms, but only by the purity and sincerity of each individual's aspirations.

Holding these ideas, then, and claiming that they are based on scientific facts, and knowing that the heart of humanity is crying out

The wide, unexplored field of modern chemistry is daily astounding the world with new wonders. Professor and layman vie with each other in their commendable efforts to lessen the ills of humanity. Yesterday it was Pasteur and Koch, and to-day it is Slocum, with a new discovery which has been the result of years of careful study and research.

Foremost among the world's greatest chemists stands T. A. Slocum, of New York City. His researches and experiments, patiently carried on for years, have finally culminated in results which will prove as beneficial to humanity as the discoveries of any chemist, ancient or modern. His efforts, which for years had been directed toward the discovery of a positive cure for consumption, were finally successful, and already his "new scientific system of medicine" has, by its timely use, permanently cured thousands of apparently hopeless cases, and it seems a necessary and humane duty to bring such facts to the attention of all invalids.

The medical profession throughout America and Europe are about unanimous in the opinion that nearly all physical ailments naturally tend to the generation of consumption. The afflicted die in the short, cold days of winter much faster than in the long, hot days of summer.

The Doctor has proved the dread disease to be curable beyond a doubt, in any climate, and has on file in his American and European laboratories thousands of letters of heartfelt gratitude from those benefited and cured in all parts of the world.

No one having, or threatened with, any disease, should hesitate a day. Facts prove that the Doctor has discovered a reliable and absolute cure for Consumption (Pulmonary Tuberculosis) and all bronchial, throat, lung and chest troubles, stubborn coughs, catarrhal affections, scrofula, general decline and weakness, loss of flesh, and all wasting conditions, and, to make its wonderful merits known, he will send Three Free Bottles (all different) of his New Discoveries, with full instructions, to any reader of BANNER OF LIGHT.

Simply write to T. A. Slocum, M. C., 98 Pine Street, New York, giving full address.

There is no charge for correspondence—advice—strictly professionally confidential.

Knowing, as we do, of the undoubted efficacy of The Slocum System of Medicine, every sufferer should take advantage of this most liberal proposition.

A system of medical treatment that will cure catarrh, lung troubles and consumption is certainly good for—and will cure—almost any disease that humanity is heir to.

Please tell the Doctor, when writing, that you read his generous offer in BANNER OF LIGHT.

for a religion that is founded on rational and spiritual truths, rather than on mythical abstractions and supernatural absurdities, we feel to claim from those whose position toward the majority of the sects is precisely similar to our own, a recognition of the fundamental principles of our faith as herein set forth. We claim that they are the very truths that gave to early Christianity its vital power, and to its latter forms their inspiring force, and that it is the lack of a recognition of these truths that brings coldness and inertness upon religious organizations.

Fraternally yours,
(Signed) FRED L. H. WILLIS,
CHARLES PARTRIDGE, } Trustees.
CYRUS O. POOLE,
DAVID FELT.

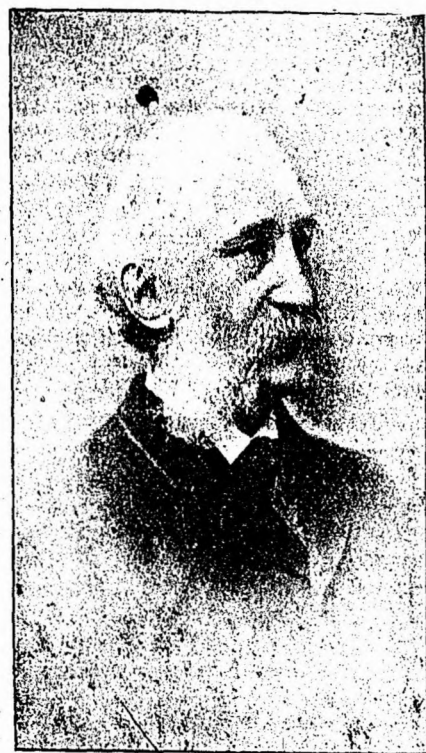
Hundreds of earnest souls from all parts of the country had come to this Convention fully expecting from the nature of the call that a broad, liberal undenominational platform would be adopted, and a generous invitation extended to all who desired the good of humanity, and its emancipation from the trammels of ignorance and superstition, to come up and cooperate with this great body that had loudly asserted its claims to be the most liberal of all the Christian sects, thus inaugurating the Church Universal that should wipe out forever all the miserable lines of sectarian distinction that like adamant walls separated the hearts of God's children.

I need not say that all such left saddened and sick at heart, to toil on alone yet longer till the hearts of men should become more imbued with the spirit of the divine one their lips so loudly honored.

Every liberal proposition tending toward a recognition of the numerous bodies of men and women outside of the Unitarian ranks, comprising Universalists, Independents and Spiritualists, and extending to them the hand of fellowship, with an invitation to come up and cooperate upon an unsectarian platform, was persistently and successfully fought down.

Finally, near the close of the last session, after a heated and angry discussion, a resolution was carried, limiting the sympathy of the body to *Christian churches*—thus refusing to yield one iota of their sectarianism, shutting out all who did not choose to designate the organization under which they worked for humanity's good a church, and arrogating to the Unitarian denomination the right to decide what churches were or were not Christian. What folly is the boasted liberality of a sect like this, and what an utter denial of the spirit of their own founder and most revered saint—Channing—was the attitude of this Convention. While living in the mortal form Channing said: "I am but little of a Unitarian, and stand aloof from all but those who strive and pray for clearer light, who look for a clearer and more effectual manifestation of Christian truth. I desire to escape the narrow walls of a particular church and live under the open sky, in the broad light, looking far and wide, seeing with my own eyes, hearing with my own ears, and following truth meekly, but resolutely, however arduous or solitary be the path in which she leads."

But it will be asked how my letter was received by the Conference? With silent con-



FRED L. H. WILLIS, M. D.

I have read with interest Rev. T. E. Allen's serial, published in your issues of Sept. 11th, 18th and 25th, and in response to your invitation to contribute to a symposium of reviews of the same, I would say that, taking it as a whole, I heartily endorse it, although there are some—perhaps minor—points upon which I should take issue with him.

I cannot see how any earnest Spiritualist who has at heart the most momentous interests of Spiritualism, and who really believes in the importance of its mission to humanity, or any true medium who knows himself to be an instrument through which the influences and forces of another and a better world than this operate for the redemption of humanity, not alone from the fear of death, but also from the many and terrible evils that afflict it, can possibly read this appeal of Mr. Allen's and fail to recognize in it the earnest expression of a candid, lucid mind wholly friendly to our Cause, probing to their depths the evils that so many of us, in common with himself, have long recognized as sadly interfering with our efforts to make such a presentation of Spiritualism to mankind as should fully demonstrate its capacity for "Satisfying the Highest Needs of Humanity," and entitle it to recognition as one of the grandest reform movements of the age.

I shall not attempt an analysis of Mr. Allen's positions. The limitations of this brief article, that will of necessity have to be hastily written, will not admit of it. The most of them—that is in his candid and forceful statement of the need for reform among us in certain directions—are too true to require analy-

tempt: utterly ignored by the committee into whose hands it was placed. But one of its members, a prominent layman and delegate from a church in Brooklyn, at the first session after it was presented declared in a speech that neither he nor his church had any idea of throwing open their doors to the tag-rag-and-bobtail of society, and this vulgar phrase was endorsed by the late Rev. Dr. Elliot of St. Louis, one of the great guns of the denomination, who immediately sprang to his feet and went still further than the layman, and designated Spiritualists as belonging to the "tag-rag-and-bob tail" of society, and this demonstration was unquestionably called forth by my letter, and was received by the majority of the Conference with hearty expressions of approbation.

This occurred thirty-two years ago, and I have watched the proceedings of Unitarian conferences ever since, hoping, as the years have rolled by, to see some signs of their abandoning this position of haughty, arrogant sectarianism, but I have never been able to detect them.

But my article has grown beneath my pen beyond all limits. In closing, let me say I have no fears for Spiritualism. It has indeed come into the world to stay, for it is based upon eternal truth. Its mission is God-inspired, and the gates of death and hell cannot prevail against it. Every attack that has been made upon it from without, every effort to overthrow it—from the days of Mahan, Rogers and the Buffalo Doctors, with their ridiculous knee-and-toe-joint theory down to the present day—have proved signal failures; not alone that, but in every single instance they helped to establish it upon a firmer foundation; and thus it will continue to be.

Then let "the heathen rage" and the Anti-Spiritualist Conventions imagine vain things; verily, "He that sitteth in the heavens shall laugh, and His angels shall have them in derision," and we will not be afraid of ten thousands of people that have set themselves against us round about, for Spiritualism has given us overwhelming proof of its power to hold its own, and it will yet demonstrate itself to be the highest, purest, because most spiritual faith the world has ever known.

WILLIAM EMMETTE COLEMAN.

I have read with interest the earnest and candid address of Rev. T. E. Allen, published in three installments in the BANNER OF LIGHT. With the facts and sentiments embraced in the first two of these installments I am in hearty sympathy, generally speaking. It is certainly true that the world needs Spiritualism, and that, in order that the people may be brought to accept it, the spiritualistic movement needs some radical reformation.

Mediumship is necessarily the life-essence of Spiritualism; and upon the character of its mediumship the character of the movement is largely dependable. Mr. Allen has well said that "the first need of Spiritualism is conscientious, pure-minded mediums, fully recognizing the grave responsibilities resting upon them, and seeking to fit themselves for their work." Both morally and intellectually a much higher standard of mediumship than is now existent is imperatively demanded, as well as much more complete and trustworthy developments of psychic faculties and endowments. Imperfect, semi-developed, and more or less untrustworthy mediumship we find everywhere. Partially-developed mediums abound; but really genuine mediums, worthy of the name in its best and truest sense, are scarce. As a rule, the communications from spirits that we receive through our mediums more or less misrepresent the spirits. Pure, unadulterated communication from the spirit-world is rarely obtained. There is much sound sense and truth in the extract from Mrs. E. B. Duffy's work, *Heaven*, that Mr. Allen embodied in his address. The difficulties that spirits have in properly communicating their ideas to those on earth, and some of the causes of the incessant misrepresentation of the spirits by the mediums, are therein plainly indicated.

In the third volume of Mrs. Maria M. King's *Maymyn Opus—The Principles of Nature*, published in 1880—the evils attending the undeveloped mediumship then, and now, so common in Spiritualism, were discussed at length; but during the seventeen years that have elapsed since then I have failed to see any improvement in the standard and character of mediumship. In 1880 the spirit teachers of Mrs. King, among other things, truthfully remarked: "So called mediums have propagated false notions of everything that has passed under their review, until it appears to some of the best thinkers that there is nothing reliable about mediumship but its unreliability. . . . The spirit himself is misrepresented, the medium and the public wronged, and the cause of truth wounded in the house of its friends. . . . Spirits are misrepresented persistently through mediums, and media whose preconceived erroneous notions are not eradicated by spiritual development. . . . The term mediumship is misapplied by general usage. . . . There are few in the world to whom justly belongs the title of Medium. The many who claim the appellation, and to whom it is thoughtlessly applied, are sensitives; mediumistic, because of their partial development as instruments of spirits, and their receptiveness to the latter's influence" (*l. c.*, pp. 39, 40, 35, 36, 51, 52).

One of the most pressing needs of Spiritualism is the development of the army of mere sensitives into genuine mediums—true mediums, who will not misrepresent the spirits communicating through them; and concomitant with their physical development should be their intellectual and moral development. Above all should a higher conscientiousness, a supreme love of truth, a stern and rigid integrity that cannot be shaken, be sedulously cultivated and strengthened in every possible manner. An unyielding devotion to principle, to truth on all occasions, should dominate every medium and every sensitive. As it is now, in sadness be it said, some of our most remarkable mediums and sensitives are morally despicable, indifferent to truth and honor. We sadly need more pure minded, honorable mediums—pure and honorable alike in their mediumship and in their private personal conduct. Some mediums are of this character, but many others are far from so being. All—every one—of them should be. And not alone is moral culture demanded of media, but intellectual as well. We need intelligent, intellectual mediums, through whom wise and gifted spirits may impart not alone ethical but philosophical and scientific truths to man on earth. It is a standing reproach to Spiritualism—ever ready in the mouths of the scoffer and the skeptic—that nothing new, of

value, in philosophy and science has been given to the world through Spiritualism, and that the mass of drivel and quorality constantly given through mediums, purporting to emanate from the great minds of earth, from illustrious spirits ancient and modern such as Socrates, Confucius, Jesus, Swedenborg, Paine and Parker, indicates mental degeneration rather than progress in the spirit-world. Give us mediums of cultivation, intellectual and moral, suitable channels for communication with the great and good in the Better Land, and we shall be the recipients of jewels of wisdom, thought and instruction from the ascended master-minds of the past, worthy of the source from which they shall spring, and an honor and a blessing to the Cause of Modern Spiritualism.

Another need of Spiritualism, second in importance to none, is the elimination of the fraudulent elements in our ranks. Conjoint with the elevation and upbuilding of true mediumship, moral and intellectual, should be the segregation therefrom of pretended mediumship, imposture and fraudulence of every kind. If these two things could be accomplished, the future of Spiritualism would be bright indeed. But independently of the first of the two, the second desideratum—the overthrow of fraud and pretense—is, just at this time, the need of the hour. Of all the evils menacing the welfare of Spiritualism, the gigantic, ever increasing load of fraud permeating the movement is the most dangerous. The one great need of Spiritualism now is the demolition of this hydra-headed monster. The evils connected with the fraudulence arise not alone from the frauds themselves. The worst of these evils comes from the fraud-supporters among us, both active and passive. Mr. Allen well says that the worst foes of Spiritualism are the Spiritualists, "gelatinous in their moral and intellectual natures, who have cloaked or condoned fraud." Incalculable harm have these credulous dupes and indifferent excusers and cloakings of fraud done to genuine Spiritualism. Policy-governed Spiritualists who ignore, hide or gloss over fraud, or knavery in our ranks, for fear that its ventilation may be of detriment to themselves individually as publishers of papers or magazines, as lecturers, etc.—these and such as these are among the most dangerous members of the fraternity of Spiritualists. They are more to be dreaded than the honest believers in pseudo-mediumistic shams and trickery. Both classes are bad enough, but deluded honesty is preferable to polished, time-serving dishonesty. Weak kneed Spiritualists, flabby and indifferent in moral stamina, without backbone or grit to withstand the temptation to conceal, deny or condone wrongdoing in mediums and others, are among the worst enemies of true Spiritualism.

As for the frauds themselves, including those wholly fraudulent and those who, possessing some psychic powers, supplement them with fraud, I heartily concur with Mr. Allen in saying, "Such degraded beings rank with highway robbers, the pickpockets and the confidence-men." Such vile wretches merit the contempt and scorn of every honest man and woman so long as they continue to ply their nefarious trade. As in case of all other wrongdoers, when they see the error of their ways and strive to do better, when they cease their evil practices and try to be honest and true, they should receive the sympathy, encouragement and help of all, and their past errors should be no longer dwelt upon. But so long as they rob the people by trickery and lies, full reprobation should be extended to their misdeeds. The more so as their evil deeds not alone affect those whom they deceive and cheat, but they affect still more disastrously the cause of which they claim to be representatives. They are undermining the strength and stability of the entire structure of Modern Spiritualism, and unless checked in their work of diabolism there is grave danger that genuine, honest Spiritualism may die the death as a public movement.

To remedy the ills of fraudulent mediumship Mr. Allen recommends that certain things be done. He suggests that the National Association of Spiritualists do what it can to regulate the practice of mediumship, through the appointment of a committee of good and just men and women, who shall study the present qualifications and past history of mediums, and record the same. He also suggests that Spiritualist papers publish a standing list of mediums endorsed by the Association, and also a black-list of mediums guilty of fraud; and that these journals refuse to publish advertisements for black-listed mediums, or accounts of séances by them, their names and all allusions to them to be struck out of correspondence and accounts of meetings. To all these recommendations I say Amen and Amen. If this be done, much good will be accomplished; and if continued to be carried out for an extended period of time the power (or harm) of the frauds may be seriously crippled, if not totally destroyed. The need of some such action on the part of the Spiritualists is urgent, and I most gladly second Mr. Allen's recommendations in this respect.

[To be continued.]

JOSEPH RODES BUCHANAN.

Being invited to respond to Mr. T. E. Allen's essay, I would say that his object is very laudable. The present condition of the spiritual movement is, as it always has been, very unsatisfactory, and many worthy persons keep aloof from the movement on that account. It is an evil that requires time for its correction. The great difficulty is that we have too few Spiritualists—too few that will sustain the press, and sustain able, honorable lecturers. What is called the spiritual movement is overwhelmed with mere Spiritists—people who have enough honest horse-sense to recognize a spiritual fact when they see it, but not enough spiritual human-sense to understand the matter, draw proper conclusions, and elevate their lives to the spiritual standard.

The true Spiritualist aims to live in accordance with the laws of heaven—to make a heaven on earth, but a mere Spiritist does not rise above the dead level of society.

Spiritualism depends for its progress on an able influential press, earnestly conducted; and the small number of Spiritualists is shown by the scanty patronage of the spiritual press, and of able spiritual lecturers. The multitude of Spiritists are of no value for this. In their ignorance of Spiritualism they foster humbugs, frauds, fads and delusions.

An able press, well sustained and active in all social progress, would rapidly increase the number of Spiritualists. It is a pleasing contrast to the spiritual languor to observe the profound earnestness of Socialists, and the

rapid progress of their cause in Europe and America.

An independent, well sustained press would not be afraid to send to the rear the worthless class who dishonor the Cause, and would not be tempted to pander to more sensationalism. He who does not sustain the press has no claim to the honorable name of Spiritualist.

As for the fraudulent and dishonorable, I am not sanguine. It belongs everywhere to the present condition of society. I long ago found that the credulity which sustains it prevails everywhere, and that the most unpopular thing I could do was to oppose fraud and delusion. I gave up the attempt, and would not to-day venture to speak out freely what I know to be true.

There was a vigorous campaign against it carried out by Col. Bundy, but he was not successful, and his method was too often injudicious and unjust, so that he injured his own cause. It is earnestly hoped that the rabid attack upon Spiritualism now beginning will convince all Spiritualists of the necessity of decisive measures against every species of fraud and delusion.

Moses Hull does not overstate the danger—it is alarming. Our people are degenerate, and it is easy for a strong lobby with money, in legislatures or city councils, to procure legislation to kill off any very weak party by taxation and penalties. The medical profession has procured despotic laws almost everywhere, and the clerical profession is equally strong, and has the same bread-and-butter motive as the doctors. They have had power enough to maintain the Pagan edict of Constantine for Sunday idleness, contrary even to Jesus Christ and St. Paul. It is not what the Bible says, but what the clergy say, that rules.

Our despotic and corrupt political usages allow men to be taxed for doing their duty in industry. It is called a license, as if the pursuit of industry was not an inalienable right. Hence any pursuit can be taxed to death, even by our city governments, which are universally corrupt. It is a sad and dangerous fact that the practice of Spiritualism could be taxed out of existence by any party that has money enough to buy the necessary legislation, and the real and alleged frauds will furnish abundant pretexts for such an outrage. The coming struggle will be a fight for life, and Spiritualists must wake up or be crushed. This is

THE GREAT QUESTION NOW.

The proper course to pursue, is to join with other earnest reformers—with all anti-monopolists, Populists, single taxers, socialists, etc.—in demanding that all taxes on human occupations that are not criminal shall be abolished. If Spiritualists take the lead in this they will crown themselves with honor. But it should not be urged as a spiritual movement; that would be a paralyzing mistake and flat failure. It should be a movement for the freedom of the laborer, and I propose to urge this in reformatory newspapers, and ask every Spiritualist and Spiritual newspaper to give it efficient aid, for it is practically more important now than the questions proposed by Mr. Allen; and Moses Hull is the very best man to carry on such a campaign. We ought to send him out.

Of course we must clear the field for our battle by driving out everything that dishonors our Cause. We must throw it overboard or go down with it, and I trust Mr. Barrett's policy will be efficiently enforced.

The press should be sustained and encouraged to speak out freely and personally—to name the offenders and to describe with perfect frankness the condition of the Cause and its supporters everywhere. But the first step is to sustain the press—to push the circulation of our newspapers. In fact, I think subscription to a spiritual newspaper should be made a prerequisite to membership in a Spiritual society. We have no use for people that will not read.

As for adopting a creedal declaration, it would do no good. Every important assembly may properly announce its own opinions, so far as its members agree, and that will be a sufficient statement for the public. But public declarations are about as useful as flags in a procession, and mean no more. The Unitarian declaration mentioned by Mr. Allen is a very good one, but if Unitarians follow it closely I have never heard of it. If they had followed it they would have been found in the Spiritual camp and in the forefront of every reform. For Jesus was a profound and fearless Spiritualist and reformer in a style which has not been followed by Unitarians or by any class of appreciable magnitude claiming the name of Christian.

As for the suggestion that a committee of the National Association should consider "the advisability of adopting the Bible or the New Testament or Dr. Buchanan's revision of the New Testament as the text-book of Spiritualism," I am profoundly astonished that any Spiritualist should make such a suggestion; and certainly there is no possibility of its adoption. When Spiritualism becomes a ruling element in the public mind, the old Bible will be laid on the shelf as a singular archaeological curiosity—a wonderful record of the long endurance, by mankind and patient submission to a mass of historic fraud, which has been for eighteen centuries allied with despotism, war, slavery, and everything forbidden by Jesus Christ—a book manufactured by priestcraft, and only endurable because it records spiritual phenomena and distorted reports of the language of Jesus and the Apostles.

We need none of its spiritual reports, because we have now all the spiritual facts in every civilized country, and we need none of its reports of early Christianity, for its reports are garbled and its creeds are Pagan in their origin. Both the Christian and the Jewish churches were built up on a solid basis of historic fiction, such as the story of six thousand millions of partridges dropped by the Lord on the Jewish camp.

But Moses and Jesus were the two noblest pioneers in the rebellion against Pagan superstitions, and the establishment of love, brotherhood and justice, which are recognized by the wisest and best to-day. In their true history (as now revealed) they rank with Confucius and Buddha as saviors of humanity, but they were wiser than either, because they were profound, frank and honest Spiritualists—fearless and heroic, guilty of none of the superstitions ascribed to them and none of the Old Testament atrocities.

I have rescued their history from the oblivion of theological fiction, forgery and fraud as easily as my noble friend, Denton, rescued the ancient geology of the globe from collegiate ignorance—not merely because they were the world's pioneer Spiritualists, but because they were the pioneer teachers of rational religion,

and in the noblest sense of the words the heroes of humanity.

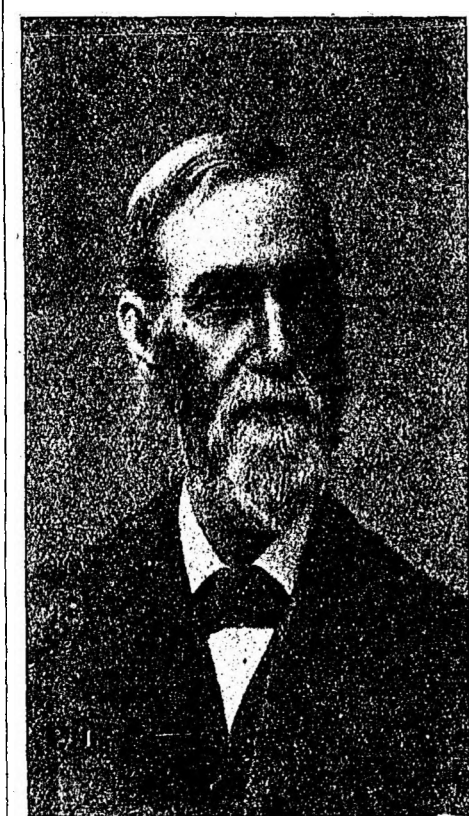
An for accepting my revision of the Testament, excuse me; I have not published a revision of the New Testament. I have published an unanswerable demonstration of its fraudulent origin, and given a true report of the Gospel of St. John, as sanctioned by him, freed from fraud and forgery—the most beautiful and perfect religious document the world has ever seen, and the only religious document which substitutes philosophy for superstition—a gospel which enlightened Spiritualists appreciate highly. I presume Mr. Allen's complimentary reference referred only to the Gospel of St. John, which would be a good book for students of religion—a book which is very pleasant to religious minds. But Spiritualism and religion are in their nature progressive things, and always will be. There is no finality except for old fogies, and the text-book for Spiritualism will never appear. I have merely developed the history that knaves and fools had suppressed.

In my second volume it will be conclusively shown that all the church creeds, based apparently on the Bible, are but expressions of Pagan ideas current thousands of years before Christ, and a complete record of his mission will be given which cannot be found in the Bible.

If the National Association would appoint an impartial committee to visit me and report upon the evidences of my discoveries, I would cooperate with them. I have always sought for investigation by competent thinkers who are seeking the truth, and my whole life for sixty years has been devoted to changing the world's established opinions by introducing demonstrable science. But it has been the labor of one man against the entire world. Yet all that I have originated during fifty years is now in good progress, and my last undertaking, demolishing the superstitions of eighteen centuries, which I do not offer as the text-book of Spiritualism, but as a revelation of long-hidden history, is certain to triumph in the coming century, because its history is so unquestionable that the clergy dare not discuss it, and Mr. Stead, in *Border-Land*, tries to conceal its radical character and paralyze its force, to avoid offending the church.

It aims to elevate Spiritualism by establishing the religion of inspiration and brotherhood, for which its apostles died in the first century, and which, when realized, will abolish all our political and social evils. That is what Spiritualism will do when it rises from speculation to religious action; for religion is not church service, but the service of humanity, as illustrated by Paine, Jefferson and Lincoln, and its triumph will be realized only when war, despotism, crime and pauperism have been abolished.

San José, Sept. 29, 1897.



GILES B. STEBBINS.

I have read in THE BANNER OF Sept. 11, 18, 25, Mr. Allen's articles, giving a full report of his Onset address delivered last August, and hope all your readers have or will read them. They dwell on matters important to the best conduct and success of the spiritual movement. They are able and sincere. His own experiences with lukewarm Unitarians and others seem to have led to an underrating of the great growth of this movement. From a "tempest in a teapot"—a commotion in a Hydeville farm house fifty years ago—it has enfolded the world and enlisted not only plain people unknown to fame, but gifted men and women—reformers, seers and scientists in many lands. But still, Mr. Allen's main question is important. Where and how do we fall in treating the great subject so that it shall more fully command the attention and respect of thoughtful and intelligent persons?

We but faintly realize how the facts and philosophy of spirit-presence can and should illuminate us, uplift the world, and give us self-culture of the life within.

Every society conducting public meetings should be sure that its speakers are true and brave, familiar with the tides of the world's thought and in unity with the best things.

Character must be first; without it all else is but "sounding brass and tinkling cymbal." Shall we seek facts and be glad of great experiences? Yes; for thus are the very windows of heaven opened and bruised hearts are healed. But facts are but keys to a divine philosophy, a natural religion, free and beautiful. To be mere wonder-seekers is a calamity. The tendency that way is perilous.

Elizabeth Doten wisely says that these beautiful visions

"are given
To the weary pilgrims of earth to draw
To the life of their native heaven.
For 'tis better that souls should upward tend
And strive for the victor's crown,
Than to ask the angels their help to lend
And come to man's weakness down."

It is but a new version of the old Greek saying,

"The gods help those who help themselves."

The growing custom of having every public address close by a poem improvised by the speaker from a subject given by the audience has brought out a few fairly good poems amidst floods of poor rhyme, repellent and ridiculous to intelligent outsiders as well as to thoughtful Spiritualists. Rarely can a spirit, in an earthly or celestial body, treat a new and strange subject as well as it can one which wells up as an inspiration from within. Miss Doten's poems were almost always floating in her mind for days before their delivery.

Sometimes two mediums give alternate verses of an improvised poem, and the failure is usually still more pitiful. After these so-called poems audiences are apt to give noisy applause. When we see rockets and other fireworks we shout; but when a flood of spiritual light reaches us, we sit and welcome it in silent reverence. If the spirit-world can only give us poor Roman candles, it might as well retire.

But the trouble is not with the spirit-world or with the mediums so much as with the unwise zeal of en-

HOW TO FIND OUT.

Fill a bottle or common glass with urine and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys. When urine stains linen it is evidence of kidney trouble. Too frequent desire to urinate, or pain in the back, is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed that Dr. Kilmer's Swamp-Root, the great kidney remedy, fulfills every wish in relieving pain in the back; kidneys, liver, bladder, and every part of the urinary passages. It corrects inability to hold urine, and swelling pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to get up many times during the night to urinate. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists; price fifty cents and one dollar. You may have a sample bottle and pamphlet both sent free by mail. Mention the BANNER OF LIGHT, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

thusastic persons who are constantly urging crude and inexperienced mediums-on to platforms to give us poor platitudes of "inspired" speech in prose and verse, from which we may well pray "Good Lord deliver us."

This zeal is harm, and not help. Let mediumship bide its time in the quiet and wait. If it be real, it will find place and power in its time; all the better for kindly watching and nurture; if not, it will vanish.

Philosophy and phenomena have their places in spiritual culture, acting in unison and neither overshadowing the other. When brought before the public, let it be with a weight and dignity which come with thought, experience and consecrated sincerity. Thus, and thus only, shall we move the world.

The aim and end of the spiritual movement is the growth of the divine life in the soul, and that growth will be for the healing of the nations. Its foundations are among "the unseen things which are eternal." Its phenomena are but signs of man's infinite and divine relations, of his spiritual life and power here and hereafter and of the all-moving and guiding Spirit, the Soul of Things. These signs are of signal use, not to be slighted, yet they point to deeper realities and should not be overrated.

The aim is for such preparation, and then for such conditions, as shall help the medium who may speak to the wisest thoughts and inspiration, and the best speech. The protest is against putting the mediums before audiences too young, with little high interior or spiritual culture, and then expecting to hear their best, when the audience of some stranger gives them a subject for an improvised poem. Let the mediums' psychic power and judgment ripen in private, among wise and true friends, and when the time comes for their teachings in public, let them give prose or poems, especially the latter, from some inspiring subject which their own souls are full of, and in which their spirit-friends can best help them. Then we shall have more poetry and less jingling and jangling rhyme, more sense and less sensation, more of the best mediumship, such as every true psychic earnestly desires and a waiting world is ripening to hear a d to heed.

REVERENDS.

There is just now a feverish hunger for a "reverend" title among speakers. It is an old ecclesiastical bauble not worth the wearing to-day, admissible, indeed, only as giving equal recognition and privileges with the ordained clergy. Shall State or district committees confer this title on those who have been duped by knaves and are able to be duped again, or on the crude and ignorant? If so, the road to weak disaster will open. Quality, not numbers, is the need. In an old fable the rabbit, amidst its numerous litter, reproached the lioness, lying content with her single cub by her side. The noble animal replied, "This one will be a lion." We want the lion's strength, even if we have but one, not the weakness of the rabbit's litter, with its growing numbers breeding imbecility.

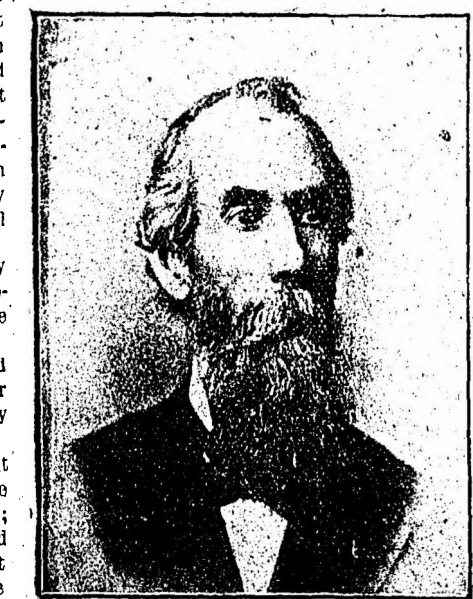
THESE COMMENTS

Are critical and suggestive along the lines suggested by Mr. Allen.

The services of gifted speakers and writers, normal and trained, the devoted and illuminated lives of blessed men and women, are gratefully appreciated; the conquering power of the great truth of spirit-presence is clearly seen; yet, bearing in mind the old saying, "None can hurt us as we can hurt ourselves," I tell the pl in truth as I see it.

A SPIRITUAL TEXT-BOOK

Made up of Bible selections is proposed by Mr. Allen. Its range would be too narrow. From Vedic hymns, from old Egyptian books, from Buddhism and other ancient religions and from Hebrew and Christian lore, let us have a world's library.



T. A. BLAND.

Mr. Allen's lecture is a voice from the liberal Christian pulpit, which ought to be most kindly received and thoughtfully considered by all Spiritualists. It comes from the great loving heart and the large cultured brain of a man who has not only achieved his independence of theological dogmas, but who is in full sympathy with the highest trend of the science and philosophy of Spiritualism.

In the limited space assigned me I could not review all the points of this lecture, hence I will limit myself to a consideration of two prominent features of it.

Mr. Allen asks this pregnant question: "What is the ideal of the spiritualistic movement? Is it a syndicate of mediums, many of them known to have been guilty of fraud over and over again, or is it an association of educated, inspired, moral, aspiring men and women, banded together to found the kingdom of God on earth?"

He answers this question himself, and as I should answer it, as all true Spiritualists must answer it. "Obviously," he says, "it is the latter." If this is the ideal purpose of this new gospel from the realm of the immortals, then mediumship is a means instead of being an end. The medium is an instrument of the spirit-world, to be used for the good of humanity. The endowment of mediumship is a holy gift. The phrase, "Gift of the Holy Spirit," so often occurring in the gospels and other parts of that wonderful history of early Spiritualism entitled the

[Continued on eighth page.]

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 WALTHAM CHILDREN'S PROGRESSIVE LYCEUM.

The world is old, but thought is young,
It's growing strong, and brave, and true;
There's work for all, both old and young,
For me as well as you.

Time was when priests did think for all;
That time is past, we've wiser grown,
We worship God, and him alone,
Before no man on knee we fall.

The world has need of thought, 'tis true,
Of earnest thought for one and all;
Our thought should take a world-wide view,
And teach us care for great and small.

But as old Time doth wing his flight
He bringseth age to every one;
It is God's plan, and therefore right,
We stay till work is done.

Then teach that God is one of love,
That Christ our elder brother is,
And when he went to heaven above,
He proved that spirits still do live.

And now, dear children, as each week
You meet within your Lyceum hall,
With prayer and praise, the Truth you seek,
May you grow better one and all.

You bear our flag with colors true,
Oh! prize and love it every one;
Of glorious red, and white, and blue,
The grandest flag beneath the sun.

Waltham. MRS. M. L. SANGER.

The National Lyceum Association.

The friends of the Lyceum throughout the country may be interested to know that a child has been born to the National Spiritualists' Association, and duly christened "The National Lyceum Association."

I am rejoiced to announce that the Lyceum movement was considered of so much importance by the National Spiritualists' Association Convention that a committee was appointed to consider the matter and report. Said committee prepared an article recommending that there should be a national organization to push the Lyceum work, and assist, in every way possible, in the establishment of Lyceums all over the country.

The article recommended that the organization should be known as "The National Lyceum Association"; that it should take out a charter under the National Spiritualists' Association, with power to grant charters to State organizations, and that the State organizations issue charters to local organizations.

This may seem to some as a gigantic scheme on behalf of Lyceum work, but it has been urged by those interested in the Lyceum movement that there ought to be a Lyceum organization in connection with every local and State association. If this is so, we may as reasonably urge that there should be a National Lyceum Association in connection with the National Spiritualists' Association.

The committee, with whom I had the privilege of meeting in the late Convention for the purpose of taking the matter into consideration, was made up of experienced Lyceum workers; they not only have had experience; they have always had an interest in the work.

The article presented by the Committee on Lyceum Work was adopted by the Convention, after which an organization was formed. The officers elected for the ensuing year are as follows: Conductor, J. B. Hatch, Jr., Mass.; Assistant Conductor, Prof. Charles W. Stanglen, Md.; Guardian, Mrs. May Stephens, Washington, D. C.; Secretary, Mattie E. Hull, Mass.; Treasurer, W. H. Bach, New York.

No word is needed from me in recommendation of the persons who have been elected to fill the offices of the new organization. They are each known to be indefatigable workers on behalf of the Lyceum, and ask the hearty cooperation of the friends of the movement to do all in their power to make it a success.

No organization can accomplish anything without funds. We do not ask for great sums of money; we require, immediately, an amount sufficient to procure a charter. This calls for ten dollars. Arrangements will be made where no Lyceum organizations can obtain a charter (that is, State organizations) for five dollars. Lyceums already chartered will have the privilege of surrendering their charters, if so desired, and without cost obtain charters of the State Lyceum organizations.

The question may arise, "What will be the benefit of the new organization?" The chief object of "The National Lyceum Association" will be to institute Lyceums in those places where a sufficient number of persons can be brought together in the work to fill the offices required in such an organization, and to aid them in devising ways and means to make the work a success.

One purpose of the National Lyceum Association will be to bring about a systematic arrangement whereby the Lyceums throughout the country can be brought within touch of each other, that they may work more unitedly and in closer sympathy on behalf of the children. Another purpose of this organization is to devise some plan whereby proper literature can be furnished the Lyceums, object lessons prepared, and a stimulus introduced in a general way into the work.

The time was so brief while the Convention was in session, and every hour was so crowded with work, there was no time to formulate a constitution and by-laws for the National Lyceum Association. A committee was appointed to look after that matter, with instructions that they be made as simple as possible, setting forth its aims and purposes in a practical manner.

It is a lamentable fact that Spiritualists are so recreant in their duty in neglecting their children and thoughtlessly leaving them to drift into the different denominational Sunday schools to be instructed on that day. It is not unusual to hear parents say: "It has been a difficult matter to outgrow the early impressions I received in the sectarian Sunday schools. I rejoice every day that I have been led to the light, and know that Spiritualism is true." In hundreds of instances I have known these parents send their children to listen to the teachings they were endeavoring to forget, more than this, to hear Spiritualism denounced, and told that no good people would support Spiritualist meetings. Spiritualists, I arraign you as guilty of a great wrong, when you withhold from your children the knowledge that has made you so glad. Is Spiritualism helpful to you? Is the philosophy it teaches you capable of lighting up the dark places in life and smoothing the rough ways? Is it more helpful than the teachings you received in the church? Then why, in the name of those children whom you love and who love you, do you not seek to lead them with tender hands into those paths that are pleasant and peaceful?

I must confess I have little patience with those parents who allow their children to grow up with a constant dread of death, and morbid ideas in connection with "funerals" and "graveyards."

While pleading for an increased interest in the Lyceum, I would not be understood as endorsing sectarian teaching among the children even in the name of Spiritualism. There is enough to teach them about moral and spiritual lines by object-lessons that will lead them into a field so broad and so practical that they will reach beyond all limitations in the way of sectarian beliefs.

I fully appreciate the untiring efforts of

those who have labored to make the Lyceum a success. I have regretted they have received so little sympathy and cooperation on the part of Spiritualists, and while I have known they have followed their best inspiration, I have felt there has not been enough originality in the work.

In some localities "The Lyceum Manual" is as closely followed as a score of years ago; the program is unchanged from Sunday to Sunday; the calisthenics are without variation; if "maxims" are given, they are, in many instances, stereotyped sentences that were given years since, and have been reiterated again and again. Under such conditions I do not wonder the children "lose their interest," and beg to leave the Lyceum. We all like change—change of scene, change of diet, change of dress, change of work, change of study, and in no sphere is the benefit of change more apparent than in that sphere where we meet the children.

Another point I would touch briefly, that is, the entertainment phase, that occupies so prominent a place in our Lyceums. I have felt many times that a desire to teach the children to amuse and entertain their friends has been considered of more importance than the growth and unfoldment of the children. It should have its place, but should not be made the paramount object of the Lyceum. I make note of this because, in many instances, when I have asked parents if they would send their children to the Lyceum, they have consented to do so, assuring me that they "dearly loved to speak pieces and sing in public." Such work should be encouraged, but not to the exclusion of the great work for which the Lyceum was organized.

I always visit Lyceums whenever I have an opportunity, and as far as I have been able made observations in connection with their work. Without one exception, I have found that those Lyceums where the lessons were brought within the comprehension of the children, and long speeches by the adults less frequent, and the most originality and versatility were introduced into the work, there has been the greatest success.

I did not intend to make my communication so long; while there is more I would like to write, I will reserve the rest until some other time.

Friends of the Lyceum, let me hear from you. Any remittance, no matter how small, will be gratefully received. We desire to procure the charter as soon as possible, also to get printing done, all of which will cost money. Will you cooperate with us in the work?

MATTIE E. HULL,

Sec'y of the National Lyceum Association.

Written for the Lyceum and Home Department.

Making the Flowers.

"Do flowers live in heaven?" Merlie asked, with oh! such a questioning look in her sweet brown eyes.

In answer to this query Iris came—she, messenger of the gods, like the rosy dawn bearing in her arms many of Queen Flora's beautiful treasures; flowers gathered in the kingdom of light, from whence only the beautiful come. As they clung and twined around her graceful form, Merlie could hear them whispering to each other, telling of their homes far away and of the loving friends they had left in the Eternal City, to come in answer to a mortal's wish.

They were not sad, for all knew they must do the work that was placed before them; they could return to their homes. They had come to talk with Merlie, and each was anxious to speak of the land where they dwell. She asked them how they were made.

"By the hand of God," said they. "Yes, all were molded by God's hand—molded in many beautiful patterns. The lily's waxen petals were shaped from the white, fleecy clouds of the summer's sky; the sweet roses are formed from the sunset's glow; violets and pansies are cut from the azure dome of heaven, while the anemones come from the ocean's waves; the snowdrops and lilies of the valley are fleeces of ice and snow that come from the great mountain's peak; and the sweet narcissus is the love and hope of man—all made by God, then given into the keeping of Queen Flora, so that she and her happy band of angels might tint and color them before sweet Iris took the seeds to earth, there to grow for the good of man."

As the angels took the beautiful blossoms in their arms they were so lovely, coming from the hand of God, in their delight they (the angels) would leave kisses sweet upon the unfolding petals of all. "Some of the flowers, in their modesty, would blush a rosy hue; others a pale, sweet pink, while many remained purer and whiter, while their hearts throbbled deep with emotion; and others caught and retained the color of the angels' eyes—blue. One angel, brighter than all the rest, for he dwelt in the sun, so filled all the flowers which he touched with love, they reflected back and retained the light and shade of his drapery; he was clothed in yellow."

"So are the flowers made and painted for earth children, sweet little sister," Iris said, "and after their work on earth is done they come home, here in the Garden of Love to ever dwell as a delight, to gladden the eyes of all souls which have finished their work in life."

"Yes, even the thistles and weeds have a work to do, and are clothed beautifully when that work is done," Iris made answer to the question if there were any thistles in heaven.

"Ah! sweet, gentle flowers, thou art so bright. Wilt thou teach me ever to do right?" Merlie asked.

Then all the flowers bowed their heads, and she heard the tinkling chimcs sweetly sound from the depths of the blue-bells:

"Your life, my child, may be
Like the flowers so fragrant and sweet,
Which blossom forever and ever,
Though disturbed by Death's pattering feet."

Then the gates of heaven were opened, and Merlie saw sweet Flora with her magic wand, which she waved thrice, and Iris, the messenger of the gods, and all the flowers faded from view.

LOE F. PRION.

Children's Progressive Lyceum No. 1

Met in Red Men's Hall, Sunday morning, Nov. 28. After the opening exercises the smaller groups retired to the ante-room, to be instructed on the subject of the day. The older groups had for their instructor Mr. Steadman. The subject was "Duty." Mrs. Brown read a story to the children remaining in the room.

After the groups returned to the Lyceum room the responsive reading was taken up, after which the grand march was very finely executed. The following children took part in the entertainment: Song, "I Want to Be an Angel," Grace Foss; recitation, "Children's Hour," Mabel Emmos; song, "Father, We Thank Thee," Francis Peters; recitation, "Sweet By and Bye," Gracie Seales. Mr. Steadman made a few remarks; he thought the Lyceum was one of the glorious places to bring the children to. Superintendent Brown made a few remarks, after which Lotie Weston recited "The Slave," reading by Miss Odium and Superintendent Brown. The Lyceum closed with the Banner March.

ANDIE F. THOMPSON, Sec'y.

The Salem Lyceum.

Nathan H. Chase, Conductor, held its session in the A. O. U. M. Hall, Manning Block, at 12:30 P. M., Nov. 28. We had forty-five present in the morning, and feel highly flattered with the increased attendance every Sunday.

The subject for discussion, "Generosity" was

dwelt upon by many, and was very intelligently dealt with. We hope in the near future to tell of some wonderful strides in the way of progression. Resolutions and singing by the children, and then the very interesting march ended a very unusual and harmonious meeting.

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

The Massachusetts State Association of Spiritualists

Held its Mass Meeting at Newburyport Nov. 18, as advertised. The platform of the hall was decorated with American flags and the desk with beautiful flowers.

The morning session opened with congregational singing, after which Mrs. Carrie F. Loring gave an invocation. President Geo. A. Fuller spoke briefly, and welcomed the friends who had made an effort to be present.

Mr. Albert P. Blinn was the first speaker, and he favored organization very strongly, stating that the time was ripe for the National, State and Local Associations to join together, so as to carry on the work in a more concentrated manner. Speaking of the Anti-Spiritualists' Society, he felt that it was impossible to down Spiritualism, for the societies are upheld by a high and mighty force, and they are bound to go on.

Mrs. Hand of Lowell, said she was much interested in the work, and felt that we must guard the stream of truth, and see that the bridges are firm, with no rotten timbers to contend with. She commended the stand the BANNER OF LIGHT has taken, and urged all to support the Editor in his good work.

Mrs. E. L. Webster was the next speaker, saying that it was a pleasure to be with the State Association. Every Spiritualist should recognize the importance of organization. This movement is for the promulgation of Truth. The National Spiritualists' Association and State Associations are not working for selfish ends, but for the uplifting of higher things. "I am a test medium," said Mrs. Webster, "and I do not fear the criticism of the people. All true mediums will be able to stand their ground. I have been told these organizations were formed to lay such mediums as I am upon the shelf, and I have said to them if it is for the advancement of Spiritualism to do this, I am willing for the sake of Truth to be laid aside. I do not believe that organization will disturb honest mediumship, and so I fear not." She closed her remarks with tests. The morning session was closed with singing.

The afternoon meeting was opened with singing, after which Miss Harlow gave an invocation. The first speaker was Mrs. Hand of Lowell, who spoke briefly. Mrs. Carrie F. Loring, 24 Vice-President of the Massachusetts State Association, said: "Friends, it gives me great pleasure to once more associate myself with a Newburyport audience. To-day I am here to represent the Massachusetts State Association, and present to you the needs of organization. I feel if every one of you realized the importance of this work you would have more enthusiasm in your city. When we begin to realize we are living in progressive times, we will see the necessity of organization."

"We must see to it that the heads of our societies are above reproach. If those who direct our meetings are people with whom we would not associate in private life, how can we expect to attract the thinking people and ask them to unite with us?"

She spoke in relation to the mediums, and said the people demand too much from them; they are subject to conditions, and if desirable conditions are not given, satisfactory tests cannot be received.

Mr. J. B. Hatch, Jr., spoke briefly, and urged all to join the State Association. He spoke for the financial support of the Society.

Mr. Peterson of Salem spoke briefly upon the line of organization.

Miss Lizzie Harlow was the next speaker, saying, in part: "What are we convened for? We come as a State Association; we are closely watched by the people. What have we to show? We have been able to show we are still alive, but if we are to be of use we must put in other work beside conventions. Massachusetts is the mother of the Union, but we have a long black line as one of the most conservative of all the States. Spiritualism is one of the most progressive religions. We must come together to stand for principle. The anti-movements cannot harm true Spiritualism. We have conservative legislatures; now we as women must acquaint ourselves with the laws of the State, so as to be able to train the boys and girls in the right direction. I am here to make a plea against the doctors' law; what right has any State to make a law dictating who shall heal your body? Let the Spiritualists show the world they are determined to stand for right and justice."

Mrs. E. L. Webster of Lynn spoke briefly and gave tests. Mrs. Hand of Lowell spoke briefly, and the afternoon session was closed with singing.

At the evening session a large audience had assembled, and we were informed many Spiritualists who had not attended a meeting for some years were present at this time. The meeting opened with congregational singing, after which Mrs. Hand of Lowell gave an invocation. Mr. Albert P. Blinn spoke in relation to his own experience in Spiritualism; how he had advanced, and what good it had done him to attend the Spiritual Lyceum. He urged upon all the necessity of sending their children to the Lyceum, and to take them out of the theological Sunday schools. He spoke very earnestly, and was well received. President Fuller made a few brief remarks. He said in part: "Spiritualism is a truth, our platform is free, and we welcome every earnest investigator to our ranks. I have been a Spiritualist twenty-seven years, and I have never wavered since the light of this truth was brought to me. I know that our angel friends return from that better and higher world, and we invite you all to search earnestly for this truth." Mr. H. D. Barrett stated that he had made a special effort to be with the friends at this State Association meeting. "I have listened with interest to all that has been said upon the theme of 'Organization,' and I must say one of the first things we must do is to look out for the children." He reviewed the Anti-Spiritualist movement, and urged the Spiritualists to be on their guard, as this Organization had thousands of dollars behind it, and money is a mighty power. He spoke for organization, and stated what could be done if we would only organize, and urged all to join with us in the work.

Mr. J. B. Hatch, Jr., spoke briefly, and as usual spoke of the finances necessary to carry on the good work. A collection was taken after his remarks, with very gratifying results. Miss Lizzie Harlow then addressed the audience. She spoke eloquently, and upon the same line as in the afternoon ("Doctors' Plot"). She thought the Spiritualists had grown careless; that as long as they themselves were convinced of the truth of Spiritualism, they did not see the necessity of attending the meetings. They do not intend to be careless, but it has grown upon them slowly, and they need to be aroused. Every true Spiritualist should come to the front and help support his local society.

Dr. C. W. Hidden of Newburyport was the next speaker, and he compared Spiritualism to a ship that was tossed about, but if it had a good captain it would stand the storms. He spoke in regard to organization, and thought all Spiritualists should feel the necessity of organizing.

Mrs. Hand of Lowell spoke briefly, after which Dr. Fuller closed the meeting.

Mr. Thurlow presided at the piano during the day and evening. The following resolutions were read and adopted:

The Committee on Resolutions beg leave to offer the following:

Resolved, That the Massachusetts State Association extend its hearty thanks to the members of the First Spiritualist Association of Newburyport for its cordial greeting and earnest cooperation in making this a successful meeting.

Resolved, That a vote of thanks be extended to the First Spiritualist Association and also to the Independent Club of Newburyport for their royal entertainment of the officers of the Association and speakers of the day.

Resolved, That this Association extends thanks to all speakers, musicians and members who have so ably assisted in the work of the Mass Meeting.

Resolved, That a vote of thanks be tendered the

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An Instructive and Profitable Contest.

What you are to do is to send us a list of words in the places given in the list of words given below so as to make words that are adapted to the description given at the right of each set of missing letters. You are to make as many words as you can to fit the definitions, but must only supply as many letters as there are stars. For example we will tell you that the full answer to No. 1 is PENNSYLVANIA, because no other letters than P, N, S, Y, L, V, A, N, I, A, can be supplied to make the name of a State, and No. 9, for example, you must make all the continuations of letters that will give you the name of a President, and in this instance, just to give you a tip, we will mention that the last two letters in the last name are ARLE. Now can you supply the whole name?

Bear in mind, you are to receive \$300.00 in cash and a \$50.00 Guarantee Watch and Chain if you send a full list of answers, or you will receive the \$50.00 Watch and Chain (without the cash) if you send at least ten correct words. This contest is different from all others. You are guaranteed a cash prize also watch and chain, as per offer.

- | | | | |
|--------------------|---|------------------------|---|
| 1. P N S S L A I | Name of a State in the United States. | 9. I I I I I I I I I I | The name of a man noted for receiving \$20,000 a year salary. |
| 2. E E E E E | Another State of the United States. | 10. L N S L | Name of another President. He was assassinated. |
| 3. C N I N N T I | A place in the United States. | 11. J P N | Name of a distant Country. |
| 4. B T T N | Another place in the United States. | 12. C H I | Name of another distant Country. |
| 5. A A A A A | A well known Country, full of patriots. | 13. W S I I G T N | A noted army general of the century ago. |
| 6. S S S S S | A large river in America. | 14. G F E E | A popular kind of drink. |
| 7. C S S S A G | A place thousands of Illinois people call their home. | 15. A A E R | Another popular drink. |
| 8. S S S S S W R D | A popular publication issued in N. Y. City. | | |

Every word needed to make the list complete has been printed millions of times in Geographies, Dictionaries, Newspapers and other accessible sources of information. When you have made your list, as you can, send us your list, with 25 cents to pay for this "contest" to Woman's World. As soon as your letter is received, we shall turn the same over to the well-informed committee of examiners, and if you have sent at least ten correct words, we shall send you by express, prepaid, our \$50.00 Guarantee America-Made Watch and Chain, with the understanding that, if you find as represented, you are to become a regular subscriber to Woman's World, in accordance with our arrangements and offer as indicated in our letter of award to you when you have won the valuable watch and chain, and if you have sent at least ten correct words, we shall send you a full correct list, you shall receive \$300.00 in money, also the \$50.00 Watch and Chain. When you send your list of words, don't fail to name your nearest express office, as well as post-office address, so the price may reach you promptly. Don't forget to mention whether you want a lady's or gentleman's watch.

YOU WILL WIN A PRIZE OF GOLD!

READ THIS. We are thoroughly reliable and our publication has been established for 10 years. If you send us a list of words without enclosing any money, we will send you a list of words with below in the waste basket. If no one sends us a full list of correct words we will pay the \$300.00 to the person sending the largest list. While we do not expect more than one full list, if any, we will divide the \$300.00 equally if 10 or less persons send full lists, thereby guaranteeing each of them a great deal of money. If more than ten persons send full correct lists we will pay \$300.00 in cash to the others that follow and will give every contestant the beautiful and practical watch and chain which we will pay back for \$50.00 not as represented. It is understood that when you get the watch you shall either return it to us, or if you are dissatisfied with the prize awarded you or the manner of conducting any part of this contest, you shall return what you have received and we will pay your money back, thereby guaranteeing satisfaction to you. Beware of fraudulent publishers who imitate our "Missing Letters" contests. We are the originators and are reliable.

YOU CAN BE SURE OF A PRIZE BY A LITTLE STUDY.

This contest is honestly conducted. The only money you need send with your list of words is 25 cents, to pay for trial subscription. If you are already a subscriber to Woman's World, mention it, and the new subscription will be extended on the old one. If your list is correct as per above instructions, your prize will be sent by express, and if you don't feel fully satisfied that you have won at least \$50.00 worth, then you needn't become a regular subscriber to Woman's World. Although many people imagine that our magazine is interesting only to ladies, it is in reality equally interesting to husbands, fathers, brothers and all other members of the family, yet if you desire you may have our magazine sent to a friend with the prize will come to you. Dances from New York makes no difference in winning the prize. People who live in far-away States or Provinces have the same opportunity as those who live in New York. Now, if you are interested in grasping this most remarkable offer, send your list at once, with 25 cents, silver (carefully wrapped) or 10 two-cent stamps, and your prize will be forwarded promptly. As to our reliability we refer you to Clarke's Bank, 124 Nassau St., N. Y. Address, plainly:

Prize Dept. WOMAN'S WORLD CO.,
NO. WILLIAM STREET, NEW YORK, N. Y.

BANNER OF LIGHT for courtesies extended through its columns.

J. B. HATCH, JR.
MRS. M. C. BARRETT.
CARRIE F. HATCH.
Attest, CARRIE F. HATCH,
Sec'y M. S. S. A.

Banner Correspondence.

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

Maine.

PORTLAND.—A correspondent writes: "A. J. Weaver having become pastor of the First Spiritualist Society of Portland, Me., commenced his labors in his new field two weeks ago. The work will be carried on along purely intellectual and religious lines."

Being confirmed Spiritualists, we ask for no further evidence, only for the unconvinced. Our work will be to make use of and profit by a thorough study of the moral, spiritual and intellectual truths which Spiritualism brings. We are in that condition in which we need not tests, but truths; not proofs, but progress; not to be astonished at some miraculous manifestation, but to be developed in spirit and inwardly exalted. We have learned that this can be done only by personal endeavor. Whether we grow in numbers or not, we want to grow into larger knowledge and a higher outlook as spirits in a spirit-world. With Mr. Weaver to help us, lead us and work with us, we hope for noble and useful things."

Indiana.

SOUTH BEND.—S. E. Snook, Pres., writes: "J. Frank Baxter closed, on last Friday evening, a series of five week-night lectures. To say he drew a large crowd each evening is putting it mildly. With many counter-attractions, and the festivities attendant upon Thanksgiving, he drew crowded houses, and awakened an interest in the cause of Spiritualism among a class of people who have never given it any attention."

YOUTH AND HOME (published at 127 Fifth Avenue, New York City), the first issue of which appeared Nov. 6, is a paper for the whole family. It is a clean, interesting weekly, containing high-class literary matter in the shape of short stories, sketches, anecdotes, poems, etc. Ruth McNary Stuart, Hayden Carruth, Frank L. Stanton, Lucy S. Furman, Mary E. Wilkins, Marion Harland and a host of other prominent writers are among its contributors, and this fact augurs its popularity and success. May it live long and prosper.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in which we have for so many years been engaged: "I give, devise and bequeath unto the 'BANNER OF LIGHT PUBLISHING COMPANY,' of Boston, Massachusetts, or its successors (here insert the description of the property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out), strictly upon trust, that its officers shall appropriate and expend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression."

Come up and subscribe for the BANNER OF LIGHT. Remember you have a standing invitation!

Views of Heaven.

A leading divine says: "When I was a boy I thought of heaven as a great shining city, with vast walls and domes and spires, and with nobody in it except white angels, who were strangers to me. By-and-by my little brother died, and I thought of a great city, with walls and domes and spires, and a flock of cold, unknown angels, and one little fellow that I was acquainted with. He was the only one that I knew in that country. Then another brother died, and there were two that I knew. Then my acquaintances began to die, and the number continually grew. But it was not until I had sent one of my little children back to God that I began to think that I had a little interest there myself. A second, a third, a fourth went, and by that time I had so many acquaintances in heaven that I did not see any more walls and domes and spires. I began to think of the residents of the Celestial City. And now so many of my acquaintances have gone there that it sometimes seems to me that I know more in heaven than I do on earth."

Passed to Spirit-Life.

From his life-long residence in Williamstown, Vt., Friday, Nov. 12, 1897, I. CLEMENT LITTLE, aged 73 years 8 months and 7 days.

Mr. Little, by his strict integrity and honesty, held the esteem and love of all with whom he came in contact. He was a member of the G. A. R. and of the Free Masons. A large delegation from each order attended the funeral and escorted the body to the grave. He showed his quality of manhood when his country was in great peril.

He has been a believer in Spiritualism for over forty years, and has been a great consolation to his investigating mind. Mr. Little was one of the officers of the local Society, which is struggling to keep the light before the world, and its usefulness is being felt.

He leaves a wife, one

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

THE BANNER OF LIGHT PUBLISHING COMPANY, 100 West Street, Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books of Wholesale and Retail.

Books, Pamphlets, Orders for Books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid by G. O. D. Order for Books, to be sent by Mail, must be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sum under \$5.00 can be sent in that manner for a cent.

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

No attention is paid to anonymous communications. Name and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return cancelled articles.

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

Banner of Light.

BOSTON, SATURDAY, DECEMBER 11, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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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

coöperate heartily with us in the step which

has been taken, and that regular subscribers

for THE BANNER will make an effort to in-

crease its circulation. If every one now on

our subscription books would make it his or

her business to obtain one new subscriber to

this paper for 1897, the heretofore high stand-

ard of THE BANNER could easily be maintained,

the value of its contents and the practicality

materially enhanced, and the Cause which this

paper has so long defended and upheld greatly

strengthened.

Measures to Improve the Condition

of Spiritualism.

In Nos. 2, 3 and 4 of the present volume of

THE BANNER appeared some suggestions from

a gentleman, not identified with the spiritual

movement, that attracted no little attention.

We commented briefly upon some of them at

that time, feeling that many of our leading

writers and thinkers would have something to

say upon the important issues raised. We

were not mistaken, and we take pleasure in

presenting a symposium of articles in the

form of a special edition of THE BANNER, in

review of the Onset address of Mr. Allen.

Some speak strongly in favor of Mr. Allen's

suggestions, while others dissent most vigor-

ously to nearly all of them. The consensus of

opinion from more than a score of our ablest

writers indicates that a fixed creed and text-

book are not yet required in Spiritualism. We

have no objection to a formal declaration of

principles, provided it be labeled "Good for

this day only." If an attempt were made to

adopt any statement of belief as a finality, we

should enter a most vigorous protest. Creeds

have been stumbling blocks in the pathway of

human progress for centuries. They will ever

remain such just so long as man endeavors to

take Authority for Truth instead of Truth for

Authority.

A text-book may be a necessity to some

minds, but we hold that the great book of Na-

ture, whose wonderful leaves may be turned

at will by every student, is yet an unknown

quantity to the vast majority of the human

race, hence will serve as the only text-book

needed for a long time to come. Other books

can come in as aids in the solution of Nature's

problems, but should never take precedence

in the thoughts of men. The Bible, Dr. Bu-

chanan's "Primitive Christianity," the Koran,

the Eddas, Rig Veda, etc., etc., all contain

truth, but they are only helps to an under-

standing of the mysteries of life, therefore

cannot be made finalities or authorities in de-

termining truth. A broad, free, creedless religion has come to the world through evolution, despite all the creeds, the labeled authorities, and narrow dogmas of theology. That religion is Spiritualism, and its progress should not be stayed by any narrow interpretation of the facts of Nature, nor by any one man or set of men attempting to settle the question of Right or Truth.

Creed-making is not in our line, nor do we

claim to hold the only key to the storehouse

of spiritual knowledge. As a declaration of

principles, however, or formal statement of

some of the cardinal points of Spiritualism,

we venture to suggest the following:

(1.) The Principle of Life, Infinite and Eter-

nal, diffused or differentiated throughout the

Universe.

(2.) Truth, the revelator of Life and the

gleaner of wisdom.

(3.) Immortality, the divine inheritance of

all living creatures.

(4.) Eternal Progression the sublime destiny

of mankind.

(5.) Spirit-communion, scientifically demon-

strated, and established as a fact in the evolu-

tion of man's religious thought.

(6.) Sympathy, by means of which human

suffering can be ameliorated, and men induced

to lead better lives.

(7.) Love, the lever by which men can be

lifted out of the darkness of evil into higher

and holier conditions on earth.

These seven points are not dogmatic, nor do

they limit the scope of the spiritual move-

ment. They have served the Cause a good

turn before this Court, at least on one occasion,

and have stood the test of criticism on the

part of a skeptical public. We offer them

as a means to the end desired, and not as a

finality. They seem to embrace the essentials

of the Spiritualism of to-day, but are open to

improvement and restatement as knowledge

is given to the world.

The National Prison Congress.

The National Prison Congress met in annual

convention in Austin, Texas, Dec. 2. The re-

port of its President, Gen. Rueloff Brinker-

hoff, is replete with valuable suggestions as

well as instruction. We note that this Con-

gress was organized in 1870, but that only

eighteen National Conferences have been held

since that date. Dr. E. C. Wines was the

founder of the Association, and its first Pres-

ident. He was succeeded by ex-President

Rutherford B. Hayes, who passed away in

office, and was succeeded by Gen. Brinker-

hoff, the present President. Hereafter Presi-

dents are not eligible to reelection, hence the re-

sponsibility will be borne by several instead

of one or two persons.

President Brinkerhoff claims that the Na-

tional Prison Congress has succeeded in rais-

ing Penology to the position of a science,

which is concerned not alone with the care of

people inside of prison walls, but also with

measures that will aid in keeping men and

women out of prison. Through its influence

penology is now recognized in many of our

leading universities, and teachers of sociology

are now devoting no little attention to it.

President Brinkerhoff also claims that the

attitude of society toward the criminal has

been changed through the influence of the

Congress. "An eye for an eye, and a tooth

for a tooth," a stern cry for vengeance, has

given place to a desire for mere self-protection

on the part of society, coupled with a wish to

reform the criminal.

The President deals with many important

questions in his report, among which we may

mention "Protection of Society," "Reforma-

tion," "Incorrigibles," "Prison Construc-

tion," "Moral and Educational Influences."

He argues strongly in favor of indeterminate

sentences for all criminals, and proves by ex-

perience that this is the surest method of re-

forming the vicious classes. He states that

the least satisfactory of all conditions in our

penal institutions is the County Jail. It is a

school for vice and crime of all kinds, because

prisoners are not separated as they should be.

More tyros and old offenders are thrown

together in one body, where the novice in

criminality is easily taught his second lesson.

He deals with the question of the schools of

the future, the Probation System and Parole

System, most interestingly, and places many

valuable points before his readers. He devotes

Church Leads in the Struggle.

The Church has always led in the struggle for the emancipation and uplifting of humanity. Its work against the bloody fights of gladiators in the amphitheatres; the Church led in the overthrow of barbarous methods of torture; and, further, in the words of the Roman Catholic historian, Michelet, was the author of modern belief. But the Church, reflecting the wisdom of the ages, will not always progress as rapidly and radically as many wish, because all sure and great advance is conservative and wise.

Beyond question the Church, by disseminating everywhere spiritual brotherhood, sympathy and love, is the silent and mighty leader in the true socialism. She seeks, as Henry George has so finely said, the protection, not so much of property as of humanity; not the aggrandizement of the rich, but the rights of universal man.

But to this end patience and tolerance are essential. Revolutionary utterances and violent measures will only retard and frustrate. Absolute equality, of course, the Church does not aim at, but she does aim at such an obliteration of all pecuniary and class distinctions as will secure to all the necessities and comforts of life, and an open door of opportunity to the largest happiness.

If Father Ducey, at whose position I have not had time to glance, has thus uttered himself, he has proclaimed nothing essentially new in Christianity; and if he has gone radically beyond these statements he cannot invoke the authority of the Church.

J. B. REMENSNYDER,

St. James's Evangelical Lutheran Church.

For downright mendacity and unmitigated falsehood the above will bear off the palm. Every reader of history well knows that the Church has fostered slavery, opposed progress, degraded women, sought wealth, oppressed the middle classes, and retarded education among the masses. The little good it has done should not be lost sight of, but the clergy should not stuff themselves by misquoting history, and putting forth false claims of the superiority of churchian influences.

Christian Scientists Arrested.

Charged with Practicing Medicine in Providence without Being Registered.

(Special Dispatch to the Sunday Herald.)

PROVIDENCE, R. I., Nov. 27, 1897.—Dr. Gardner R. Swartz, Secretary of the State Board of Health, has begun a crusade against the Christian Scientists, and this afternoon swore out warrants against, and caused the arrest of, Edward J. Kennedy of Valley street, David Anthony of Westminster street, Walter E. Mylod of Hudson street, and Henry A. Taft of Weybosset street, all on the charge of practicing medicine without being properly registered.

There is not only a large number of Christian Scientists here, but they have secured a charter from the Legislature, and erected a beautiful chapel near Hope street, in the center of the finest residential district of the city. Each of the arrested men gave bail in five hundred dollars for trial next Friday.

It is rumored that the arrested men were bound over to the Superior Court, and are awaiting trial, when a determined fight will be made for justice by the Christian Scientists of Rhode Island, who intend pushing the case to the Supreme Court of the United States. We trust this will be done, and that the true status of class-legislation may be determined for all the States.

Fred P. Evans.

Prof. Fred P. Evans, the well-known slate-writer, left this week for a visit of two weeks in Providence, R. I. From that point he will probably go on to New York and Brooklyn. Prof. Evans has made many friends in this city during his stay, all of whom unite in wishing him "God speed" wherever he may labor in the future. His address in Providence will be 234 Potter avenue, near Broad street. An account of a very remarkable slate-writing appears in another column of this issue. Prof. Evans's mediumship is of a high order, and the evidences he presents of spirit-power are indisputable. We wish him success in his good work wherever he may go. Prof. Evans's visit in Boston has been saddened by the sudden and therefore totally unexpected transition of his mother to her home in spirit-life. The deepest sympathy of his many friends goes out to him in his bereavement, with the assurance that the spirit-world will soon bring her nearer to him than ever before.

In Re Mrs. L. A. Shorey.

We feel that our esteemed contributor, Mr. E. H. Hastings, is in error in deeming it inappropriate to have published the clipping he sent us from the Winchester Star in reference to Mrs. Shorey at so late a date. Mrs. Shorey was an earnest Spiritualist, and had many friends throughout New England, all of whom were interested in her case. We deemed the notice of too much value to be omitted, hence commented upon the Star's article, and reproduced a portion of it in our columns. An earlier insertion was simply impossible. We hope to hear again from Mr. Hastings; he is well and favorably known as an author of ability, and his contributions find their way into the columns of such eminently secular journals as the Boston Transcript and Boston Budget, as well as in those of the Spiritualist papers.

The Rhode Island Mass Meeting.

The grand mass meeting of the Rhode Island State Spiritualist Association, advertised for Dec. 9, has been postponed until later in the month. Excellent speakers and mediums will be in attendance, and a first-class meeting guaranteed. Our Rhode Island readers, and all others in the vicinity of Providence, are requested to watch the local papers for notices of this great meeting. Every Spiritualist in that State should be present, as well as many others from adjoining States. It will be well advertised, and all should be on the alert to note the exact date. It will be a grand affair.

The Raleigh, N. C., News and Observer states that the "regular" physicians in that State are subjected to a special tax, to which they take strong exceptions. They claim that they cannot stand it because of its exorbitant rate. As their license fee is but ten dollars each, it will strike the average reader as being very moderate. If it were high enough to prevent some physicians from practicing, it would probably be a good thing for the citizens of that State, through the saving of many precious lives.

We are in receipt of a copy of The Evolutionist, a semi-monthly publication, New York City, devoted to the phenomena, science, philosophy and religion of Spiritualism. It is full of instructive reading matter, up to date, and is worthy of patronage. We trust that it will be well sustained, as it is a warm advocate of organization, local, State and National, among Spiritualists. Published by The Evolutionist Publishing Co., 1099 Bedford Avenue, Brooklyn, N. Y.

"Character" Comes up in Conference.

The "wedding" process is evidently not confined to the spiritualistic ranks alone. At a Methodist Conference held in Athens, Ga., Nov. 20, a bomb blew around freely and alarmingly. When the names of four reverend gentlemen were read, their characters were "arrested" by brother ministers on the charges of failure to pay debts and over fondness for women. Still other names were delayed, "pending inquiry," and, in fact, "the day was one of rather sensational developments," to use the words of the Atlanta Constitution.

Is there comfort in the knowledge that Spiritualists do not suffer alone?

Mass Meeting in Cleveland, O.

The National Spiritualists' Association will hold a grand mass meeting in Army and Navy Hall, Cleveland, O., Dec. 28, 29 and 30. Eminent speakers and mediums will be present, and a grand rally of the spiritual forces in that city will be the order of the day. It will be the event in the history of Cleveland Spiritualism, and every believer and investigator should attend the meeting.

We are in receipt of a copy of W. H. Bach's excellent work, "Mediumship and its Development," now entering upon its fourth edition. The price of the work, bound in cloth, is fifty cents; paper, twenty five cents. That it has reached its fourth edition is proof of its value and popularity. We predict that the present edition will be speedily exhausted, and that the work will also pass through several other editions. It is worthy of patronage.

The Galveston, Texas, Spiritualist Society has fifty-eight paying members, and the following officers: H. A. Landes, President; Mrs. G. E. Wilson, Vice-President; John W. Ring, Secretary and Pastor; G. A. Wilson, A. Olson and L. S. McKinney, Trustees. The Children's Lyceum meets every Sunday morning at 9:30. The Society holds its regular meetings in Chosen Friends Hall, 1921 Market street.

Dharmapala succeeded in converting Countess de Canavarro, the wife of the Portuguese Minister to Hawaii, to Buddhism. Count Canavarro remains a devoted Catholic, while his wife has gone to Ceylon to become a Buddhist nun. Religious differences have parted this devoted couple, but the Orthodox press says nothing about it, presumably because Spiritualism did not do it.

Our esteemed correspondent, Mr. J. A. Robinson, of Brooklyn, N. Y., was knocked down by a bicyclist and seriously injured a few weeks since. He writes that he is now on the road to recovery, and will soon be himself again. This will be good news to his many friends in Brooklyn and elsewhere. THE BANNER extends congratulations upon his escape from danger.

Hon. Luther R. Marsh publishes a strong plea for Spiritualism in the Middletown, N. Y., Forum of Nov. 23. Rev. Mr. Winchester, an able and eloquent preacher, took sides with Mr. Marsh in defending Spiritualism before a large audience in Middletown, against the slanderous attacks of an evangelist. The world moves.

The Milwaukee (Wis.) Sentinel of Nov. 23 contains a very interesting account of a remarkable séance with the Campbell Bros.—so well and favorably known amongst the Spiritualists of the United States. Excellent results were obtained under the most exact test conditions, which not only pleased the Spiritualists but confounded the skeptics.

Rumors of war between Russia and Japan are now current. It is to be hoped that no such calamity will befall the two nations named, but it would be well for the progressive island kingdom to cultivate friendly relations with the United States, with whom she is now trying to quarrel.

Spiritualism is the religion of reform, hence should be supported by all reformers. It is all inclusive, and concerns itself with the welfare of every human being. Such a religion should be loyally supported by its followers, and fearlessly proclaimed as the savior of the world.

The report of the Arthur Hodges Society, Lynn, Mass., was delayed in its transit through the mails, hence did not reach us in season for our last issue. Our Lynn friends are wide awake, and are entitled to credit for the good work they are doing.

"Panta agatha ton kratounton estin," says the Greek proverb. If "all good belongs to those who conquer," why should not all Spiritualists seek to obtain the highest good of the soul through conquering every form of wrong?

No. 1, Vol. I., Print (Mich.) Messenger, a new spiritualistic publication, under the editorship of John P. Thorndyke, is at hand. It is well gotten up, and presents a very attractive appearance. It has our best wishes.

Morrison's Cyclops, a journal devoted to all reform issues, has made its appearance at Aurora, Missouri. It is ably edited, full of facts, and absolutely fearless in its denunciation of wrong. We wish it success.

Babe Will Fund—Final Statement.

Previously acknowledged	\$682.20
Yonkers Spiritualist Society, Yonkers, N. Y.	3.00
Mrs. Mary Wilkinson, Meriden, Ct.	1.00
Joseph Baker, Ontario, Canada	1.00
Worcester Association of Spiritualists, Worcester, Mass.	9.00
Arthur Hodges Spiritualist Society, Lynn, Mass.	2.00
Mrs. M. J. Jackson, California	1.00
E. J. Sweet, Canton, Pa.	1.00
M. L. Conger, New York City, N. Y.	1.00
C. F. Howland, Plainfield, N. J.	2.00
Ladies Aid, Kingsville, Ohio, per C. Benjamin	1.25
Mr. Lieber, Cortland, N. Y.	.50
M. L. Batten	.50
J. H. Husten, Cambria, Wis.	1.00
L. M. Baldwin, Manchester, Mich.	1.00
A. S. Hudson, California	.50
A. T.	.50
Mrs. M. A. Carr, Corry, Pa.	1.00
Mrs. H. D. Cook, Normal, Ill.	2.00
Collected, Lyman C. Howe	

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodge Spiritual Society held services at 83 Summer street Sunday, Dec. 5. Mrs. M. K. Hamill led the singing and presided at the piano. Invocation by Mrs. D. E. Matson, and remarks on "Spirit Return"; Capt. Balcom, on "Knowledge of the Unseen"; Dr. Furbush, on "Power and Influence of Spirits for Good to Humanity"; O. R. Fallgren, on "Spiritual Belief"; Dr. Warren, on "Spiritualism and Spirit-Return." Many tests were given by Mrs. Alice M. Lefavour, Mrs. D. E. Matson and others. Mrs. Annie Quaid, Mrs. Pierce, Warren, Furbush and others gave magnetic treatment to many.

At 7:30 Dr. F. H. Roscoe of Providence, R. I., gave an invocation and read a fine poem on "Guardian Angels." He then gave an able lecture on "Spiritualism, and the Use and Abuse of the Tongue," followed by a test of an hour's duration, giving many excellent readings, tests and messages.

Next Sunday, at 2:30 and 7:30, Dr. C. L. Willis of Boston and other good mediums. All invited.

Cadet Hall.—A. A. Averill, Sec'y, writes: At the Lynn Spiritualists' Association, J. M. Kelly, President, Sunday, Dec. 5, Mrs. Nettie Holt Harding gave good satisfaction with lectures, tests and messages. Singing by President Kelly, with instrumental music by Mrs. Cross, organist, and W. H. Thomas, cornetist. Supper was served in the lower hall, followed by a social circle.

Lycium met as usual at 12:30, with good attendance.

Next Sunday we shall have Mr. DeLoes Wood, of Connecticut, and singing by Mr. and Mrs. J. B. Tyler, Jubilee singers.

The Social Union, Mrs. Stone, President, meets every Wednesday evening in Lower Cadet Hall.

WEST SOMERVILLE.—C. S. Parnell, Pres., writes: The Band of Harmony has inaugurated spiritualistic meetings in this part of the city of Somerville, and the indications of good attendance and interest manifested promise success. Unity Hall is centrally situated in a splendid locality, and has a handsome interior. Sunday's meeting was well attended. After a short song service, the President gave some testimony of the attention attracted in the world by Spiritualism; then Mrs. J. W. Kenyon, of Cambridgeport, gave a short, interesting address, and many spirit communications, closing with an inspirational poem, all of which impressed her hearers deeply. Mrs. M. A. Graves, of Everett, gave tests, which were of a convincing character; Mrs. Banks, of Cambridge, performed her first platform work in a manner that predicts a life of great usefulness; Mr. Quimby, of Everett, set forth the objects of the National Spiritualists' Association, clearly giving numerous communications, and closed the meeting with an impressive benediction.

A number of people promised aid and membership, imparting courage to the members to press onward. Somerville, a week ago an untired field, now promises to support a healthy spiritualistic society.

FALL RIVER.—Sunday, Dec. 5, Dr. George A. Fuller was the speaker, and gave two grand discourses, which were full of deep thought and valuable information and instruction to those who had the privilege of listening to them. At 12:30 the Lycium met, and Mrs. J. S. Soper was present at the invitation of the Society, to give suggestions for the benefit of the Lycium and aid to those who carry it on. A grander opportunity for a most successful Lycium could not be found—over thirty little children and about twenty older ones all earnest in endeavor. Much credit is due Mr. and Mrs. Lucas for their efforts in forming the Lycium and training the children in singing. There are many earnest workers in the Fall River Society, and prominent among them is Mrs. Ann Hibbert, their worthy President. Mr. Peter Mercer is also much interested in the work with the children. Mrs. Marguerite Wood performs a most important part in entertaining the speakers and visitors; it is a labor of love with her.

Mrs. May S. Pepper is expected next Sunday.

SALEM.—FIRST SPIRITUALISTS' SOCIETY.—Manning Block, 65 Washington street.—N. B. P. writes: At 10:30 every Sunday morning the developing circle is held, and quite an interest is manifested at each session.

At 2:30 and 7:30 P. M., Dr. William A. Hale of Boston was our speaker and medium, and delivered two excellent discourses, which were listened to very attentively. He spoke for his subject in the afternoon of "The Genius and Scope of Modern Spiritualism," in the evening, "Spiritualism vs. the New Testament," and also gave a number of spirit delineations, which were recognized and pronounced correct.

Sunday, Dec. 12, Mrs. Jennie K. D. Conant of Boston will be with us. She is a very fine psychometrist and good speaker.

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

ATTLEBORO.—Mrs. M. E. Proctor writes: On Sunday, Dec. 5, good audiences were present at 2:30 and 7:30 P. M., Mrs. A. Alford presiding. The afternoon session opened with singing from our new song sheets, kindly donated by Bro. George Salter, to whom was tendered a vote of thanks, followed by an inspiring invocation by Dr. C. H. Harding of Boston, who took for his subject for the address "Who are the Reapers?"

In the evening, subject for remarks, "The Power of the Press—What It Has Done in the Past, and is Doing at the Present Time." "All Places Once Occupied are Haunted Houses," after which he gave many tests and readings, all of which were recognized.

BANNER OF LIGHT for sale at both sessions.

HAYENHILL.—Otto Henckler writes that Mrs. May S. Pepper spoke to the largest audience gathered in Brittan Hall this season. Owing to the fact that every seat in the hall was occupied, many were, unfortunately, turned away. Mrs. Pepper's remarks were on the social, political and religious questions now confronting the people. The spirit delineations which followed were, as usual, conceded to be perfectly accurate.

On Wednesday, Dec. 15, the Union will have the next Supper, Entertainment and Social Dance.

Next Sunday our speaker will be A. E. Tisdale, the blind medium.

WORCESTER.—Mrs. D. M. Lowe writes: Sunday, Dec. 5, Prof. Peck began the third month of his engaging, with audiences that testified the unflagging interest aroused in his able lectures. "Mind Care" and "Buddha and Christ" were subjects of discourses full of running over with valuable and helpful thought. Next Sunday he will speak on "The Birth

and Death of Religions" and "The Lights and Shadows of Spiritualism."

The Woman's Auxiliary will meet on Friday afternoon and evening of this week with Mrs. S. J. Hastings, 242 Chandler street.

BANNER OF LIGHT for sale at each session.

G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGEPORT.—Mrs. L. J. Ackerman, Leader, writes: Sunday, Dec. 5, our meetings were a success all day.

Those who took part in the morning were: L. J. Ackerman, prayer; Mr. Scariot, Mr. Nichols, Mr. D. S. Clark, Mrs. Merritt, Mrs. Simpson, Mrs. Thompson (medium from New Bedford); Serita gave a few tests.

Afternoon.—Singing, Bible-reading and prayer, after which Mr. Hall, from Brighton, made a few remarks; Mr. D. S. Clark, Mrs. Ackerman, Serita, read articles, all being recognized.

Evening.—We opened, as usual, with singing "America," after which the Bible was read; prayer by the President; then Katie Butler recited a very appropriate piece, after which Mrs. Stratton read faces and gave written messages; recitation, Mrs. May Leavitt; Mr. D. S. Clark and Mrs. Millan read articles; Mrs. Merritt and Katie Butler gave tests. William Hardy closed the meeting.

BANNER OF LIGHT for sale at the door.

BRIGHTON.—D. H. Hall, President, writes: Wednesday evening, Dec. 1, the parlors of the Spiritual Progress Society were again filled with honest seekers for the truth of spirit-return. The guides of Mr. J. S. Scariot of Cambridge gave a very interesting lecture on the Bible reading of the evening, and were listened to with the closest attention. His psychometric readings were clearly explained, appreciated and understood in every case. Any society in want of a good honest speaker and reader would be well paid in securing him for one or more meetings. Mrs. J. Seymour gave tests. Dec. 15 Mrs. S. C. Cunningham is expected.

BROCKTON.—People's Progressive Spiritual Association, 54 Main street.—Geo. S. Hutchinson, Cor. Sec'y, writes: Sunday, Dec. 5, Dr. J. B. Hastings presided, and Mrs. C. F. Woodward of Canton occupied the rostrum. Mrs. M. L. French, our Vice-President, opened the services with a beautiful invocation. Mrs. Woodward then rendered a very sweet vocal selection, after which she devoted the evening to tests and psychometric readings.

Next Sunday Mrs. Sadie L. Hand of Lowell will be with us.

BANNER OF LIGHT for sale.

CAMBRIDGEPORT, TEMPLE OF HONOR HALL, 591 MASSACHUSETTS AVENUE.—A correspondent writes: A fine attendance was here Sunday. In the evening the full capacity of the hall was tested, which goes to show what good reading and energy will do. Do you want to be satisfied that truth is mighty, and must prevail, then hear from the mediums Mrs. Erwin, Mrs. Fox, Mrs. Simpson, Mrs. Collins, Mrs. Fredricks, Miss Wheeler, Mr. Evans, Mr. White, Mr. Hardy, Mr. Demar.

BANNER OF LIGHT for sale here.

LOWELL.—George H. Hand, Sec'y, writes: Blanche H. Brainard was the speaker and medium for the First Society, Dec. 5. Large audiences at both services, proving that this little lady's services are appreciated by the Society and the general public. She will be with us again the 12th.

BANNER OF LIGHT for sale and subscriptions taken.

FITCHBURG.—Dr. C. L. Fox, President, says: Mrs. C. A. Clarke, of Boston, served the First Spiritualist Society Sunday, Dec. 5, and spoke to large and appreciative audiences. The subjects were handled in a masterly manner. The readings and spirit-descriptions were readily recognized.

Dr. C. H. Harding, of Boston, speaks for us next Sunday.

WINCHESTER.—A correspondent writes: At Good Templars Hall, Sunday afternoon and evening, Dec. 5, the regular meetings were held. Mrs. M. Knowles of Dorchester gave many very satisfactory tests to a good-sized audience. We intend always to have good mediums.

WAKEFIELD.—George T. Lamont writes: Mrs. Concanon's tests last week were all recognized, and were to the point.

Edgar W. Emerson will be with us next Sunday night.

Stoneham was well represented.

THE CAMBRIDGE SPIRITUAL INDUSTRIAL SOCIETY, 631 Massachusetts Avenue, holds its next meeting Wednesday, Dec. 8. There will be a grand scenic concert given by E. J. Holden of Salem, Mass., also readings and recitations by others. Supper served at 6:15.

SPRINGFIELD.—H. A. Budington writes: Mrs. Helen Palmer-Kassogue gave two excellent addresses before the Church of the Spirit on Sunday. Mrs. Kassogue speaks next Sunday. She gives a séance at 91 Sherman street next Saturday evening.

NEW YORK.

YONKERS.—J. A. Robinson writes: The Yonkers Spiritualist Society's social gathering last evening at Assembly Hall will be remembered as most enjoyable and successful. Piano-playing and song by young ladies, singing of an old English ballad by President Andrews, and a number of fine recitations, were followed by dancing and refreshments. The festivities were kept up till a late hour.

It was announced that Mrs. Olmstead of Brooklyn would be with us next week.

Prof. Lockwood's Work in Norwich, Connecticut.

Prof. W. M. Lockwood, of Chicago, closed a very successful engagement with the First Spiritual Union of Norwich on Sunday, Nov. 28, having delivered eight Sunday discourses of a highly educational character, and six mid-week evening lectures upon Physiology.

Prof. Lockwood's work upon the spiritual rostrum is considered by the best thinkers extremely valuable. He presents a philosophy that demonstrates by established principles the unity of Nature's methods in all cosmic processes. A thorough knowledge of these inner-ruling principles of Nature will do much toward leading the student in Spiritual Philosophy away from the mysticisms of speculative theories into the broader light of reason and scientific demonstration.

An especial feature of Prof. Lockwood's work is to show that every expression of Nature, in its origin, is of spiritual character.

The course of lectures upon Physiology was well attended. At the close of the last lecture the class expressed great appreciation for the valuable information imparted by Prof. Lockwood, and a hearty vote of thanks was extended him for the instructive character of the lectures, presented in chaste and eloquent language.

Thursday evening, Dec. 2, an informal reception was tendered Mr. Lockwood at the home of Mr. S. A. and Mrs. J. A. Chapman. The parlors were filled with a genial company of friends, who expressed sincere appreciation of Mr. Lockwood's work during his engagement with our Society, and while regretting his departure, assured the genial Professor that a cordial welcome would greet him next season.

Mr. Lockwood responded pleasantly to all the good wishes expressed by the friends, and a social and profitable evening was the result.

Mrs. J. A. CHAPMAN, Sec'y.

Pleasure shortens life; happiness prolongs it.

RHODE ISLAND.

PROVIDENCE.—Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association, which holds its meetings in Columbia Hall, corner of Holliston and Weybosset streets, had for its speaker on Sunday Mr. Harrison D. Barrett, of Boston, editor of the BANNER OF LIGHT, and President of the National Spiritualists' Association. Subject in the afternoon, "The Relation of Things"; subject in the evening, "The Mission of Spiritualism." Both subjects were ably handled. The hall was well filled with attentive hearers. Mr. Barrett will be with us again on Sunday, Dec. 10.

We shall have with us on Sunday, Dec. 12, Dr. W. A. Hale, of Boston, an able speaker and sweet singer.

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

46 Zone street.

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

G. W. Kates and wife will labor in Rochester, N. Y., during December, and until further notice. Address them there, at 234 Monroe Avenue. The First Spiritual Church is preparing under the ministrations of Mr. and Mrs. Kates, and has lately leased and furnished a hall for permanent use.

Dr. C. W. Hadden of Newburyport, Mass., will lecture for the Church of the Spirit in Springfield, Jan. 23 and 24, and for the Society in Waltham, Feb. 13.

Prof. J. W. Kenyon can be addressed at 265 Prospect street, Cambridgeport, Mass. He lectured Nov. 28 in Lowell, and Dec. 5 in Plymouth.

Mrs. J. W. Kenyon desires calls to lecture and give tests. Address 265 Prospect street, Cambridgeport, Mass.

Mrs. Lotta J. Darling is located at Hotel Gilmore, Springfield, Mass., for the present.

W. J. Colville lectures in the College, 497 Franklin Avenue, Brooklyn, every Tuesday and Friday, at 2:30 and 8 P. M. All letters, etc., should be addressed to him at that residence.

W. J. Colville lectures in Shelton, Ct., Dec. 15 and 16. He can accept occasional engagements within easy distance of New York.

Capt. J. Balcom, 50 Commercial street, Lynn, Mass., is open for engagements upon the Spiritualist platform. Terms reasonable.

Mrs. Sadie L. Hand of Lowell, lecturer and test medium, served the societies in Portland, Fall River and Attleboro. Speaks in Brockton Dec. 12, Fall River Dec. 13, Attleboro Jan. 2. Has Dec. 19 and Jan. 9-16 open. Address 34 Lincoln street.

Mrs. A. L. Pennell, inspirational speaker and test medium, will answer calls for platform work, 191 South Second street, New Bedford, Mass.

J. C. F. Grumblin gave two lectures in Galesburg, Ill., Dec. 5. He also lectured in Geneva Dec. 7. From present indications, he will be kept very busy in this State and Indiana.

E. J. Bowtell is speaking for the First Spiritualist Society, Olean, N. Y. Would be glad to make other engagements in the locality. Address 93 Fourth street, Olean, N. Y., for the present, or home address, 11 Isbell street, Binghamton, N. Y.

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How many people in the thousands who daily throng Jordan, Marsh & Co's, mammoth book department stop to examine the book lovers' opportunities of today with those of a few years ago. Then publishers' prices prevailed everywhere, and standard authors' works were sold at exorbitant prices. Now, through the facilities of this great book emporium, any person of the moderate means may keep abreast of the time in the literary world and have a library of his own.

Jordan, Marsh & Co., who have accomplished wonders in reducing the price of good literature, state that they attribute the success of their book business chiefly to the appreciation and enormous patronage of the public, which enables them to buy or manufacture at the lowest cost. They have at present, in holiday array, a stock of over five hundred thousand volumes, embracing standard miscellaneous and juvenile works, which if stretched out in a straight line would extend over fifty miles.

A remarkable feature of interest to those looking for fine editions of standard authors is their "Peerless Edition" in half Russia, bindings. This was one of the largest deals of the kind ever consummated, including the works of all leading English and French authors, in sets, printed and bound direct for them in the finest possible manner. The illustrations of this edition are photogravures and half tones, type and paper best quality, and the binding a beautiful rich half leather. They sell these at just wholesale cost, and the editors are rapidly being closed out.

They have also secured entire editions of some of the most beautiful gift-books in the world, which can now be had nowhere else, such as "Beautiful Britain," in half-tone morocco; Stoddard's "Glimpses of the World," the rare photograph edition; Daudet's works, Boswell's Johnson, the handsome "Book of Nature," containing sixty-four colored animal plates from "Audubon," and many other magnificent gift books for young and old.

Among the leading books for the young this year is the new dainty "Editha Series," including such books as "Editha's Burglar," "Editha's Fables," Dr. Hale's "Man Without a Country," "Adventures of a Brownie," and fifteen other titles published and sold only by Jordan, Marsh & Co.

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The Spiritual Almanac for 1898, compiled by Orpha E. Hammond, will be ready by Dec. 15. Order now. Send two-cent stamps. After December 15th price will be 10 cents a copy. Tells of the great men of earth who believe in Spiritualism, and full of good things. Order now.

Dr. C. E. WATKINS, Ager, Mass.

SPECIAL NOTICES.

Dr. F. L. H. WILLIS may be addressed at Glenora, Yates Co., N. Y. Jan. 4.

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TESTIMONIALS.

BOSTON, Nov. 11, 1897.
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.

DEAR SIR—Permit me to add my testimony to the great medical value of Dr. Mack's Benzoine Emulsion. I have used it with signal success in acute and chronic bronchitis, and other throat affections. Also, I find it of much value in allaying the irritating cough of pneumonia, and in a case of consumption it relieved the cough after all of my efforts had been exhausted without avail. I am familiar with its composition and ingredients, and therefore can speak authoritatively. Very truly, WILLIAM A. HALE, M. D.

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Drs. Peebles & Burroughs, Indianapolis, Ind.: My Dear Doctors—I am getting along nicely. I have felt the psychic power very much some evenings. Will send order for another month's treatment. With kindest thought & sincere appreciation, GARRIE HENSEY, 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 Wapneton, N.D. Nov. 11, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Doctors—I am very glad you have said that I am feeling better. 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. 18, 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, 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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Are you fearful you never will be well and strong again? Are you afflicted with some stubborn Chronic Disease that makes life a burden? Does your home physician fail to give you the permanent relief which you have so long sought? To cure a case of stubborn chronic trouble, requires first of all a correct diagnosis. The wonderful psychic powers of Drs. Peebles & Burroughs, coupled with their knowledge of Disease, enables them to

CORRECT DIAGNOSING.
Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Sirs—I have received your letter, and also the "Temple of Health," and am well pleased with it, and can say that your diagnosis of my case was correct. Yours truly, LOUIS B. TUCKER, Leabetter, Texas. Nov. 21, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Sirs—Yours of Oct. 30 received, and will say that diagnosis was very correct. Yours truly, ALVIN ADAMS WARREN, Proctorsville, Vermont. Nov. 22, 1897.

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

SPRIT Message Department.

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in the departments of thought or labor—should be forwarded to this office by mail or left at our Counting-Room for answer. It should also be distinctly understood in this connection that the messages published in this Department indicate that 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 express as much of Truth as they perceive—no more.

It is in 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. 29, 1897.

Spirit Invocation.

Oh! thou Overruling Spirit, we come to thee this morning in thanksgiving and praise, rejoicing that we have the privilege of bringing the two worlds into communication with one another. We thank thee that the gateway of heaven has been opened, that those who have passed through the change called death can return and demonstrate to the world that there is life beyond the grave—that there is no cessation of the relationships of souls. We feel thankful for the privilege of being able to send forth the glad tidings of immortality, and to bring light to those who are in darkness. We seek knowledge in place of faith, theory and hope, based upon the solid rock of fact.

We ask thy blessing upon all mankind this morning. May we work with a will for the elevation of humanity, to give peace and comfort to all who seek rest in spirit. Amen.

INDIVIDUAL MESSAGES.

Ellen L. Annis.

Good-morning. I feel in entering this circle-room this morning that truly it reminds us of the Holy of Holies, for it is sacred to those who appreciate the privilege of communicating with the loved ones on earth; and I thank God that there are so many beautiful privileges thrown around the struggling soul while it is clothed with immortality. We are assisted so many times unconsciously by the spirit of love and by the spirit of strength, and I feel this morning that I would like to send forth a few encouraging words to the loved ones of earth-life, because a mother's heart is never still—a mother's soul is always searching and trying to penetrate what may surround us. We are drawn close to our own family, and especially so when we see them oftentimes surrounded by earthly conditions which they have no control over, and they feel the flesh weak.

My mission this morning is to encourage the feeble physical form; and with that I feel that time is limited when we shall meet in that beautiful home in spirit, where there will be no separation, where we shall be known as we are, where we shall see each other as we are; and I rejoice this morning that death has been destroyed, that the consciousness of life hereafter has brought so many comforts to the friends of man and woman, that we do not look on the terrible gap, or separation, as we used to do. I wish to say to my daughter, and also my many friends, that I am satisfied, because I find that my experience in earth-life did me much good in spirit, and I wish them to seek for the spirit more; seek for its advice. I know you can many times go to mediums and not get what you desire, and not feel satisfied; but I would like to say to all, both companion and friends, that I have tried to manifest many times around you. I have three daughters, and I wish them all to understand that I do not wish to send anything through a public press that would be either detrimental or hurt their feelings. I find myself many times in their material surroundings, and I feel that there are many times I would like to give advice in connection with the earthly things.

I have not been out of the body so very long, I think, perhaps, a couple of years. I was quite well advanced when I passed to spirit life, being over seventy years old, and I wish them all to know that age does not make any difference in spirit, and that I am just as young and as active, and just as anxious to help them, as I ever was in my youthful days in earth-life. There are many with me this morning. Just say that Ellen L. Annis is here, and my home was in Rochester, N. Y.

William Wallace Halstead.

Well, this is truly a privilege that is to be very much appreciated. While I was in the body I used to take a great interest in your paper and in the messages, and it looked to me that there were a good many that would read the messages and think it over that, perhaps, would not seek an interview with mediums, for we find many times in earth-life that people will read some things when they will not talk about them.

I feel interested this morning, although I came some distance from where I left my body, as that was in Oakland, Cal., and I find now that by a rapid transfer it does not take long for the East and South to get together, and so California is almost as familiar with Boston as Boston is with her. I shall be remembered in the Eastern States, because my father was an Eastern man, and was very much interested in Grand Army work, and I have got many friends and relatives yet in the East, but I wish this message to go especially to California, for there is where I am in closest connection, there is where I love to come in contact with those that can talk to me.

I see changes have come since I passed out, although it is not so very long ago. I wish to come in close communion with them, and say that I have not been disappointed in my investigation of Spiritualism since I went to spirit. I have found it true. I have found it without an effort, for one reason is that in spirit we can see the truth. We can always draw the line between them. I wish to say to all this morning that although the medium is a stranger, and you are strangers here to me, I

feel perfectly familiar with the whole surroundings, for I have been here so many times, waiting and watching for an opportunity to send a loving word to the dear ones on earth.

I was not very old when I passed away. I was not quite eighteen years old, but I did know the spirit could return, for I was somewhat mediumistic myself, and it made me feel stronger and stronger as the hours rolled by. I want to say to those that were near and dear to me, there is much I would like to say, but prefer to come in contact personally, and in doing that I feel I can talk better.

Father is with me this morning, and many others. I hope my friends that get your paper will recognize my message, for it will strengthen on me, and I know it will help them; so just say this morning that William Wallace Halstead is here, and my home will be in Oakland, Cal., where I feel I am not forgotten but missed, and I am here to answer a request that I have heard so many times, and that is, to speak through this circle-room.

James G. Abbott.

Well, it is a beautiful thought that when a man dies he lives again, and it is still more beautiful to know that when death meets you you are prepared to go with it and feel that it is for the best, knowing, as it were, that you are going into better conditions, and you are getting rid of all the aches and pains and sickness of the physical body. I was sick a long time; that is, it was long to me, and it must have been very tedious for those who waited upon me; but I know the spirit helped us, both myself and those who were so kind to me, and also since I passed away.

I feel happy that while in earth life I did investigate Spiritualism when I had a chance, that I did know something of the beautiful philosophy and phenomena, that I did know that the terror of superstition had been broken for many years, and I enjoyed the spirit-communion, the spirit-direction. I learned, also, that when I was true to myself and would be guided by the spirits, I had no reason to regret it or find fault with how they led me.

I wish to return to my dear ones yet struggling with the environments of life, for I believe I have those connected with me who do not believe in it, and that is my errand here this morning, to open up an avenue of thought, that they will think for themselves, that they may seek for themselves, for I do wish to say that unless a man saves himself no one can save him.

I am some distance from home, as my home was not in the States; it was in Canada, and as I go up there I see many changes, also many things that should be done that are not done. I feel as if I had not the power that I would like to have in bringing the mortal to a consciousness of right and justice. Now it is not necessary to send a long communication this morning, for I think, as far as I can see now, those in the body will understand it, as I have oftentimes heard them say: "Well, this is so strange; why do not we hear more directly?" And that is why it is sometimes given direct, but not understood.

Just put me down as James G. Abbott, and my home was in Toronto, Can.

Esten J. Stewart.

Well, I want to send a letter to father and mother. My name is Esten J. Stewart, and my home was in Appleton, Me. I have been around my home so much that I think it would do the people much good to get a letter from me, for they believe in Spiritualism, and in something of the spirit-return. I have also a brother that is very mediumistic, but does not always give in to it. I wish he would, because I could help him so much more than I do, and I could make him understand things better, and I think I could help you all more in spirit than I could while in earth-life.

For a long time whenever I undertook to do anything when I was in earth-life it tired me out, for I was not very strong, so that it took all the comfort away, and I want to say to them that I am satisfied with what was done, and all the circumstances and surroundings, and I desire to see the dear ones happy, and when they are I can be; but when I see mother so down-hearted, and feeling so badly, it seems almost impossible for me to remain in spirit, and let them suffer in human.

I have many this morning with me, and wish to say that I know that the patient waiting in earth-life, waiting for the summons to come, was not my own, but those that gathered around me and helped me so much while in the body, and I know the same influence will help you. So just say that while the time is limited, and the spirits that come to this circle cannot always do as they desire, as there are so many that want to come in that do not have the privilege, that when the privilege is extended to one it is truly thankfully received, and when the good chairman said this morning, "Well, Esten, you may control this time," oh! I was so happy, for I can see from the spirit-land how they are going to rejoice in getting a letter from me, and so I will not send too long a one this time, so as to have the privilege sometime again to send another.

Joseph C. Lindsley.

Well, I would like to report this morning all is well; and it is more acceptable, I presume, when one reports all is well, than when it was not understood while in earth-life existence that we recognize spirit return; and I feel this morning that while I did not acknowledge or express the idea of Spiritualism, or claim to be a Spiritualist, I do know that there were oftentimes some very strange things happened to me. There was always that feeling, that when one member after the other passed on to the other side out of my own family, I oftentimes felt their touch, and I oftentimes dreamed of them, and there were many ways that I was reminded of them, and that they were not gone; although I did not make any profession of knowing or seeing these things, but it gave me great consolation. I think if there is anything sweet to the human soul, it is that silent communication that we get from those we love in spirit, and so I notice that the mortal oftentimes questions the idea of what our friends find after death. I have now had the privilege and the experience, and I thought it would be best to demonstrate it through the press, that brings so much knowledge and so much consolation, even to the disbelievers, and for that reason I have been interested in this message department, for sometimes I see your paper goes into the homes and surroundings of friends of mine—not so much relationship, but those who were associated with my business; those whom I have an interest in through mediumship, whom we are apt to become attached to through every-day association. I know I have business associates who

would take but very little stock, as the world might be expressed, in this, but I have others whom I think will recognize me. I shall be well known right here in Boston, as I carried on business a great many years. I wish the communication to go also to New Jersey, where my daughter and my many friends are still in existence, and where the spirit separated from the body in Orange, N. J.

I feel that I would like to say to both my family and friends, that I have been well pleased, and I found those who had gone before just as natural as they were in earth-life. We are all together, and I wish to be remembered by all. I wish to say to my daughter, and son, and all my friends, that while you are struggling with the environments of business and earth-conditions, and while the interests of life have to be taken care of, I wish you could be more by the spirit—more by the still, small voice within—for I feel you would be assisted and helped, and brought to a consciousness of what life is beyond the grave. That is the prayer of your father, Joseph C. Lindsley.

Charles Ruggles.

Well, I would like to do what I can to prove my identity as I approach this instrument this morning, and wish to say to the loved ones in earth life that I am very happy, and feel that the change was for the best; and I was pleased, also, that I was able to understand a little about Spiritualism before I passed away, because I loved to read THE BANNER in earth-life, and I always used to think, if I ever passed out of the body and could come back through your Message Department, I would do it.

I have made this expression to my friends that they would hear from me through THE BANNER sometime, and I have been waiting and watching for an opportunity; but I find it is the same in this circle-room as it is in coming in contact with other mediums; we cannot always control the conditions; we cannot always get in any time we desire, as we have to wait for our opportunities.

Although it is not so very long since I passed out of the body, I feel that I would like to say to all of them: Time in spirit is nothing, and I wish to be remembered in Hopkinton, Mass., and I feel that there are many there who will both remember me and my friends and relatives, also, and I wish to say to them that, while we believe in Spiritualism and spirit-return, there are lots of times doubts and fears as to the reality and as to why, when the spirit is talking through the medium, they cannot remember, or why they don't tell so many things belonging to themselves, so that the mortals can read the communication and know it is they, beyond all doubt; but I wish to say to them: It is not the words that we speak that identify us; it is the influence that will come with them, and it is your own consciousness, as you come in contact with the spirit, as to whether you know it is the truth or untruth.

I want to say to all those in the body, that I wish I had both time and space to give you an account of my experience, since I have been in spirit, with the laws that govern spirit-manifestation. I feel sometimes that it is not understood how spirit is manifested or how they come in contact with the medium, and that is a question which, when explained, will make more believers and less skeptics than anything else. Sometime when I have the privilege I would like to give you my experience in trying to control other mediums. I do not come in this morning to give a sermon, but to remind them that I have not forgotten them, and I know I am not forgotten, so that you can put me down as Charles Ruggles.

Messages to be Published.

Nov. 5.—Mary A. Hunt; William Scribner; Hannah S. Perkins; James McFarland; William Smith; Corrie Miller.
Nov. 12.—George Bagley; Frank E. Crane; Daniel D. Kimball; Phedora Baldwin; Emma B. Ruggles; Mary Brewster.
Nov. 19.—Mary J. Willis; Elizabeth Marston; Andrew Phillips; Pembroke S. Booth; Alice Milton; Jennie Staples.
Nov. 26.—Agnes F. Prescott; William P. Blinn; George Brownson; Mary Elizabeth Harris; William H. Hale; Benjamin T. Johnson.
Dec. 3.—Harriet Porter Wise; Louis H. Parnell; Joseph McCane; Edwin Chaffee; Edith Jackson; Abram L. Thompson.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Alice Head, Kearney, N. J.] Will you kindly explain the following verses: 1 Sam. xxviii: 7, 12, 13 and 14? I am an investigator of Spiritualism, and hear so much about the wickedness of it, I am trying to put it before my family as intelligently as I can.

Ans.—People who are always talking about the wickedness of Spiritualism, while professing to be guided by the Bible, are extremely foolish and inconsistent, and they certainly display a decided lack of even common sense, to say nothing of superior ability. The four verses we are asked to explain really require no interpretation whatever, for, taking them exactly as they stand, they constitute a condensed account of what, no doubt, actually took place between Saul, the woman of Endor and the spirit of Samuel, who appeared to Saul through that celebrated woman's mediumship. Probably you have heard many an ignorant person say many a stupid thing about "the witch of Endor," but, as Moses Hull and many other Bible-examiners have repeatedly said, people who look for the witch in the text find only a woman, and a very honest and respectable woman to boot.

Saul is reported in preceding chapters to

have destroyed holy men as well as sending forth tyrannical edicts against women who possessed spiritual gifts of which he, by reason of his iniquities, was doubtless afraid. In the day of his sorest trouble he disguised himself and went to interview one of those whom he had persecuted. Through his disguise the woman, who was a true clairvoyant, discerned the king, and then followed her sight of the prophet Samuel, who appears to her and makes a prediction concerning the instantly impending end of Saul's profligate career, which is subsequently verified.

Suppose the Hebrew prophets speaking in the name of the Lord did condemn witchcraft, the woman at Endor was no witch, though she is impudently so styled at the head of a chapter by some paragraphist or headliner in the time of James I. of England, or soon after.

Witchcraft may be a sinful abuse of mediumship, or practice of a "black art," but the feeling against witches never originated with any opposition to Spiritualism in any of its legitimate phases, but naturally sprang up in consequence of reports freely circulated in many places that witches poisoned wells, blighted crops, and by means of an "evil eye" brought sickness upon human beings, as well as death to cattle.

If there are people to-day who abuse psychic power it is not unfair to call their practice wicked, but any one who indiscriminately classes use and abuse together, and fails to discriminate between the two, gives evidence of crude ignorance. Let any sensible child read the story of Saul from beginning to end, and he may find much to censure in the conduct of that often cruel and always vacillating monarch, who had, notwithstanding many bad traits, some redeeming qualities, but however far below the ideal of a king Saul may have fallen, the woman of Endor is represented as entirely blameless.

Vulgar mountebanks in modern pulpits have spoken of her as an "old hag," and applied many other disreputable epithets to a character nowhere condemned in the Bible, and an illiterate congregation will often applaud such indecency. Were it not for the fact that these abusers of the pulpit apply their diatribe to respectable women in the communities in which they preach, their insane biblical exegesis might be treated with silent contempt by people who are better informed than these blind guides of blind audiences, but when such rubbish is turned to account in the nefarious task of insulting and molesting good honorable women living in the neighborhood of the ranter's conventicles, it is the duty of all lovers of justice to inform the public that persecutions founded on such absurdities are as much opposed to any reasonable reading of the Bible as they are contrary to all refined and progressive sentiment.

The bulk of opposition to Spiritualism based on misinterpretation of plain, simple, Bible narratives, is so grossly and so utterly incapable of scholarly justification, that whenever it is plainly met and frankly answered it skulks away like a black bat at the approach of daylight. Use the Bible against the abuse of it.

The Arena of Thought.

[Continued from fourth page.]

New Testament, simply means the gift of mediumship. A proper rendering is, "gift of the spirits," but that would not accord with the dogma of the trinity. Paul speaks of gifts of the spirit, or spiritual gifts. He tells us what they are, and all Spiritualists recognize them as the gifts possessed by modern mediums. Mediumship is not conferred upon men and women as a personal favor to them, but for the good of others. And the mediums who prize the gifts of the spirit chiefly as a means of making money, instead of as a means of doing good to others, are not only unworthy of such gifts, but such are almost sure to supplement their mediumship with fraud, with a view to increasing their income.

Commercial mediumship was condemned in strong words by Peter, in his rebuke to Simon Magus. Simon offered Peter money to confer the gift of mediumship upon him and the power to confer it upon others.

"Thy money perish with thee," was Peter's indignant reply, followed by the admonition to pray that the wicked thought of his heart, that the holy gift of the spirit, could be purchased with money. The Quakers, Dunkards and a few other sects of Christians, hold and teach that the corruption of the church is chiefly due to the base influence of a hireling ministry. I am sustained by a large majority of the most intelligent and high-principled Spiritualists in the opinion that the holy cause of Spiritualism is in far more danger from mercenary mediumship than from all other things combined.

The remedy for fraudulent mediumship presented by Mr. Allen is not so radical as Peter's; but it is possibly the best remedy that is practicable at this time. He suggests that a committee of just and good men and women of large experience be appointed by the National Spiritualists' Association to pass upon the merits of mediums and publicly commend or condemn, as in their opinion the facts require. In case this plan should fail, then there is, in my opinion, but one other plan which is worth the trial. Put mediumship on the unselfish non-mercenary plane that Jesus and his early disciples placed it. But it is objected that, if mediums did not make merchandise of their gifts, they would starve. I do not believe that any worthy person, highly endowed with gifts of the spirit, would fail to receive, in free gifts, all that he would need to support him in comfort, and more he should not demand or desire.

I am not without facts to sustain this theory. In the early years of the present spiritual era this plan worked well. This I know by observation. Some of the grandest mediums I have known refused to fix a price for their services, but accepted such gifts as those who sat with them chose to leave with them. Rich and generous persons would give liberally, while mean persons or poor persons would give nothing. I know of two pastors of churches who, for many years, have refused to be paid a salary for preaching, and both of these men have told me that since they threw themselves upon the generosity of their hearers they have been generously supported. One of these, Thos. K. Beecher, assured me that since he resigned a salary of \$3000 a year, over thirty years ago, he had annually received, in free gifts, all that he needed for the generous support of himself and family and all that he could wisely use for charity. No public collections are taken up for his benefit. What he gets is privately put into his hand, slipped into his pocket or sent to him through the mails.

The temptation is strong to enlarge upon this theme, but I must pass to the other feature of Mr. Allen's lecture, which I have elected to briefly review.

The relation of Spiritualism to Christianity is a matter which should engage the serious thought of all emancipated minds—note, I say emancipated minds. In my opinion, the man or woman who entertains a prejudice against Christianity is as far from being a free thinker as the one who is prejudiced against Spiritualism. I therefore heartily endorse Mr. Allen's assertion that "As individuals we need to have a radicalism that is receptive to all new truth and a conservatism that retains all old truth." Mr. Allen doubtless uses the terms old and new in the popular sense. He means old and new forms. Truth is neither old nor young. It is an eternal and immutable reality. The clothes it wears at different times do not change its essential character, but they do change the relations to it of persons of

superficial or only partially developed minds. If such persons are Christians, or think they are, they cannot recognize truth if clothed in the garb of Spiritualism. If such persons are Spiritualists, or think they are, they seek at truth when it comes to them in the robes of Christianity. If such persons are agnostics, they seek at all truth which comes to them in the garb of religion of any sort, be it old or new, while accepting everything labelled truth if it be clothed in scientific robes and appeals to them in the name of materialism.

Modern Spiritualism, as Mr. Allen assumes, a revival of the phenomena on which Christianity was founded. So far it is akin to Christianity. Does the kinship stop there? I agree with Mr. Allen, that it does not—at least, it should not. The code of ethics found in the gospel of Christ and in the other books of the New Testament is the nearest perfect of any yet presented to the world. We of this age are not wise enough to essentially improve upon it. We should therefore adopt it and square our lives by it.

What, then, has Modern Spiritualism to offer as a contribution to the world which Christianity has not? I reply, and I think Mr. Allen will agree with me, "Modern Spiritualism supplements the facts and ethics of the older Spiritualism with a philosophy which rescues religion from superstition, and science from atheism—a philosophy which puts atomism, religion and science." When, if ever, the rank and file of Spiritualists shall accept the "Harmonial Philosophy," and live it, they will be ready to accept the Sermon on the Mount, and square their lives by that unsurpassed system of ethics.

Ancient Spiritualism was, at first, an iconoclastic force, but it did not rest content with destroying the old church; it proceeded to build a new one. Modern Spiritualism has been for almost half a century engaged in iconoclastic work. I concur with Mr. Allen's view, that it is high time we began to build. We must enter upon the work of building and pursue it wisely and earnestly, until a temple shall stand revealed to the world which, having its foundations on eternal truth, shall be broad enough to hold all humanity, and high enough to pierce heaven's most exalted dome. In the construction of this temple we should "seize upon Truth, wherever found, on heathen or on Christian ground," and every granite block of fact, and every gem of truth to be found, should be used in the structure.

This temple would be the Church of Humanity, and around its holy altar would meet and fraternize and worship all souls who are redeemed from the domination of ignorance and passion, or who desire to be redeemed, whether they dwell on earth or in the spirit-spheres. And the object of worship will be the sum of all Wisdom, Power, Benevolence and Beauty.

LYMAN C. HOWE.

The objects and aims set forth in Rev. T. E. Allen's series of articles, published in THE BANNER, must meet the approval of all intelligent Spiritualists; but some of his suggestions do not seem to me safe to adopt, or likely to prove effectual if adopted. I am too much of an optimist, and believe too thoroughly in Evolution, to allow that anything has been brought forth that had not a use. The dark side has been as essential as the light side, night as useful as day.

"To regulate the practice of mediumship" would require the regulation of the practice of all who seek to utilize it; for demand regulates supply, and there must be reciprocal relations between mediums and their patrons, as well as between spirits and the agents they employ. If immoral mediums attract low spirits, so must the sphere of investigators act upon both; hence, "to regulate the practice of mediumship," we must regulate the moral sphere of the world in which its functions are employed. This we are trying to do, and slowly the evolution proceeds.

If none but the officially-endorsed and highly-cultivated moral mediums were allowed patronage, I fear that much of the most conclusive evidence which constitutes the data of spiritual science would be lacking. Until the question is settled that these phenomena in all their variety are real, and that the spiritual interpretation is the only adequate one, we cannot afford to ignore a single phase or fact, come through whatever agent it may. Nevertheless, we may encourage the best and highest, and use all legitimate means to "regulate" the habits and tendencies of unfortunate psychics, without spurning them from all participation in the good work begun. If society were to spurn all who have ever been known to deviate from strict rectitude and truth, how many would be left?

In determining the value of phenomena, the character of the medium should not be a factor in the problem. The honesty or dishonesty of the medium should not be considered at all. The data for the science of life should be independent of faith in the amount, and rest solely upon evidence which no amount of deception can affect. This, it seems to me, must rest with investigators; and the endorsement of the National Spiritualists' Association, or any other body, cannot be security against fraud. But an effort to select and encourage the most trustworthy, and to educate and reform the unfortunate, I deem commendable, and likely to do much good.

I think such an auditing committee as Bro. Allen suggests would be likely to do much harm, if its conclusions were to be taken as final, and the National Spiritualists' Association were to act upon it, to approve and endorse, on the one hand, and censure and silence on the other. We know too little of the laws of the psychic world and the potency of the occult, the causes operative in the séance-room, to be qualified to settle the value of mediumship by the opinions of a committee, at least to the extent of endorsing and black-listing and driving from the field all the black-listed, and becoming responsible for the favored few. The best mediums in the world have been black-listed by people supposed to be competent judges.

I have a high ideal for the mission of the National Spiritualists' Association, and I would be sorry to see it lose sight of the pivotal purposes of uniting Spiritualists and progressive investigators in a grand army of inspired educators, encouraging and aiding the development of all phases of mediumship, building the outer walls of the Temple upon facts and scientific induction, and filling the inner chambers with the deep revelations, moral axioms, spiritual sympathies and affectional riches that warm all phenomena into divine life or immortal meanings, and waste its energies upon superficial issues that belong to the evolutionary processes, and slough away as the vital forces expand. To me it seems unwise and unsafe to formulate rules to regulate the practice of mediumship, or to attempt to determine by a committee who is entitled to practise the mystic gift, and who should be "black-listed." It smacks of the credulity thinking that has cost the world so much.

Mediumship is the divine pivot on which the whole spiritual movement turns, and it is yet in its infancy of development. It is too early in the movement to attempt to subject it to the censorship of committees, to condemn as unworthy one class and endorse as saints another, upon the superficial findings of a board of examiners, however intelligent and sincere they may be. But if the National Spiritualists' Association sees fit to accept, recommend and patronize a select class, and use its influence to induce investigators to seek evidence where it thinks the best psychics are, it may be helpful to investigators and the cause; and if others cannot compete with them in the production of satisfactory phenomena, they will gradually fall out and disappear. But so long as there is a demand for shoddy goods, there will be a supply, and the remedy is in the hands of the people, not in any regulating function of the National Spiritualists' Association. The oft-repeated frauds and exposures have been the only successful educators by which credulous fanatics have been learning their own weakness, and are beginning to discriminate and ask for truth instead of frauds. As soon as this lesson is thoroughly learned there will be no need of committees to "regulate the practice of mediumship."

With Bro. Allen's plea for the recognition of all truth, past as well as present, I heartily agree. If we need an authorized text-book, I would suggest that one be compiled from the writings of A. J. Davis, Swedenborg, Hudson Tuttle, Dr. Buchanan,

Banner of Light.

BOSTON, SATURDAY, DECEMBER 11, 1897.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. Speaker for December, Prof. Wm. M. Lockwood. Singing, the Ladies' Quartet. E. L. Allen, President; J. S. Bates, Jr., Secretary. 14 Sydney street, Boston, Mass.

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

MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 2 and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 4, at the hall, 100 West 10th Street, between Lexington Avenue and Quincey street. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every Sunday evening in Single Tax Hall, 118 Bedford Avenue. Good speakers and mediumists always in attendance. Free. All welcome. Herbert L. Whitner, Chairman; Mrs. Belle R. Plum, Vice President and Secretary.

Fraternity Hall, 800 Bedford Avenue, near Myrtle Avenue—Meets Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Olinstead, 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 10 P. M. Mrs. L. J. Weller, President. Ira 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, 515 Fulton Street—Mrs. L. A. Olinstead holds a Spiritual Circle every Wednesday at 8 P. M. 630 Myrtle Avenue—Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M.

THE FRATERNITY OF DIVINE COMMUNION—Arthur Leach, Cor. Sec'y, writes—held a special Thanksgiving service in the rooms, Arlington Hall, Gates and Nostrand avenues, Sunday evening, Nov. 28.

A large and interested audience greeted Mr. Courlis and his devoted assistants, among them the ladies and gentlemen who have contributed so generously of their time and talent in providing the musical part of the service, which on this occasion was especially good.

Mr. Courlis' address was closely followed by evidence of interested auditors. In closing, he gave the brief history of the Society from its inception in April until the present day, and expressed his belief in its stability and hopes for its continued growth and welfare.

The President, Mrs. Weller, then spoke briefly, and called upon Mr. Bullard, as one of our pioneer Spiritualists, to say a word. He responded by giving a short talk on the growth of all religious ideas, and of the gradual broadening and purifying of them all, Spiritualism included.

Mr. Palmer was also called upon for a few remarks, and responded by enumerating the many things for which the Society had reason to be thankful. Chief among these things was their medium, Mr. Courlis, whom the Society trusted and believed in, knowing him to be an upright and honorable gentleman, single minded and sincere in all his work, and desirous above all things that the truth may be spread abroad.

Mr. Palmer also paid a tribute of respect and regard to our gentle President, Mrs. Weller, affirming the success of the Society was due in no small measure to her active interest and gracious presence. Mr. Palmer was followed by Mr. Courlis in his usual test-séance, giving many convincing messages from spirit-friends.

Dec. 5, the service opened with the regular organ recital by our organist, Mr. Angus Wright; invocation, President Mrs. L. J. Weller; Bible reading and congregational singing. Musical program for the evening was as follows: "Adieu," duet, Mrs. Ida Cortada and Mr. F. J. Lovejoy; trio, Mrs. Cortada, Mrs. Lovejoy and Mrs. Miller, entitled, "There is Rest." Mr. Courlis, our medium, then gave a most interesting address, which was closely followed by all present, on "What of Death?" showing that what we call death is really the open door to life eternal. Following the address, the usual test séance was given by our gifted young medium, Mr. Courlis, with many most convincing communications from the other side of life.

BROOKLYN—A correspondent writes: The usual Sunday evening service of the Fraternity of Divine Communion was held Dec. 5 at Arlington Hall, Gates and Nostrand Avenues, President Mrs. L. J. Weller in the chair.

After congregational singing, Bible lesson and invocation, Mr. Ira Moore Courlis was introduced and spoke for twenty minutes on "The True Meaning of the Word Death," after which he gave the test séance. Names, incidents and dates were given, and every test fully recognized. Music is always a feature of our service, and we, being fortunate in having a hall with pipe organ, are always sure of the harmony good music can bring. Mr. Angus Wright furnished a short organ recital, and Mrs. Ida Cortada and Mrs. Miller, assisted by Mr. F. W. Lovejoy, the vocal part of the program. Among the numbers given were "Adieu," a duet, and trio, "There is Rest." Mrs. Cortada sang most beautifully "The Palms." Meeting closed with Doxology and benediction.

On Friday evening, Dec. 17, the Society gives a Social and Musical at Lortie Parlors, Nostrand Avenue and Hart street, for the benefit of the Poor Children Fund, to raise money to make some poor little heart glad at Christmas time. The evening will be devoted to music and dancing. Special music for dancing at 9:15 o'clock.

BROOKLYN—A correspondent writes: On Sunday, Dec. 5, W. J. Colville lectured in Clark's Hall, Gates Avenue, Brooklyn, at 10:30 A. M., to a large and deeply interested audience; also in New Century Hall, 509 Fifth Avenue, New York, at 3 and 8 P. M., when the hall was filled to nearly its full capacity.

On Sunday next, Dec. 12, W. J. Colville's lectures will be of unusual interest to those who are following the present trend of thought as it concerns the spiritualistic movement. On Sunday last Rev. Thomas Dixon preached on Spiritualism, a very large congregation in the New York Academy of Music, Fourteenth street. Mr. Colville will review that sermon in the course of his lecture on "Spiritualism or Anti-Spiritualism, Which Will Prosper?" which will also be the topic at 10:30 A. M. in Clark's Hall, 162 Gates Avenue, Brooklyn, and at 3 P. M. in New Century Hall, 509 Fifth Avenue, New York. Both these meetings are free to the public, only a voluntary offering being taken for expenses. Prof. E. A. Whitelaw, President of Brooklyn College of Music, will render two violin solos at the morning service, accompanied by Madam Milo-Deyo.

BROOKLYN—L. L. Smith, Sec'y, writes: On Sunday, Dec. 5, Mrs. Thillie U. Reynolds began a month's engagement with the Woman's Progressive Union. Mrs. Reynolds is well known to many in our city, and received a cordial welcome at both meetings.

At the afternoon meeting questions suggested by the audience were answered, and in the evening the subject of Mrs. Reynolds' discourse was "The Relation of Man to Nature." The inspired speaker was closely followed by an attentive audience, and the meeting closed with spirit-delineations, which were fully recognized.

Our weekly social was well attended, and those present greatly enjoyed a fan drill executed by six young ladies, which was full of grace and beauty.

BROOKLYN—Mrs. Belle R. Plum, Sec'y, writes: The Advance Conference, located in this city, is continually increasing in the growth of spiritual cooperation. Night after night, at the closing of each week, we greet a deeply interested audience, waiting upon the ministrations of our agents of the spiritual realm.

The seating capacity of our hall is sometimes severely taxed to meet our requirements in the unfolding harmonies and aspirations of this great and holy work. We have with us, night after night, brothers and sisters to whom our thanks are due, who kindly and freely respond to the demands of our Society's

NEW JERSEY.
NEWARK—The First Church of Spiritual Progression held far-swell services at 723 Columbia street, Dec. 5. The service will long be remembered by those present. Mrs. Kiddle gave an address, short, to the point, and closed with an impromptu poem as a tribute to the medium, Mr. Dorn, for the good work in the small rooms, with the hope of a broader field of labor in the larger rooms, which will be opened through the instrumental aid of the spirit-friends on Sunday, Dec. 12, at 8 P. M., in the hall on the corner of West Park and Broad streets. The speakers for the evening will be Messrs. Macdonald and W. W. Sargent of Brooklyn, and Mrs. Dean Chapman of New York, and others. All are welcome.

PORTLAND—M. A. Brackett, Sec'y, writes: Sunday, Nov. 28, we had as speaker and medium, our own sisters, Mrs. S. E. DeLewie and Mrs. M. E. Ridlon. Dec. 5 we had Mrs. S. E. Hall of Roxbury, and a fine séance was the result. The words of the guide were much appreciated. Dec. 12 we expect Mrs. Hattie C. Mason, and hope for a grand meeting.

MAINE.
BOSTON—Mrs. Florence Rich-White, Mrs. S. C. Cunningham, Mrs. A. Kibbel, Mr. H. Warner, Mrs. M. Cutler, Mrs. Hattie Mason, Mrs. Howe, Mrs. Maagie Butler, Mrs. Carbo and Mrs. Sha-tuk Muslo by Mr. and Mrs. Taylor; Mrs. Hattie Mason and Mr. George Cutler, with music and tests.

BANNER OF LIGHT for sale.

COMMERCIAL HALL, Mrs. Wilkinson, President.—A correspondent writes: Sunday morning, Dec. 6, Bro. DeBus led in prayer. Developing circle, conducted by Dr. Hall, assisted by Mrs. Lewis. The morning service was dedicated to the spirit children, and it was very interesting. All those who took part in remarks or tests were for the benefit of the spirit children, and it is a beautiful thought that they come and help us in our work.

Afternoon—Singing by the Jubilee Singers, followed with prayer from our Chaplain. Mr. Titus opened the meeting, and he gave out some very good and interesting thoughts, followed by Mr. George Lamont; solo by Mrs. Rosie Wilson; poem by Mr. Davis and Mrs. Abbott, subject, "Deacon Brown"; remarks, Mr. Lawrence, Mrs. Kenyon and Mrs. Fisher. There was a very large and attentive audience, it being our President's sixth anniversary of her good work.

Evening session began with the usual religious services. Song from Little Eddie, who was loudly encored; song from the Jubilee Singers. Mediums who took part: Mrs. Mabel Witham, Mrs. Maggie J. Butler; Mrs. Piper, elocutionist; Mrs. Dr. Wildes, poem, followed by Mrs. Abbott; song from the Jubilee Singers; remarks from Mr. Soarlet, Mrs. Treen and Mr. Lawrence.

BANNER OF LIGHT for sale on Thursday and Sunday.

THE FIRST SPIRITUAL LADIES AID SOCIETY—Carrie L. Hatch, Sec'y, writes—met at 241 Tremont street, Friday, Dec. 3, with Mrs. A. F. Butterfield, Vice President, in the chair.

The entertainment in the evening consisted of music by Ed. W. and Charles L. C. Hatch; two vocal selections by Miss Lilla Fay, which were well received; readings were given by Edward W. Hatch and Willie Sheldon; a sketch entitled "Mamma's Boy," (written by Mr. George S. Lang), by the following talent: Miss Alice Bill, Mr. George Lang, Mr. Charles Lang, Mr. Edward Hatch and Master Willie Sheldon; Miss Lilla Fay, a beautiful piano solo, after which a social time and one of the pleasantest evenings of the season was enjoyed.

Our annual meeting will be held the first Friday in January, and we wish all members to come and renew their membership, and be present at the annual election.

BANNER OF LIGHT for sale at this hall.

THE LADIES' SPIRITUAL UNION—Mrs. Abbie F. Thompson, Sec'y, writes—met in Dwight Hall Wednesday afternoon and evening, Dec. 1. Business meeting called at 5 o'clock, President Mrs. M. A. Brown in the chair. After the business was transacted supper was announced.

The evening was devoted to spiritual exercises. We had a very large circle, the following mediums being present and taking part: Mrs. Fredericks, Mr. Jackson, Mr. Adams, Mrs. M. A. Brown, and others.

Next Wednesday, Dec. 8, is children's night; Little Eddie has a grand program to give; there will also be dancing.

Wednesday evening, Dec. 15, is whist night. Everybody welcome. Supper at 6:30.

BANNER OF LIGHT on sale.

FIRST SPIRITUAL TEMPLE, NEWBURY AND EXETER STREETS—A correspondent writes: Last Sunday, Dec. 5, the morning service at 10:30 was for the expression of spirit-presence through a trance medium.

At 2:30 P. M. the lecture was through a trance speaker; one new at the Temple, though not new in the Temple work, and the evening session at 7:30 was for full-form manifestation. Each of the above sessions was very satisfactory.

Next Sunday, at 10:30 A. M., 2:30 and 7:30 P. M.

HIWATHIA HALL—A correspondent writes: Sunday Dec. 5, the three sessions were held as usual, and were of a very interesting nature. Remarks, tests and readings. Mrs. J. A. Woods, Mrs. M. Penny, Mrs. A. Woodbury, Miss J. Rhind, Mrs. S. C. Cunningham, Mrs. J. H. Hillings, Mrs. E. H. Tuttle; tests, Mrs. E. R. Brown; remarks, Mr. Quint. The tests and readings from each were fine, and nearly all recognized. These meetings will continue Sundays and Wednesday afternoons.

The **BANNER OF LIGHT** is for sale each session.

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.

At 8 o'clock Dr. W. O. Perkins delivered a lecture on "Music," which was very much enjoyed by all present.

Next Thursday, Dec. 9, there will be speaking from the platform, and some fine talent is expected.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE. CHARLESTOWN DIST.—F. W. Peak writes: Sunday, Dec. 5, our meeting opened at 7:30 P. M. with a service of song, the writer as organist and leader, assisted by Prof. G. Rimback, cornetist. Invocation by the Conductor, Mrs. E. J. Peak, followed with a few remarks. Mrs. G. Rank was with us as a new medium, also Mrs. A. Woodbury. A stranger medium was present, name unknown, and gave some very interesting remarks.

BONE ROSTRUM, 21 Soley street, Charlestown—Walter Rollins writes: Sunday, Dec. 5, meeting opened with praise service, led by Prof. W. S. Stedman, with Mrs. Nellie Carleton, organist; remarks, Mr. Charles Macomber and Mr. Thompson; clairvoyant tests and readings, Mrs. Carleton; a beautiful cornet solo, Mr. E. A. Savary of Salem; Mr. Rollins closed with benediction. We have had good audiences at all of our meetings thus far. Mediums invited.

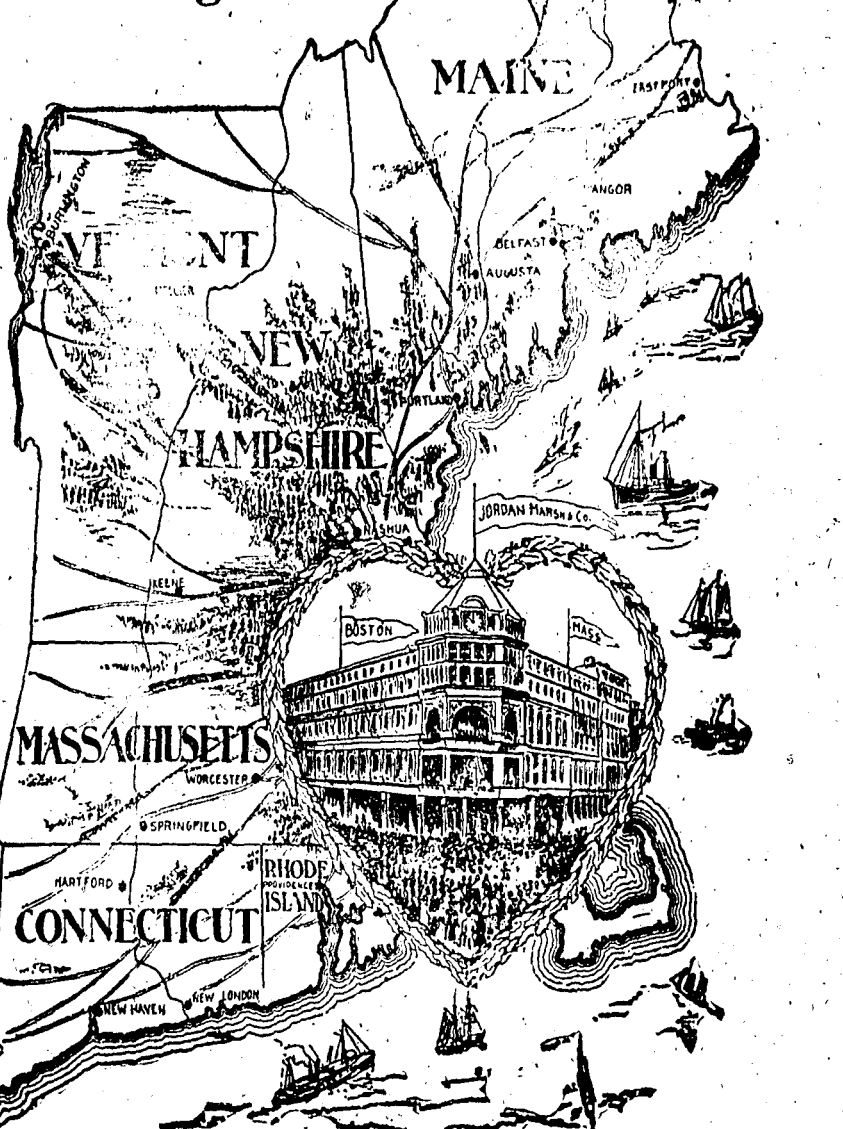
BANNER OF LIGHT for sale at door.

HOLLIS HALL, 789 Washington street—A correspondent writes: Sunday morning, Dec. 5, many mediums and speakers were present, and much spiritual good was accomplished. Mrs. Jennie Collins and Dr. F. K. Brown conducted the development.

Full audiences at the afternoon and evening sessions: Eben Cobb, Dr. C. Huot, Mrs. B. Robertson, W. H. Rollins, Mrs. Haven, Madam Reed, Mrs. A. Forester, Mrs. Mabel Witham.

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CONTENTS.

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First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday 11 A. M., 7 P. M. and 7 P. M. Mrs. Mary C. Lyman, speaker. Harmonical Circle, 111 South Paulina street, every Wednesday, 8 P. M

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BOSTON, SATURDAY, DECEMBER 11, 1897.

Written for the Banner of Light.
THE WILL OF THE LORD.

BY HELLIE DUSH.

Ah! the world without has its tempests,
Its wars, and the postillence breath;
It has seasons of wasting and terror,
And broad-sweeping plagues of death—
Oh! the terrible plagues of death.

And the world within has its conflicts,
When passions in hostile array
Storm the beautiful castle of Wisdom,
Where Peace with her doves would stay—
Where her white-winged doves would stay.

From the mire springs the beautiful lily,
The fairest and sweetest of flowers;
From the tear-laden cloud comes the rainbow,
The seven-hued bridge of the showers—
Oh! wonderful bridge of the showers.

From death and the anguish of parting
Hath risen the orient star,
Love's signal to mortals proclaiming
The portals of life are ajar—
The loved ones have left them ajar.

Ah! thus out of chaos and darkness
The light of all beauty was born,
And God, through the night of the ages,
Was building the gates of the morn—
Behold now the gates of the morn!

Thus the life that is born of the Spirit,
Flows onward in sweetest accord
With the life that's inherent in nature,
And both speak the will of the Lord—
The will and the love of the Lord.

Belvidere Seminary, New Jersey.

An Examination of the "Measures" Proposed by the Rev. T. E. Allen for the Improvement of Spiritualism.

BY CHARLES DAWBARN.

The Rev. T. E. Allen presents for consideration by the readers of the BANNER OF LIGHT certain "Measures" which will help to make the Spiritual Movement capable of satisfying the needs of humanity. He has all his life been in sympathy with the fundamental truths of human immortality and spirit-return. For five years he was Secretary of the American Psychical Society, which, he says, disbanded because of the hostility of mediums and Spiritualists. He was naturally discouraged for a time, but now says, "I am satisfied that the world needs Spiritualism, and that the most practical way—an unavoidable way—of bringing it to the people is to reform the spiritualistic movement." He is a man we can admire and love for his sincerity, and the personal sacrifice he has made in his efforts to discover and spread what he believes to be the truth.

Every thinker recognizes that the Spiritual Movement of to-day, as a whole, does not satisfy the highest needs of humanity; and I presume the reader, like myself, was ready to welcome an address on such a theme, by one of so much experience. In his earnest desire to purify the movement from fraudulent mediumship, he has the sympathy of every honest Spiritualist; for, as he most truthfully declares, "a warfare between light and darkness is going on within the ranks of Spiritualism, as it is, indeed, in the world at large." The entire address might better have been called, "Suggestions for the Purification of Mediumship," for that is really the theme, and therein comes the necessity for both earnest and careful criticism.

The "Measures" suggested by our good brother are the following:

(1) The support of the National Association of Spiritualists, whose most important duty he declares to be "to regulate the practice of mediumship." He insists that spiritual papers must only publish names, surnames, and advertisements of mediums who have been endorsed by the National Spiritualists' Association, unless it be a "black list" of those declared guilty of fraud by the same authority. Unless this is done, he declares "no truly useful outcome will result from the organization of the National Spiritualists' Association."

(2) He demands that the attitude of the movement toward Christianity be entirely changed. Perhaps I had best express in brief the sentiments of the reverend gentleman by saying that, in his opinion, Spiritualism needs to be vaccinated with Unitarianism. At least, a kind of sublimated Christianity must be accepted and taught, or, he declares, "we will fail to gain the confidence of the intelligent church-member." Of course, without that, the entire movement can only go on from bad to worse. He asserts that "Spiritualism is not broad enough to cover the needs of man." Again he says, "Spiritualism would necessarily be defective without the universal truths contained in Christianity." Yet further he tells us that Christianity ought to be recognized because Jesus was a medium. This he supports by the authority of Prof. Buchanan's "Primitive Christianity," in which Bible writers are supposed to come back with the latest news, and corrected errors direct from headquarters. Mr. Allen proceeds, most logically, to assert that the National Spiritualists' Association shall appoint a committee to consider the advisability of adopting the Bible, or the New Testament, or Dr. Buchanan's book, as the text-book of Modern Spiritualism. He further suggests or advises that such a measure shall be introduced at the coming Jubilee in Rochester, informing us that its adoption would be one of the glories of that memorable occasion. Such, in brief, is a fair statement of the position taken by our Unitarian Spiritualist brother in the address, to which, by courtesy of the editor of the BANNER OF LIGHT, I am invited to make reply.

I believe in a National Association of Spiritualists, but, most assuredly, not for the reasons given by Mr. Allen. The purification of mediumship by a society organized for that purpose is a "Pickwickian" idea that ignores the sensitiveness upon which mediumship is founded. I have never yet seen a hard-headed worldling who could understand, much less sympathize with a developed medium. Our reverend brother would, most certainly, expect to have non-sensitives on the Committee of Examination. He would be suspicious of one sensitive favoring another, although, as a matter of fact, they would be more likely to have a "Kilkenny cat" time of it.

But "the fraud," he says, of the fraud? The fraud of the cold-blooded, non-sensitive variety is justly a subject for cold-blooded magistrates, and policemen of like tempera-

With much interest I read Rev. T. E. Allen's series of articles in the BANNER OF LIGHT respecting the needs of Spiritualists. His is an exceptional attitude of the Christian ministry. It is a positive and honest acknowledgment that, fundamentally at least, Spiritualism is true. The expressed wish to put it in order and secure for it the popular respect to which it is entitled shows an earnest interest in its success. Such a feeling is entitled to large credit, coming as it does from a minister who does better than the disciples of the Nazarene, who, before their conversion on the Day of Pentecost, forbade men to cast out devils in the name of their master, because said exorcists refused to walk in their company.

If I rightly comprehend our brother, he would have the host of Spiritualists allied with the Unitarian denomination, or at least be Christianly labeled, so that Unitarians can give them the "right hand of fellowship." In the very fitness of things, such an ultimatum is practically impossible. Unitarianism is like a steel mirror finely polished, reflecting forms in beautiful perspective. It may even image to view the forms of the "gone before"; but the living, warm, loving soul is not there. A union of Spiritualism with Unitarianism would freeze the spiritual movement to death. In fact there is no denomination under the "sweet heavens" large enough in spirituality to hold the Spiritualists in vital fellowship. Why suggest it, when it is apparent that a heavy majority would revolt against it?

We especially who were cradled in a church and went to sleep under a creedal lullaby, would fight such a union to the bitter end. Is it that we hate our evangelical brothers and sisters? A thousand times No. Spiritualism is too dearly earned, too sacredly revered, to be crippled and at last deadened by such a compromise. With joy do we credit the church of every name and color-line for its propagandizing energy, its ethical culture, its efforts to better social conditions; but understand, all ye who see in Spiritualism a "savior of life," that we in turn see in no church a positive recognition of the spiritual gifts practiced and vindicated by Jesus and his apostles—gifts which distinguish us as a religious class. It is these gifts that have given us a "local habitation and a name." Spiritualism is not a form of religion which we of the earth-sphere have begotten and developed; it is a descent, taking root in mediumship; as some one says, "come without our bidding, and come to stay." Our allegiance is with the spiritual, not the denominational. The bands of angels, directing the movement, have not ordered us to sell out or play out for the so-called respectability of a church. Ask the court of heaven about this matter.

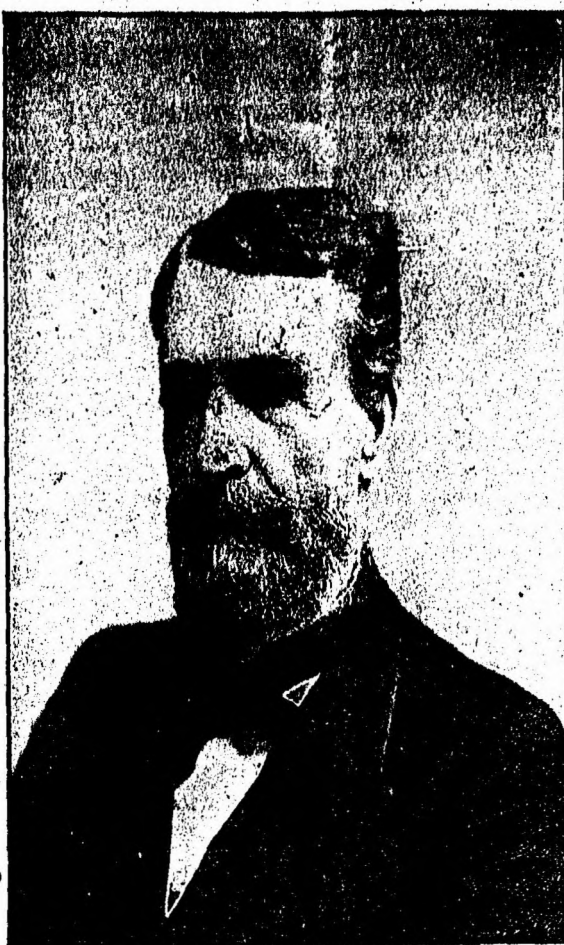
I speak what I do know from experience, that a churchized minister, however liberal in profession, is allowed to look for the spirit, and talk about it from a Bible standpoint, and may weave in his sermons a few spiritual threads outside of the Bible; yet is he hampered by his sect, soul-damaged by his apology for a creed, and his "free pulpit" is a misnomer. It is so, Bro. Allen. If you continue to investigate Spiritualism, and attend our circles and camp-meetings, and preach spiritual sermons under the name of genuine Unitarianism, you will be either kicked out or will have to walk out voluntarily to save your precious soul alive.

That there are evil or unregenerate spirits in the other as well as in this world is a logical fact, dating in cause and effect. The spiritual evidences demonstrate it. But we are only adding to the Satanic influences if, like the Pharisee, we say in prayer or practice: "God, I thank thee I am not as other men are." There is such a thing as spiritual aristocracy, and it is certainly brewing in the rank-and-file of Spiritualists. Such are disqualifying themselves from being able to "cast out devils," for Satan cannot cast out Satan.

But a true sensitive is one who permits himself to become negative to whatever may be the dominating influence that can reach him. In the miscellaneous public circle he is surrounded by influences far more likely to belong to a low stratum of human nature than to one where contact with a pure spirit is even possible. The sitters have compelled that sensitive to their level, if indeed he were not there before. How easy to cry "fraud," and move the "Modern Inquisition" to blacklist him, and drive him back to his bench or his hoe. Such is the "Measure" suggested by our Unitarian brother. Mine would be to take that sensitive, surround him by pure, whole souled men and women, sitting regularly under the well-known conditions, and thus discover what it really means to "let the good angels come in." It is ten-fold more the sitters than the medium who need investigation, with all due deference to Bro. Allen. Let him study, as the writer has, down deep into the "dangers of mediumship." He may see the "imperfection and the fraud as plainly as now, but he will grow full of pity and sympathy for those who are its real victims. Mediumship often means "up to the neck in human filth," and sometimes deep enough to end the mortal life, and carry the spirit of the so-called "fraud" to a well-earned reward in the hereafter. And when our brother would use the National Spiritualists' Association to seize frauds by the collar, and kick them into the street, the members of that hard-worked and honorable Board may well cry to the angel world to save them from their friends. Mediums need protection. The angel world knows that, and that is the grand work before the National Spiritualists' Association as helpers. But every sensitive is a possible instrument for our loved ones "gone before," if we ourselves will provide the right permanent conditions to guard and protect him. I hold that every genuine sensitive can become a genuine medium, and when he fails I look to his mortal surroundings. There are plenty of fooling, fraudulent spirits ready to manifest. Public circles, as now conducted, encourage them, and injure the mortal instru-

"SET THINE HOUSE IN ORDER."

BY J. O. BARRETT.



J. O. BARRETT.

Ministers of the liberal faith, mediums and speakers, are but keepers of "spirits in prison," if they themselves are cursed with "spiritual pride." Though they may have "walked up and down in the midst of the stones of fire," yet do they but chain spirits in the "bottomless pit," into which such leaders have fallen. I am in full fellowship with the avowed purpose of Spiritualists to clean out our "Augean stables," but am sure the effort will add foul increment, unless in principle and practice we are what we want others to be, whether spirits or mortals, pure in heart, "wise as a serpent, but harmless as a dove." Credits are due even to evil spirits. As stated by Bro. Allen, they may play their pranks upon our mediums, and forestall the approach of more self-denying spirits, yet have they not been helps in proving our immortality? Who can deny that their iconoclasm has not paved the way for the temple of liberty? Have they not revealed how deluded we were before the raps rapped us up from a deadlock theology? Have they not enabled us to see more clearly that there is a law of moral consanguinity—like to like always? As lilies grow from the filthy mud of the lake, so we, if converted by a holy spirituality, can ingerm the holy in the soul of them that are "locked in chains of darkness."

Shall we, declare ourselves Christian Spiritualists, as Bro. Allen and others would have us do? What for, pray? To gain reputation? To obtain church fellowship? It savors of demonism. Once the term Christian signified a divine life, but it means little or nothing these days of "fush and feathers." Professed Christians engage in war, practice monopoly, and for a covert to hide in build fashionable churches. It is morally sickening to note how un-Christian Christians can be. No; we do not want, and will not have, this qualifying prefix. We can be more Christlike without it.

As for making the Bible our only text-book, that, too, is suggestive of mental imprisonment. The full text of the Spirit has never been written. This is true, that even a living blade of grass, a honey-bee, a bird, and, higher still, a human body, with a soul in it, and a spirit-heir of the universe, is a fresher and diviner revelation than the Holy Scriptures written by ancient Jews. The book, of itself, is a dead thing, the spiritual to which it cites is a living testimony within us. Students of the unwritten; so let us be, using souls of nature for texts:

"Sermons in stones, and good in everything."

We are soon to have spiritual schools; all of us pupils. It is our moral and intellectual necessity, as preparation for a higher and more practical spirituality. But who can teach as we need to be taught? Bro. Allen, you may be "called and chosen," but not until you are transformed, for you may be now too much conformed. "And when thou art converted, strengthen thy brethren!"

I have for years avoided any such conditions. But no Society can forbid them. The remedy is an educated public opinion, when suitable conditions will be provided whereby the danger of intrusion from such spirits will be reduced to a minimum. At this point our reverend brother has some further "measures" to suggest.

We are told that our attitude toward Christianity must be changed. I don't believe any man can think himself into a change of attitude toward anything, unless far better reasons are offered than are presented in this remarkable address. I am expected to idealize some one who said something, a long time ago, because he said it. The first man who suggested cleanliness to primitive man was a physical savior; I don't need to idealize him every time I take my bath. The man who first evolved the multiplication table was an intellectual savior to his brethren. I can go on working in mathematics without idolizing him or sounding his praise. And the man who told his fellows that love was more powerful than hate was a moral savior. I do not need to idealize or idolize him. I just catch the thought and try to make it practical. The savior of any people must be adapted to their need at that particular time. A Divine Messiah of to-day for the native Australian would be utterly unadapted to America. And the Messiah who could teach the ignorant, bigoted and blood-thirsty Jew of nineteen hundred years ago, would get no hearing in America, unless, at the suggestion of Mr. Allen, he were first endorsed by the National Spiritualists' Association, or pronounced genuine by Prof. Buchanan. But we are told that is the only way to gain the respect of church-people. It is, these aforesaid church-people who slip into our séances and largely support our public mediums. I have never known such a medium who was not largely supported by church-members. If I am asked to win their respect by losing my own, I respectfully decline. We have lived as a movement for fifty years without the respect of the aforesaid church-member, and can possibly maintain our health a while longer even if we

are not on the list of his visiting acquaintances.

Our reverend brother says we need the truths of Christianity. Why, bless his noble soul, truth is universal property. He has no divine power to preempt any truth. Every truth belongs to us now. The trouble is to determine the truth to which he affixes a theological label. But without waiting for this to be settled, he tells us we are to accept Jesus, because he was a medium. I am sure I have no objection, save that the evidence does not convince me that such a man as depicted in the Bible ever lived and taught as there recorded. I am quite sure that his biography therein has been "cramped," and that he never read the "copy" or corrected the "proofs." And the fact that spirits come back to Buchanan and say so, and so, is without value as evidence, from the further fact that other spirits come back and deny every word of it. So once again, we are compelled to stand hard and fast on our own manhood.

Mr. Allen next tells us that man, the mortal must have a religion. Herein I can fairly and fully meet him. And I will leave the definition of religion to himself, after I have placed my experience on record. There is an innate longing in man for a life after death. I respectfully submit that the proof of that is independent of religion. It is only a simple question of demonstrated fact. When the old Bible faith failed me I found the needed proof for myself. Man everywhere pursues happiness, each in his own way. Mine led me to the pursuit of knowledge, so, with immortality as a basis, I continued my investigations. I found "law" existing as a rule of nature, universal as human reason could reach. No miracle; nothing outside law. The correlation and conservation of force became to me a diviner revelation than anything recorded by holy men of old, who evidently knew nothing about it. The vibration of matter was another great step out into the eternal. I soon found that the atoms that expressed by movement every tone and color also recorded every thought and expressed every mental sensation of man. I found that hate was one such expression, and love another, and that thus atoms told to angel eyes their tale of passion and crime, virtue and vice. A yet more startling discovery was that man's own thought is lord and master of the atoms in his own organism. He can "think" any note on the scale of human life, and it will always be sounded, for the human organism is an instrument never out of tune.

The man who allows himself to think hate, revenge, greed, sensuality, needs no prayer to take him straight to hell. He gets there, and stays there because he thinks himself there. Is that a religion of the devil? If, however, he sets himself bravely to think love, forgiveness, charity to all, he finds himself in heaven. He has thought himself there. Is that religion? Now if the brother will pardon a little personal experience I will tell him that long ago, disgusted with the conditions of public mediumship, I lost interest in public meetings and set myself to work out my own salvation by this use of thought power. Every day I dedicated a certain hour to this use of my own thought-power. As soon as I found myself calm and quiet I simply think myself on to the plane of love. What follows? First, a sensation of such happiness as would seem impossible to earth; a fellowship with everything and every one who loves; a peace and contentment beyond expression; a sense as if the mighty Whole were expressing itself in one's soul in a song of infinite fatherhood. The glorious fullness lingers hour by hour, filling day and night with eternal glory, compelling thought and action into harmony with itself. What it all means, and what it leads to, are not themes belonging to this article. I write of them elsewhere, as the spirit moves. But I ask Brother Allen is that religion? If so, it smiles at his books, his prophets and his ideals, as mere kindergarten training for immortal children with very weak souls.

In his knowledge of his own creative power of thought lies the true path of salvation for man. And when that day dawns every man shall recognize himself as his own savior. This result is open to-day to all who will travel the same road, whatever may be his race or his faith. But Brother Allen would tell such soul-weary travelers that they must come to his Christianity, or they will never be respected by his church-members. Does he wonder that I smile at the awful deprivation?

In the light of this personal experience I give cordial greeting to the National Spiritualists' Association. It has a grand work before it in harmonizing societies and binding them into brotherhood; also in spreading the higher truth by selected missionaries. It will play the protector of the persecuted, and help the weary medium to a well-earned sunset of rest. In doing this it will command respect and gradually win the support it deserves. Its noble corps of workers are travelling toward their own heaven, even if they have not the respect of Brother Allen's church-member. But let them beware of the theological brand suggested by the reverend Spiritualist or the endorsement of any book. That way lies sudden death—at least in my humble opinion. San Leandro, Cal.

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Immortality of the Individual.

BY DAISY DEAN.

"W. G. B." in the *Boston Investigator*, coolly disposes of this great question by stating, at the close of a long article on the subject, "our conceptions and speculations concerning unending existence as individuals are not susceptible of verification. Fortunately, however, we are occupied by more important matters, and it is not in good taste to be dogmatic on that subject." He reaches this conclusion from the premise that "children do not come to self-consciousness for some time after birth," hence it cannot be proven that "consciousness of selfhood in this world had no beginning." That being the case, the probability is that consciousness of selfhood has no end.

He is quite content with this state of affairs, believing that attachment to "eternal principles" is much more "beautiful and sublime" than personal attachments, "eternal principles" consisting of an unending succession of creations and destructions, caused by an "incomprehensible power," immortal in spite of itself, possessing no power to check its own power or change its course. "We believe in the infinite," says the writer, "and its connection with the finite; but we do not believe that the finite is in the infinite. The individual finite may die before receiving an education adapted to its full growth and functions as a finite being. If so, the infinite power has other adaptations in connection with it."

Ultimate physical perfection, the only thing to which it is possible for the human family to attain, rests with us as individuals. We must, therefore, live for a future posterity, sacrificing ourselves and our loved ones to that end, which, after all, means only a little longer existence (barring accident) for that perfected future race. Yet "W. G. B." considers this the greatest possible privilege. "In answer," he writes, "to the question, what becomes of us, the reply may be that we are completely absorbed in the hearts and the lives of those whom we love and who love us. Is not that the *me plus ultra* of love's desire?"

If our friend were not occupied with "more important" matters, we should like to put him in the hands of a good psychic, who could draw him a picture of his own soul, and reveal to him a few facts not dreamed of in his philosophy.

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