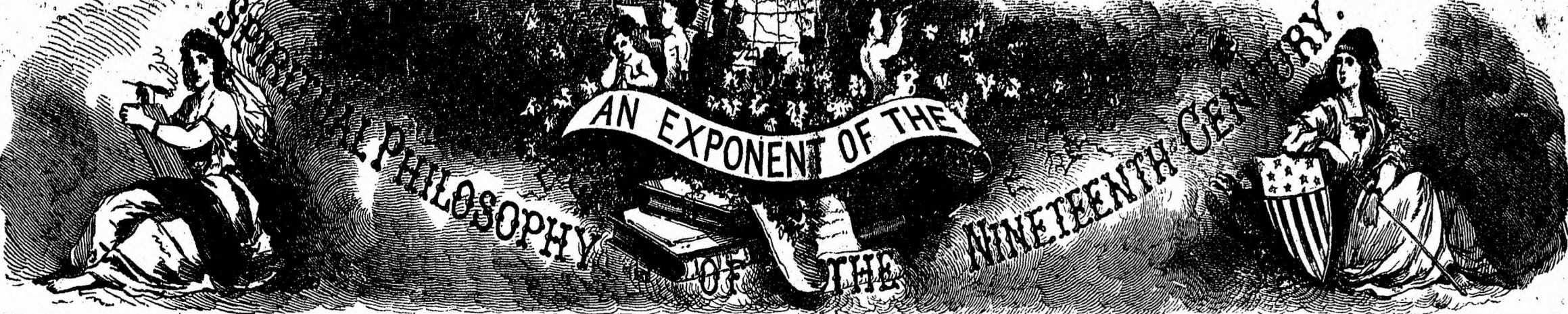


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## THE ARENA OF THOUGHT. SYMPOSIUM OF REPLIES TO REV. T. E. ALLEN.

(CONTINUED FROM LAST WEEK)

WILLIAM EMMETTE COLEMAN.

(Continued from last week.)

Coming now to the further recommendations of Mr. Allen, in the third instalment of his address, I am forced to part company with our Christian brother. I agree with him that it is important that we study the religious discoveries of the past in connection with the truths already in the world. Spiritualists need more culture and the important results attained by what is called the "higher criticism" of the Bible. I am sorry to say that nowhere in spiritualistic literature or in the lectures of our speakers have I seen any indication of acquaintance, even in a rudimentary form, of the assured truths of the higher criticism, except in case of Mr. Walter Howell. This gentleman, though nearly blind and unable to read save under great difficulties, and then only a little at a time, has yet secured a fair knowledge of the general results of the higher criticism; and in his lectures on the spiritual-rostrum he introduces matter therefrom derived, whenever pertinent to the subject being discussed. This worthy example of Mr. Howell should be followed by all the writers and speakers in Spiritualism.

The lamentable ignorance of Spiritualists generally, regarding the true nature of the Bible writings, their origin, dates of composition, the true nature of the evolution of the religion of Israel, and of Christianity and cognate matters, is a reproach to the Cause; and through this ignorance great injury is often done to truth and right. Owing to their ignorance and prejudice, many Spiritualists unjustly abuse and vilify the Bible, while others rate it far above its real worth. Neither class has any conception of the true nature of the Bible, nor what it really is. It is impossible for any one to form a just conception of the Bible, till, divesting himself of all bias, *pro or con*, pro-Christian or anti-Christian, he impartially and carefully studies the result of the labors of the biblical scientists, or the higher critics, so-called. Science is the arbiter of all truth. What the Bible is; when, how, and for what it was written; how did Judaism arise and what did it really teach; how did Christianity arise, and what was it originally; the truth on these matters can alone be determined by the application of the scientific method to the biblical literature; and this has been done by the higher critics, especially the rationalistic critics, untrammelled by dogmatic prepossession or Christian bias. Bigoted anti-Christian bias is just as inimical to the determination of truth as is pro-Christian bias; and this anti-Christian bias in virulent form is lamentably present in a number of spiritualistic writings, such writings being dominated by gross injustice to Jesus, the Apostles, the Bible, the Jews, etc.

Were the truths of biblical science known among Spiritualists, both writers and readers, Spiritualism would not be cursed with the promulgation in its midst, often on the authority of alleged communications from spirits, of such falsehoods and absurdities as these: Jesus and the Apostles never lived, but are solar myths, impersonations of the sun and of the twelve signs of the Zodiac; Jesus was a Buddhist, and derived his teachings from Buddhism; Jesus is an ideal creation, a myth, based on the life and teachings of Apollonius of Tyana; the life and teachings of Jesus are derived from those of Krishna of India; Christianity, including the life of the mythical Jesus, was taken from the Osiris worship of ancient Egypt, and other phases of Egyptian mythology; Christianity was based on the teachings of the Essenes, Jesus being a myth, never existent in the flesh—*et hoc genus omne*. That such rubbish and nonsense as this should be taught in the name of Spiritualism is a disgrace to Spiritualism; and one of the pressing needs of Spiritualism is that all such should be eliminated from its ranks. Along with the frauds of pretended mediums, there should be cast out, also, all intellectual frauds of this character; the offspring of gross ignorance, nescient bigotry, and, in part, deliberate fabrication. If Spiritualists knew the truth about the Bible, as established by the assured results of the science of rational biblical criticism, we should not be troubled with these vagaries of ignorant minds concerning Jesus and the Bible. Spiritualists claim to know, not to believe, as regards spiritual verities, and in some respects this claim is just; but in the matter of the Bible, Jesus and primitive Christianity, their knowledge for the most part is very scant. They blunder along in the dark, disdaining to study the assured results of genuine research and criticism.

The remedy for this condition of affairs is not, in my judgment, along the line of Mr. Allen's recommendations that Spiritualism be Christianized, and that the Bible be taken as

a text-book for Spiritualists. Spiritualists should know the truth about the Bible and about Christianity; but adopting the Bible as a text-book, or adopting the name of Christian, will not give them that knowledge. The Bible has been the text-book in the churches for many years—it is so now in all Sunday-schools, including those of the Unitarians; but aside from a few Unitarian congregations and Sunday-schools where the truths of the higher criticism have been applied to the Bible, the real nature, origin and scope of the biblical books are for the most part as a sealed book to the religious world. To really understand the Bible, it should not be made a text-book, but some of the valuable compendiums of the results of the higher criticism should be carefully studied. A right step in this direction has been taken by the recently instituted Spiritualist Training School, A. J. Weaver, Superintendent, in which Chadwick's "Bible of Today" has been adopted as a text-book. Chadwick's book is an excellent one, and from it can be obtained a very clear and just idea of the true character, the origin, and the approximate dates of writing of all the books of the Bible. Having been published in 1879, it is now a little antiquated in some minor points, and I would recommend, as a substitute therefor, a still better work, published in 1894, entitled, "The Bible, its Origin, Growth and Character," by J. T. Sunderland. This is a more comprehensive work than Chadwick's, containing all that is in Chadwick's, and a deal more. It is excellently adapted for a text-book, its chapters being subdivided into sections. These two books contain an admirable presentation of the results of the most searching criticism and analysis by the impartial, untrammelled, rationalistic scholarship of the world. If one wishes to know what the Bible really is, study these two books.

Now, what does the higher criticism show the Bible to be? Simply this: a human, fallible book, a collection of writings of widely varying merit and character, written by a variety of authors, the names of most of them being unknown. Very few of these books were written by the persons whose names they bear. The books of the prophets, aside from Jonah and Daniel (the latter being a pious forgery of four hundred years after the time of Daniel), were written in whole or in part by the prophets themselves, and some of Paul's epistles were written by him. Aside from these, no one knows who wrote the rest of the Bible. The Pentateuch and Joshua were not written by Moses and Joshua, but principally by four widely variant authors, the earliest living over four hundred years after the time of Moses, and the latest about eight hundred years after Moses. David did not write the Psalms, nor Solomon the Proverbs, Song of Solomon or Ecclesiastes. The book of Isaiah is a much-mixed composition. A large part of the earlier portion of this book was written by Isaiah himself. Another large portion, at the latter part of the book, was written by an unknown author, nearly two hundred years after the time of Isaiah; and interspersed through the book are a number of sections written by a number of other authors at various dates. The little book of Zechariah is the work of three authors, the first eight chapters alone being written by the original Zechariah. None of the four Christian gospels was written by the one whose name has been attached thereto. There is little doubt that each of the first three Gospels contains much that was written by Matthew and Mark, but the books as we have them now are later compilations from various sources. The Gospel of John is a forgery, written long after John was dead. The apostles of those names did not write the Epistles of John, Peter, James and Jude; and a number of the Pauline Epistles were not written by Paul. Luke wrote neither the Gospel nor the Acts. John the apostle may have written the Revelations, but this is very doubtful in view of the latest researches into the nature and date of writing of this peculiar book.

Taking the Bible as one book, as a whole, it is probably the most contradictory book ever produced. It teems with exaggerations, misstatements and inaccuracies, and much of it is positive falsehood. There is scarcely a vestige of historical truth in Genesis, and very little in the other four so-called books of Moses. Fiction predominates in Joshua, and to some extent it permeates Judges. The books of Ruth, Esther, Job, Daniel and Jonah are all pure fiction, romances, destitute of historical truth. The Gospel of John is also almost wholly fiction; a few historical events in the life of Jesus are woven in it, but invariably perverted and distorted; but aside from this little bit of real history, everything said and done by Jesus and the rest in this book is deliberate, intentional falsehood, written by its unknown author for a fixed dogmatic purpose. Very little real history is in the Acts of the Apostles, except in the parts where the writer uses the term "we." These seem to be extracts from the narrative of one of Paul's companions, and they have been interpolated into the work of the otherwise largely inveterate author of this collection of myths and legends

about the apostles. A substratum of true history runs through the Acts, but in various cases the facts of history are purposely perverted and falsified to carry out the author's design in writing the book.

The religious and moral teachings of the Bible, in both Testaments, are in many cases defective and untrue. God is represented often with most ungodlike attributes; many kinds of mean, silly and petty things are attributed to him in speech and action; and, as a rule, he is conceived of and described as a sort of big man, sitting on a throne, jealous, arbitrary, revengeful. The God of the New Testament is of much the same character as that of the Old. He damns in everlasting hell fire the wicked and the non-Christian; he is the creator of the arch-fiend Satan and his host of minor devils, who tempt and draw to hell a large part of humanity. Taken as a whole, the God of the Bible is a puerile, pitiful conception of the Infinite Spirit of the Universe, the God of Science and the God of Spiritualism. It is true that there are in both Testaments a number of grand and lofty sentiments expressed regarding God—his purity, holiness, mercy, and truth; but these are so intermixed with the mass of gross and degrading views of the Deity that, taking the biblical God as a whole, the representative of the Divine Existence is a farcical caricature of the Great Reality. Even in its highest aspects the God-idea of the Bible is grossly anthropomorphic. A personal God with human attributes, magnified and exaggerated, such is the Bible-God in his every aspect. In the New Testament this man-like God has an only begotten Son; a part of himself overshadows Mary and procreates a son, Jesus, which son, in John, declares himself one with the Father. The God of Jesus is an anthropomorphic deity, to whom Jesus prayed and whom Jesus regarded as ready to perform miracles at any time in answer to prayer and to subserve his arbitrary purposes. A God of Law, to whom miracle and violation of natural law is an impossibility, was never conceived of by Jesus. Nowhere in the Bible can we get a just conception of the God of nature, the God of Spiritualism.

Similarly as regards morality. Although the Bible contains, in some parts, some very excellent moral teachings, a part being of unsurpassable beauty and truth, these gems of moral excellence are blended with such a mass of imperfect, impure and bad morality, in precept and example by narrative, that, viewed as a whole, biblical morality must be declared sadly defective. Besides, the good morality in this book is ever inextricably united to false theology, false views of God, of man, of the universe, of the future life, etc. Some of the best moral teaching of the Bible is in Paul's Epistles. Paul was a great and good man in his day, but his theology was almost entirely false; and his false dogmas and his very pure morality are inseparably conjoined in his system—the morality is, so to speak, merely an adjunct of his complete theological system. But not all of Paul's morality, nor all of Jesus's, is pure or of the best; while much of Jesus's teaching is impracticable, and in its ultimate essence really immoral in its results. The spirit of Jesus's moral teaching is excellent, but in the letter some of it is pernicious to man's best welfare.

The Bible certainly does not teach Modern Spiritualism. In the mass of contradictory matter contained in its pages there can be found some things both for and against every doctrine and every tenet of every creed. "You can prove anything by the Bible," is a common and correct saying. Certain things in the Bible correspond in part to Modern Spiritualism, while other things are in direct antagonism thereto. Mr. Allen wants us to Christianize Spiritualism. The teachings of Jesus are regarded as the essence of Christianity by Liberal Christians. The essence of Spiritualism is communication between the living and the dead through mediums. Have we a word from Jesus in favor of spirit-communication or mediumship? I recall but one place where Jesus is reported as referring to the value of possible communication between the living and the dead, and that is in Luke xvi, in the parable of Lazarus and the rich man. There Jesus asserts that the rich man after death was in hell, tormented in a flame; that is, Jesus taught that he was in literal hell fire, a doctrine totally disproved by Spiritualism. When this man in hell-fire asked Abraham (in whose bosom Lazarus is represented as reclining, another false idea of the future life, disproved by Spiritualism,) to send some one from the dead to warn his brothers so that they might not come to hell also, Abraham is represented by Jesus as discountenancing as valueless communication between the dead and the living. Abraham said, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead. This shows that communication between the two worlds was unknown in the days of Jesus, and that he regarded such communication as of no value. Both Jesus and the Bible sustain Spiritualism so strongly in declaring, in the words of the Lord of Heaven, that spirit-communication is of no use to the world and will not be allowed, that, of course, Spiritualism, based on spirit-communication, should by all means be Jesusized, and adopt the Bible as a text-book!

Spiritualism should not adopt the Bible as a text-book, because (1) it is largely unhistorical, mythical and legendary; (2) it misrepresents and distorts history and truth, as in the Pentateuch, Chronicles (a very unreliable book), John and the Acts; (3) it includes as works of history books of pure fiction, novels, romances, like Ruth, Job, Jonah and Esther;

(4) it swarms with misstatements, exaggerations, inaccuracies and falsehoods; (5) it is probably the most contradictory book ever produced; (6) its theology is radically wrong, silly and absurd in many points; (7) its morality is imperfect, confused, contradictory and, in many places, pernicious and dire; (8) it in both Testaments opposes spirit communion, its highest teacher, Jesus, directly discountenancing it as useless, and not to be permitted by God; (9) it nowhere teaches the distinctive tenets of Spiritualism—mediumship, eternal progression in spirit-life, the natural character of the spirit-world, its division into spheres and circles, the teaching of lower spirits by higher (the parable of Lazarus seems to exclude this), the impersonality of Deity, and a host of other truths in Spiritualism concerning which the Bible has not a gleam of light. Make such a book the text-book of Spiritualism! Absurd, ridiculous. Spiritualism's central principle is eternal progression. To adopt the Bible as a text-book would be sad retrogression.

Viewed in the proper light, the Bible is invaluable. The Jews and the Bible occupy a unique place in the world's religious evolution. The Jews are the only ancient people that evolved a pure monotheism. All other nations and religions were polytheistic and idolatrous. The Jews did a grand work for the world in rising above their original polytheism and idolatry, and in evolving a religion in which, though in a crude manner, a pure monotheism, free from idolatry, was united to high morality. The Bible is the imperfect record of this struggle of the Jews toward the higher truths of religion. It was through the teachings of Jesus and the Apostles, including the indomitable Paul, and through Christianity, which sprang from their labors, that the world has accepted monotheism united to morality as its religion. The Jews and the Bible killed polytheism and idolatry in the civilized world. Thus this people and the Bible have been of great value to humanity. They are strong links in the chain of evolutionary thought in theology and ethics leading up to the present. They have been a bridge between the ancient mythologies and polytheisms and the present rationalistic and scientific religions and philosophies, including Spiritualism. The Bible has been a stepping-stone from the old to the new. It represents a phase of development intermediate between ancient superstitions and ignorance and modern scientific, rationalistic thought.

Due appreciation of the good work it has done (mixed with much of evil, too) should be given the Bible, but it should not be regarded beyond its true value. It certainly is out of place as a text-book for any school of advanced modern thought, such as Spiritualism. The Bible pertains to the dead past, to a crude, semi-barbarous age; and its teachings reflect the crudity, ignorance and barbarism of the times when they were produced. Spiritualism was born in the nineteenth century; it is rationalistic, free-thinking, partaking of the spirit of the age. It were madness to attempt to hamper the onward march of this progressive reformatory movement by clogging it with the ancient Hebrew-Bible. Did not Jesus himself warn us not to put new wine into old bottles—not to unite the new truths of a larger, nobler faith with the old superstitions and imperfections of a dead and gone past? Whatever there is good and true and soul-nourishing in the Bible, and there is much of this therein, should of course be conserved, but similarly that of like character in all other books, including that in our current spiritualistic literature, should be carefully garnered.

There is no need of going back to a book nearly two thousand years old to get a text-book for Spiritualists. In religion there can be no final authoritative text-book. Spiritualism teaches progression in all things, and the fallibility of all books and all teachings. Many good books may be made good temporary text-books for Spiritualism, as helps, so far as they are in accordance with enlightened reason and judgment, not as infallible guides. It is not difficult to find books of this character in modern Spiritualist literature. Mr. Allen writes as if Christianity has certain universal truths that Spiritualism has not, and that it is necessary for the latter to adopt these truths from Christianity to become a perfect religion. He also writes as if Spiritualist literature is barren of these truths, and therefore we must adopt the Bible as a text-book, in order that we may incorporate these truths in our system of thought. I most emphatically deny the truth of these assertions or implications. Christianity has no monopoly of any universal truths. There is not a universal truth in the world that is distinctly Christian. So-called universal truths belong to humanity in general. They are held, as a rule, by all forms of thought everywhere, even by atheists and materialists for the most part. I know of nothing distinctly Christian that is not false, untrue. Whatever is true in Christianity, orthodox or liberal, is human—non-Christian. Its theology is radically wrong, even among Unitarians, the most liberal and attenuated of all Christians. The Unitarian views of God, Jesus, the Bible, etc., though much nearer the truth than those of the orthodox, are yet more or less erroneous—remains of the old virus still cling to them. It is an impossibility for any one to believe in any form of Christianity and be free from theological error. The whole system of Christianity is rooted and grounded in error. No Christian can possibly accept all of the universal truths of true religion. If he accepts them he ceases to be a Christian. The very fact that Unitarians, including Mr. Allen, cling to the old Bible, and still call themselves Christians, proves that they have no

conception of some of the more important of the genuine universal truths of religion and philosophy. No one who fully comprehends the universal truths of true religion could ever so stultify these truths as to think the Bible suitable for a nineteenth-century text book of religion.

Every universal truth in Christianity is in Spiritualism, and Spiritualism has other universal truths that Christianity knows not of. The Bible largely consists of teachings in opposition to the universal truths of religion. How silly, then, to think of enlightened Spiritualists adopting as a text-book, of universal truths a book largely antagonistic to these truths! These universal truths are found in Spiritualism's own literature. The various works of A. J. Davis are thronged with them. Take Davis's "Penetralia," for instance. For genuine religion, theological, ethical, spiritual, including the basic truths of Spiritualism proper, spirit-communion, etc., this book would be a good text-book, far superior to the Bible. Of course it is not infallible, but it is a *multum in parvo* of pure spiritualistic truth in its higher phases. The selections from modern gospels in Davis's "Arabula" are superior to the four biblical gospels in purity of thought and genuine truth. Many of the teachings in the writings of Tuttle, Peables, Chase, Mrs. King, Brittan, Finney, and many others are more in unison with the universal truths of true religion than are those in the Bible, and they are more suitable as text-books therefor than the ancient Scriptures. Everything of value in religion and morals in the Bible is in Spiritualism and its literature, free from the falsities and barbarism of the Bible. For Spiritualism to adopt the Bible as a text-book would be deliberate suicide morally, intellectually and spiritually; and I have no idea that any fool so foolish will ever be seriously considered by any large number of Spiritualists.

[To be concluded.]

PROF. J. S. LOVELAND.

PART II.

But what are the measures demanded in order to make our movement satisfy the Highest Needs of Humanity?

I answer, those which will satisfy all the needs of humanity. Whatever does less than this will fail and be rejected. We want no narrow partialism, no superficial specialism. Humanity to-day demands completeness, and will be satisfied with nothing less. Babyhood is passed, and feeding with milk is not enough. Strong meat is demanded. There must be a clear and full "Statement of Principles" by the National Association. We must define Spiritualism. We are not in the pitiable condition of the Christian sects, burdened with a contradictory revelation to expound, with warring dogmas to harmonize, and a wilderness of confusing ceremonies to select from. We do not depend upon uncertain traditions for proof of our teachings; *prima facie* evidence and scientific demonstration are ours. We should, in the first place, declare that Spiritualism is a new era in thought—a new instauration in human history; that it is the birth of a new idea in the human consciousness. That new idea is the great revelation of Spiritualism. It is the concept of natural Spiritism. We have had materialistic naturalism, a deep grave where human hope was buried; and supernatural Spiritism enveloping humanity in the deadly pall of superstition and hopeless damnation. Spiritualism has come as an angel of power, and has torn off this veil of death, and out of the darkness grave has called the angel of hope, whose song of victory rings o'er all the earth. Our scientific exposition of the third element of fact—the law or method—has eradicated the mystery of miraculism forever from the field of spirit phenomena.

Spiritualism thus becomes the embodiment of all that is true in the old religions. It is the remorseless assayer, which saves only the gold, and casts aside the dross of ignorant superstition. It ruthlessly dashes to earth the costly images of worshiped gods, and scoffs at the senseless ceremonies by which they have been honored. Holy nature is substituted for holy gods.

Hence Spiritualism is no sect, it is no speciality. It is universal. It is not included in something larger. It is inclusive. It is not included in Christianity, but it includes all there is true in it, and excludes the false. It cannot be a reform of Christianity, but it will ultimately absorb it, as it will all other religious cults. In principle it does it now, and will do it practically in time.

Spiritualism is a new creation. I said it evolved a new idea. A new idea creates. Not a new substance, but a new form with new functions. In spiritual chemistry, a new idea does what an additional element does in the chemistry of matter. There it destroys the old compound, and forms a new one with new and different properties. A new idea destroys the old combinations of thought, and compels a re-casting of all the mental formulas—a radical reconstruction. The new idea of Spiritual Naturalism kills miraculism, and all the glamour which its ignorant slaves have looked upon as clouds of glory has passed like the rocket's fitful gleam, and the dead body of superstition lies before us waiting for burial. Spiritualism is thus both analysis and synthesis. It destroys the old-time form; it builds the new-time form for the new-time life. We cannot make our declaration on this point too emphatic. Many Spiritualists are drifting into the old formalities. We are ordaining ministers, offering invocations, (to what?) baptizing babies, and otherwise imitating, instead of transforming the old.

But if we could make but a single declara-



tion, it should be the affirmation of human brotherhood, and the logical deductions which flow therefrom. It requires no great amount of learning, no acquaintance with the technicalities of logic, to deduce the practical inferences flowing from the doctrine of human solidarity. Equal rights, equal privileges for all, special privileges and opportunities for none, are so self-evident deductions, that the most ignorant peasant perceives them at once. But, then, admission is sentence of death upon the great mass of human laws and institutions. The partialism, the favoritism of religious teachings, are embodied in our constitutions, laws and social practices. The declaration of Spiritualism, as a new religion and social philosophy, is a proclamation that government and social order must be reconstructed on the basis of brotherhood. The United States is not formally but really a Christian nation in the main. Individualism, rationalism, has modified the extreme Christianity to some extent. These modifications have been for the better in some respects; in others, they have intensified the venom of Christian doctrine. In nothing is this more apparent than in the ultra doctrine of individualism. Christianity isolates every man, and makes him personally responsible to some personal deity. Hence, it invests him with supreme power over his actions, as a servant of God. He owes no duties to man as man, but only as God commands him. Hence, there are no human obligations binding him, and he owes no duties to man based upon human relations. His knowledge of God's will is derived either from the teachings of the priest or the letter of the Book. Our civil government is an endorsement and defense of this selfishness under the pretense of liberty. The masses of the people are bound, as in the coils of a serpent, by the most remorseless despotism that ever afflicted humanity. It is remorseless because it is the despotism of their own selfishness, infatuated with the delusion of liberty. A people, who hug their chains and glory in their bondage, can sink no lower in degradation. We must proclaim Universal Brotherhood. We must show how from the filial relationship naturally flows equality, liberty and duty. Rights forever involve and impose duties. They are the complementary measures of each other. We are not required to decipher the weird hieroglyphics of a buried age to find the basis of moral obligation. It shines as a golden sun from the postulate of human unity. We must, then, reconstruct the social disorder. A new religion necessitates a new state. A new religion necessitates political reconstruction along the lines of its teachings. Spiritualists must necessarily labor on the lines of reconstructive work. The mere spiritist can belong to any church, any party, or any scheme of government. Bro. Allen speaks of Spiritualists turning themselves out of Spiritualism. Never. They may turn themselves out of the present movement, provided it proves itself (as there seems to be danger,) to be a mere external, spiritist movement; a narrow sectarianism, instead of the all-inclusive religion of humanity. The world is in the throes of a terrible crisis—a crisis of thought, to ultimate in a fearful struggle for enlargement on the plane of practical life. The groaning prayer is for leadership. Not the old leadership of militarism for bloodshed and violence, but a leadership combining clearness of thought and abounding love. The voices of the old religions are the parrot utterances of the centuries. They are worthless. They are failures. The purpose of the heavens was that, Spiritualism should be the leader. It now remains to be seen whether the assembled wisdom of the outward movement is equal to the demand. The cataclysmic period has arrived. Are we able to take it "at its flood," and lead humanity on to fortune? The National Association ought to determine this question, and demonstrate whether we are able to rise to the height of this great opportunity, or settle down into the ignominy of a contentious, snarling sect of specialties. We are being tried in the balance. Shall we be found wanting? For a century the economic system of Christian civilization has been developing and working out its full results. They are before us in the frightful wealth of the few and the appalling poverty of the many, and the moral degradation of both. Who shall call a halt if we do not? What shall utter the words of wisdom if we are dumb?

But to "satisfy the highest needs of humanity" at the present time demands something more than a "Declaration of Principles and Purposes." The demand is for practical, working methods to carry them out. There are professed Spiritualists in every portion of the country. We have the nucleus for a general agitation—for reaching all classes and making them acquainted with our principles and purposes. The general idea is that Spiritualism means nothing but some queer antics supposed to be done by spirits. We must make the people know that Spiritualism means the establishment of justice and liberty among men; that it proposes the reconstruction, on lines of right and love, of our whole social system. Our papers should voice these principles; our lecturers should repeat them, and in every city and neighborhood they should call upon the people to organize to give them practical expression. In our meetings we should discuss them, and at the polls we should vote them.

We are too much confining ourselves to the narrow sphere of mere personal, affectional communications with the spirit sphere. This is well in its place, but it is usually selfish, and when continuous, narrowing and hindering a broad and ennobling culture. The result is that the higher intelligences are repelled by neglect, and we are rapidly falling down to the level of ignorant, selfish, earth-bound spirits, who are always alert to amuse us, or interest us with the common small talk of the average séance, or platform medium. "The dear ones over there," "our loved ones on the other side," and kindred phrases, are parroted over with ever-recurring reiteration until we are absolutely unnerfed by any inspiring, uplifting, broad, humanitarian thought. We are becoming a sort of soft moral weaklings, dawdling over the "sweet by-and-by," and utterly averse to grappling with the real and rough work of demolishing the idols of falsehood, and building up the grand Temple of an enfranchised humanity. It is not a mob of simpering sentimentalists which the age needs to-day, but a serried army of stalwart men and women ready and able to press the battle to the gate. Instead of the "namby pamby" songs of the "sweet by-and-by," let the stern realities of the terrible now. Face the soporific influences of forever looking to the future hold us in criminal inactivity, but let the blood-stirring, nerve-stinging notes of the Marseillaise startle us, while "Behold their tears and hear

their cries" rouses to the terrible exigencies of the present needs and agonies of our brothers and sisters.

With a "Declaration of Principles" covering the field of humanity's wants, including the good and the true of the past and present, with a working plan for carrying those principles into practical operation, Spiritualism will become indeed what it is in theory, the Leader and Saviour of the world. The highest needs of humanity will be fully met. Every demand will be satisfied.

#### ELIZABETH LOWE WATSON.

It is a long time since I have met with anything in our spiritualistic literature which I so thoroughly enjoyed as I did the masterly address of Rev. T. E. Allen, published in the September numbers of the BANNER OF LIGHT. I am sure that there are many thousands of Spiritualists who will rejoice with me to see our thoughts put into such admirable form, and who will be stirred by these bold utterances as soldiers are by the blast of trumpets; and now that "the war is on," I hope we shall not be found wanting in courage to carry our holy cause forward to victory. To do this we need not so much to fight frauds as to affirm truths.

Emerson says: "Don't waste yourself in rejection, nor bark against the bad, but chant the beauty of the good." The time has come for Spiritualists to lay down the hammer of the iconoclast, and to begin gathering up the rich materials that wait on every hand for the rearing of a permanent superstructure that shall become the comfort and inspiration of mankind.

Spiritualism was not born fifty years ago. It inheres in the constitution of things. With death's first kiss upon the lips of love, it fell as a ray of light across the heart of man. Its phenomena were nature's first hints to man of his immortality. And Spiritualism, in its highest expression to-day, is spiritual evolution demonstrated.

Spiritualism is the science of life now and here, as well as hereafter, elsewhere; and as all worlds are still in the process of making, we need not be disheartened by the degree of chaos that confronts us in the spiritualistic ranks. Who can doubt that we have splendid possibilities?

A vast array of facts, entirely capable of being separated from falsehood; facts that are constantly being reaffirmed by almost universal psychical experiences of varying degrees of power and lucidity; facts that are daily deepening religious convictions of the broadest and noblest type in the hearts of an ever-increasing multitude. And while it is true, as Mr. Allen affirms, that evangelical ministers are not preaching Spiritualism, and there are meagre evidences to encourage the hope that Spiritualists will, in a reasonable length of time, be in possession of the churches, it is nevertheless also true that there are Spiritualists and media scattered all through every evangelical congregation, and many of these are prevented from coming out and declaring themselves, solely because Spiritualists are without church homes to which they can be made welcome.

Take, for example, San Francisco. I believe ten thousand to be a moderate estimate of the number of men and women believing in the essential doctrines of Spiritualism in that city; and in looking over the notices of spiritualistic meetings for to-day (Sunday, Nov. 24), I find there are eight, counting materializing circles, and at all tests are the leading feature, with ten cents admission to every meeting, great and small! And this condition exists all over the United States. I consider it a deplorable fact that a free spiritualistic meeting is almost nowhere to be found, and that societies are, to a great extent, converting their public meetings into "test" exhibitions.

Since the inauguration of the National Spiritualists' Association's crusade against fraud, a false alarm is being raised in certain quarters, in regard to underrating mediums and phenomena. I have seen no signs of anything even pointing in that direction.

If a speaker or writer questions the advisability of keeping the phenomena forever in the foreground, it is straightway taken for granted by a certain class of Spiritualists that they are opposed to test-mediums. I have often been thus misrepresented. How is it possible for any thoughtful Spiritualist to undervalue the very foundations of his or her dearest faith?

With immeasurable gratitude I accept of every class of evidence of the truths of Spiritualism; but I affirm with Mr. Allen that I have no use for a medium who will, under any circumstances, substitute trick for truth; neither can I condone offenses against common decency on the part of any person, on the plea that "they are the instrument of the angels." It depends entirely upon the character of the person whether the development of the mediumistic faculty is a blessing or a detriment.

Every teacher of Spiritualism knows that a good test-medium of any phase, who bears a reputation for veracity and sound morals, is the greatest possible aid in the public work. But alas! how often do we find fraud and evil habits a mighty stumbling block in the way of our progress! In view of these facts, so patent to even the most casual observer, should not the sifting process, suggested by Mr. Allen and inaugurated by the National Spiritualists' Association, have the sympathy and support of every true Spiritualist?

Spiritualism accomplished a stupendous thing when it destroyed the "King of Terrors," but it will have done a million times more when it has taught us to deserve immortality. And I agree with Mr. Allen that the fact of life beyond the grave, and possible communion with departed friends, is inadequate to satisfy the ethical and religious needs of humanity. Spirit communion belongs with the sanctities of the home, and the benefits to be derived from it depend upon our individual attitude of mind. If we accept the guidance of spirits without question, and seek it for selfish, material ends, it becomes fearfully demoralizing. If by it our aspirations are stimulated, our affections purified, then it becomes one of the divine measures for speeding the soul on its upward way. What does it signify if a man be a Spiritualist, eagerly seeking to hear from the so-called dead, if he neglects the living members of his own household? A savage may see spirits and be a savage still.

Let us remember that we are all spirits. The only difference between an exorcise man and one in the flesh consists in the relations which each sustains to certain conditions and manifestations of nature.

Death is simply a readjustment of conscious-

being. Through it we become acquainted with a new aspect of nature.

If we would grow in wisdom through intercourse with exorcise men and women, we must adjust ourselves to their superior states of consciousness; we must rise to them, not draw them down to us.

Tennyson says:

"How pure at heart, and sound in head,  
With what divine affections bold  
Should be the man whose thought would hold  
An hour's communion with the dead.  
In vain shalt thou, or any, call  
The spirits from their colden day,  
Except, like them, thou too canst say,  
My spirit is at peace with all."

Spiritualist societies should become sources of moral and religious culture in every community. They cannot do this by merely furnishing the phenomena of our faith. We need teachers of the broadest culture—men and women who inspire confidence and love as much by their lofty living as by their platform eloquence—and these teachers should become an essential part of the societies to which they minister; not as now, speaking a month here and a month elsewhere, but from year to year, with their own permanent homes as strongholds, breathing-places, illuminated centres, in which they can find rest and time to listen to divine intimations.

I was delighted with the declaration of plans and purposes of the Washington Society now employing Mrs. Richmond. It had the true ring, and I wish a similar course might be adopted by Spiritualists the world over. If this plan is objected to on the ground that we need a variety of speakers, in order to broaden our views, and that we may see all sides of most questions, I would suggest that there is sufficient material in all large communities to support (if well organized), conservative and radical wings of Spiritualism, between which frequent exchanges might be secured, so that the audiences might have a sufficient variety of mental diet without sacrificing the speaker's home relations, which should be the best expression of a man's or woman's life. For want of some such provision as this, we are driving many of our best speakers from the field of public work and losing opportunities for enlisting the interest of scholarly young men and women who desire to become teachers of the higher Spiritualism, but are prevented from doing so by the present methods of Spiritualist societies.

The older speakers feel that their energies are put to better use in the home-life, that radiates practical, benevolence and refined spiritual influences, helping to liberalize the communities in which they dwell, by exemplifying the principles of their faith, than by spending themselves in an itinerancy that affords but a precarious existence, and, worst of all, but meagre spiritual results; while the younger students of our philosophy realize the necessity of an organized and sympathetic constituency.

Spiritualists can learn a great many excellent lessons from the Christian church. One is that some declaration of principles is an absolute necessity. Another, that free Sunday services should be supplemented by week-day ministrations. Religion's highest expression is practical altruism, selflessness. We need as the leading features of our meetings good music, and spiritual teachings; not learned essays, nor scientific experiments, nor mystical disquisitions, nor "pleasing platitudes," nor flowery descriptions of the lost Atlantis, nor dissertations on pre-historic man. With these we are surfeited during six days of the week. The best literature is now published in such cheap forms that the poorest family can purchase more books than it has time to read. And when we meet in the name of the spiritual man let us have the thought *afame with the soul life of the messenger* that quickens the virtues, charity, benevolence, faith in the eternal Goodness, so that we may feel when we come forth to face our daily duties, our sorrows and disappointments, strengthened, uplifted, burning with impatience to "do and dare" for every noblest thing in life; with purer ideals and higher courage, and with a song of hope and love, bubbling from our softened hearts.

Written for the Banner of Light.

A DAISY AND A LILY.  
(With Something Between the Lines.)

BY SILAS BOARDMAN.

A Daisy and Lily came into the field,  
Where treasures of thought for my choice were arrayed.  
And vowed for my good they would willingly yield  
Their limit of fragrance by Heaven conveyed.  
If I would denote, ere my claims were dispersed,  
Which one of its worth I would recognize first.  
The Daisy was sweet and the Lily was pure,  
And both had my heart in their tendrils entwined,  
But so even they stood that I never was sure  
Whether this one or that was the first one enshrined.  
In my temple of love, or the edifice vast,  
Where Memory feasted on things of the past.  
Oh! was it for this that they tarried aloof?  
Oh! was it for this that my register hush  
No hint of affection's unumbrured proof,  
Nor mention of love, nor bright flowers on my path?  
Then, so it must be, for I never can choose,  
Though the Lily and Daisy forever I lose.  
And now they have passed from my pathway entire,  
The Daisy so sweet and the Lily so fair,  
And little is left for my heart to desire,  
Midst the shadows of grief or the mazes of care,  
But this: That, although they remain far away,  
Their goodness and beauty may never decay.

#### Believes in Spirits.

Dr. Abbott Suggests the Possibility of Recognizing Them.

Before a large congregation in Plymouth Church, Brooklyn, last night, the Rev. Dr. Lyman Abbott delivered the second of his lectures in the series on the interpretation of the character and writings of St. Paul.

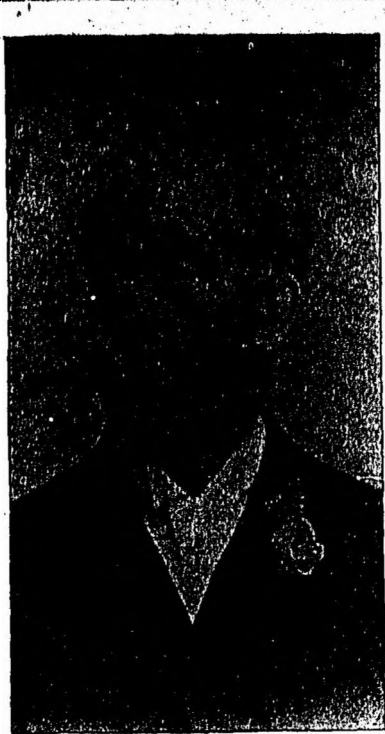
"The man who is strong in his own convictions," he said, "never is made angry by another man. It is the man who only half believes who is riled and irritated by the one who questions his belief, because he is afraid he will lose his faith."

To-day, in this church of America, it isn't the men who believe in the spiritual religion with all their hearts and souls that are angry because their theology is questioned. It is men who are half afraid that their theology is false who cannot endure to have it put on trial."

Further in his sermon Dr. Abbott intimated his belief in the surrounding presence of spirits of the departed, and in the possibility of their occasional recognition by persons still living. A question meeting followed the sermon. Next Sunday Dr. Abbott will speak of Paul's missionary work.—New York Press, Nov. 20.

#### For Over Fifty Years

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



#### Hints of Things Occult.

BY MOSES HULL.

The meaning of the word occult is "hidden"; it generally refers to the more recondite—to that which is not as commonly observed as other things which everybody meets in everyday life. Everything pertaining to spirit is of an occult nature; consequently there is much skepticism in such matters, especially among people who call themselves learned. The Materialist denies, and the Agnostics generally do not believe in the existence of spiritual beings, simply because they cannot bring their physical senses to an apprehension of such existences.

Their argument, when stated in plain language, says that nothing exists beyond the purview of the five physical senses. I would like these persons to tell me, if they can, which one of their five senses apprehends clairvoyance, clairaudience, hypnotism and somnambulism. All of these occult powers are now acknowledged by every well-instructed person.

A Materialist once said to me, "I have but five senses; and I can neither know nor believe in anything which I cannot receive through these senses."

I said, "Do you ever think?" He answered in the affirmative; he thought all the time. I wanted to know if he was absolutely certain that he thought; he said he was. Then I asked him how he knew he thought? "Through which one of your five senses do you become cognizant of your thoughts? Do you see your thoughts, or do you hear them? Do you smell of your thoughts when you wish to distinguish one from another?" He replied that he was conscious of his thoughts—that he would be equally conscious of them if he was both blind and deaf. "Then you do not arrive at the knowledge of the fact that you think through the five senses—your only source of information?" He acknowledged that he did not. I then asked him, and I repeat the question here, is it not possible for us to form the habit of thinking of ourselves as spiritual beings, and not as mere animals?

After all, may not this body be merely a kit of tools that we as individuals use for our own amusement and development? Where is the ego, the identity of the man? Is it in the right hand, with which he signs his name? or is it in the tongue, with which he speaks his name? Are not the hand and the tongue both tools used by the individual, rather than parts of the individuality? Would not the man be as much of an ego if he had neither tongue nor hand?

Let us now return to the physical senses. There are many things beyond the purview of the senses. The deadly water gas, which killed eighty-seven persons in one year, in the city of Boston, is invisible and almost odorless. No one has ever seen the force in the magnet which lifts a piece of steel. That unseen force has recently been utilized by Mr. Edison as the force by which to separate iron from the stone, dirt and other debris in which it is found; thus it is likely to revolutionize the process of producing iron—that most useful, and therefore most precious, of all metals.

Science has learned and demonstrated what sound-waves are, and can count the thousands of sound waves and the millions of light-waves there are in a second of time. Scientists can demonstrate that a small number of waves per second will produce a low sound, and that, as the number increases, the sounds rise until they set up to twenty thousand per second; then they are lost to many ears. Others can catch sound-waves until they reach, so it is said, fifty thousand per second. Instruments have been made to run as high as a hundred vibrations per second, but perhaps no human ear has ever heard those sounds; they are beyond our organs of hearing; yet it has been demonstrated that dogs can hear far beyond what man can hear; cats can hear still higher sounds.

There are millions of sounds and sights between the highest number caught by the ear and the lowest number caught by the eye. An instrument has been made by which it has been demonstrated that three trillions per second are the lowest number caught at sight. That number of vibrations produces what we call red. From that we can see up to seven trillions of vibrations per second; that is violet; beyond that we cannot see. Thus it is demonstrated that our senses observe very little of the universe. All between fifty thousand and three trillions of vibrations are out of reach of the human ear and eye. I submit that this is a large sphere for spiritual beings to live and work in.

Many people who have otherwise good ears and eyes, never heard a bird screech; some never heard a canary bird sing. The world would laugh at them if they measured the capacity of other people by their own limitations in that direction.

Dr. Schlesinger of San Francisco, who is a good medium, is totally deaf in one of his ears. It may sound strange to those who have not investigated the subject to hear me say that with that deaf ear he hears spiritual beings talk the most of the time. The doctor is one of the best test mediums with whom I am acquainted, and yet he gets all of his knowledge of spiritual things through that deaf ear. The fact is, the so-called deaf ear is attuned to catch different sounds from those which affect other ears.

A fly trotting on the window pane, the floor or the ceiling, makes as much noise in its sphere as a horse does when trotting over a bridge. The difference is that our ears are attuned to catch one set of vibrations, others are adapted to other sounds.

That great man, Edison, has invented an instrument, known as the microphone; by the aid of this instrument the step of the ordinary house fly can be heard, so it is said, two miles. I have examined the instrument somewhat, and have heard flies walk when the sound came to me through seventeen thousand feet of coiled wire. Others tell me they have heard them cackle and crow, and that sometimes when eating a lump of sugar they would chatter like so many chickens eating their morning meal.

Now, unless these sounds are made they cannot be heard, even through an instrument which magnifies sound. This is enough; it proves that our eyes do not see all, nor do our ears hear all the sounds there are to be heard. Who shall say which sights and sounds are the more real, those observed by us, or those recognized by flies and mosquitoes? While we see and hear that which those insects do not see and hear, they recognize sounds and sights which to us are not objective realities. This simply proves that all are partially blind and deaf.

Statistics show that one person in nineteen of those who apply to the railroads for work are color-blind. Now it would be as reason-

able for these color-blind people to deny that others can see colors as for those whose senses will not apprehend spiritual beings or spiritual things to dispute with those who do see and hear things called spiritual.

Many have said that thoughts are things; ideas are entities. If thoughts are not things, they are the forces behind things. A great French scientist, whose name I cannot at this moment recall, has experimented with this matter quite thoroughly. He has taken blank cards, and, after putting private marks on a few in a package of them, has thought out certain pictures on certain of them. When these cards have been shuffled and passed to the hands of certain hypnotized persons they have recognized the pictures. One subject took a card, which to others was blank, to her room—a card which she said contained the picture of her hypnotizer. This card she had nicely framed and hung on the wall with other pictures. She always gave a look of pitying contempt to the one who told her there was no picture there. She could see it, and was not to be fooled by the skepticism of those who were, in her estimation, partially blind. Communications have been thought out on perfectly blank paper, and sent to these subjects, and they have been read by them.

I will not say the communications were not there; all I can say is, the ordinary mortal could not read them. The communication existed in the spirit that produced it. To the ordinary eye there was no communication there, simply because it had not materialized; while those who had the use of their more spiritual eyes saw and correctly read the words.

How much better and more spiritual it is to spiritualize our faculties so that we can see and hear things not commonly seen and heard, than for spirits to materialize so as to bring things to our apprehension. The one process is spiritualizing and elevating those who dwell in the mortal; the other is materializing, and I think degrading spiritual beings.

However much delusion, imagination and speculation there may be in what we call psychometry, there is a truth in it—a truth which is as easily explained as any of the facts here stated. This will help us to understand Joshua's meaning when he took a stone and placed it at the root of a tree, and there made the people swear to worship only Jehovah; after this was over he said to the people: "This stone shall be a witness unto us, for it hath heard all the words of the Lord, which he spake unto us; it shall therefore be a witness unto you, lest you deny your God." (Josh. xxiv: 27.)

Another Bible writer warned his readers not to curse the king or the rich, even in their thought in their bedchamber; for, said he, "a bird of the air shall carry the voice, and that which hath wings shall tell the matter." (Eccles. x: 20.)

If these few thoughts shall lead others to investigate farther in this particular direction, I shall feel repaid for writing them.

#### First Association of Spiritualists of Philadelphia.

TESTIMONIAL TO DR. J. M. PEBBLES.

Twenty years ago this venerable pilgrim, then on his second tour around the world, stopped in our city, and lectured before the First Association of Spiritualists. By a curious coincidence, upon his third tour around the world, our Association has been honored by having him lecture for us during the past two months. The writer unexpectedly met the Doctor in London last July, and though he had practically retired from the lecture field, prevailed upon him to be with us for the month of October in Philadelphia.

So pleased was Dr. Peables with the hearty welcome from his old friends, and so great was the interest aroused by his lectures, that notwithstanding his pressing business in the West, he consented to speak for us during the month of November also.

Our people regretted very much his departure, as will be seen by the following testimonial, which was presented to him on behalf of the Association, accompanied by a gold token of esteem. Not only that, but upon the last evening of his stay with us, a special program was arranged, and an informal reception was tendered the Doctor. Addresses were made by Pres. Capt. Keffer, Mrs. Carrie Kilgore, one of the legal lights of Philadelphia, and Mrs. M. E. Cadwallader, Vice President. Many representatives of the Woman's Progressive Union were also present. At the close of the last address a "friendship salute" was given to Dr. Peables, by all present waving their handkerchiefs. The Doctor was indeed surprised and pleased by this manifestation of friendship on the part of the audience. He responded in his usual happy manner, causing all to feel glad to be there to participate in the reception to this veteran worker.

Sunday after Sunday our hall is filled with earnest people seeking for truth. We are gratified to be able to state that our Association is prospering. Mrs. A. M. Glading is the speaker for December, and W. J. Colville for January and February.

A copy of the following was read to the audience, and presented to Dr. Peables:

Dr. J. M. PEBBLES: Dear Friend and Brother—For two months we, as members of the First Association of Spiritualists of Philadelphia, have listened to your earnest addresses, replete with truths that the world should accept and follow.

In speaking these words of commendation we do not forget your devotion to Spiritualism in the past. You began your career in the cause of spiritual progress when it cost you heart and brain, and even life. You have nobly met and overcome the prejudice and ignorance of a bigoted world, and stand among us to-day as one of the pioneers of Modern Spiritualism.

Within the last half century you have listened to the words of wisdom and truth as given from the world beyond, and have faithfully and bravely given them forth to the world. You have lectured before this Association many years ago. It is the oldest Society of Spiritualists in the country, and its rostrum has been occupied by most of the prominent leaders in Spiritualism.

We esteem it a privilege to again have you with us, if only for so brief a season, on this your third pilgrimage around the world, and it is our earnest desire that you will be spared many years to labor for the benefit of mankind.

As officers of and in behalf of this Association, it becomes our pleasant duty, as you are about to part with us to continue your journey westward, to present you with this token of our esteem and good wishes. This token represents the sunflower, which ever turns its face toward the sunlight, and is the symbol adopted by Spiritualists generally. This symbol is indeed a fitting emblem of your career, for from the time you entered the ranks of Spiritualism, your face has turned toward the spiritual light and truth which comes to you from the unseen world, and you have held yourself ready to defend the truth in all parts of the world.

As you pass on in life's journey you bear with you our best wishes, and when from time to time you look upon this emblem of our esteem, we feel sure you will not forget your brief sojourn with this Association in eighteen ninety-seven.

FRANCIS J. KEFFER, President.

M. E. CADWALLADER, Vice President.

F. H. MORRILL, Secretary.

B. B. HILL, Treasurer.

#### CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested this wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this remedy in German, French, English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, No. 100, N. Y.

#### Passed to Spirit-Life.

From Winsted, Dec. 2, 1897, AUGUSTUS HOLMAN, aged 97 years.

He was a firm believer in Modern Spiritualism; he had no doubts, but a happy, honest conviction that his friends who had passed over were with him. He was a constant visitor at Lake Pleasant, and was a man highly respected by all who knew him.

Winsted, Ct.

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



LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

Written for the Lyceum and Home Department.  
TWO COMFORTERS.

A mother bowed in agony  
O'er a little cradle bed,  
Where her firstborn darling, precious boy,  
So still and white, lay dead.

She said that God was too unjust  
To take her child away;  
To such a cruel being she  
Could never kneel to pray.

Such words dismayed her pastor,  
Who endeavored to explain  
That God was just, He had a right  
To take his own again.

The little one, so still and cold,  
Was but a treasure lent;  
That 'twas a sin to question thus  
This dispensation sent.

Then, in a gentler strain, he said;  
"Our Saviour knows thy grief,  
For he was tempted in all points,  
So he can give relief."

The mother raised her bowed head,  
With eyes so dark and wild,  
"Don't tell me that!" she quick replied,  
"He never lost a child!"

"He may have suffered many ways,  
With strength and power divine  
To bear it, but He never felt  
A mother's woe like mine."

The preacher left her to her grief,  
Shocked at such words profane,  
All he could say gave no relief;  
He deemed her quite insane.

A lady came, with gentle mien,  
Approached the sorrowing one;  
Said she, "I'm on a mission sent,  
I've seen your little son."

"Alone to-day, to me appeared  
A precious child, who said,  
"Go, quick, and tell my mamma dear,  
That Willie is not dead."

"Tell her to please not grieve so hard,  
For I'm not far away,  
But I'm her little spirit boy;  
I'll love her every day."

The mother, thus surprised, exclaimed,  
"You are a stranger here!  
How did you know my darling's name?"  
She said, "Pray do not fear,

"For it is true, he came to me,  
Your sweet-faced little son;  
He told me Willie was his name,  
And he your only one!"

The storm was calmed; the mother smiled.  
"Thank God!" she eager cried,  
"I will be happy, now I know  
My darling has not died."

East Disfield, Me. LUCY L. BRYANT.

"The American Dollar Dog."

The San Francisco Call prints an extended obituary notice of Tony, a dog, who died at Cheyenne, Wyo., recently, aged eight years. He was locally famous, it appears, and not without reason, if all that is said of him is true. He, if any one, deserved to be called a silverite and a monometalist. He believed in but one kind of money, unlike most of us, who are glad to get any money that will pass. Here follows the Call's biographical sketch:

"When Tony was a year old he was found to have an unaccountable craving for American silver dollars. He would refuse to touch any other kind of coin, and as his peculiar taste was fostered by his owner, George W. Brown, he soon became an expert in discriminating between a good dollar and a counterfeit."

"Tony would refuse to pick up a counterfeit dollar, a Mexican dollar, a five franc piece or a twenty dollar gold piece, but would catch a good American dollar in his mouth before it could reach the ground whenever one was thrown to him."

"He became the talk of the town, and was always shown to visitors as one of the attractions of the city. Hundreds of visitors were introduced in the streets to Tony, but went away convinced after trying him with good and bad coins."

"The dog's wonderful faculty was fully tested when he was about two years old, when he was taken to Denver, and in the presence of a number of bank officials and other coin experts tested with coins by the United States Treasury Department. Scores of counterfeit dollars, some of them excellent enough to deceive the ordinary bank cashier, were thrown to him, but he refused to pick them up, while he would jump for joy and eagerly snatch up every good dollar."

"Upon one occasion a dollar of doubtful appearance was given to Tony's owner. Thinking it was counterfeit, Mr. Brown threw it to Tony, who without hesitation picked it up. Mr. Brown accepted the coin as good, and included it with his next deposit at the bank. The bank cashier threw it out and declared it counterfeit. Mr. Brown then sent the coin to the Treasury Department, where it was found to be genuine."

"The wonderful faculty of the animal led his owner to utilize him for money making purposes, and for almost a year Tony was a dime-museum star in Denver, Salt Lake City, Butte and other Western cities, always attracting attention, and never failing to discriminate between good and bad coin."

"The constant work of picking up coins wore out his front teeth, and he had to retire from the stage. But though his teeth were almost gone, Tony's love for silver dollars did not diminish, and even in his last sickness he could only be kept quiet by allowing him to play with an American silver dollar. His death was caused by dropsy and a cold contracted on a recent trip to Denver and Salt Lake City."

Ten Rules for the Treatment of Animals.

I. No one has a right to keep animals, either for use or for pleasure, unless he is able and willing to provide them with whatever is necessary for their health and happiness.  
No animal can be healthy or happy unless it is kindly treated, comfortably lodged, regularly fed, supplied with water, and afforded opportunities of recreation.

II. Gentle treatment is due to all animals, and need not interfere with firmness in governing them. Animals are often thought to be ill-tempered or obstinate when they are really suffering from some pain or irritation of which we do not perceive the cause, but which may be soothed by patience and quietness.

If you try to find out what is the matter with an animal before you punish him, you will probably find that there is no reason to punish him.

Be careful to remove anything that causes fear. Animals are often terrified by things that men hardly observe. If they are punished their fear is only increased. Nothing will quiet them so soon as gentle talk and caressing.

Kindness will win the confidence of any animal, and an animal which confides in its keeper is easily managed.

If you want your horse to work well, take good care that his harness does not chafe him.

III. All animals require sunshine, and their dwellings should have a southerly or westerly aspect, if possible; but they should always have access to shade when they desire it.

Stables, sheds, coops and cages should be well drained, well lighted, well ventilated, but never draughty.

Different animals require different temperatures. A humane owner ought to learn the degree of heat and cold which the animal is enabled by nature to endure.

Every stable, yard, cage, kennel and bed should be kept thoroughly clean.

IV. Every animal should have as much solid food daily as it will eat up clean, but no more than it will consume. Stale food is unwholesome. It should be removed early in the morning, and replaced by a fresh supply.

Nocturnal animals should be fed at sunset. Be careful to give all animals as much variety of food as possible, and let it be as nearly as possible the food which the animal would use in a state of nature. Animals which are regularly fed on grain ought to have frequent supplies of green food.

V. Every animal should have an abundant supply of pure water for drinking.

Vessels used for food or water should be washed daily, and wiped dry before refilling. Iron troughs, or plates lined with porcelain, are the best, being clean, cheap and durable.

VI. Bathing is necessary to the health and comfort of many animals. Cage-birds ought to be allowed to bathe daily, and a separate vessel, adapted to their size, should be supplied for that purpose. Some birds delight in dust baths. A working horse should be allowed every day to roll on the grass, or better, perhaps, on sawdust.

VII. Animals, as well as men, are happier and better for reasonable recreation. Whenever it is possible, they should have it. The horse should be allowed an opportunity to run at large. Dogs, especially in cities, should be taken out to run freely. Even cage birds are immensely pleased if they are allowed to leave the cage for an hour or so every day.

VIII. When an animal is sick, see that it is kept quiet and unmolested, and that its treatment is unusually gentle.

IX. When it is certain that an animal will die, always secure the services of a humane and experienced person to destroy it in the quickest and least painful way; and when it dies, never fail to bury it at once.

X. Try to make the world as happy a world as possible for any of God's creatures that may happen to be in your charge.—American Society for Prevention of Cruelty to Animals.

Dolly's Letter.

The following anecdote, from the Detroit Free Press, is about a commercial traveler who, on arriving at an hotel, asked at once for letters. One was given him by the clerk, which he read eagerly, then kissed it tenderly. Some of the men standing near laughed aloud, and joked the man about his "best girl." The man coolly offered to let them read the epistle.

"I guess not," said the one who had been loudest in demanding it. "We like to chaff a little, but I hope we are gentlemen. The young lady would hardly care to have her letter read by this crowd," and he looked reproachfully at his friend.

"But I insist upon it," was the answer. "There is nothing in it to be ashamed of, except the spelling; that is a little shaky, I'll admit, but she won't care in the least. Read it, Hardy, and judge for yourself."

Thus urged, Hardy took up the letter shamefacedly enough, and read it. There were only a few words. First he laughed, then swallowed suspiciously, and as he finished he threw it on the table again, and rubbed his hand across his eyes, as if troubled with dimness of vision.

"Pshaw!" he said, "if I had a love letter like that," and then he was silent.

"Fair play!" cried one of the others, with an uneasy laugh.

"I'll read it to you, boys," said their friend, seeing that they made no move to take it, "and I think you'll agree with me that it's a model love letter." And this is what he read:

"MY OWEN DEER PAPA—I saw mi PPAins every nite and Wen I kis vure picture I ASK god to bless you GOOD bi PaPa yure best girl. DOLLY."

For a moment or two the company remained silent, while the little letter passed from hand to hand, and you would have said that every one had had fever by the sniffing that was heard.

Then Hardy jumped to his feet: "Three cheers for Dolly, and three cheers for Dick's best girl!"

They were given with a will.—Ez.

If You Would Like to be Popular.

Don't find fault.  
Don't contradict people, even if you're sure you are right.

Don't be inquisitive about the affairs of even your most intimate friend.  
Don't underrate anything because you do not possess it.

Don't believe that everybody else in the world is happier than you.  
Don't conclude that you have never had any opportunities in your life.

Don't believe all the evil you hear.  
Don't repeat gossip, even if it does interest a crowd.

Don't go untidy on the plea that everybody knows you.  
Don't be rude to your inferiors in social position.

Don't over or under-dress.  
Don't express a positive opinion unless you perfectly understand what you are talking about.

Don't jeer at anybody's religious belief.—Glasgow Evening Times.

Written Under Inspiration for Children's Column.

"Truthfulness, goodness and cleanliness are the three little paths to Heaven. We are on the earth just for a visit, Our permanent home is above the skies, And if we wish to be good and wise, Travel the three little paths to Heaven."

"Love and truth are lessons learned while young, And, if thoroughly learned, will never be forgotten." MAY HEDRICK, New York City. Fourteen years of age.

Entertainment.

The Boston Spiritual Lyceum gave its first entertainment and supper on Monday evening, Nov. 29, at Odd Fellows' Hall, Roxbury, and it was most successful, both socially and financially. The ladies served supper at a table to a large number of adults, besides many children, who were charged only five cents each for a bountiful supper.

Geo. S. Lang, entitled "Mamma's Boy." The characters were: Mr. G. S. Lang, Mr. Edward W. Hatch, Chap. Lang, Miss Alice Bill and Willie Sheldon, making a happy closing to a happy evening. H.

Springfield Lyceum.

The Lyceum connected with the First Spiritualist Society meets every Sunday afternoon at 8:30, at the close of the lecture, at the Spiritualists' Hall, corner of Main and State streets. It is conducted by Mr. and Mrs. Fred J. Hart.

The exercises consist of piano music, singing by the entire school, responsive readings, about one half-hour devoted to the lesson of the day, singing, readings and recitations from old and young, reports, etc., closing with singing. There is a large adult class, which is led by Mr. J. S. Hart. The subject of the lesson Dec. 5 was "Creation." Next Sunday the subject will be "Christmas."

The Lyceum has a library of several hundred volumes of books suitable for old and young people, which is well patronized. Mrs. Morley, Librarian. Particular attention is paid to interest the young children, of which there are several. On the whole the Lyceum is a success, and is growing more interesting and useful. M. W. LYMAN, Springfield, Mass., Dec. 6, 1897.

The Boston Spiritual Lyceum.

Sunday afternoon, Dec. 6, the topic considered at this Lyceum was "What is the Trance Condition?" and What are the Laws Governing It?" Nearly every pupil and leader had an interesting answer. For the younger groups the subject was "Winter," and every one of the nine little lots had a response.

Following the Grand March there was a piano solo by Mr. Watson; recitations by Little Maid Armstrong, Harold Eastman, Harry Gilmore Greene, Esther Mabel Botts, Addison and Johnnie Ormsbee; Dr. J. E. Root and Mr. A. P. Blinn made remarks.

Subject for Dec. 19, "Why do not Spiritualists Practice what they Preach?" BANNER OF LIGHT for sale at the hall. A. CLARENCE ARMSTRONG, Clerk. 17 Leroy street, Dorchester Station, Boston, Mass.

Children's Progressive Lyceum No. 1

Met in Red Men's Hall, Sunday, Dec. 5. After the opening exercises Superintendent Brown talked to the little ones on "Charity," the subject given them for discussion. Many bright answers were given.

Subject for next Sunday, "Patience." The responsive readings were entered into with great pleasure, then the Grand March was executed, with seventy-eight scholars in line. The following little ones took part in the entertainment: Piano solo, Ethel Weaver; Dr. J. E. Root sang, "The Back Again"; song, "Only Tired," Marie Antoinette Cyr; recitation, Iona Stillings; "Nobody Knows but Mother," song, "Little Sadie," "Only Me"; reading by Superintendent Brown, "The Waiting Time"; song, Grace Foss; reading, Mrs. S. E. Jones, "Black Sheep." There was a very large audience.

ANDIE F. THOMPSON, Sec'y.

Onset Lyceum.

The children of the Lyceum gave an entertainment at Industry Hall for the benefit of a Christmas-tree. There were music, recitations and tableaux. Among those who took part were, George Gardner, Wallace Baker, Flora Palmer, Gladys Bolles, Shirley Smalley, Marjory Bullock, Joe Tatlow, Edna Burbank, W. W. Le Cain, Grace Swift, Sadie Parker, Annabel Haynes, Anna Webster, Dora White, Violet Tatlow, Annie Powell, Carl Bolles, Rex Fife, Flora Tatlow, Gertrude Atkins, John Mulliken, Rosabel Wentworth and Edna Fife. Mrs. Poole and Miss Lewis, who had charge of the entertainment, did well. Everything passed off nicely. F. A. W.

Newburyport Lyceum.

Sunday, Dec. 5, our Lyceum was well attended, and all were deeply interested. The lesson for the day was "Happiness," and it was very pleasing and gratifying to hear the little children give their ideas of happiness, and the recitation, "The Flowers are so gay," was very entertaining. The children of older years gave interesting remarks of an instructive nature. All are trying to make our Lyceum a success, and the earnest and energetic efforts cannot fail to succeed.

Salem Lyceum.

Nathan A. Chase, Conductor. The Lyceum met at the usual time, 12:30 P. M., in the A. O. U. W. Hall, Manning Building. About forty scholars were present. They began the exercises with responsive readings, and the subject chosen for discussion was "Charity," which was debated upon very understandingly, and we feel much encouraged in the work so far, and the progress being made.

Charade.

1. Two very distinguished men.  
2. One of the letters of the alphabet.  
3. Where vile liquor is sold.  
4. When a thing has all been eaten.

My whole is the name of one of the most noted Spiritualists in America. M. W. L.

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

Pennsylvania Items.

TITUSVILLE, SPARTANBURG AND OIL CITY. Mrs. Kates and self have had a busy month of labor in Titusville and vicinity. We found the Society in Titusville to be actively supported by a good working force. They have good capacity to carry forward the work here, and are fully able to sustain it. Our meetings here on Wednesday and Sunday evenings have been very large and interesting, closing Wednesday evening, Dec. 1, with an excellent entertainment. We have helped to diffuse the truths of Spiritualism as they have been given to us.

This Society has an interesting Children's Lyceum, under the direction of Miss Susie B. Hayes as the Conductor. An Institute of the Young People's Spiritual Institute is forming here, and we hope to hear good reports from it.

Bro. Barnsdale is yet youthful enough to take an active interest as a regular attendant. He offers to donate a valuable lot whereon to erect a Spiritual Temple; and we shall surely expect to see its shadow upon the near by walls of bigotry.

We have been hospitably entertained by the families of Bros. Rouse and Batchelder. No better homes ever sheltered a weary medium; and that tells our story of praise.

At Spartanburg we found a Temple owned by the Spiritualists. They call it the "New Era Temple," and it is, indeed, ushering in a new era for the neighborhood. With pouring rain both days and nights we had the Temple well filled at the evening meetings, Nov. 25 and 26. We enjoyed the hospitality of Bro. Gabriel and wife.

It is reasonable to say that an audience can always be obtained in Spartanburg. If in rain-storm they will come for miles about, then in fair weather we shall hope sometime to see an outpouring of people, and at such a time we shall expect to return.

In Oil City we had a large meeting the evening of Nov. 20. The hall was packed full with an eager people, and many turned away unable to find standing room.

A return engagement for Nov. 30 was arranged, as a benefit to a paralyzed man, who was about to lose his little home by foreclosure. About three hundred people listened to our talks upon "Humanity," and contributed a liberal sum. Fred A. Stecky is the active helper here, and Dr. Jackson and wife were our hospitable entertainers.

We have had several inquiries as to the possibility of organizing a State Association, and such an effort is under contemplation. Organize local societies and young people's institutes everywhere, and the State and National Associations will prosper and be useful.

Fraternally, G. W. KATES.

Few citizens of Massachusetts realize what a large percentage of foreign born citizens there are resident in this State at the present time. The latest census reports sent out by Horace C. Wadlin, Chief of the Bureau of Statistics of Labor, places the total native population at 1,735,253, and the foreign born at 764,930. The number of foreign-born residents is nearly thirty-three per cent. of the entire population.—Exchange.

Reading Circles.

To the Editor of the Banner of Light:

As the Fiftieth Anniversary of Modern Spiritualism draws near, it seems time that certain lines of work were established by Spiritualists. An awakening as to the need of educational institutions is widely manifested in their ranks. Assuredly nothing can help the Cause more in the minds of the public than wise and successful efforts in educational lines. Indeed, a plan is even now developing. Already a training school is established, a university course is opened, and a permanent university is contemplated.

To complete the plan there is need of the reading circle. One might, and, for good reasons, should be organized in every society. Well-directed efforts would soon accomplish this. The officers needed would be a President, Vice President, Recording Secretary, Corresponding Secretary, and perhaps others. Certain definite subjects might be decided upon for every three months, and attention to one of these subjects should be given by each member. As independent reading will be done, should any member find a book, a chapter, or an article which contains matter profitable for thought, an exact reference should be given the Recording Secretary, and these references should form an important part of the Secretary's report. It might be well to try the following program:

1. Reading of some article on an assigned subject.  
2. Music.  
3. Discussion of assigned subject.  
4. Music.  
5. Secretary's report.  
6. General discussion.  
7. Music.

The order of the first three numbers should be adhered to; the others according as there is time. The Secretary's report is purposely not placed first, as is customary, for the reason that it often deadens the life of attention, and in this work a live interest in the subjects considered is of the most importance.

Spiritualists might have one of the grandest and most powerful reading organizations. The name Orion Reading Circle is peculiarly appropriate for Spiritualists to adopt. The circle already formed chose the name after much thought on these words of Phammarion: "The constellation of Orion is not only the richest in bright stars, but it conceals treasures for the initiated which no other can present. We might almost call it the California of the heavens."

ELOISE WINTHROP OWEN, Boston.

As to Improvements.

Somebody writes a taunting letter to this paper, asking us to show something that Spiritualism has got or done in the way of improving society, and signs it "A Christian."

The best way to answer this is to point out some things we have not got, and do not want. Spiritualism has never reared monuments to the dead, with shafts piercing the air high over head, while their bases are inscribed with lies.

Spiritualism does not send missionaries to convert the heathen of other countries, while our own country is reeking with heathenism and slavery more appalling than that which afflicts any pagan land on earth.

Spiritualism has never built any State Prisons, and populated them with Spiritualists. Spiritualism is not responsible for judicial murder, poorhouses, brothels, wage slavery, and government by injunction.

These are all Christian institutions. They are the legitimate outgrowth of a system of society which prides itself on its lineage, and whose chief defenders are to be found in the ecclesiastical bastilles which menace the liberties of the American people.

The true Spiritualist, however, while he has not built those institutions of which his critics are proud, has performed noble and practical work in setting about cleaning the temple he occupies, and making it a fit place for the indwelling soul.

"The body is not vile. Men make it so by harboring vices in its tenement."

To purify the body is the first duty. This is being done by all who understand the message of Spiritualism.—Light of Truth.

Free to My Little Girl!

A sample copy of "Our Little Ones and the Nursery," a monthly magazine that will make your child happy and contented for a whole year. It is now in its thirty-second year, and is the best and only magazine for little people of four to ten years old. Everything objectionable, either in matter or expression, is carefully excluded. Tales of wonderful animals and plants, stories teaching Truth, Honesty, Gratitude, Obedience, Charity, Kindness, make this delightful little magazine almost an education in itself. The pictures are by best living artists, and thoroughly American in dress and action, inculcating a taste for all that is best in art. Nothing delights a child more than to receive a magazine regularly, just like the grown folks. A dollar could not be spent more to your satisfaction than in bringing happiness for a year to your little ones. Special offer. Subscribe now, mentioning this paper, and receive November and December numbers free, also eight French Dolls (paper), hand-some, dressed in superb colored wardrobes. The best Christmas or New Year's Gift. A dollar bill enclosed in a letter almost always reaches the publisher safely if plainly addressed. LAURENCE ELKS, 196 Summer street, Boston, Mass.

SULLIVAN'S "LOST CHORD."—The first correct copy of Sir Arthur Sullivan's great song, "The Lost Chord," ever printed in America, direct from the composer's own hand, appears in the Christmas number of The Ladies' Home Journal. Over his signature Sir Arthur Sullivan states that of the millions of copies of "The Lost Chord" sold in America, all are incorrect, and that this is the first accurate copy of the song ever prepared by him, or for which he ever received a penny of payment. The complete music and words of Sir Arthur's copy of the song, expressly prepared for the Ladies' Home Journal, is given.

Every entity has its own, as well in the finer material as in the grosser material; in consciousness as well as unconsciousness. Every entity is perfected, in its sphere, as its own is attained and its completeness formed. Each individual, each family, each race is subject to a divine process adapted to itself alone, which tends to a higher completeness. Only in conformity to these divine processes is the complete individual, the true family, and the permanently united races formed.—Montgomery.

Diabetes sufferers, who are restricted in diet, find a change, grateful to the palate and immediately beneficial to the complaint, in the use of the "Special Diabetic Flour," made by Farwell & Rhines, of Watertown, N. Y. This flour has been tested by chemical analysis, and found to be free from deleterious, indigestible matter, and as nearly free from starch as it is possible to make a practical bread-stuff. Samples are sent on request, together with particulars concerning their other health flours for dyspepsia, constipation, and obesity, and the new diuretic "Barley Crystals." Farwell & Rhines' goods are unlike all other products.

THE OPIUM AND MORPHINE HABIT.

"What We May Do to Save" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio, Dec. 11. 1897.

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Free to Our Readers.

Our readers will be pleased to learn that the great discovery, Dr. Kilmer's Swamp-Root, has been so universally successful in quickly curing all forms of kidney and bladder troubles that those who wish to prove for themselves its wonderful merit, may have a sample bottle and a book of valuable information, both sent absolutely free by mail. Nothing could be more fair or generous than this liberal offer, and we advise our readers to write, mentioning the BANNER OF LIGHT, and send their address to Dr. Kilmer & Co., Binghamton, N. Y. Swamp-Root is the discovery of a great physician and scientist, and as such is not recommended for everything, but will be found by men and women just what is needed in cases of kidney and bladder disorders—or troubles arising from weak kidneys, such as gravel, rheumatism, pain or dull ache in the back, too frequent desire to pass water, scanty supply, smarting or burning in passing it. Swamp-Root stands the highest for its wonderful cures. The regular sizes are sold by druggists; price fifty cents and one dollar.

PHILOSOPHY OF PHENOMENA.

BY GEORGE M. RAMSEY, M.D., Author of "Cosmology."

IN TWO PARTS.

I. METAPHYSICAL PHENOMENA. II. PHYSICAL PHENOMENA.

CONTENTS.

PART I.—METAPHYSICAL PHENOMENA. Chap. 1. Philosophy of Phenomena; 2. Metaphysical Philosophy; 3. Heat; 4. Functional Phenomena; 5. Man; 6. Objective and Subjective Phenomena; 7. "Who by Searching Can Find God?" 8. Hyperbolic Metaphysics; 9. "To the Unknown God, whom ye Ignorantly Worship"; 10. "The Father is Greater than I"; 11. True and Spurious Gods; 12. "I am the Resurrection and the Life"; 13. An Imaginary God and Some of His Attributes; 14. "Is it from whom the Truth hath made free?" 15. A Christian's Original from Eggs; 16. Trance Phenomenon; 17. Philosophy of Healing; 18. Worship of Deity; 19. Sense and Nonsense Internized; 20. Plurality and Unity of God; 21. Vacancies; 22. Misapprehension; 23. What is Sin? 24. Suns, Planets and Satellites of the Universe; 25. Beginning without Ending; 26. Sign or Accident, Which? 27. Chance versus Law; 28. Summary.

PART II.—PHYSICAL PHENOMENA. Chap. 29. Nebulae; 30. Air Pressure and Air Motion as a Motor; 31. Air and Orbital Motions; 32. Water Made to Run up Hill; 33. Philosophy of Canons, When and How Formed; 34. Glacial Phenomena; 35. Moon and Planetary Motions; 36. Ethnological Phenomena; 37. The Cloven Man.

APPENDIX.—Phenomena; Physical and Metaphysical Phenomena, ad infinitum.

This highly original treatise, by Dr. George M. Ramsey, divides the subject into two heads—the metaphysical and the physical. With profound propriety it proceeds on the line that error always promotes evil and truth always promotes good, and hence that we are to try all things and cast away everything that fails to promote the good. The two classes of phenomena are named metaphysical and physical phenomena. The chief factors of all phenomena are recognized to be the cosmic forces of gravity, heat and life. While the author is ready to acknowledge that honest belief in itself no evidence of truth, he maintains that it will not remain uneventually led to a discovery. He declares ignorance to be the mother of cruelty in all forms, and that knowledge alone works goodness.

The list of topics under each of the two general heads into which the subject is divided by the author, forms a recital of the profoundest interest and the most comprehensive variety.

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

The Postulate that dominates all is, that the forces inherent in matter rule the universe; that the existence of a future life, the cause of the earth's axial and orbital motions; also the cause of Geological and Glacial phenomena. These involve a revolution of modern thought.

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Psychography.

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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.

Notation is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return cancelled articles.

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

## Banner of Light.

BOSTON, SATURDAY, DECEMBER 18, 1897.

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## TWO DOLLARS PER YEAR.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year (former price \$2.50).

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1897, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

## Hic et Ubique.

A so called Spiritualist recently stated that it was the duty of all Spiritualists and investigators, when attending seances, to accept everything that came to them in the way of manifestation without question, even if it was all fraud. "The fraud," he continued, "is just as valuable as the genuine, and does just as much good; because those who get it actually need it!" O Tempora! O Mores! Is the above philosophy the product of nineteenth century civilization? Are not the above statements worthy of a place in the Parthenon of Wisdom? Those remarks are remarkable remarks, and should be remarked upon by all who read them.

"Accept fraud without question because they need it!" Well, that is logic such as Jevons and Mill never gave in their lives. It is full of the divine beatitude of mediæval ignorance and the sublime egotism of overmastering credulity. Compared with the above philosophy, what are the teachings of Bacon, Descartes and Emerson? *Nihil!* The one who holds to the high value of the fraud possesses the rare powers of Mephistopheles and Machiavelli, combined into an iridescent bow of superhuman wisdom. He is an anomaly of greater note than any freak Nature has ever found in her family heretofore.

Yet there are those who claim the name of Spiritualists, who advocate the asinine folly above noted. "Here and everywhere" they come forth with their fatuous sapience, claiming to be the divinely-selected reformers of the age. They have long assumed to be leaders in Spiritualism, and have generally been considered such by some Spiritualists, as well as by all of the opponents of Spiritualism. In view of this fact, it is not strange that the popular estimate of Spiritualism has been so low as it has for many years. Indeed, it is stranger still that it has not been lower. But Spiritualism rests upon the rock of eternal truth, hence has withstood all of the assaults made upon it in the past, and survived the defenses made for it by some of its so-called representatives and friends. It could have accomplished much more for the betterment of mankind had its forces been led by the ideals of right, justice, goodness and truth. The blind worship of evil for the sake of a possible good is hardly to be considered as conducive to human progress.

Consider the doctrine of the unquestioning "acceptation of fraud because it is needed." Let a burglar enter the home of a Spiritualist at night. Should he let him rob and murder him because of the "good" (?) the Spiritualist might receive therefrom? Let a rapist assault the ten-year old daughter of a Spiritualist? Should he stand complacently by, saying to himself: "My daughter and I both need this experience, therefore it is for our good, and we will accept it without questioning"? If a man without an atom of pity in his nature deliberately tortures an aged man for his money, is it because of the "good" the old man may receive therefrom? To each and every one of the above questions a loud negative is uttered by every honest man and woman.

What can be said, then, of the burglar who enters the sacred temple of human love and ruthlessly robs it of its dearest treasure? What shall be said of those who deliberately assault the innocent purity of the human soul? What shall be said of those who torture their victims through pretended communications from suffering spirit-friends, for the sake of money? Can any self-respecting Spiritualist,

clothed in his right mind, stand up and declare that these experiences are just as good, just as valuable, just as necessary to his advancement, as the words of wisdom from the highest angels in heaven? By accepting fraud without questioning, Spiritualists virtually do those very things. An ancient writer gave the admonition, "Try the spirits, and see if they be good." This advice seems to have lost its force in the light of to-day. We feel that the test of truth should be applied to all things, with spiritual phenomena as no exceptions to the rule.

We have no fear of the suppression of Spiritualism by its enemies, but its so called friends can and will retard its progress, if vice is preferred to virtue and criminality to honesty. Phenomena are facts; we need them in Spiritualism; but the first requisites to their presentation are, or should be, truth and honesty on the part of those who assume to give them. *Hic et ubique* we need true men and women, with courage to say and do the right, with courage to brave the consequences of denouncing evil, with courage to dare it to a conflict that shall endure until Ormuzd has conquered Ahriman with the all-potent weapons of Love and Truth.

## "Ghost-Hunting."

An interview with Henry Ridgely Evans, the well-known author, occultist and prestidigitator, recently appeared in the columns of the *Boston Transcript*, over the signature of the Washington correspondent of that wide-awake journal. Mr. Evans claims to have devoted no little time to the exposure of bogus mediums, whose so called phenomena are accomplished either by conjuring or legerdemain. He then tells us that it is impossible for any one not versed in legerdemain to detect fraud on the part of the mediums. His experiences with F. W. Taber and other well-known fakirs are of interest, but space forbids their reproduction here. Mr. Evans has simply encountered the counterfeit instead of the genuine in the instances narrated by him.

He informed this interviewer that he does not believe that all spiritual phenomena are spurious. His experiences have led him to conclude that seven-eighths of them are fraudulent, while the remaining eighth opens a field of vast importance to the psychological student and materialistic scientist. This statement is of interest to our readers, especially the conclusion he deduces from it. The phenomena that are not fraudulent can be accounted for entirely outside of the hypothesis of spirit intervention. The influence of mind upon matter, thought-transference, telepathy, etc., will thoroughly explain them. Reduced to a finality, Mr. Evans's conclusion is this: seven-eighths of the so called phenomena are fraudulent, and the remainder explainable from the hypothesis of telepathy. Coming from a man of the ability of Mr. Evans, this conclusion is worthy of the thoughtful attention of all Spiritualists.

Fifty years of experience have demonstrated to thousands of people of equal intelligence with Mr. Evans, the reality of spirit intervention. No sane man to-day questions the fact of clairvoyance, nor does any one capable of judging believe for one moment that Mr. Evans has disposed of the facts of Spiritualism by his sweeping assertions, unsupported by any evidence of their truth. That fraud is practiced, that there are counterfeit mediums and charlatans, no one but a bigot and purblind credulous Spiritualist will deny. But that all mediums and all spiritual phenomena are spurious, we, in company with over one million of our fellowmen, can positively deny.

To place the genuine phenomena before the public is the duty of the Spiritualists of to-day. This can be done by fostering mediumship as a sacred treasure, by surrounding all sensitives with such influences as will bring forth their highest powers; and free them from all possibility of want. In mental mediumship Mr. Evans pays a tribute to Miss Maggie Gaulle, who gave him an excellent test, which he explains away on the hypothesis of telepathy. If the field of psychic investigation is prejudiced, the finest and most positive phenomenal demonstrations will have no weight with such as Mr. Evans. Therefore a truth loving, truth-seeking spirit, entirely free from prejudice or bias of religious instruction, is necessary on the part of the sitter.

Given such a spirit, and the true medium will attract influences with sufficient power to produce phenomena that are not explicable upon either hypothesis laid down by Mr. Evans. To produce the true medium is one of the duties of the hour. The phenomena that have been produced in thousands of homes since the advent of Modern Spiritualism, prove that true mediums do exist. We can have more of them as soon as we make the necessary conditions for their development. Remove the mercenary spirit, the commercial animus, from mediumship, and victory over all opposing forces will be easily obtained.

## Martian Giants.

The fool-killer has not yet finished his mission upon the earth. We do not mean the destroyer of individuals, but the destroyer of false and foolish statements or theories uttered in the name of truth. One of the would-be wise-aces of the times gravely informs a reporter of the New York *World* that he has recently visited the planet Mars, where he remained one month, studying the planet itself, and the people who he met there. He made this wonderful (?) visit not through his astral body, but through his Sense of True Selfhood, whatever that may mean.

He found Mars inhabited by a race of people veritable giants in stature, devoid of hair upon their faces and heads. Even eyebrows and eyelashes were wanting. They have red skins, while the foliage upon the trees and the grass upon the earth are also red. They converse by thought flashes, and have no spoken language. Such are some of the statements of the foolishly ignorant one who assures the American people that he is telling the truth. He tells *The World* reporter that he went to the monastery of the Samodi brethren in the vicinity of Bombay, some four years ago, where he fitted himself to make use of the Sense of True Selfhood, by means of which he was to go to Mars, and other planets.

The fact is that four years ago this Sense-of-True-Selfhood-wonder-worker was lecturing upon Spiritualism in various sections of America, and presided over two or three camp-meetings during the summer season. He went to Europe with a friend, but returned with him after an absence of less than ninety days. He has not been out of the United States since that time. But these cold facts do not daunt this modern philosopher

If the facts do not coincide with his theories, so much the worse for the facts. He may have (to use his own words) "sought silent, oblique compromise," and gone to Mars during the process, but we beg leave to take that statement cum grano salis, as we do his Martian tales.

The strange part of it all is this—he will find credulous minds to believe his Munchausen tales, and will become a blind leader of the blind. The greater the marvel the more readily is it swallowed by some who do no thinking for themselves. Such erroneous teachings should be vigorously opposed by all lovers of truth, and their falsity and foolishness thoroughly exposed. In brief, false dogmas, false assumptions should be destroyed by the sword of Truth. This pretender, who assumes such wonderful powers, has probably never seen the Orient, nor interviewed one Buddhist monk, either in Asia or America. He at one time earned an honest living as a clerk in a metropolitan dry goods store; but, alas! how are the mighty fallen! He has forsaken the honest avocation of his early life, and now seeks to lead honest people astray in their thinking.

Yet this man may be possessed of the honesty of ignorance. He may have imagined all of these wonderful stories, and then persuaded himself that they were true. Imagination is the fruitful source of fairy tales and fanciful pictures of the unknowable things in the universe, but it will hardly do for scientific facts. Hon. L. V. Moulton uttered a great truth when he exclaimed, "When the human mind cuts loose from the solid rock of fact, and sets sail upon the boundless sea of speculation, it soon becomes like a dismasted ship at sea without compass or rudder, a menace to all honest commerce of thought, and useless alike to its owner and associates." So it is with this hazy speculator in regard to Martian Giants. His speculations are menaces to honest thought, and dangerous to himself and all of his associates because of the utter worthlessness of the ideas advanced by him.

## Boston Spiritualism.

The First Spiritual Temple, corner Exeter and Newbury streets, has Oscar A. Edgerly of Newburyport, Mass., for its speaker during the present month. Mr. Edgerly is well known throughout the United States as a speaker of ability and a reliable medium. His lectures are instructive, and his presence at the Temple is a guarantee that his hearers will receive much light upon spiritual matters during his stay.

Prof. Wm. M. Lockwood of Chicago occupies the platform at Berkeley Hall, corner Berkeley and Tremont streets, during December. Prof. Lockwood's lectures are educational in the highest degree, and compel people to think, even if they differ with him in opinion. Prof. Lockwood feels that the provocation of thought is conducive to progress, hence seeks to induce logical reasoning on the part of his hearers, both in his public lectures, and private classes.

Mrs. Minnie M. Soule, pastor of the Gospel of Spirit-Return Society, 91 Appleton street, continues to serve the people well and faithfully who assemble to listen to her eloquent and scholarly addresses each successive Sunday. This Society is doing excellent work, and a permanent speaker is indicative of a fact that it has taken a step in the right direction—that of progress.

The Washington-street meetings are numerous, and each hall has an especial following among the people. Investigators, many of the eagerly inquired, as well as those who are anxious to receive messages from their spirit-friends, find, at some of these meetings, the food they seek. The several platforms welcome all mediums and speakers who have messages for the people, and probably assist in the work of developing their medial powers for better results in public and private work.

From the above our Boston readers can see that there is no lack of spiritual food from which to make their choice in this city. The thousands of Spiritualists in Boston have no excuse for remaining at home on Sunday from any lack in the way of platform attractions. It is a matter of regret that so few of them give their support to Spiritualism by attending some one or another of the meetings every week. When Spiritualists practice what they preach, Spiritualism will be the foremost reform and religious movement of the age.

## State Spiritualist Convention.

The annual meeting of the Massachusetts State Spiritualist Association will be held in Palace Hall, Boston, Tuesday, Jan. 4, 1898, 8 P. M. It should be attended by every Spiritualist in this State who is alive to the duty of the hour. Now is the time to come forth and be counted as Spiritualists. The day for lukewarmness has gone by, and a fearless support to the cause of right and justice should be given by every lover of liberty. All who feel an interest in human progress, in the welfare of Spiritualism as a movement, should join the Massachusetts State Association of Spiritualists.

The coming meeting is an important one. The election of officers for the year next ensuing is to take place, while action will be had upon important amendments to the By-Laws of said Association. The reports of the standing committees will be of interest, and every Spiritualist should be prepared to vote upon the resolutions that will be presented by the proper committee. Spiritualists of Massachusetts; this is an important matter. Join the State Association at once, and prove to the world that the "Harmonical Philosophy" of Spiritualism has at last harmonized the Spiritualists so that they can act unitedly upon all matters of interest to the Cause.

## A Comparison.

Mediums are often compared to telegraph and telephone operators. It is said that as people do not stop to inquire as to the character and honesty of the man who operates the telegraph, neither do the spirits pause to inquire, nor do they care to know, about the character and honesty of the mediums they use to transmit their messages to the earth. There is a modicum of truth in this statement, but let us carry the comparison a little further. Suppose the telegraph operator sends a bogus message; suppose he becomes intoxicated and sends two passenger trains crashing into one another; suppose he deliberately refuses to truthfully report the message; is he not held responsible for the evil he commits? Does not an outraged public demand his removal?

If mediums in Spiritualism, who possess genuine gifts, deliberately resort to falsehood and trickery, why should they be upheld in the evil-doing, and even excused therefor by the people whom they have outraged? Why not

hold them accountable for their deception, as the telegraph operator is for his misdeeds? Mediumship is a sacred trust, and its betrayal is one of the worst of crimes. Spiritualists are often to blame for the fall of their mediums. They fail to provide for their proper development and maintenance—and then curse them for trying to keep body and soul together.

It would be well for Spiritualists to establish psychic schools for the protection and unfoldment of mediums before final judgment is pronounced upon any one. When mediums do wrong after they have been well cared for, they cannot reasonably expect anything further from Spiritualists. Even now, when red-handed frauds are detected in their nefarious work, or when genuine mediums deliberately resort to cheating, we believe they ought to be trusted no further. Like the telegrapher, let them feel the effect of public opinion, and receive no further patronage nor employment. It is high time for character to become the cornerstone of mediumship and principle the guiding star of its destiny.

## Devotional Services in Public Schools.

The little city of Westbrook, Me., has been somewhat disturbed of late by a controversy over devotional exercises in the public schools. The school-board, in endeavoring to settle the dispute, passed a resolution excusing all students who had conscientious scruples against taking part in those exercises, from participating therein. This action has incensed the members of the A. P. A., who are very bitter in their denunciation of the board.

The action of the board is based upon sound common sense, and should be applauded by every loyal American. No body of men or women has the right to compel their fellowmen to attend religious worship of any kind. Especially is this true of public schools, where all denominations are assembled together. The school authorities in Westbrook merely recognized this fact in refusing to coerce students to attend services that were repugnant to their consciences. The A. P. A., following has again proved that Protestant bigotry and intolerance are as much to be feared as are the same elements in the Roman church.

There is one way to settle all questions of this kind, viz., remove religious exercises of all kinds from our public schools by the strong arm of the law, thereby making them purely secular in all their teachings, to the end that a more liberal class of citizens may be developed. Religious exercises of any sectarian nature are entirely out of place in any school, from the fact that representatives of all denominations assemble there. It is unreasonable to expect Atheists, Catholics, Unitarians and Spiritualists to accept orthodox religious services of any kind without protest. It would be trespassing upon their rights to compel them to do so. Orthodox prayers and songs are menaces to the natural development of the minds of the children, as well as suppressive of individual rights. The only safety for the republic lies in non-sectarian schools. It is our duty as Spiritualists to demand the same, and to fearlessly insist upon their maintenance.

## Cheiro and W. E. Gladstone.

Cheiro (Count de Hamon), the great palmist, reports in the *Chicago Times-Herald* an interview at Hawarden Castle with W. E. Gladstone. The eminent English statesman evinced great interest in the subject of palmistry, carefully examining the impressions of hands, which Cheiro brought for his inspection, and asking many pertinent questions, especially in regard to heredity, and the practical application of palmistry which might be made in that direction.

"This, then," he said, "could be made useful from an educational standpoint, as, if the mother saw that the child had inherited the evil tendencies of the father, she, by knowing such tendencies, could at least modify them by training, surroundings, etc."

In speaking of America, and the possibility of his visiting this country, he said:

"All the people of America forget how old I am. Yes, I would have been pleased to go, for the American people have always been most sympathetic and kind to me, and I have taken the greatest interest in their remarkable advancement and success."

"Tell them," he repeated, "that I have taken the greatest interest in their progress, and that I shall always continue to do so."

"I have the greatest respect for the energy and enterprise that have so marked their national development."

## The Work of Vandals.

The *Detroit News* says that a valuable spirit picture belonging to Mrs. Anna L. Robinson of Port Huron, Mich., was recently torn to pieces by a band of vandals. The cause of its destruction is not apparent. Mrs. Robinson for some years has been the permanent pastor of the Port Huron Spiritualist church, and is highly esteemed by all who know her. The picture was painted seven years ago at a séance in Elmira, N. Y., and was highly prized by the owner. It was the face of a young girl of great beauty, and seemed to possess great occult power. The painting was known as "Alice, the Nun." Its desecration is regretted by all, and a reward has been offered for the apprehension of the destroyer, whose motive was evidently malice. It is sad to find people at this period in the world's development, capable of descending to such depths of depravity as to commit vandalism of that kind. We hope they will be captured and placed in duress for a goodly term of months.

## The Rochester Jubilee.

Preparations are being rapidly made for a grand International Celebration of the fiftieth anniversary of the Advent of Modern Spiritualism at Rochester, N. Y., June 1-8, 1898, 8 P. M. General Manager Walker is hard at work striving to make this event the attraction of the coming season. He should be loyally supported by every earnest Spiritualist, and funds placed in his hands for the purpose of demonstrating to the world the real value of Spiritualism as a scientific, philosophical and religious factor in thoughts of men. Some of the most eminent Spiritualists in Europe will be in attendance, and the attractions in the way of phenomena, lectures and conferences will be so numerous as to induce thousands to take in the Jubilee. Every Spiritualist feels an interest in making the Jubilee a grand success, hence will not forget to send Mr. Walker a generous subscription to aid him in carrying on this great work.

## An Attempt at Facetiousness.

What with Foulke exposing the Onset-Bay Spiritualists, and the Onset-Bay Spiritualists exposing Foulke; what with the Dime Bar exposing Foulke, and Foulke exposing the Dime Bar; what with two factions of Spiritualists exposing each other, and any number of factions of Spiritualists turning one another out of the fold, the present and prospective condition of things in that pretentious and odorous company is after a fashion, interesting. The quantity of exposure to the squaring of the circle to be incoagulable. But one source of apprehension is that the supply of disinfestants may not hold out.—*Exchange*.

The above is worthy of the mind from which it sprang. If disinfestants are needed at Onset, in connection with certain conditions there, does not the Church need just a few to destroy the "odor of sanctity" that more than two thousand criminal clergymen have shed over the land for nearly twenty years? "People who live in glass houses should not throw stones," is a truism that the Christian writer of the above screed would do well to remember. As all Christians are not responsible for the crimes of some of their ministers, so are Spiritualists free from responsibility of the crimes of Foulke. It so happens that he is not a Spiritualist, but is the product of other associations and instructions. Turn on the light! True Spiritualism is not afraid of it, and will gladly place its record side by side with Christianity under the white light of truth.

## Dr. Peebles and Rev. T. E. Allen.

A letter from Dr. Peebles of Indianapolis, Ind., relative to the publication of his book—"Third Journey Around the World," now in press—informs us that owing to the proof-reading of his new book, his medical duties, his Sunday lectures, with a large personal correspondence, he will not be able, as he expected, to furnish his review and comments upon the Rev. T. E. Allen's series of articles appearing in THE BANNER, relative to "needed measures for helping on the spiritualistic movement," for this issue of our journal. His article will be furnished later. He desires us to say, in the meantime, that "with the main trend of Mr. Allen's suggestions and positions he is in full accord. Spiritualists need more thorough organization, more consecration to the truth, more religious culture, more scholarly research, more devotion to principle, and more real, stirring enthusiasm."

## A New Book.

Our readers should not fail to note the advertisement of Count Alexander Aksakof's latest work in another column in this issue. Count Aksakof is one of the greatest of Russian scholars, eminent as a statesman, and well known as a master in literature. His work has been most carefully translated by Tracy Gould, J. L. B., of Washington, D. C., and published by the Banner of Light Publishing Company. It is well worth reading, and should be in every home. It will be out of press Dec. 23rd and we offer the work to the reading public with the full consciousness that a rich treat is in store for all who peruse its pages. Send in your orders at once for one or more copies of this excellent work.

## The Arena of Thought.

We present another installment of criticisms upon the remarks of Rev. T. E. Allen. Other reviews are overdue from several of our ablest contributors. We shall use only two or three outside of those already published, and will then give Mr. Allen an opportunity to very briefly respond to his critics. The discussion will then be closed. The important issues raised by the several writers warranted us in devoting extra space to their productions.

## A Tour Around the World.

Dr. J. M. Peebles has revised his work, "A Trip Around the World," so that when the book comes from the press, a comparatively new volume will be before the public. It is full of meat, and should be in the hands of every intelligent man and woman on both continents. Send in your subscription to the BANNER OF LIGHT Publishing Company—only \$1.50 per volume.

## Important.

The extra copies of our special issue of Dec. 11 have been exhausted. We ordered what we deemed would be sufficient to supply the demand, but greatly underestimated the number required. We deeply regret this, as we did not have the matter electrotyped; hence cannot secure other copies for many patrons who desire them.

The Lyceum, to which we referred in a recent issue of THE BANNER, made its appearance, Dec. 1. It is published in Cleveland, O., and is designed to serve the interests of the Lyceum movement in America. The philanthropic efforts of its proprietor should appeal to the hearts of all Spiritualists, and lead them to give him a generous support. The only criticism that we would offer at this time is that the subject-matter with which the new journal is filled is too advanced for juvenile readers.

Mrs. Nettie Holt Harding, well-known as a lecturer and test medium, has returned from Augusta, Me., where she attended the mass meeting of Spiritualists in that city on Dec. 1. Mrs. Harding served the Brooklyn, N. Y., Woman's Progressive Union during the month of November, and gave eminent satisfaction to all. Mrs. L. L. Smith writes, in behalf of the Union: "During Mrs. Harding's stay in Brooklyn she won many friends through her earnestness and sincerity, whose good wishes will follow her wherever she may go."

Eternal vigilance is the price of liberty. This means religious as well as political liberty, but it does not mean the vigilance exercised by standing armies and autocratic police power. True liberty is born of an enlightened conscience that recognizes the divinity of all souls, and finds in its own the good of all mankind. The religion of Spiritualism will give true liberty to the world, through that vigilance which is exercised through love for the highest good of all.

The first number of a monthly journal, *The Teacher* (Andrew J. Weaver, A. B., editor), is at hand. It is the official organ of the Spiritualist Training School, Mantua, Ohio, and is full of interesting and instructive matter. It will probably be enlarged and a new dress assumed as soon as subscriptions warrant the same. It deserves well at the hands of the Spiritualists of this country, and should be liberally supported.



## Fact!

A correspondent writes: "There exists a perfect analogy between the treatment of spiritual literature and authors and lecturers: both are comparatively neglected, while phenomena occupy the mind. Many Spiritualists are not only ignorant, but ignorant of their ignorance, and conceited. One is confident that he will shortly astonish the world by his own empiricism, as he is assured by his 'guide,' who is no less a personage than Goethe, or Hypatia, or Bacon, or Emerson. Others have no conception of the arduous task imposed upon us; they enjoy their supposed superiority over other denominations, and exclaim: 'I thank thee, O God, that I am not like other men.'"

## Christmas Tree for Poor Children.

The Salvation Army, Boston, 2d Corps, 886 Washington street, are giving their annual Christmas treat on Christmas eve, and would appreciate gifts of money, clothing, toys, books, candy, etc. Address all donations to Staff Capt. Hunter, 886 Washington street, Boston, Mass. All donations will be acknowledged.

It is strange that many otherwise liberal-minded men should be so narrow and intolerant in their views upon questions of reform. Those who feel for the woes of their fellow-men, and seek to aid them, are denounced as anarchists and pessimists by those who have no wish to lighten the burdens of labor nor to relieve the destitute of their misery. Everything that concerns the weal of mankind belongs to Spiritualism, hence its followers should be humanitarians in every sense of the word.

Don't forget that "God's Poor Fund" is open to holiday offerings: The worthy poor need attention, and we hope the liberal-minded will remember that the BANNER OF LIGHT is trying to help them.

Look over the catalogue of the BANNER OF LIGHT publications, then send an order for holiday gifts for your friends. Send in your orders at once, and avoid the rush.

Messrs. F. A. Wiggin, Edgar W. Emerson, Oscar A. Edgerly and Mrs. May S. Pepper were welcome guests at THE BANNER office during the past week.

A physician advertises for rooms with Spiritualist family on Columbus Avenue.

## The Cause in Buffalo, N. Y.—The Banner Symposium.

To the Editor of the Banner of Light:

The First Spiritual Church of Buffalo is doing valuable service to the Cause. Moses Hull's course of lectures created a profound interest, and drew the largest audiences of any since the Temple was built. It has shown those who observe and think, that intellect can attract and hold audiences, without any show of phenomena, even among Spiritualists. Perhaps, the free advertising he had in advance contributed to the drawing interest.

Mrs. J. H. R. Matteson is a pillar of strength to the Cause, a great worker, while her influence is widely felt and humanitarian. Mrs. Atchison does good work by her spiritual readings and tests at the Wednesday evening meetings.

I had a full house at my first meeting for the month, and a sphere of intelligence sustained me.

THE BANNER Symposium is at hand; I have read Prof. Loveland's first part, Mrs. Rathbun's, Giles B. Stebbins', Charles B. Newcomb's, Rev. Samuel Wells', John P. Gould's and part of Charles Dawbarn's responses. They are all valuable and interesting. Prof. Loveland and several others have voiced much that I should have said if I had not felt it necessary to epitomize in order to get a hearing in THE BANNER. Mrs. Rathbun's letter is capital and to the point. Bro. Newcomb makes splendid hits, and his letter is vitalizing and for the most part meets my approval. Samuel Wells condenses much truth in few words. I like them all. And your brief summing up and "denunciation of perils" is admirable. We are in more danger from the tendency to dogmatize and narrow the sublime revelations of spiritual science into a dwarfing creed than from all the anti-spiritual combinations, fraudulent mediumship and unenlightened disciples ministering from the platform that have ever confronted the Cause of spiritual progress.

LYMAN C. HOWE.

## A Pleasant Evening.

Prof. T. A. and Dr. M. Corp. Bland tendered a complimentary reception Friday evening, Dec. 10, to Prof. John Clark Ridpath, LL.D., the well-known historian and editor of the *Arena*, at their parlors, 38 Worcester Square. A large number of professional and literary people were in attendance to greet the distinguished guest. Letters of regret were read from Rev. Edward Everett Hale, Prof. C. W. Emerson, B. O. Flower, Dr. Carl Grosse, Rev. Herbert Casson, Hon. I. P. Hutchinson, Philip G. Peabody, Hon. Geo. F. Washburne, Hon. George Fred Williams, and others.

Among those present may be mentioned Dr. Samuel Appleton and wife, Rev. T. E. Allen, Rev. W. E. Barton, D. D., Dr. A. T. Buswell, Dr. McGeary and wife of London, Eng., Mr. Henry Wood, F. D. Barrett and wife, Mrs. J. S. Soper, Dr. J. A. Pratt, Dr. Franz Boegner, Dr. J. E. Watson, wife and daughter, Mr. Hebron Libbey, Dr. Justin Whitney, Mr. E. L. Whitlock, Mrs. Kate R. Stiles and others. Prof. Bland introduced Dr. Ridpath in a brief speech, referring to the guest of the evening as a colleague of progressive views, and a historian who treated history as a science. Dr. Ridpath responded in an eloquent speech full of live ideas, and clothed in robes of eloquent rhetoric. Prof. J. J. Watson and daughter, Miss Annie, favored the company with a number of choice musical selections. The party broke up at a late hour, delighted with the evening's entertainment.—*Exchange*.

## A Pleasant Occasion.

A grand reception was given on Monday evening, Dec. 6, by Mr. and Mrs. C. H. Wildes, at their residence, 9 Clinton street, Cambridgeport, in honor of the spirit guides of Mrs. Wildes and the Spiritualists' Vidette Society of Lynn, Mass., of which Mr. and Mrs. Wildes are prominent members. Their beautiful parlors were thrown open to a happy company, and fine treats were given through the mediumship of Mrs. Wildes' guides, and recitations were rendered by Miss Effie Webster and Mr. C. W. Sullivan. Singing followed; a beautiful poem by Mrs. Eva Wheeler. At an early hour the company adjourned to gather around a beautifully spread table, where speeches were made by both Mr. and Mrs. Wildes and the president of the Videttes, who was presented with a beautiful bouquet by Mrs. Wildes.

WESLEY.

## Important Notice.

The Fifth Annual Convention of the Michigan State Spiritual Association will be held in Jackson Feb. 11, 12 and 13, 1898. Full program will be published later.

MAY F. AYRES, State Sec'y.

## In the Light of Theosophy.

Spiritualism Considered by Countess of Wachtmeister.

The Countess of Wachtmeister recently lectured in Paine Memorial Hall to a large audience on the topic, "Spiritualism in the Light of Theosophy."

She spoke first of her experience among mediums, saying that she had found them out in fraud and trickery only when they were on the point of starvation.

She went on to describe what she had herself witnessed as a medium in a way which left on the minds of her audience no doubt as to the reality of the phenomena. She gave up her mediumship simply because she found she could carry it on only by complete surrender of her will power, and in order to regain this will power, which had been partly surrendered, the Countess began concentrating her mind on objects animate and inanimate. Finally, she was able to accomplish the feat of causing an inanimate object to move by the mere exercise of her will. It was at this point that she felt strong enough to abandon the control involved by Spiritualism, and she abandoned it.

During her investigations of the phenomena she visited about fifty séances, public and private, and found in all of them a lack of coherence in the laws exemplified, and no unity in the tests applied. Moreover, frivolous people were apt to attend the séances, and spirits of the baser sort to be called upon for "phenomena." The people were drawn largely from curiosity to see what would happen.

Having decided to give up her mediumship, the Countess one day bent over an interesting book—"It Is Unveiled"—and in that discovered the higher, grander and nobler forms of spiritual truth which Spiritualism had failed to grasp, but which had been attained by Theosophy. In this way she made the discovery that there was a higher kind of spiritual will power, which was to be gained only through self sacrifice and the renunciation of desire.

The Countess brought her interesting lecture to a close by sketching the benefits which, despite its manifest failures, Spiritualism had brought to mankind.—*Boston Herald*.

## Golden Wedding.

Mr. and Mrs. George Shephardson, of Marlow, N. H., celebrated the fiftieth anniversary of their wedding December 7. They have been earnest and zealous Spiritualists from the "Rochester Rappings," being converted through Mrs. Shephardson's mediumship, who was an automatic writing medium. Through their efforts spiritual meetings were held in their town. Their home has been the stopping place of the speakers and mediums. They were subscribers to *The Universalist*, and to the BANNER OF LIGHT from its first issue. There were more than fifty children, grandchildren and relatives present at the celebration, beside all Marlow at a public entertainment in Jones's Hall. A poem, composed for the occasion by their daughter, Mrs. J. W. Kenyon of Cambridgeport, was read by her.

## State Association.

The annual meeting of the Massachusetts State Association of Spiritualists will be held Tuesday, Jan. 4, in Paine Hall, Appleton street, Boston, Mass.

Meetings will be held at 10:30 A. M. and 2:30 and 7:30 P. M. President George A. Fuller, Vice-President Carrie F. Loring, Director Mrs. H. G. Holcombe, Mrs. Nettie Holt-Harding, Miss Lizzie Harlow, J. B. Hatch, Sr., Mr. A. P. Blinn and many others are expected to take part.

J. B. HATCH, JR.,  
Chairman of Committee.

## Veteran Spiritualists' Union.

The next public meeting of the Union will be held in Dwight Hall, 514 Tremont street, Boston, Thursday evening, at 7:30 P. M.

Prof. Wm. M. Lockwood of Chicago, Dr. Dean Clarke of California, Dr. Charles W. Hidden, and others, will speak. Fine music will be in attendance. The Ladies' Industrial Society will furnish supper in the hall at 6 P. M. All are cordially invited to attend.

Mount and ride the white horse of progress, and cling not to the black charger of dead things and narrow creeds, if you would climb the heights.—*Spirit Ruth*.

## INDIANA.

FORT WAYNE.—A correspondent writes: Mr. J. Frank Baxter, on Sunday evening last, Dec. 12, gave his twenty-second lecture in his present engagement in Fort Wayne, Ind. The subject was "Materialization," and proved intensely interesting and instructive. Mr. Baxter's lectures have all been largely attended, the evenings bringing out unusually large numbers, and among them many of the best thinkers of the city. His engagement was made to continue through December, but so interested is the public in his progressive work an effort is making to retain him for ten more lectures, extending through the Sundays of January, 1898. On the 4th inst. the ladies of the Society tendered him a "Supper and Reception" at the residence of Dr. and Mrs. Abram Kesler, to which, in spite of a severe storm, a hundred or more responded. Mr. Baxter is lecturing week-evenings more or less in the vicinity, South Bend, Ind., Union City, Mich., and Defiance, O., among other places.

## RHODE ISLAND.

PROVIDENCE.—Joseph Cooper, Sec'y, writes: The Providence Spiritualist Association, which holds its meetings in Columbia Hall, had for speaker on Sunday, Dec. 12, Dr. W. A. Hale, M.D., of Boston. Both services were well attended.

On Sunday, Dec. 19, we have with us again H. D. Barrett, editor of the BANNER OF LIGHT and President of the National Spiritualists' Association. Mr. Barrett is one of the most pleasing speakers ever heard in Providence, and all who can should avail themselves of this opportunity to hear him.

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

46 Zone street.

## MAINE.

AUGUSTA.—A correspondent writes: A grand mass meeting was held in this city Wednesday afternoon and evening, Dec. 1. Mr. A. W. Stewart officiated as Chairman and business manager of the meeting. The speakers were the editor of the BANNER OF LIGHT and Mrs. Nettie Holt-Harding of Somerville. The remarks of the speakers were listened to with interest, while Mrs. Harding's tests were very accurate, and were enjoyed by all. Let us hope that this meeting is the forerunner of a splendid series of meetings under the control of a strong local society.

PORTLAND.—M. A. Brackett, Sec'y, writes that Mrs. Hattie Mason visited the Society in Orient Hall, Sunday, Dec. 12, and that they were pleased with her work.

## DISTRICT OF COLUMBIA.

WASHINGTON.—The First Association of Spiritualists, under the management of the Ladies' Aid Society, purposes holding a grand Fair, including bazaar, lunches, dinners and evening entertainments, at Masonic Temple, corner 9th and F streets, Dec. 16, 17, 18, 20, 21, 22, S. E. 50. A similar Fair held last year was pronounced a grand success, and the same result is expected at this time.

## Movements of Platform Lecturers.

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

Mrs. E. Cutler, trance and test medium, will be in Wakefield, Mass., some time in January. Would like to make engagements with societies in Massachusetts or elsewhere; will come on liberal terms and help build up weak societies by giving benefits. Reading from flowers brought by the audience; faces and names of spirits found in the flowers. Address Mrs. E. Cutler, 208 Northampton street, Easton, Pa.

Helen Stuart-Richings has March unengaged, and may be addressed during December at 242 South Third street, Columbus, O., and during January, care Paul R. Albert, Chattanooga, Tenn., for the Sundays of March, for anniversary services, and week night lectures in the vicinity of the cities named.

Mrs. C. F. Woodward held a very successful meeting, with tests and psychometric readings, Dec. 5, at Brockton, Mass., for the People's Progressive Spiritualist Association. Has open dates, and would be pleased to correspond with Secretaries of Societies in regard to engagements. Home address, 159 Washington street, Canton, Mass.

Mr. Albert P. Blinn has open dates in January and February which he will fill with societies needing an inspirational lecturer. Spoke at Newburyport Nov. 18 and 21, and at Wakefield Dec. 19. Address 603 Tremont street, Boston.

Helen Palmer-Busseque can be addressed at 95 Farmington Avenue, Hartford, Conn.

Julia Steelman Mitchell, inspirational speaker and platform test medium, has open dates for 1898. Permanent address, 109 Van Vost Avenue, Newport, Kentucky.

De Loss Wood, lecturer and hypnotist is open for engagements. Address, Box 139, Danielson, Ct.

Henry H. Warner, inspirational speaker and test medium, can be obtained for addresses and platform test work by writing to him at 63 Glen Hill Avenue, Everett, or 9 Bosworth street, Boston, Mass.

Dr. Dean Clarke spoke last Sunday evening at Pawtucket, R. I., very much to the edification and instruction of his audience. He speaks Jan. 9 at Attleboro, Mass. The remainder of January and February are open for engagements. His address is at Wellesley Hill, Mass.

## Something New.

The Spiritual Almanac for 1898, compiled by Orpha E. Hammond, will be ready by Dec. 15. Order now. Send 2 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, Ayer, Mass.

## SPECIAL NOTICES.

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

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## READY FRIDAY, DEC. 24.

## A CASE OF

## Partial Dematerialization

OF THE

## Body of a Medium.

## INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF,

Scientist, Philosopher, and Literateur, Ex-Prime Minister of Russia.

Translated from the French by TRACY GOULD, LL. B., Counsellor at Law, Member of the New York Bar.

The well-known scholarship of Count Aksakof, and the pains-taking study he has given to the phenomena and philosophy of Spiritualism, warrant the statement that this latest work, will be an epoch making book. He gives, in plain terms, the results of his personal investigations under the most absolute test conditions possible, proving conclusively the verity of psychic manifestations. Count Aksakof never goes into print unless he has something to say. In the present instance he has found much of moment to say; he has said it well, and his translator has given his English and American friends an opportunity to enjoy the distinguished statesman scholar's richest and ripest thought.

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Chap. VI. Conclusions.

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All that my wife said above, and that I was conscious of, is true. Your psychic influence doctor, went through me like a flash of lightning. I was for the time, I know not how long, lost to all external things, but when I came to myself again I felt like a new person, and I have been all right ever since—feeling strong, calm, well and happy. I shall honor and bless you, Dr. Peebles, to the day of my death. ROBERT A. FORDE (New) 602 E. 20th st., Indianapolis, Ind.

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

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Report of Séance held Nov. 5, 1897.

#### Spirit Invocation.

"Spirit! Divine, again do we come to thee, seeking thy blessing for human life. May spirits and mortals blend in sympathy and love, that consolation may be given to the world through the return of those who have passed to the higher realms, by proving there is life beyond the grave. We ask thy blessing this morning upon each and every one who is laboring for the elevation of humanity; give each one strength to do, to dare and to battle for the right. May we all stand firm and steadfast for truth and justice; may power be given to all who will use it aright. May our eyes be opened, so that we may be able to draw a line between truth and fraud, between the counterfeit and the genuine, for right's sake. May we be so instructed as to comprehend truth and honesty, that our lives may prove the value of the influences from on high, that we may glorify the angels who bring us knowledge and wisdom from realms superior. Give us again the baptism of the spirit, that our strength may be renewed, and our fellow-men blessed by our good deeds. Hear us this morning, guide and direct us in all things, and thy name shall have the praise now and forever. Amen."

### INDIVIDUAL MESSAGES.

#### Mary A. Hunt.

Good-morning. I feel as I return again to earth-life that I have survived death and the grave; that I am conscious of some of my past experiences. I wish to say to those that are still in earth-life, I am glad that I have been permitted to enter this séance room, and send forth a few words to the world at large, for I know from my experience in spirit, especially, that when a message is given out it seems to rouse the curiosity of others, and it is astonishing how oftentimes we find that those that the message does not come to, recognize or take the pains to inquire as to whether it is so or not, and many times our own personal friends receive the message, and do not recognize it, because it does not always meet the requirements of their own ideas as to what the spirit should say after it has passed from mortal. In other words, it sometimes don't sound to them as natural as they think it ought, or they feel that there is a possibility that it is not true; so we find it is hard work sometimes to sow the good seed of truthfulness, and bring the consciousness of knowledge to the world. Now there is so much I desire to express, but I must not be selfish, and I have come in this morning independent as to whether the one I wish to reach believes or not, whether he is going to say it is the truth or untruth, but I feel that it is necessary for my own growth, and to assist me out of my own environments. I am here to report the living identity, that is, I know I have a spiritual body, and I knew I had a material, and I wish to say that that spiritual body is as tangible to me as my material one was, but not so heavy with aches and pains, for I suffered much before I passed from earth-sphere, and I left quite a large family of my own, and many relatives and friends that truly felt satisfied when I was at rest, as I suffered intensely with cancer of the bowels. I kept on suffering until that material body was no longer strong enough to retain the spiritual, and I passed beyond with faith in God, but little faith in man, but I wish to say to my companion, and my children, my brothers and my sisters, I know you are going to criticize me for making these remarks this morning, but I see with my spiritual eyes that the changes and conditions that surround the mortal body to day may have relief, your mental conditions must be strengthened, and I wish to say to William and George especially, for I see now wherein the mother's heart oftentimes yearned and feared for the welfare of her children, that it is necessary for all to have their own development, and I say to all, PRAY GOD THAT THOU SHALT BE KEPT IN THE NARROW PATH THAT LEADS TO RIGHT. Mother has followed you, and is following you in spirit and is conscious many times of the various changes.

I have been out of the body some time, but say to all I am with you, and I wish to be remembered especially in Philadelphia, Penn., my former home. Some of my boys are here in Massachusetts, others in Maine, and I have also some in the West, so you see my family is scattered, and I only wish them to open up an avenue, and seek for truth, for wisdom and for direction, and all will be well. (This is mother's letter to her children and companion, and you can put me down as Mary A. Hunt.)

#### William Scribner.

Well, as an opportunity is given I ought to improve it. I would like to say that my name is William Scribner. I did not have the advantages that some of the boys now have; I was brought up where I had to work instead of going to school, and I don't know as I have learned much since; but my experience has been a good school for me.

I wish to say to those who are still in earth-life that I have tried to identify myself, as I wish them to know I am not dead. When I passed to spirit-life it was sudden, and without much preparation. I did not meet an angry God, nor did I meet with anything that marred my happiness except one thing, and that was, I stood face to face with my own conscience, and that conscience was the worst God I have

met. It has been a great chancier, for as I looked back over my earth-life career, and saw I did not take the opportunities that were offered me, I often rebelled at what I supposed was bad luck; I did not know whether there was a God or not; so you see, my friend, I was not a very religious man, as I could not consistently see where our Father, if that word may be permitted, was good to some people and so mighty mean to others. But I have learned, since on the spirit-side, that we are our own worst enemies on earth, and our own ignorance is what keeps us back.

But I have not come to tell you about myself. I have a little girl that I left in earth-life, and she is with my sister in Yonkers, N. Y., and I see that lately they have drawn me very close to earth-life by the strong magnetic cord that oftentimes brings mortal and immortal together, and I see lately—within the last year or so—they have been investigating Spiritualism. Oh! they don't believe in it, but they like to go to the meetings, and also to mediums. You might say Tom Mitchell is here with me this morning. Since Tom went out of the body, they have been anxious to know what has become of him. We are all together this morning, and we thought this would be a good way to reach the many friends through your valuable paper, for they have been writing to this and that medium to see what they could do to come in contact with some instrument that would be able to demonstrate spirit return, and I thought if I was able to bring a little light to them I would be more than pleased.

I want you to say to my little daughter Sadie that mamma is with me this morning, but too weak to speak. We want her to be a good girl, and learn to love papa and mamma, even if they are in heaven. I want to say to my sister who has undertaken the duty of mother to my little child, God will bless you, and I know the spirit-world will do all it can to help and sustain you in whatever environments you may be placed in through the child.

I would rather meet my friends in private, or at their homes, for I feel I shall be able to manifest better by-and-by. My home was in Yonkers, N. Y.

#### Hannah S. Perkins.

Well, I should also like to send out a few words, although I find myself very weak and very much exhausted as I come in contact with the medium this morning, and I am afraid that I am going to throw too much of the physical conditions on her, but I promised before I left the body that if the spirit could return I would return, and if possible through the BANNER OF LIGHT circle-room. I seem to have taken some time—as time has elapsed since I passed from earth-life—yet I also feel that it has not been so long in spirit as it seems to the mortal.

While I was not called a Spiritualist, I did love to read your paper, especially the communications, and used to wonder to myself, as time passed, if after people passed out of one sphere they are able to act the same way in the other.

I have those interested in me who are very strong Spiritualists, and I oftentimes wish that I could understand it; but I never could seemingly bring myself to that point where I felt that I could thoroughly understand it. I hoped for it, and I prayed for it, but I could not get what I desired while in earth life. Now, as I am an inhabitant of the spirit-world, I can understand a good deal better, and I want the dear loved ones on earth to know it is true that I have found father and mother, and Charlie and Fred, and my darling baby, that went away so many years ago. I found, so many waiting for me, that when I awoke it seemed truly I had got home, although I was really out of the body before I was conscious of it. I seemed not to have had any struggle, but to have slept away.

I wish this message to go to California, for there is where the most of my friends are, on the Pacific coast, although years ago I lived in Massachusetts. I wish to say to them that I am satisfied with what I have found, but will be more satisfied when I can bring my own family to a thorough consciousness of spirit-guidance, and for them to realize more thoroughly what mediumship is. I know it is a beautiful gift to be able to see and talk with the loved ones, but the gift is abused, and I know that is why there are so many people to-day who seem to dread more than cultivate it, for they never seem to know what the results will be; but I want to say to all, like attracts like, and an evil influence cannot be drawn around you unless the attribute of evil is within yours. For those that seek the truth will find it. As you sow, so shall you reap; for if you sow corruption, you will reap corruption. I wish all to know I am satisfied as far as possible with what has been done in mortal life since my departure. I hope to be able to do better by-and-by. Just say Hannah S. Perkins is here this morning, and wishes to reach her friends on the Pacific coast.

#### James McFarland.

Well, put me down as James McFarland of Lawrence, Mass., and I think I shall be remembered there, although many years have passed by since I left the earth sphere. I have those that are still near and dear to me, and are also conscious of spirit-return. I did not have much confidence in Spiritualism, nor did I feel that the spirits could return, and I sometimes felt they did not want to.

We do not know what we are talking about when we say we don't believe in a thing. That word seems to be a mighty convenient expression, for it is very easy for us to say that we don't believe a thing, when really down in our hearts we do not want to; so I wish to return this morning to say to all to whom this may concern, that I did not believe the spirit returned, but I know it now; and I want to say to my companion that has been so conscious of spirit-directions so many years, and has been persecuted in mortal by the disbelievers, "Stand firm and steadfast; thy work has been a good work; thou wilt get strength to do and to finish what you wish to, although you find the body is now becoming weak. When the day comes when you lay the mortal down your work will live after you." And to my brothers and sisters that are yet in earth-life who do not believe in spirit-return, I just want to say to them, do not criticize, for your God is our God; the God of the Orthodox is the same God to the Spiritualist, and he that judges one will judge another; but no man or woman should judge each other, for as you judge so will you be judged again, and as you do unto others so shall it be measured to you again. We find that the spirit is progressing, and the advanced thought of science in all things is predominating over religion. Years ago, when I was in earth-life, religion seemed to be then the predominating power or idea; science was not; but we see as time advances

and conditions change, that the hearts of the mortals change, and what they said then they did not believe they do believe now. I did not come in to give a sermon, nor to scold, but to become more to identify myself with the mortal world, and say that I know spirit return is true, and I know our dear ones in earth life have not got a long while to stay, but when they hear the welcome voice there will be no fear, for they know there is no death.

#### William Smith.

Well, you can put me down as William Smith of Laconia, N. H. I was not what you would call a Spiritualist while in the body, but I have become interested in those I left behind me, and I want to try and impress others with the thought that there is no separation. After all, there are times we are separated while we are in mortal life with a larger gap than when separated by death.

I left a companion and two children, who have been struggling with the environments of life, and I thought it would help them if I could come in contact with them—that they may feel I have not left them. I did not leave them in very good circumstances. We do not always understand each other, especially when a man is young—for I was only a little over thirty years old, and a man at that age unless he has lots of time, does not think as broadly as he might. I was carried out by pneumonia, and I left nothing prepared. I used to be interested in a car shop, so I think I shall be remembered by more than one. I want them to know that I am trying all I can to help them and to bring others into their life, so that a beneficial lesson will come from it. Just say I was in this morning, and if Annie will only try, I think I can talk with her. I should like to give her to understand that we are not separated. I will be remembered away up in Burlington, Vt. I shall be remembered there better in my younger days than lately, because my parents lived there. Father is there now. I don't know how to manifest very well, but I will send this out, and if they will open up an avenue I will give them more.

#### Carrie Miller.

Well, my name is Carrie Miller, and I shall be remembered in Natick, Mass. I was only a little girl when I went away, and I died, as the physicians said, with typhoid pneumonia. I have been gone a long time, but I thought it would do my mother lots of good if I could only make her understand that she had not lost those who have gone away. I have got an aunt who is interested in Spiritualism, and her name is Carrie, too; and I thought if Aunt Carrie saw my message she would tell mamma about it, and I want them to know I am awfully happy, and I have advanced in my education since I came over, so when mamma comes here she will see that it was just like the continuation of both education and life—for it seemed to me just as if I had passed out of one state into another. It took me some little time to get acquainted with the spiritual conditions and the new sphere, but I am now feeling perfectly at home, and grandma and grandpa and my little brother George are with me this morning in spirit, and I want all to know that we have not left them, but are trying to assist them and give them encouragement, so that they will feel all is for the best. Mother has not been very well of late, and I have been trying to make her feel better. She worries a good deal over my brother and father, still in earth-life; but I want to say to her, all will come out well.

#### Messages to be Published.

Nov. 12.—George Bagley; Frank E. Crane; Daniel D. Kimball; Phedora Baldwin; Emma B. Kugles; 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 Brown; Mary Elizabeth Harris; William H. Hale; Benjamin T. Johnson.  
Dec. 3.—Harriet Porter West; Louis H. Purnell; Joseph McCane; Edwin Chaffee; Edith Jackson; Aaron L. Thompson.  
Dec. 10.—Oliver Fairchild; Jeremiah Elkhorn; William R. Babcock; Emma E. Waite; Alice Macomber; Stephen L. Marston.

#### Written for the Banner of Light.

### WHO THE LIVING? WHO THE DEAD?

Let the hungry wait for justice,  
Let the hungry wait for bread;  
What are people? What is hunger?  
Who is living? Who is dead?  
Ah! methinks the whispering voices  
That are wafted by the breeze  
O'er the Atlantic and Pacific,  
Will bear wisdom unto these.

They will tell you that the people  
Who have lived for self alone,  
Lived for life and all its pleasures,  
Bulldozed manions, called them homes,  
Whispering voices do not reach them,  
They are dead to living truth,  
Dead to cries of pain and anguish,  
Dead, alas! their happy youth.

Dead! they hear not nature's music,  
Too long fettered by the chain  
They had woven for another,  
Life can never be bright again.  
These, the dead, they see no beauty,  
Answer not the dear one's call,  
Dead to pleadings for the living,  
Gain and Gold their all and all.

And the que-tioning heart beats colder,  
Life has then no better ways,  
If from these no help is given,  
Life holds mostly darkened days,  
Wait, again the still small voices  
Chant this music in the soul:  
Life is better for the living,  
Though in each home a broken bowl.

They will tell you that the people,  
Who have borne the cares and pains,  
Who have soothed the lone and weary,  
Never asking back again,  
Those who, in the soul's deep silence,  
Catch the messages of peace,  
Catch the harmony and wisdom,  
That the world might gain release;

Those who feel the deep injustice,  
Those who struggle for the right,  
For the right of man and woman,  
That their path may be made light;  
Those who in their deep love nature's  
Mourn for those less true than they,  
And can lift them from the shadows  
Into broader, truer way;

Ah! those whispering voices tell you  
They the living, they the true,  
Who can bring from earth and heaven  
Words of truth and love to you;  
Bring the sun to shine in darkness,  
Bring the dear ones back from pain,  
Lute lives so dark and dreary  
Bringing rest and peace again.

When the call is heard and answered,  
'Tis the living catch the strain,  
And they bear it onward, upward,  
To the watchers on the plain;  
And 'tis echoed and re-echoed  
By the dear ones on the strand,  
Mortal and immortal spirits,  
They the living, living band.

M. A. TARBELL.

## ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By R. E. Geoffrey, Boston.] Are our spirit-friends conscious of our troubles or our conditions in this life, and how do they affect them?

Ans.—It cannot truly be said that all our spirit-friends are equally conscious of our conditions and affairs, as so very much depends not only upon their sympathy with us, but also upon their ability to penetrate our atmosphere.

It is always necessary to keep in mind the close parallel which ever exists between terrestrial and extra-terrestrial experiences, for the two states are by no means so wide apart as most people, including many Spiritualists, suppose. When you sincerely love and are deeply interested in the welfare of an intimate friend, you are not always capable of piercing the shell of exterior circumstance which surrounds him, though another person who is not so deeply interested in his personal welfare may read his real condition far better than you can, for though strong, enduring affection is always a sure mark of spiritual relationship, ability to read states and judge correctly of their value, depends on relative stages of interior advancement. What causes sorrow to the ignorant is a source of rejoicing to the wise; therefore those among your spirit-friends who can see very much further than you see now take a very different view of your condition than that taken by yourselves.

It is self-evident that one who has passed through experiences similar to those you are now passing through, and has come out on the right side of them, cannot feel sorry that you are being educated as he was disciplined before you.

We cannot encourage foolish sentimentalism with regard to your special friends in spirit-life, neither can we refuse to give all consolation possible to those who are deeply concerned at the thought that the knowledge of earthly perplexities endured by those they love may mar the rest of those who have laid aside their robes of flesh.

Death is not necessarily a reward for virtuous living; if it were so it could never occur until virtue had been well expressed. As the case actually stands death is no reward and no punishment; it is only an experience pertaining to certain stages of human development; and as passing over to the other side of things does not transform character, you will certainly get what appears to be conflicting testimony from the world of spirits, but this apparent conflict is no contradiction of experience, it simply reveals the varying experiences of the different witnesses who all speak from their respective states, and can speak from no higher states than they have attained, though the higher states can and do comprehend and include the lower, which are lesser.

Every spirit is affected according to his state, therefore what causes sorrow to one occasions no grief to another. Job's experiences are universal, and if your spirit-friends are like Job at the end of his experiences with trouble they are true consolers and wise enlighteners, but they know too much of the uses of adversity to inveigh against even the bitterest lot, as all trials are resolvable into victories, and crowns are only won through conflict.

MARK TWAIN IN HIS OLD MANNER.—An article by Mark Twain, written in the style of "The Innocents Abroad," and illustrated by A. B. Frost and Peter Newell, is something that magazine readers do not have given to them every day. In the November number of McClure's Magazine this rare feast of humor is served. The Mark Twain article consists of chapters from the forthcoming book on his recent journey round the world, and is the only part that will be published in advance of the book itself. It follows, those that have read it say, the earlier Mark Twain manner, which is undoubtedly the most popular: on a thread of pleasant travel are strung no end of wise and witty reflections, quaint and quizzical observations, comic adventures, and plausible impossible tales.

## December Magazines.

McCLURE'S.—The Christmas number is in generous keeping with the season. It is indeed a beautiful holiday number. It is quite as eminent in matter as in illustration, having contributions from Rudyard Kipling, Anthony Hope, Charles A. Dana, Robert Barr, Bliss Ferry, Ella Higginson, W. T. Stead and Dr. E. H. Hedlin. Anthony Hope gives the first installment of the sequel to "The Prisoner of Zenda." Here are our old friends Rudolf Rassendyll, the Princess Flavia, the King and Col. Sapt, in their best form, embarked on a series of dramatic adventures that promises to surpass in breathless interest all that even the rare fancy of Anthony Hope has previously devised. Up to the full mark of the best the author has done before, if not beyond, is also the story by Kipling. In point of length it is really a novelette, and it combines in one narrative the diverse attractions of his previous stories: an army life in India and his tales of the Jungle, the part of hero being divided about evenly between a young English officer and a "clouded" tiger. The chapter of Mr. Dana's reminiscences describes, from his personal observation, the running of the batteries of Vicksburg. Admiral Porter's gunboats; gives his personal impressions of Grant, McClelland, Sherman and McPherson; and concludes with a letter, never before published, written from the field to Secretary Stanton, and giving a series of frank character sketches of the generals of division and brigade in Grant's army before Vicksburg. Mr. Stead's article is a series of fine stories regarding historic hymns, accompanied by the hymns. Dr. Hedlin, in conversations recorded by R. H. Sherard, tells a most absorbing story of personal endurance in connection with his recent explorations in the unknown parts of Asia. The S. S. McClure Co., New York City.

THE CENTURY.—The current issue is the Christmas number, and reflects much of the holiday spirit. The opening article is "Merry Christmas in the Tenements," by Jacob A. Riis. Mr. Riis shows that even in the most poverty stricken parts of the city gaiety and good feeling are to be found at the Christmas season. The article has many characteristic illustrations by Jay Hambidge. Clarence Cook contributes a sketch of the author of the familiar poem of childhood, "Twas the Night Before Christmas," and a portrait is given of the author, Dr. Clement C. Moore. The late Gen. Francis A. Walker is represented by a paper on "The Causes of Poverty." W. Lewis Fraser writes a critical sketch of "A Religious Painter," Fritz von Uhde, and a number of famous paintings by this artist are reproduced. In the series of wood-engravings by T. Cole of "English Masterpieces," Gainsborough is the artist represented in this number, with critical comment by Prof. John C. Van Dyke. A richly-illustrated paper on "Tennyson and his Friends at Freshwater," is written by V. C. Scott O'Connor. Miss Ella Ruhmah Scidmore tells of "The Wonderful Morning Glories of Japan," which are taking the place of the chrysanthemum in the affections of the Japanese people. "Edwin Booth in London" is a paper by E. H. House, in the course of which is given a description of a notable visit paid by the actor to Charles Reade. There are six short stories in the number, two stories about horses, by David Gray, in the collection of "Gallop," a story of life among the Canadian guides, "Pat MacFarley's Reformation," by Rev. Dr. Henry van Dyke; a character sketch by Marion Mayville Pope, "Hazelbald's Mothering," a Western tale, "The Picture of Agnes," by Hayden Carruth, and a social study, "A Little Episode of Youth," by Willie Hamilton French. James Whitcomb Riley's serial poem, "The Rubaiyat of Doc Sifers," is concluded. The Century Co., Union Square, New York.

ST. NICHOLAS.—The current number, which is the Christmas, opens with the first of Rudyard Kipling's "Just So Stories." The reason for this title Mr. Kipling carefully explains. Some stories, he says, are meant to be read quietly, and some stories are meant to be told aloud. Some stories are only proper for rainy mornings, and some for long hot afternoons when one is lying in the open air, and some are bedtime stories. You can alter and change some of these tales as much as you please, but the stories told in the evening to put the little one to sleep must be told just so, and you are not allowed to alter these by one single little word. The first of the "Just So" stories tells how the whale got his tiny throat. The illustrations are by Oliver Herford, who has been humor of his own. Mrs. Ruth McEnery Stuart contributes a Southern sketch, "An Old-Time Christmas Gift," telling of a little white girl and her slave maid, who "belonged" to each other from the time when they were only a day old. "Cousin Jane's Mistake," by Mary Bradley, is a Christmas story for girls. Amelia Wofford writes of "The Court Jesters of England." In "The Christmas Ship," H. H. Bennett describes the holiday observance of two little girls who were ice-bound on whaling vessels in the Arctic Ocean. "The Purloined Christmas" is a good old-fashioned fairy-tale by Gelett Burgess. P. Kitz Kondacheff tells of "Some Russian Games." Two new serials are begun, J. T. Trowbridge's "Two Biddout Boys," and "The Lakerim Athletic Club," by Rupert Hughes. This last is to be a story of seasoned sports, and this month is naturally devoted to football. A beautiful color frontispiece, drawn by Maad Humphreys, gives distinction to the number. The Century Co., Union Square, New York.

RECEIVED.—The Household, Boston, Mass. The Phenological Journal, Fowler & Wells Co., 21 East Twenty-first street, New York. The Kindergarten Review, Milton Bradley Co., Springfield, Mass. Our Animal Friends, New York. How to Grow Flowers, Miss Ella V. Baines, Publisher, Springfield, O. The Ladies' Home Journal, The Curtis Publishing Co., Philadelphia, Pa. The Quiver, The Cassell Publishing Co., 31 East Seventeenth street, (Union Square) New York. The Half-Hour, George Munro's Sons, Publishers, 17 to 27 Vandewater street, New York.

Do not think the weeds in your garden will do no harm if only you pull them up before they go to seed. They sap the strength of the soil, no matter how small they are. So little sins undermine the character soil, and the sooner they are pulled the less damage they will do to the character.—The Plowshare.

## The Same Old Sarsaparilla.

That's Ayer's. The same old sarsaparilla as it was made and sold 50 years ago. In the laboratory it is different. There modern appliances lend speed to skill and experience. But the sarsaparilla is the same old sarsaparilla that made the record—50 years of cures. Why don't we better it? Well, we're much in the condition of the Bishop and the raspberry: "Doubtless," he said, "God might have made a better berry. But doubtless, also, He never did." Why don't we better the sarsaparilla? We can't. We are using the same old plant that cured the Indians and the Spaniards. It has not been bettered. And since we make sarsaparilla compound out of sarsaparilla plant, we see no way of improvement. Of course, if we were making some secret chemical compound, we might. But we're not. We're making the same old sarsaparilla to cure the same old diseases. You can tell it's the same old sarsaparilla because it works the same old cures. It's the sovereign blood purifier, and it's Ayer's.

M. A. TARBELL.



## 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.

### Ohio.

**CINCINNATI.**—Julia Steelman Mitchell writes: "My engagement with the Union Society for November closed the 28th. A grand Social and Supper was given by the Ladies' Aid in Banquet Hall of Odd Fellows Temple. There were over three hundred persons present, all ages, from the little golden-haired tot to the silver-topped head of grand old age, well represented. The program consisted of supper from six to eight, and dancing from eight to eleven o'clock P. M. By acclamation it was voted to repeat the Social for each month of the season.

The Society is meeting with success, and hopes soon to have all the spiritual papers for sale in the hall."

**COLUMBUS.**—Helen Stuart-Richings says: "The cause of Spiritualism in the State's capital is moving forward under what seems a special access of power. One who is familiar with the personnel of the *Light of Truth's* editorial staff must believe that this condition is, to some extent at least, attributable to its influence on the community. Then, too, of recent date are the engagements of such men as Willard Hull and Dr. Schermerhorn.

The meetings of the First Spiritual Church are held in I. O. O. F. Hall, on High street, a commodious room, easy of approach by one flight of broad stairs. On Sunday evening, Dec. 5, fully four hundred people were in attendance. The plan of open doors and voluntary collections has been adopted by this Society, and it to get a hearing by its first aim, the plan has certainly met with success thus far. However, money is required, and it comes but slowly. Local societies cannot properly feed their members without settled ministers or speakers." So says Rev. T. E. Allen in his able article in your issue of the 4th inst. Nor will the members of local societies properly contribute to their support, until the vital and unifying relations of minister and people be established."

### Massachusetts.

**QUINCY.**—Henry Chubbuck writes: "We have little gatherings every Sunday evening, and circles Tuesday evenings. For speakers we have had Mrs. A. E. Cunningham one Sunday; Mrs. Nellie F. Burbeck, two Sundays, and Mrs. M. A. Bonney of Weymouth for the rest of the time. Mrs. Bonney was brought up among us, and has many friends here."

**SPRINGFIELD.**—M. W. Lyman writes: "Dr. Charles W. Hidden of Newburyport closed his engagement with the First Spiritual Society Sunday, Dec. 5. His afternoon subject was, 'What we must do to be saved.' He made an earnest appeal for organization, and strongly recommended all Spiritualists to subscribe for and help support our papers, especially the *Banner of Light*. His evening subject was 'Hypnotism.'

Next Sunday it is expected that Mr. Edgar W. Emerson, the noted test medium, of Manchester, N. H., will occupy the platform. The Ladies' Aid Society will hold its annual Fair Dec. 16 at its hall, corner of Main and State streets.

Mrs. Helen Palmer Russeque of Hartford, Ct., was present at the meeting last Sunday afternoon. She is speaking Sunday mornings and evenings at the Church of the Spirit this month.

Mr. T. M. Holcombe, the able Secretary of the First Society, is seriously ill."

### Missouri.

**ST. LOUIS.**—C. Fannie Allen writes: "I do not want to take up too much of your valuable space, but I do want the friends of progress to know of St. Louis ladies and their work. One society has for permanent pastor Thomas Grimshaw. He is doing able and effective work. His fair faced wife and bright boy are with him. The Spiritualist Self-Culture Society (with which I am now working) has a band of noble women in its ranks. The quantity may not be immense, but the quality is, from my standpoint. Last winter these women made and distributed to the poor over five hundred garments, besides many other good deeds that I wish I could mention. Their Spiritualism is practical and humane. They enjoy tests and communications, but they seek to make themselves worthy in the sight of angels.

Through the work of Mrs. Baker and Ex-Mayor Brown, it was my privilege to speak to the female prisoners in the city jail. I was told I could 'come again, and speak to all the prisoners.' It is a favor that I value highly to work with and for this Society. The people here, as a class, are courteous without formal ceremony, and warm hearted, without hypocrisy. The Spiritualists are preaching the daily sermon of 'Deeds as Creeds.' Bro. Peck has done good service, and has many friends and admirers here. Mr. Grumbine is the next speaker. I wish you and the *Banner of Light* years of grand work."

### Oneida Lake Camp-Meeting.

To the Editor of the *Banner of Light*:  
The Board of Trustees of the Oneida Lake Camp-Meeting Association of Spiritualists met in Durhamville, N. Y., Friday, Dec. 3. A purchase of ninety-nine acres of wooded land has been effected directly located upon Oneida lake, in the township of Verona, Oneida County, N. Y., as the site of the promised camp. The location is a magnificent one for cottage-building, boating and fishing.

The land has been platted into parks, building-lots, streets, auditorium, hotel and depot spaces. A large reserve of cleared land has been made for a children's playground, ball-ground, amusements, etc. The camp is being capitalized by \$5000, to be raised by stock sales at \$5 per share. Considerable stock has been sold. Lots are priced at from \$50 to \$250. The larger portion of lots are listed at from \$50 to \$75.

A railroad runs through the purchased land, and all freight and passengers will be unloaded upon the camp grounds. The location is but a few minutes' ride from Canastota, N. Y., on the New York Central railway, and is midway between the summer resorts of South Bay and Sylvan Beach. The section attracts large numbers of people each summer, and there is always a summer-made to there from all points. Why should we not have a large camp attendance? The Association will be incorporated, cottage and hotel building will commence early in the spring. The grounds will be cleared and streets cut during this winter. The Board is a unit in its ideas, and all bids fair to enlist active support. The camp of 1898 will be held there all the month of August.

G. W. KATES, President.

### Rochester, N. Y.

It is bad enough, indeed, to see men smoke cigarettes, but when it comes to the tender little fellows whose physique will hardly bear the weather changes so frequent, how it must affect them to inhale this smoke into their mouths, nostrils and lungs. It is rank poison to them, and if persisted in will be followed with disastrous consequences. Parents and guardians, as well as all other friends of the young lad, you have a duty to perform, which is, labor earnestly, in season and out, to induce these boys, those who are already indulging, to give up the habit, and to those who are not in the better to steer clear of it. You can do them no better service. —Exchange.

**EVERY LADY SHOULD READ THIS.**  
I will send free a positive cure for all female diseases peculiar to our sex. A simple home treatment, a common-sense remedy that never fails. FREE, with valuable advice. MRS. L. HUNDT, South Bend, Ind.  
Mar. 7. 1897

## Deafness Cannot be Cured

By local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, you have a rumbling sound, or imperfect hearing, and when it is entirely closed, Deafness is the result; and unless the inflammation can be taken out, and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surface.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.  
P. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75c.

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**O. W. F. SNYDER, M. D.,**  
308 McKicker's Theater, CHICAGO, ILL.  
New England office in charge of DR. M. CORA BLAND, 38 Worcester Square, Boston, Mass.  
July 16.

**SOUL READING, OR PSYCHOMETRIC DELINEATION,**  
BY MRS. A. B. SEVERANCE. Character readings clear and accurate, and examples of the use of the sick and afflicted. Nature's own remedies prescribed. Health and vigor restored in every case where there is sufficient vitality to build upon. Important instructions pertaining to harmony in the marriage relation and home life. Adaptation between those intending marriage. Helpful advice and questions considered upon business, spiritual development, mental improvement, and future success. Brief reading, \$1.00, and four-cent stamps; full readings, \$2.00, and four-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis.  
26w May 1.

**J. S. LOUCKS, M. D.**  
Send your name, age, sex, look of hair, and 3 cents in stamps, and we will send you a copy of our new book, free. J. S. LOUCKS, M. D., Shirley Center, Mass.  
Nov. 20.

**ASTONISHING OFFER.**  
Send three 2-cent stamps, look of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. DOBSON-BARKER, San Jose, Cal.  
Oct. 2.

**A. PROCTOR,**  
MAGNETIC and Electric Physician, Park Hotel, Attleboro, Mass., Rooms 12 and 13.  
Nov. 20.

**DR. MACK'S BENZOIN EMULSION**  
Cures Influenza, Coughs, Colds, Bronchitis, Asthma, Sore Throat, Hoarseness, Loss of Voice, Incipient Consumption, Shortness of Breath, Weakness of the Lungs, and Diseases of the Respiratory Organs.  
CLERGYMEN, PUBLIC SPEAKERS, VOCALISTS, ETC. Suffering from Hoarseness and Loss of Voice, that a few doses enable them to fulfill their engagements.

**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 bronchitis. Very truly,  
Geo. M. STEARNS.  
No. 1 Beacon street.

BOSTON, Mass., Nov. 12, 1897.  
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.

"This Excellent Remedy has been extensively used in private practice for many years in England and America, and has always proved most speedy and efficacious in its action, which renders it invaluable in all disorders of the respiratory organs, not only for adults, but also for INFANTS and CHILDREN."  
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Mail order on receipt of price by BANNER OF LIGHT PUBLISHING CO.

**"OUJA,"**  
(Pronounced We-ja), the Egyptian Luck Board, a Talking Board, is without doubt the most interesting, remarkable and mysterious production of the 19th century. Its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning the past, present and future, with marvelous accuracy. It furnishes never-failing amusement and recreation for all classes, and the scientific student of the occult will find in it the most careful research and investigation—apparently forming the link which unites the known with the unknown, the material with the immaterial. Size of Board, 8 1/2 inches.  
DIRECTIONS.—Place the Board upon a lap of two persons, lady and gentleman preferred, with the small table upon the Board. Place the fingers lightly but firmly, without pressure, upon the table so as to move easily and freely. In from one to five minutes the table will commence to move, at first slowly, then faster, and will then be able to talk or answer questions, which it will do rapidly by touching the printed words or letters necessary to form words and sentences with the foreleg or pointer.  
Price \$1.00, postage 20 cents.  
For sale by BANNER OF LIGHT PUBLISHING CO.

**RECEIVED FROM ENGLAND.**

**Raphael's Almanac**  
OR  
The Prophetic Messenger and Weather Guide,  
FOR 1898.  
Comprising a Variety of Useful Matter and Tables, Predictions of the Events and the Weather That will Occur in Each Month During the Year.  
A LARGE HIEROGLYPHIC.  
By RAPHAEL, the Astrologer of the Nineteenth Century. Seventy-Eighth Year, 1898.

**CONTENTS.**  
Seventy Eighth Annual Address. Monthly Calendar and Weather Guide. The Voice of the Heavens. Raphael's Every Day Guide. The Farmer's Breeding Table. Astro-Meteorologic Table. Table of the Moon's Signs in 1898. Symbols, Planets, Moon's Signs, etc. Useful Tables, Weights and Measures. Royal Tables, etc. Overt Garden Measures; Fish Table. Ready Reckoner and Tables, etc. Farmer and Gardener's Tables. Building and Income Tables. Manure and Weather Tables, etc. General Predictions. Tide Table for the Principal Ports. Stamps, Taxes and Licenses. Where the Money Goes, etc. Sizes of Tanks. Prime Ministers, Digestion and Nutrition Tables. Value of Wheat, The National Debt, etc. Value of Minerals, Population, etc. Legacy Duties, Price of Wheat, etc. Where to Find Will. Friendly Societies, Foreigners in England, etc. The Armed Peace of Europe, Church of England, etc. General Predictions. Slugs Terms for Money, and other Tables. How an Intestate's Property is Distributed. Education Statistics. Principal Newspaper Offices in London. Postal Information. Bellpeas during 1898. Best Periods during 1898 for observing the Planets. Periods in 1898 for gathering Medicinal Herbs. General Predictions. The Crowned Heads of Europe. Explanation of the Hieroglyphic for 1897. Fulfilled Predictions in 1897. Hints to Farmers. Hints to Gardeners. Raphael's Domestic Guide. Legal and Commercial Notes. Table for Farmers and Adversaries.

Price 95 cents, postage free.  
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**THE ELIXIR OF LIFE.** From a Chela's Dream. By G. M. F. T. S.  
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## Mediums in Boston.

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**J. K. D. Conant,**  
Trance and Business Psychometrist.  
Sittings daily from 10 A. M. to 4 P. M., except Fridays, 8 1/2 Bowditch st. Communicate Telephone 3666, Boston. Test Sessions Fridays at 2:30.  
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**Mrs. A. Peabody-McKenna**  
Business, Test and Developing Medium. Sittings daily. Offices Sunday and Thursday evenings at 8 o'clock, and Tuesday afternoons at 3 o'clock. Six Developing Sittings for \$4.00. 15 Warren st., near Washington st.  
Dec. 18.

**Ella Z. Dalton, Astrologer,**  
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Dec. 18.

**Hattie Stansbury-Holl,**  
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Dec. 4.

**MRS. C. B. BLISS,**  
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Dec. 18.

**MRS. THAXTER,**  
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Dec. 4.

**Mrs. Florence White,**  
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**R. L. Green,**  
SLATE-WRITER and Spirit-Artist, No. 120 West Concord Street, Boston. Psychical Seances for slate demonstrations, paintings and messages, Mondays and Fridays, at 8 P. M.  
Dec. 11.

**Mrs. Maggie J. Butler,**  
MEDICAL CLAIRVOYANT, 178A Tremont street, Boston, from 10 to 4  
Sept. 25

**Anna Josephine Webster,**  
TRANCE MEDIUM. Test reception Wednesdays, from 2 to 4 P. M. 179 Tremont street, Boston. Sittings daily, 11 to 12 A. M.  
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**Mrs. E. D. Concannon,**  
PUBLIC CIRCLES Thursday evenings, at 8 o'clock. Clairvoyant and Trance Sittings daily, 9 to 4 P. M. 1 Concord Square, Boston.  
Dec. 18.

**Mrs. Fannie A. Dodd,**  
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Dec. 18.

**Miss J. M. Grant,**  
MEDIUM, 29 Gainsborough street, Boston. Take Huntington Avenue Car. Office hours 10 to 4.  
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**Mrs. Hattie A. Young,**  
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Dec. 4.

**Alicia M. Earle**  
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Dec. 11.

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July 17.

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Dec. 18.

**MRS. A. FORESTER.**  
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**MRS. ANNIE E. CUNNINGHAM.**  
BUSINESS and Test Medium, 98 Berkeley street, Suite 10, Boston, Mass.  
Nov. 13.

**MRS. J. C. EWELL, Medical and Inspirational,** 542 Tremont street, Boston.  
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**FRED P. EVANS,**  
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## New York Advertisements.

**FLETCHER,**  
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BUSINESS, Health, and all Personal Matters. Daily and Tuesday evenings, 1554 Broadway, New York City. Letters upon above topics, also Mediumship, and how to develop it, including six questions, \$2.00. 11 Oct. 26.

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PSYCHIC. Scientific Demonstration of the Soul's Immortality, presented on Tuesday and Sunday evenings at 8 o'clock, and Saturday afternoons at 2 o'clock. Seance Parlors, 232 West 46th street, New York. Nov. 6.

**MRS. C. SCOTT,**  
SPIRITUAL, Trance and Business Medium, removed to 214 and 216 West 25th street, New York. Hours 10 to 5. Nov. 11.

**DUMONT C. DAKE, M. D.,** the world's famous clairvoyant, succeeds when others fail. Diagnoses by letter. Send age, leading symptoms, and stamp. Confidential Hotel, New York City. Nov. 27.

**PROFESSOR ST. LEON, Scientific Astrologer;** thirty years' practice. 108 West 17th street, near Sixth Avenue, New York. Personal Interviews, \$1.00. Nov. 21.

**MRS. M. C. MORRELL, Clairvoyant, Business** Test and Prophetic Medium, 330 West 68th st., N. Y. Aug. 21.

**KARL ANDERSON, Astrologer,** returned to 121 Halsey street, Brooklyn, N. Y. Consult by letter. Written Horoscopes, \$10 to \$25. Questions answered in writing, \$5 prepaid. 17 Nov. 6.

**Dr. Fred. L. H. Willis**  
May be addressed until further notice, 243 ALEXANDER ST., ROCHESTER, N. Y. DR.



## Banner of Light.

BOSTON, SATURDAY, DECEMBER 18, 1897.

## MEETINGS IN BOSTON.

**Boston Spiritual Temple.**—At first Spiritual Temple, 104 N. Main street, Boston, Mass., on Sunday, Dec. 19, at 10 A. M. and 7 P. M. Speaker for Dr. C. W. L. Lockwood, Singing, the Ladies' Quartet, L. E. Allen, First Solo; J. H. Hatch, Jr., Secretary. (By way of record, Station R. Boston, Mass.)

**Home of the Hand Society.**—In the Home of the Hand Society, 104 N. Main street, Boston, Mass., on Sunday, Dec. 19, at 10 A. M. and 7 P. M. All are welcome. Send the children. J. H. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk; 11 Tracy street, Dorchester, Mass.

**The Helping Hand Society.**—Meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper at 5 o'clock—in Gould Hall, 3 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

**First Spiritualist Ladies' Aid Society.**—At first Spiritual Temple, 104 N. Main street, Boston, Mass., on Sunday, Dec. 19, at 10 A. M. and 7 P. M. All are welcome. Mrs. M. A. Brown, Superintendent; A. Clarence Armstrong, Clerk; 11 Tracy street, Dorchester, Mass.

**Light Hall, 514 Tremont Street.**—The Ladies' Lyceum Union meets every Wednesday afternoon and evening; supper at 6 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

**Appleton Hall, 304 Appleton Street.**—Palmemonitor Building, 304 Appleton Street, Boston, Mass., on Sunday, Dec. 19, at 10 A. M. and 7 P. M. All are welcome. Mrs. M. A. Brown, Superintendent; A. Clarence Armstrong, Clerk; 11 Tracy street, Dorchester, Mass.

**The First Spiritualist Ladies' Aid Society.**—Meets every Friday afternoon and evening—supper at 6 P. M.—at 241 Tremont street, Boston, Mass. All are welcome. Mrs. M. A. Brown, Superintendent; A. Clarence Armstrong, Clerk; 11 Tracy street, Dorchester, Mass.

**The Ladies' Spiritualist Industrial Society.**—Meets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

**The Victorian Spiritualists' Union.**—Holds meetings the third Thursday of each month in Dwight Hall, 514 Tremont street, at 7 P. M. All are invited. Eben Cobb, President; Mrs. J. S. Soper, Clerk; 3 Bosworth street, Boston.

**Eagle Hall, 610 Washington Street.**—Meets at 11 A. M. and 7 P. M. Tuesday, social, at 8 P. M.; Wednesday, 3 P. M.; Thursday, 3 and 8 P. M.; Friday, 3 P. M. Mrs. G. L. Hatch, Sec'y, 74 Sydney street, Dorchester.

**Harmon Hall, 724 Washington Street.**—104 N. Main street, Boston, Mass., on Sunday, Dec. 19, at 10 A. M. and 7 P. M. All are welcome. Mrs. M. A. Brown, Superintendent; A. Clarence Armstrong, Clerk; 11 Tracy street, Dorchester, Mass.

**Commercial Hall, 604 Washington Street.**—Meets Tuesday and Thursday, at 3 P. M. Sundays at 11, 2 and 7 P. M. Mrs. M. A. Wilkinson, President.

**Halls Hall, 780 Washington Street.**—Meets every Sunday morning, afternoon and evening. Eben Cobb, Conductor.

**Marble Hall, 514 Tremont Street.**—Meets for speaking and tests Sundays at 2 and 7 P. M., by Mr. and Mrs. Osmond F. Hill.

**Good Templars Hall, 1 Johnson Avenue, Charlestown.**—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. E. Peck, Conductor.

**J. K. D. Conant's Test Circles.**—Every Friday P. M. at 24, in her rooms, BANNER OF LIGHT Building, 84 Bosworth street.

**The Home Rostrom, 21 Soley Street, Charlestown.**—Meets Tuesday, Thursday and Sunday evenings, 8 P. M. Dr. Walter H. Rutledge, Conductor. BANNER OF LIGHT for sale.

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

**Grand Army Hall, 575 Massachusetts Avenue, Cambridgeport.**—Sundays, 11 A. M., 2 and 7 P. M. Mrs. L. J. Ackerman, Conductor.

**Temple of the Hand, 581 Massachusetts Avenue.**—The Progressive Church, 581 Massachusetts Avenue, Sunday, morning, afternoon and evening.

**The Cambridge Spiritualist Industrial Society.**—Holds meetings the second and fourth Wednesday in each month, in Cambridge Lower Hall, 51 Massachusetts Avenue. Mrs. J. S. Soper, President; Mrs. L. E. Keith, Secretary.

**The Band of Harmony.**—Conducts public meetings at Unity Hall, Studio Building, Davis Square, West Somerville, each Sunday, at 7 P. M.

**Boston Spiritual Temple, Berkeley Hall.**—J. B. Hatch, Jr., Sec'y, writes: Sunday, Dec. 12, notwithstanding the pouring rain, the hall was well filled, and that is as it should be when such a speaker as Prof. Wm. M. Lockwood is to address our people, with the Schubert Quartet and Prof. Fred Watson furnishing the music. Mr. Watson gave a piano recital, after which the Ladies' Schubert Quartet rendered a beautiful selection. President Allen introduced Prof. Lockwood, who took for his subject, "The Religion and Economic Mistakes of our Ancestors: The Cause of our Nation's Disasters and Suffering," and delivered one of his able, scientific lectures, at times drawing from his audience great applause.

Prof. Lockwood was followed by Mr. H. D. Barrett, who made an appeal for donations to our treasury. The results were very satisfactory.

In the audience this morning were seen Past President and Mrs. David W. Craig, Mrs. J. S. Soper, Assistant Editor of the BANNER OF LIGHT, and Mrs. H. D. Barrett. The Ladies' Schubert Quartet closed the meeting.

In the evening another large audience, much larger than in the morning, was in attendance. Prof. Lockwood was the speaker, and was followed by H. D. Barrett.

Remember, Prof. Lockwood will be our speaker but two more Sundays.

Don't fail to secure your ticket for Prof. Lockwood's private course of lectures.

Commence the year by subscribing for the BANNER OF LIGHT. You can subscribe for it at this hall, or purchase it by single copy.

**The Helping Hand Society.**—Mrs. A. A. Eldridge, Sec'y, writes—met at Gould Hall Wednesday, Dec. 8. Business meeting called at 4:30 P. M., President Mrs. C. L. Hatch in the chair.

Mrs. Alice Waterhouse, in her usual pleasing manner, addressed the members of the Boston Spiritual Lyceum, and spoke a good word for Lyceums in general. The evening was devoted to the children of the Lyceum: singing by Winnie Ireland, Mabel Buck, and Master Harry Gilmore Green, who were heartily accompanied; violin solo, Master Charles Hatch, accompanied by Master Bennett; recitations, Mrs. E. W. Hatch and Master Willie Sheldon; remarks, Mr. Elmer Packard and Mr. Greyer, followed by Prof. Lockwood, who spoke upon training the mind of the young, of unity of purpose, and the schooling of them in such a manner that they may become self-poised, and so self-possessed that they may be able to meet all criticism, and thus make a success of life.

Mr. J. B. Hatch, Jr., closed the exercises with a talk upon the "Lyceum and its Work," which was to the point and well received. This Society will give a grand entertainment and New Year's tree the first Wednesday in January.

**The First Spiritualist Ladies' Aid Society.**—Carrie L. Hatch, Sec'y, writes—met at 241 Tremont street, Friday, Dec. 10. Meeting called to order at 4 P. M. We were pleased to have with us once more our President, Mrs. Abbie, who has been very ill.

The evening exercises opened with a piano solo by Mrs. Eva Castell. Mr. Fuller read an original poem, and made brief remarks. Music was furnished by Mr. Albert P. Blinn, Edward W. and Charles L. C. Hatch; Mrs. Waterhouse spoke briefly; Mrs. Shackley gave tests, as did Mrs. Jackson; remarks were made by Mr. Blinn and Mrs. M. A. Chandler in regard to Lyceum work. The meeting closed with music by the trio.

Watch the paper for mediums' night at this hall.

We hope all members will be present at our business meeting next Friday, at 4 P. M. BANNER OF LIGHT for sale at this hall.

**COMMERCIAL HALL.** Mrs. Wilkinson, President.—A correspondent writes: Sunday morning, Dec. 12, the service opened with the usual half-hour song service. Developing circle conducted by Mrs. Wilkinson and Dr. Hall, assisted by Mrs. Lewis. Remarks, tests and readings, Mrs. F. Stratton, Mrs. Nutter, Mr. Stedman. Poem by Mrs. Cook.

Afternoon session opened with song service. Invocation, followed by our chaplain. Mr. Fuller opened the meeting with some very interesting remarks. Mediums who took part, Mrs. Butterman, Mrs. Fisher, Mr. Stedman, Mrs. Wilkinson, Mrs. Lewis, Mr. Hardy.

Evening session opened with singing by the quartet; baritone solo by Mr. Matthews; solo by Mrs. Rosie Wilson; Invocation; opening

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

address, subject, "Redeeming Power of Love," dictated by Mrs. Sheldon and Mrs. Wilson. Remarks and tests, Mrs. Kenyon, Mrs. Maggie Butler, Mrs. Knowles, Mrs. Baker.

BANNER OF LIGHT for sale on Thursday and Sunday.

**EAGLE HALL.**—W. H. Amerige, Conductor.—A correspondent writes: Sunday morning, Dec. 12, developing and healing circle was well attended. Mrs. Alexander and Mr. G. W. Sylvester assisted the Conductor. Mr. Martin, Mr. C. L. Willis, Mrs. Weston, Mr. Marston and others, tests and remarks.

Afternoon and evening meetings were well attended, the following able mediums taking part throughout the day: Mr. C. L. Willis, Mrs. E. D. Butler of Lynn, Mrs. N. C. Millen, Mrs. E. J. Peak, Mr. Martin, Mr. H. B. Hersey, Mrs. Weston, Mr. Marston, Mr. G. W. Sylvester, Mrs. Alexander, Mr. Amerige, Mrs. J. A. Woods, Mr. Rollins, Mrs. J. V. Kenyon, Mr. W. E. Clark, Prof. James Hillings, Mrs. T. Fox, and others.

Next Sunday Mrs. E. D. Butler all day. Will blindfold read articles held in a glass by the Conductor. Mr. Amerige will heal the sick from 10 to 11 every Sunday. Come early. Developing circle same as usual. Mrs. A. C. Armstrong, pianist.

BANNER OF LIGHT on sale at the door.

**THE LADIES' LYCEUM UNION.**—Mrs. Abbie F. Thompson writes—met in Dwight Hall Wednesday afternoon and evening, Dec. 8. Business meeting called at 5:30. President Mrs. M. A. Brown in the chair. Supper was announced at 6:30, after which, it being Children's night, Little Eddie's Concert Co. rendered a fine program: Piano solo, Miss Hunt and Miss Delheim; song, Little Alice Levett; reading, Alice Atherton; song and dance, Rosie Johnson; song, Sadie Guggenheim; reading, Grace Buttercup Faust; duet, Delheim Sisters; song, Little Eddie; song, Lillian Burnham; duet, Little Eddie and Lillian Burnham. The hall was then cleared, and the little ones spent the remainder of the evening dancing.

Next Wednesday is whist. Wednesday, Dec. 29, Miss Jennie Dodge will bring her company before the people in Dwight Hall in the play entitled "The Mock Trial." It will be very laughable and entertaining. We hope to see all our friends present. Supper at 6:30.

**THE LADIES' SPIRITUALIST 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 it was voted to have a social night, in place of the previous week, which was devoted to a lecture by Prof. Perkins.

Next Thursday, Dec. 16, the veterans will again be with us, and supper will be served at 6 o'clock sharp, so as to give extra time for speaking, as some very fine talent is expected.

**GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.**—F. W. Peck writes: Sunday, Dec. 12, at 7:30 our meeting opened with the usual exercises. Mrs. A. Woodbury gave some remarks, following with several psychometric readings. Mrs. Peck then, in her usual pleasing manner, gave the remaining tests with perfect satisfaction to all present. We sincerely hope that all Spiritualists will kindly remember the Benefit Entertainment to be tendered her in Grand Army Hall, 616 Washington, corner Essex street, Wednesday, Dec. 22. Mediums are welcome.

**ELYSIAN HALL.**—A correspondent writes: Owing to the illness of Mrs. Gilliland, only morning developing circle on Sundays until further notice; the Wednesday and Thursday afternoon meeting will also be discontinued.

Morning developing circle, Sunday, 11 A. M. Good attendance and power. Development mediums, Mrs. Powderly and Mr. Smith; tests, Mrs. Dade, Mrs. Abbott, Miss Hanson, Mr. Peterson and Mr. Quimby. A welcome to all.

**HOME ROSTROM, 21 SOLEY STREET, CHARLESTOWN.**—W. H. R. writes: Sunday evening, Dec. 12, meeting opened with praise service, Mrs. Carlton, organist. Invocation by Chairman; remarks and tests by Mr. T. Jackson, Mr. Macomber and Mr. Thomson, followed with clairvoyant and psychometric readings by Chairman. Closed with song.

**MEETINGS IN BROOKLYN.**

**The Woman's Progressive Union.**—Holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 6 P. M. at the hall, 423 Classon Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

**The Advance Spiritualist Conference.**—Meets every Saturday evening in Single Tax Hall, 138 Bedford Avenue. Good speakers and mediums always in attendance. Remarks and tests, Mr. H. B. James, Chairman; Mrs. Belle R. Plum, Vice President and Secretary.

**Fraternity Hall, 865 Bedford Avenue, near Myrtle Avenue.**—Meets Sunday at 8 P. M. Speakers and lecturers regularly provided.

**The Fraternity of Divine Communion.**—dedicated to "Spiritual Truth" on the "Christ Principle," holds its meetings at Arlington Hall, corner of Gates and Nostrand avenues, every Sunday at 14 P. M. Mrs. L. J. Weller, President; Ira M. Phillips, Medium.

**A Religious Philosophical Conference** will be held at 49 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 action from our leading volunteer workers, Mr. Wines Bargent, Conductor.

**Jackson Hall, 515 Fulton Street.**—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday at 8 P. M.

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

**FRATERNITY HALL, 886 BEDFORD AVENUE.**—E. W. Barber, Pres., writes: Fraternity Spiritual Society celebrated its first Anniversary on Sunday evening, Dec. 5. A very large and intelligent audience was present. The exercises consisted of music by Prof. Coleman, "Nearer, My God, to Thee," sung by the audience; Scripture reading by the President; invocation, Miss Terry; baritone solo, Mr. Lovejoy; welcome by the President, in which he told why he was led to carry on the meetings, being told to do so by his spirit daughter twenty-two months ago; after ten months the Society was formed, and had never closed its doors to any one, but had lived up to a command he had heard when a boy in a little country town in the old Bay State; there in a meeting they used to look the door at a certain time. One night one of the leaders arose and said, "Unlock that door; heaven's doors are never closed or locked." Mrs. Palmer, second Vice President, gave a very fine Christmas reading in three parts: vocal solo, Mr. Sonesson; a reading by Mrs. Chambers; congratulatory remarks by Mr. McDonald, Miss Terry, and Prof. Van Dorn, after which the President introduced Mrs. L. L. Olmstead, who had been on that platform for twenty-two months, and had made many a sad heart glad by the message she had given them from their loved ones who had passed on.

Thus closed our first Anniversary, with the wish of all that we may prospered so as to be able to celebrate many more.

All Spiritual papers on sale at our meetings.

**BROOKLYN.**—"Liberty" writes: The Religious Philosophical Conference held its first meeting, under the auspices of F. M. Holmes, at Mr. Colville's parlors, 497 Franklin Avenue, on Wednesday evening, Dec. 1. The platform was decorated with two large palms, the table with a lovely rose-jar filled with American Beauties, sprays of white blossoms blending with red and green, and around the base a wreath of smilax finished the dainty picture. The music was classical and fine; after which a short discourse, "The

Religion of Progress," full of helpful suggestions and original views, cemented the harmony and elevated the spirit, making all that life-energy properly directed was the motor-power; the sacred power diffusing itself through various channels until, like tributary streams that feed old ocean, the thought-waves of inspiration will sweep over the world and wash away error. Meetings of this kind strike a middle line, enabling those tired of phenomena, and such as weary of the letter that killeth, to commune with the spirit within and become acquainted with themselves.

Interesting remarks were made by Dr. Wyman, also Mrs. McCutcheon. Speed the work and workers.

**THE FRATERNITY OF DIVINE COMMUNION.**—The usual Sunday evening service was held at Arlington Hall, Gates and Nostrand Avenues, Dec. 12, at eight o'clock, Mrs. L. J. Weller, President, in the chair. A correspondent writes: An exceptionally good audience present, and no limit to the interest manifested.

Mr. Ira Moore Courlis spoke for half an hour on "The Divine in Man." He urged the friends to learn some of the wisdom the spirit world is bringing to earth, the possibilities of the unfolding power in man as an embodied spirit. After the lecture he gave a number of very accurate descriptions and messages from spirit-friends. This is Mr. Courlis's ninth month in Brooklyn, and for this Society, and his work stands for itself. The musical part of the program is certainly a feature at our services. Mrs. Ida A. Cortarda sang most beautifully, "Be Thou With Me." Mrs. Hattie Heeg's deep and full contralto filled our hearts with joy as we listened to her rendition of "Vesper Music." Mr. F. J. Lovejoy also sang, and Prof. Angus Wright, organist, filled in the evening with pipe organ solos. The interest is deep and spiritual at these meetings, and Brooklyn has many true and faithful workers in the field. Great praise was spoken in regard to the last issue of the BANNER OF LIGHT. Its pages were full of wisdom and spiritual light. BANNER is for sale at every service.

**BROOKLYN.**—J. A. Robinson writes: The regular weekly meeting of the "Advance Conference" was held on Saturday evening, the Vice-President, Mrs. B. R. Plum, presiding. After the hymn, Mrs. Tillie U. Reynolds, one of the State Association Vice-Presidents, was introduced, and made an interesting and instructive address, concluding with a beautiful poem. Remarks were made by Mr. Latumbe, Mrs. Plum and Mr. Moore, who spoke feelingly to his Brooklyn friends in regard to the pleasant association he has had with them in the past few years. Mr. Moore will leave us in the near future for the great Northwest, where he will engage in commercial pursuits, but "will not forget or neglect his mediumship, nor anything which may advance our Cause in that faraway place." After reading an essay of Jeffrey Simmonds, Mr. Whitney made some terse and interesting remarks in regard to the civilization of ancient Peru, "a country in which no poor existed" under its socialistic form of government.

Songs were rendered by Miss Chapin, the blind medium, and by Bro. Hodges.

**BROOKLYN.**—L. L. Smith, Sec'y, writes: The regular services of the Woman's Progressive Union were held on Sunday, Dec. 12, at Walsh's Academy, 423 Classon Avenue. The subject of Mrs. Tillie U. Reynolds's afternoon address was "The Power of Love," and in the evening her lecture upon "The Relation of Spiritualism to the Christian Religion," was full of enthusiasm and spiritual truth, and made a strong impression upon all who were present.

**MEETINGS IN MASSACHUSETTS.**

**LYNN.**—T. H. B. James writes: The Arthur Hodges Spiritual Society held very interesting services at 33 Summer street, Sunday, Dec. 12, with good and appreciative audiences. Mrs. M. K. Hamill led the singing and presided at the piano.

At 2:30 Mrs. D. E. Mafson gave an invocation. Dr. S. M. Furbush, Capt. J. Balcom, Dr. A. E. Warren, Mr. O. R. Fallington spoke on timely topics. Many tests and messages were given by Mrs. Alice M. Lefavour, Dr. C. L. Willis of Boston, and others. Diagnosis and magnetic treatment given to many by Mrs. Annie Quaid, Mrs. Furbush, Pierce, Warren, Bodreau, and others.

At 7:30 Dr. Willis read a fine poem and made able remarks on "The Signs of the Times, Religiously, Politically, Intellectually and Socially," followed by a test—evidence of an hour's duration, giving many recognized tests and messages.

Next Sunday, at 2:30, tests, healing the sick, remarks, messages. At 7:30, grand concert by J. B. Tyler and wife, Sam Lucas, H. E. Wheeler and others from Boston.

**Cadet Hall—Lynn Spiritualists' Association.** J. M. Kelly, President. A correspondent writes: Sunday, Dec. 12, Mr. W. De Loss Wood of Danvers, Ct., delivered very interesting and instructive lectures. Owing to illness of Mrs. Tyler, the Jubilee Singers were not present, as expected.

Next Sunday, at 2:30, there will be a conference meeting, speaking, and tests by Mrs. Grace Patten of Newburyport. At 7:30, inspirational lecture by Oscar A. Edgerly, followed with tests by Mrs. Patten.

Children's Lyceum meets every Sunday at 12:30.

**ATTLEBORO.**—Mrs. M. E. Proctor writes: On Dec. 12, the afternoon being stormy, our speaker, Mrs. Kate R. Stiles of Boston suggested that as there was but a small attendance present, we hold an informal séance which we did. After singing, Mrs. Stiles read a beautiful poem, "Progress." Then coming in rapport with her co-workers in the higher life, many instructive thoughts were given in answer to questions of those present, E. V. Wilson closing the séance with these words: "I am not, little flock, for it is the Father's pleasure to give you knowledge," followed by song, "America."

The evening being pleasant, a good audience was present at 7:30. Services, opened by singing, followed by reading, "The Higher Life," inspirational poem by Mrs. Stiles; then these questions were woven into a very scholarly address: "To what degree is it possible for spirits in the body to control spirits out of the body?" "The recognition of God everywhere." "What is it to be perfectly free?"

A number of readings were given, all of which were recognized, and a beautiful message by Angie Bartlett Sherman was thoroughly appreciated by all who knew her in earth-life. We sincerely recommend Mrs. Stiles to all societies who desire good sound practical expression of the truth of Spiritualism in its true sense.

Dec. 19 we have with us Mr. James Kelly, President of the Lynn Society, who will lecture afternoons and evenings, followed by Mrs. A. Alpbard, who will give readings and tests.

BANNER OF LIGHT and other papers for sale at each session.

**SALEM.**—FIRST SPIRITUALISTS' SOCIETY—Manning Block, 65 Washington street.—N. B. P. writes: Mrs. Jennie K. D. Conant gave an interesting lecture on Spiritualism in the afternoon, which seemed to be very pleasing to the audience. In the evening she spoke for her subject, "Faith, Hope and Charity," and made reference to the Veteran Spiritualists' Home, and a book which was on the table, on the cover of which was marked "I am in Sympathy with the Veteran Spiritualists' Union." This book contains six hundred pages, forty lines on a page, and will hold twenty-four thousand names at ten cents each, amounting to

\$2,400, and we are in hopes to fill every line with a name at ten cents or more. The amount to be given is not limited; we should be pleased to receive money from every section of the country for this worthy object. Mrs. Conant also gave a great many psychometric readings, accurate in most every case.

Next Sunday, Dec. 19, Mrs. May S. Pepper of Providence will be our speaker and medium. She is one of the best test mediums before the public.

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

**THE CAMBRIDGE SPIRITUAL INDUSTRIAL SOCIETY,** 631 Massachusetts Avenue.—Mrs. L. E. Keith, Sec'y, writes—held its regular meeting on Wednesday, Dec. 8. The meeting opened with congregational singing, after which E. J. Holden of Salem gave his "scenic pictures," with short addresses with each, interspersed with songs; readings by Miss Etta Willis and the President, Mrs. Soper; instrumental music by Miss Burnett; an old-time friend and member of the society, also Miss Ada Came. The evening was agreeably and profitably spent, and all seemed pleased with the entertainment furnished by Mr. E. J. Holden.

On Dec. 22 Harrison D. Barrett will speak in the evening.

**G. A. R. HALL, 573 MASSACHUSETTS AVENUE, CAMBRIDGEPORT.**—Mrs. L. J. Ackerman, Leader, writes: Sunday, Dec. 12, morning, Mr. Seartlett spoke. Tests, Mr. Nichols, Mr. D. S. Clark, Mrs. Merritt, Mr. Hall, Mrs. Merritt, Mrs. Poole, Mrs. Banks.

Evening.—We had a very good audience and good mediums. Usual opening exercises, then Mr. Nichols spoke, after which May Leavitt gave recitations; Mr. D. S. Clark, Mrs. Millen and Serita read articles. Mr. H. B. Hersey gave tests; readings, Mrs. Dade, Mrs. Weston.

Peace Council the second Wednesday in January. We have a committee appointed to manage all.

BANNER OF LIGHT for sale at the door.

**FALL RIVER.**—Mrs. Ann Hibbert, President, writes: Sunday, Dec. 5, we had Mrs. May S. Pepper of Providence with us. In the afternoon her wonderful tests were preceded by a short talk explaining the phenomena of Spiritualism. In the evening she gave one of the grandest lectures ever given from our platform, followed by another of her marvelous séances. There was no standing room; the largest audience ever seen at a Spiritualist meeting in Fall River. She also was invited to name our new society, and called it the First Spiritual Church of Fall River, which was unanimously adopted by the Society. We hope to have Mrs. Pepper with us again, and bespeak for her a royal welcome.

**LOWELL.**—George H. H. and Sec'y, writes: Blanche H. Brainard was the speaker and medium for the First Society, Dec. 12, and, as usual, was greeted by large audiences, especially in the evening, when the hall was filled to the doors.

The annual meeting of this Society occurs on Jan. 3, when new officers will be chosen for the coming year. We are financially weak, but this old society, born in 1866, will hold meetings every Sunday in the year to come. Dr. Wm. A. Hale next Sunday.

BANNER OF LIGHT for sale.

34 Lincoln street.

**WORCESTER.**—Mrs. D. M. Lowe, Cor. Sec'y, writes: Sunday, Dec. 12, most appreciative audiences listened to Prof. Peck in two of the best lectures of the course: "The Birth and Death of Religions" and "The Lights and Shadows of Spiritualism."

Next Sunday's subjects will be, "Was Christianity the Cause of Civilization?" and "Christmas, Its Origin and Meaning."

Prof. Peck has but two more Sundays in Worcester, and all should avail themselves of the privilege of hearing his able and instructive lectures.

BANNER OF LIGHT for sale at each session.

**BRIGHTON.**—D. H. Hall, President, writes: The Spiritual Progress Society's parlors were again filled last Wednesday. Bible-reading and invocation by the President; congregational singing of gospel hymns; tests and readings by Mrs. L. J. Ackerman and D. S. Clark of Cambridge, all being recognized; readings by D. H. Hall. A social hour at the close.

The next meeting will be on Thursday evening, Dec. 23, a special Christmas service. Mrs. J. S. Seartlett, Mrs. J. Seymour and others will assist. A good time may be expected.

**FITCHBURG.**—Dr. C. L. Fox, President, says: Dr. C. H. Harding of Boston again occupied the platform Dec. 12. Although stormy weather prevailed, good-sized audiences were in attendance. Dr. Harding's addresses were, as usual, ably presented, and a large number of spirit-descriptions and messages were all readily recognized. The musical selections by Mrs. and Miss Wholley were finely rendered.

Mrs. Effie Webster of Lynn speaks for us next Sunday.

**BROCKTON.**—People's Progressive Spiritual Association, 54 Main street.—Geo. S. Hutchinson, Sec'y, writes: Sunday, Dec. 12, we had a very fine meeting. Mrs. Sadie L. Hand of Lowell was our medium. She opened the services with an invocation, followed by a very interesting lecture of half an hour; she then devoted an hour to spirit delineations; every one was acknowledged correct.

Next Sunday Dr. Geo. A. Fuller of Worcester will speak to us.

**WAKEFIELD.**—George T. Lamont writes: Last evening Edgar W. Emerson was with us. His address, in support of the varied phases of mediumship, was very interesting, drawing words of praise from some of our greatest skeptics. His tests were grand. Our hall was crowded to the doors. The friends were highly satisfied, and carried home many facts that will keep them thinking for a few days. May God bless the seed sown.

**WALTHAM.**—Mrs. M. L. Sanger writes: Our speaker for Dec. 12 was Mrs. C. H. Clark of Boston. The short address she gave us was well expressed and to the point. The most of the time was devoted to the reading of articles, which were very truthful.

Next Sunday our speaker is to be Mrs. W. S. Butler.

**SPRINGFIELD.**—H. A. Budington writes that Mrs. Helen Palmer Russeque of Hartford, Ct., delivered two fine addresses before the Church of the Spirit Sunday, Dec. 12. She will speak there again on Dec. 26. Mrs. Carrie F. Loring of East Braintree, Mass., will speak for the Society Dec. 19.

**WINCHESTER.**—W. H. Borden writes: At Good Templars' Hall, Sunday afternoon and evening, Dec. 12, the regular meetings were held. Mrs. H. T. Nutter of East Boston gave many tests, all of which were recognized.

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