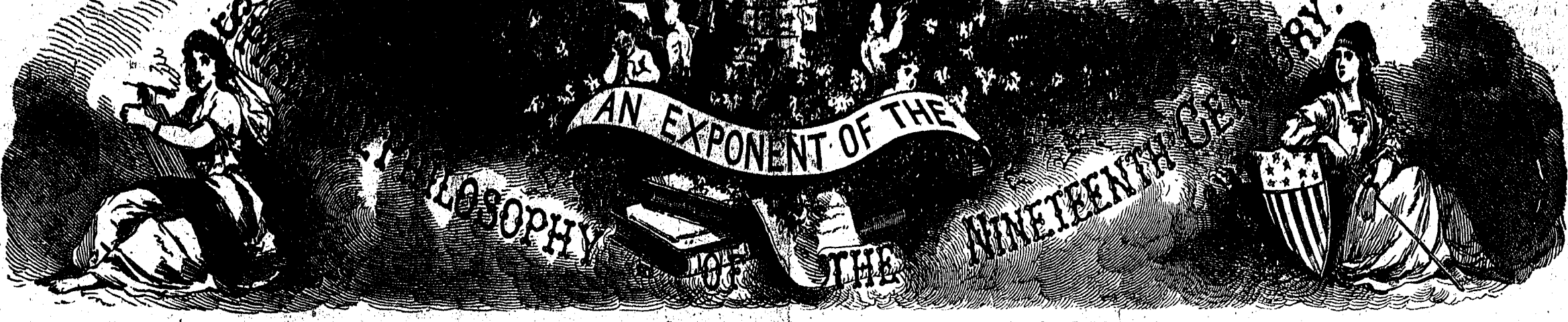


# BANNER OF LIGHT.



VOL. 82.

[Banner of Light Publishing Co.,  
9 Bowditch St., Boston, Mass.]

BOSTON, SATURDAY, JANUARY 1, 1898.

[\$2.00 Per Annum.  
Postage Free.]

NO. 18.

## Written for the Banner of Light. THE HOUR OF REST.

At last the hour of rest hath come for thee,  
O friend of many years,  
And we rejoice that thou at length art free,  
Yet cannot stay our tears.  
A benediction was thy life to all—  
Who left its gentle way;  
Deeper the shadows on our path must fall  
Since thou art gone away.  
Around thee, too, did clouds of sorrow lower—  
"The sea and yellow leaf"  
Bore witness of thee to thy latest hour,  
"Acquainted still with grief."  
But, like a star that shines through gathering gloom,  
The sunlight of thy soul  
With soft and tender radiance did illumine  
And glorify the whole.  
Was it the reflex of a light divine,  
Of heavenly visions born;  
That we might see and mark the blessed sign  
"The promise of the morn?"  
Oh! when life's darkling shadows flee away,  
May we who long have wait,  
Behold thee in the light of that new day  
Beyond the "Golden Gate."

S. E. C.

## Rally Round the Flag.

BY P. F. DE GOURNAY.

When his country is attacked, it is the duty of every man to enroll in its defense. He may deprecate war; he may be an alien and denied political rights; but it is his home, the sacredness of his fireside, he is called upon to defend; none but a coward will shrink that duty and leave it to others to fight for his protection. Greater still should be the obligation to defend one's right to believe and to worship according to one's convictions to assert, at all cost, his right to THINK. The framers of the Constitution recognized these natural rights of the individual; they secured to every man the free exercise of religious worship. In this they showed their wisdom and patriotic foresight: The unexampled growth and development of the American nation is due, more than to any other cause, to that guaranty of religious freedom. The independence of the human conscience is a basic factor of national prosperity. Where intolerance prevails, we see stagnation and poverty, even though the country be spared the horrors of religious wars. History bears testimony to this.

Spiritualism is assailed: While it is claimed that it is not a religion, it is the very essence of religion, since it establishes, directly, with out the necessity of a formulated creed, the relation between the individual man and the cause of his being. Spiritualism does not rest on man-made dogmas; it does not make the human conscience subservient to the will or opinion of any man; it does not compel reason to accept upon faith any theory, any legendary compilation. It proves to man that he is a spirit, an immortal soul, and, by so doing, brings him in rapport with the source of all immortality—God. Not, perhaps, with the anthropomorphic God of the legend of Genesis, but with an unknowable, yet undeniable, INTELLIGENT CAUSE from whom he derives his being as a soul. For, since the physical body, constituted of earthly elements, disintegrates at death and becomes again "dust of the earth," the soul, whose survival is proved by spirit-communication, cannot have a material origin; where shall we seek that origin but in the Infinite? The knowledge of this immortality thus leads man, infallibly, to that supreme cause which he cannot define—it matters little what name he chooses as expressing best his conception of God—and religious aspiration fills his soul. The religion born of Spiritualism is one of love and hope.

The declaration of war issued by President H. J. Becker of the National Anti-Spiritualistic Association is, therefore, an unconstitutional document, an incendiary appeal to the worst passions, for religious persecution once inaugurated there is no telling where it will stop; this country may yet learn the horrors of a religious war. The purpose of the Association is in discord with modern civilization: its spirit is essentially un-American. The flimsy pretext of exposing fraudulent mediums (it would have been a blessing to purge Spiritualism of the vampires who live upon its fair name) is cast aside, the Association feels strong enough to avow its real purpose; it has the support of "ministers of denominational, Orthodox and Catholic churches"; "Spiritualism is to be met and fought in every section with a far greater army of workers than they can summon." "We have got the one great essential for stamping out Spiritualism—national concerted action." "We have plenty of funds" (something like the "Replis Fund" of Bismarck, wherewith to buy consciences; the times are hard, bribery and corruption are enlisted against truth).

Can anything be more plain than this insolent program so defiantly given publicity? Are not Mr. Becker and his followers pledged to use all means to hunt to the death free American citizens because of their religious views? Those fanatics must be mad; or are they so ignorant as to have never heard that many of the greatest minds in this country and Europe, after careful, scientific investigation, bear testimony to the genuineness of our phenomena. Are they aware that Spiritualism has brought comfort to more sorrowful hearts during these past fifty years than all their churches put together? Or, is it not simply because those churches are honey-combed with Spiritualism, and their membership steadily diminishing, they propose to stamp out Spiritualism? They certainly have

some real grievance: Spiritualism has robbed death of its terrors; it has exploded the Christian hell, that trump in the preacher's hand, and taught that God is love, mankind a brotherhood, and, consequently, that we should love one another—by the way, the spirits in this have but reiterated the precepts of the Teacher, whose memory we revere, and in whose name we are to be persecuted.

But what are the "Antis" going to do about it? Will they buy the whole American press and dictate to public opinion? Will they bribe the courts to shut up our halls and inscribe on their doors the burlesque edict a Parisian wag got up at the time of the persecution of the *convulsionnaires*—those undeveloped mediums:

"De par le Roi, défense à Dieu  
De faire miracle en ce lieu!"

Suppose they banish, imprison or hang every public medium, will that do away with the phenomena? Will it rob the true Spiritualist of communion with his departed loved ones? Persecution cannot enter the sanctuary of the home, and there are few family circles which are not blessed with angel-visitors. Why, in my own home, this persecution was predicted, nearly a year ago, in my own home-circle—the medium used by the spirits being the only stranger present, and he a skeptic who had never attended a séance—we had, at every meeting during six weeks, the most remarkable phenomena, such as levitation and transportation of objects, slate-writing without contact, writing on the wall, which did not require a Daniel to expound it, messages replete with moral and religious teaching. If the devil—in whom we do not believe—chose to prove his existence by teaching us the love of God and our neighbor, we had no objection to listening to his preaching. What happened in my house has happened, and happens daily in thousands of other homes.

And we, Spiritualists, what are we going to do about it? Tremble at the thunderbolts of this Jupiter Tonans? Hide our diminished heads? Deny our master—Truth—as did Peter? Prepare for the gibbet and the fagot, or flee our country, as did the Huguenots of France? Or shall we rally round our flag—the white banner of Truth—and, strong in the righteousness of our cause, defy persecution, and appeal to the sense of justice of the American people?

The time and the hour are come when to shirk responsibility is a crime against conscience, an act of ingratitude toward our spirit-friends. It is to be hoped every avowed Spiritualist will do his duty; but the hundred thousands who enjoy the benefits of Spiritualism without sharing its charges, the immense multitude of private investigators who hold home circles, obtain convincing manifestations, and cherish at heart the cause which has made their lives happier and better, yet dare not confess themselves Spiritualists, what will be their attitude at this crucial crisis? Shall the fear of ridicule and social ostracism, of pulpit denunciation and financial loss be greater than the love of truth and the gratitude due their dear departed loved ones for the many blessings received? If these anonymous Spiritualists possess half the courage of the early Christians this is the time to show it. The willing cry: "I am a Christian!" secured glorious martyrdom in Pagan Rome; no such fate will reward the dignified avowal "I am a Spiritualist"; on the contrary, if the names of the millions of respectable men and women who are Spiritualists *in petto*, were published, it would cause a revolution in public opinion which would render persecution impossible. Let authorized lists of names be published in every local paper in the Union, showing the numerical strength of hitherto unknown believers in the spiritual revelation, and Mr. Becker and consorts may discover that they have sowed the wind to reap the whirlwind.

## My Other Self.

BY J. J. MORSE.

Dreamers are usually considered a sort of "no account folk," in spite of the fact that many a dreamer has blessed the world with thoughts that burn and inventions that have blessed. Jesus and John were dreamers, as were a host of the world's reformers and teachers, to the men of their day. Stephenson and Wheatstone were dreamers to many, but the copper thread and the iron way now stretch far and wide across the world. To dream, then, may not be altogether a waste of time, nor the dreamer so useless, as your so-called practical person would have us believe.

So much as a preface, if not an apology, for a dream that may not be all a dream, and which may have a lesson enshrined in it, for such as may be able to extract it.

Wearied with the toil and strife of living, I slept. A sense of utter helplessness had overpowered me, the good striven for seemed so far away, the ability to actualize in daily life so difficult. It was as if an eagle strove to mount to heaven, but whose clipped wings held him to earth. Strive no matter how determinedly, the effort was vain and fruitless. I slept, and in that sleep awoke! At first, night, black as Erebus, enfolded me. A black and suffocating pall enshrouded me on all sides, and all the agony of being hemmed in by a boundless blackness oppressed me beyond words to tell. Speech I had none, neither was the power of motion mine. Fixed as in and by an indescribable power, poised as if in nothingness, I stood as if I and space were all, and that forevermore I was to be

companionless; and the immensity of the horror I felt was all the more acute that every pulse and emotion of my being thrilled with a sensitiveness never before deemed possible. At last a change in my sensations occurred. An impulse caused me to concentrate my gaze directly in front of myself, and presently a shape at first ill-defined presented itself to me, as if made out of the thick blackness enshrouding me. I gazed at it, and a repugnance too deep for utterance came over me; I almost loathed the "thing" I saw. But dislike gave place to amazement beyond bounds, for, as the shape unfolded, behold, I looked upon myself!

As perfect as ever I had seen myself in a mirror, this thing stood before me. In a moment it commenced to change. The outlines became blurred and ragged. The features lost their comeliness, the eyes became dulled. The look of decision previously on the face vanished, and a wavering, uncertain sort of motion began to pervade the entire form. A voice, coming from I knew not where, bade me "Look!" I obeyed, gazing most intently, until I saw completely through and into the form before me, and then more marvels were disclosed! At first it was as if wild, swirling flames, dense mephitis, smoke and vapors surged within, accompanied by deafening explosions, making a tumult of chaos horrible to contemplate.

It was as if the world was one huge volcano, and that volcano engulfed within the form my gaze had penetrated! The fires faded and died, darkness blotting them out at last. But again the command came, "Look!" I obeyed, and the form was now filled with all creeping things of sea and land. Monster billows rolled within, rushing winds roared their harshest notes, as if primeval seas and storms contended in the form before me. Again darkness blotted out the awe-inspiring spectacle, and once more came the command, "Look!" This time the picture was of strange trees, shrubs and fern-like things, and strange forms, monster and minute—too terrible to look upon—moved about, fighting, tearing and rending each other in a warfare that created in me a paralyzing dread, as I stood a spectator, without power to move or speak. Once more the blackness faded, all blotting, the phantasms from my view. Again came the word "Look!" This time the pictures disclosed within the form constituted a long procession, which I feared would stretch on until the crack of doom, so interminable it appeared. Men! But, ye Gods! what travesties of men they were! Brutal, hairy, long armed, fearful-faced creatures that mocked humanity, by seeming of it and yet not of it! What bestial things they were, and what a nameless dread overcame me as they passed before me! Their scarce articulate cries, their fierce actions to each other, the mad and beastly passions that stirred them to acts of raving revoltingness, no pen could tell. If these were men, how hateful man must be! But the procession lengthened on, and its members altered in appearance, still retaining their cruel instincts, but living on a slightly higher plane, until at last the army ceased to march, but not until the past of man, in his days of brutality, cruelty, animism and fiercest passions, had passed before me. Oh! how terrible was the impression from it all! But the merciful darkness came again, and though I was glad, yet, also, I desired to see more!

Once again that singular voice, cold and impassive as of a judge above all human weakness, sounded, and again I looked into this thing which was at once I, and not I. And this time what I saw was more remarkable still! The form had the appearance of being entirely hollow in every part! Filled with a black nothingness! Presently I saw some little tongues and flames of fire, tiny sparks of wondrous beauty—shafts of lightning, like unto tiny serpent tongues. These clouds, some darkly black, others ruddy and red, more sombre and grayly cold, while a few were ragged, fleecy and well-nigh bodiless. And as these came it was borne in upon me that the history of the world was entering into the making of the thing that was I, and yet not I! That flame and flood, the lightning's blast and the thunder's shock, the brutishness and ruth of man's primeval ancestry, were all taking a place in the wondrous compound, and as they did so the outlines of the form gained in firmness and character, until at last it became more like myself, when strength was greatest and health was best. But the clouds arrested my attention again, and then it was as if my own ancestry and parentage made contributions to what had assembled, and as they did so strains of curious colors were veined within and without, the effect of which was to again dim the outlines of the form itself, and to make it less the better thing it had lately seemed, and again I was beginning to loathe it, when a voice called—"Wait!"

The echo of the word had scarce ceased in my mind, when the form I had viewed so long vanished utterly, and in its place there was another, so radiant, noble-looking, animated and beautiful, that the contrast was overpowering, and ere I could recover from the revulsion of feeling, the radiant one addressed me thus: "Even as am I, so art thou! Even as thou hast seen thyself, so I was! Repine not at thy weaknesses, nor at thy disappointments; remember the body in which thou didst dwell was compounded of the fire and flame of the world's beginnings, and that its trials and conflicts are not yet expurgated from the body thou didst have. As thou didst see, the weaknesses of physical diseases and the errors of life thy ancestry possessed were also inherited by thee, and, with such elements around thee,

thou couldst not expect to excel in manifesting the inherent graces and virtues—not to say divinity—of thy real self. That thou didst so well is to be thought that must now inspire you, for what thou hast beheld is but a representation of the origin and circumstances attending the creation and evolution of the body in which thou previously inhabited. It is of thee, but is not thou." The voice ceased, and presently said, as the fair presence faded from my sight, "Look!"

This time the cadence of the voice was sweet and liquid beyond any music that ever thrilled my soul. I gazed, but the vanished brightness left the darkness more dense than ever. In silence and loneliness I meditated, gazing steadily forward the while, when a tiny speck of light, bright as a ray from rarest diamond, appeared, expanded and took form, assuming human shape, and that shape my own! This form, so different to what before presented itself! Health glowed on its features, grace marked its every limb and part, intelligence sparkled from its starry orbs, and a soft, sweet sadness marked the nature of its speech, for the marvel was it spoke to me! Then it was I saw that it was indeed my real self, the spiritual part that had come up out of the conflict in the ages, the animism and selfishness of the past, and freed at last from the outer husk, had revealed my other self to myself. Then the glory of it all faded, and silence was about me, and then came the darkness, out of which I awoke!

Was my dream only a dream? Or did it tell me anew what the wise and good of the Holier Life have patiently instructed me in for now nearly three generations past? At this season of professions of universal goodwill, my dream, that savors of the blessed philosophy the angels have brought us, may help to stir kindlier thoughts in some breast, and cause others to realize it is not so easy as it seems to denounce the wickedness or weakness in our fellows, when the facts of our heritage, cosmic and hereditary, are duly considered. At least, I am strongest when I trust that our innate goodness will surely vindicate itself, somewhere and somehow, though when and how we may not see at present.—*The Two Worlds.*

## The Truth as I See It.

BY MRS. MILTON RATHBUN.

Wherever we dwell, within the realm of spiritual thought, a diversity of expression is sure to follow the desire to impart unto others the knowledge gained for ourselves.

One will declare that this is "the way" to light and development, while another, equally earnest and honest, will proclaim another method or direction to be "the true way."

According to our unfoldment and intelligence, shall we be able to point out the "way" unto others, whereby they may gain in spiritual wisdom? Far be it from me to claim superior wisdom or knowledge. I am simply favored by intuition, partially-developed mediumship, harmonious surroundings, and, like myriads of others, find ready helpers from the spirit-side whenever I will listen to them—dear helpers, who come gladly at my call; yea, stand without the portals and wait my tardy recognition. God bless these noble workers! But for them to what depths of darkness and degradation might humanity fall! They press toward every opening, and wield a mighty power through the vast army of mediums, many of whom are not conscious of their instrumentality in the hands of their guides and spirit-friends.

The point I wish to establish is this: Mediums everywhere should be fostered, encouraged, educated and stimulated. They should not be left to themselves, but sheltered, protected, and made, to a certain degree, independent of material anxiety.

Schools for education and development should be established, homes for mediums provided, and every precaution taken to select the wheat from the chaff. Under a proper system of education and maintenance I claim that false mediumship would become a thing of the past.

Take from some of our reliable mediums the anxiety for material necessities, and how greatly increased would their gifts become! What now seems veiled in mystery, and is given in an uncertain way, would then be given clearly, free from obscurity and doubt.

It seems strange to me that women and men who are haunted with the question: "Where is my rent to come from?" can do so well as they do—not that they give so little proof of spirit-return and identity, but that they give so much.

Many, in fact most mediums, have others depending upon them, and their anxiety is doubly pressing in these cases. I have often advocated the doctrine of giving mediums the same chance which a court of justice grants to the accused.

I am often pained by the attitude of those who suspect all mediumship until it is proven beyond suspicion. Why not, while on the alert to avoid imposition, give to all mediums the goodwill of our hearts and sustain them so far as our good thoughts, which is a great deal, until we must change our position toward them? I never advocate fraudulent mediumship, and think, in justice to the honest instruments, the pretenders should be dealt with and expelled from our ranks. Under our present lack of system and cooperation, it is quite impossible to accomplish this end; for, whom some condemn unqualifiedly, many praise loudly.

If we had some system of schools, with their discriminating qualifications necessary to the

entrance and promotion of those manifestly endowed with mediumship, in time we should overcome many of the evils which we deplore. Much that is genuine in mediumship is unsafe and undesirable. Mediums and their controls should be educated as to the best methods of association.

The more I see of the manifestations in spirit phenomena, the more do I realize the necessity for speedy, decisive and active cooperation among the great body of Spiritualists, by whatsoever name they are known—whether Spiritualist, Theosophist, Christian or Mental Scientist, Methodist, Baptist, Presbyterian, Universalist, Unitarian, or of any other creed, sect or belief.

We all know that Spiritualism is clothed in many a garb, and known by many a name foreign to it, but so long as its truths are promulgated we must be content to await the full recognition of its claims. That will come sooner or later. Meanwhile we must do each our duty in hastening the day when mediumship—which is the corner-stone, yea, the base of Spiritualism—shall be rightly understood, and made the open door to spiritual knowledge, wisdom and beneficence.

Some day we shall realize that the "open door" to spirit-life means more than to aid our selfish ends. We shall know that the privilege of spirit-communication is a blessed boon, and should be used for real good to spirits, both embodied and disembodied. I know that some fine minds in our ranks have in contemplation the outcome which I so ardently desire, and which seems to me impossible except through means at which I have hinted. Will they not formulate their plans, and push them to the notice of the great unthinking mass who have secured the comforts of Spiritualism for themselves, and are content to let others "go and do likewise," or otherwise?

Is it not high time for action to join hands with theorizing? May we none of us shirk our responsibility. The duty of raising mediumship to the standard high in ideal lies before us. Shall we assume that duty, or shall we continue comfortably drifting?

## Contrasts.

BY HETHE.

There are two sides to everything; an outside and an inside to a house; a right side and a wrong side to cloth; a positive and a negative pole; because of this, along certain lines and conditions people have thought these two sides or two poles were two, separated from and each independent of the other, and sometimes opposed to each other, but as one is included in and necessitates the other this cannot be true; if it were, this world would be diverse and not a universe. As long as there is light, the absence of light will be darkness. As long as there is heat, the absence of heat will be cold. As long as there is ease, the absence of ease will be disease. These negatives are real things; they are real conditions, but as they are always included in, their positives, they are always ruled by them.

Darkness cannot advance only so far as light will let it; no more can cold advance only so far as heat will let it. It is this same truth that we are taught in the Bible when we are told to overcome evil with good, to let our light shine. But in some way we have not understood these teachings: we have thought that we must fight what we have called the sins and the evil of the world. We have thought we must shovel out the darkness before the light could come in. Did Jesus do this way? Let us remember his words, "Neither do I condemn thee." The reason we have thought this way is because of the teachings we have always had, and these same teachings are still most prominent, and lead to a belief in sickness, poverty, death, as actual aggressive forces. It is this same division that leads us to believe in hell and the devil as opposed to God and heaven, when really they have no force at all, only as we give it to them by believing in them and by yielding ourselves to them.

But some will say, "Do you wish us to understand that heaven and hell are the same place?" That is just what I want you to understand. Really, they are not places at all, but conditions, and both possible conditions are within each individual to be self-evolved. Did not Jesus say, "The kingdom of heaven is within you"? To be in heaven is to be something, not to go to some place, but people do not know this, they have been taught that they must do God's will and suffer God's will, that there was a divine will and a human will, one opposed to the other. Now, all the will there is, is divine will, because will is the outcome of desire, and desire is love, and love is God, and we, as the children of God or the offspring of good, are not separated from our source, but are one with it, so we are good, and really in our inmost selves desire only good. No person is in the cold and darkness because he really likes it; when people believe in themselves, they have no power to change their conditions, and how to look outside of themselves to a God or a Savior they have never seen, they cannot understand.

What I want to make plain is this: every individual is a part of the divine will, and holds within himself both the positive and negative poles. To know this, to really grasp it, is to be whole and holy; it is to see God, not to look at him with our eyes, but to see him with that inner seeing that is much more real, for it is to realize not only our nearness to him but our oneness with him, and he is light, and life, and love, and peace. But I must go back a little, because we are a part of the divine will (always remember that all the



where we are divine, we have within ourselves both poles of the divine will, the positive and the negative; this gives us an inner and an outer life, a spiritual and a physical, a divine and a human, just as Jesus had, and we are free to cultivate and exercise whichever of these lives we choose to exercise, the positive which is the mental, the inner, the spiritual, the divine, brings us by the law of attraction among the positives, which are life and light, love, health, strength, and leads us more and more to a realization of God and heaven. To exercise (whatever we exercise and cultivate grows) the negatives, brings us, by the law of attraction, among the negatives or the negations, and these things which are coldness, darkness, weakness, hatred, slothness and death. Now, I have no reference to what is spoken of as spiritual death, for there is no such thing; nothing is ever really lost or destroyed, but the separation that is commonly called death. You may ask me, if this is so, why it is that good people are sick and die. The reason is: they do not know that they do not have to.

We have all been taught from our earliest childhood, and had it impressed upon us by our mother's minds before we are born, that we are separated from our Father; that God is outside of ourselves some place; that sin and sickness and death are powerful and aggressive, and that we are weak. How many times have we been told that we were "conceived in sin and born in iniquity," which simply means that we are conceived in ignorance and born to reap the consequences. So we have yielded ourselves to the things and conditions that have no power, only the power we give them by believing in them, and have never realized that we were divine, a part of the God-life, and one with it, and are told to overcome the world and the flesh, and put all negatives under our feet, so using them to build ourselves up into divine manhood and womanhood.

### The Reality of Spirit-Life.

BY GEORGE A. BACON.

The following graphic description of the spirit side of life, in the form of a spirit-communication, but recently came into our possession, although it was written nearly thirty years ago. We venture to publish it for the readers of THE BANNER, and others, as a most interesting and realistic presentation of life in the spheres, as narrated a generation since.

While some of its details may challenge acceptance, its main statements, if not indeed all its essential points, are hardly improved by those who speak of these things from the standpoint of day.

These delineations (through the mediumship of Miss Mary J. Day of New York, now Mrs. Dr. Wright of New Haven, Conn.), it is affirmed, were written by Mr. William G. Howard, who passed from this life May 1, 1832—now a resident of the third sphere—and continued by Thomas Paine, a dweller of the fourth sphere. The account given is exactly as it was received.

Washington, D. C.

Mr. Howard says:

After suffering severely, and closing my earth-life, on awakening to consciousness, I was standing by the side of my mother, who had departed this life nine years previous. The surprise in meeting my mother, my change of condition, and seeing myself, as I supposed, on the couch before me, I was confounded, and turned to my mother for an explanation. She informed me that I had passed from my earthly body into a superior existence. My mother presented me with a suit of black garments, I clothed myself with them, and we soon bade farewell to my earthly home.

Our passage was up an ascending plane, the motive power the will of my mother, and we soon landed in another world. This place very much resembled the earth. I was informed that we were in the second sphere. What surprised me the most was my newly-awakened sensations.

My mother informed me that I was developing powers of life which I did not know I had, and that it would be necessary for me to change my black garments for those more suitable to my advanced condition. Accordingly, I was presented with a light gray suit, which pleased me much.

During our stay here I learned many important facts, which no doubt will be of interest to you. I will describe them as they appeared to me, and as I was informed by others:

The second sphere surrounds the earth, and revolves upon its axis. The five circles comprising this sphere are really but one expanding circle, formed from five segments. The first segment or circle is sixty miles distant from the earth, and covers nearly one-fifth of its circumference. The second circle is one hundred and twenty miles distant, each increasing the distance sixty miles, the five covering the circumference of the earth, the fifth segment being three hundred miles distant. The whole are united to the earth by inclined planes, forming a continuous passage from the earth outward and upward to the fifth circle.

The productions of this second sphere are in form similar to those of the earth. The fruit is more beautiful and pleasing to the taste. The customs and habits in these different circles in this sphere are as various as their language. All who leave their forms do not immediately ascend—many become so attached to the earth for various causes that they have not the least desire to depart. I will instance those who have accumulated large fortunes, and sacrificed their humanity to gratify this one desire—they will remain to see others grasp and often squander that which they have prized so highly. There are other causes which detain spirits on or very near the earth. The low and impenetrable are severe sufferers. Many of them pass through the horrors of delirium, which to them is an awful reality, driving them to desperation, often continuing many years before they will or can listen to the least encouragement for mercy. We will say for the benefit of those who traffic in that which destroys the happiness of their fellows, that they will pay the last farthing before the God of their souls will forgive them for degrading the children of their Heavenly Father.

Another class, far more numerous, remain very near the earth for a long time. I refer to those who are deficient in spirituality, being possessed with barely enough to retain the form, but not sufficient to progress without a large amount of cultivation. The majority are so low that they require food but little in advance of their primitive condition. To supply this need, Nature in her abundance reproduces certain animals on the same plane with them. Here the red man finds his hunting-grounds; here he pursues his prey, and feasts on his game as he did when he roamed the forests of the West. The name of this class is Legion; they have been pouring into the spirit-world for thousands of years, and many eminent spirits have labored centuries in this work of love to liberate these child-like of their Heavenly Father from the thralldom of ignorance to the glorious liberty of light and truth. The second sphere presents an almost endless variety of conditions, from the fact that here are congregated people from all nations and all languages of the earth. In this sphere all must approximate toward a certain standard of morals and intelligence before they can move upward and onward in the road of progression.

After roaming over a diversified country, we commenced our ascension to the third sphere. The passage was of some duration, but not tedious. On our arrival we landed at a platform, no doubt intended for the purpose, as it was

on the edge of the sphere. I was soon sensible that we were in a very beautiful country. A short distance in advance of us was a walled city of vast proportions. The entrance was through an arched gateway. The door was slightly ajar. A partial view informed me that my gray suit would poorly harmonize with the white garments within. My mother said: "My son, allow your fears, garments are prepared here for you also." Then I saw one of the inhabitants pass out of a gateway and present a parcel to my mother, which she gave to me. It contained a suit of pure white. The exchange was soon made, and when arrayed in white garments my joy was unbounded. I was now a new creature, born again, and entering the kingdom of heaven. Old things had passed away, earth and earthly pursuits were fading from my mind. I was free.

Outside the gate was the keeper: on his left was a large book, in which he recorded the names of those who entered the city. I asked why all this was necessary. She answered: "My son, when you pass into the city, your remembrance of earth-life will become less and less. You may possibly forget your name, and should you in the future wish to visit your earth home, you will return through this gate, take your earth name, resume your gray dress, and you will need those garments you left by the way to enable you to remember your earth-life, and to assist you to communicate with your friends. Hence the necessity for recording your name in this book."

As we entered the city we were greeted by my father, who passed from earth life when I was a boy. He welcomed me with joy and affection to his spirit home. I was really surprised at the beauty of the scene before me. The buildings were large and splendid. Those near the gate and for some distance were schools for the study of philosophy and science. The arrangement of the scholars was in circles of ten or twelve, with the teacher in the center. The schools were supplied with books, charts and models. My father informed me that a large proportion of those who enter this sphere are ignorant of these principles of knowledge which are necessary for their growth in happiness and their advancement in the spheres; hence as soon as they are convinced that they are laboring to a disadvantage because of their ignorance, they entered the schools at once, and applied themselves with their utmost ability to the different branches of study. When you entered the schools, none but your friends observed you, and they by impression, so intent are the learners to acquire the necessary knowledge for their progress in the sphere.

As we passed on toward my father's home I learned that a portion of these buildings were devoted to mechanics and art. I afterward visited them and found many filled with machinery for the purpose of producing and perfecting inventions, and to manufacture articles for use and ornament in the spheres, and also to transmit knowledge, as far as practicable, to the children of earth. The arts are here displayed to the highest degree of perfection to beautify mind, adorn temples, mansions, parks, etc. Those who labor during their seasons into work, recreation and rest.

We have machinery for measuring time; it is very different from yours. We raise cotton of different colors, flax as beautiful as silk, and a species of grass which is highly ornamental for ladies' dresses. We are not confined to white, but make any color we choose. Our costumes are similar to yours; we change them when we please. Our sustenance is fruit, of which we have abundance. The variety is large, and affords pleasing to the taste. We cultivate it or gather the fruit of spontaneous growth. Our soil is dark; it is rich and resembles yours, with the exception of stones. If we have a desire to sleep, we gratify it. We have vocal and instrumental music. Our instruments are similar to those on the earth; our music is superior. We have a telegraph; it is more perfect than yours. The action is magnetic. As the message lies over the wires there is a slight illumination. Our language is uniform, and we also communicate by impression. Language is used for public speaking and joyful occasions.

Our light is partially derived from the sun. Our atmosphere, being more magnetic than yours, we are not so dependent on the sun for light as you are. This sphere does not revolve upon its axis of the earth. Our climate is uniform—a continual summer, flowers all ways in bloom and superbly beautiful. We are not sensible to cold or heat. When we meet a friend we greet him with a hearty shake of the hand. We are as tangible to ourselves as you are. We have great pleasure here in visiting and in making others happy. West of this city is a large body of water, containing many beautiful islands—the larger ones are covered with villages, the smaller with one or more mansions. Many of these islands are graded with rising ground in the center, sloping to the water's edge, adorned with walks, sculptured images, flowering shrubbery, and with trees of most singular varieties of fringed foliage. The scene is enchantingly beautiful, and is enriched with sailing vessels of every description, decorated with splendid colored streamers. In the distance are grand majestic ships, and visiting from island to island are beautiful palatial steamers whose soul-stirring music comes rolling over the water, tempting all to enter the smaller craft and join them in their happy pursuit of pleasure.

Gratification is not the only desire which actuates those who spend their time on the water: their real purpose is improvement. Every vessel is most perfectly modelled, and every principle carefully studied and applied. On these waters, vessels were propelled by steam power long before you had the pleasure of witnessing the same interesting view upon the waters of the earth.

If the ruling passion or genius of each individual is not perfectly developed previous to his arrival in this sphere, he will here receive his desire until he is satisfied with his attainments.

The same law governs every mind, whether mechanical, scientific, literary, wealth, fame, or whatever it may be. This principle bears severely upon the worshippers of mammon; it portrays the depth of its demoralization on the human mind. The sufferings of the miser in the lower spheres from the loss of his wealth may mean him in a measure from his idol and enable him to advance to the third sphere; but on his arrival here, he will soon learn the fact that there is abundance of gold. The sight of the precious metal awakens the full force of the ruling passion. He makes no inquiry as to its worth, until his pile is completed and his every desire gratified. He then learns the reality that his coveted wealth has no more value than the most common metal. All his ambition and pride is changed by disappointment to mortification and disgust, and it is often very long before he will awaken to consciousness and seek for that instruction which will unfold to him the real purpose of life.

When we wish for anything we cannot supply ourselves with, we make it known. For instance: if I desire a mansion I draw my plan or get an architect to make one for me, and it will not be long before a master builder, who is not satisfied with his proficiency, learning my wishes, calls on me and offers his services in erecting my mansion. His aim is to gratify his mechanical genius to repletion, and mine to obtain a mansion according to my wishes. This is one mode of barter with another—to do all the good you can to make others happy.

Conjugal attachments formed on earth, and not founded on mutual love, seldom if ever, reach the second sphere. Many attachments are formed in the second and third spheres. A true union of souls, for all time, is when the two are so constituted that their united qualities of mind form a unit—that is, each supplies the various deficiencies of the other. One of the most, if not the greatest, endearing source of happiness in the spheres, is the Spiritual outgrowth of conjugal, paternal and filial love.

There are many large cities in this sphere; also immense tracts of land devoted to country residences, including parks of great extent, beautifully adorned with walks, statuary, fruit and flowers. The land is beautifully undulated; it has running water—forming cascades, large and small lakes, trees of splendid foliage, flowering shrubbery, bright green verdure and hundreds of beautiful beings, making calls and promenading to their perfect delight.

Over the third sphere are suspended beautiful magnetic lights, emitting rays in color and form similar to the rainbow. These lights are caused by the constant intercourse of the spheres. The arts have long engaged our highest attention. Sculpture, painting, and engraving are our favorite pursuits. One great advantage we have in sculpture is the beauty of our marble. Wherever in this city alone (and there are many others) three hundred temples for the purpose of preserving and exhibiting specimens of the arts. The exterior of these temples are elaborately beautified. The one I am conversant with is reared on a base of white marble; it has four columns, three stories high, and surrounded with a triple colonnade. It is an immense square building, and has a dome towering high in the heavens. The walls of this temple are made of large square blocks of marble, as pure as Parian, and inlaid with flowers of beautiful stones. This building has four entrances, one in the center of each front. The doors are large and massive, and elegantly embellished with sculpture and mosaic work. The trimmings are of gold; the handles are very massive, and splendidly wrought with inscriptions of "Welcome!" These temples are esteemed the finest works of art in the sphere. You can form no idea of their extent, and neither can I. To examine the specimens contained in one of them requires full three hours of your days. I cannot impress you with their wonderful grandeur.

Here Mr. Howard ceases, and Mr. Paine resumes the narration. The dome of the temples, of which you have had a faint delineation, are open at the top. They are the passageways from the third to the fourth sphere. The domes are ascended by winding stairs. The halls throughout the three stories will admit but two persons abreast. All who enter pass out through the domes.

The temples are filled with statuary, paintings and engravings of the highest merit. In the base of the temples, farther than the eye can see, are offices, occupied by spirits from the four spheres, around these offices are congregated thousands of spirits who throng here for the purpose of passing an examination as candidates to become inhabitants of the fourth sphere. Those who are accounted worthy are presented with a certificate, and at the same time a duplicate, with the residence of the spirit, is placed on file. One more condition is requisite before they can pass above—it is this: each must be mated, and the quality of the two minds such as will, in all future, unfold harmoniously to their mutual advantage.

These examinations are accomplished with great rapidity. When a candidate is presented whose mate has previously passed examination, the certificate on file is given, and a telegram is instantly flashing the welcome message to the mate: "Come; all is ready" and in an incredibly short time the pair, who previously may have never seen each other, and are to spend an eternity together, are face to face, rejoicing that they are worthy to enter the temple, and beautify their minds with the impress of those rare and precious works, the treasure of ages, and then to ascend to a world whose beauty far exceeds their present magnificent sphere.

Spirits move with rapidity as their distance increases from the earth. When spirits of but little notoriety arrive in the spheres, they are generally received by their friends; but when those who are enlightened, and have labored earnestly in the cause of truth, enter the fourth sphere, they are most heartily welcomed with a public reception.

Conversation in the fourth sphere is done by impression instead of sound. When audible language is necessary to convey an idea, it is used. Our language differs from that of the third sphere.

The costumes here are truly splendid, and nearly transparent. They are manufactured in the third sphere, and are furnished the candidates in the temples, previous to their ascension, and donned when they feel the necessity, just prior to their arrival in the fourth sphere. The dress worn from the third sphere is laid by for use, should they wish to visit the spheres below.

This sphere greatly exceeds the third in size and in the beauty of its landscape, the contour of its mountains, its brilliant streams and silver lakes, the forest and color of its flowers, trees and fruit. The whole combine to form a world so supremely beautiful as to be entirely beyond your conception, and our powers of delineation.

In the fourth sphere our sustenance is fruit, of which we have an abundance. It is still more exquisite in flavor; it never withers. When we need we pluck and eat.

Our time is not divided—it is one eternal now. We do not perform any manual labor. We have a subject which it is our pleasure to study. This subject commands our highest attention and interest; it is

### EXISTENCE.

commencing with the gaseous matter flowing from the ever-living Father, filling immensely through all time, forming worlds, developing the mineral, vegetable and animal kingdoms, gradually unfolding forms, and when every property was called into action the whole combined in producing the ultimate man.

Our recreation consists in conversation, promenading, music, dancing, etc. Our musical instruments are similar to yours. The harp is our favorite. We have immense marble floors for public receptions, dancing and promenading. There are no buildings in this sphere—no stated time for rest. With us it is one eternal day of pleasure and unalloyed joy.

### Christmas.

BY W. H. BACH.

A series of articles from the pens of prominent clergymen of New York City, recently published in the New York Journal, informs us that the clergy propose to abolish the myth of Santa Claus, and devote Christmas to the religious features of the case, or in "honor of the Lord." The leader of this movement appears to be Rev. Dr. John Hall, of the Fifth Avenue Presbyterian church.

He says: "Santa Claus is merely an old tradition. His great specialty is the bringing of gifts. That is his only excuse for living. Without his pack he would hardly be welcome anywhere." And much more to the same effect. Rev. Duncan J. McMillan says: "I must say that exercises in which Santa Claus figures should, on no account, be brought into the house of God, because they have no place there."

These two quotations show the status of the case of Clergymen vs. Santa Claus.

What a position for those who profess to be the followers of the lowly Nazarene to take. They claim to be his followers, yet they undertake to rob childhood of one of its pleasures. Do they forget the saying of Him whom they claim to honor, "Suffer little children to come unto me and forbid them not, for of such is the kingdom of heaven?"

I well remember the pleasures of Christmas morning. We were not taught the myth of Santa being a real personage; but we looked for the coming of the day as we older children look for the things we consider of great importance, and we knew the legend of Kris Kringle, the origin of Santa Claus.

But if we are to change any of the ideas of Christmas tide, why not discard all error at one time, and tell the children the whole truth about it? Why temporize and teach the children that Christmas is sacred to the Christian Lord, instead of telling the truth and saying that it was celebrated long ages before the Christian religion was dreamed of? Why not tell them that Christmas was a holiday in honor of the Pagan gods, and that it was a day of rejoicing because the sun had reached its most southern point and was about to return to

the north, which would bring new life and rejuvenate the earth?

In the past Christianity has labored to continue the belief in the myths, and probably today the very ones who are so anxious to remove the harmless myth of Santa Claus, that has brought so much happiness into the lives of our little ones, would be the last ones to permit an attempt to remove the gigantic myth of the immaculate conception, and kindred myths upon which the Christian religion is based.

Let us teach the truth about Christmas to the children. Let us tell them that Christmas was not, and is not, in honor of the Christian God, and that the best Christian authorities acknowledge that Jesus was not born on Christmas day.

"The gods of the 'Pagans' were born Dec. 25. There is a good reason for it. The ancients worshipped the sun. To them it was the Creator, Savior and Destroyer of life—the Brahma, Vishnu and Shiva. The sun went on its southern journey, and as it traveled its way, it withdrew its heat, and death and desolation followed in its wake. It continued its southern course until the day that corresponds to our Dec. 22, when it remained stationary for three days. No instruments have yet been made that can detect the slightest variation in the latitude of the sun for three days, but on the morning of Dec. 23 it rises a trifle higher than it did the preceding days, and the ancient sun-worshiper hailed it as a savior. Hymns on this subject can be found in their sacred writings.

Sun-Gods were born in this way to numerous nations. An old inscription of the Zodiac, with the Sun-God in the arms of the Virgin, was found, that no one questions is over three thousand years old. This virgin and Sun-God were rising out of "Mare," translated sea. Buddha was born of the virgin "Maya," and Jesus was born of the virgin "Mary." Hindoo "Maya" and Hebrew "Mary" are the same. Can you not see a connection between "Mare," "Maya" and "Mary"?

Every Sun-God was born out of the darkness, and Jesus, Buddha, Krishna and others were born in a cave, storm or in some dark place. What difference can be found between these myths and the myth of good old Kris Kringle, who made toys and carried them around with his sleigh and reindeer? Surely that myth will never do children the harm that it will to teach them the Christian myth of the immaculate conception and the degrading pictures of the Jewish Jehovah, in ordering the destruction of cities, cattle, men, women and babes at the breast, to appease the wrath of a deity whose attributes were anger and jealousy, both of which we condemn in human beings, and punish children for indulging in.

Bacchus of Egypt, Bacchus of Greece, Adonis of Greece, Krishna of India, Chang-ti of China, Chris of Chaldea, Mithra of Persia, Sakia of India, Jao-Paul of Britain, were all gods of the different nations mentioned, and were all born Dec. 25. Not only that: they were born hundreds of years before the birth of the Christian Jesus, in whose honor these Christian clergymen wish to teach the children Christmas is celebrated.

Let us go back to the old Aryan Sun-Worship, and teach the children the truth about the birth of the Sun-God, and then, with a true understanding of the case, they will honor Christmas as a day in which their token of remembrance can be given, and they will not be contaminated with any myth. But if we must lie to them, let us teach them about Santa Claus, for they will learn the truth some day, and although it will wring their heart-strings for a time, it will not injure them for life or dwarf their intellects. The false impressions of revealed religions that are not susceptible of proof have done and will do this. Let us open the door of truthful knowledge to the children. Let them indulge in harmless diversion. It will do them good.

Lily Dale, N. Y.

### "Satan's Invisible World."

BY HENRY FORBES.

To the Editor of the Banner of Light:

The Sunday papers contain a lengthy review of Mr. Stead's latest work, which bears the sensational title: "Satan's Invisible World Displayed; or, Despairing Democracy." The New York Press informs its readers that the "sizzling bomb" will soon be out.

A sensational title is eminently appropriate, for the work is certainly sensational, if nothing more. In this respect it faithfully reflects the most striking characteristic of its author; a characteristic that is inevitably present in Mr. Stead's every act. And sensationalism, though it may sometimes serve good ends, is nothing more nor less than a mental and moral disease—a century ending epidemic with which our earnest British friend is chronically afflicted. I confess that I prefer that side of the gentleman's nature which is used by the invisible author of "Julia's Legacies." In those famous writings of automatic writing there is present that supernatural calm and love and faith, the absence of which in the hearts of men is the direful cause of the very spiritual disorders that are depicted so graphically and denounced so vehemently by the great journalist. "Julia," and the heavenly host of which she is a member, are bringing to the world the only remedy capable to cure the dreadful spiritual disease and insanity which are threatening the life of the present social organism.

"Satan's Invisible World Displayed" is an exposition of the moral and political corruption all too obviously present in the social life of Greater New York. Mr. Stead energetically stirs up the filth of its moral sewage, producing a stinging stench—and what else?

This scavenger work was very thoroughly done a few years since by the famous Lowell Committee and their capable servant, Judge Goff. Mr. Stead furnishes his morbid readers with no new stench, and those who are fond of that sort of thing will have to be content with something that is stale and flat, however profitable they may deem it. Indeed, Mr. Stead will find it a difficult task to compete with New York's "yellow journalism" on their own ground. We have scavengers of our own, and the daily dose of filth they place before their readers is the best kind of evidence that they know their business very thoroughly.

Yet Mr. Stead thinks that our only hope lies in the power of the daily press to expose social and political corruption; and this power he would increase by giving the newspapers the right to summon persons and to place witnesses under oath. To stir up a bad odor is one thing; but to prescribe the proper disinfectant is quite another!

Think of "yellow journalism" being the authorized physician to cure our moral disorders! Why, that class of journals are more of a curse to the community than any number of Tammany Halls. In fact, Tammany Hall, and all it stands for, thrives largely by reason of the moral and mental degradation brought about by certain New York dailies. The utter abandon of those abominable sheets, issuing their half-dozen editions of unspeakable filth, falsehood and Satanic suggestion, is the one thing that sickens the heart of hope. The moral sensibilities of the people are being so deadened, and their conceptions and ideals so appallingly distorted out of all semblance to truth and purity by these psychological contaminations that the healthy mental state which is absolutely essential to real reform, is in danger of being irretrievably lost. Reform your own craft, Mr. Stead—a mission worthy of all your admirable skill and

temperament. Now can you begin to see?

The foremost evil of the American Democracy is a mercenary press, a press without conscience or pity, toying with our humanity as the tame tribe boys with its prey.

It is an all too glaring fact that the whole Western civilization, including Europe and America, is tottering under the burden of social, political and commercial debasement. The psychological currents are such that a tornado of annihilations may develop at any moment. But out of the mass of moral corruption will spring forth a new and incomparably higher social order—a Triumphant Democracy with Modern Spiritualism as the husbandman.

Pessimism is a word that belongs not in the vocabulary of the true Spiritualist.

New York.

### LIST OF SPIRITUALIST LECTURERS.

If there are any errors in this List, we wish those most interested to inform us.

Mrs. N. K. ANDROS, Delton, Wis.  
Mrs. R. AUGUSTA ANTHONY, Albion, Mich.  
O. FANNIE ALLYN, Stonham, Mass.  
JAMES MADISON ALLEN, Portland, Me.  
F. M. ATHERTON, East Saugus, Mass.  
Dr. H. C. ANDREWS, Bridgeport, Mich.  
Mrs. S. M. ATHERTON, East Saugus, Mass.  
Mrs. NELLIE J. T. BRIDGES, 22 E. 7th street, New York.  
Mrs. E. H. BRITTON, Cheatham Hill, Manchester, Eng.  
BISHOP A. BEALL, 88 State street, Albany, N. Y.  
ADNA L. BALLING, 101 Market street, San Francisco, Cal.  
G. H. BROOKS, Wheaton, Ill.  
Mrs. A. P. BROWN, 36 Johnsbury Center, Vt.  
CAPT. J. BALCOM, 1 Neptune street, Lynn, Mass.  
Mrs. S. A. BYRNES, 7 Sumner street, Rochester, Mass.  
J. FRANK BAXTER, 45 Tudor street, Chelsea, Mass.  
Mrs. L. E. BAILEY, Battle Creek, Mich.  
Mrs. ADRIAN N. BURNHAM, 350 South street, Malden, Mass.  
Mrs. EMMA J. BULLEN, Denver, Colo.  
Miss L. BARNICOAT, Boston, Mass.  
Mrs. SCOTT BRIGGS, 122 McAllister st., San Francisco, Cal.  
PROF. J. B. BUCHANAN, Murphy Building, San Francisco.  
Mrs. H. MORSE-BAKER, Granville, N. Y.  
Mrs. S. E. W. BISHOP, Box 17, Traverse City, Mich.  
Mrs. S. L. BIAL, Brockton, Mass.  
ALBERT P. BLUNT, Lake Forest, Ill.  
ALLEN FRANKLIN BROWN, San Antonio, Tex.  
REV. M. STONER-BRIDGES, 18 Richmond st., Cincinnati, O.  
Mrs. NELLIE B. BROWN, 334 E. 10th street, Trenton, N. J.  
MILTON BAKER, 50 Bank street, Trenton, N. J.  
Dr. E. A. BLACKDEN, 176 Columbus Avenue, Boston, Mass.  
J. BOWTLE, 110 So. Division street, Buffalo, N. Y.  
DR. CLARKE, care BARNES of Lowell, Boston, Mass.  
Mrs. HETTER CLARK, Onset Bay, Mass.  
GEORGE W. CAMPBELL, Kendallville, Ind.  
Mrs. M. R. C. CROOK, 21 Wall street, Port Huron, Mich.  
Dr. JAMES CROOK, Bellefontaine, O.  
LAURA CUMMING, 45 Palmer Avenue, Springfield, Mass.  
GLEN COOK, Hyde Park, Mass.  
Mrs. S. M. CROOK, 21 Wall street, Port Huron, Mich.  
W. J. COVILLIE, care BANNER OF LIGHT, Boston, Mass.  
Mrs. A. A. GATE, 13 Commonwealth street, Boston.  
Mrs. CLARA A. CONANT, 2853 Qst. N. W., Washington, D. C.  
Mrs. J. K. D. CONANT, Room 2, 84 Bowdoin st., Boston.  
ANDREW CROSS, 39 Middle street, Portland, Me.  
Mrs. E. CUTLER, 16 Lombard street, Trenton, N. J.  
Mrs. E. CUNNINGHAM, 247 Columbus Ave., Suite 8, Boston.  
Mrs. E. E. CRADDOCK, Concord, N. H.  
Mrs. ARTHUR W. CROSBY, 72 Madison street, Boston.  
Mrs. E. CROSBY, 9 Bowdoin street, Boston.  
Mrs. S. DICK, 3 Bowdoin street, Boston.  
CARROLL D. VAN DUSEN, Geneva, O.  
W. J. DENNIS, 120 10th street, Buffalo, N. Y.  
Dr. P. C. DRISKO, Lynn, Mass.  
Mrs. JULIA E. DAVIS, 45 Dickinson st., Somerville, Mass.  
JOHN N. EAMES, 238 Main street, Charlestown, Mass.  
J. L. ENOS, Cedar Rapids, Iowa.  
Dr. G. G. BROOKWITH EWEELL, 1420 Franklin st., Denver, Col.  
Miss ELIZABETH EVERETT, N. Y.  
JOHNAT W. EMBERTON, 18 Bridge street, Manchester, N. H.  
OSCAR A. ENGELBY, 23 Old Place, Newburyport, Mass.  
PROF. SILAS W. EDMUNDS, 39 Camp st., New Orleans, La.  
J. W. ELLIOTT, 144 Broadway, New York City.  
Mrs. M. A. FAIRBANK, Townsend Harbor, Mass., Box 38.  
GEORGE A. FULLER, 42 Alvarado Ave., Worcester, Mass.  
Mrs. M. H. FULLER, Saratoga, Santa Clara Co., Cal.  
W. B. FAIRCHILD, Washington, D. C.  
P. A. FIELD, Barnardston, Mass.  
Mrs. ADDIE E. FRYE, Fort Scott, Kan.  
Mrs. ANDA FOYE, Box 511, Chicago, Ill.  
Mrs. MAGGIE GATLEY, 34 Dodge street, Baltimore, Md.  
Mrs. M. M. GLADING, Box 62, Dayton, Ohio.  
REV. J. G. F. GUMBRIN, 720 Hawthorn st., Sta. P., Chicago.  
PROF. J. M. GALT, Boston, Mass.  
T. GRIMSHAW, Onset, Mass.  
LYMAN C. HOWE, Fremont, N. Y.  
P. A. HEATH, 11 D. ver street, Boston, Mass.  
Mrs. H. C. HOLCOMBE, 34 South street, Springfield, Mass.  
Mrs. L. HUTCHINSON, Owensville, Cal.  
REV. FRANK E. HEALY, 16 Union St., Somerville, Mass.  
J. H. HARTON, 3 Lincoln street, Lynn, Mass.  
W. A. HALE, M. D., 232 Columbus Ave., Suite 4, Boston, Mass.  
A. S. HAZARD, 581 Broad street, Providence, R. I.  
Mrs. NETTIE HARDING, 14 George st., E. Somerville, Mass.  
S. HANCOCK, care J. and W. L. Smith, Cincinnati, O.  
ANNE C. TORRY HAWKS, Memphis, Tenn.  
Dr. C. H. HARDING, 9 Bowdoin street, Boston, Mass.  
Mrs. S. E. HALL, 4 Hudson street, New York City.  
P. A. HEATH, 16 Abbott street, Detroit, Mich.  
Mrs. M. J. HENNEY, San Francisco, Cal.  
Dr. S. E. HAYWARD, 1842 Franklin Av., Brooklyn, N. Y.  
Dr. P. H. HAMMOND, Northampton, Mass.  
BRIE M. JOHNSON, Los Angeles, Cal.  
Dr. W. J. JOSELYN, Santa Cruz, Cal.  
Mrs. Dr. J. A. JOSELYN, Santa Cruz, Cal.  
JENNIE HUGHES, 234 E. 10th street, Gr'd Rapids, Mich.  
Dr. T. JOHNSON, Battle Creek, Mich.  
ADNA A. JUDSON, Worcester, Mass.  
Mrs. EMMA J. JACKSON, Academy, N. Y.  
Mrs. A. E. KING, Hyde Park, Mass.  
O. K. KELLOGG, East Tremblui, Ashabula Co. O.  
Dr. W. KENTON, 235 Prospect street, Cambridgeport, Mass.  
Dr. W. KENTON, 235 Prospect street, Cambridgeport, Mass.  
Mrs. W. KATES, 324 Monument street, Philadelphia, Pa.  
Dr. M. KING, Mantua Station, O.  
F. L. KING, care BANNER OF LIGHT, Boston, Mass.  
Mrs. R. S. LILLIE, 116 E. Chautauque Co., N. Y.  
Mrs. A. A. LOGAN, 117 East 20th street, Oakland, Cal.  
Mrs. SOPHONIA M. LOWELL, New York City.  
MAUD OCEIL LESLIE, 84 South Division st., Buffalo, N. Y.  
THOS. LEE, 55 Stearns street, Cleveland, O.  
W. L. LATROFF, 320 Washington street, Boston, Mass.  
Mrs. H. S. LAKE, Cleveland, O.  
Mrs. M. R. LINDSEY, 26 Turf st., Grand Rapids, Mich.  
Mrs. AMELIA H. LUTHER, Muncie, Ind.  
Mrs. CAROL P. LORING, Box 3, New Intiree, Mass.  
Mrs. M. C. KNIGHT-LYMAN, Fulton, Oswego Co., N. Y.  
Mrs. EMMA MINER, Clinton, Mass.  
P. C. MILES, Edinboro, Pa.  
J. J. MORSE, 25 Oshaugby st., Euston Road, London, Eng.  
HATTIE C. MAXON, 90 West Concord street, Boston, Mass.  
M. MILLERSON, Groveland, Mass.  
JAMES N. MAGOON, 40 Loomis street, Chicago, Ill.  
ELLA GIBSON MAGOON, 40 Loomis street, Chicago, Ill.  
JULIA STEELMAN MITCHELL, Newport, Ky.  
REV. H. M. M. M. MITCHELL, Trenton, N. J.  
Mrs. LIZZIE M. MITCHELL, West Randolph, Vt.  
Mrs. ELA WILSON MARSHALL, San Bernardino, Cal.  
Dr. H. F. MERRILL, Western Avenue, Augusta, Me.  
H. A. MCGINLEY, 15 So. Austin street, Newbury, Mass.  
JAS. MAGOON, M. D., cor. Warwick and Sterling sts., Boston.  
CELIA M. NICKERSON, 34 Front Avenue, Buffalo, N. Y.  
VALENTINE NICKERSON, 222 Broadway, Indianapolis, Ind.  
Mrs. A. GORTON NILES, Middlebury, Vt.  
Mrs. EMMA M. NUTT, 63 Jackson street, Milwaukee, Wis.  
MAY S. PEPPER, 107 Erie street, Providence, R. I.  
THEODORE F. PRITCH, Cape May, N. J.  
Dr. G. AMOS PRITCH, Box 363, Lewiston, Me.  
Mrs. WILLIAM PYSER, 19 Snow street, Providence, R. I.  
HELEN L. RUSSELL, 35 Farmington Av., Hartford, Conn.  
GEORGE A. PORTER, 30 Warren street, New York City.  
CARLYLE PETERSEN, 230 So. Broadway, Los Angeles, Cal.  
Mrs. MYRA F. PAINE, Fairview, O.  
FRANK A. PATERSON, 39 Narragansett Ave., Prov., R. I.  
PROF. W. F. PECK, Box 97, Springfield, Mass.  
LOREN PRENTISS, 10 Hudson street, Lynn, Mass.  
JAMES P. PRIOR, 37 Worcester street



# 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.

### SONG OF THE BUREAU DRAWERS.

The bureau drawers were wrangling  
And disputing without cause,  
As to which was the most respected  
Of all the five large drawers.  
The top one seemed most important,  
And said, in lordly tone,  
"I think the post of honor  
Belongs to me alone."

For I belonged to the father,  
And none were allowed to come  
And rumple up my contents  
In all the dear old home.  
And I contained his collars,  
His neckties and his shirts,  
And I think I'm really topmost  
If I have my just deserts."

"Now," said the next beneath it,  
"Of honor I want a share,  
For I once held the possessions  
Of the only son and heir.  
I know he sometimes left me  
In a careless kind of a daze,  
And if any one made me tidy,  
He always made a fuss."

But he was a mother's darling,  
A father's pride and joy,  
And I think it quite an honor  
To be used by the only boy."  
The tone was soft and gentle,  
The accents mild and meek,  
That the third drawer used to argue  
When called upon to speak:

"I once belonged to mother,  
And I presume to say  
That no drawer, not one other  
Was used so much each day."  
The next drawer said: "I really  
Think the greatest honor mine;  
For the two girls were my owners,  
And a lovely bright blue line

Divides me in my centre,  
So each could have one-half,  
And over me they used to quarrel,  
To chatter, play and laugh."  
The bottom drawer responded  
In answer to the call,  
"I do not look for honor,  
For I was used by all."

I am large, and deep, and ample,  
And gave to each a share;  
And if they had a treasure  
They were sure to hide it there."  
The door then softly opened,  
And a lady came in alone,  
And, moving to the bureau,  
Which now was all her own,

She opened the drawer at the bottom,  
And, kneeling there alone,  
She removed the precious contents  
And viewed them, one by one.  
She said: "These things dear mother used,  
Her needles and her thread,  
Her Bible and her hymn-book,  
Which she so often read."

The stocking partly finished lies  
Which she commenced with care;  
Her little cape, her box, her comb  
Which decked her silvered hair.  
Here are two tiny little shoes  
My baby used to wear—  
Her little feet are resting now,  
For earth she was too fair."

This drawer," she said, "my treasures dear  
Doth evermore contain."  
And as she spoke she dropped a tear  
And closed the drawer again,  
She left the room. The top drawer spoke  
In accents not quite clear,  
"The bottom drawer the honor has—  
It holds a woman's tear."

SUNIE MAR.

### Mother.

The mother, more than the father, has the power to bring the home under the sway of the principles of right, temperance, and those forces making for the perpetuity of the ideal home. Home becomes home in proportion as woman is elevated, refined and honored. Home degenerates according to the debasement of woman. Within the charmed circle of the family the mother, the real mother, is queen. None fairer than she is on any earthly throne. Ruskin well says: "The queen that sits upon the throne of home, crowned and honored as none other can be, is mother. Her enthronement is complete, her reign unrivalled, and the moral issues of her empire are eternal." Mother, somehow, can come more closely to the heart of the child than the father can. It is "mother" in the dark midnight hour, when the tossing child awakes from his feverish dreams. "Mother!" is the first cry of the saddened child when the scalding tears of burning sorrow or of keener disappointment burst from his eyes. "I want mother!" is the unexpressed cry of the soldier boy when shot down upon the battlefield and is carried to the hospital amid the whistling of bullets and roar of cannon. "Mother!" cries the tempest-tossed sailor, pitched and hurled, rocked and swayed, in the fury of the ocean storm. Mother—her hand can give the magic touch which thrills the soul into rapturous joy. Her word possesses the breaking charm which hushes into sweetest silence the sobbing child. Her kiss upon the feverish brow brightens the eye and dries the tear. Mother—her face, no matter how many plows have torn and wrinkled it, how old, how careworn, how sun-burned, how many hook-noses of cold neglect have scarred it, it is the handsomest face ever kissed by God's sunshine.

It is the mother within the home to rule, to fashion, to touch into a higher form of purity. A degraded mother, and there is a degraded home. A refined mother, and there is a refined home. It is an angel touch. Home life is the real basis of social and national existence. As the home, in large measure will be our social and national environments. Put into it pure, ideal, consecrated motherhood, and we shall have a nation towering in national strength and symmetrical grandeur, a nation uplifting its tested pillars of enduring solidity, a nation whose banner of freedom proudly wraps every citizen within its gorgeous folds. Pure homes! What follows? Pure morals, pure society, pure education, pure government. Muddy the fountain, and the stream is murky. Let the fountain be of crystal brightness, and the stream will flow on in its purity. Never before has there been more keenly felt, in our country the urgent necessity of ideal home life, and that some life fortified and made glorious by the potent touch of ennobling motherhood. On every hand is heard the beseeching cry of the pulpit. The bar sends forth its pleadings in language eloquent and unmistakable. Statesmen in high legislative power are echoing and re-echoing these sentiments everywhere. The press, surging like ocean billows against American doors, and dashing spray and white foam against every window, is thundering its earnest appeals in behalf of home life, touched into resplendent beauty by the hand of femi-

nine purity. The hour of peril is upon us. The women of to-day are called to a mighty work. Character is to be fashioned, destinies wrought out. A trembling multitude comes to the thinking mother as she realizes that her hand is training for the future. The firm, resolute touch, the sympathetic tear, the throbbing heart, are potent influences wielded for the child's ultimate good, and therefore for the permanent good of society. The care of a mother for her children! Boys now, but reaching up towards manhood. Children now, but men after awhile, and forth into the midst of the world's temptations, its bitter strifes and scorching heat, carrying into the battle a mother's training, a mother's impressions, and, perhaps, a mother's eternal mistakes.—Baltimore Methodist.

### Free Forgiveness.

A gentleman who had a house surrounded by beautiful grounds was looking from his drawing room one evening, when he saw a boy come across the lawn, evidently bent, on mischief. He was trampling down the flowers, treading over the beds, and pulling down the branches from the trees.

The gentleman went down the steps, across the lawn, and before the boy had seen his approach he had placed his hand firmly on his shoulder.

The boy struggled vehemently to escape, but his attempts were useless; a strong hand had secured him.

"Now, my boy," said the gentleman, "answer me one question. Which is the best flower in this garden?"

The boy still struggled, but, finding there was no escape from the quiet eye and firm grasp of the man he had injured, he looked round, and after a few minutes' pause, he answered: "That rose is the best," pointing to a beautiful moss rose just bursting into bloom. The gentleman, still keeping one hand on the boy's shoulder, reached out his other hand, and plucking the rose in all its beauty, gave it to the boy, and releasing him as he did it, "There, take it, my boy," he said.

The boy was amazed. Looking into the face of his strange benefactor, he asked: "Ain't you going to have me punished, sir?"

"No," was the reply. "I am giving you the best flower in my garden. You will never come and trample down my flower beds again, will you?"

"Never, sir, as long as I live!" was the emphatic reply. "But please, sir, ain't there some little errand I could do for you?"

Free forgiveness and a token of love had won the pardoned boy's heart.

From that hour he was the willing servant of his friend. And many a time that boy would be seen; can in hand, standing at that gentleman's gate, with the loving petition on his lips, "Please, sir, is there any little job I could do for you?" You may be sure the request was not refused.—Ez.

### Children at Christmastide.

Their Joy and Mirth Should be Unrestrained on this Day of Days.

"If there is one day in the year which rightly belongs to the young, it is Christmas Day," writes Edward W. Bok in the Christmas Ladies' Home Journal. "It should be given over to them, therefore, without stint or reservation. And I think sometimes that parents do not always understand this. It is right and all-essential that restrictions upon the amusements of the young should prevail in every home. But Christmas Day is the one day when these barriers ought to be lifted, and the young given free play. No wholesome liberty nor indulgence should be withheld from a boy or girl on that day. What of it, my dear friend, if such liberties do mean a tear here, or a broken chair there? Suppose the boy is particularly noisy on Christmas. What of it? Tell me, if you can, a better sign of strong, young health than the noise from a boy's lungs! Suppose he does throw himself, or even jump or stand, on your best lounge, and soil or rumple your pet tidy? Pass over it, do not notice; but let the boy have his Christmas Day.

And if the little girl does insist upon putting her sticky candy fingers on your dress, what of it? Let her romp and tear all over the house. Give her the joy of feeling that for one day the house is hers in every nook and corner of it. Let her put her smutty little hands on the white paint of door or wall. I know a home, my dear woman, where the marks of four little smutty fingers may be seen any day on the white paint of a door, and there they are treasured above the costliest ornaments in that house. Nothing could induce the mother of that home to wipe off those finger marks, and gaily would her heart sing if the little fingers that put them there could make others all over the doors and windows of that house. . . . Let each one of us who can, give freedom and zest to the dearest treasures of the Christmastide: the young barbarians of our homes. God bless them, I say. May each child in this land of ours have a Christmas day this year fashioned after its own heart."

### Waltham Lyceum.

We held an interesting and instructive session in Spruce-street Hall Dec. 19, having a roll-call of thirty-nine scholars, four regular teachers, besides the Conductors and Guardians. This past week a donation of twenty library books was presented to the Lyceum for a Christmas gift.

To-day we had with us a number of visitors, among them Mrs. J. S. Soper, who gave many thoughts to the little ones, and made many suggestions for the advancement of the work of the Lyceum.

SECY of W. C. P. U.

552 Main street, Waltham.

### Salem Lyceum.

Mrs. Annie S. Beals, Assistant-Conductor, was in the chair, and conducted the meeting. A number of new scholars took their places in the ranks, and are to come regularly in the future. Our Lyceum is growing slowly, but soon will be as large as any previous schools of the past. As interested in this grand and noble work of the children are cordially invited to be present.

Salem, Dec. 19, 1897.

### Fall River Lyceum.

Our Lyceum is doing grand work. We had as our guest at the Lyceum session Miss Susan H. Wilson of our city, who gave a grand talk to our scholars, which was much enjoyed by all. Please make special mention of the above-named lady, as she is one of the grandest women, whom to know is to love. She holds a very prominent place on our public school board, and is foremost in every good and progressive work.

Mrs. ANN HUBERT.

### The Boston Spiritual Lyceum.

Sunday afternoon, Dec. 19, the question considered at this Lyceum was "Why do not Spiritualists Practice What They Preach?" and a great variety of opinion was expressed by Wilfred Ireland, Fern Foster, George Dutton, Clarence Dutton, Charlie Hatch, Willie Sheldon, Jessie Jackson, Albert P. Blinn, Elmer B. Packard, Fred H. Watson, N. B. Austin, Edward W. Hatch, Mr. J. R. Snow, Mr. G. S.

Lang, Mrs. M. A. Lang, Mr. J. B. Mansergh, Mrs. A. S. Waterhouse, Mrs. Carrie L. Hatch and Dr. J. R. Root.

For the little ones the question was: "Why do the Children Like Christmas-Time?" and responses were given by George Healy, Harry Gilmore Greene, Adison and Johnnie Ormsbee, Anil Haynes and Rupert Davis.

After the grand march, recitations were given by Sadie Jackson, Johnnie Ormsbee, Harry Gilmore Greene; Master Charlie Hatch rendered a violin solo; Rupert Davis sang, and Mr. Watson made remarks.

CLARENCE ARMSTRONG, Clerk.  
11 Leroy street, Dorchester Station, Boston, Mass.

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

### Spiritual and Scientific Instruction.

BY L. V. MOULTON.

To the Editor of the Banner of Light:  
I send you a portion of a letter from a party asking advice, who is typical of a large number of people in the country, and my reply thereto, which you are at liberty to publish if you should deem proper. I suppress the identity of my correspondent, for obvious reasons:

Hon. L. V. MOULTON, Grand Rapids, Mich.:  
Dear Sir: It was my good fortune to be present at one of your lectures last spring. The lecture was of intense interest to me, as I had made something of a study of psychic science. Knowing that to be in the least proficient in occult studies one must have a knowledge of natural law in spiritual and material realms, I desire to inform myself more fully on those subjects, and do not know just how to proceed. What course of study would you advise? Where can I get the knowledge I must have? I am not entirely ignorant on the subject, but have come to a standstill. I fully realize how valuable your time is, and know I am taking a very great liberty, but trust that at least you will be able to find a moment for a brief reply. Very respectfully yours,

As my correspondent had been considerate enough to enclose a stamped and directed envelope for reply (an unusual thing in my experience), I replied as follows:

Replying to yours of the — In order to lay the proper foundation for the study of psychic science, or to be able to interpret the complex and puzzling phenomena presented by Spiritualism and its kindred forces, you should first understand the physical sciences, and natural philosophy, especially of Sound, Light, Heat, Electricity, Magnetism, Chemistry, etc. Then a short course in Logic and Evidence, so that you can properly apply the rational processes, otherwise you will be likely to go far astray from legitimate conclusions and become confused, and finally swamped in a quagmire of "isms" and "ologies." Your library probably contains the elementary textbooks of all these lines, and I would add Astronomy to the list as having a tendency to enlarge the mind and exercise it in grasping vast problems. Once able to comprehend the more or less substantial processes of nature—those which are most easily observed, and with which men are most familiar, then, and not till then, will you be properly prepared to attempt the more abstruse, elusive and difficult observations and problems presented by the finer, more active and potent forces of nature commonly called the Spiritual or Psychic. Most people, child-like, want the whole story at once, some cheap road to wisdom, some easy road to all knowledge, and attempt the whole matter at the wrong end, and, as a result, become the victim of some bad, or worse still, some ignorant spirit "control." The world is full of such, each riding his own little pet hobby and fighting windmills.

The whole matter, however, is financially unprofitable, and I have abandoned the field, forced out by the necessity of getting a living for myself and family. I wish you greater success than I have attained.

### Late December Magazines.

THE AMERICAN MONTHLY REVIEW OF REVIEWS.—Among the important papers in the current issue will be found highly interesting "Sir John Gilbert and Victorian Illustration," by Ernest Knauff, editor of the *Art Student*; "The Duchess of Teck," by Lady Henry Somerset; "The Amerer of Afghanistan," a character sketch by one who knows him; "The New Canadian Reciprocity Movement," "Our American Republics," and "The Books of the Season." The departments contain half a hundred subjects, all up to date and on topics of interest to all thinking people. This is also a profusely-illustrated Christmas number. The Review of Reviews Company, 13 Astor Place, New York.

INTELLIGENCE.—The current issue is called the Oriental Holiday Number, and has as opening article a very interesting account of "The Origin of Symbolism," by Rufus E. Moore (with illustrations); "The Mysterious Key," the first part of which is given in this number, is an occult tragedy, by Joseph S. Rogers; Alexander Wilder, M. D., writes on "The Practical Value of Philosophy"; L. Enrich discusses "Physical Science versus Occult Science"; and Hador Genone contributes a paper on "The Philosophy of the Divine Man"; a poem by William T. James on "What the Poets Say," with "The World of Thought and Editorial Comment," make a very valuable and instructive number. Metaphysical Pub. Co., 503 Fifth Avenue, New York.

THE ARENA opens with a symposium under the title of "Idylls and Ideals of Christmas," in which Robert G. Ingersoll writes of "What I Want for Christmas," Rev. Minot J. Savage, D. D., on "Christmas, the Human Holiday"; James Whitcomb Riley gives a poem on "Santa Claus," and John Clark Ridpath writes on "The Aryan at Christmas." A scene with Eusapia Paladino, "Psychic Forces," is contributed by Camille Flammarion (with illustrations). There are many other important papers, and with the departments make a very important issue. The Arena Co., Copley Square, Boston.

RECEIVED.—*Borderland*, 125 Fleet street, E. C., London, Eng. *The Coming Day*, edited by John Hopps, London, England.

### 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), handsomely 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 ELKUS, 196 Summer street, Boston, Mass.

### 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 its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to any who wish it this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 820 Powers' Block, Rochester, N. Y.

### The Thought Arena.

BY SYLVANUS LYON.

Mr. Allen's articles were scholarly, good and convincing, coming from a Reverend of a Unitarian Church. No doubt he intended to give kindly advice as to a name (Christian), the Bible for a guide, and some creed or organization for Spiritualism.

It was a bold test, THE BANNER gave, asking an answer from so many different writers and believers, and so many might fully express his views and logical arguments, accepting his proposition for name, etc.

I rejoice that each and every one came out boldly for the truth, "were willing to testify for the faith" and all rejected, naming of the Cause for what was ours by previous right and acts, and wishing "no creed organization," and believing in our many good and beautiful Bibles.

Spiritualism is the real, the true, the oldest, just and most glorious religion for all sects and people.

It has cost too much effort, struggle and sorrowful prayers to come out of our Egypt of Bondage and "forsake the flesh pots" of creeds, dogmas, faiths and priests. It cost me this agony nearly thirty years since, and while I value friends and home dearly, I should feel compelled soon to sacrifice these for my belief, hope and faith in Spiritualism.

There is no need of uniting with the churches or creeds, and no one Bible contains God's word. That the fullest growth in progress and the highest ideas of right and justice of heaven and God are now our daily duty and to be our creed, hoping and trusting with life and acts to attain to a higher, nobler and more beautiful standard for all future time.

### Man's Immensity.

Man, being a culmination of all below him, and containing the germ of all above him, cannot well be other than accessory to all that is divine. The limit to his possibilities has never been discerned. As a whole, he has never been measured. As a whole, the laws to which man is subject have never been numbered.

Even physically, there are ten thousand times ten thousand conditions on which the health line depends, or to the highest point of physical possibilities. Physically, the laws and conditions of human existence are as numerous as the sands multiplied by the numbers of stars in the firmament. And, yet, the grosser physical, shell-body, is but the A of man as a whole.

A completed physical body, a perfected spiritual body, the rounded soul, may be considered as man in his entirety, man completed.

Man is body, spirit, soul—shell, kernel, life. In each organ of every individual body, is an attractive and repelling power, which, if accurately observed, will give the greatest symmetry and the fullest development. Truth, and perfect freedom, will lead to a recognition of this power divine and in every organ in man, disclose the crown to his being. Positive and negative principles belong to every grade of substance. Get at the Truth.—Enterprise.

### New Publication.

HOURS WITH THE GHOSTS; or, Nineteenth Century Witchcraft. Illustrated. Investigations into the Phenomena of Spiritualism and Theosophy. By Henry Ridgely Evans. Chicago, Laird & Lee.

The author demonstrates the mechanical and physical means whereby certain so-called "materializations" and other phenomena are produced. He reveals the secrets of rone tying, slate writing, spirit photography and other more or less familiar devices whereby charlatans attract attention. Appended is an account of the life and work of Madame Blavatsky, together with a synopsis of the doctrines of the theosophists. It is a most interesting work, and its carefully chosen illustrations aid the reader.

### New York.

BROOKLYN.—A correspondent writes: "The members and friends of the Fraternity of Divine Communion assembled at the residence of brother Samuel Stodder, 491 Willoughby Avenue, Brooklyn, N. Y., Nov. 29, to celebrate the seventy-first birthday of the brother. There was a very nice musical program, also fancy dancing by the Misses Clara, Florence and Eva Stodder, after which covers were laid for the guests, and a neat speech of welcome was made by the brother, and a few remarks by our ever-pleasant President, Mrs. Weiler. The talented young medium, Ira Moore Courlis, spoke on the long strides Spiritualism has taken since he came into the work. The friends then adjourned to the parlors to enjoy the balance of the evening in dancing."

### Passed to Spirit-Life.

From her home in Stratford, N. H., MRS. SELINA WIGGIN SEVERANCE, at the age of 74 years and 11 months, passed peacefully to spirit life, after a long and painful illness. She was a devoted and true noble of her race, and her death was a great loss to her family and to the community. Her funeral services were held on Monday, Dec. 6, at 10 o'clock, at the home of her son, Mr. W. H. Severance, in Stratford, N. H. The interment was at Woodlawn, near Middlebury, Mass. The home of former years. ELIZABETH EVANS.

From Winsted, on the morning of Dec. 2, suddenly, Mr. AUGUSTUS HOLMAN.

Mr. Holman was a firm and staunch believer in Spiritualism, and an honor to the Cause which he espoused. There are few of his faith here, and we hardly know how to spare him. He was an honorary member of the American Mechanics, and the esteem in which he was held by his neighbors and friends and others was evidenced by the number of times he was called upon to give addresses of respect to all that was visible to mortal eyes. He leaves a companion who deeply mourns her loss. Mrs. H. E. Brigham of New York spoke comforting words at the funeral.

Mrs. A. B. PINNEY.  
[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.]

### 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 running ear, 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 surfaces.

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.

J. C. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75c.

### LECTURES BY GERALD MASSEY.

We have received from Mr. Massey a supply of his interesting Lectures in pamphlet form. The following is a list of the same:

THE HISTORICAL JEWISH JESUS AND THE MYSTICAL DEITY OF THE GOSPEL.  
PAUL AS A Gnostic OPPONENT, NOT THE APOSTLE OF HISTORIC CHRISTIANITY.  
THE LOGIA OF THE LORD: OR THE PRE-CHRISTIAN SAYINGS ASCRIBED TO JESUS THE CHRIST.  
Gnostic and Historic Christianity.  
THE HEBREW AND OTHER CREATIONS.  
THE LEVEL OF DARKNESS; OR, EVIL IN THE LIGHT OF EVOLUTION.  
LUNATRY: ANCIENT AND MODERN.  
MAN IN SEARCH OF HIS SOUL, DURING FIFTY THOUSAND YEARS, AND HOW HE FOUND IT.  
THE SEVEN SOULS OF MAN, AND THEIR THE COMING RELIGION.  
Price of each of the above, 15 cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

STARLING GHOST STORIES, by an Eminent Scottish Seer. 74 Complete Stories, 24 Illustrations. One of the most entertaining books ever issued. Only 15 cents. Postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

### 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 test for its wonderful cures. The regular sizes are sold by druggists, price fifty cents and one dollar.

### OLD AND NEW PSYCHOLOGY.

BY W. J. COLVILLE,  
Author of "Studies in Theosophy," "Dashed Against the Rock," "Spiritual Therapeutics," and "Theosophical Works on the Physical Problems of the Ages."

The author says in his introduction: "The writer lays no claim to having written a complete or exhaustive treatise on Psychology, but simply has undertaken to present, in as popular a form as possible, some of the salient features of the comprehensive theme."  
Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume.

As the author has received numerous inquiries from all parts of the world as to where and how these lectures on Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and earnest questions.

The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and, at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will derive some help from the doctrines herewith promulgated.

### CONTENTS.

What is Psychology? The True Basis of the Science. Rational Psychology as presented by Aristotle and Swedenborg, with Reflections thereon.  
Relation of Psychology to Practical Education.  
A Study of the Human Will.  
Imagination: Its Practical Value.  
Memory: Have We Two Memories?  
Instinct, Reason and Intuition.  
Psychology and Psychurgy.  
Mental and Moral Healing in the Light of Certain New Aspects of Psychology.  
Music: Its Moral and Therapeutic Value.  
The Power of Thought: How to Develop and Increase It.  
Concentration of Thought, and What It Can Accomplish.  
A Study of Hypnotism.  
The New Psychology Applied to Education and Moral Evolution.  
Telepathy and Transference of Thought, or Mental Telegraphy.  
Mediumship, Its Nature and Uses.  
Hypnotism, how Acquired and how Mastered; with some Comments on Obsession and its Remedy.  
Sensitization and Prophecy.  
Dreams and Visions.  
The Scientific Ghost and the Problem of the Human Double.  
The Human Aura.  
Hereditary and Environment.  
Astrology, Palmistry and Periodicity; their Bearing on Psychology.  
Individuality vs. Eccentricity.  
Price \$1.00.  
For sale by BANNER OF LIGHT PUBLISHING CO.

### "Life," and "Rest." Two Wonder Books.

The two novels by William W. Wheeler, a photographer of merited distinction, entitled "Life," and "Rest," are remarkable books, filled with the wonders of spirit. The thought that vitalizes them is wholly advanced, fearless, and its only leave in its utterance, is the knowledge of the truth in the deep current of their ideas, and seek to present the claims of Modern Spiritualism through its phenomena in its most rationalistic form. "Life," as a story turns for its intrinsic interest, mainly to the reader's emotional recognition of the philosophy of life on which the phenomena rest is impressively expounded.  
There are many incidental and side-scenes, but the author is too earnest to allow his purpose to be deflected in the least by these. He demonstrates conclusively the truth of the existence of the human spirit after the event of death. He makes the fact as plain and impressive as any conclusions of material science can be made. He is a pronounced evolutionist withal, which enables him to dispose of the old beliefs perpetually.  
Few books can be called the peer of these in closeness of statement and clearness of reasoning. In the practical investigation of the workings of laws over which mortals possess no control, by means of the narrative of the experiences gone through in the trance condition, they are fraught with startling mysteries. A profoundly original love story forms the current on which the argument of each of the two books is borne to the reader's emotional recognition, leaving fact and argument alive in its warm atmosphere.

These notable books, prefaced with a strikingly original portrait of the author, are now for sale by the BANNER OF LIGHT PUBLISHING COMPANY, at the greatly reduced price of Fifty Cents each in cloth covers and Twenty-Five Cents each in paper.

### UPWARD STEPS OF SEVENTY YEARS.

By GILES B. STEBBINS, of Detroit, Mich.

The author has taken part in the leading reforms of the last fifty years, from the "unhappy days" of the pioneer anti-slavery movement to our own time, is widely known as a speaker and writer, and has had a wide range of acquaintance with men and women of eminent worth, moral courage and marked ability.

A partial table of contents is as follows:  
Autobiography of Childhood and Youth. Old Ireland, Oliver and Sophia Smith, Wm. E. Channing, John Pierpont, Theodore Parker.  
Anti-Slavery and Human Suffering. W. L. Garrison, Henry C. Wright, C. L. Remond, Gerritt Smith, Abby K. Foster, &c., &c.  
Quakerism. Griffith M. Cooper, John and Hannah Cox, Isaac T. Hopper, Thomas Garrett, &c.



### SPECIAL NOTICE

BOSTON, SATURDAY, JANUARY 1, 1898

**TWO DOLLARS PER YEAR.**

## The New Year.

Like Janus, let us look back at the helpful things of the past year, and forward to the glories of the year to come, with the sincere desire in our souls to blend the two for the purpose of meeting life's responsibilities understandingly, and of profiting by the experiences of each day. Glorious New Year Day! May every heart be filled with love, every soul with courage, every life with ambition to render faithful service to mankind, and every home with happiness! It is a day for rejoicing. The sun, the day-king, is rising in the heavens; the long night is losing its power, and the rainbow of promise spans the sky. Let us face the future with courage; let us keep faith with ourselves, and victory over every form of wrong will surely be ours. Adieu! hail the New Year!

**Thoughts.**

If Dr. Charcot can think a picture upon sheet of blank paper, that his hypnotized subject can see for weeks afterward, is the thought-picture a mere mode of motion, does it possess objectivity? Are the modes that are created in the thought-realm by our inventors modes of motion, that are objectified afterward through material form by the mechanic? Is not the thought model a real object as well as its material expression? If motion or vibration can account for thought

If thought is a combination of sublimated atoms under the direction of the human will, what is the nature of the will itself? This question resolves itself into the First Cause of all things, which predicates Life as a self-existent, intelligent force, involving all things from which every finite form of life is evolved. It is only possible to say "Life is," and, therefore, *Life* is the cosmos. Life uses vibration for certain ends, and intelligent life uses thought for the end of expressing its intelligence to creatures able to cognize its meaning. Vibration or motion is the means of expressing intelligence, and not intelligence itself. Therefore, thoughts are creations of intelligence by which intelligence can express itself to its own kind. Hence, thoughts are living entities that express the divine possibilities of the soul man, the *real man*.

## Color and Crime.

According to Dr. Briggs, the negro is three times as criminal in the North Atlantic as in the South Atlantic States; over twice as criminal in the north central as in the south central States; three and a half times as criminal in the western as in the South Atlantic States. "These facts," says the *Boston Herald*, "lead to the deduction that the Northern people are not doing their duty to the colored race. The opportunities for negroes to gain a livelihood are more restricted in the North than in the South."

We glean from the *Herald* report of Dr. Briggs's exceedingly instructive and important address that there are more crimes among married negroes than any other race; that their offences are chiefly against the person and property, and that nine-tenths of the negro criminals have no trade; that they are indifferent to public opinion, heedless, careless and thoughtless. The negro is less liable to crime by drunkenness than is the white brother. This is true of no other people outside of the Chinese and Japanese. The male negro compares more favorably with the male negro in crime than the white female does with the white male.

If more is being done for the negro in the South than in the North, let us profit by that example of our Southern brethren. If the negro needs to be educated in character a self-respect, let us by all means endeavor to find some method by which it can be accomplished. Dr. Briggs has suggested one method. Our remedy would be a higher instruction in religion. Of all people upon this continent the negroes are the most zealously religious. They play and sing with gusto; they engage in religious services, such as prayers and exhortations, before they rob a hen-roost or rifle a clothes-line. They swing from the scaffold for the awful crimes of rape and murder, shouting that they are going straight to the arms of Jesus. The negro is a religious animal, thoroughly steeped in credulity and superstition. He needs education, but should be an education in the stern law of compensation. He should be early impressed with the awful thought that there is no forgiveness for sin; that he must pay the penalty in full for his every act, and that no prince or Jesus can wash away his sins and give him a passport into heaven. When these instructions are given the negro from the cradle to the age of manhood, his criminal tendencies will grow less and less, and finally be eradicated through stricticulture, as directed by the evolution of enlightenment.

## Medical Freedom.

All the above form a very interesting portion of the history of Louisiana, and New Orleans in particular. While it is all very well to establish hospitals for the sick poor, and colleges where disease, especially those peculiar to that portion of the country, may be carefully studied in the light of science and practical experience, we are inclined to think it would be more to the purpose to appoint an up-to-date Board of Health, possessed of as much common-sense as of so called science. If the lack of proper sanitation in the beautiful city of New Orleans is not sufficient to cause the presence of that dread disease, yellow fever, (to which the writer in question refers as a disease which should be dealt with only by a dis-fledged M. D.'s of the State of Louisiana, who had made it a study,) then we have failed to draw the right conclusions from recent observations.

The cemeteries of the city, although places of beauty in many respects, are yet menaces to the public health. It is true that precautions are taken to prevent the effluvia of the thousands of above ground graves from being noticed by the citizens, yet the atmosphere is by no means free from the death dealing bacilli that escape from the tombs. We have noticed on several occasions the terrible odors from even the most tightly sealed tombs, as we have walked through several of the New Orleans cemeteries. Does it need anything more than this to prove that yellow fever and other contagious diseases are bred by the cemeteries? Cremation is the only safeguard for New Orleans, and Gen. Beauregard's will should have been faithfully carried out as an object lesson to all his friends in that city.

New Orleans and the State of Louisiana do not need any more medical legislation; crematories, clean streets, disinfectants, pure water and other accessories to health are far more to the point, and in keeping with the progressive spirit of the age. This is true, not only of the great "Creole State," but also of all other States. People do not need more legislation, but far less, with the less properly carried into effect. When legislators and the chief magistrates of the several States become once more the servants of the people, as they were in the early days of the Republic, instead of the masters of the people, as they are to-day, class legislation, tyrannical health boards, and kindred political evils, will disappear forever.

### Capital Crimes.

Connecticut, the land of steady habits, has her hands full in dealing with a large number of murderers, who have recently made way with several of her citizens. In the cases of six murders, the perpetrators are all foreigners, while the victims were native citizens. Legal murders are closely following the conviction of the guilty parties, and the old doctrine "a life for a life" is being literally carried into effect.

Despite these examples, capital crimes appear to be on the increase in that State. We do not mean to imply that the good people of Connecticut are lapsing in morality, or that they are deliberately seeking the notoriety that has come to their State. The frequent recurrence of the crime of murder within the borders of Connecticut, clearly proves that capital punishment does not prevent capital crime. It is true that the murderers are foreigners, upon whom the moral effect of an execution may not be at once apparent; still, with the knowledge that death is certain if their crime is discovered, it should cause even the most ignorant among them to hesitate before the awful deed is done.

The *Hartford Times* says: "The more hangings, the more murderers." Such being the case, capital punishment should be abolished at the earliest practicable moment, and life imprisonment, without possibility of pardon, be substituted. Such a sentence, with the decree of hard labor added, will be only justice to those who so wantonly trample upon the laws of the State. The proceeds of the labor of the life-prisoners, outside of the cost of board and clothes, should go to the families of their murdered victims. There were two thousand five hundred homicides in the United States during the year ending Jan. 1, 1897. These figures are appalling, and show the American people that something must be done to stop these casualties. Capital punishment appears to be an incentive, rather than a deterrent to murder. Let it be abolished in all States by the might of law, and a check given to this awful crime.

☞ "The dog that brings a bone will carry one." Remember this whenever the gossip doth approach thee, and guard thy tongue lest thou be beguiled to speak ill of thy friend or neighbor. He hath his faults, and so hath thou; then seek to so live as to show him thy way by which his faults may be overcome. Gossip is the first stone that is ever hurled in the beautiful temple of friendship. Avoid its use as thou wouldst avoid the slime and ooze of the cesspool. The latter poisons the body while gossip shatters the soul.

53 Let the love for Truth so fill all heart that error and falsehood can find no entrance therein. Uncurtain the windows of the soul that Truth's rays may penetrate every nook and cranny of thy nature. Then wilt thou be successful in thy quest for the avenue that leadeth unto the City of Perfection.

## Nectarian Chapels

Should not the grounds around the Soldiers' Home be subject to the same law? If Spiritualists are to be denied the right to peaceably assemble for religious worship, then let all other denominations be treated in like manner. We are opposed to the erection of Roman Catholic and Orthodox churches and chapels upon government property in any section of the United States. We should protest against the erection of a Spiritualist chapel of temple just as vigorously, because we hold that it is against the spirit of the Constitution of the United States, and an unjust discrimination in favor of a particular sect against the rights of the people as a whole. Is it not about time for the people to demand that no more chapels shall be erected upon the grounds of any Soldiers' Home? If they must be erected then let them be sanctioned by law, and not built with money wrung from the people who are opposed to a State religion. A halt must be called to these constant encroachments upon the religious liberties of the people. Spiritualists of America, send in your protests, and emphasize them loudly by your votes. By so doing victory will surely perch upon the banner of Right and Justice.

## The State Spiritualist Association.

Tuesday, Jan. 4, will be one of the important days of the year in Massachusetts Spiritualism. The Annual Convention of the State Spiritualist Association will be held on that date, at which business of the greatest importance will be transacted. Resolutions setting forth the policy of the Association for the next year are to be formulated and adopted, while the election of officers will conclude the work of the day. These items alone, to say nothing of the platform and musical attractions, should induce every Spiritualist in this State to join the State Association, and to be present at the Convention in Paine Hall on the 4th inst.

The official call for the Convention appears in another column. The names of the speakers, mediums and musicians who have agreed to take part in the exercises, are given so far as they have been reported to the committee. Surely such an array of talent is an attraction equalled by no other denomination in the State. Every friend of the National Association, and of the cause of, organization, of missionary work, and progressive Spiritualism should at once join the State Association, and attend the Convention throughout the day. Now is the time to act; the call is for coöperative effort; united we stand, divided we fall. Spiritualists, let us attend the Convention throughout the day, and honor ourselves and the Cause by unanimously reëlecting that gallant leader, that modest teacher, that modest, conscientious servant of the Cause, Dr. Geo. A. Fuller, to his Presidency of the State Association. He has earned it by his long service in Spiritualism, by his fidelity to principle, and his innate love of truth and right.

## The Antis in Michigan.

A State Association was organized at Jackson, Mich., last week as an auxiliary of the National Anti-Spiritualistic Association of the United States. Its organization was ushered in with a great deal of noise, and with but little brain power. Steps are being taken to organize similar associations in several of the Western States, and an active campaign against Spiritualism will be at once instituted. "Who the gods destroy, they first make mad"; and this is true of the "Antis" is proved by the sudden anger against, and determined attack upon Spiritualism. They will find, however, that, like Sisyphus, they are engaged in useless labor. So it is ever with all enemies of truth.

Mrs. A. H. Luther.

We are in receipt of a telegram announcing the transition of this gifted worker to the higher life. She has earned the rest that has come to her, and is entitled to her reward. We shall refer to her life-work at greater length in a future issue of THE BANNER.

The assassination of actor William Terriss, at the door of a London theatre, by a man whom he had befriended, is an index of the base ingratitude occasionally manifest among men: Mr. Terriss was an actor of ability, a man of good habits and generous impulses. His murder has startled the world because of its absolute heinousness: Such a crime as this may lead to an awakening of the public conscience to such an extent as to cause the authorities to put in restraint all honest labour for the benefit of the State, all persons without occupations, whose mental police indicate that they are not wholly trust-worthy.

82. Kart says: "The universe is but a projection of man's inner consciousness." Hence as man purifies and ennobles his soul, so the universe becomes filled with emanations of purity, goodness and wisdom. Each man creates his own mental and spiritual universes; therefore he should early learn to think purely, speak truly, and act nobly, that he may become in harmony with his fellow-men and worthy to receive the inspiration of divinity.

**Envy** and Jealousy spring from narrow and selfish aims in life. Envy no man his virtues, but seek rather to emulate them, that they may become engrafted upon thine own soul, even as the choice apple is grafted upon the gnarled and heretofore useless tree. Jealous of no one, lest thou betray thy vanity to the world that otherwise would deem thee the equal of the one of whom thou art so jealous.

3 Spirit-communion is the soul's panacea for the gaping wounds made by the cruel rows from the bow of so-called Death. It will prove the balm in Gilead for all human woe when it is given unto men in its pristine purity and divine holiness of love. Let us seek to make it possible for this panacea to be given to all mankind through the avenue of demonstrated truth.

Reception to Prof. Wm. M. Lockwood.

At eight o'clock the meeting was called to order by President Carrie L. Hatch, and the exercises opened with singing by the Ladies' Schubert Quartet, which favored the audience several times during the evening, one of the selections being original, and full of society "flair."

E. L. Allen, President of Berkeley Hall Society, read an interesting paper. The world is not quite old enough yet, he said, to take into the professor's teachings; if it were, Berkeley Hall would not be large enough to hold them. People would have to be taken into the Salvation Army, and adjourn to the Common. But error is tenacious, and dies hard. Another hundred years will see a wonderful change.

J. B. Hatch, Jr., then announced to the delighted company that Prof. Lockwood was engaged for the months of December and January next season, and that the Schubert Quartet was engaged for the rest of this season. Both announcements were received with the greatest applause.

Mr. Greyer, after a few preliminary remarks, read an original poem that had come to him during a recent illness. He also favored the audience with a vocal solo.

Mr. F. Forest Harding read a paper that was somewhat unique in its character. A number in the Society requested its publication. "Once again we welcome your beautiful thought, your rich harvest of investigation, your deep mines of research and gleaming nuggets that you have dug from the strata of misconception and laid upon life's altar. Like the missing links in Darwin's evolutionary process that are year by year being discovered, you have finally found, and with trowel of common sense have placed the keystone of molecular reciprocity in the solid arch of the Spiritual Philosophy, which eternally rivets matter to spirit and spirit to matter throughout the ceaseless changes of cosmic evolution. Over this natural arch come the tender voices of the father, a sister or a brother, who has left his freestone of the home, and awakens the consciousness of those still in the form. The arch of theology, that faw would span 'twixt life and death, is tottering and crumbling with decay year by year. It cannot stand against the winds of science, the elements of light and the tides of demonstration. A brave, bold, fearless thinker, a war-horse of philosophy, stands on the abutment of the arch, and step by step has placed each span with demonstration verified by nature's principles. On the keystone stands the educator with telescope, telephone, microscope and photograph as his assistants, endeavoring to peep into the realm of the soul, an ideal cradled in Egypt, sung by Homer, schooled by Plato, experienced by Swedenborg, revived by Modern Spiritualism and fastened in nature by a Lockwood. He knows, and we know, that you that can apply the yard-stick of molecular reciprocity to the problems that we receive, were to the noble abutment of the right side of the arch rests for deduction steps boldly forth and induction demonstrates the affinity of consciousness to consciousness and consciousness to matter and matter to consciousness."

Dr. Dean Clarke read a poem especially prepared for the occasion. Original composition in poetry, prose and music, seemed to be the order of the evening. Mr. Fred Watson improvised a beautiful piano solo, and responded to a hearty encore. Miss Lucette Webster gave "The Creed of the Bells," adding a very neat stanza on the spiritualistic bell. Mrs. Marguerite C. Barrett read a letter sent by Harrison D. Barrett, who was obliged to be out of the city that evening. Mr. Elmer Packard read a paper prepared for the occasion. Messrs. J. Mansergh and Fred Watson rendered an original dialogue sustaining the thoughtfulness of the dialogue. The place was "Nor Faith, nor Hope nor Love, nor Knowledge set apart." The words were composed by Mr. Mansergh, and music by Mr. Watson. It was finely rendered, and most touching and pathetic.

The guest of the evening, Prof. William M. Lockwood, closed the very interesting and enthusiastic meeting with a few appropriate remarks, thanking each and all who had contributed to the entertainment.

"A number of years ago," he said, "when I was in the West, I felt most discouraged. People came to me and said, 'Why, Prof. Lockwood, you are not teaching Spiritualism. What you give is nothing but materialism; your lectures are all very good from a scientific point of view but they are not spiritual lectures. We want something that demonstrates directly that our friends who have passed beyond here. We don't care for your philosophy.' These sentiments made me despondent. At last one night a beautiful vision came to me. My room seemed to be flooded with a most wonderful light, and it seemed to me for the time that I was lifted up and away from the conditions that had long to earth states, and there appeared a form so bright with intelligence that my eyes were fixed upon it with an intense gaze. With a beautiful smile the form turned to me and said: 'My dear brother, you must not falter. We have tried to intrude upon you here; you have sown more seed than you know, but you are going to take you now to the extreme east and the place that shall give you its best hearing, and the first words of recognition and cheer you will find to be Old Boston.' After nearly completing a three months' engagement in two years, I do feel that the gospel of molecular spiritual reciprocity has gained with the intellectual side of the thinkers of Boston."

The company dispersed at a late hour, agreeing that the evening had been a most pleasant and profitable one.

## Grand Mass Meeting.

The New York State Spiritualist Association will hold a grand Mass Meeting at the Spiritualist Temple, corner Prospect and Jersey streets, Buffalo, N. Y., Jan. 14, 15 and 16. A excellent literary and musical program will be presented. All Spiritualists and Liberalists are cordially invited to attend the meeting. The Trustees of the State Association hold their quarterly meeting at that time.

**Dr. Peebles's New Book.**

Don't forget that Dr. Peebles's latest work will soon be out of press. It should be in the home of every Spiritualist, as it contains information to be found in no other book. The work will be for sale by the Banner of Light Publishing Company at \$1.50 per volume. Secure a copy of this valuable work at the earliest possible moment.

WE received a pleasant call this week from Oscar A. Edgerly, on the eve of his departure from the city. He completed a very successful engagement at the First Spiritual Temple Sunday, Dec. 26, and goes to Springfield, Mass., Ladies' Aid Society for the month of January. Mr. Edgerly has many friends in Boston who will gladly welcome his return to fill his engagement for March at Berkeley Hall.

**ED.** The card of Mrs. C. E. Carl appears the column of movements of mediums. She is highly endorsed by friends in Philadelphia and elsewhere as a reliable medium and a speaker of ability. There is plenty of room for such upon the Spiritualist platform, and no true and worthy worker should be without employment.



## Education.

BY L. L. WHITLOCK.

To the Editor of the Banner of Light:

In order that I may be more fully understood by those who read my article on the second page of the BANNER of Nov. 21, entitled "Ignorance," I will try to explain my ideas of education. I do not wish to be misunderstood. There are thousands of well educated people who are very ignorant in many ways; as illustration, a teacher of any science is not worthy of his position if ignorant of the subject he professes to teach, although he has graduated with honor from one of the best universities. As a student of Law, Medicine, or Theology he may be an ignorant man. If he desires to teach either of these sciences he must study them. So it is with psychic phenomena: the most ignorant medium may know that these effects exist, but not be able to give the first reason, theory, or law governing their existence.

It is an unfortunate fact that while Spiritualists should understand these laws better than any other class of persons, a large proportion know less of the laws than the people who now call themselves Theosophists, Mental Healers, Mesmerists, etc. Many of these have been Spiritualists and are mediums; they know that telepathy, thought transference, suggestion, and many other forms of soul and mental action do exist and occasionally you find a person who is broad enough and knows enough to select the truth.

A large proportion of the phenomena which as Spiritualists we suppose come from "dead persons," as the world understands "death," do not show any evidence of so-called disembodied intelligence, but do often prove to be the opinions of the persons present, and still the "sensitive," "psychic subject" or "medium" cannot tell where their impressions come from.

Many of these communications are entirely unreliable, and often false, but the medium not intentionally dishonest. Then you say, "What shall we do?" Teach that ignorant idolaters should not preach in any pulpits that which they do not understand and know. Let Spiritualism be taken out of its low condition and its grand phenomena, and the natural laws underlying it be taught systematically until all classes of intelligent people shall understand why spirit messages are deceiving, and not expect truth from all sources.

Let us remember that the low, vile, ignorant person has the same privileges to communicate in the next world he had here, and a greater desire to come back to these former earthly conditions, than have the high intellectual souls.

I was exceedingly pleased with your remarks at Cambridge, and at the Ladies' Industrial Society of Boston. It convinced me that the grand old BANNER had really taken on new life, and was ready to work for higher and better conditions in spirit phenomena, and a more perfect knowledge of the laws.

It is astonishing that some who hold high positions on the Spiritualistic platform do not recognize the importance of the psychic teachings of other associations, of a kindred nature, but ridicule a man or woman who has gone into the church to preach or into some more educational work: thousands of Spiritualists and mediums have, and are doing so, and will until we elevate Spiritualism by education.

## A Sign of the Times.

(Special Dispatch to the Boston Herald.)

RICHMOND, VA., Dec. 16, 1897.—A bill has been prepared, and will at once be introduced in the Virginia Legislature, to restore the whipping post. This obsolete evidence of barbarity existed in this State for many years prior to 1881.

Its repeal was due to the fact that under its operations a young and pretty white girl was flogged for the theft of a pair of shoes. The story was published, and such a cry went up all over the State that the law was soon wiped off the statute books. It was intended for the benefit of the colored population, and came to ignominious and speedy death when a young white girl became its victim.

## Personal.

Whereas my name has been suggested in connection with the Presidency of the Massachusetts State Spiritualists' Association, I wish to state to the public that I am not a candidate for said position, and cannot, under any circumstances, become such. I am in favor of the reelection of Dr. George A. Fuller as President, and earnestly request all of my friends to use their influence in his favor, and to cast their ballots for him on Tuesday, Jan. 4.

HARRISON D. BARRETT.

## Special Notice.

We need numbers three and four of Volume 77 to complete the files of the BANNER OF LIGHT to date. If any reader of THE BANNER can supply the missing copies, the favor will be greatly appreciated.

BANNER OF LIGHT PUBLISHING CO.

"Imagination is but Memory's twin,  
And Fancy safest flies where Fact hath been."

—T. Brown.

Let our fancies rest upon the rock of Fact, and no delusive mirage will ever lead the human soul into the dreary desert of useless speculation.

We learn with regret that Mrs. M. E. Cadwallader, well known as an earnest worker for Spiritualism in many sections of the country, is again suffering from ill health. We hope that the New Year will restore her to her old-time vigor.

Mrs. Florence White will inaugurate a series of spiritual meetings, to commence Jan. 2, at Arcade Hall, 7 Park Square, at 7:30. The Metropolitan Orchestra will give a concert of instrumental music the first hour, followed by speaking and spirit-evidences. All are welcome.

## Veterans' Union.

At a meeting of the Board of Directors of the Veterans' Spiritualist Union, recently held, Dr. Charles W. Hadden was unanimously elected a special financial agent, to collect money for the Home Fund. Dr. Hadden has accepted the position, and has already entered upon the duties of his office.

## J. C. F. Grumbine in St. Louis.

Mr. Grumbine holds his College of Psychological Sciences and Unfoldment at 2 and 8 p. m., at 2815 Olive street, Tuesdays and Fridays. Special courses of lectures on "How to Develop all Phases of Materialization and all Spiritual Gifts." Residence, 3230 Pine street.

## A Card from Miss Abby A. Judson.

As I have not been able to read a newspaper for a year, and have no one to read to me, I have written no criticism on Mr. Allen's address at Onset. I hope some time to read it. The article from me alluded to in the last issue, spoke of what my spirit-friends did for me while I was at the hospital, and of what is being done and needs to be done for the restoration of my sight.

The most beautiful gardens of the soul are where the pure white blossoms of human charity bloom sweetly. Look thou to all thy gardens, lest the weeds outgrow the flowers.—*Spirit Ruth.*

## The Massachusetts State Association of Spiritualists

Will hold its annual meeting in Paine Hall, Appleton street, Tuesday, Jan. 4, at 10:30 A. M., 2:30 and 7:30 P. M.

The following speakers and mediums are expected to take part: Pres. Geo. A. Fuller, M. D., Vice-President Carrie F. Loring, Director Mrs. H. S. Holcomb, Harrison D. Barrett, President National Spiritualists' Association, Miss Lizzie Harlow, J. B. Hatch, Albert P. Blinn, Mrs. Nettie Holt Harding, Mrs. May S. Pepper, Rev. T. Ernest Allen, Mrs. Juliette Yeaw and many others.

Chairman of Committee.

## COLORADO.

DENVER.—L. W. Van Dyke, Sec'y, writes: The National Spiritualists' Association Auxiliary, in process of formation, held a social and dance, which was well attended, Saturday night, Dec. 18, and all was quite harmonious. The workers, Mesdames Lyman and Bedell, have moved from Vendome to Forrester's Hall for the winter, where they will hold three spiritual services on Sun. days, two of them to be free and the other ten cents admission, to pay hall rent. These two ladies are devoting their time to the work without a salary, and are doing all that can be done to awaken interest in Spiritualism. Mr. Larkin speaks an hour each Sunday afternoon, explaining the Bible from a spiritual standpoint; he also gives his services free for the good of those who come to hear him. A number of independent meetings are going on, among which is Prof. Walrond's, which is generally well attended. Dr. Ewell has retired from the spiritual ranks, and is devoting his time to private healing at other points.

The outlook for the coming year is good for interest in educational and spiritual matters. According to the stars, next year will be an unusually good year in the business world, with an undercurrent of discontent operating among the laboring classes, but this irritation will assist in producing spirituality.

## CONNECTICUT.

NORWICH.—Mrs. J. A. Chapman, Sec'y, says: Miss Lizzie Harlow, of Haydenville, Mass., is doing splendid work for our society, her engagement being for the months of December and January, speaking twice each Sunday, and aiding in every possible way all mid-week evening work. Her work is practical in its character, touching the needs of humanity with brilliant gems of thought.

Sunday P. M., Dec. 26, the subject treated was "Peace on Earth, Good will to Men," the theme which was resounding in the atmosphere from the many churches over the land. The speaker marked vividly the contrast between the spoken words and the present condition of our civilization. A touching appeal was made for the "Working Girl" of America, the address, as a whole, being deeply interesting in its appeal for a better and truer civilization.

In the evening Miss Harlow spoke under entranced condition, in answer to questions given from persons in the audience, the subjects embodied, "The Anti-Spiritualist Movement," "Immortal Life," "Occupation of Spirits," etc.

## NEW JERSEY.

NEWARK.—Mrs. Dorn writes: Sunday, Dec. 26, the First Church of Spiritual Progression held its meeting in hall corner of West Park and Broad streets. Mr. Fichtelmeier gave a short and instructive talk to a small but appreciative audience. Mr. Fichtelmeier is a new speaker, and gives promise of being one of the foremost workers in the spiritual field.

Mr. Dorn devoted about one hour to giving tests, so that altogether we had a very enjoyable meeting. Mr. Fichtelmeier will be with us again next Sunday, and Mr. Dorn will follow with psychometric readings.

## MAINE.

PORTLAND.—M. A. Brackett, Sec'y, writes: Sunday, Dec. 26, at Orient Hall, in the afternoon we had a test séance by Mrs. Riddon and Mrs. De Lewis. In the evening Dr. Paul delivered a fine lecture on "Spiritualism and the Bible," and it was listened to with marked attention. We hope to have Dr. Paul again in the near future.

## THE SOCIETY OF SPIRITUAL SCIENCE OF ATLANTA, GA.

A correspondent writes—renewed its meetings in November under the ministrations of Mrs. Loe F. Prior, who is a missionary sent out by the National Spiritualists' Association to the South. Great interest is manifested in Mrs. Prior's very interesting, talented and instructive lectures. Large and increasing audiences of our best people greet her every Sunday evening, and on Thursday evening at Knights of Pythias Hall, where she gives tests, which, from their accuracy, create an intense interest in her work. Not only in her ministerial duties is she giving entire satisfaction, but in her pastoral visits to the sick and those who are earnest seekers after the grand truths of Spiritualism, she is creating warm friends.

## Movements of Platform Lecturers.

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

W. J. Colville delivered four lectures in Shelton, Ct., Dec. 15 and 16, which were very largely attended by people from all over the neighborhood. The Angelic Science, the leading paper in that district, gave lengthy and highly commendatory reports of all the proceedings in its issues Dec. 16 and 17. The management of the affair reflected great credit on Mr. E. L. Staples, President of the Cosman Circle, under whose auspices the meetings were held.

E. W. Sprague and wife are at present doing missionary work for the New York State Spiritualists' Association. Their services can be secured to organize and charter societies in any part of the State. They have May and June and some dates for the camp-meeting season of 1898 still open for engagements. Address 966 Grove street, Meadville, Pa.

Mr. F. A. Wigham, who has been meeting with great success during the fall and winter seasons in Brooklyn, Indianapolis and Philadelphia, will be in New England during January, and would be glad to visit societies within easy distance of Boston for week-evening lectures and séances. Address care BANNER OF LIGHT.

Mrs. Adeline M. Glading's work in Wilkesbarre, Pa., during the month of November, was so very successful that the Wyoming Valley Psychic Society has unanimously elected her as the pastor. She returns to them next November. Her dates are full up to June, 1899.

De Loss Wood would like to make engagements with Spiritualist societies to either lecture or give hypnic entertainments. Address Box 199, Danvers, Conn.

Agnes H. Banfield, the successful medical and business clairvoyant, is at 158 Merrimack street, Lowell, Mass., for the season.

Edgar W. Emerson would like to make engagements for Sundays, Jan. 16, 23 and 30. Address 136 Bridge street, Manchester, N. H.

Mrs. Asa Talcott lectures and gives spirit-messages and tests each Sunday in January at 3 and 8 o'clock P. M., for the St. Paul (Min.) Spiritual Alliance, at Old Fellows' Hall, corner Wabasha and 5th streets. Her address is 621 Aurora Avenue, St. Paul.

Frank T. Ripley, the well-known platform test medium and speaker, will start for Boston on or about Feb. 1 from Southern California. He would like engagements en route. Terms liberal. Address all letters to 611 Anna Capa street, Santa Barbara, Cal., until Dec. 25, then after that to 199 East 4th street, Los Angeles, Cal.

Moses and Mattie Hull are meeting with grand success in their work in Cleveland, O. They are under engagement with the West Side Society of Spiritualists Sunday afternoons at three o'clock. They occupy the platform at Webster's Hall, Pearl street. At 7:30 P. M. they conduct services in the upper Army

and Navy Hall. Thursday evenings they are engaged to conduct meetings at 1000 Pearl street. An opportunity offers Mrs. Hull visits the Lyceum, and always as a good word to say in their behalf. Mr. Hull is quite busy with his night engagements. He has recently been in Portland, Me., to attend some of the work of the A. M. E. and Mrs. Hull's Cleveland address is 330 Prospect street, suite 7. Will correspondents bear in mind that all communications should be sent to Cleveland, and not Stoneham, Mass.

G. W. Kates and wife will serve the Troy, N. Y. Society Jan. 10 and 11. They will accept week-night engagements in New York State until June 1. Address them 234 Monroe Avenue, Rochester, N. Y.

Mrs. C. E. Carl, 1102 Girard street, Philadelphia, Pa., is open for engagements with local societies and camp-meetings at reasonable rates. Correspondence solicited.

Mr. J. Frank Baxter, having rounded his three months' engagement in Fort Wayne, Ind., will be at home, 181 Walnut street, Chicago, Mass., during the month of January, unless parties desirous of his services in lectureship, song and mediumship shall negotiate with him. He would be glad to fill engagements in New England or New York for that month, in part or in whole time. Address as above.

George A. Fuller, M. D., will lecture for the Arthur Hodge Spiritual Society at Lynn, Mass., Jan. 2 and 9; at the Annual Convention of the Massachusetts State Association of Spiritualists, Paine Hall, Boston, Jan. 4; at Newburyport, Mass., Jan. 16; at Marlboro, Mass., Jan. 23, and at Bridgeport, Ct., Jan. 30. Has open dates in May. Address 42 Alvarado Avenue, Worcester, Mass.

J. C. F. Grumbine has all of July and first two weeks of August open for Camp Associations. Address 1720 Hawthorn Avenue (Station P), Chicago.

Mrs. Abbie N. Burnham will speak for the Waltham Society, Sunday evening, Jan. 2.

## Absolutely Free.

DR. C. E. WATKINS'S GREAT OFFER.

Dr. Watkins will be at the Quincy House, Boston, on Jan. 15th, where all who are sick can consult with him absolutely free of charge. There will be no charges made for consultation, and no charge made for a diagnosis. If, after he has diagnosed your case, you are satisfied that he understands your disease, he will take your case, giving it his best care and attention. Weekly letters of advice and consultation free, only charging you for the actual cost of the medicine. This offer is only good for this visit, Jan. 15th. Your case will receive the same careful attention as if you were paying him his regular fee. No doubt but what this offer will be gladly accepted by a great many of the sick of Boston, therefore all who can should call as early in the day as possible. All desiring to go to his Health Home will please write to Jay Chappel, Sup't, Ayer, Mass.

Remember the day, Jan. 15th, 10 A. M. until 4 P. M.

## Donations.

IN AID OF THE BANNER OF LIGHT SPIRIT CIRCLE MEETINGS.

Amounts received since last acknowledgment:  
Mrs. A. Glover, \$5.00; Mrs. E. S. Sleeper, \$3.00; L. A. C., 75 cents; L. D. Smith, \$1.00; C. S. Noyes, \$3.80; Mrs. O. M. North, \$1.00; L. M. C., 50 cents; M. Jackson, 50 cents; E. Perry, \$3.25; A. Z. Zimmerman, \$2.33; Mrs. Seth Davenport, \$1.00; Wm. Lincoln, \$3.00; Sarah E. Taylor, \$3.00; J. D. Low, \$3.00.

## Special Notice.

The Spiritual Almanac, owing to printers' delay, will not be ready much before Jan. 1. All ordering in December can secure the Almanac for two cent stamps—four cents in stamps. After Jan. 1 price will be ten cents a copy.

DR. C. E. WATKINS, Ayer, Mass.

## MEETINGS IN CHICAGO.

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

The First Spiritual Temple Society meets at 1220 Hawthorn Avenue (Auburn Park), every Sunday evening at 7 P. M. J. C. F. Grumbine is the permanent speaker. The school in Metaphysics, Psychology, Clairvoyance, Inspiration and Psychometry meets at the same place during the week. Friends in Auburn Park, Englewood, Eggleston and in the city, as well as strangers, are cordially welcomed.

## MEETINGS IN PHILADELPHIA.

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

The Philadelphia Spiritualist Society meets at Handel and Heyer Hall, 312 and 314 Arch street, every Sunday at 2 P. M. and 7 P. M. Lyceum at 2 P. M. Stance every Friday evening. President, Hon. Thomas M. Locke; Vice-President, Samuel Wheeler; Treasurer, Julia R. Locke; Secretary, Chas. L. Geffroyer, 1525 S. 15th street.

## For Sale at this Office:

THE TWO WORLDS: A journal devoted to Spiritualism, Occult Science, Ethics, Religion and Reform. Published weekly in Manchester, England. Single copy, 5 cents.  
THE BIZARRE, NOTES AND QUERIES, with Answers in all Departments of Literature. Monthly. Single copy, 10 cents.  
PHILOSOPHICAL JOURNAL. Published weekly in San Diego, Cal. Single copy, 5 cents.  
THE TRUTH-SEEKER. Published weekly in New York. Single copy, 5 cents.  
THE THEOSOPHIST. Monthly. Published in India. Single copy, 50 cents.

LIGHT OF TRUTH. A Spiritualistic weekly journal. Published in Chicago, Ill. Single copy, 5 cents.  
THE PATH. A Monthly Magazine, devoted to Universal Brotherhood, Theosophy in America, and Aryan Philosophy. Single copy, 20 cents.  
THE PROGRESSIVE THINKER. Published weekly at Chicago, Ill. Single copy, 5 cents.

## SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y., Jan. 1.

John Wm. Fletcher, No. 1531 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

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

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

## Florida Camp.

THE Southern Cassadaga Camp Meeting, near Lake Helen, Fla., commences Feb. 6th, and closes March 20th, 1898. Cheap excursion rates are offered by Clyde Steamship Line the first and last of every month. For particulars write to H. A. BUDINGTON, 91 Sherman street, Springfield, Mass. Railroad "Tourist Tickets" can be purchased direct to Lake Helen.

First-class speakers and mediums will be present. Good board and rooms at moderate prices. Cottages reasonable. Tenting privilege free. Full particulars given by

EMMA J. RUFF, Cor. Sec'y, Lake Helen, Fla.

## Mrs. Anna Lewis,

THE REMARKABLE HEALER. Highest endorsement for treating diseases of every name and nature. Located at 22 Milford street, Boston (at Front street). Treatments at homes if desired. Magnetized handkerchiefs a specialty. Correspondence desired. 12w5\* Dec. 4.

## Mary T. Longley, M. D.

GIVES advice and magnetic treatments for the cure of all diseases of the system, sexual and leading symptoms by mail, or personally at her office. Also for the development of mediumship, business, advice, and psychometry. Terms by mail, \$1.00 a stamp. Address 617 South Olive street, Los Angeles, Cal. June 5.

For Home-seekers and Investors, 18 described in a handbills, which you can obtain by mailing a two-cent stamp to J. B. FOSS, 1 Cabot street, Roxbury, Mass. Jan. 4.

Dr. Elizabeth M. Whiting, Massage, 157 Springfield street, Boston. Jan. 1.



## HYPNOTISM TAUGHT BY MAIL

Not Difficult. Spare Moments Sufficient. Not a natural gift; anyone can use it. It is a power developed and the otherwise impossible accomplished. Ours the most reliable secrets of the art, making all susceptible to this strange influence. Induced by contact or at a distance by mail or telegraph. Controlled voices and save them from error. Habits, weaknesses and diseases cured. Nothing aids all classes of every age, sex and condition, in business and social life more than this knowledge. Everything private. Established twenty years. Most advanced and reliable methods. Booklet on request. Address PAUL L. H. ANDERSON, B. L. 18 Masonic Temple, Chicago. Jan. 1.

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 spirit 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's richest and ripest thought.

## CONTENTS.

- Chap. I. Theoretical Speculations—Materializations and Dematerializations.
- Chap. II. Account of a Séance given by Madame d'Esperance at Helsingfors, Finland, Dec. 11, 1893, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Sight and Touch.
- I. Testimony of Mlle. Hjelt.
- A. Letter from Mlle. Hjelt to Mons. Aksakof.
- B. Letter from Mons. Aksakof to Mlle. Hjelt.
- C. Reply of Mlle. Hjelt to Mons. Aksakof.
- D. Supplementary Letter from Mlle. Hjelt.
- II. Testimony of a Staff Officer, Capt. Toppellius.
- III. Testimony of Prof. Selling.
- A. Letter from Mons. Aksakof to Prof. Selling.
- B. Letter from Prof. Selling to Mons. Aksakof.
- C. Reply of Prof. Selling to Mons. Aksakof.
- D. Supplementary Report of Prof. Selling (illus. text).
- E. Letter from Mons. Aksakof to Prof. Selling.
- F. Reply of Prof. Selling.
- IV. Testimony of Madame Helene Selling.
- A. Note from Mme. Selling.
- B. Remarks on the same, by Mons. Aksakof.
- V. Testimony of Mlle. Fanny Tavaststjerna.
- A. Letter from Mlle. Tavaststjerna to Mons. Aksakof.
- B. Supplement to the foregoing letter.
- VI. Testimony of General Toppellius.
- VII. Testimony of Dr. Hertzberg.
- VIII. Testimony of Mr. Schoultz, C. E.
- A. Letter from Mr. Schoultz to Mons. Aksakof.
- B. Counter-Testimony of Prof. Selling.
- C. Counter-Testimony of Dr. Hertzberg.
- D. Counter-Testimony of Mlle. Hjelt and Tavaststjerna.
- IX. Testimony of General Sederholm.
- X. Testimony of Mr. J. Boldt.
- XI. Testimony of General Gallado and Mr. Lönnbom.
- XII. Personal Testimony of Madame d'Esperance, the Medium.
- A. Account of the Séance held at Prof. Selling's residence at Helsingfors, by Madame d'Esperance.
- B. Questions addressed to Madame d'Esperance by Mons. Aksakof.
- C. Supplementary Explanations by Madame d'Esperance.
- Chap. III. Personal Investigation by Mons. Aksakof.
- Chap. IV. Letters from the Medium concerning her condition after the Séance at Helsingfors.
- Chap. V. Personal Statement of the Medium as to her condition during the Dematerializing Séance.
- I. Questions by Mons. Aksakof and Replies of the Medium.
- II. Supplementary Remarks by Mons. Aksakof.
- Chap. VI. Conclusions.

12mo, 197 pages, large type, illustrated.

Price, cloth, 75 cents; paper, 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

## The Golden Echoes.

A NEW COLLECTION OF ORIGINAL WORDS AND MUSIC.

For the Use of Meetings, Lyceums, and the Home Circle.

BY S. W. TUCKER.

Author of various Musical Publications

## CONTENTS.

- Angel Dwelling; Angel Visitants; Ascension; Beautiful Isle; Beyond the Weeping; Bliss; Drifting On; Harvest Home; Heavenly Portals; Journeying Home; My Spirit Home; Over There; Past and Future; The Beautiful Hills; The Flower Land; The Heavenly Land; The Home-ward Voyage; There'll be no more Sea; There's No Night There; The River of Life; The Unseen City; We are Waiting. We'll Meet Again.
- Price 15 cents; one dozen copies, \$1.50; twenty-five copies, \$2.75.
- For sale by BANNER OF LIGHT PUBLISHING CO.

## THE MAN WITH THE LANTERN.

BY HENRY MIDDLETON PAXTON.

## CONTENTS.

- Chap. I.—John Hobbs and Little Barefoot.
- Chap. II.—Betsy Hopkins.
- Chap. III.—Grief in High Circles.
- Chap. IV.—John Hobbs Sees a Spirit.
- Chap. V.—A Friendly Call.
- Chap. VI.—John Hobbs Sees Darkly.
- Chap. VII.—An Unexpected Meeting.
- Chap. VIII.—The Woman's Story.
- Chap. IX.—Down in the Depths of Despair.
- Chap. X.—Restored.

12mo, cloth. Price 75 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

HENRY SCHARFFETTER, 104 No. Collington Ave., Baltimore, Md., GENERAL AGENT FOR THE BANNER OF LIGHT PUBLISHING CO. OF BOSTON, MASS. HEADQUARTERS for Spiritualistic, Reformatory and Occult Literature; also subscriptions taken for BANNER OF LIGHT. Orders by mail promptly attended to. Catalogues free on application. Correspondence desired.

## Drs. Peebles &amp; Burroughs,

Successful Specialists

IN ALL

## CHRONIC DISEASES.



J. M. PEEBLES, M. D.

To successfully treat and cure a patient, it is essential that the physician understand fully the diseases and lesions affecting the patient. Homeopathic assertion and unsupported claims carry no weight with the public. The thousands of cases which DR. PEEBLES & BURROUGHS have diagnosed in the past year without a single failure, demonstrate that they do understand diseases and the causes producing them. We submit the following few from the many which are received every day, testifying to the absolute accuracy of their diagnosis.

## PROOF OF CORRECT DIAGNOSING.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Sirs—If you had turned the X rays upon each organ of my body, the condition revealed to you by its action would not have been more accurate than that contained in your psychic diagnosis of my case.

Very respectfully, MISS ROSE HOWARD, Campbell, Tex.

Drs. Peebles & Burroughs, Indianapolis, Ind.: My Dear Sirs—I am delighted with your diagnosis of my case. I think it is correct in every particular.



## SPRIT Message Department.

### SPECIAL NOTICE.

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

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

### SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Nov. 19, 1897.

#### Spirit Invocation.

Spirit Divine, may we come to thee in sympathy and love to receive thy blessings in the baptism of justice and wisdom; for while we seek for light and knowledge we must know how it is given unto us before we seek for more. We rejoice in thy overruling power, that can penetrate all life through all matter, that knoweth the heart and can see our motives and carry out our desires. May we feel such trust this morning, and may the light so shine that we can glorify the angels who guide us.

As we open up our circle-room this morning, may each spirit, as it takes control, come in sympathy with those in the mundane sphere, and realize that their words will be to those who receive them, for we know it is not what is spoken, but the way in which it is spoken that leaves its imprint.

Bless us this morning as thou seest we need it; assist each one according to his requirements, and we know that thy name shall live throughout eternity. Amen.

#### Mary J. Willis.

Good-morning. I am pleased to have this privilege of returning again to earth-spheres, and becoming for the time being familiar with the past conditions. It is hard work sometimes to prove all recollections and memory, but there is one thing we know that never fails us, and that is our love for those we have left behind. I am interested in life and progress; I was interested while I was here, but recognize that from the spirit-spheres there are many, many things that the mortals do not understand. With all the education, with all the literature, and with all that has been written and talked about, yet how little people know of pure spirituality, the pure religious conception of life. It seems to me there is so much to be eradicated, so much to be cleansed, that mere words fail to express the desire we have to assist others. So many times I have heard it said, if the spirits can see thus and so, if they know and can prevent, why do they allow so many terrible things to occur; and why do they not prevent their friends here from being led into temptation? I have not returned to express a great deal as far as myself is concerned, but my desires for those that I have left in earth-life, those that have been near and dear to me, of my own family, for I left a dear companion behind me, and those that were very close to me by both the laws of relationship, and also of acquaintance, that I should like to come in touch with. I feel they do not all believe in Spiritualism, and I notice if there ever comes up a flaw in the progress of Spiritualism, they are very apt to see the flaw and not the genuine.

My name is Mary J. Willis. My home will be located specially in Washington, D. C., although I have been out of the body for several years, and those that I seek now to communicate with will be found specially in New York. Robert J. Marston will recognize me, and I wish to say to him and others that we are united in spirit, if we were separated in death.

#### Elizabeth Marstons.

Well, I would like to come in, too, this morning, and send out a few lines to the dear ones in earth-life, although it has not been so very long since I was called home to the higher life. Although the body was very weak, yet I was sustained many years in the form by the assistance of spirit power, and I wish my dear children, especially the ones who were so kind to me in the last days of my earthly career, to know that I draw nigh unto them; and say to them that I understand them even more now than I did while in the body.

I have met my dear companion in spirit, and the dear mother and father, and so many of the loved ones that had gone on before. I have been very much interested in the Banner Circles, and thought so many times how beautiful it would be to send a few words through your valuable paper, because it reaches so many firesides where spirits do not have an opportunity to manifest; but there are many who will read a paper, or will take it into their own homes and secretly study it, and yet openly do not dare admit it; so I have told them that if I ever could I would manifest through these public circles, and I am here this morning. My husband joins with me and all the loved ones in sending loving messages to all those in earth-life, saying to them, be of good cheer, for we have not left you, neither have we gone away. You can put me down as Elizabeth Marstons. My husband's name was John Marstons, and we are both together. You will find my home, where I shall be remembered, in Portland, Me. Although I shall be recognized in other parts of the State, there is where I wish my message to go especially.

#### Andrew Phillips.

Well, I think that I would like to send out a letter through your general post-office, but I hardly know what to say, because I do not know any one's special address, for those that were left in earth-life move around and change so that it seems hard to keep run of them, even when in the body, and I think it is just as hard after one gets out of the body. While in earth-life I was not one of those persons that bothered my relatives very much. I liked to mind my own business and attend to my own affairs, and I had about all I could at-

tempt to. I was not very religious, and I was not what you would call a Spiritualist, but it seems that I have been drawn into the atmosphere of those that were connected with me in life, that have lately become interested somewhat in Spiritualism, and although our lives were not the happiest while in earth-life, I think at the same time we sometimes are both to blame, and I want to return to say that I want all past grievances, if any such exist, thrown aside.

I want Adeline to know that as she studies the spiritual philosophy she will find that many times we are brought into each other's lives for a purpose, and when that purpose is worn out, like a garment, we are apt to set it aside for something new. I suppose those in earth-life cannot see that, but we care in spirit, and that is my mission this morning to those that love me—for I know I am not forgotten. My old mother, now almost eighty years old, will soon join me in spirit, and I feel that she will be thankful to hear that I have met my reward in spirit. There are a few things I would like to undo; but I died as I believed, that if there was such a thing as a God, and that God was just, he knew my heart, and I never intended to hurt anybody, I never intended to rob anybody, but I had a peculiar roving nature; I would not be held down by any one, so for that reason I find myself in spirit a good many times the same way.

I want them all to know that I am here this morning, and I may make myself known again if they will open up the avenue. Say that father is with me in spirit, and so is sister Susie; but there are those in earth-life we want to reach. Just say that Andrew Phillips is here. While my old home is still in Portland, Me., my own home was in Philadelphia, Pa. That is where Adeline is, but I left the body in West Virginia. If they feel like replying to me I should like them to open up the avenue, and I will try and do more.

#### Pembroke S. Booth.

Well, it seems hard to get control of this medium this morning, but I have been awfully anxious to come in for a long time to let those in earth-life know that the knowledge of Spiritualism that I had while in the body is a living truth. I wander around and am waited many times around those that will remember me in times gone by, although I feel like a stranger in Boston.

I wish to say to the editor of this paper, and to every true soldier of the Cause, stand for right; it makes no difference who is against you or who is for you. The right will always predominate, and we have seen it through the whole existence of the earthly planet, truth has always been assaulted. They never assault error, but error assaults truth, and I wish to say to every one that they must stand on their own identity, on their own judgment, and have the moral courage to stand, through all circumstances and all conditions, on the true convictions of what you know yourself. So, I say, go on; the time has come that needs a stirring. Nature, in its course of life, cannot always be calm. It is necessary for us to have the storms and the destruction.

There are many with me this morning, and it seems that the spirit-world is aroused to the consciousness of what is needed, and we are co-operating with those that will be true to themselves, true to the Cause, and true to the consciousness of the spirit return, knowing that there are as many evil spirits as there are good ones, knowing that we have many earth-bound spirits that are perfectly willing, and would prefer, if anything, to come in contact with our sensitives, and make them, as it were, almost like a mirror, reflecting their desires and lives.

I think many have not forgotten me, and you can put me down as Pembroke S. Booth. My home is in Wilson, Arkansas. Perhaps they will remember me, but I shall also be remembered in Delaware, N. Y. I have more in spirit-life than I have in the mortal, as far as my relatives are concerned.

#### Alice Milton.

I would like to come in, my lady, this morning. There are many people standing around, who want an opportunity; but the good chair-man said that I might come in, and send out a few words of comfort and consolation to papa and mamma, because both papa and mamma are in earth-life, and my mamma sometimes feels that—oh! she feels as if she would like to come in contact with the spirit so much; and I am awfully anxious, too, but she doesn't know how. Why, we stand right around her, and then she does not know; she cannot seem to be sure that it is the spirit, and she thinks it is her own imagination; and so she cries and takes on.

I have not been out of the body so very long, although some time has elapsed; but I don't know how long, because we don't reckon days and hours and weeks in the spirit-life. Our time is all alike except when we are occupied, and I want to say that I am here this morning, and so is Willie. He has been in spirit-life longer than I have. Grandmother Chase is also with me, and so is Grandma'm Milton; that is both my grandmamma's, and we are having an awfully good time.

My father's name is William Milton; mamma's is Emma, and they live in the big city of New York, and I want them to know that I have come back. Aunt Rebecca takes your paper, and she has told me that if I would come and send a letter, she would send it to mamma; and I will be so pleased. I passed away with diphtheria, so I could not talk well, and it makes my head feel just like it did then, when I come to talk through this woman, but grandma thought that mamma would like it better if I could come in, and not the older ones; so just say Alice Milton was here this morning, and I think that will do.

#### Jennie Staples.

Good-morning. We all become little children when we are in the spirit; we all have to humble ourselves to that beautiful divine law that makes us all equal. Years of experience have taught us many things, but I could not help feeling this morning, as the spirit that preceded me wanted to send a few words of comfort and consolation in her childish way, that I would like to become like unto that child, not that I feel my experiences in earth-life were a disadvantage to me; but it seems when we are tried by the environments of life—and there are so many conditions that the poor mortal has no control over; there are so many things we have to keep still and bear—that it really crushes the true spirit, and I believe that every mortal is more or less held down by ruts and conditions we allow ourselves to be molded in; and by that the spirit, in one sense of the word, in its innocence, in

its truthfulness, in its humbleness, is actually crowded out.

But I returned this morning to give consolation to those that are still struggling with the environments of earth; for oh! how little one knows of the other while clothed with materiality. We flatter ourselves as husbands and wives, fathers and mothers, friends and foes, that we know each other; but how seldom we really get acquainted with each other, so as to know how to assist, and to know what we should do under all emergencies. When we throw the mortal off, and the scales fall from our eyes, and we behold things as they are, it is like the mirror of old, we can see ourselves as James did in the looking glass. But this morning I wish to return to my friends in Worcester, where I shall be well known, and where I feel I was some assistance perhaps to others, as others were of assistance to me. I also was conscious of the spirit return. If it had not been for the power of the spirit, I doubt if I could have sustained the physical as long as I did; but I do not feel this morning like giving a long communication, for I love to meet with those that are familiar with me. I think that I am missed in the home, although those of my own are conscious of the spirit around; but they are like all mortals, the ears are oftentimes dulled to the spirit expression, and the eyes are still dimmed to the spirit-body, and what we can see, feel and handle externally is missed. I thought, I would send a few words through your valuable paper, and may God and the angels bless you, and sustain you in every move of good that the workers of your valuable paper give to the world.

Just say that Jennie Staples is here, and I know I shall not be forgotten by the dear ones. If I promised to reach through THE BANNER, I could.

#### Messages to be Published.

Nov. 22.—Agnes F. Prescott; William P. Blinn; George Bronson; Mary Elizabeth Harris; William H. Hale; Benjamin T. Johnson.  
Dec. 1.—Harriet Porter Wise; Louis H. Parnell; Joseph McCane; Edwin Chaffee; Edith Jackson; Abram L. Thompson.  
Dec. 10.—Oliver Patchild; Jeremiah Elchmir; William B. Babcock; Emma E. Waite; Alice Macomber; Stephen L. Marston.  
Dec. 11.—Amos Adams; William Wells; William Doten; Susan L. Dalton; Emma Dyer; Rebecca L. Brown.  
Dec. 24.—William H. Prince; Edward Lewis; Nathaniel Greeley; John O. Is; Annie W. Clark; Rev. Edmund W. Wilson.

### The Merit of Suffering.

BY SILAS BOARDMAN.

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."—II. Cor. iv. 17.

It is a popular thought that any suffering, experienced in the faithful performance of duty, is meritorious in exact ratio to the importance of the duty and the degree of suffering. It is an orthodox idea that such suffering will eventuate in a commensurate and eternal recompense. There are two sides to this question—the right and the wrong. If it is right that our entire future of joy shall be enhanced by each moment of trial here, then we may be assured that the right will prevail. If it is wrong to expect that our momentary suffering shall occasion our transfer from the lowly estate of poorly-developed animal to the glorious heritage of archangel, then indeed we are expecting too much. And it seems to me that in such questions as this our highest behoof is in avoiding the wrong and choosing the right. From our finite standpoint, with our limited powers of endurance and ability to understand, a year or a day of suffering seems very properly offset by an eternity of ineffable glory.

But let us look at this matter impartially, in the light of reason. We are told that "Whom the Lord loveth He chasteneth." Admitting the possibility of this, if we reason with our eyes open we must agree that it is only the disobedient who are punished, and the punishment is nothing more nor less than the logical result of the disobedience. Those who are true and faithful and obedient cannot be punished, as punishment implies disobedience; yet they may be afflicted, as were Socrates, Jesus, Bruno, Hypatia and Servetus; and if Paul was really inspired, it is to such affliction that he refers in our text. But before pronouncing a final verdict on this, let us look the ground over carefully. You and I do not believe that nature is confined to a minute, paradoxical corner of the universe; but that all existence, all of the universe, everything that is, and nature, are one and the same thing. In vegetation we stir the soil and apply the fertilizer, and the plant smiles with an accelerated growth. This illustrates that true cultivation produces pleasure, and not pain. But when the timely shower is withheld, and the sun-rays are unimpeded, the plant withers with "the light affliction, which is but for a moment." It dries up, and the eternal glory of that plant is possibly a freak of the imagination. There may be a very proper limit to the analogy of the plant, yet it is highly probable that the similitude, so far as it may go, is faithful and true. Man, as well as the plant, is a product of Nature; and, while adhering to Nature's laws of culture, he goes forward according to the laws of progress, and is happy.

Remember there are exceptions to all general rules; and, in the case we are considering, cyclones and earthquakes may be among the exceptions that transcend human responsibility. I will not urge in this that the exception proves the rule. But it will be conceded that the vast majority of suffering in the world is traceable directly to our own negligence or lack of wisdom. You and I need not go beyond our own community for proof of this. People wink at the widespread perpetual defiance of God's laws, and, in the moment of disaster, acquire a paroxysm of piety which they cannot understand; and, with a meanness which eclipses the imagination of David Crockett, who thought of the meanest things that he had ever done till he was able to crawl into a hollow log and escape from the Indians by whom he was surrounded; they say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The meanness is in accusing God of what they do themselves, and then to cap the climax by promising themselves an eternal reward.

I had proceeded thus far before the arrival of the BANNER OF LIGHT of Aug. 7, containing the excellent editorial on The Ministry of Pain, and for a moment I was nervous. But, on second thought, I venture to assume that the writer of that editorial agrees with me that the highest harmony does not imply the fatal monotony that we must be all alike. And our themes are certainly not identical. The daily lessons that we take from The Ministry of Pain are proof to each one of us that pain is a real benefice, which cannot be eliminated from the universal code until the human race attains to a stage of development beyond our present ability to comprehend. And the only merit of pain lies in the fact of its

being an emphatic warning against the error that caused it. My present topic is rather the merit and necessity of suffering, which I deny. Pain and suffering of all kinds are the result of transgression or the infringement of divine law. This is wrong-doing. Is there any merit in wrong-doing? Of course our very blindness and proclivity to error prove and accentuate the necessity of pain as the only available means of turning our wayward feet into the legitimate path of progression.

But pain as an abstract entity has no such application. We know that the fertile soil and the favoring sunshine and shower are the conditions of prosperity for the growing plant; and for every day passed without these conditions the plant suffers a check in its growth that in the same degree will be exemplified in the fruitage. It loses time that cannot be recovered. The moment that is lost it is lost forever. Do you think that Nature has a code of inexorable laws for her vegetable kingdom that verges into a sort of slipshod system of jumbled anarchy and law when applied to humanity?

We are all sufferers, more or less, and it is very difficult for us to see, through the colored glasses that we wear, that the suffering is the logical result of our own errors, and in our egotism we grasp at the hope that the present suffering is a logical as well as providential guaranty of future glory.

It seems to me that here we should hesitate; that we should wait a little before forming the conclusion that there is a particle of merit in suffering. It is not legitimate. It retards our growth. And I cannot understand that it is an indispensable means of sympathy. This latter idea may be weighed in the balance of contrast. Suffering, as a rule, is simply the penalty of wrong-doing. And the rule has no exceptions under the explanation that all suffering is due to somebody's wrong doing. Now, under the philosophy that there is merit in suffering, and that it is necessary, per se, we are justified in doing wrong for the sake of the reward which follows suffering; and the same reasoning which justifies the most trivial error would lead us boldly into the world's entire calendar of crime, in view of the "far more exceeding and eternal weight of glory." There is, no doubt, a recompense for martyrdom and for suffering; but, if possible, give me rather the reward of one who is continually seeking to mitigate the suffering in the world—the reward of doing my duty rather than the prospective glory consequent upon the logical results of my mistakes.

I deny the merit of suffering. As to the question of sympathy, one with large benevolence will exemplify a spirit of good will toward everybody, and of special helpfulness toward the needy. If he lack the principle the lessons of experience may do him good, yet a beautiful example will do him more good. The suffering and self-denial of Jesus did not benefit him, but their example have not ceased to shed a luster of glory about his pathway, and to embalm his name in the memory of mankind as the friend of publicans and sinners. It is difficult to place the requisite limit to this essay. It appears easy to multiply words without knowledge, and a semblance of logic without reason. There is nothing said here for the sake of dispute. Yet I delight in argument on subjects of importance, when it is accompanied with a spirit of candor, and fairness and patience. I will patiently listen to the most illogical of my opponents in the full expression of his views if he will concede to me a corresponding privilege; and I think any other spirit is not progressive. But it is problematical as to whether this idea is always applicable in journalism. As I understand, an editor has a certain constituency, whose wishes and rights must be consulted.

This idea of the merit of suffering is as old as history, and is no doubt in a measure the outgrowth of that egotistic principle in human nature which is unable to plead guilty to all the error that is in the world, without devising a complete offset of eternal glory. Well, if there is merit in suffering, then it must be wrong to stop it, and the philanthropist is an enemy to be suppressed—and it is time for me to stop—and leave the summing up to Moses Hull's logic, or to Mr. Barrett's casting vote. Yet I cannot help giving expression to the earnest wish that we may all, more and more, learn and exemplify lessons of good will and love toward the universal human family; and prove our sincerity by helping as we can, and seeking to avoid wrong rather than suffering, and resolving to suffer privation and sorrow rather than enjoy the acme of our hope at the expense of another.

#### Oregon.

McMINNVILLE.—Mrs. J. M. Young writes: "George P. Colby, the well-known lecturer, has been with us ten days, and delivered four lectures, which were highly appreciated by all. Many in the audience were church members, one of the number being a minister of the Christian Church, who is most liberal and advanced in his views. All were delighted with the music rendered by Mr. Morrow, who accompanies Mr. Colby on his lecture tour. They were entertained at the hospitable homes of Mrs. B. F. Fuller and Mr. and Mrs. D. A. Wallace, who are energetic Spiritualists, ever anxious that others may be awakened to its truth."

### Belle Bush and Sister--The Belvidere Seminary.

BY E. W. SOULD.

To the Editor of the Banner of Light:

When the last National Spiritualist Convention adjourned, after three days of incessant labor and harmonious effort to promote the cause of Spiritualism, a general exclamation was heard from the delegates present, and many others who had watched the proceedings with interest, that great good would result from the action of the Convention, as all had been done that was anticipated, and really all that was necessary at that time. And yet we had hardly gotten through congratulations, and taken time to reflect upon what more might have been done by the Convention, with good results, before many important subjects presented themselves.

One I want to call attention to at this time is that to which Sister Loe F. Prior so feelingly referred to in the few eloquent remarks she made in the Convention on the subject of the "Belvidere Seminary," and its very able and competent management. The Principal and General Manager, Miss Belle Bush, is too well known in all communities of Spiritualists as a sincere, earnest devotee to the Spiritual Philosophy to require endorsement, although the school is not known or kept as a see arian institution. The young children of Spiritualists can be sent to that school and thoroughly educated, without any apprehension of their minds being unduly influenced contrary to their own wishes. We were told by Mrs. Prior that the school was temporarily embarrassed and needed assistance, although not asking charity, but appealing to Spiritualists who had children to educate to send them there, and pay the tuition in advance. A half dozen scholarships would be sufficient, if paid in that way, to remove the embarrassment, and place the school upon a paying basis, which it formerly occupied.

While the proposition was not brought before the Convention for the purpose of definite action, it was presented like that of Moses Hull and his co-laborer, A. J. Weaver, who have established at Mantua, Ohio, a very creditable educational institution, or training school, for the purpose of fitting scholars to teach from the spiritual platform, or any other, the truths they possess in a logical and acceptable manner. Explanations were asked by the Convention for the purpose of bringing the subject of education before the delegates and of Spiritualists generally.

The Convention was evidently very much interested, and, if the proper steps are taken before another Convention, it is quite probable the subject of education will be placed in a position to receive more than a passing notice.

Now, Mr. Editor, referring to the several earnest and complimentary references that have been made by our honored President at the last and previous Conventions, upon the merits and the value of the Belvidere Seminary, under the very excellent care and supervision of the Misses Bush, who are recognized as pure and highly-respected Spiritualists, and who represent the only Spiritualist educational institution in America except the Training School referred to, I submit: Is there any better, more worthy or practicable enterprise the National Spiritualists' Association (as the representative of Spiritualists of America) can engage in than to extend to the Belvidere Seminary its fostering care, influence and patronage, to the full extent its constitutional provisions permit. No reflecting Spiritualist will hesitate a moment to say every practical method that can be adopted to introduce a thorough system of education, in which the theories of Modern Spiritualism are taught and practiced as impartially as those of any other sect. In fact, this sect is increasing so rapidly, it is not too soon, perhaps, to establish schools exclusively for the benefit of those who want their children educated in them, at least so far as their spiritual and musical education goes.

The appointment by the Convention of a committee of which Mr. Hull was made chairman, to consider the subject of schools as auxiliary to spiritual advancement, indicates the feeling that pervades the minds of thinking Spiritualists to day.

Is it too soon, Mr. Editor, for the BANNER OF LIGHT, and other spiritual papers, to take up this subject of education in connection with Spiritualism, and encourage the National Association to take the lead in introducing measures through the authority given its Board of Trustees to act in providing competent persons as missionaries. For instance, suppose they could make an arrangement with the Belvidere Seminary, or the Ohio Training School or some other institution, to train and qualify such persons as they, the Trustees, should send to them to be fitted as teachers or missionaries. It is claimed that judicious, competent missionaries are now the most difficult agents to be obtained. And, yet, we find, they are more successful in advancing the cause of Spiritualism than all else. This missionary work is not for a month or a year, and if we do not qualify them, where are missionaries to come from in the near future?

Spiritualism is the only religious sect or denomination in America that has not some educational institution, whose diploma is necessary to give character and confidence to those who attempt to promulgate its theories and its principles. If we wait for private individuals or State organizations to establish these schools, it will be a long time, I am thinking, before we shall be able to send into the field a sufficient number of qualified teachers or missionaries to secure the harvest that is now ripening.

I recognize no valid reason why the National Spiritualists' Association may not take up this subject, and enter into negotiations with the managers of the Belvidere Seminary, or other parties, who are in position, and have the ability to carry out satisfactorily any negotiation entered into. I would not urge hasty or precipitate action. But when it becomes evident to a large organization that certain measures are necessary to protect and carry forward its objects, I am in favor of proceeding with as little delay as possible.

Washington, D. C.

## The Blue and the Gray.

Both men and women are apt to feel a little blue, when the gray hairs begin to show. It's a very natural feeling. In the normal condition of things gray hairs belong to advanced age. They have no business whitening the head of man or woman, who has not begun to go down the slope of life. As a matter of fact, the hair turns gray regardless of age, or of life's seasons; sometimes it is whitened by sickness, but more often from lack of care. When the hair fades or turns gray there's no need to resort to hair dyes. The normal color of the hair is restored and retained by the use of

## Ayer's Hair Vigor.

Ayer's Curebook, "A story of cures told by the cured," 100 pages, free. J. C. Ayer Co., Lowell, Mass.







# Banner of Light.

BOSTON, SATURDAY, JANUARY 1, 1898.

## MEETINGS IN BOSTON.

**Boston Spiritual Temple** meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. Speaker for January, A. E. Tisdale. Singing, the Ladies' Schubert Quartet. Dr. H. H. Hall, Sec'y, 14 Bond Street, Boston, Mass.

**Boston Spiritual Lyceum** meets in Berkeley Hall every Sunday at 1 P. M. All are welcome. Send the children. Dr. H. H. Hall, Sec'y, 14 Bond Street, Boston, Mass.

**The Ladies' Spiritualistic Industrial Society** meets every Wednesday afternoon and evening at 8 o'clock, at 33 Foster Street, Boston. Dr. H. H. Hall, Sec'y, 14 Bond Street, Boston, Mass.

**"Spiritual Fraternity"**—At First Spiritual Temple, 14 Bond Street, Boston, Mass. Meetings at 8 P. M. The continuity of life will be demonstrated through different phases of mediumship. Next Sunday at 2:30, lecture through a trance speaker. Wednesday evenings, at 8 P. M., conference and business. Other meetings announced from the platform. A. H. Sherman, Sec'y.

**Children's Progressive Lyceum**—Spiritualistic Industrial Society—meets every Sunday morning in Red Men's Hall, 54 Tremont Street, Boston. All are welcome. Mrs. M. A. Brown, Superintendent.

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

**Appleton Hall, 94 Appleton Street**—Palm Memorial Building, side entrance. The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Sunday at 11 A. M. and 7 P. M.

**The First Spiritualist Ladies' Aid Society** meets every Friday afternoon and evening, supper at 6 P. M., at 11 Tremont Street, Boston. Mrs. M. A. Brown, President; Carrie L. Hatch, Sec'y, 14 Bond Street, Boston, Mass.

**The Ladies' Spiritualistic Industrial Society** meets at Dwight Hall, 514 Tremont Street every Thursday afternoon and evening, supper at 8 P. M. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

**The Veterans 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, 85 Bowdoin Street, Boston.

**Eagle Hall, 610 Washington Street**—Meets at 11 A. M. and 7 P. M. Dr. W. H. Amerige, Conductor.

**Harmonia Hall, 241 Tremont Street** (near Eliot Street)—Meets Sundays at 11 A. M. and 7 P. M. also Wednesdays at 7 P. M. for speaking, tests and readings. Edwin B. Tuttle, Leader.

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

**Epstein Hall, 500 Washington Street**—Sunday, 11 A. M. and 7 P. M.; Tuesday, 10 A. M. and 7 P. M.; Wednesday, 11 A. M. and 7 P. M.; Friday, 3 P. M. Mrs. Gilliland, Conductor.

**Commercial Hall, 604 Washington Street**—Meets Tuesday and Wednesday at 8 P. M. Sundays at 11 A. M. and 7 P. M. Mrs. M. A. Wilkinson, President.

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

**Good Templars Hall—Johnson Avenue, Charlestown**—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman.

**J. K. D. Conant's Test Circles** every Friday P. M. at 7 P. M. in her rooms, BANNER OF LIGHT Building, 33 Bowdoin Street.

**The Home Rostrom, 21 Soled Street, Charlestown**—Meets Tuesday, Thursday and Sunday evenings, 7 P. M. Dr. Walter H. Rollins, Conductor. BANNER OF LIGHT for sale.

**Wilmington—The Spiritual Progressing** holds meetings every Friday evening, at 8 o'clock, at 32 Foster Street. Dr. H. H. Hall, President.

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

**Temple of Honor Hall, 381 Massachusetts Avenue**—The Progressive Thought Society holds meetings every Sunday morning, afternoon and evening.

**The Cambridge Spiritual Industrial Society** holds meetings the second and fourth Wednesday in each month, in Cambridge Lower Hall, 381 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. 26, our hall was filled with large audiences both morning and evening. Mr. Fred Watson gave a piano recital which pleased his listeners, after which the Ladies' Schubert Quartet gave one of their best selections. Prof. Wm. M. Lockwood wished his audience a merry Christmas and a happy New Year. He then explained Christmas from the standpoint of a Spiritualist and scientist. After another selection by the Quartet, Prof. Lockwood took for his subject "Common-Sense Spiritualism," and gave an address that should have been heard by every Spiritualist in America. Such lectures do much to promote the cause of Spiritualism. When common sense is used by men, they are able to learn; when they understand what is taught them, they are able to progress. It was a mistake that Prof. Lockwood was not engaged for more than one month. He has called together a large audience deeply interested in his teachings, and must now leave for other fields. If such a speaker as Prof. Lockwood could be engaged for a whole season or more, he would build up the Society, and fill Berkeley Hall to overflowing. He has been engaged for two months next season—December and January.

At the close of his morning lecture, Prof. Lockwood made an appeal for the able speaker and noble worker who has done so much for the Cause of Spiritualism. Mrs. A. H. Luther. Her friends at Berkeley Hall contributed \$43.86. The Quartet closed the meeting with a selection that touched the hearts of the audience.

In the evening, despite the stormy weather, a large audience assembled to listen to Prof. Lockwood's last lecture, at the close of which the following resolutions were adopted:

Resolved, In having had with us during the present month Prof. Wm. M. Lockwood of Chicago, Ill., as our regular lecturer, and deeming him an able exponent of demonstrable scientific Spiritualism; therefore, be it

Resolved, That we, the officers and members of the Boston Spiritual Temple, its pupils and friends, hereby express our heartfelt appreciation for the valuable services he has rendered during his engagement; be it

Resolved, That we hereby endorse his "Molecular Hypothesis" as a basis of Spiritualism; be it

Resolved, That we heartily endorse and approve his co-religious stand for the Cause he so ably advocates, and that he may return to us next season, when he is to occupy our platform for two months, sound in body and with an abundance of common-sense spiritual philosophy.

Mr. Watson and the Schubert Quartet furnished the rare Schubert Quartet has been engaged for the balance of the season. This will please the patrons of Berkeley Hall, for they are now assured of excellent music.

Mr. Burnham, of Connecticut, "the Gladstone of Spiritualism," with Mrs. Burnham and a party of friends, visited our hall in the evening.

Mr. A. E. Tisdale will be the speaker during the month of January. We hope to see all of his friends.

**THE LADIES' LYCEUM UNION**—Mrs. Abbie F. Thompson, Sec'y, writes—met in Dwight Hall Wednesday afternoon and evening. As there was important business to attend to, the ladies assembled very early; as the children's Christmas tree was to be arrayed for the evening.

Business meeting called at 5:30, after which supper was announced. At 8 o'clock the entertainment commenced by recitation, Ethel Weaver; song, Joe Forsyth; recitation, Mabel Emmons; song, Lillian Goldstein; song, Little Eddie; recitation, Amos Fowler; song, Clara Weston; song, Sadie Falkner; reading, Mattie Milligan; song, Leo Hanscom; song, Grace Buttercup Foss; song, Sadie Gooding; duet, Sadie Falkner and Leo Hanscom. This closed the entertainment. Then came the distribution of presents. Every child had a present. The children presented Superintendent Mrs. M. A. Brown with a silk umbrella, and it was so unexpected, she could not find words to express herself. Everybody had an enjoyable time.

Next Wednesday the "Mock Trial." Attiquarian supper at 6:30, sharp.

**THE FIRST SPIRITUALIST LADIES' AID SOCIETY**—Carrie L. Hatch, Sec'y, writes: The meeting of the First Spiritualists' Ladies' Aid Society was called to order by the President, Mrs. Albee, at eight o'clock.

Piano solo, Mrs. Cassell; original poem, Mrs. Kate R. Stiles. Mr. Albert Blinn made a few remarks, and was followed by Prof. Lockwood. He spoke at some length upon the subject of "Christmas, and why we all Celebrated

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

Dr. Harding was the next speaker. Mrs. Waterhouse wished the Ladies' Aid a merry Christmas, and made some very cheerful remarks. Mr. Edgerly talked to the Society in his entertaining way, which pleased all. Mrs. Stiles was again called to speak, but declined. Spirit John McCarthy came to wish us a merry Christmas. On motion of Mrs. Barnes, the meeting adjourned.

Next Friday the business meeting will be held at 2:30 P. M., public notice 3:30.

On the evening of Friday, Dec. 31, we will hold a Whist Party.

**COMMERCIAL HALL**, Mrs. Wilkinson, President.—A correspondent writes: Sunday morning, Dec. 26, service opened with singing; Mr. DeBos led in prayer; Mrs. Wilkinson, Mrs. Lewis, and Dr. Hall conducted the developing circle; remarks and tests by several in the circle; Mr. Davis recited a poem, and Dr. Webber gave several demonstrations of his fine healing power.

Indian Peace Council will be held Monday evening, Jan. 3, instead of in the afternoon, as usual.

Watch meeting next Friday night, Dec. 31. Afternoon session, singing, led by Mrs. Rosie Wilson. Mrs. Moody gave a short address on the application of Christmas to the Spiritualists. Duet, Mesdames Shelton and Wilson; tests and readings, Mrs. Nutter, Mrs. Millan, Mr. Littlefield and Mrs. Wikitson.

Evening session opened with the usual religious exercises. After singing by the Jubilee Quartet, Walker's Majestic Mirror presented a number of very fine and interesting views appropriate to the Christmas season, with singing suitable to every scene. These views are grand, and well worth seeing. Singing by the Quartet. Grand tests were given by Mrs. Mabel Witham, also Mrs. Wilkinson.

**BANNER OF LIGHT** for sale on Thursdays and Sundays.

**EAGLE HALL**—W. H. Amerige, Conductor.—A correspondent writes: Sunday-morning, Dec. 26, healing circle from 10 to 11 A. M., well attended, with very satisfactory results. Our developing and test circle at 11 was extra well attended. Prof. Amerige, assisted by Mr. Bowman, Mr. Krauski and Mrs. Alexander. A good work is being accomplished at the circles.

The afternoon and evening meetings were well attended. The speaking, tests and readings were of the highest order, and well recognized. The following able mediums kindly took part throughout the day: Mr. Amerige attends to the healing personally. Mrs. E. D. Brier, Mrs. C. B. Hare, Mrs. J. A. Woods, Mrs. R. K. Little, Miss Annie Ratzel and Miss Grace Blagden Foss gave very fine readings; Mrs. L. A. West, Mr. J. G. Bowman, Mr. Alexander, Mr. Krauski, Mr. C. C. Shute, Mr. W. Hardy, Prof. J. Billings, Mr. Marston, Mrs. C. C. Weston, Mrs. W. Quimby, Mrs. T. C. Fox, Dr. Blagden, Mrs. A. A. Jackson, Mr. Fuller and others. Mrs. Butler, Mrs. Hare and other fine talent next Sunday. Mrs. A. C. Armstrong, pianist.

**BANNER OF LIGHT** for sale at the door.

**THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY**—C. M. Manning, Sec'y, writes—met at Dwight Hall afternoon and evening, Dec. 23. Business meeting called at 5:30 by the President, Mrs. M. A. Brown. Supper served at 6:30. At 8 o'clock the dancing began, as it was the usual dance of the month, and was enjoyed by all present.

Next Thursday, Dec. 30, Mrs. Wilkinson will give an entertainment for the benefit of the Society.

Thursday, Jan. 6, 1898, will be the annual election of officers, and all members are requested to be present.

**HOME ROSTROM**, 21 Soled Street, Charlestown.—A correspondent writes: Meeting opened Sunday, Dec. 26, with song service, with Mrs. Carlton as organist. Invocation by the Chairman, and remarks by Mr. F. H. Eveleth, followed with tests from Mrs. Dr. Bell, Mrs. Millan, Mrs. Moody and the Chairman, and closed with benediction by Mr. Eveleth.

**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 8 P. M. at the hall, 423 Madison Avenue, between Lexington Avenue and 42nd Street. Mrs. E. F. Kurth, President.

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

**Fraternity Hall, 359 Bedford Avenue**, near Myrtle Avenue—Meets Sunday 2 P. M. Sunday School at 7 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

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

**A Religious-Philosophical Conference** will be held at 47 Franklin Avenue every Wednesday evening at 8 o'clock. Mrs. F. M. Holmes will preside.

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

**Jackson Hall, 515 Fulton Street**—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday at 8 P. M. 680 Myrtle Avenue—Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M.

**BROOKLYN**—J. A. Robinson writes: At the regular Sunday evening gathering at Mrs. B. R. Plum's parlors, at 630 Myrtle Avenue, Dec. 26, there were several new-comers, investigators, who, as well as those who regularly attend these meetings, were greatly entertained by the high order of mediumship exhibited. A grand inspirational essay and poem were followed by quickly recognized communications.

The next social and reception to the Advance Spiritual Conference will be given on the evening of Monday, Jan. 3, 1898.

**BROOKLYN**—A. Bishop Wellstood, Cor. Sec'y, writes: The Fraternity of Divine Communion held its semi-monthly musical and dance at the Sortie Parlors, on Dec. 17, 1897, Brooklyn, N. Y., the proceeds for the benefit of the poor children on Christmas.

The program started with an overture by the orchestra; then the President, Mrs. Weller, spoke of the proceeds to be given in charity, and introduced Mrs. Ida Cartarda, who favored with an Italian song, and took the audience by storm. Mr. Floyd B. Wilson spoke the celebrated pieces "Fatal Bohemia" and "Marselles," and it was considered far above the amateur line. A fancy Spanish dance by Miss Ida Stodder, which was marvellous when you consider her age, only six years. Following came Prof. Sortie with a violin solo, assisted with the piano. "Last but not least" was the Spiritualists' favorite, Mr. Hodge, with a song, but the audience was not satisfied, and he was forced to duplicate it to keep them quiet.

Dancing followed with refreshments, served between times by the ladies.

The proceeds were distributed Friday, Dec. 24, at Arlington Hall, from 2 to 3:30 P. M., to the children.

Dec. 26, the hall was tastefully decorated for the Christmas service, and the musical program was very fine. Any one attending our meetings is always sure to return.

The meeting was opened by our worthy President, Mrs. Weller, followed by an organ voluntary by Prof. Angus Wright and congregational singing of "Nearer, my God, to Thee." Our President next announced Prof. Whitlaw, in a violin solo. The choir sang the Lord's Prayer, and the "Angel's Serenade" was very finely rendered by Mrs. Ida A. Cartarda, with

violin obligato. Hon. Floyd B. Wilson gave a very interesting address on "Christ Principles," which was received with great attention and satisfaction. He seemed to touch a lost chord, and every one was sorry when he had finished. Next to follow was the trio, "Twilight," by Mrs. Cartarda, Miller and Heeg; recitation, Miss Sophia Denike; violin solo, Prof. Whitlaw; Ira Moore (Cousin) spoke on the "Spiritual Birth of Christ," and as most of the Spiritualists of Brooklyn are aware of his capabilities, there was an enjoyable half hour; solo, "Light and Darkness," by Mrs. Hattie Heeg; I. M. Courlis gave some wonderful manifestations.

**FRATERNITY HALL, 396 BEDFORD AVENUE**—John Webber writes: Dec. 19, our Society held a very beautiful and impressive service in the evening, it being the occasion of the reception of our newly-elected President, Mrs. Tillie Evans.

An exceedingly fine program had been prepared by our Committee, Mr. W. F. Palmer. Prof. Charles Coleman conducted a grand organ recital, followed by song service by audience; Scripture lesson by Vice President Barber, who also gave the invocation; Mrs. Tillie Evans was then formally introduced by our retiring President, Mr. E. W. Barber; Mrs. Evans responded with a few very appropriate remarks; Mr. W. F. Palmer then gave the salutatory address commemorative of the occasion, the beginning of our second year, welcome to our new President and congratulatory of our medium, and last but not least, eulogistic of the life and spiritual work of our retiring President, Mr. E. W. Barber.

At the close of the salutatory, Mr. Barber was made the recipient of a beautiful basket of flowers by the Society. It was particularly significant, as to-day is the anniversary of Mr. Barber's birth. He was taken completely by surprise, but responded both beautifully and to the point. Song, "America," by the audience, after which Mrs. L. A. Olmstead occupied the remainder of the evening in tests, all as usual fully recognized. Service closed with benediction.

Following is a list of Fraternity officers for ensuing year: President, Mrs. Tillie Evans; Vice-President, Mr. E. W. Barber; Secretary, Mr. John Webber; Treasurer, Mr. E. W. Barber.

**BANNER OF LIGHT** is on sale at our door.

**BROOKLYN**—L. L. Smith, Sec'y, writes: Mrs. Tillie U. Reynolds closed a very successful engagement at the Woman's Progressive Union Sunday, Dec. 26, afternoon and evening.

In the afternoon subjects for discussion were tendered from the audience, which were most interestingly answered, and followed by spirit delineations of very accurate description.

In the evening a glorious inspirational address was given on the "Home of Many Mansions" in eloquent terms, spirit delineations following, which were all gladly recognized.

For the month of January, Mr. J. Homer Altamus of Washington, D. C., will be our speaker and test medium.

**BROOKLYN**—W. J. Cushing writes: At the Association's meeting at Arlington Hall, Mr. Sargent gave a talk upon the need of the discipline of suffering, as well as upon that of temptation, in order that we may meet and overcome it and grow stronger thereby.

Mr. Lamb, Mrs. Ashley and Miss Terry spoke in line with the thought from experience and observation, and Miss Terry closed the meeting with messages and psychometric readings.

Beginning with the first Sunday afternoon in January—the 3d inst.—this Society will meet in the parlors of the "Evolutionist," 1039 Bedford Avenue, in place of Arlington Hall, as formerly.

**MEETINGS IN NEW YORK.**

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

**New Century Hall, 509 5th Avenue**—Services every Sunday at 3 P. M. with lecture by W. J. Colville. Visitors cordially invited.

**First Society of Spiritualists**, J. Clegg Wright, speaker, meets at the "Tuxedo," 631 Madison Avenue, corner 59th Street, Sundays, Services 11 A. M. and 8 P. M.

**The Young Spiritualist Society** holds its meetings every Friday at 8 P. M.; Sundays 2 P. M., and Children's Lyceum at 2 P. M.

**FIRST SOCIETY OF SPIRITUALISTS**—"The Tuxedo," Madison Avenue and 59th Street.—M. J. Fitz-Maurice, Sec'y, writes: Dec. 26 the subject of Prof. Wright's morning lecture was "Altruism, and its Practical Application to Human Affairs." The matter was handled in a masterly fashion from start to finish, and furnished much food for reflection.

Mrs. Antoinette Candee gave several very remarkable readings in the afternoon. Prof. Wright was also on the platform, and contributed greatly to the interest of the meeting by his varied media gifts.

The evening discourse, inspired by questions from the audience, was ably rendered by the principal control of Prof. Wright, George Rush-ton, and pertained to ancient civilization.

A Bazaar, commemorating the Golden Anniversary of Modern Spiritualism, will be held in the banquet hall and parlors of the Tuxedo on the afternoons and evenings of March 31, April 1 and 2. Cooperation and contributions are earnestly solicited.

**ADELPHI HALL—SPIRITUAL AND ETHICAL SOCIETY**—B. V. Cushman writes: Dec. 26 our speaker, after a remarkably fine and helpful discourse on "The Spirit of Christmas," left us for two weeks, to minister to the Society at Wallingford, Conn. Next Sunday, Jan. 2, Mrs. Helen Palmer Russegue will speak for us, and as she is so well known for her eloquent explications of our religion, the knowledge of her presence with us, and that it is for only one Sunday, will insure a full house, both morning and evening.

**CHRISTMAS SERVICES** conducted by W. J. Colville in New York and Brooklyn are being largely attended.

On Friday, Dec. 31, at the College, 497 Franklin Avenue, Brooklyn, he will lecture on "Clairvoyance" at 8 P. M. Watch meeting from 11 P. M. till a few minutes after midnight. Special music will be rendered, and W. J. Colville will deliver an address on "Keynotes for the New Year." He will deliver a New Year's lecture on Saturday, Jan. 1, at 3 P. M., in New Century Hall, 509 Fifth Avenue, New York.

On Sunday, Jan. 2, he lectures in Philadelphia, in Warner Hall, Broad and Wallace streets, at 3 and 7 P. M.

Address 497 Franklin Avenue, Brooklyn.

**INDIANA.**

**FORT WAYNE**—"Scribo" writes: Mr. J. Frank Baxter on Sunday last, Dec. 26, closed his three months' engagement with the Fort Wayne, Ind., Spiritualist Society. He has been eminently successful. He left for a three evenings' engagement in South Bend, Ind., after which he returns to New England and his home.

Mr. Baxter in November served South Bend five evenings, and aroused great interest and enthusiasm. He is announced to lecture there on Monday, Tuesday and Wednesday evenings of this week, and on Thursday evening it is given that the ladies of the Society will tender him a farewell reception, a fine program having been prepared.

Mr. Baxter has done a marked work in this section of northern Indiana, northwestern Ohio and southern Michigan in the three months' sojourn.

## MEETINGS IN MASSACHUSETTS.

**LYNN**—T. H. B. James writes: The Arthur Rodgers Spiritual Society held services at 33 Summer street, Sunday, with fine audiences. Mrs. M. K. Hamill led the singing and presided at the piano; Mrs. D. E. Matson gave an invocation; Dr. S. M. Furbush spoke on "Spiritual Facts"; Capt. J. Balcom upon "Liberty"; O. R. Fallington on "Spiritualism in the Past and Present"; Dr. A. E. Warren, "Spiritual Knowledge"; Geo. L. Barker on "Spiritual Manifestations"; tests and messages by Mrs. Matson, Mrs. Furbush, Pierce, Mrs. Annie Quaid and others; magnetic treatments and diagnoses by Mrs. Quaid, Mrs. Furbush, Pierce and Warren.

At 7:30, Mrs. May S. Pepper, of Providence, R. I., gave an invocation, read a fine poem on "Mystic Reformism," then gave an able address on "Spiritual Phenomena," followed by a test séance of one hour's duration, giving many remarkable tests and messages, all said to be correct.

Next Sunday Dr. Geo. A. Fuller, of Worcester, President of the Massachusetts State Spiritualists' Association, will lecture at 2:30 and 7:30 P. M., followed at 2:30 by tests, diagnoses and healing the sick free by many good mediums, and at 7:30 tests by Mrs. Lizzie D. Butler.

**Cadet Hall—Lynn Spiritualists' Association**, J. M. Kelly, President—Mrs. A. A. Averill, Sec'y, writes: Sunday, Dec. 29, at 2:30, short address by Mr. Kelly, followed by psychometric readings by L. D. Milliken. At 7:30 Oscar A. Edgerly delivered a most eloquent lecture.

Next Sunday we shall celebrate the fourth anniversary of the formation of the Association. Mrs. Constance of Boston will give tests. Thomas's full orchestra will furnish music. Mediums and friends of the Society are cordially invited to visit us on that day, and participate in the exercises. Supper will be served in the hall.

**SPRINGFIELD**—First Spiritualist Society, corner of Main and State streets.—M. W. Lyman writes: Mr. Edgar W. Emerson of Manchester, N. H., closed a two weeks' engagement with this Society Sunday, Dec. 26, by giving two very eloquent and convincing lectures, followed by many tests, all of which were fully recognized. Despite the severe storm, the hall was well filled.

Mr. Emerson has improved wonderfully since his last appearance here, and may be classed in the very front rank of our speakers and mediums.

Next Sunday Mr. Oscar A. Edgerly of Newburyport, Mass., lecturer and platform test medium.

The Young People's Spiritual Institute met for election of officers Tuesday evening at 7:30 in Room 12, Court Square, Theatre Building, which will be the meeting time and place of the Institute for the present. This was the first to be organized in New England, and is No. 5 in the order. G. W. Kates of Rochester, N. Y., is the originator and organizer of the Young People's Spiritual Institute, and M. W. Lyman of 99 Charles Street, this city, has been appointed organizer for Massachusetts.

**BROOKTON**—People's Progressive Spiritual Association, 54 Main street.—George H. Hutchinson writes: Sunday evening, Dec. 19, Dr. George A. Fuller of Worcester was our speaker, and delivered a very interesting and instructive lecture; Sunday, Dec. 26, Rev. S. L. Beal, a loyal supporter of Spiritualism and always interesting speaker. Mr. Beal has many friends here; therefore his discourse was listened to with much interest. He put in a good word for the BANNER OF LIGHT, and strongly urged those present to subscribe at once.

At the close of Mr. Beal's lecture, Mrs. S. E. Osburn of Orono gave a number of spirit-messages, all of which were correct.

Next Sunday we have Mrs. Nettie Holt-Harding with us.

**BANNER OF LIGHT** for sale.

**SALEM**—FIRST SPIRITUALISTS' SOCIETY—Manning Block, 65 Washington street.—N. B. P. writes: Mrs. Jennie K. D. Conant was our speaker and medium Dec. 26. She delivered two very fine addresses, and gave a great many psychometric readings, which were in most every instance recognized.

Sunday, Jan. 2, we shall have with us for the first time in four years, Mr. Fred A. Wiggin of Malden, that marvelous and wonderful test medium.

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

**BRIGHTON**—D. H. Hall, President, writes: There was a fair attendance at the regular meeting of the Spiritual Progress Society last week, considering Christmas was so near.

Mr. J. S. Seare and Mrs. J. Seymour rendered their usual good and satisfactory work. The meetings of the Society have been changed to Friday evenings, to accommodate some of the Society's having meetings Wednesdays.

Mrs. L. J. Ackerman and D. S. Clark Dec. 31. Mr. and Mrs. Osmond F. Stiles Jan. 7, 1898. President H. D. Barrett Jan. 14, 1898.

Meetings at 32 Foster Street, at 8.

**SPRINGFIELD**—H. A. Budington writes: Mrs. Helen Palmer Russegue delivered a remarkable address Sunday, Dec. 26, upon the subject of "The Spiritual Interpretation of Christmas." In the morning she gave a very clear explanation of the spiritual side of psychometric phenomena.

Mrs. Russegue should be fully employed. She is one of the ablest lecturers in the field—always adding dignity and signal ability to the inspirations which so largely characterize her efforts.

**MALDEN**—W. E. S. writes: Mr. F. H. Roscoe gave an interesting address Dec. 26, followed by communications, which were all readily recognized. "Little Sunday," May Rice, commonly known as the child elocutionist, read in a captivating manner, the diminutive little lady has a manner irresistible in the extreme, and delighted her audience.

Jan. 2 Mrs. J. K. D. Conant will be with us. **BANNER OF LIGHT** for sale.

**WINCHESTER**—W. H. Borden writes: Regular meetings were held Sunday, Dec. 26, afternoon and evening, at Good Templars' Hall. In the absence of other mediums, Mr. G. A. Badger and Mr. David Badger gave us very interesting talks. We expect with us next Sunday, Jan. 2, Mr. A. P. Blinn.

**WAKEFIELD**—George T. Lamont writes: Mrs. S. E. Cunningham was here Sunday evening, Dec. 26, and the impression made by her guide, Autumn Leaf, will bear good fruit for us.

H. D. Barrett will be with us next Sunday, and it is hoped a good audience will be present to welcome him.

**WALTHAM**—Mrs. Sanger writes: Our speaker of Dec. 26 was Dr. Hale of Boston. He spoke in his usual able manner. In our music we were most ably assisted by Prof. Milligan of Boston. Next Sunday we have Mrs. Abby N. Burnham.

**HAVERHILL**—"O. H." writes that Mrs. Lillie Prentiss of Lynn will be their speaker and test medium Sunday, Jan. 2, 1898.

**FALL RIVER**—Mrs. Ann Hibbert, President, writes: Dec. 26 we had with us Mrs. Sadie L. Hand of Lowell, who gave the best of satisfaction. We had very good attendance at both sessions, considering the stormy day, and those who came were well repaid. We hope to have Mrs. Hand with us again sometime.

The first Sunday in January, and all through the month, we are to have Mrs. C. Fannie Allyn. She will receive a hearty welcome. I

**A Perfect Infant Food**

**Gail Borden Eagle Brand Condensed Milk**

A PERFECT SUBSTITUTE FOR MOTHERS MILK. FOR 40 YEARS THE LEADING BRAND.