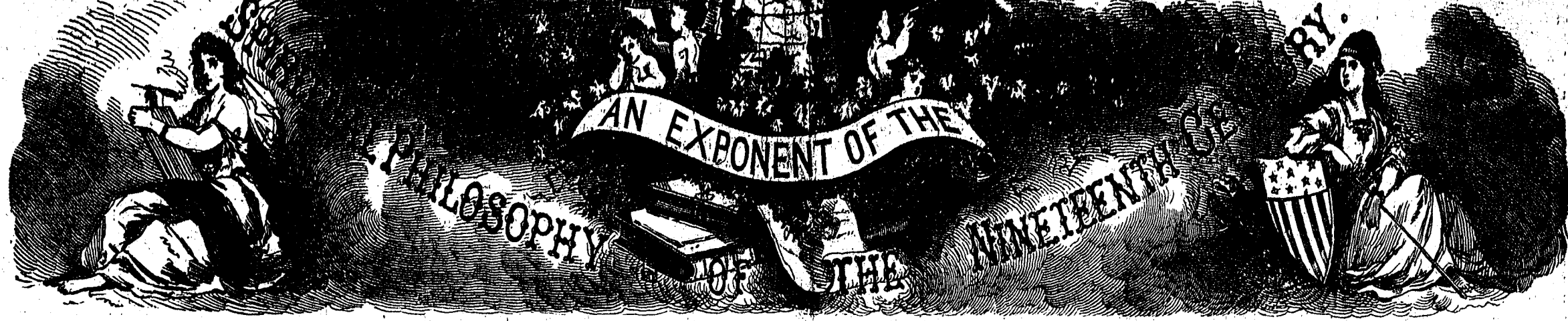


# BANNER OF LIGHT.



VOL. 82.

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

BOSTON, SATURDAY, JANUARY 22, 1898.

\$2.00 Per Annum,  
Postage Free.

NO. 21.

Written for the Banner of Light.  
ONLY A STEP.

'T is only a step to Heaven,  
Across such a beautiful stream,  
A murmuring brooklet of silver  
Flowing the two worlds between.  
Beyond lies the city of sunshine,  
In a fearless and painless land,  
Where roses of joy never wither  
Or die in the treading band.

REFRAIN.

Only a step, only a step,  
Only a step to Heaven.  
Nothing to fear, angels are near,  
Be it at morn or at even,  
Be it at night, God is the light;  
Brightest that ever was given,  
Chant the glad song to all the great throng,  
'T is only a step to Heaven.

'T is only a step to Heaven,  
Where all our lost treasures we gain,  
And every dear one Death took from us  
We clasp to our bosom again;  
Love's sweet ties are thus reunited,  
And answered is each earnest prayer;  
The dreams that we've long fondly cherished  
Are blessed realities there.

'T is only a step to Heaven,  
That home of the soul is so near,  
We oft catch a glimpse of its glory,  
A strain of its melody hear.  
A breath of its breezes elysian  
Falls soft on the brow lined with pain,  
And brings such delight, peace and comfort,  
Forgotten is every earth-stain.

'T is only a step to Heaven,  
Oh! may we all cheerfully go  
To the wonderful life of the spirit,  
Exempt from earth's sorrow and woe.  
Be called to sweet rest when all weary,  
And manifold pleasures above,  
Where reigns over all, great or humble,  
The presence of holiest love.

GENA SMITH FAIRFIELD.

## Review of Rev. T. E. Allen.

BY PROF. W. M. LOCKWOOD.

A close and unbiased perusal of Rev. T. E. Allen's *Onset* discourse, published in recent numbers of the *Banner of Light*, will discover a valuable contribution to speculative ethics. As viewed from a plane of semi-eccelesiastical method of reasoning, there is in it much to commend, much of earnest thought, a strong expression of integrity of character in the formula of diction employed sufficient to incite our admiration for the writer in his honest desire to place Spiritualism upon a basis of what is thought by the popular mind to be respectable *fraternity*. His errors, if such there be, will be traced to an *undefined premise*, upon which his method of thought and argumentation rests.

Spiritualism does not mean the same system of thought, or imply the same ideals to all minds. To some, a very few, the term is a synonym for natural philosophy. To many others it incites a religious sentiment because for ages past the human has been instructed that in matters of "the soul's destiny," religion *only* could interpret it; hence Spiritualism, to people under the sway of such teaching, seems to be a religion; but to the vast throng of unwashed ignorance and mental inertia—the world's people, the popular mind—it is a term exciting ridicule and disgust, sneers and jest.

Since Brother Allen does not say directly what Spiritualism is to him, whether its data belong to nature or super-nature, to physics or metaphysics, we are left to infer that it is more of a religion than a philosophy of natural progression, something like all religions, requiring only a *single text book*, the Bible, containing the primitive speculations of a traditional age. This, together with Unitarian theism, he seems to think, can be successfully harnessed to the philosophical car of Modern Spiritualism. But in justice to Brother Allen's thought, we cannot enter into this discussion without first defining our own position and understanding of what the term Spiritualism implies and suggests to us, assuring our good brother that, however we may disagree in premise or sequence of thought, he will be able to recognize, we trust, particularly the different mode of approach we employ to the general subject under discussion, and with a kindly recognition of his excellent discourse from the plane of reasoning peculiar to his personal and religious ideals.

Having come into the knowledge of Spiritualism from a close observation and analysis of nature's elements and forces, as found in a chemical laboratory, and having determined for ourselves that the visibility of all of nature's forms is promoted and sustained by the invisible impact and reactions of nature's unseen energies, we have reached the conclusion that the philosophy of Spiritualism and the philosophy of nature with all of her cosmic progressions are *identical*, and that the ever-changing panorama of phenomena witnessed is promoted by the invisible spiritual energies of nature. We say spiritual energies of nature, not because we believe these to be the breath of the gods or of a God; but because their combined activities, their actions and reactions and their *co-reactions*, take place in a chemical *spiritual spectrum*, or "dimension of space," beyond ocular vision.

Right here allow us to submit the illogical ambiguity of mind, afflicting alike the public pulpit, including the Unitarian, a large portion of the spiritual rostrum, the theosophist and the public at large upon the origin and sequences of cosmic process. If we ask the ordinary ecclesiastical, the Unitarian, the Theosophist or the Christian Spiritualist, what

caused the visible universe, he will exclaim at once that "God made it out of his Holy Spirit." Then why do you persist in calling it "dead matter," "crude matter," "inert matter," if it really was made of a God's Holy Spirit? And why do they, one and all, with a shrug of their shoulders, insist upon calling the visible forms of matter made, as all affirm, out of such holy substance, "*coarse matter*," "MATERIALISTIC MATTER"? When, let us inquire, did this part of "His Holiness" die? and what are the wonderful changes taking place in that domain of metaphysics which all of these claimants affirm to be under the control of "God's spiritual law," that transforms his Holy Spirit into something "*coarse*" and materialistic? Wonderful laboratory of spiritual metaphysics, that transforms the ecclesiastical's God into materialistic rubbish.

What incoherency of deduction is this on the part of the pulpit and the public mind, to disclose that logical sequences of thought are not the possessions of those who clamor to have a God recognized as the Creator of all things, and then to pronounce what he said was "good," "*a coarse fraud*"? Is this "*fakirism*"?

Then again, very many of our Spiritualists who do not believe in or accept the Creative or Mosaic hypothesis of nature, but who affirm that all we see is of spiritual origin, fall into the same error, and shout, "Materialism." "This is rampant and unspiritual materialism," the moment we attempt to show them how nature's *spiritual forces* promote its visible forms. Is the public mind or the individual prepared to comprehend either mediumship or its phenomena, Bro. Allen, with these irrational and incongruous ideals of "cause and effect" uppermost in their shrouded mentality? Where is the *just* judge and jury to be found, my dear brother, in this haze of ignorance of cosmic processes, to determine true phenomena from false? Shall we establish a spiritual inquisition for mediums in this state of ignorant uncertainty? or shall we not rather call a halt until we find out if God's spirit is really dead and inert, and if we shall not have to depend at last upon "*cosmic spirit*" to float our bark of Spiritualism out of the fogs of ecclesiastical humbuggery? So long as the God-worshippers—and we care not whether they be Christian, Unitarian, Theosophists or Spiritualists—instruct that God's spirit inheres in all cosmic process, then it will logically follow that all phenomena of true character are promoted directly by his omnipotence; and any phenomenon that is not promoted by his quickening spirit is false. If these instructors can make us believe that although God made the visible world, yet the matter of which it is composed is dead and inert, and requires his overruling power to quicken it into action, then you have presented a dual system of matter and force, requiring on the part of God constant watchfulness and overruling care to mold matter, as Madam Besant says, into "divine thought and expression." While this system of speculation makes overruling power the father of some strange monstrosities, like four-legged chickens, five-legged lambs and six-legged calves, two-headed infants, infants with three legs, infants with no legs, infants with the face of a monkey, a dog or a sheep, as "divine thought" takes form, so long as the popular mind favors, fathers and instructs this system of causation—and it is the prevailing one—we don't see but that "overruling power" will have to father his carelessly generated progeny, his hastily-made infants, on whose body in the flurry of business he stuck a monkey's head, or into whose brain he projected a lying and fraudulent spirit; for it must be remembered that according to the "text book" that Bro. Allen thinks is the proper one to ground our faith upon, the first man "Divine Wisdom" and "overruling power" created, was a first class fool, a liar, a coward, and an *infidel*; and unless it can be shown that "Divine Wisdom" has greatly improved upon his first effort, we shall be able to trace fraudulent mediumship and the fable-selling fakirs in the pulpit to the general system prevailing with "overruling mind."

Now it may be asked, what has all of this line of thought to do with Bro. Allen's discourse? Be patient, dear reader; no system of moral poise and well being, no civilization can rise higher than its *ruling fountain head*. The fountain head *rules* the pitch or height of the flow, not only in streams of water, but streams of civilization also; and we are seeking in the general muddle of prevailing opinions to ascertain if the phenomena of Spiritualism can be traced to the same source of causation as that resulting so unexpectedly and disastrously to "overruling power" and mind, predicated upon the duality of matter. If so, we shall maintain that a *no-legged stance* is as rational as a no legged infant; a distorted and ambiguous test, as valuable to civilization as a baby with two heads and one leg; and a materialization stance supported with a false face, a pair of false whiskers, and phosphorescent cheese cloth, is as certain evidence of immortality as a natural born idiot or liar is of "Divine Wisdom" and "overruling power." In brief, if "Divine Thought taking shape" has made the blunders recorded against him in "Holy Writ," the liars in the pulpit and the liars on the spiritual rostrum represent a common brotherhood of an "*overruling mind*."

If "matter is dead and crude and inert," as ecclesiasticism has maintained through her priesthood since the inception of the "Jehovistic age," and as many Spiritualists also affirm, if God really got so mad because the man made sense in "his own image and likeness" turned out to be a first class fool, and a liar, and an infidel, and God, or "Infinite Wisdom," repented

that he had made man, and he *curse*d the man and the ground also—although the visible world was made of God's spirit, hence God *curse*d a part of himself—can he *curse* the ground—if this curse was potent enough to change the character of the ground and the soil so that it grew things that had never grown before—"thistles and thorns"—if this curse killed matter, and it has since been so dead and inert as to require on the part of "overruling power" the influx of its divine spirit to actuate it and hold it together, there should be some way to prove it beyond the statement of the fakir in the pulpit, who, if his claim be not true, has been obtaining money under false pretenses ever since theology has claimed a patent right to pilot the transgressor—the sinner in original sin—to heaven. If, on the contrary, it can be demonstrated that the Bible story of the origin of the universe is not true, if God Jehovah did not make it by a process of volition, that there was no fall of man from a state of God likeness, no curse of an Adam or of the ground, hence no need of a sensually begotten Savior; that the universe is not "dead matter" of a half-dead God, and does not require an overruling power to actuate it, that matter and force, or matter and spirit, are not dual, but are one and the same, and that the combination of spiritual forces promotes the visibility of form, that all phenomena of time and space are promoted by these invisible spiritual influences, we shall be able to trace a system of natural philosophy—a philosophy of Nature's eternal co-reactions, as a basis for Spiritualism, predicated upon cosmic data; and a thorough analysis of these data will disclose not "an overruling power," but an inner-ruling principle, uniting in reciprocal unity all expressions of infinitude. First let us find out if God, OR ANY PORTION OF HIM, IS DEAD?

Science has demonstrated since the discovery of the "chemical balance" by Lavoisier, the invisibility of nature's elemental forces. For nearly a hundred years it has affirmed that all types and forms of visible matter are the result of processes of a duality, promoted by the universal polarity of nature's invisible elements. It affirms that this inner ruling principle of polarity is automatic, self-inhering; that it is not promoted by chance, by caprice or an "overruling power," but that its existence is of itself AN EQUATION—action and reaction, the action of one pole, balanced by the reaction of the other pole, and that this eternal self-existent principle of polarity is the base of all types and forms of chemical combination. In the application of this great truth—this inner-ruling principle of cosmic processes—science has determined and demonstrated, that in the act of chemical combination each element gives up its own individual polarity and enters into the formation of a new compound. To illustrate: Oxygen and hydrogen are the elements of which water is composed. These elements are invisible, therefore of spiritual character, as a mode of motion or energy of nature. Their combining proportions by weight in the evolution of water is 88.9 parts of oxygen to 11.1 part of hydrogen. Now it will be asked what is the cause of this evolution of these elements into water. Science answers that it is because it takes just 88.9 parts of oxygen to overcome the polarity of 11.1 parts of hydrogen, and in the reaction of the hydrogen element it requires 11.1 parts of this latter element to overcome the polarity of 88.9 parts of oxygen; and these polarities being mutually overcome through the great truth of action and reaction, a new polarity is established, which brings with it the phenomenon of water. Here is demonstrated the principle known as "*the chemical balance*," for the fact that it takes the polarity of just 88.9 parts of oxygen by weight on one side of the chemical fulcrum to balance or overcome the polarity of 11.1 parts of hydrogen on the other side; and, as in every compound substance that science can tear down or build up, this truth of the change of states of polarity is noted, science affirms that the omnipotence of the various combining processes *exists* in the elements *per se*, and not in an "overruling mind or power," and as "proof stronger than holy writ," she points to the fact that it is the amount of oxygen by weight, and not a god or "supreme power," that, combining with a definite amount of hydrogen, produces the phenomenon of water formation. In all of the art of combination promoting the visible forms in nature, by the co-reactions and reactions of invisible spiritual elements, science nowhere discovers the form and feature of a God, or an "over-soul," or an "overruling cause"; but everywhere it describes eternal automatic principle as the formula of nature; *action and reaction*, and *CO-RELATION*, *versus* an overruling mind. Hence nature is not a dual system of matter and force, with a half dead god to run it. There can be no such thing as "dead matter," "crude matter" or "inert matter," since no form of matter can exist that is not sufficiently polarized to act or to be acted upon. This erroneous ideal of the past, obtained before the great principles of universal polarity of nature's elements were known; and it would a long time ago have ceased to be voiced did not the bread and butter of the infidel fakir in the pulpit depend upon the *fetich* of dead matter and an "overruling mind" to actuate it into being.

This libel upon nature and her sublime system of co-reactions is as necessary to the whole gospel scheme of salvation as a false face, false hair and angel (cheese) cloth are to the materializing pretender and perjurer in the spiritual ranks. A more comprehensive knowledge of nature's order and system of developing her visible forms will not only establish Spiritualism as a philosophy of natural pro-

gression, based upon data capable of demonstration, but it will relegate to the caverns of Olympus forever the fable-selling fakir of ecclesiasticism, together with his dupes and co-worker, "for the money there's in it," the callous hearted pretender, who claims to be a spiritual medium. And in that fabled region of Stygian darkness let them one and all, together with the gods they invoke, continue their infernal orgies as long as their mind and zeal excites their ignorance. But there are some superficial thinkers who will continue to insist that God, or "overruling mind," made all of the elements of nature and polarized them; hence our argument fails. To all such we reply, that if it can be shown that any power as a causation, as a supreme power, established the combining polarities of nature's elements, then we shall affirm that such power or mind ceases to be longer an overruling power, for the reason that polarity being once established, it cannot be set aside or broken up without disturbing the existing order of things, and such interference would promote cosmic chaos.

It is time these great principles of nature and chemical combinations were understood by the general public mind, for the reason that upon the mathematics of combining processes has been written the science of the "Co-reaction of Nature's Forces" and the "Conservation of Energy"; and if these sciences, as taught in all the schools and colleges of civilization, be true, the duality of matter and force, with its ideal of an overruling power, is a vulgar barbarism, of such fetich character as to be unworthy a place or a longer hearing before an intelligent public. But if, on the other hand, the universal polarity of matter is something so trivial nature that the mouthing prayer of some scyophant in the pulpit or some ignoramus on the public rostrum can set it aside, then what we call "the mathematics of nature," the mathematics of the co-reaction of force," and "the conservation of energy," is A STUPENDOUS HUMBUG; and Baalam's ass can be shown to be as wise and scientific as the wisest philosopher.

These two systems of thought we have so briefly presented are as diverse as the antipodes; and if the Spiritualists of our day imagine that their philosophy can be successfully woven into the postulates and platitudes of any form of ecclesiasticism, they will be *sadly mistaken*, for its concepts and premises are supernatural, illogical and unthinkable. Philosophy and science are *reasoned truth*; hence these factors of progress are entirely antipodal to the unknowable barbarisms upon which Christianity and all forms of metaphysical speculations are predicated. Spiritualism as a philosophy is *naturalism*. The co-reactions existing between the mortal and the life beyond the grave are as natural as those co-reactions existing between the invisible elements of nature and the visible forms they promote. Indeed, this truth is a part and logical sequence to cosmic process. Its philosophy is the philosophy of "modes of invisible motion," connecting in harmonious unity the general equation of infinitude. It has no use for the fetichisms of a prehistoric age or the fables of the Old or New Testaments. It discovers the universe to be an ever changing panorama of phenomenal character, of which the visible is the phenomena, and the invisible forces promoting the visible are the real. The elemental forces or energies of nature are of a formative character, and throughout the infinitude of nature are *co-related spiritual forces or modes of motion*.

Spiritualism, then, as a philosophy of cosmic progression, has no occasion to employ the terms and vocabulary expressive of the religion of the gods. No one overruling power is manifest in the universe, but every element of nature is *omnipotent* in its combining process. No one element can promote form or sustain existence without the aid of other elements; and as all elements are co-related by a universal principle of polarity, each factor related to the other by invisible modes of motion, these become the basis of organization and the promoter of all types of existences. Therefore we affirm that invisible modes of molecular or spiritual motion, being united by an inner ruling principle of polarity, are the basis of all cosmic processes; hence this same principle of cosmos unites the conscious ego in the form to the conscious intelligence of life beyond the grave. When this great truth of the reciprocal co-reaction of nature's forces can be understood, not only will Spiritualism advance in the estimation of an intelligent public, but the careless, senseless and erroneous thought now finding expression will give place to a higher interpretation of these unseen forces, and this interpretation will be accompanied with *scientific demonstration*.

In the light, then, of a true Spiritualism, fraudulent mediumship with false instruction will gradually disappear. When the medium for physical phenomena can be made to comprehend that *his or her intent to deceive* can be caught as easily as an *intempox*, that mental modes of motion have their affinities in consciousness, hence he and she are a thinking galvanometer, whose modes of thought-motion other sentient galvanometers drink in and can interpret; fraud of every kind will recede from public view, to give place to the gold of psychic truth. But this wider view of cosmic processes, this mental reformation, must not be confined alone to the mediums; it must begin with the public rostrum and permeate every department of public thought. What we want is not a silly creed of human beliefs, or an "elastic creed," that will adjust itself to the illogical speculations of pious ignorance; the world of humanity has been damned long enough already by credal nonsense; it now pleads for *intelligent instruction*—instructors who can demonstrate nature's spiritual forces and man's relation to cosmic progression. Come over, Bro. Allen, and help us.

## Notes on the Temples of Egypt.

BY QUÆSTER VITE.

No observant student visiting the temples of ancient Egypt can fail to be struck by the fact that most of the leading ideas included in the Christian system are shown by the sculptured records on the walls of these temples to have preëxisted in the Egyptian system under a slight difference of garb and of names.

The trinitarian idea, or the trinity of the Universal, was the foundation of the Egyptian system. In its most ancient mode, which survived longest in upper Egypt, it was presented in the form of the Divine Father, Divine Mother and the Divine Child, or King—Osiris, Isis and Horus. The symbolic term of Horus, however, applied not only to kings, but to all arisen or resurrected and justified souls, who became like unto their father, Osiris, or made in the image of their father. And this resurrection is found symbolically represented in the tombs, not only of kings and priests, but of governors, generals and scribes. It apparently applied to the official classes generally, but does not appear to have been extended to the common people.

In the temples of Edfu, Denderah and Philæ, sculptured depictions are found of the Divine Mother Isis, nourishing the child Horus, seated on her lap, which are identical in conception with the pictures and statues of the same subject made centuries later in Italy, Spain and France, etc., presenting the same idea in Christian garb and form.

But while the original Egyptian conception of sonship applied to all justified or resurrected sons, this conception became narrowed down in its transmission through the Alexandrian schools to one sole son of God, who was made to justify all others. The original trinity lost its more rational form of father, mother and child at the same time. The motherhood inherent in the Divinity became converted into the "Holy Ghost." Celibacy and virginity were exalted, while motherhood (and coincidentally woman) was debased.

The position of women in ancient Egypt was originally fully equal with that of man. The queen frequently became regent on the death of her husband, or reigned alone, as in the case of the celebrated Nataslu, and some of the Cleopatras. The degradation of woman, which lasted through the dark Middle Ages of European history, came through the Alexandrian modification of the primitive trinity in which the feminine principle was included. This modification was no doubt due to the influence of Persian and Arabian ideas on the Alexandrian school.

All Egyptian symbolism has an astronomical foundation, as will be shown further on, and a spiritual significance as well. The mythical legend of the slaying of Osiris by Typhon, the collecting of his scattered limbs by Isis, and his resurrection in the form of his son, Horus, refers in its astronomical bearing to the setting of the sun (Osiris) in the darkness (Typhon), which overcomes it temporarily. The moon, however (Isis), concentrates and reflects his rays in the darkness. The sun conquers the darkness and re-emerges again in the morning as Horus, or Hormacbis. In natural phenomena the same legend referred to the positive life radiated from the sun, negative nature, and the generated outgrowth.

But the spiritual interpretation was more significant. The life-rays of the Divine Father are sown in matter and temporarily "overcome" by the apparent evil of sense and of separateness entailed by that process. The Divine Mother, Isis, or love, reunites the separated children in a higher unity, and these arise as justified or regenerate sons.

The old Christian dogma of the resurrection of the body, so long maintained but now fading away before the light of modern thought, is palpably of Egyptian origin, as is demonstrated by the fact that they preserved their bodies by most expensive processes, and housed them in tombs of extravagant cost and luxurious decoration, constructed in a manner that was intended to entail that they should "endure forever." The earlier dynasties used the pyramid form of tomb. Subsequent dynasties resorted to grottoes cut deep into hills of solid rock.

The comparatively primitive conception of the resurrection of the physical body appears, however, to have evolved into a more spiritual form in later dynasties, and to have been replaced by the conception of the resurrection of the soul, called Ka and also Ba, as illustrated in the so-called "Book of the Dead" (but the more correct title of which is the manifesting of Light, or manifesting unto the Light), which came to be sculptured on the walls of the tombs and wrapped round the mummies, drawn on bands of cloth, or papyrus, in later periods.

These drawings show the soul leaving the body and entering elysian fields, or land of Amenti. The conceptions of the life of the soul were, however, mere reflections of their human physical occupations, and showed but little imagination with regard to spiritual possibilities in the life to come.

The soul is shown in the symbolic form of a bird, rising from the body. This bird, the hawk, was associated with Horus, the son, and worn by him as a symbol of resurrection. In another form the soul was represented above all the gateways of the temples, as a winged soul, carrying emblems of positive and nega-

\* It will be noticed that the last rays of the setting sun in the afterglow in Southern Egypt are green, or entail a green effect of light. Osiris, a judge of the dead, was always painted green, thus showing that Egyptians associated the after-death state (or soul state) with night, or netherworld, while physical life was associated with day.



five force. This winged soul was represented as returning sometimes to visit the mummified body in its tomb from which it had emerged. It is a curious fact that the recent researches of Colonel de Rochas have confirmed the old Egyptian teaching that the soul, or double, the "Kha," could leave the body at times and return to it. There is little doubt that the Egyptian initiations and mysteries dealt with this possibility. The "double" of the Kings is sometimes represented on the sculptures as accompanying them, and the "soul-bird" is usually depicted over their heads.

The older version of the resurrection, that of the body, is illustrated in a most interesting series of sculptured tablets in a wall of a chapel in the temple of Philae. The dead body of Osiris is shown lying in the sepulchre, watched by two women. The angel messenger Thoth then appears, together with Anubis, the guardian of the dead, and pour the nectar of life on the body, when the four genii or elements unite to lift it up again; the limbs unite, and the regenerate Osiris or Horus mounts the throne of the just. It is very clear where the later Christian version of this legend was taken from. It is believed that a similar inscription existed on the older tomb of Osiris at Abydos, where the legendary body of Osiris was supposed to have been buried, but that temple is now in utter ruins. The conception that Osiris was incarnated in a special body, and lived and died on earth as a savior, belonged to a degenerate period, or was perhaps a popularized form of the more spiritual truth lying behind it, that all men are sons of, or incarnations of, Osiris, the Deity, and rise again regenerate as Horus, or spiritually.

The dogma of the incarnation is also shown by archaeological records to be of Egyptian origin.

In the great temple of Amenoph the third, at Luxor, are sculptured pictures showing the messenger of the gods who announces the coming birth of the King to the human virgin mother. Kneph, the breath or Holy Ghost, and Hathor or Venus, the goddess of life, are then shown holding the symbol of life to the mouth of the mother, thus indicating the incarnation by immaculate conception. The queen is then shown giving birth. Subsequently the adoration by three men is depicted, as occurring in the presence of the god Kneph.

The same idea is depicted in other temples. At Karnak Ramesis II. is shown being suckled by Isis; at Abydos Seti I. is nourished on the lap of Isis; at Philae Ptarmice is represented similarly as being nourished by the Divine Mother.

The kings claimed to be "son of the sun," "living forever," divine incarnations of Ra. Their successors worshipped them as gods. Seti I., however, did not wait for his posterity to establish this cult of himself, but actually shows himself in the temple of Abydos as a god, and as being carried by and worshipped by the gods.

It is evident that not only the idea of a special and abnormal incarnation of deity in man came from the ecclesiastical systems of Egypt during its later and degenerate period, but the divine right of kings, as claimed in the middle ages in Europe, also took its origin in the regal systems of the same country.

Luxor, Upper Egypt.

[To be continued.]

### Nature's Thanksgiving.

BY LUCIE JANET WEILER.

Did you ever see the rosy dawn of a morning early in spring, and listen to the chirrup of the little birds as they hop about on the ground hunting for their breakfast, or as they give their morning song swinging on the branch of a tree?

To some ears the carolling of birds is sweetest music, and the plaintive pipe of a birdling in distress will awaken sympathy in the human breast. By-and-by the rosy light takes on a golden tint, and that which we call the sun rises higher and higher in the heavens, until it sheds its benignant flood of sunshine over valley, hill and dale, and the warmth of its rays says to Mother Earth, "Begone, Jack Frost! send forth thy bosom treasures which you have hidden there." And Dame Nature, nothing loth, responds to the call, and soon the landscape is covered with a beautiful carpet of green. The trees begin to show a desire for a new gown. We see a tiny bud if we are watchful, and the bud unfolds into a leaf, and soon the trees are a mass of beautiful green foliage, and the gown is complete. The modest violet appears with its delicate fragrance, the daisies white, with their golden centres. The crocus, the tulips, in their varied colors of scarlet, white and yellow, the daffodils, pansies for heartiness. Hues for peace, and we have our first spring flowers; and who could resist saying and feeling, after watching Nature's unfoldment from the rest and sleep of winter, how good God is!

The warm, indolent days of summer follow, and more flowers come; beautiful roses, lilies, exotics rich in colorings, delicate heliotropes, mignonettes, fruits of many varieties, luscious and delicious to the taste, grains, all related to the vegetable kingdom, and are ours in abundance, and we are benefited according to our desires in that direction. Nature is in her glory. She is rising higher and higher in her zenith; true to herself, she will be generous from within her bounteous storehouse. And let me ask you right here, in Nature's kingdom is there anything lacking for our comfort? Every flower has its meaning, each tree its purpose, every herb a curative power, every fruit and vegetable its part to perform in life, in fact, all life in all its forms, its mission to fulfill. Nature is a great economist, too. There is no waste; no loss, only a change of form and expression, a constant, never-tiring involution and evolution.

Let us journey to the mountains, and as we gaze upon their grandeur and statelyness as they loom up before us in their majestic splendor, there is a lesson to learn of them, what is it? Some one said to me recently "that the mountains seemed like God's sentinels, keeping watch over valley and dell." I think that must be so, for right down here at the foot of this mountain is a little valley, to my right is a lake, glimmering and shimmering in the sunshine, and what is that I see? Beautiful, fragrant water lilies, with hearts of gold, from a bed of darkness and night they sprang into being, into the day of purity and light; came to gladden our hearts with their beauty and grace, and how restful and pleasing to the eye. What perfect pictures nature has created for our enjoyment—how could it be otherwise, for God is the artist. We will turn now to the broad and boundless ocean; we will listen to the dash of the waves as they come surging, rolling, now leaping, dancing toward the shore; now they recede to a minor key; listen to their music, and the voice I hear is the voice of God talking in the waters, and the words are, "Let I am with you always." Look at the heavy gleam of the moon, as she throws the full light of her orbs upon the water; the water laughs and dances like a child at play, and smiles back at her in glad appreciation. How gloriously beautiful it all is; we would linger and linger, fail to turn away and close our eyes to such a masterpiece of creation. And the myriad stars in the heavens above—it was a star in the east that heralded the birth of a Saviour to the world—a Saviour who came

to teach us truth, the truth of eternal life. But wait a little yet; autumn has come upon us so gently and silently that we hardly realize her approach—autumn with her nut-brown tints of amber, scarlet and gold. The harvest is ready for the reaper, and he, with scythe and sickle, will gather the fruits from the orchard, the grapes from the vineyard, the grains from the fields. It is the harvest time of rejoicing, it is the season of praise and thanksgiving to the Almighty Father of Wisdom—the God of Nature—who with lavish hand has bestowed upon his children such good gifts, and in such abundance that no words of ours can compensate in songs of thanksgiving the blessings that are ours, we can only say, with Handel More: "Fountain of Mercy, whose all-pouring eye Can look within, and read what passeth there, Accept my thanks for all that I have, no words, My soul outpours with gratitude, rejects The aid of language; Lord, behold my heart."

Some day we will again clasp to our hearts the dear children, feel their baby-fingers upon our brows, look into their love-lit eyes, the loved father, the angel mother, the true sister and brother gone before, and nature's song of thanksgiving will then be complete.

Written for the Banner of Light.

### THE BEST YOU CAN.

BY SADIE BEULAH.

I stand on a spur of the season,  
Whose summit looks over the world,  
And watch, while the banner of Reason  
With legend of truth is unfurled;  
And over the valley and mountain,  
The sea and the plains of the earth,  
A message proceeds from the fountain,  
Regardless of station or worth,  
Bearing hope for the low and exalted;  
Midst the highways and byways of man,  
And those who in trouble have halted  
While doing the best that they can.

And none have a need to pass by it,  
Who wish the rare message to know;  
And none ever failed to spy it  
But those who are looking too low.  
For never a man nor a woman  
Came out from the myst'ries of God,  
To the light where the race we call human  
In their varied capacities roved,  
Who was not, by accurate rating,  
Full measured and gauged for the plan,  
Which for us is patiently waiting,  
Of doing the best that we can.

If you, my unfortunate brother,  
To battle the minions of sin,  
Have looked to the mind of another  
Instead of the mentor within;  
Instead of the Judge who is seated,  
On the throne of your soul from the start,  
Where your only true hope has retreated  
To mourn for the claims of your heart;  
If you build any hope on the story  
Of Heaven's vicarious plan,  
You have failed, and come short of the glory  
Of doing the best that you can.

The snares of a senseless tradition  
Have cumbered your wandering feet,  
And its systematized inaction  
Has rendered your capture complete.  
Lie still in the bed you have taken,  
At the beck of a guide who's blind,  
And if ever your hope is forsaken  
It will be in the loss of your mind;  
For they have but little to spare you  
In their stultified mission of man,  
Who curse if they fail to ensnare you,  
While doing the best that you can.

Oh! try, by the message presented,  
To see, above bigotry's nod,  
That never a book was invented  
That stands in the place of your God;  
That His word with no errors is tinted,  
In customs of temple or mart,  
And his letters have never been printed  
Except on the page of your heart.  
Then the bright star of Hope will keep shining,  
With rays that the humblest may see,  
On you, from her silver lining,  
For doing the best that you can.

Haste not, of your sins the infliction  
On one who is loving and pure;  
The scheme has been borrowed from fiction  
And cannot be perfectly sure.  
The wisdom by vengeance placated  
On men who were lost in the night,  
But little above them is rated  
As a standard of goodness and light.  
Hold up to the face of your mentors  
That the only true lesson of man,  
Consists in self-study that centers  
In doing the best that you can.

There is something within to assure us  
Of the wisdom and truth of the plan,  
With the beauty and love that allure us  
While doing the best that we can.  
And we know, since creation was blest,  
That no one, whatever his pace,  
His limit of speed, has transcended  
By passing himself in the race.  
And I offer no farther petition  
Than always to be in the van,  
That warrants the highest condition  
Of doing the best that I can.

### In Memoriam.

On Friday, Jan. 7, Mrs. Harriet Howard Miner, of West Roxbury, Mass., daughter of the late Isaac B. and Mary Shaw, took leave of earth for the "Morning Land" of souls, aged 72 years 4 months and 27 days. For twenty-two years Mrs. Miner has been a cripple from partial paralysis, and was only able to walk by means of a crutch. She was often racked with pain, yet endured her sufferings uncomplainingly, knowing full well that pain could not endure forever. Her husband was a gallant soldier in the great contest for the preservation of the Union, and preceded her into spirit-life by many years.

Mrs. Miner was an earnest Spiritualist from the time of the "Rochester Knockings," and endeavored to live her Spiritualism each passing day. That she succeeded in so doing is proved by the many loving testimonials to the beauty and nobility of her life on the part of those who have known her for the last half century. She always sought to find the good in her fellow-men, and earnestly strove to avoid hasty judgment of the seeming mistakes of her friends. She had a word of encouragement for those who found life's burdens heavy, and never failed to look upon the bright side of all things.

Her infirmity seemed to stimulate her spiritual nature, and all who came into her presence felt the benediction of her luminous spirit. She had no fear of the transition, but awaited the approach of the Angel of Immortality with a sweet smile of welcome that gladdened the hearts of all who knew her. She leaves many relatives and friends to mourn the loss of her physical presence, and to bless her memory for the spiritual light she has given them. Her sisters, brothers, nephews, nieces and friends all united in paying a tribute of praise to her memory. The funeral services were held at the residence of her sister, Mrs. N. M. Morrison, West Roxbury, Mass., with whom Mrs. Miner has passed the last few years of her life, on Monday, Jan. 10. Mr. Harrison D. Barrett officiating. Mrs. Miner was well known at Onset, where she has spent her summers for many years.

### For Over Fifty Years.

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

### Thoughts.

BY MRS. LOE F. PRIOR.

After carefully perusing the pages of THE BANNER OF Dec. 11 and 18, my attention has been especially called to one very able paper, written by one of our learned leaders. I feel that I must give expression to some of the thought this article has called forth, and would use a woman's prerogative, and ask some questions.

Can we conscientiously, as Spiritualists or as a progressive people, do away with or entirely destroy (if we could) any of the teachings of the past? Have we not been able to reach our present position, intellectually, by the aid of these teachings? Did not the needs of the hour call forth the expression of the thought of that time? If this is so, then why should we keep "thrashing old straw," as our brother has done, in his speaking of the life of the Nazarene?

In the age in which we now dwell we have no means of finding out what has taken place in the past, only by consulting the written pages of history, of which we have two classes, sacred and profane. Science has not been able to adjust itself to the teachings of sacred history, because one is based upon the hypothesis of fact, the other upon theory. As we pride ourselves upon being a scientific body of people, our attention is turned to profane history and scientific research. But are we not, in our boasted knowledge, becoming somewhat bigoted and dogmatic? Do we always have the amount of respect for other people's belief that we ought to have? Is it not better to meet all advancement with love and sympathy? Will we not do more good to our fellow man by first appealing to his reason? Get him to think for himself in all things, but especially in spiritual matters, and soon he will throw aside the old forms. We cannot do this by taking from him the crutch upon which he has leaned, until we make him strong enough to stand alone.

One of the greatest stumbling blocks, and the hardest to mount in our path as exponents of the Spiritualistic Philosophy, is: "What do you, as Spiritualists, do with the Christ?" We are met on all sides with this question; and to the student, to the woman of research, it is a hard one to answer, that is, if we wish to gain a point for Spiritualism. We have learned to be diplomatic and always careful in our reply, for we do not wish to wound the feelings of others.

The churchman has based his hope of the future life upon the miraculous birth, life and death of Jesus of Nazareth. He has based his hope upon him that hope, must we not show him first that he is clinging to an ideal, and not a real life; second, that he can grow strong without the old prop; third, that he must look to salvation by what his life is for others? Can we prove that he has been worshipping an ideal? Yes, when we take in consideration that all the so-called sacred histories have been translated by the Catholic monks of the early third and fourth centuries A. D.; that much has been interpolated, and that a large portion is only fiction. The late Cardinal Newman says, "Most of our Latin Classics are forgeries of the monks." These are strong words, coming from one of the heads of the Church.

A great deal has been based upon the Immaculate Conception and birth of the Christ. First, Christmas day is an old pagan day of feasting and making merry. The Feast of the Winter Solstice, and was observed long before the birth of the Nazarene. Hence the 25th of December cannot be his birthday.

Second, any reader of old Egyptian literature or history will find that many of the church ceremonies were observed in Egypt when that Empire was the most powerful. We find an immaculate conception here in the birth of Horus, son of Isis, and see pictures of the Egyptian Madonna on all monuments which this wonderful people have given to us. A mythical story, true, is the story of Isis, and her son Horus, yet it has served its purpose in the far distant past, and sufficed as a foundation or ideal around which could be grouped much that would be artistic if arranged by a master hand. Such were the old Roman myths.

Not one immaculate conception in the past can we trace, but three: Isis and Horus, mother and child of Egypt; Jesus and Mary of Jerusalem; and Isa and Miriam of the A-Koran. If one is a mythical story, why not all? Have we any more foundation for one than for the other two?

In looking at the life of the Christ, what historic proof have we that he ever lived? None, if we reject the stories of the New Testament. Old Roman writers wrote as philosophers, historians and conscientious men. They had no other motive than to record the true history of their times. Why have they made no authentic mention of the life of the Nazarene? We find in the writings of such writers as have been permitted to come down to us, that they have been corrupted and interpolated by monks for purposes of their own, which was to make a historic base for the Catholic Church coeval with the rise of the Roman Empire. Did they succeed? We leave history to answer.

Why have we no record of any writing by the Nazarene? All that can be found is his writing upon the sand—"He that is without sin among you, let him first cast a stone at her." What of the death of this ideal man? Have there not been martyred heroes of all ages? Are there not many Gethsemanes? How many of us climb to Calvary's heights? And are not all souls resurrected—not from the caraphagus, but the moment the angel, Death, kisses to sleep the eyes of our loved ones?

Can we look upon the stories of the Holy Bible as mythological? Let them be to us an ideal, or that part which will by their teachings make us better men and women, we may accept; in this way we think they will serve the purpose for which they were written.

It is man's proclivity to worship or deify some character, real or imaginary. Are we not all idol or hero-worshippers? What if our ideal has proven to be but clay, is there not the influence of the ideal still with us? Can we ever tear that ideal from our heart, our soul lives? We think not. If no ideal or real Christ ever existed, some other story would have been told. The need of the times demanded it—the future had use for it. Can we imagine the condition of the earth if there had never been such a character? True, evolution would have gone on in all departments of life, but have not the religious teachings of the past been part of the evolution of man? We cannot say why, or understand how the caterpillar must enter the chrysalis before it becomes the butterfly. Could not the power which gives life to the worm make a butterfly without this seeming waste of time? Why must man suffer pain and sorrow in life, if it be not for the perfecting of life? Why should we quarrel with what has passed? Yesterday, with all its doubt, pain and sorrow, has gone, and can never be recalled. To-morrow is yet to come. And to-day is so very short. Yet to-day is all that can ever be ours. Then let us ever try to live in the to-day, not for ourselves, but for others? What matters our happiness, if by some sacrifice we can make another happy?

"All hearts grow warmer in the presence  
Of one who, seeking not his own,  
Gives freely for the love of giving,  
Not reaps for self the harvest sown."

Grammar of Assent, page 229.

### A Revelation for Weak Women.

Weak, nervous women, who suffer from female complaints, irregularities, discharges, backache, etc., get no sympathy because they "look weak." No one but the physician knows what they suffer, and no one but a great specialist in female diseases like Dr. Greene, 84 Temple Place, Boston, Mass., the most successful physician in curing these complaints, has the knowledge, skill and remedies which never fail to cure. Women should know that Dr. Greene can be consulted by mail free. Write the Doctor. You can thus get his opinion and advice in regard to your case free. Write now—it may result in your cure.

### Cures Without Medicine.

The Mind-Curers, Christian Scientists, and others, uphold the doctrine of the power of the mind over the body, and apply that doctrine to the treatment of diseases. Their successes (which are said to be numerous) do not seem to get noticed in the newspapers; but their failures do. The most skillful physicians, however, are more and more coming to recognize the influence of the mind over the body in their treatment of diseases. The fact is, the proofs of the reality of that mental or spiritual power over the physical body—the power of the real individual over the tenement he inhabits—are too many and too striking to be much longer ignored; and physicians should be the first to recognize the fact. The cases are too common to need many illustrations. We have all heard of the French convict, who, condemned to death, was made the subject of an experiment by the doctors. Telling him his death sentence to the guillotine had been commuted to a painless death by blood-letting, they brought out the laetoe, then banded the convict's eyes, brought in a tub and a pail of warm water, and baring his leg, made a slight and harmless scratch above an artery, telling him the blood dripping away would soon end him—at the same time letting the tepid water drip down his leg and into the tub. The experiment is said to have been fatally successful; the man's mind was his executioner; he died in about ten minutes. Doctors know that in some cases harmless bread-pills will have more good effect on the patient than any heroic dose of medicine. It is an established and accepted principle that the patient who is continually dwelling, mentally, upon his ailment, and taking a gloomy view of the probable result, tends to aggravate the malady—while a cheerful state of mind has a beneficial effect in tending to promote recovery.

Some interesting experiments in the action of the mind on the body are related in the New York Medical Times by Professor Elmer Gates of Washington, who did not limit his experiments to the human family, but experimented with dogs as well. By giving the dogs milk, colored yellow and containing an emetic, he trained them to refuse yellow milk. Then he gave them, in the dark, yellow milk that did not contain an emetic. After the dogs had swallowed a fair allowance of this harmless milk, the experimenter turned on the light—letting them see how they had been fooled into drinking some more yellow milk—whereupon they were nauseated. He varied the experiment by giving these dogs milk, day after day, gradually increasing the color of it to yellow, but adding a little sugar. Meantime he offered them white milk containing an emetic. By such deceptive means he led the dogs to prefer yellow milk to white. Educating the canine and reeducating certain parts of the canine brain, Professor Gates showed how it is possible to direct the action of certain groups of cells in the dog's brain that are related to the functions of some of the internal organs.

Dogs certainly are influenced, touching their ailments, by their thoughts or beliefs. The writer has a personal acquaintance with a fat and somewhat old fox terrier, who, a household pet, has grown lazy and rheumatic—so rheumatic that he sometimes makes the jump to his bed in an easy-chair very reluctantly; but let him see a strange cat in the yard, and he flies after the intruder with the eager swiftness of his younger days. The sight of the cat utterly banishes for the time all his rheumatism.

Having made post-mortem examinations of the brains of dogs that had been experimented upon, and found that the persistent exercise of certain kinds of thought and feeling had served to actually build up the structure of corresponding parts of the canine brain, Professor Gates experimented upon a human subject. He says:

"Mrs. M. had been suffering for nine years from dyspepsia, consisting not so much of gastric inability as of improper assimilation. I gave her a systematic series of training in pleasurable odors, perfumes and tastes, and a series of remembrances of pleasurable gustatory and other hunger-feelings and thirst feelings, giving the training at the same hour each day every day for two months. The result was a complete restoration of her assimilative powers and a gain of twenty per cent. in weight—she had been very much emaciated—and of more than thirty per cent. in strength. The additional brain cells which I thus placed in the cerebral areas of the gastro-intestinal tract caused the brain to send more and better stimuli to the digestive organs, and thus bring about the cure of her disease."

That is an interesting and seemingly an important experiment. The experimenter believes that many, if not most people, can, by willing it, send blood to any particular part of the system, and thus somewhat alter the situation there. He calls this performance "dirigation," from the Latin, meaning to direct, or to lead. "This is an account of one illustrative experiment."

"The professor immersed his right arm in a vessel of water so full that no more liquid could be added without running over. The arm was not moved, and the muscles were left entirely lax. Attention was now so carefully concentrated that consciousness of everything except the arm was excluded from the professor's mind. After eleven minutes this member was so enlarged from the inflow of blood that the water began to run over. At the end of twenty minutes six hundred grains of water had been displaced. In the meantime the volume of his left arm, similarly placed, had diminished."

This experimenter says he can raise the temperature at any part of his body and alter the character of the perspiration of that part simply by "dirigation." He cites instances of persons who have strengthened weak muscles without any exercise, and started into activity some of their sluggish organs that would not yield to other treatment, by devoting an hour to "dirigation," once, or several times a day, for a fortnight, or perhaps for three months, according to the case. Prof. Gates, while no advocate of modification, but not confident that the use of drugs will ever be wholly abolished, is a strong believer in the remedial power of the mind. He says:

Mind governs organic tissue and physiologic functions, and subdues these things, and constitutes their life. To learn properly to regulate each of the mental functions means to become a king in your own conscious domain."

—Editorial Hartford Weekly Times, Jan. 6.

### Tribute to Mrs. A. H. Colby-Luther.

It seems fitting that some recognition of the valuable service rendered our society by this noble-minded woman should find expression. Words, however, but feebly express the true appreciation we hold of this grand woman's useful and eventful life.

Fourteen years ago this present month Mrs. Amelia H. Colby spoke before the First Spiritual Union of Norwich for the first time. Large audiences were attracted by her fearless utterances, inspired by a high order of intelligence whose earnest desire ever seemed to be for the uplifting of humanity from the bondage of slavery, in whatever department of human experience found—religious, political or social.

In October, 1885, she spoke for us for the last time, coming here quite ill, yet persistent in carrying forward the work she loved so devotedly.

We knew her in our home-life as the loving, warm-hearted woman, sister and friend, devoted to her children and grandchildren with that strong attachment born of loyalty to truth. We knew her upon the public rostrum as one of the noblest advocates of Modern Spiritualism who ever addressed a public audience, and as a sister and friend we cherish her counsel, wisely given, as a "jewel of priceless worth."

We feel assured that she will meet our assembled workers, the founders of our "Union," the Boardman, Mr. Allen, Edmund Dean, Dr. S. B. Bulkeley, and a host of others, who prized the grand efforts made through her instrumentality to uproot credulism and dogmatic theology as well as all forms of sentimental transcendentalism from the spiritual rostrum. Never in the history of our movement was her work more needed than at the present time. Who will fill her place?

MRS. J. A. CHAPMAN,  
Sec'y First Spiritual Union of Norwich, Ct.

### A Few Simple Truths in Our Philosophy.

BY IRA MOORE COUNLIS.

In the twelfth chapter of First Corinthians we have proof positive that Paul believed in what are termed spiritual gifts, or mediumship. All through the chapter our beautiful philosophy is presented, as well as the phenomena. First Paul tried to show to the Corinthians that God was not personal, and that he was no respecter of persons; but rather that man, each and every soul, was a part of God; that God was the Father, and we his children; that by the same life that made him, God makes each one of us sons of God. I have said many times, the fact, that you (individually you) are a breathing soul makes you a part of the great creative life-force, not the creative force, but a part.

God is the creative centre from which you draw your very breath. You will never cease to exist as long as God lives, and as long as you live you will never cease to be an individual. If you are William Wilson now, you will be William Wilson throughout all eternity. The only change that you can ever know is the growth, or unfoldment, of your own soul. Just as the rose has had all its life wrapped up in its little cabinet, called seed, and passed through darkened conditions into the light before it became the beautiful blown rose, so you are unfolding every hour, and will throughout all eternity, until you grow into that condition where material things and circumstances become your slaves, and you a master over all, including yourself.

The highest phases of Spiritualism teach us that spirit is all; that all life in the universe, visible and invisible, is spirit; and the law to work out your own problem in life is within yourself, and you alone. Man can help you along the way, over the rough places, and point out the goal; he can tell of his experience, and you can profit thereby—but the battle you must fight, and you alone. Yet the battle is half won when you can say: "I (myself) and the Father (God) are one." When you say, "Of myself (my bodily, earthly self) I can do nothing; but it is the Father (the Light of Wisdom) that worketh in me to will and to do," that is the energy that man needs to-day, and what the angels are bringing to us to make us so strong that we have all things under our feet.

What are money, houses and lands, compared to such a gospel? When we can grasp that thought we instantly become ministers of the Gospel of "Jesus the Christ," and are ready to do the work that the angel-world is waiting to have done.

Paul called mediumship a "gift," telling us that there are diversities of gifts, but all the same spirit. To one is given the gift of healing; to another the gift of prophecy; to another speaking in new tongues; to another the gift of teaching. This we see demonstrated in mediumship to-day, and the time is not far distant when man, through his understanding of spiritual laws, will be able to give such conditions of harmony that the communications given through the psychic force will all be clothed in such a way that each message will be fully recognized. To day we see and hear of mediums all over the world demonstrating to mortals the proofs of spirit-return and life beyond the grave, without the medium losing his or her identity, or ego. The thought so often advanced by people who know themselves to be psychic, but are not willing to yield their own individuality to become entranced or controlled by an outside force, is becoming a thing of the past. When the proper conditions are given, and man learns to know and believe more in the grand philosophy of spiritual truths, and can forget material scenes long enough to hear the silent voice of spirit, then by impression and clairaudience will he be in constant communion with his angel-friends, and be educated and led in paths he little knows of to-day. When he is willing to stand up before the world and say, "I am a believer in Spiritualism; and in spite of its dark sides, and the faithlessness of many of its followers, I am proud to say I am a believer," then his spirit-friends will begin to honor his faith, and prove to him in unknown ways how good God is to "let his light shine."

Mediumship is a precious and a holy gift, and I believe when the spirit-world can find its worthy receivers we shall receive gifts that will be so startling as to convert thousands in a moment. The banner under which we sail bears the motto of Jesus: "Love to God, and Love to Man." "Love the Lord thy God with all thy heart, and thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Spiritualism is a religion because it ties us to Spirit or God. It is the proof of the Church's teachings, namely, that we live again; that death is but a shadow, and in reality never exists, and never can.

The spirit-world comes to us not so much to guide us in material matters as to educate us to so live that we may enjoy life in its reality. As we live the life, so shall we know the doctrine. As we seek, so shall we find.

Swing wide open the doors of your inner being, and aspire to the highest intelligence in the universe; invite and bid welcome only those thoughts that will elevate, lift, and build about you an influence of harmony, and in a very short time life will begin to appear brighter, and things and circumstances that seem to weigh you down to day will be things of the past. You will become a king, and all lower forces will be subject to you.

### The Creative Power of Thought.

BY T. AURELIA MOORE.

Having occasion recently to look through some of the August numbers of THE BANNER, I noticed the above communication by Dabarn, which I read with interest, and only wished that every Spiritualist could read the practical and profound delineation, also the editorial in same number. In the last issue of THE BANNER is another very interesting editorial on same subject. Too much cannot be written in reference to this inexhaustible source of demand and supply.

In advancing the idea that "Thoughts Are Things," to disinterested persons, or those not familiar with the philosophy, some argument naturally arises; but if to thoughtful persons, how soon they assume an interested attitude! Comparatively few comprehend (at least realize) the underlying sentiment contained in the axiom.

Consider for one moment how little attention is given to our thought-waves, or vibrations, while we stoically endeavor to have our conversation savor of discretion in every phase—our mind, meanwhile, filled with a boiling caldron of revengeful, envious things, which must not only poison our characters, leaving a detrimental influence on our personalities, but affect materially all who come within reach of our aura or atmosphere, aside from letting loose upon humanity those untamed savages whose influence shall be felt while time exists.

Are we so completely under the reign of these subtle forces as to be obliged to surrender the citadel and become subordinate subjects? Or are we masters of our own destinies, capable of controlling the machinery of the mind, and adjusting the same to the balance-wheel of our subjective consciousness, causing one harmonious organization, from which shall emanate only the most pure and elevating vibrations, affiliating with the superior power in the propagation of those grand and wise precepts which shall enable us to enjoy life's blessings while in the material, and eventually guide us to that port where the habiliments of earth-life are exchanged for the regulation robes of eternity? Let us remember that thoughts are the implements of war, and instruments of peace. They can create, exasperate and tantalize, or the opposite, soothe, comfort, inspire, elevate and soothe. Let us individually strive to promulgate this beautiful theory, until, as the flood-tide, it shall inundate all nations, and become the universal axiom.

Meriden, Ct.



# 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?

### THEIR NICKNAMES.

Some children that I know, possess  
Of nicknames half a score;  
One is "Thee"—"Teddy"—"Ted,"  
Though christened —  
The next scarcely is called right  
By any haps or chances;  
'Tis "Fanny"—"Frankie"—"Frank" and "Fang,"  
Though her real name is —  
Then "Larry"—"Laurie"—"Lanty" comes,  
(Though he always writes it —)  
And his sister twin, whom most address  
As "Flo" or "Floy" for —  
The last is "Lizzie"—"Betty"—"Bess"—"Bettina"—  
And "Elspeth"—  
"Betty"—"Liz"—"Beth"—"Bet"—"Lib,"  
And she's —  
—January St. Nicholas.

### Silvercap, King of the Frost Fairies.

BY ALICE J. PATTERSON.

Silvercap lived far up among the white, fleecy clouds of the North. All his life he had played and studied with his brothers, and sisters, and cousins in the fair kingdom of his father. But now he was almost grown, and he began to look with disdain upon childish sports and occupations, and to long for something greater to do. He was much rejoiced, therefore, to receive, one day, a message from his father commanding him to come at once to the Council Chamber of the palace to hear the discussion of plans for an expedition to the Earthland, and to receive orders to assist in the onslaught.

Silvercap did not waste a moment, but rushed into the palace, where he found his father, King Winter, seated upon a magnificent throne of crystals, and surrounded by his attendants. The king, as soon as Silvercap had taken his place, arose, and thus addressed the assembly:

"I have called you together, my dear subjects, because my son, the West Wind, has just returned from a flying trip to the Earth. He informs me that Prince Autumn, with his followers, is lingering longer than usual this year, and is loath to leave, even though he knows it is time for my reign to begin. We must, therefore, hasten down, and strike him such a blow that he will be glad to depart without further delay.

"North Wind, you must start with your forces at once. Make your first attack upon the trees, and scatter their leaves in all directions, for there are some of the bold Autumn fairies still at work painting them all sorts of brilliant colors. Then hasten into the gardens and fields, snip off the heads of the asters, the goldenrods, and the other flowers that you may find. But you understand your work; see that you do it well.

"Prince Snow, set your forces at work to day, to fill all your bags with flakes from the mountains. Have them ready to night, so that you may fly down early in the morning, and begin scattering the crystals before the sun has a chance to peep at the ruins left by North Wind.

"When King Winter had given orders to West Wind and Prince Ice, and others, he turned to Silvercap.

"My son," he said, "I have decided to intrust to you the band of Frost Fairies. They have remained in idleness long enough. It is high time they were beginning to serve me. Just what they can do I am not prepared to say. You may form your own plans, but whatever you do, never forget that you are a prince, the son of King Winter."

Silvercap made a very low obeisance to the king, and left the Council Chamber. All the rest of the day he spent in deep thought. At length, after a sleepless night, he called the Frost Fairies together, and said:

"My father has appointed me to lead you forth to Earthland, to aid in maintaining his rule there. North Wind has just returned, telling of the wonders he has wrought. He has wrenched the beautiful painted leaves from the trees, he has killed the flowers, he has driven all the birds away. This makes me very unhappy, for I am sure the Earth-children must be mourning and weeping for their flowers and leaves and birds. Let us, then, dear fairies, gather together myriads of the feathery leaves of our trees, and our dainty crystal blossoms, and hasten to the Earth to deck their trees and plants. Let us also fill our chariots with our waste building material; perhaps we may find some place on which to build fairy castles for the children, and thus make them happy once more."

The fairies were delighted, and set up a great shout for Silvercap, for he had always been their favorite. All day they worked busily, filling their chariots, and when the twilight began to gather, with happy hearts they started on their expedition to Earthland. They flew to the trees, and decked every bough and twig with the most exquisite lacy leaves. They covered every plant in the gardens, even the weeds and grasses, with their wonderful feathery blossoms.

"I don't believe their own leaves and blossoms could look more beautiful," whispered Silvercap, as the last twig was finished.

"Now for the castles; where shall we erect them?" asked the chief builder.

"On the windows of the rooms where the children are sleeping," answered Silvercap. So into the rooms, through chimneys and crevices, the tiny fairies crept. Silently they began to build, not only grand castles with towers of all shapes and sizes, but the surrounding landscape as well, with its high hills covered with silvery trees and rushing waterfalls, its sloping valleys and bounding streams, its fields filled with rare blossoms, flocks of flying birds and hundreds of tiny insects.

The last chariot was emptied just as the sun began to unfold great streamers of red and gold in the eastern sky.

"Into your chariots, brave fairies! We must begone!" cried their leader. And away they flew. Silvercap alone, waited long enough to hear the merry shout from the Earth-children as they arose, exclaiming:

"Oh, the beautiful trees! Oh, the wonderful silver castles! Oh, the kind, loving Frost Fairies!"

King Winter was so pleased with the success of this plan that he immediately appointed Silvercap King of Frostland. And every winter since, he and his fairies come and work night after night to make the world beautiful for the Earth-children.—The Outlook.

### Death of Niagara Falls.

Fifteen hundred years ago the terrestrial movements raised the Johnson barrier to the Erie basin so high that the waters of that lake reached not merely the level of Lake Michigan, but the point of turning all the water of the upper lakes into the Mississippi drainage by way of Chicago. But the falls were then cutting through the ridge, and when this was accomplished, before the change of drainage was completed, the surface of Lake Erie was suddenly lowered by many feet, and thus the falls were reestablished for some time longer. Slowly, year by year, one sees the cataract wearing back, and suggesting the time when the river will be turned into a series of rapids; but another silent cause is at work, and one not easily seen—namely, the effects of the changing of level of the earth's crust. From the computations already referred to it was found that for the first twenty-four thousand years of the life of the river only the Erie waters flowed by way of the Niagara River, and for

only eight thousand years have all the waters of the upper lakes been feeding the falls. If the terrestrial movements continue as at present, and there appears no reason to doubt it, for the continent was formerly vastly higher than now, then in about five thousand years the rim of the Erie basin promises to be so high that all the waters of the upper lakes will flow out by way of the Chicago canal. Thus the duration of Niagara Falls will have continued about thirty-seven thousand years. But the lakes will endure beyond the calculations of the boldest horologist.—Appleton's Popular Science Monthly.

### Some Curious Trees.

There are plenty of them scattered over the globe, and perhaps one of the most useful is the Japanese wax tree, which looks very much like our common sumac. It is seen almost everywhere in Japan, and its white berries hang in clusters, and contain the thick wax around the seeds. This wax is obtained by bruising the seeds and boiling them, and then skimming the wax from the surface. The wax is made into candles, which give a fine, clear light, and these candles are in very common use. The tree is a very ornamental one, and has been successfully transplanted to our own State of California.

What would you think if you were told there is a thread and needle tree? There is such a tree in Mexico, and it not only furnishes a needle and thread all ready for use, but many other things. Just outside the door of a Mexican home the beautiful tree stands, loaded with great clusters of flowers. At the tip of each of its broad, green leaves is a slender thorn needle, which must be carefully drawn from its sheath, at the same time slowly unwinding the thread, a strong, smooth fiber, attached to the needle, and of great length. The Mexicans use this as we do our needles and cotton thread. Among its other uses the roots of this tree are delicious to eat, and its broad leaves are used to thatch the roofs of their houses. Paper is also made from these leaves, and from its strong fibres the natives weave a kind of coarse cloth.

The pottery tree, found in Brazil, is equally curious and useful. This tree does not grow pots and pans, as its name might lead you to think, but in its bark is silica, which is used to manufacture all kinds of dishes. To make this pottery the bark is burned, and the hard silica remains. This is pounded up, mixed with clay, and formed into the jars and pots desired. They are very strong, and capable of standing intense heat without breaking. The tree is singular looking, with a slender trunk, which is often one hundred feet high before any branches appear.—Selected.

### The Boston Spiritual Lyceum.

Sunday, Jan. 9, was one of Nature's fairest days, and brought a large attendance of children and adults to the afternoon session of this Lyceum in Berkeley Hall. The question considered was "If we Claim Spiritualism as an Emancipator upon what Grounds do we Make our Claim?" and the speaker, Mr. J. S. Mansergh, in addition to other grounds, claimed that it emancipated us from "paying tribute to useless ministers and priests."

The Assistant Conductor, Dr. J. R. Root, took advantage of the occasion to criticize the Spiritualists for employing on their platform speakers who did not believe in the theistic conception of Deity.

Messrs. Mansergh, Lane, Watson and Armstrong took exceptions to some of the Doctor's statements, and, in turn, briefly replied to his criticisms. For the younger groups "Honesty" was the subject. Answers were given by Little Maud Armstrong, George Healey, Rupert Davis and Harry Gilmore Greene. Mr. Fred H. Watson rendered a piano solo, after which we had our grand march and song "Harry Gilmore Greene, Martha Watson, and Little Maud Armstrong." Edward W. Hatch sang; Mr. E. B. Park made remarks and read a selection. Dr. C. H. Harding spoke on the evils of capital punishment, and was several times interrupted by applause.

The Conductor, Mr. J. B. Hatch, read a communication from the Banner of Light Publishing Co. relative to the starting of a Lyceum paper, and called upon those who wished to subscribe for such a paper to raise their hands. Every hand in the entire school went up, and the Clerk was directed to engage fifty copies, and to guarantee to obtain as many more subscribers as possible.

Question for Jan. 23: "Where Should we look for the Errors that have Come into Our Ranks?"

BANNER OF LIGHT for sale at the hall.

A. CLARENCE ALMSTRONG, Clerk.

17 Leroy street, Dorchester Station, Boston, Mass.

### Children's Progressive Lyceum No. 1

Met in Red Men's Hall Sunday morning, Jan. 9. Dr. Hale opened the exercises, and stated in his remarks that in the near future he intended to introduce some new figures or designs into the grand march that would make it still more interesting.

Major Bancroft was with us, and expressed his great pleasure to again be able to visit Lyceum No. 1, and in his absence he had been looking up the Lyceum report in the good old BANNER, to see how we were progressing. He closed his remarks by wishing each one present a happy and prosperous New Year.

Dr. Hale extended an invitation to those present to join the Association, as urged each one to be a shoulder to the wheel, and assist in the promotion of the Lyceum.

Mrs. Butler said: "We must have peace in our ranks if we are to educate our children." She made a few brief remarks to the children, all listening very attentively. The entertainment consisted of recitations, "Up in the Morning Early" by Ethel Weaver, "Do Your Duty," Minnie Austin, and Mabel Emmons; song, "Sail! Sail!" song, "Let's Hail Him"; recitation, "Miss Odium"; solo, "George Mulford"; reading, Mrs. Brown.

The Lyceum closed with the Banner March.

ARLIE F. THOMPSON, Sec'y.

### Chicago Lyceum.

When last September our pastor (Mrs. Richmond) who has ministered to us for more than twenty years, in obedience to the wish of her guides accepted the call of the Washington Society to be their pastor for the coming year, we all felt like flock without a shepherd. We consulted together, and determined to keep up our Sunday-school and Band of Harmony week-day meetings at any rate, and we have done so. Starting in with our Sunday-school at the home of our Superintendent, Mrs. S. J. Ashton, we had less than twenty children the first Sunday, which number steadily increased, as well as the interest, until we overflowed her home and had to rent a hall in the central part of the city. We now have an attendance of almost seventy-five regularly. The interest and the harmony, the good-fellowship and spiritual power that are with us is such that we leave the meeting every Sunday (one and all of us) uplifted and strengthened for the duties of the coming week. As our school weekly increases in interest and power, and we are more and more aware of spirit-presences, with their messages of love, in our meetings, the barriers of sense separating us from the other side of life seem to grow less and less, and we almost stand "face to face" with the unseen ones.

Strangers who come among us feel the harmony in our midst, and many become regular attendants. We have a Sunday-school to be proud of. Our Christmas entertainment, given by the school, was well attended both by young and old. We hired a large hall; some two hundred were present, and all the children who came received a plum from the Christmas plumpudding.

C. M. WELLINGTON.

### North Scituate Children's Progressive Lyceum

Enjoyed a very interesting session Sunday, Jan. 9. After the usual exercises of opening, we were fa-

vored with a recitation and a musical selection by Miss Daisy Graves, also readings by Daniel J. Bates, Melba G. Bonner, Nellie Lincoln, Sarah J. Marsh, Ella M. Bonner, Clara Newcomb, Mandana C. Morris, Lillian F. Bonner, The Assistant Conductor, H. G. Dick, sang with fine effect. The Lyceum meets every Sunday at 2 P. M., and is well attended.

A. A. S.

### Washington, D. C., Progressive Lyceum.

Reorganized Jan. 9, 1898. Officers unanimously elected: Conductor, Francis B. Woodbury; Assistant Conductor, Mrs. Sarah Clendaniel; Guardian, Mrs. Annie L. Woodbury; Assistant Guardian, Miss Jennie White; Librarian, Master Vernon Burdine; Secretary, George S. Clendaniel; Treasurer, Mrs. E. M. Willis.

"Quina" addressed the children after the election, and the Lyceum once more is ready to proceed with good and effective work.

### Springfield Lyceum

Met as usual at Ladies' Aid Hall, Main and State streets, at 7:30 P. M., Sunday, Jan. 9, subject: "Death and Resurrection." The average attendance has increased within six weeks from about twenty-five to forty-five, and over. The good seed sown by Bro. W. H. Bach last winter is turning out a good harvest. Young People's Spiritual Institute has been formed here, which will co-operate with the Lyceum and the First Spiritualist Society.

M. W. LYMAN.

### Charade.

The one is an article of use,  
While two is the cause of much abuse.  
The three is built with mast and bow,  
And on the water is made to go.  
Join one, two, three, and you will find  
A useful art to all mankind.  
Brownfield, Me. A SUBSCRIBER.

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

### Money versus Spiritual Phenomena.

BY E. W. GOULD.

To the Editor of the Banner of Light:

You may at first thought fail to recognize any issue between these two great factors in Spiritualism. But with a little consideration I think you will admit there is an important relationship, which ought not to be ignored. But we seldom see in THE BANNER, or other spiritual papers, any reference to financial matters, as connected with Spiritualism, although we often see earnest appeals for increased subscription lists, showing the necessity for money in journalism. In fact, there are but few legitimate enterprises that are supposed to be successfully managed without money, especially in religious or social affairs.

So far as my observation goes Spiritualism is conducted with less money than any other organization of its size in America, to say nothing of its importance or its necessities. While this is a great misfortune and draw back to the Cause, of course there evidently is a reason for it. All admit that the phenomena are important factors in Spiritualism, and may be said to be its origin. But they are very far from being all of it. Although they are the foundation of the philosophy that has been built upon them, much phenomena have been developed that are of such a diversified character, some of it being both immoral and damaging, that it is a grave question with many thinking Spiritualists whether we, as a sect, are not attaching too much importance to phenomena, considering their source, character, and the money they cost.

The question is being constantly asked, not only by professed Spiritualists, but by friends and investigators, why Spiritualism fluctuates so much? Why it is so difficult to raise the money to defray the expenses of societies? Why people are so unwilling to become members of a society, and above all, why are those belonging to a society, or attending spiritual meetings, so parsimonious or unwilling to contribute when an opportunity is offered?

In answering the latter question an explanation is found to all the others, and when reduced to the last definition, it will be found a lack of money. Not that the thousands who decline to contribute are unable to do so. But as a sect Spiritualists are poor, and many who decline to contribute liberally are not able to do so. Those who are able, and do not, may perhaps be able to give a satisfactory reason to their own consciences, if they have any.

Some method or system of relief has evidently got to be introduced to open the hearts and pocket-books of those who feed upon the spiritual food furnished from the rostrum of societies which are obliged to resort to every legitimate means to provide it for those who seem to forget that spiritual food not only costs thought, care and anxiety, but also money.

For the want of this important factor nearly all spiritual societies in America are obliged to hold their meetings in public halls or other unattractive places, not suited to the tastes or habits of a large number of persons, who would be glad to attend if pleasant accommodations were provided. Those who do attend occasionally see so little expense involved, with so little comfort, and the attraction confined entirely to what is heard from the pulpit, their liberality is not appealed to, and they drop into the basket five or ten cents, not knowing, nor caring to know, where the balance of the expense is to come from.

It is fair to conclude that this class of Spiritualists, or investigators, would feel called upon, whether members of the society or not, to make liberal contributions if they were being entertained in a commodious, pleasant church building, well furnished, with good music, and an instructive, intelligent speaker, which all societies would have, if all who attend their meetings would contribute as liberally as they are able to, or as liberally as they would if attending any other church.

I may be in error, however, in regard to this. If I was to take as an illustration the society in the great city of Washington, the capital of the nation, with a population numbering some thousands of Spiritualists, with the headquarters of the National Spiritualists' Association established here, I could hardly expect to substantiate my position. But if I was satisfied this city fairly illustrated the great majority of Spiritualists in America, I think I should abandon the hope of ever believing Spiritualists could be induced to adopt such methods as all other sects have found practicable and necessary.

I learn from reliable authority that there is but one Spiritualist society in this city, and that that one numbers less than one hundred registered members, and of those, less than forty are registered as regular monthly contributing members. This society occupies a regular church building, in a convenient and popular part of the city, and has employed by the year one of the best-known and most popular speakers on the spiritual platform, Mrs. Cora L. V. Richmond.

They have also employed a regular choir of good singers, and the audiences indicate quite an average in intelligence and culture with other worshiping assemblages in the city. I learn from the managers, who are courteous and accommodating, that but little more than one half of the regular expenses are collected from all sources.

Now if any one is wise enough to explain why this parsimoniousness, this indifference to the necessary support of such a well-organized and well-conducted society, they will please rise and explain. As I said before, I must think the Spiritualists of Washington are an exception in this particular.

Now, Mr. Editor, from your large experience and observation you are supposed to be good authority on this subject. What would you say to recommending to all leading wise and conservative Spiritualists to withhold their aid and support from every class of phenomena on the market, offered for sale for a money

consideration, for a certain length of time, say until they are needed? You are perfectly aware there are thousands of persons now engaged in trying to be developed as spiritual mediums—some for legitimate purposes, perhaps others for other purposes; but as fast as they become capable of entertaining, whether honestly or fraudulently, they proceed to announce themselves as mediums, and none are so ready to patronize and encourage them as Spiritualists. I am not disposed to criticize any one who feels inclined to pose as an honest medium, or to listen to him; but I do object to the expenditure of so much money simply to gratify curiosity so long as there remains so much necessity for money to build up and maintain the Cause throughout the country.

Many sincere Spiritualists, who are always ready to spend their money to witness a phenomenon—a test—lose sight of the benefit a good Spiritual Society would be to them and to the Cause they love, and when called upon to subscribe to its maintenance, are ready with the response that they "are not able." But when an itinerant medium arrives, claiming to be a test medium, they seldom fail to be able to be present at the first séance. We have far more mediums already developed than can be profitably employed, and I question the policy or the charity of encouraging others until there is room for them.

I apprehend we shall be far more successful in promoting the cause of Spiritualism by applying our energies and our money to organization, to building up societies, and in providing for those already converted to our theories, than by developing, supporting or encouraging more mediums at the present time. I am aware of the sensitive character of mediums; but no one has a higher regard for their value, when legitimately used in connection with their profession, than I have.

What I have said in this paper should not be taken as a reflection upon mediums. As I have said before, mediumship is not all there is in Spiritualism. I have attempted to show that some economic measures may be suggested for the benefit of the Cause that may seem arbitrary, but in the end will prove a benefit to the medium.

This is but one among the many suggestions that will probably be made by those who realize that some plan must be adopted by those who are looking to the welfare and advance of Spiritualism, by which the present financial outlook may be improved, and the future placed beyond the possibility of failure. There never has been a time since Modern Spiritualism was introduced, when so pressing a demand was apparent for increased revenue as the present. Simply from the fact that our numbers are rapidly increasing, and to be retained must be provided for, or they drift off into other sects, which are earnestly seeking for them. What has THE BANNER to say on this subject?

Washington, D. C.

### Buffalo--Chicago--Milwaukee.

Importance of Fraternal Cooperation. The Fair.

Buffalo is taking a new departure, and the indications are good for a prosperous season and continued growth. The First Spiritual Church is receiving new accessions to its membership, and that, too, among representative people who carry weight and influence. The effort to finish its Temple is being pushed as fast as the situation permits, and a fair is to be held the first week in March for the building fund, and societies, as well as individuals, are cordially invited to send such contributions as they can afford, either in money, or anything that can be turned to money, such as fancy-work, spreads, toys, books, or any useful articles for household convenience, novelties, crocheted work, art work, canned or dried fruits, etc., boxed and addressed to Mrs. Nellie Whitcomb, 248 North Division street, Buffalo, N. Y. Mrs. Whitcomb is Mrs. Matteson's daughter, and an earnest worker for the church, and anything sent to her will be appropriated to the fair supplies for the building fund. It is a pleasant way for remote societies to establish an acquaintance and reciprocal relations, and stimulate interest and enterprise, and enlarge the range of usefulness and pleasure for all concerned.

There is a helpful stimulus, an actual pleasure in this reaching beyond the boundaries of one's own neighborhood, and cooperating with strangers engaged in similar efforts. It actually creates (or evolves) the energy and incentive which cannot be evoked without this extended range of influences and interchange. Societies or individuals thus helping the Buffalo enterprise, and contributing to the building fund, are likely to be similarly remembered when their own needs make a call for reciprocity from Buffalo. Besides, it makes each contributor, in a degree proportionate to the amount contributed, a partner, with home interests in the First Spiritual Church. Let this cordial interchange and far-reaching fraternity and inspiring generosity be encouraged, and we will all be the better for it. It is easy to get together enough to make a respectable boxful of donations, varying from one cent to one dollar, or even five dollars, and ship to Buffalo for this worthy enterprise. The main thing is for remote societies to see and feel the value of this little effort, and then action, prompt and ready, will follow.

This month Carrie E. S. Twining is their speaker, and she always draws. From Buffalo I made my way to Chicago, dined with the editor of the Progressive Thinker New Year's Day, and landed at Milwaukee, where I am to remain two months. Thus far I am much pleased with all I find here.

LYMAN C. HOWE.

### Thoughts.

BY E. D. SHAW.

To the Editor of the Banner of Light:

In your article entitled "Thoughts" you have opened up a subject that demands attention, which I hope to see discussed in THE BANNER by sound reasoners like Charles Daybarn, et al. With your permission I will just sketch my views upon the question:

A thought is not a thing, any more than the movement of your arm is a thing. It is a phenomenon resulting from the action of some mind, or the action of the thought of some mind upon the brain. This phenomenon is first noted in the vibration of the brain molecules, which vibration is then thrown upon the ether, and carried by it to a distance, and may be taken by induction by another brain, the process being analogous to that of electrical action.

We are speaking now of what a thought is, or, if you prefer, of what it does after it comes in contact with the brain, and not of its origin in the spirit realm.

But while a thought is not a thing, I believe it can make a thing. By concentration of the will at one place, with sufficient practice, it is possible to objectify or materialize the ether. There is ample evidence that the Yogas do something of the kind.

Instead of force and matter I posit Will (God) and Ether.

I believe the Sovereign Will formed these worlds out of ether. We are parts of this Infinite Will, and like it. Wherefore, it would seem that we should be able to make material things, to a limited extent, out of this ether, and then dematerialize, or deprive them of form.

### THE OPIUM AND MORPHINE HABIT.

"What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio. Dec. 11. 13w

THE SCIENCE OF IMMORTALITY. A Lecture by PROF. W. F. PECK, delivered at Cassadaga Lake Camp Meeting Aug. 11th, 1898. This splendid Lecture should be in the hands of every Spiritualist in the land. It has been put in pamphlet form by BANNER OF LIGHT PUBLISHING CO., and will be sent to any address on receipt of 10 cents.

### WHY WOMEN LOOK OLD.

Some Women Look Fresh and Young at Fifty.

Others Appear Old and Dragged Out at Twenty-Five.

Did It Ever Strike You That There Must be a Reason for This?

"How old I look!" is what women say to their mirror.

The passing years are not what make the average woman grow old in look, but the condition of nerve weakness, poor blood and low vitality. Some women of fifty preserve the youthful appearance of twenty-five. The average woman of to-day, however, appears old at thirty, with dull, hollow ringed eyes, thin, pinched, pale cheeks, sallow complexion, dark or bloodless lips, the face lined, and the expression the opposite of vivacious.

With good digestion, strong nerves and good blood, any woman can keep herself young, fresh and youthful appearing, and she can attain this much desired condition by using that greatest nerve and blood invigorator known to modern science as Dr. Greene's Nervura. It is positively astonishing what this remarkable remedy will do for women. It is almost a Fountain of Youth, for it renews and maintains youth by creating perfect and complete health. Just see what its use did for Mrs. Ormiston Frain, of 83 Park Place, Passaic, N. J. She says:



"I feel it my duty to testify to the merits of Dr. Greene's Nervura blood and nerve remedy. Eight years ago I was taken very sick with pains in my back and lower limbs. I was unable to stand or to be about at all, and had to take to my bed. The doctors said I had womb troubles, and I kept changing doctors all the time, but got no relief. One day, when I was going to call in a new doctor, a friend called and asked me if I had ever tried Dr. Greene's Nervura. She persuaded me to buy a bottle; so I bought a bottle, and after a few doses I could feel a change. By the time the first bottle was used up I felt much stronger, and my pains did not seem quite so intense. After a time I could walk a mile, and very seldom lie down in the daytime. As I grew stronger the pains gradually left me. I sincerely recommend Dr. Greene's Nervura in all cases where a general tonic is needed, and as a blood purifier."

All women should take Dr. Greene's Nervura blood and nerve remedy in order to attain health, strength and beauty. You can consult free of charge Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician of the present day in curing disease.

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EDITED BY

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## THE MAN WITH THE LANTERN.

BY HENRY MIDDLETON FAXTON.

CONTENTS.

Chap. I.—John Hobbs and Little Barefoot.



## BANNER OF LIGHT BOOKSTORE.

## SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING COMPANY, (Successors of the BANNER OF LIGHT PUBLISHING COMPANY, 100 Tremont Street, Boston, Mass., keep for sale a complete assortment of Spiritual, Theosophical, and Miscellaneous Books. Orders for books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid by check or money order, which will be sent by an Express Money Order, which will be sent by an Express Money Order, which will be sent by an Express Money Order. Some under \$5.00 can be sent in that manner for a cent.

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

Notation is paid to anonymous communications. Names and addresses of writers are indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.

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

## Banner of Light.

BOSTON, SATURDAY, JANUARY 22, 1898.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

(Entered at the Post-Office, Boston, Mass., as Second-Class Matter.)

PUBLICATION OFFICE AND BOOKSTORE.

No. 9 North Street, corner Providence Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS:

THE NEW ENGLAND NEWS COMPANY.

14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY.

59 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

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

## TWO DOLLARS PER YEAR.

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

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

## Prayer.

The January *Arena*, among other good things, contains an article by Benjamin F. Burnham, entitled, "Questioning from the Pews," which although written in a semi-humorous vein, is full of thoughtful suggestions to the mind of the student. Many readers will probably take exception to Mr. Burnham's characterization of the prevailing orthodoxy of to-day, yet his statements will induce the reader to think earnestly in regard to the questions raised. The fact is, the pulpit conceals the real principles of orthodoxy from the pews, or endeavors to do so, hence the people do not know what their creeds contain through instruction from the average preacher. If the dogmas of eternal punishment, perseverance of the saints, infant damnation, etc., were emphasized to day as they were a quarter of a century ago, the pews would soon be entirely empty.

The higher criticism of the Bible, and the study of the ethnic religions have done much for the masses who have sought, through the public libraries to trace the history of religion for their own satisfaction. In proportion as the people have become enlightened in regard to scientific and historical matters, the pulpit has been compelled to modify its expressions, especially with regard to creeds and dogmas. But while they were concealed from sight, they have not been essentially changed by any church synod or council, so far as the orthodox church is concerned. Every person now received into the church is not questioned very closely with regard to the creed thereof. He is told that his influence will be greater, that he can do more good to his fellowmen in that way, and that it will help him in business as nothing else can. His belief is a secondary matter, and is lost to sight in view of the other more important matters!

As for prayer, Mr. Burnham asserts that it is of no objective benefit to those who engage in it, that impulse, emotion and ecstasy possess no moral merit. We are inclined to believe that he is right in these conclusions. A rational mind finds it impossible to believe that an Infinite God will set aside an Infinite Law at the supplication of a finite being. It is also impossible to conceive of an Infinite Person as the presiding genius of the universe, therefore there is no one to whom these supplications can be addressed who is capable of hearing them, to say nothing of answering them. The laws of infinitude are fixed and immutable, and it is childishly absurd to place a finite mind at one end of the lever, the Infinite at the other, and expect to find any fulcrum over which to establish a balance.

Emotion has its legitimate place in human nature. Impulse and ecstasy are natural expressions of the mind, but they cannot be accepted as safe leaders for thought. The suppliant whose emotions lead him to ask for the universe as a gift to himself may be perfectly sincere, but his judgment is decidedly warped. Emotion does not reason, but rather laughs at logic. Impulse tramples upon all restraints of conscience, and rushes the individual into the seething maelstrom of temptation. Ecstasy is a state of mental hyperesthesia, in which the individual is utterly incapacitated to act for himself in any direction. All of these find expression in religious revivals in the form of fervid prayers and lurid exhortations. They are serious menaces to honest commerce of thought upon the great sea of life, and should be

brought under control for the good of man-kind.

Some claim that prayer makes the soul receptive to truth and to higher inspiration. A determination to find truth, and to so live that the higher influences of the spirit may come to the soul, will give the desired result. Montaigne has often been quoted as giving the best definition of prayer that ever found expression in words:

"Prayer is the soul's sincere desire, Unuttered or expressed."

But, he does not infer that the soul's desire springs from supplicating or imploring any Unknown Power to condescend to do some particular thing for the especial benefit of the desirer. The person who loves truth, and seeks only the good in life, need have no fear of any power or person in heaven or on earth. No one can injure him save himself. To supplicate or to implore lessens man's respect for himself, and places him in the attitude of a cringing sycophant, seeking for favors at the hands of one whose will he can change by fawning flattery and smooth promises. Man should stand erect in the dignity and grandeur of human nature, and aspire for culture, inspiration to do the right, and knowledge by which he can determine that which is right. If prayer means soul-aspiration for wisdom and knowledge, for purity of life, for rectitude of conduct, nobility of purpose, and spiritual illumination, then we have no objection to the use of that term. But, as prayer is commonly interpreted, it means nothing of that kind; its aim is rather to placate some quixotic deity, to induce him to set aside some great law for man's special benefit, to secure immunity from the consequences of some selfish or sinful act; hence we feel that as such it is a travesty upon intelligence, and a useless, meaningless ceremonial, that ought to be abolished.

## Woman's Influence.

The New York Journal of Jan. 3 contains a review of a striking sermon by Rev. Arthur C. Dixon, of the Hanson-Place Baptist Church, Brooklyn, in the course of which this modern man of God took occasion to denounce woman in the most bitter terms. He startled his hearers by declaring that women had led the three notable apostasies of modern times—Spiritualism, Christian Science and Theosophy. He declared that woman is either an angel or a powerful adjunct of wickedness; that she can either elevate man or drag him down to the lowest depths, that under her guidance man sinks incomprehensibly low; that women were unfit to preach the gospel; that they should never have been ordained to the ministry, as they are physically and spiritually incapacitated for the position; that their place is in the home, and not in the pulpit, etc.

It is said that the above echoes from the seventeenth-century ignorance were warmly discussed and vigorously attacked by many of the most prominent members of the Rev. Dixon's church. The absurdity of his statements is apparent to every person of average intelligence, and we do not wonder that his flock felt incensed at his base tirade against the very persons who are the main props to his church to-day. At least two-thirds of the members of the average church of to-day are women. We do not believe the Hanson-Place Baptist Church is any exception to the rule, hence Dixon deliberately insulted two-thirds of his own members. Apply his reasoning logically, and it would appear that he is judging all women by those who are within the folds of the church. In fact, it must be a woman of less than mediocre intelligence who would sit and listen to such nonsense as Dixon uttered on that occasion without administering a sharp rebuke.

It is well for the churches that all clergymen are not men of Dixon's stamp. If they were, every church in Christendom would close its doors within the next six months. We are glad that Dixon has spoken as he did. He has shown the women of his congregation and the country at large how they are esteemed by some of the clergymen. It will do them good to realize that, despite their labors for the church, they are mere nonentities in the minds of those for whom they make the greatest sacrifices, viz., the clergy. Now that Dixon has spoken, it would be well for those who agree with him to make themselves known. He does not stand alone in holding such ancient ideas, and should not arrogate to himself all of the glory(?) that is attached to such "martyrdom" as will come from frankly expressing his convictions.

It is not necessary to eulogize woman and her influence. She has had her share in the work of making the world better through devotion to principle, and too many couches of pain, too many bruised and bleeding hearts testify to the benignity of her influence for any one to attempt to cast aspersions upon her work. It is one of her chief glories that she has led in some of the apostasies from Orthodoxy. Her work in Spiritualism speaks for itself, and needs no encomiums from us. In Theosophy she, too, has had her full share of leadership, and whatever of good attaches itself to that movement may be said to be due to the influence of woman. She will continue to bless humanity with helpful thoughts and progressive ideas so long as this planet remains the abode of human beings. She will do better and greater work as soon as she is freed from the serfdom of creeds, and is able to respond to the promptings of her own divine intuitions. Dixon has helped to emancipate woman by his puerile tirade against her, as he will not fail to see when he feels the force of the reaction that is sure to follow the attack he has so wantonly made upon her.

## Medical Monopoly.

We learn that a determined effort is to be made this winter to secure the passage of a stringent amendment to the so-called "Doctors' Law," that now disgraces the Statutes of Massachusetts. This is a matter in which every Spiritualist and every lover of liberty feels a deep interest. Under the present law, a man well qualified to relieve suffering may be jailed, provided he uses the title "Dr." or the letters "M.D." in connection with his name without having been registered as a physician. It does not matter how much good he may have done; he has offended the majesty of the law through the inoffensive use of a title that he has honestly earned through healing sick, hence he must pay the penalty, either a heavy fine or imprisonment for some months.

The proposed amendment makes it a felony to heal any one by the laying-on of hands, or by any of the simple devices known to clairvoyant and magnetic physicians. Other re-

strictions are also embodied in the amendment that will make it a very dangerous measure should it ever become a law. It is now before both houses of the Legislature; hence we call upon every Spiritualist, Liberalist and lover of justice, to send in remonstrances at once.

It will not do to say that the "spirits" will take care of us; we need not worry. That absurd policy has resulted in all the mischief now affecting Spiritualism, and it is unsafe to follow it longer. The spirits will do nothing for us that we are able to do for ourselves. They did not come back to this earth to teach men and women to become shirks; their mission was a nobler one, and they have ever sought to make people think and act for themselves under the highest inspiration from them.

We now have an opportunity to put our Spiritualism into practice. Let us be on our guard, and keep close watch of the legislation at the State House. Officers of the Massachusetts State Spiritualist Association, the Spiritualists of this Commonwealth look to you to keep them posted with regard to this matter, and to lead them in a gallant contest for liberty and justice.

## Suicide.

The Chicago Tribune's statistician reports 6,600 suicides in the United States for the year ending Dec. 31, 1897. This is said to be an increase over former years, yet we believe is not so large as was the number last year. This figure is appalling, and sets a very knotty problem before our eminent sociologists for solution and remedy. Men and women from all occupations have sought to escape the responsibility of life through self-murder. "The profession that furnishes the largest percentage of the suicides is that of medicine. Despondency is asserted to be the cause that led to self destruction in a majority of cases last year, but in the case of the physicians, we venture to suggest that it may have been remorse occasioned by the numerous deaths that were due to their blundering.

Poison was resorted to by 2,384 persons as the safest method of ridding themselves of life, while 2,136 shot themselves, 870 preferred hanging, 596 drowned themselves, and 337 cut their throats. Various methods were employed by the remainder, such as dynamite, starvation, etc. It appears that men have a large majority in the Tribune's list, the number being 5,186 to 1,414 women. These gruesome statistics prove conclusively that existing material conditions are such as to cause thousands of people to feel that death, and perhaps annihilation, is preferable to life. Not even the dogma of eternal punishment has any restraint upon the would-be suicide. Can anything influence him? is the next question.

It is a notable fact that suicide predominates amongst the educated and intelligent classes, being rarely resorted to by the ignorant and superstitious. It would be interesting to know the religious beliefs of this army of self-murderers, and it may be possible that the argus-eyed reporter of the Tribune will be able to state them in his next report. We cannot help feeling that every suicide is temporarily deranged, otherwise his innate common-sense would restrain him from the awful crime. Be that as it may, suicide is on the increase among the American people, and should be made a special study by those who have the welfare of mankind at heart. What can be done to obviate it?

## State Organization in Minnesota.

We learn that steps are being taken to form a strong working State Spiritualist Association in Minnesota, as an ally of the National Association in Washington. Two of the missionaries now at work in that State have been striking strong blows against the fraudulent elements in Spiritualism, and have sought to inform the secular press that all intelligent, up-to-date Spiritualists have nothing whatever to do with frauds and fakirs. The secular press will give Spiritualists due credit for their good works as soon as it is assured that fraudulent practices and immorality are not condoned by them.

State Associations are needed in every State in the Union. They will serve two purposes: one to guard against unjust State legislation, and the other to protect the people from the imposition of frauds and charlatans through a well directed bureau of information. We hail this effort in the North Star State, and hope the Spiritualists will rally around the flag of truth in one of the strongest organizations in the nation. Dr. J. N. and Mrs. Ella G. Magoon have the courage of their convictions, and dare to attack fraud wherever they find it. We wish them success in their work in Minnesota.

## Society for the Prevention of Cruelty to Children.

The annual report of this Society will give great satisfaction to every person who wishes the children to have justice done them. During the past year the officers have investigated the cases of 1,195 unfortunate children, and have found 2,173 of them to be the victims of shameful cruelty, whose sufferings they were able to mitigate. They have also rendered timely aid to other deserving children, and made their persecutors feel decidedly uncomfortable. This is a splendid record, and should induce every philanthropist, irrespective of church or party affiliations, to take an active interest in the Society by placing means at its command with which to continue its good work. We feel that this Society should be loyally sustained by the State of Massachusetts, and hope the Legislature will make it possible for it to continue its good work on a larger scale during the coming year.

## The Medicos in Rhode Island.

Our esteemed friend and valued contributor, Wm. Foster, Jr., is making a grand fight for medical freedom in Rhode Island. Ever since the arrest of the Christian Scientists, mentioned in a recent issue of THE BANNER, the good people of Rhode Island have been stirred up in regard to the matter. Mr. Foster does not hesitate to tell the medical fraternity the plain truth in the columns of the secular press, wherein he relates some of the most absurd mistakes made by the talented (?) "emdees," who wish to enjoy the monopoly of killing their fellow-men under the authority of a sheepskin. We hope the Spiritualists of Rhode Island will be ready to argue the matter before the Legislature at its next session. The New State Association will be able to render excellent service in this direction, and we know its officers are not afraid of hard work. May success crown their efforts.

## A New Departure.

The latest sensation in New Jersey is the new departure of Rev. E. B. Stoddard, D. D., the rector of St. John's Episcopal church, who intends giving dancing lessons in the church building once a week. The price for each lesson will be twelve cents. The members of the class will be given a reception, or public dance, at the end of the course. The class has been formally organized, thirty young women and twenty-eight young men joining. Dr. Stoddard says he expects severe criticism, but it shall not deter him, for he considers dancing not only harmless, but a necessary diversion. We rejoice to note that he has the courage of his convictions. He realizes that social life is necessary to hold his people together. We could wish that Spiritualists were more alive to that fact. We do not need dancing alone—in fact some are inclined to doubt the advisability of public dances—but we do need clubs, literary circles, social meetings, etc. We cannot hold our young people unless we take an interest in them.

## Ohio State Spiritualist Association.

The Trustees of the above-named Association held a special meeting last week to elect a Secretary in place of Charles W. Taylor, resigned. All Ohio Spiritualists will recall Mr. Taylor's able, efficient and self-sacrificing work, last winter and spring, in behalf of State organization. He put in many days and nights of earnest labor, besides several hundred dollars of his hard earnings, to make the State Association a success. He has been called to another State, in business relationship, hence was compelled to resign his position as Secretary. Mr. Willard J. Hull of Columbus, O., the able editor of our esteemed contemporary, *The Light of Truth*, was elected to fill the vacancy. We congratulate our Ohio brethren upon securing Mr. Hull's services as Secretary of their State Association. His energy and enterprise will impart new life to the Association, and do much to make it the success it deserves to be.

## An Apostate Minister.

Rev. Alpheus Iden, a Baptist preacher for twenty three years, announced his conversion to Spiritualism and withdrew from the church last September. Since that time he has been serving the Spiritualists of Indiana very acceptably. Simon Kittel, President of the Duncirk, Ind., Spiritualist Association, speaks of Mr. Iden as an able, eloquent and interesting speaker, and worthy of patronage at the hands of the friends of the Cause. Mr. Iden first became interested in Christian Science, and, through the study of that subject, was thoroughly convinced of the truth of Spiritualism. Even the clergy are not proof against the evidence presented by Spiritualism, hence they, too, are coming our way. Revs. Bartlett and Iden have set an example that will ere long be followed by many of their brethren.

A strike among the mill operatives in New Bedford, Mass. and other New England cities, is reported as inevitable. The recent sweeping reduction in wages is the cause of the strike. The return of prosperity is so slow as to be very discouraging to the average wage earners of New England. With the Dingley Bill in full operation, Hanna re-elected to the Senate, and Grover Cleveland in "innocuous desuetude," surely this nation ought to be more than prosperous. *Sic transit gloria mundi.*

Spiritualism is the only religion that teaches that no one human soul is of greater value than another. Therefore, so long as one human being remains in the darkness of ignorance, or fettered by the injustice of his fellow-men, just so long will the world need Spiritualism. Perfect harmony, which is the highest heaven, cannot obtain while one sorrowing soul can be found in mortal or spiritual life.

Mrs. Augusta Nack, the notorious woman, who saved herself from electrocution by turning State's evidence in New York City, goes to prison for fifteen years. With good conduct, one third of her term will be remitted, and she will be free in 1908. Thorn, her paramour, will soon be electrocuted. The woman was fully as guilty as he, but the law makes a distinction in this case, the justice of which no honorable person can see.

Goodness stands appalled when men and women seek to cover Error with the mantle of apology to hide her hideousness from the gaze of the unwary, that they may the easier become the prey of those in whose souls Evil, the dark-visaged child of Error, is the reigning power. As Spiritualists let us strive to de-throne Error that Goodness may become the ruler in the hearts of all mankind.

The reelection of Senator Hanna in Ohio is accompanied with some very ugly charges of bribery. An investigation will probably be made, but we predict that it will only result in securing a new coat of whitewash for all suspected parties. The people have very little to say in political matters, now that organized plutocracy holds the reins of power.

It is gratifying to know that the repeal of the Civil Service Law cannot be compassed during the present session of Congress. It failed to pass the House of Representatives by a vote of 125 yeas to 126 nays, Speaker Reed giving the decisive vote. For even this small favor let us be truly thankful.

The mission of Spiritualism will not be fulfilled until fear in its every form, ignorance and superstition, shall have been banished from the earth forever. Then will come in the blessed millennial age of the spirit, in which Truth will reign over all mankind.

Trust not that man who claims to have the only key to the storehouse of wisdom, and listen not to the one who pretends to be a mediator between thee and God. Educate thine own soul in the ways of wisdom, and be thine own savior.

Life's shadows make the gleams of sunshine seem far more resplendent when they chance to flash across our pathways. Thus we learn that contrasts serve to enhance our joy by teaching us to patiently wait the coming of the sun of knowledge.

Physical and mental pain proves that we are not living in harmony with the higher laws of our being. It is our duty to make ourselves receptive to truth, and thereby relate ourselves harmoniously to one another as well as to the world in which we live.

## Mrs. Cora L. V. Richmond's Work in Washington.

In the three months that have elapsed since this gifted lady has been fulfilling her work as pastor of the First Spiritualist Society of Washington, two things have been proven beyond possibility of question.

The first is the desirability and practicability of settled speakers for a year or term of years over local societies. The fact that Mrs. Richmond had been the chosen pastor of the Church of the Soul (formerly the First Spiritual Society) of Chicago for twenty-one years was sufficient proof; but many regarded that as an exceptional instance of adaptation and affection between speaker and congregation.

The Washington Society, however, resolved to try the experiment this year, and many other societies are now contemplating a similar movement. Mrs. Richmond was "called," or invited, to take charge of the congregation for the year. The results already show the wisdom of this movement, both on the part of the Board of Trustees and the guides of Mrs. Richmond. Her work is world-wide, and should, therefore, be centered at the capital of this country, where the population is so thoroughly cosmopolitan. Not only is it the seat of the Government and of fashionable folly, but it is also the centre of a very brilliant circle of minds, literary, scientific and artistic, drawn thither by the mutual attraction of gifted minds. There is also a large constituency for a teacher like Mrs. Richmond (under the inspiration of her guides) among the scholars, poets and liberal-minded people who throng the Capital at this season of the year for health, pleasure and improvement.

The other point is, the entire separation of the mental and ethical teaching from the phenomena.

The rostrum is for discourses on the philosophy and ethics of Spiritualism.

The séance (private, if possible) requires very different conditions, and usually attracts a different class of minds and awakens different states in the same minds. The management in Washington has chosen Thursday evening as the one for the presentation of psychometric readings, personal messages and like phenomena.

Henry J. Newton (now in spirit-life) discovered many years ago the inappropriateness of combining the two, and wisely reserved Sunday afternoons for the phenomenal services of the First Society in New York. The usual custom is unjust both to speaker and medium. Even where both are combined in one person the separate night of the week would be easier and more desirable.

Mrs. Richmond's audiences are composed not only of the enthusiastic members of the First Association, but she attracts the brilliant minds from other denominations and from those who have no regular church affiliations—the Theosophists, Unitarians, Universalists and liberal thinkers.

The Lyceum, too, is receiving new impetus, as "Ouida" is always ready to speak to the children.

The Ladies' Aid is in a flourishing condition. Mrs. Richmond is President, and there is a most efficient corps of officers and members for work. The Bazaar, recently held under the auspices of this Auxiliary, netted the First Association over four hundred dollars, although held the most unfavorable week in the year, just before the holidays.

It is said that Mrs. Richmond intends to hold classes for the Soul-Teaching and other special lines of instruction by her guides.

May the work continue to prosper.

## The Maine State Spiritualist Association.

Held a most successful mass meeting in Skowhegan, on Thursday and Friday, Jan. 13 and 14. The farmers in the surrounding country turned out in force, and with the town people filled the new Grange Hall where the meetings were held. Nearly twenty new names were added to the membership of the Association. The platform workers who took part in the meeting were: Nettie Holt-Harding, F. A. Wiggins, Mrs. M. C. Wentworth, A. C. Smith, Mrs. Viola A. B. Rand, Secretary, and A. J. Weaver, President of the Association. It was a harmonious and happy meeting. Everything was done decently and in order. Dr. F. S. Bigelow, of Skowhegan, had the arrangements in charge, and was ever present and active in the work.

## Attention, Spiritualists!

Magnetic physicians and their friends are urged to interest themselves in the case of A. R. Gilmore, who has been in jail for several weeks for holding himself forth as a physician without having been registered as provided by the "Doctors' Law" in this State. His fine has been fixed at the lowest possible figure, and it must be paid or Mr. Gilmore will have to remain in jail six months longer. A portion of the fine has been raised, but seventy-five dollars are yet required to meet the payment in full. We will cheerfully receipt for all moneys sent to this office, and will guarantee that they will be applied as the donors wish.

## Special Notice.

An avalanche of manuscript descended upon us this week and compelled us to minimize the reports from all local societies received after 4 o'clock on Monday. As these reports would have filled more than four full columns it was impossible to use them intact, hence we took pains to give each society a brief notice. Reports should be brief and to the point, and should reach us by the last mail Monday of each week.

The recent assault upon Spiritualism, by Rev. Marshall, in Atlanta, Ga., was made the subject of a special lecture by Mrs. Mary Gebauer, who is now working with one of the Spiritualist societies of that city. Rev. Marshall's words indicate that he is entirely ignorant of the teachings of Spiritualism, hence utterly incapable of discussing even one of its principles. Such pulpit ignorance and bragadocio are unworthy of more than a glance of contempt.

Mrs. M. E. Williams of New York City desires us to inform her friends in Philadelphia that she does not know a Mr. Ed. Keene, who is said to have used her name in connection with meetings he intends to hold in that city, and that she was not in Philadelphia during the holidays, as was reported.

A person who courts wealth courts trash. The best wealth is virtue, principle, character. Other wealth you can live without; this is indispensable to individual well-being.



## The Vermont State Spiritualist Convention.

### Twenty-Ninth Annual Gathering.

The Spiritualists of Vermont assembled in Grand Army Hall, Montpelier, Jan. 14, 15 and 16. The audiences were large and enthusiastic, the hall being completely filled at all sessions save those of the morning. The Convention was called to order Friday morning at 10:30, with Vice-President Lucius Colburn in the chair. The Wilkins Sisters rendered a vocal selection, after which Mrs. Eliza L. Turner of Montpelier delivered the address of welcome. Her earnest words made all visitors feel at home, and helped to establish a spirit of harmony that was not disturbed throughout the meeting. Mrs. Abbie W. Crockett of Duxbury, Mr. A. F. Hubbard of Tyson, Dr. S. N. Gould of Randolph, and Mrs. H. L. P. Reseque of Hartford, Ct., made brief but fitting responses that warmed and cheered all present. Mr. A. A. Wilkins of Greenfield, Mass., closed the morning session with a few clear-out tests.

The afternoon meeting was called to order at two o'clock, with Pres. E. A. Smith of Brandon in the chair. A spirited conference of one hour was held, in which interesting addresses were given by Pres. Smith, Mrs. A. W. Crockett, Lucius Colburn, Mrs. H. L. Reseque, and Newman Weeks of Rutland. Each speaker laid a valuable offering upon the altar of truth, and made a deep impression upon the minds of the people. The Wilkins Sisters favored the company with a musical selection, after which Mr. A. F. Hubbard of Tyson gave the lecture of the afternoon. Mr. Hubbard and his inspirers believe in a spiritual, practical Spiritualism, and his earnest words gave his large audience much food for thought.

A brief conference opened the evening session at seven o'clock. Newman Weeks, George Whitney, Dr. E. A. Smith, and John Withell of Montreal, taking part. After singing Mrs. H. L. P. Reseque gave the lecture of the evening. To give a résumé of this address would be impossible, while lack of space prevents us from giving it in full. It was one of Mrs. Reseque's best efforts, and made a lasting impression upon all who heard her.

Saturday morning at 9:30 a spirited conference was held. Interesting remarks were offered by Newman Weeks, A. F. Hubbard, Mrs. A. W. Crockett, Mrs. Reseque, Lucius Colburn, S. N. Gould, and Janus Crockett. Mrs. S. A. Wiley of Rockingham gave the lecture of the morning. She referred in a most eloquent manner to the arduous workers, Achas W. Sprague, Fannie Davis Smith, and others who had labored earnestly for Spiritualism on other days. The effect of Mrs. Wiley's address was remarkable by all. Its rich spiritual thought comforted and uplifted every one present, while the eloquent pathos of her diction touched and softened every heart. Her words were veritable "apples of gold in pictures of silver." Pres. Smith, in a most eloquent speech, introduced Mr. Harrison D. Barrett of Boston, Mass., for the closing address of the morning. Mr. Barrett was given a royal Vermont welcome, and was so overcome that it was difficult for him to proceed. He spoke of the harmony prevailing in the Convention, and the benefit he had already derived from the uplifting spiritual influences surrounding all. He touched upon some of the practical issues of the day, and closed by complimenting the Vermont Spiritualists upon having the oldest State Association in existence. He referred also to its influence in regard to legislation inimical to Spiritualism, and said its success in that direction alone entitled it to the support of every Spiritualist in the State.

The afternoon meeting was called to order at 2:30, with President Smith in the chair. After singing by the Wilkins Sisters, Mr. Harrison D. Barrett gave the lecture of the afternoon. He took for his subject "The Practical Side of Spiritualism," and his address was closely followed by the large audience in attendance. At the close of the lecture, President Smith announced a business meeting of the Association, for the election of officers. The following officers were unanimously elected: President, Dr. E. A. Smith, of Brandon; First Vice President, Mrs. Sarah A. Wiley, of Rockingham; Second Vice President, A. F. Hubbard, of Tyson; Third Vice President, George W. Ripley, of Montpelier; Secretary and Treasurer, Janus Crockett, of Duxbury; Auditor, A. F. Hubbard.

Board of Managers: Don H. Chapman, Fletcher; S. N. Gould, Randolph; Newman Weeks, Rutland; Mrs. M. Eastwood, Winslow; Mrs. E. M. Walker, St. Albans; Mrs. L. G. Hammond, Ludlow; E. B. Clement, Barre; L. D. Smith, St. Albans; George W. Ripley, Montpelier.

The evening meeting was opened at 7:30 with singing by the Wilkins Sisters. Mrs. H. L. P. Reseque was then introduced, and spoke at length upon the subject, "Spiritualism, What Has It To Do? What Is Its Mission? What Is Its Destiny?" She prefaced her remarks by giving some startling statistics in regard to the condition of the nation at large. During the past year \$5,500,000 were expended for foreign missions; \$222,000,000 for the sugar trust; \$600,000,000 for bread; \$990,000,000 for intoxicating liquors, and over \$900,000,000 for tobacco. From these interesting figures she proceeded to prove that Spiritualism had a work to do, and that Spiritualists were the ones to do it. It is idle to sit down praying the spirit world do the work of reform alone. The angels will never help those who are too lazy to help themselves. When the American people spend more than three times as much money for whiskey and tobacco as they do for bread, something needs to be done. The cry that in this direction can not be uttered too soon. Why do people do this great wrong to themselves? Why do they drift into evil ways? Because of their false instruction in morality and religion. So long as they believe that some one else is to pay the penalty of their sins for them, just so long will they permit their families to starve that they may have whiskey and tobacco. The mission of Spiritualism is to teach man his responsibility for his every evil deed, and to proclaim the law of consequences. The Destiny of Spiritualism is to reveal the immortality of the soul, and to lead the race to the realms of purity, justice and wisdom.

Sunday morning the meeting was opened at 9:30 with a general conference. The subject Medical Legislation was introduced by H. D. Barrett, the first speaker, who referred to the fact that Vermont was free from any medical restriction law, and said the State Association had been the means of defeating it. He also spoke of the sweeping measure just introduced into the Legislature of Massachusetts, and asked for the sympathy and good wishes of Vermont Spiritualists in the pending contest. Dr. E. A. Smith spoke of the many contests that had taken place in Vermont, stating that the medical fraternity had tried to secure the passage of a measure favorable to their interests for thirty-two years, but had been defeated in every Legislature. The last attempt was a desperate one, and it took much time and labor to defeat the bill. Mrs. Reseque, Mr. Hubbard, Mr. Colburn and Mr. Richardson spoke on the question, each one adding many valuable thoughts to the discussion. The Sunday laws received their share of attention, also compulsory vaccination, and other measures inimical to the liberties of the people. After a vocal solo by Miss Trux, Mrs. A. W. Crockett was introduced. She put in an earnest plea for the genuine mediums, and urged that more should be done for their protection through proper support and words of sympathy. She urged a more spiritual life upon the people, and pleaded for a more tolerant spirit with regard to religious opinions. She argued earnestly for the reestablishment of the home circle, and showed its benefits to the people who had formed them. This point was also eloquently emphasized by Mr. Hubbard, Mrs. Reseque, Mrs. Wiley and other speakers during the several conferences. At the close of the morning lecture Mrs. Reseque gave several excellent psychometric readings, which aroused no little interest in the minds of the people. She was followed by Mr. A. A. Wilkins of Greenfield, Mass., who gave a few substan-

tial tests, all of which were promptly recognized.

The afternoon meeting opened promptly at 2 o'clock, with every seat in the hall occupied. The Wilkins Sisters rendered one of their best selections, after which Mr. H. D. Barrett was introduced, who took for his subject "The Association of the National Spiritualists' Association." He held the attention of his hearers to the close of his address, and his plea for organization for business purposes found a ready response in all hearts. He was followed by Mrs. H. L. Reseque, whose subject was "The Higher Science and Religion of Spiritualism, as Demonstrated by the Phenomena and Illustrated by Vibration." This lecture was considered Mrs. Reseque's finest effort, as was warmly commended on all sides. It is to be regretted that this address could not have been stenographically reported for the benefit of the readers of the BANNER OF LIGHT.

The closing session opened promptly at 7 o'clock, with standing room in the hall at a discount. This meeting was an old-fashioned spiritualistic "Love Feast," which was much enjoyed by all. President Smith opened the meeting with a few well-chosen words, at the close of which he requested Mrs. Reseque to exercise her gift of psychometry for a few moments, which she did to the edification of the audience. Newman Weeks, Geo. W. Ripley, Mrs. E. L. Turner, Mrs. Sarah A. Wiley, Mr. A. F. Hubbard, Mrs. A. W. Crockett, Lucius Colburn, Mrs. John A. Stafford, H. D. Barrett and Mrs. H. L. Reseque spoke briefly, each one testifying to the great good derived from the Convention. Eternal vigilance was urged by all, and the wish expressed that all might meet again next year to enjoy a feast of reason and a flow of soul.

Hon. George Gurnsey, Mayor of Montpelier, offered a few graceful remarks, and in the name of the city, invited the Association to hold its next meeting in Montpelier. He expressed his pleasure at being able to attend the meetings, and the enjoyment derived from the exercises. As Mayor Gurnsey is one of the pillars of the Baptist church, his kind words betokened the breadth of his spirit, and he was most warmly applauded as he took his seat.

Rev. J. Edward Wright, pastor of the Unitarian Church, spoke of his hearty agreement with all he had listened to at this meeting, as he had been teaching the same things from his pulpit for some time.

Resolutions of thanks to the citizens of Montpelier, to the hotel proprietors and railroads, to the press, to the visitors from abroad, to the Woman's Relief Corps for the edibles prepared for the sustenance of the physical man, and to all who had in any wise contributed to the success of the convention, were unanimously adopted. A special vote of thanks to President Smith for services rendered was also adopted, to which he fittingly responded. The Convention then adjourned without day.

### CONVENTION ECHOES.

The Rochester Jubilee was well advertised, and twenty-five delegates were selected to represent Vermont at that great gathering. Surely the "Green Mountain State" is abreast with the times.

The music for the entire convention was furnished by Misses Carrie B. Floy L., and Indiana C. Wilkins of Fairfax, Vt., whose singing won all hearts and gave the best of satisfaction. They have been engaged for a portion of next season at Queen City Park. They deserve success and should be encouraged in their laudable efforts.

President E. A. Smith was at his best as presiding officer, and exerted every effort to hold the interest of the people. He was constantly on the alert to make things pleasant for all, and succeeded.

Janus Crockett, the genial Secretary and Treasurer, was at his post throughout the Convention, and his kindly face beamed with delight as he facetiously reported financial receipts in excess of all expenditures.

The BANNER OF LIGHT was much in demand, and extra copies eagerly sought by both Spiritualists and investigators. Not a few persons set a good example by subscribing for the paper first hand.

It was a splendid convention. Not a harsh nor a discordant note was struck from first to last; perfect harmony reigned, and the spiritual influences that prevailed there strengthened and cheered every soul present. The Convention was a benediction of peace to every troubled spirit. Its managers are entitled to much credit for their excellent work, which afforded the angelic hosts an opportunity to cheer and uplift their brethren on earth.

REPORTER.

### The Battle Open.

Sunday Law for the District of Columbia has Opened; Adventists, Seventh Day Baptists, Free Thinkers, and National Spiritualists' Association, and Hebrews United for a Determined Opposition; Advocates of the Law Admit their Scheme is to get Congress to Put Itself on Record; What the Progressive Washington Post says About the Proposed Law in its issue of Jan. 13, 1898.

### SUNDAY IN THE DISTRICT.

"Some days ago we printed a highly interesting and sensible communication from Gen. William Birney, one of the most distinguished residents of Washington. Gen. Birney's object was to call attention to a bill which has been recently introduced in Congress, 'to regulate Sabbath observance in the District of Columbia,' and to point out the numerous and sufficient reasons why enlightened people should protest against the contemplated legislation. Upon this point Gen. Birney said:

"A bill has been presented in both Houses of Congress (Senate, 22; House, 109) to regulate Sunday observance in the District of Columbia. Although presented in the names of Congressmen, it is understood to have been formulated by agents of the National Reform Society, and to be supported by all the influence of that very active organization. Numerous petitions in its favor, coming from all parts of the United States—from Maine, Florida and California—have been presented, and many others are held in reserve for the coming months of the Congressional session. The effort to pass it will be an earnest one, made by parties who are conscientious and able, and who regard it as important to have Congress do now what it has never done before—pass a general law prescribing the method observing Sunday in this Capital.

If the people of the District do not want a law of that kind, it is time for them to bestir themselves in opposition. Any law of that kind may result in the passage of the bill, though in a popular vote it would certainly be defeated by a large majority."

It is quite safe to say, as Gen. Birney does, that the proposed bill would be defeated by a large majority if submitted to a popular vote. There is no demand for such a law except on the part of a few meddlesome cranks and busybodies, and their credulous disciples. The people of Washington do not want and do not need to have their Sabbath conduct regulated by Congress. They prefer the personal liberty which the founders of the nation came to America to seek, for which our forefathers shed their blood, and which is guaranteed to us by the Constitution. This National Reform Society does not represent the public sentiment of Washington. It represents the persistent activity and the tireless vociferation of a few fanatics who perform for society the same mischievous and offensive functions that the Mugwumps discharge in politics.

These irrepressible agitators come forward with the impudent assumption that they are charged with the morality, the decorum and the righteousness of the community, and ask Congress to enforce by law their views as to our Sunday behavior. They support their preposterous demand by introducing petitions from their fellow-busybodies in other parts of the country, and they hope that, with so much noise and protestation on their part, and so much contemptuous silence on the part of the population at large, they may be able to impress Congress with the usefulness and popularity of their scheme.

The question is whether the people of Washington will permit so offensive and pestiferous a measure to succeed through their default. We all know, of course, that Washington is one

of the most orderly and well-behaved communities on earth. Gen. Birney has shown by statistics that there is less misdeemeanor here on Sunday than on any other day in the week, and we are convinced by experience and observation that the city is as quiet as the most sequestered village could reasonably require. What possible object can these propagandists have in view save that of interfering with our private rights and privileges, and forcing us to pay tribute to their impudent selfishness? What can be the inspiration of this malign activity if not the hateful spirit of intolerance that has enslaved whole populations and drenched continents in blood and tears? It is true that we do not expect Congress to listen favorably. We cannot conceive of a legislative body in this free country ordaining a return to the gloom and tyranny of two hundred years ago. But the agents of impudence and mischief should be met by the representatives of enlightenment. They should be fought at every step by those who wish to preserve that liberty which is the vital essence of a progressive civilization. Washington will never be cleansed of cranks, perhaps, but surely there are in the community enough men of liberality and patriotic spirit to scotch these social pests as they arise.

We do not want our Sabbath regulated and our Sabbath observances prescribed by doctrinaires and meddlers. We do not want the spirit of the Dark Ages introduced—a gloomy and hateful anachronism—into the sweet and noble sunlight of the Twentieth Century."

This bill can be defeated if every Spiritualist will write to a Congressman and ask him to oppose the bill.

The people who are in favor of the Reformers whom the liberty-loving citizens of this country have often defeated. Rally and defeat them again.

FRANCIS BAILEY WOODBURY.

### The Spiritualist Training School.

A quorum of the officers of the Spiritualist Training School met the Trustees of the National Spiritualist Religious Association in Mantua, O., the 12th inst., to confer in regard to the second term of the school.

On account of the great Spiritualist Jubilee, which opens in Rochester, N. Y., the first of June, it was decided not to open the school until June 7, and continue six weeks, possibly one week longer.

Among other business transacted in the recent meeting, it was decided to make psychic studies one of the leading features of the school, and a department will be opened for that purpose; it will be under the direction of Prof. D. M. King. A juvenile department will be opened for the benefit of children who desire physical culture and elocutionary drill.

A Prospectus will soon be issued, giving in detail the work, terms, etc., relative to the school.

Persons desiring a copy of the Prospectus, or general information in regard to the school, are respectfully invited to correspond with the Secretary.

MATTIE E. HULL,  
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Mr. Albert K. Hebard, whose advertisement is in another column, has wonderful success in healing almost every disease, as his testimonials will verify. He will gladly give proof of his many cures to those who desire. He prefers cases given up by others. His cures are by spirit power. He does not give medicine, and has no hesitation in taking any case, with the assurance that he can help, if not wholly cure.

### 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 lectures every Sunday in Philadelphia under the auspices of the First Society of Spiritualists, in Warner Hall, Broad and Wallace streets, at 3 and 7:45 P. M. The meetings are being very largely attended, and many new faces are noticed among the audience. The hall is roomy and convenient in all respects; it can easily seat eight hundred persons. During next week (Jan. 24 to 29, inclusive) he will speak daily in Washington, at Wm. daubisch Hall, 1425 New York Avenue, at 2:15 and 8 P. M.

W. F. Peck is speaking during January in St. Louis, Mo. He is open for engagements within easy distance of that city for the next few months, and solicits correspondence from societies desiring to engage his services for an extended term for the season of 1898 and '99. Address for the winter, 3005 Magazine street, St. Louis, Mo.

George W. Walrond is lecturing to good audiences every Sunday evening at Gay's Academy, Denver, Col. Mr. Walrond includes in his evening services an orchestral band, a gramophone, a chromatic concertina (which latter instrument he plays under inspiration) and popular vocal songs. The audience last Sunday was nearly three hundred.

Dr. C. W. Hadden of Newburyport, Mass., will lecture in Springfield, Jan. 23, 30; Waltham, Feb. 13, and Fitchburg, Feb. 20.

Edgar W. Emerson will be at Berkeley Hall, Sunday evening, Jan. 23; at Providence, Jan. 30.

Mrs. Juliette Yeaw has at her disposal March 13, April 3, May 1 and 27, and June 12.

Mr. J. C. F. Grumbine is giving a special course of six lectures under the direction of Mrs. Esther Magoon at 202 Indiana Avenue, Chicago, Tuesdays and Fridays, at 2 P. M., every alternate week of January, also Feb. 1 and 4. The public ministrations on Sundays, in Jefferson Hall, at 3 and 7:30 P. M., are well attended.

George W. Walrond, scientific astrologer and occultist, has decided to locate his headquarters in Denver, Col., where in the Opera House Block he has founded a school, for the education and study of the occult sciences. Two years residence in the Rockies has convinced Mr. Walrond that Spiritualism and the kindred psychic sciences have a great hold on the Western people, particularly when presented in a thoroughly scientific manner.

Nellie F. Burbeck of North Plymouth, Mass., will speak in Portland, Me., Jan. 23; Waltham, Mass., Jan. 30. She has a few open dates in February, March, April and May. The two first Sundays in each month are engaged for Manchester, N. H. She would be pleased to correspond with societies relative to engagements for the coming seasons of 1898 and 1899.

### SPECIAL NOTICES.

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

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Spiritualists who appreciate the finer points of character, who appreciate magnetism and the finer psychic forces, should not only ask these questions, but they should insist upon a definite answer to each and all of them. When you take treatment from a physician you come within his aura, you are affected by his magnetism, and come under his psychic influence, and you should know with whom you are dealing.

We have prepared a booklet, which we will send free to any one asking for it, which answers these questions fully; and a further answer to these questions is the results of our work. It was said of old: "By their fruits ye shall know them." It was true then, it is true to-day, and will be true forever.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Gentlemen—Your diagnosis of my case is perfect. Faithfully yours, CHAS. E. BROSS, Madison, Wis. Dec. 24, 1897. Mr. Western Union Telegraph Co.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Doctors—I received your diagnosis of my case. I must say that it is perfectly correct. Very truly yours, ALFRED SCHROY, Abington, Ind. Dec. 27, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Sirs—Your diagnosis of my case is correct in every respect. SARAH WILSON, Gary, Mich. Jan. 6, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Sirs I received your diagnosis of my case, and you told me better how I felt than I could have done myself, and I want to take your treatment. Yours truly, MRS. AMBROSE DENNIS, Middleport, O. Jan. 5, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.: My Dear Doctors—In my opinion your diagnosis is very correct. My brother was very much surprised, and said you described his symptoms far better than he could have done for me. Yours truly, CHARLOTTE J. WAITE, Centralia, Ill. Dec. 27, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Kind Doctors—I think it has been about two months since I wrote you last, and during that time I have been feeling better than I have for the past ten years; so well that I almost forget at times that I have ever been sick. Very truly, MRS. OLIVE STICKNEY, Plainville, Minn. Dec. 24, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Doctors—As my mother has expired, will write to inform you of my condition, and as I am feeling so well I think I do not need any more medicines—I have not felt better for years. I thank you very much for what you have done for me. Yours truly, SWEDENSBORO, N. J. Dec. 28, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Sirs—I hardly know how to express my feelings toward you for the good you have done me. I am better now than I have been for eleven years. I shall not need any more medicine; as I am now all right. Yours truly, MARY A. OAKLEY, New Castle, Col. Dec. 31, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Sirs—I am feeling well. I gained twenty-two pounds in three weeks after I began to take your treatment. I feel like a different person, and am well. Yours truly, MRS. F. A. TONET, Boise, Idaho. Jan. 2, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Sirs—For sometime past I have been thinking to write you, feeling assured that you would be glad to know that I am well. My health has been so much improved from the first time that I was under your care that I am a wonder to my friends, as well as to myself. Very truly yours, ETHEL A. LOVEJOY, Milford, N. H. Jan. 8, 1898.

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

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



MRS. JENNIE K. D. CONANT.

Report of Séance held Dec. 10, 1897.

#### Spirit Invocation.

Infinite Spirit of Love and Life, we ask thee to teach us, that we may feel thy divine touch, and be made to realize our true missions on earth. Help us to understand our influence upon one another, not through spoken words only, but also through silent thoughts that go forth from all our minds. We ask for strength, for spiritual illumination from the spirit divine, that each one may know his true position and do his work according to the understanding he possesses. We seek diligently to have our own hearts purified, that we may grasp more of spiritual truth. We realize the discontent of the human family, and note the agitation among men, and ask that we be inspired to do what is best for our fellow-men, that example and precept may go hand in hand. Help us to render just tribute to both material and spiritual things, that the bodies and souls of men may be fed with that which will best sustain them. May all be freed from superstition, bigotry, ignorance and envy, that righteousness may be our daily guide. Quicken the soul of every true disciple who is laboring for the elevation and advancement of truth. Help us to assist each other each day we live, and give us knowledge, that we may be able to demonstrate by our works that Spiritualism is the way to a higher and better life even here on earth. May we see the light of science growing brighter and brighter, and recognize its true meaning to the world.

Guide us this morning, direct us in all things, and may our words cheer some soul in darkness and give him knowledge of immortality, and Truth shall have the praise now and forever. Amen.

### INDIVIDUAL MESSAGES.

#### Oliver Fairchild.

I will say good-morning, as is customary in earth-life when one stranger meets another. I announce my name as Oliver Fairchild, and my earth-home was in Pittsburgh, Pa. It seems strange to me this morning that I should seek an avenue like this to return to earth-life. I have been out of the body quite a number of years, and there have been many changes during that time, but it seems quite natural when we get close to the earth-sphere again, for it brings back many old recollections, and oftentimes places us in a position where we are desirous of making acquaintances more than ever.

I wish to reach those in earth-life whom I have a special interest in just now. I want Mattie to know that since the body has been buried in mother-earth nearly twenty years, as the earth-ones count it, I have been awake to the consciousness of many of the changes that she has gone through. I also have a brother Charles whom I would like to come in contact with in earth-life, who has also gone through many changes, and they have not been the most pleasant, either. I would say to him that after all he may realize we can meet again.

Father and mother are with me this morning in spirit, and so are William and Frank. There are only a few now left in the body, and I will say that if you will seek more diligently the laws that govern spirit-power you can soon draw the line between the genuine spirit manifestations and those that are not. I speak of this because there are those connected with me in earth-life who were somewhat interested in Spiritualism, but yet I have noticed lately that they have become a little bit disgusted with the way things are going, and they have become doubtful, but they must remember the weeds always grow with the flowers, for in earth-life there is nothing perfect. I will say to them: Because we have the weeds we know we have the flowers, so that while you may find fraud, you will know there is truth in Spiritualism after all, and it is for that reason I return this morning to say: Seek well for yourselves.

#### Jeremiah Elghmie.

I am more than pleased to have this privilege this morning, although I have not been out of the body so very many years, and I had a good experience while in earth-life. I am pleased also to announce that I was familiar with Spiritualism before I passed out of the body, that I had tested it in many forms, and I knew it was the knowledge and not the faith, for I had proven it through many various organs that the spirit can demonstrate itself better sometimes than at others. I have been interested lately in the great interest that has been created through Spiritualism and its progress, and it seems strange, but it is the truth, that even if years have passed on Spiritualism has been brought to the world as an absolute demonstration. The Orthodox have always ignored it, and yet they are talking and preaching it, although they do not like to have it come under the name of Spiritualism. We find that the spirit has manifested through all times, and will through all eternity; but this morning, while I have not many of my own to return to, I have still an interest in my fellow men. I wish to assist all, especially mediums, the true instruments of spirit control, and would say to them: "Be true to yourselves, and the spirit-world will be true to you; stand firm for the right, even if persecution comes to you; have the moral courage to defend your cause, and cooperate together in union and in love, for therein the greatest strength prevails." I would like to send encouragement and consolation to each one individually, for I feel that I am not forgotten in New York and the surrounding country, in New Jersey, etc. I have oftentimes promised

to the dear loved ones of earth-life to return through this BANNER OF LIGHT, so that the world may know I laid the body aside, and that I am well pleased. I have met with the loved ones, and I am contented, and I will be more so when I find my family and fellowmen in better condition, and my name is Jeremiah Elghmie. My home will be remembered in Pleasant Valley, Poughquag Dutchess Co., N. Y., also in New Jersey, where I did business. I was interested in various businesses, but had retired some time previous to going to spirit, for I lived to be over eighty years old. So you see I had a long earthly career.

#### William R. Babcock.

Well, it is beautiful, my friend, to have the opportunity to return to the earth-life and mingle with those whom we have mingled with before; and there is a good deal of pleasure in coming to our associates—for I have found many times that our closest friendship was with those we met every day in business life and in social life.

I was called out of the body somewhat suddenly, although I suppose my time had come, but I left things a little bit unsettled, and I thought many times if I could come in contact with those in earth-life I would do so, and perhaps be able to do some good. I was not a Spiritualist myself; in fact, I did not know much about it, and I have very few, I think, who are interested, as far as Spiritualism is concerned, but I have those, I believe, who have not forgotten, and by sending out this notice I will arouse them to look out further. I shall be well remembered in New Jersey. The last spirit that spoke reminded me of my own home, which was in Elizabeth, N. J. I have still a companion in earth-life who has been left a little bit lonesome, and not with the best of health, and it is for that reason I have returned this morning.

I know it is hard for one to control another's brain so that others will recognize him. I will be remembered as being connected with the Lynden Track Association, as I was very much interested in horses, etc. I think I am not forgotten by many who are interested in the same sport, but I don't know as I can interest them with any of my experiences on the spirit-side, but I find my attractions oftentimes around the old earth scenes that I had such an interest in while in earth-life. So just say this morning that William R. Babcock is here. I think they will remember me in Lynden, as that was where the body passed away, and in fact I will be known all over the country.

#### Emma C. Waite.

Well, I would like to send a message this morning to my dear children of earth, and to those that I am so anxious about. They are those who believe in Spiritualism, and I want to return to my dear boy, who is traveling and to in earth-life, sometimes tossed on the angry waves of disappointment, feeling there is no one to talk to or sympathize with. My daughter Maggie has her own conditions to contend with, and many times, while she is sensitive, and I think conscious of the touch of the unseen hand, yet I can't make them understand me as much as I would like to. I have also a sister who is somewhat interested in Spiritualism, and I wish I could come in contact with her, for I know she could help my children to believe, and convince them that father and mother are not gone, that we have not left them; we have only left the body, and not them.

I thought as I came in contact with your public Message Department, oh! what a glorious thing it is to have an opportunity to come and feel just as familiar with the world as if we lived in it. I find sometimes that we cannot do as much as we would like, but our time is so limited that we can't all talk at once, and I do not wish to take up too much of your time this morning for I do not wish to go into the earthly conditions with the dear ones I seek.

My son is now on the Pacific coast, and my daughter in the West; but your paper goes to so many places that I think I shall be able, through the influence of it, to wake up an interest, so that if they will give me an opportunity privately I will feel so pleased, for I want them to know that truly I have found the heaven, but not the one I expected. I found my dear companion waiting for me, mother and father also, and many of the loved ones, and my darling baby who had gone so many years before; just say that Emma C. Waite is here this morning, and my home Baltimore, Md.

#### Alice Macomber.

My name is Alice Macomber, and I have a father and mother yet in earth-life. I would like to come in contact with them, because mother has never been reconciled to my passing away, and I know that if she could be convinced I have been constantly around her, and if she could feel that it was me that she was talking with, she would feel better, for she tells about dreaming about me, and she has been worrying a good deal because I trouble her in her sleep, and she seems to feel I am not happy. I wish I could only make her understand that they are not dreams, that I can talk with her nights after she retires better than I can when she is awake, for she is then nervous and becomes positive, and feels that her own mind stands out foremost, and so I see lately she has not been very well, and poor papa, too, but I want to say to them it is all right. I went away, and I was sick for so long that the old body could not hold the active spirit any longer. I want them to know that by-and-by, when we all meet in the spirit-land, we shall then know no more sorrow nor pain. I met so many of the loved ones on the spirit-side, and I now take on more or less of the earthly conditions, as I was very tired before I went away.

Just say I wish this letter published, and I am in hopes some one will show it to mother, and it will bring her more happiness and more comfort. My home was in New York City.

#### Stephen L. Marston.

Well, I would like to send a few words this morning to those in earth-life, for it is pleasant to be remembered; and while time has elapsed and changes have come, there are many things that remain the same. I have been very much interested, not only this morning, but many times since I have been in this atmosphere, and I have attended this circle many times. I have been questioning how will my friends accept this communication from me, provided I am capable of sending it out in a tangible manner; but you understand it is hard sometimes, friends, to convince another that we can do such a thing; but I find that there

are many things that we do afterward, that we don't think we would do before we passed out; and there are also many times that circumstances so surround us that we do many things in earth-life that we don't think we would do, so you see time and conditions change things when we are anxious to accomplish anything. It is immaterial to us as long as we get the desires quenched. I am not familiar with your city here, but am especially in Portsmouth, N. H.

I shall be remembered there, as I was many years engaged as Chief Engineer of the Portsmouth Fire Department. I was also interested in the navy, and hence I will be remembered from a public standpoint, and I know I am not forgotten. I would like to come in contact with some of my old friends and associates and brother workers, for there are many things yet to be agitated that will bring contentment to all hearts. I know I was pretty well worn out physically before I left the body, but having a very strong will power, I held on as long as I could, and I feel this morning a little bit of that exhaustion; but I will do what I can to prove my identity. I want also to be remembered by those in my fraternal orders, that come so close to every man's heart—brothers in union. I want my children to remember that father is not lost, but has been conscious of the various conditions that have come since he passed from the body. I have a daughter in Everett, and friends that are scattered all around, and would like to have them think of me for just what I have done; and if they will give me an opportunity to prove my identity further, I shall be more than delighted to do so.

My companion is with me this morning, and a great many of the dear loved ones. Just say to those in Newburyport, Mass., that father and mother join with me this morning in sending forth blessings and words of encouragement, and say to them, fear not the consequences that are before you, for by-and-by, when we all meet in the spirit-land, we shall meet to part no more. We shall understand each other, and will be more able to furnish the virtues that we can in earth-life. One of my sisters is not very well, and I wish to encourage her, and say that we all join in sending words of encouragement, and to remember that God doeth all things well.

My name is Stephen L. Marston, and Portsmouth, N. H., was my home.

#### Messages to be Published.

Dec. 17.—Amos Adams; William Wells; William Doten; Susan B. Dalton; Emma Dyer; Rebecca L. Brown.  
Dec. 24.—William H. Prince; Edward Lewis; Nathaniel Seely; John O. S.; Annie W. Clark; Rev. Edmund W. Wilson.  
Dec. 31.—George Koch; George Collins; Annie Albert; Lois Burpee; Matthew Bryant; Eveline Palmer.  
Jan. 7.—James Kennedy; Charles A. Mansfield; Louise N. Wilson; Mary Ann Burns; Alice S. Ingraham; Mary Dickey.  
Jan. 14.—Mary Ann Adams; Dr. Alvah Griffin; Mary E. Pierce; John Davis; Clara A. Peet; Jane W. Creigan.

### ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUESTIONS.—[By Thomas C. Lawton, Chester, Pa.] No. 1.—In the twelfth chapter of First Corinthians Paul speaks of different spiritual gifts, but all the power he says comes from the one and same Spirit, God. Now this same Paul says in the fourteenth chapter of First Corinthians, thirty-second verse, the spirits of the prophets are subject to the prophets. I think these are two different statements about the gifts coming from the same spirit. Please explain this.  
No. 2.—Fourth chapter of First John, first six verses. Does he mean the individual spirit, or other controlling spirits?  
No. 3.—1 Peter, 3: 19, 20.

ANS. 1.—We do not see any discrepancy in the two passages cited; our own interpretation being as follows: Paul, in common with all great thinkers, acknowledges one universal, supreme intelligence, to which he attributes, as to a primal source, all spiritual force distributed throughout the universe. The argument in 1 Cor. xii. is intended to explain the equality of varying spiritual gifts, instead of fostering the erroneous impression entertained by many that one gift is necessarily more divine than another. Taking into account the whole tenor of Paul's teachings we have no difficulty in understanding what he means, for in many other places he insists strenuously upon the equal dignity and usefulness of the different members of the human body, explaining that just as many members having distinct offices are required to constitute a perfect frame, so differing ministries are necessary in a church, and differing occupations in the social order.

There is to be no rivalry among brethren; all are counseled to work together as members of a fraternity in which all workers are estimable and all positions honorable. God is the author of variety, but not of discord. Nature shows us charming pictures of diversity, but nowhere is unkind rivalry and competitive strife to be tolerated if men and women are to rise superior to savage codes, and live according to the rule of Christ, which is the order of mutual esteem. If the spirits of the prophets are subject to the prophets, as it is declared in the fourteenth chapter of the same epistle, this statement is only made in connection with the maintenance of necessary order, and the quelling of disturbances in public or social assemblies.

"God is not the author of confusion, but of peace." In all "congregations of the saints"—meaning in every assemblage of persons whose motives are pure and orderly—peace reigns; discord is, therefore, an evidence that those who are posing as prophets have not disciplined their own emotions, the inward turbulence of which is the hidden cause of the outward discord so much to be deplored. Th

spirits attaching themselves to sensitive today are drawn to those sensitive because of a psychical affinity sufficient to attract and hold them together; and so far as it practically true in these days, that spiritual demonstrations are to be regulated by changing the mental states of those who are to receive them, that we could point to numberless instances of a complete "change of control" in consequence of an alteration in the mental or moral direction of the medium.

Let these two ideas sink into your consciousness, and when next you read the Epistles to the Corinthians, you will find less difficulty by far in comprehending the essence of the teaching. 1. God is as much the author of one phase of spiritual manifestation as another, and no one should be sorry that his gift or her's differs from someone else's, as various ministries are absolutely necessary to reach so as to enlighten various human temperaments. 2. No variety in gifts or ministries necessitates discord, therefore, whenever disorder prevails, remember that you can subdue it by compelling harmony to take its place. The unseen influences are so far subject unto you, that they can only manifest through you with your permission, after you have learned to govern your own interior state.

A. 2.—There is a higher Spiritualism than that which depends exclusively upon outside help, and there is no doubt in our minds concerning the attitude taken by so enlightened a spirit as the beloved St. John on this topic. Every human being can grow to become consciously receptive to the indwelling action of the Holy Spirit, or—to make it absolutely plain to all who conceive of a higher self or of communion with the universal—to the illumination resulting from an opening up of the interiors of their understanding. We stand ready to welcome instruction alike from within and from above and from without, therefore we see nothing perplexing in the statements which to many minds seem discrepant, because they vary in the sense that they refer to different classes of spiritual experience. The passage now referred to deals with a question in theology, which we do not wish to decide in any arbitrary spirit, but we do maintain that it holds a far deeper meaning than most theologians perceive; for while it may have definite historical relation to the views entertained by the apostles as to the dignity of Jesus as a spiritual illuminator of mankind, its deeper import carries us into the field of practical spirituality. No one can read the gospel intelligently without being struck with the stress everywhere laid upon the salutary benefits accruing from the acceptance of the gospel message, which, when duly appreciated and rightly applied, is glad tidings for flesh as well as spirit. The coming of the Christ into the flesh is by no means to be restricted to the acceptance of the historical fact of a single divine incarnation; it leads us to the conclusion that every truly-inspired prophet is led by his understanding of the subjective and objective phases of spiritual science to declare a way to health and fleshly purity in this material state of existence, as well as blessedness in the super-material state beyond.

The whole tenor of John's epistles is that "whosoever loveth is born of God," and, leaving the New Testament for the nonce, and turning to Prof. Elmer Gates's practical demonstrations in his laboratory, we are obliged to teach that modern science equally with primitive Christian theology declares that kindly emotions benefit and purify, while spiteful feelings toward others vitiate and destroy the physique. Christ must be made manifest in flesh, i. e., the highest principle of humanity must be revealed in the ultimates of carnal expression, so that whole flesh shall be the manifest tabernacle and befitting instrument of holy spirit.

A. 3.—The preaching of Jesus to the spirits in prison, alluded to in this third scriptural quotation, though a topic of much controversy, is very easily explained in the light of what is well known in many quarters concerning the duration of cycles and what occurs when one dispensation passes into another.

Every two thousand years, or thereabouts, a "world" or "age" comes to an end, and such an epoch is always a period of judgment and resurrection. Whenever one of these periods is upon us there is unusual stir and activity in the spirit spheres connected with the planet, and then, consequently, upon the earth itself. This present age is ending, and, as it closes, multitudes of spirits who have been for nearly two millenniums in a state of dormancy, are now being quickened to new activity, like the symbolical dry bones in Ezekiel's vision, which were only dead apparently.

When Jesus expired on the cross, Peter says he went in spirit to Hades, or the underworld (taking the penitent thief with him no doubt) on a mission of benevolence. Those inhabitants of earth, who, two thousand years earlier, had resisted the overtures of the Spirit of Truth, were offered another opportunity. Their state during the interval had been one of darkness, but no eternal punishment, but only age-long exclusion from light and happiness, consequent upon their own waywardness, is taught in the New Testament. Fire is eternal; the law of retribution, or consequence, is likewise eternal; but all discipline

has a reformatory end in view. There are certainly periods of opportunity which begin and end, and if we refuse to embrace such, we must pay the penalty; but no state is hopeless in the eyes of enlightened angels. True it is that no spirit can ever be raised against or without its own volition, but true, also, is it that the higher ones never abandon the lower, never despair of them, never consign them to perdition. The intellectual preaching of Noah may have proved ineffective to uplift, while the loving, spiritual fervor of Jesus may have proved all effective to arouse the dormant spiritual fires in these slumbering inhabitants of Tartarus.

Remember there are but two ways in which any one can lay hold upon truth, viz., the rational and the affectional; but as the feelings lie deeper than the intellect, the lesser (watery) ministry of intellect may have failed where the larger (fiery) ministry of love will succeed.

### A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

My object in writing now is to illustrate the bearing of Spiritualism upon insanity. My brother Elnathan had a sunstroke in 1860, followed by brain-fever, and was sent to an insane hospital in 1864, and remained under the charge of "experts" on insanity until 1896. I could never forsake him; and, though his condition was such that seeing him gave me great pain, I visited him from time to time, and sent him gifts on his birthdays and at Christmas. I clung ever to the hope of being with him in his last hours.

In December, 1892, I was visiting in Bloomington, Ill., where I met Amanda M. Thayer, whose mediumship has been largely instrumental in building up Spiritualism in that section. Lingerling with her one day at the dinner-table, she saw our old family physician, under whose supervision arrangements were made to send my brother originally to an insane hospital. Fully recognizing his identity, I asked him how long my brother would live? He said about four years, and he thought well of my going East to be near him. My brother's transition took place in four years and six weeks from that time.

I came East in October, 1894, and from that date till I took him home in February, 1896, I visited him seventy-one times, carrying him loving gifts and teaching him Spiritualism. Gradually I began to "see the light of thought" come playing on his brow. One of the doctors asked me what I did to my brother to make him so much better. In my visits to my brother I said over and over to him, as to a little child, that our mother was with him often, that she loved him dearly, that his soul was the same as ever, though men judged him insane; that he would be exquisitely happy when freed from his diseased body, and that my loving thoughts were with him wherever I went. He began to realize his mother's presence, for he was a sensitive, and much in his conduct that was called insanity was due to being obsessed by dark spirits.

When his left side became partially paralyzed I was allowed to take him home. Then came the tug of war, for the dark spirits who had held him so long came the very first evening, and dreadful oaths and frightful obscene words came from lips that never before spoke wrongly in my presence. Dismayed to my heart's core, I engaged the aid of a male nurse, who stayed nine weeks, and then left for other work. He was succeeded by one who came well recommended for hospital work, whom I discharged in six weeks for pounding my brother in the night. After discharging him, I made no more engagements to lecture, and from June 17, 1896, till his transition, Feb. 8, 1897, I took entire charge of him, day and night, alone.

The first few months were dreadful. Alone in the house with him, as his screams forbade other inmates, I fought the battle with those dark, revengeful or despairing spirits; and at last, through spirit aid, and spirit aid alone, I conquered. Our father and our mother stood by me, and the spells of obsession became less frequent and less violent. Learning what lines of thought opened the door to the low spirits, I taught my brother how to think and how to use his will against them. My will, reinforced by his own, made the last four months of his earth-life so calm and sweet that we moved into the house of friends. Though Seventh Day Adventists, with views almost antipodal to mine in many respects, their patience and their sympathy cheered us both.

His bright intellect, his loving spirit, and his fortitude in pain, made him again what he was in youth, perhaps the finest character I have known. Some loves of earth fade away in the clear light of the spirit-world. Not so with my love for him, and I can say, with the old German ballad:

"Him loved I ever, him love I to-day;

And him will I love forever and aye."

He comes but little to the earth-plane, where he suffered so long, and is then carefully guarded, as it is still unsafe for him; but when I am alone he sometimes shows me the clear light of the form and the color which marks his identity, and I always know that he loves me, and that he is happy.

Had Spiritualism done only this for me, restoring my brother to sanity, that were enough. But it has done everything for me. "It is my guide, my light, my all."

But my letter is already too long. As many are anxious about my eyes, I will only add that I can read a little with my worse eye, and expect soon to read well with the better eye. It is a great joy to read again in my papers, the BANNER OF LIGHT, The Progressive Thinker, The Light of Truth, and The Philosophical Journal. Though living in Arlington, N. J., all mail for me addressed to Worcester, Mass., is at once forwarded to me.

Yours for humanity and for spirituality,

ABBY A. JUDSON.

## Scoff and Cough.

The man who scoffs at the friendly advice, to "take something for that cough," will keep on coughing until he changes his mind or changes his earthly residence. A great many scoffers have been converted by the use of the standard cough remedy of the past half century,—Ayer's Cherry Pectoral. But some are scoffing and coughing yet. They wheeze with asthma, bark with bronchitis or groan with the grippe. Singular, isn't it, the number of stubborn people, who persist in gambling, with health and perhaps life as the stake, when they might be effectually cured of cough, cold or lung trouble, by a few doses of

## Ayer's Cherry Pectoral.

More particulars about Pectoral in Ayer's Curobook, 100 pages. Sent free. J. C. Ayer Co., Lowell, Mass.







