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A Critique on Materialization in the Light of Recent Alleged "Exposes"

BY J. C. F. GRUMBINE* (WHITE ROSE). To the Editor of the Banner of Light: The readers of THE BANNER are familiar with my views and teachings on the subject of materialization; and while I know materialization to be a fact, and have had it demonstrated again and again, yet by request of the editor of the BANNER OF LIGHT, and in view of the recent alleged exposes at the First Spiritual Temple, and throughout the country, what
I may say may be interesting, if not helpful, to
many who are agnostic of this feature and the recent alleged exposés at the First Spiritmany who are agnostic, of this feature and phase of the phenomena and mediumship. Personally it is rather contrary to my inclination to sit in séances for physical manifestations, and as this inclination is the result of tions, and as this inclination is the result of guidance, I seldom allow myself to overstep the law or dignity of nature. I have many friends among the physical media, and one tial. Yet is it true that a simple truth is also friends among the physical media, and one and all will bear me out in the statement that few if any inspirational or trance speakers can is the interior and intricate, if not natural and stand the drain that is made upon their vital beautiful workings of mediumship. and nerve forces when sitting at such seances; without impairing their work as well as their health. Hence I refrain from promiscuous sittings with media for physical manifestations, and for the above reasons. Again, it will be pardoned, if it is said applogetically, that there is a vast difference between media and medi umship, and hence while the latter belongs to the former, it is with mediumship, and not me dia, that I shall deal. Media who have large and strong powers for materializations can practice fraud, and mix the genuine phenom ena with fraud, or they can so shape the spirit ual affinities by a sordid, selfish and debased character as to lower the grade and sphere of manifesting spirits, and thus introduce trickery and fraud into the working order of their seances. All media, let it be known, have their life to live, and the level, grade or gravity of that life determine in substance and quality the order and grade of the operating and manifesting spirits. It has been said or inferred that spirituality has naught to do with mediumship, whereas it has occultly everything to do with it, for spirituality is not nor does it shape mediumship; it polarizes all the affinities and guarantees results accordingly. The eth ical element enters into everything in nature' and human nature, and fixes, by its own law, the quality of the manifestation. A lump of clay, or a composite mass of bone and flesh, may stand before you without spirit vivifying it as when a body lies in a casket. As such it may seem without ethical bearing or polarity, and yet psychometry will prove that each atom of this body is akin to the spirit that touched it, and nature that made it. In the sense in which I wish to apply the law of spirituality, the genuineness of the manifestation, so far as the spirit is concerned, the question, is it of the spirit that purports to manifest or not, this fact depends upon those ethical qualities which establish the character of men and women. Forms are forms, but Spiritualism in its higher and diviner aspects affirms that you have a right to receive of the spirit in manifestations its own form in its own likeness; but the law that ena bles you to receive such a likeness is the law that allows nature to take her own course with out any interference or transgressions. The startling fact that stares the Spiritualist in the face is not that forms do not appear, cannot be conjured up by the spirit world, are not decorously made in the fashion of our arisen ones, but what is the means or secret of absolute identification. After one sees the form, is it in fact the manifestation of our loved one The question of identity is, of course, at the yery basis of the science of materialization, and while some are absolutely satisfied to accept each form for what it is, there are others who must and will doubt in spite of what may seem to be extraordinary tests. Both have good reasons for their position. The rather trite, and as used at times, irreverent term, "earthcreed-bound" spirits, is not without deep, and I dare say appalling signification; for such spirits there are, as all know, and if the grade of spirituality tends to that aura or sphere wherein swarm such spirits, will they not, can it be other than that they must swoop in upon the magnets that draw them thither? There is in each one a lurking, an instinctive, nay, an intuitive feeling that one who deals with spiritual things, holds converse with the spirit-world, as is the case with media, should be pure and true; and there is ground, reason-

a vaudeville show, and one far inferior in de- ized and perceived by and in spirit. The spirit pravity, and which insults the intelligence of those who at a scance are "on the heights," diations: it is immovable, immutable, eternal but who in the world are practically "in the in its divinity. It plays upon the mirror of depths" One takes his human nature to a the mind, and through the large plane of seance room wherever he goes, and whatever he is, and hypocrisy can never be substituted for what you are or are not. We do not say that under such diverting and confused conditions angels may not affect a manifestation to one who present in the body draws the angels thither, but we feel inclined to say that the ability to do so would be abridged or mini mized. We here speak of the sitter and angel in association with the medium. And what is true of such a sitter is true of the medium. A medium will have beautiful influences or guides that belong to the band, but the valve that opens and permits communication must allow nature to rise to her sovereignty, or the law of nature and mediumship is stultified. Besides, a public medium is one whose mediumship must touch all sorts and conditions of souls, and few indeed know what such a medium must undergo. Guides of media cannot do the impossible; a medium's normal character de fines the quality of the work done by the guides, and while it is true, possibly in more cases than one, that media, like the Centaur, are half human and half beast, or like a hero, half human and half divine, yet is it absolutely the law that each onemust obey the divine in himself; and by so doing, if a medium, elevate the plane of his mediumship, as was the case with D. D. Home, to the sphere of spirit-quality in religion, and not necromancy in my thology—All this is said in general, and no doubt will be analyzed and particularized by

each individual.

Personally I have had some rare experiences, and through prominent public media whose names I shall forbear to mention. In one case a form appeared in the clear light of day and vanished in another interacts. vanished, in another instance, through the same medium, the form stood by me and spoke audibly, while I placed my hand on the medium's head; in still another instance, my mother appeared once—if ever she could appear, as natural as life, but spoke not a word. Again, I have seen three and more forms outside of the

curtain at the same time, and throughout my problem of identity is neither here nor there, so far as the facts above recorded go. This none of us may do until we pass to the great beyond; but even while the above law holds good in materialization, and in all the phases

As Spiritualists we are dealing with a mys tic, if not an occult world, and while its geography, conditions and inhabitants open up clearly and distinctly before the clairvoyant vision, yet researches in such a world are entangled in a mesh of mysteries quite impossible to solve from the objective or subjective side of our mortal consciousness. All this means that one should not allow the reason to be traduced by any fine spun sophistries nor beauti ful theories relative to the infallibility of excarnate spirits; but that each one should feel in duty bound, however absolute may have been, or may be, his celestial guidance, to depend at all times upon conscience rather than upon mediumship. I have had striking evidences of spirit-guidance, even practical as well as beautiful or ideal in its counsellings, and yet, had not my conscience affirmed what both my and others' mediumship asseverated, should not have dared to take a step forward. And it has been the fruition of my medial career and leading, nay, the inspiration of my beloved guides, that in all collateral dictation, the ipse dixit of the soul, in fine, each one's lead ing from within, should be held supremely sa-cred and tantamount. Too many sensitives and investigators, through an irrational and not tempered enthusiasm for medial work and unfoldment, follow blindly the impressions and communications that are showered upon them from spirits; and afterward, through a series of awful and lamentable happenings learn the bitter fatality of overweening credulity and innate superstition. But while the battle royal goes on between mediumship and conscience, conscience is authoritative and final, and good will conquer evil.

All this leads to the question, If materialization is afact of nature, and if the question of identity is so involved in subtle mystery, cui one is materialization? and further, as implied in the question, What possible use can it

serve in this world? All manifestations of spirits may be designated spiritism, and one who accepts them is a spiritist; but all teachings of spirits form the philosophy of Spiritualism; of course it is to be understood that all teaching, whether from incarnate or excarnate spirits, becomes philosophy only so far as it is of the truth. Spir itualism is, as we maintain, the exponent of truth, and by this it is not to be inferred that any one statement or inspiration of truth is infallibility, or, in other words, that what is truth to day, relatively considered must be truth to morrow or for succeeding generations Truth, like inspiration, is graded to human consciousness by the law of human capacity and needs. But spiritism embraces the whole range of phenomenal Spiritualism, while the philosophy essays to interpret the whole range of phenomena and reality. The object of spiritism is to announce, afterward to demonstrate the spirit in its sphere of divinity. Spirit demonstrates the phenomena, never contrariwise. The phenomena manifest spirit, do not create or sustain it. Spirit is eternal, without food, drink or clothing, and does not receive consciousness through organism or beckuse limited in space and time. The eternality of spirit, and especially as is the platform or controversial, evangelical or propagandistic idea of Modern Spiritualism, viz: the immortality of the soul established through communication between the mortal and the so-called dead of arisen ones, is implied in all that belongs to the nature of the soul. Spiritism is not used its restricted but philosophical sense as aving to do with the phenomena of spirits. The word is here used or allowed to discriminate between a science, on the one side, and a philosophy and a religion on the other. I hold that the phenomenal world, whether spiritism be accepted or not, is spirit manifest or expressed in and through matter.

Spirit is not materialized, as a literalist would imagine, for spirit cannot be subsidized yet what is meant is that when manifest spirit has a material form which can be palpably sensed. But spirit in itself can only be real

* See report of Temple lecture in THE BANNER of Dec. 19 on "Materialization," or read T. S. King's lecture on "The Science of Materialization."

nature fashions its kaleidoscope of forms; but it is never in matter, never in organism, never in the material world, When it indraws its life from the form, the form disintegrates and returns to its chemical plane of action, the spirit is central to and within (in the esoteric sense) the material plane of its inhabitation. This is the reason why the spirit, when materializing, can reënter matter, it being subject to neither time nor space nor the sense world yet can transcend the laws of the material world and, as spirit, disappear through walls or locked doors. The mystery is explained by the fact that the spirit never was originally subject to matter, in point of fact—never was in the room. The first form occupied the room; the second form could through the law of mediumship occupy the room, while the spirit, as such, was king over its own kingdom-lived radiantly within its central essence. If spirit could ever become entangled in matter, could be in matter as a bottle might be in the wine, and not vice versa, it would be a difficult task to get it out of matter. That which is matter is less than spirit, is included in spirit, or is a content of it, and logically it follows that the part is of the whole, and the whole can never be in the part. Even if it is explained that matter is a form of spirit, subject to a coarser grade or mode of vibration, it nevertheless is the sphere of the spirit's exploitation, where its forms are externalized or materialized. As a sequitor argument the old body can have no place in the spirit world, or the realm of extrante intelligences. Paul said truly that the spiritual body there takes the place of this ma erial or natural body. Here, then, on the objective plane spirits materialize forms which are designated for the lack of a less ambiguous phrase spiritual manifestations, and here on this plane these manifestations are restricted by the law that governs matter. The ran in its inception, as also the writing, is spiritual, and has its origin in spirit. It is heard, it is seen, the phenomenon of materialization impluges on and presentaitself to the sense realm of soul; but spirit is all the while central to its own divinity, is essence, unlimited and undefined by sense and matter. Earth to earth, water to water, air to air, fire to fire, all things after its kind and to its kind is the chemical formula of the mystic—but spirit to spirit for ever in a duality which is a unity of conscious ness in soul.

Spiritualism is the philosophy that unveils the mystery of death in life, and shows by spiritism that on either side of time is the eternal soul, and that nature in her loom gathers her vitality from the shuttle of spirit by which her fairest forms are composed. He that will penetrate the law of nature will per-ceive the law of human nature; he will understand that the material is to the spiritual universe as form is to reality, reflection is to reflector, effect to cause, phenomenon to essence

or soul.

There is one further danger that must needs be touched upon as growing out of the question of test conditions, that should be imposed upon the medium and sitters. The raids at the Temple have taught one important lesson, that is that the public knows less about conditions in relation to mediumship than might at first be believed. The medium and those who have a séance for physical manifestation in charge, should make their own conditions, and make them so palpably fair that the in vestigator can feel at ease. This will apply to public and private scances. If individuals wish other and more exacting conditions, let them consult with the medium and have such conditions applied at a private séance, where such tests can be made with the best possible results. The public rostrum is no place for such experiments, because, if for no other reason, the normal conditions are none the best for any kind of spirit demonstration. Even at the Temple, where the natural conditions are of an elevated and superior order, the audiences, by their sordid, debased, skeptical, agnostic, opposite influence, very often impair the manifestations, and sometimes absolutely prevent them. Let each one be on his guard and build his "faith" not upon sand, but upon the eternal rock of truth.

There is this to be said finally: We are fast entering the day when the trickster will find his path one of thorns, and when the discriminating public will not seek unwisely nor selfishly for sensational displays of alleged spiritpower; when the Spiritualist will be on his guard against fraud, and when the medium will find it more blessed to be true to his office than remunerative to exploit a fraud. Indeed, it appears that the Temple at Boston has placed a light above its dome which is a warning to the world, that while Mr. Concannon was not guilty of fraud, that while, the raids, were the malicious and vindictive attacks of our enemies, to malign a glorious cause, yet be vigilant, oh Spiritualist, and investigator of your God-given heritage, and see to it that you receive no tawdry show for the image of your beloved dead; and, above all, no flattering words that beguile the mind while the plot to deceive you works in the cabinet to rob your purse.

And let it be known that it is the duty of the medium—whether his reputation is established or lot, as a chosen instrument of the spirit-workly to bring you or afford you such com-munication from your arisen ones as will absoutely satisfy you or refund the money.

The work shall go on. Let all seek for the best gifts, that the more excellent way may be shown to them.

Written for the Banner of Light. ACROSTIC

To Mrs. Zaida Brown Kates, whose excellent test and lecture work is helping so many to the light of truth.

BY C. F. CHRISTIAN.

Zealous in the cause we cherish-Always ready your work to do. Inspired with love that none should perish, Diviner light will lead us through. Angelic hosts are watching you!

Better work with love and wisdom. Righteousness and Truth in view. Onward toward that heavenly kingdom, Worshiping only the good and true, N ature will never prove untrue!

Kingdoms of darkness strive to conquer As we pass to the border land. Truth and knowledge conquer error Everywhere on every hand. Spirit of life and light, command!

The arguments in support of cremation are so strong, and those against our present fashion of burial are so conclusive, that I have little question that the development of a sentiment favorable to cremation will be rapid.—Charles Rilot Norton.



Mr. W. H. Terry, A PIONEER AUSTRALIAN SPIRITUALIST.

[Continued from last week.] -Continuing these personal sittings, Mr. Terry very soon descioped as a writing medium, and many remarkable statements and facts unknown to him until afterwards verified, were given. Like all who first grasp the great fact of spiritual communication, Mr. Terry was enthusiastic in his desire to make known to others the knowledge he had obtained, and so, unfortunately, many and various were the people admitted to the sittings of the circle. The consequence was that conditions became adverse to orderly control, and a very undesirable spirit obtained the mastership of his hand. This spirit gave all the details of his life and death, saving he had been hanged, giving his name, date, and circumstances. How to-get rid of this spirit was the trouble. He would not go, and interrup'ed all efforts of other spirits-to control. Mr. Terry had heard that if a gross spirit were solemnly commanded in the name of God to depart, that he would have to go, so one day he did thus solemnly command the departure of his obsessor. Then he took his pencil in hand, confidently expecting a rational communication from a higher intelligence, but hardly had his hand touched the paper before it was powerfully seized, and in bold letters was written: "Go to hell!" This was so startling and so shockingly unsatisfactory that he resolved to cease sitting, and, for

istic development by writing. The above trouble was the last of Mr. Terry's disor derly controls, for, when next he sought communicagent rapport with a medical spirit interested still in healing the diseases of humanity, and this control has been his sole and constant guide ever since. The success of his diagnosis and treatment of diseases spread from relatives to frie ds, and thee to friends' friends, until all his leisure time and many business hours were thus occupied, and he felt he must stop it or be driven out of business. His spirit guilles advised giving up his business and d voting himself entirely to medical mediumship, promising him their support and God's blessing. This was, however, too serious step to be hastily taken.

However, in 1870, this step was taken. A shop in Russell street, Melbourne, had been rented, stocked with second-hand books, and with all the many books and pamphlets on Spiritualism, Meameriam, and kindred subjects America had already produced, under the charge of Mr. Terry, Sr., and over this shop Mr. Terry had a room for himself for the reception of patients and inquirers. Thus was founded what has since proved to be the central fountain for the dissemination of spiritual truth over the whole of Australasia and New Zealand. Mr. Terry, Sr., like his son, had easerly accepted the new truth's first made known to

hem by Judge Edmonds's work, and delighted in dis seminating a knowledge of the facts and philosophy of Spiritualism. The diagnosting business increased rapidly; letters and locks of hair flowed in from the sick and alling in all parts of the country. So accurate was the diagnosis, and so successful the herbal remedies prescribed by the spirit-control, that the good news spread with such amszing rapidity that Mr. Terry found it impossible to deal with it, therefore he passed over numbers of cases to his friend, Mr. G. A. Stowe, a young than who had been employed by him in bis previous business, and who had, through Mr. Terry, been induced to investigate the Spiritual Phenomena, and who was developing exceedingly kellable mediumship and clairvoyance. Mr. Stowe was placed in charge of the drug department, the business of which increased so rapidly and to such an extent that it is now the central cepôt of Australia for obtaining botanic medicines. Thus was the promise of the spirits fulfilled that neither regret nor oss would follow Mr. Terry's dedication of himself to the cause of Truth. The medical diagnoses attracted much attention, for such a fact was new to the community. Those who were benefited naturally desired to know something of the power. Thus Spiritualism was brought under their notice. At the shop below books could be bought or loaned, and the demand for the literature of the subject became considerable. luquirers of all degrees of education and standing visited the depot and correspondence flowed in from all parts of the world. Not only was the daytime of both Mr. Terry and Mr. Stowe thus fully occupied, but the evenings as well, when in private homes they initiated beginners in the conduct of circles, giving them counsel and advice from their own experi-

It was about this date that the two propagandists called a meeting of inquirers, which led to the formation of the Victorian Association of Progressive Spiritualist -- the first spiritnal organization south of the equator. For a few years this society was eminently successful, and several popular mediums were introduced to Australian audiences under its auspices.

In 1872 Mr. Terry founded the Melbourne Progressve Lyceum on the lines laid down by A. J. Davis: In this institution he held office for fourteen years, and is now a Trustee. The Lyceum has been always popular, and, during the twenty-four years of its existence, has done much good work. It is still wetl-

THE MARBINGER OF LIGHT.

On the first day of September, 1870, Mr. Terry issued the initial copy of the Harbinger of Light. Ever since, for twenty six years, has this high class paper, devoted entirely to the diffusion of spiritual truth, regularly appeared on the first day of the month, under his editorship. "It was started." writes Mr. Terry, in a leading article commemorating the twenty-fifth year of its issue, "at the instigation of the spiritworld, and we believe has been sustained largely from that source; for, with the multifarious duties that have occupied our time, we have not been so posihave occupied our time, we have not been so post have occupied our time, we have not been so posi-tioned as to carry it forward on ordinary commercial principles. Editing publishing, and offering facilities for those who warded it to get it, is all we have at-tempted to do. Under these circumstances it is a wonder that it has stood so long; but encouragement from the spirit side, and frequent acknowledgments of the neith derived by readers on the numbers have enefit derived by readers on the nundane plane, have negent derived by readers on the mundane piane, have helped to sustain our labors, and induced us to press on. It may be interesting to some of our readers to know the circumstances under which the paper was started. They are as follows: Early in 1870 the writer was visiting a gentleman whose wife had, whilst un-der magnetic treatment for disease, developed clairvoyant powers. At the husband's suggestion she was magnetized, and, whilst in the clairvoyant state, described a spirit-form of commanding presence, and surrounded by a halo of light, holding in his hand a scroll. This he unrolled, and she read on it, 'Harbinscroll. This he unrolled, and she read on it, 'Harbinger of Light,' and, underneath, the motto, 'Dawn Approaches; Error's passing away; Man, arising, shall hall the day!' Under this, again, she saw columns of print, and, turning to the magnetizer, she said, 'It is a newspaper, and you are to write it.' He expressed his incredulity, as he had no literary experience, nor adequate scholastic education. 'Nevertheless,' said the seeress. 'you have to write it!'
"We thought the matter over, but could not bring cursolves to take any 'initiative stem and were outle

ourselves to take any initiative steps, and were outle relieved when a month or two later, Mr. B. S. Nayler started *The Glow-Worm* in the interest of Spiritualsm; but when, after five months, that journal was discontinued, and the message was reiterated, we began to think seriously on the subject—the result being the starting of *The Harbinger* in Settember, 1870. It was up hill work in those days."

[To be continued.] .



Thoughts on the New Year.

To the Editor of the Banner of Light:

The New Year has come! With the passing away of the old will go many of our sorrows, carking cares and bitternesses that have made that year so full of suffering. Let us not withdraw the veil from any of the dark pictures of torture that have come to us during the past year, nor tear often, with unfeeling hand, some deep, half-healed wound. Let us rather send forth the healing balm of the sunshine of sout ful affection and true sympathy. Let us note the fact that the coming twelve months have preceding them signs of promise that happiness may come to the heavy hearted ones of earth, if they read the signs aright. Life has not so much of sorrow as of joy, when we study its lessons in their fullest sense.

Every physical ill, every achier pain, is a strew bright flowers all along our pathwal warning to us to put our house in order, lest and lead us all into the kingdom of peace when the enemy, disease, destroy our vitality; hence Truth alone shall rule. H. D. BARRETTY,

bodily pain is a true, loving friend, warning us to turn from physical inharmony to physical harmony in our own being. As is pain to the body, so likewise is mental agony to the mind, even when we are driven by it almost out of our reason. It is a warning to us to clear our minds of all aggravating thoughts, and throw overboard the pain racking emotions aroused by our own deductions from the conditions in which we see others moving. Our judgments in all such cases are liable to be formed, from the narrow standpoint of our own selfish desire for ease and continual enjoyment of our own particular pleasures in

If nothing crossed us of an unpleasant nature, if nothing caused us to note the actions of others, we might become oblivious of others' suffering, and lose ourselves in a never-ending round of self-pitying thoughts. In fact, nearly all of our melancholy moods are caused by the putting of ourselves into the forefront of our own thoughts as central figures for our own and the world's commiseration. Mental agony comes to us to arouse as from torpor, and to open the gateway of our affections, that others may bask in the sunshine of our love. If we fail to grasp this lesson we become misanthropic, dissatisfied with all our fellow-men, and especially with ourselves. Cynicism is but a synonym for egotism. When we discover a weakness, or so called error, in one whom we have loved and trusted, it does not follow that the whole world is enveloped in midnight darkness because of it. It merely proves that hu-man nature is frail, that the soul is not always ble to dominate the body, or that, perhaps, the soul itself has been warped by conditions it could not control. Therefore, it has done the best it could. Instead of turning against the so-called erring one, it should cause us rather to throw out the warm mantle of charity, that the shivering form of the one that we have loved may be clothed and warm from the larger store with which we have been endowed. Every human weakness is but a sign post to the soul-world, where perfection is found only in the great soul of God. Pain, suffering and error are on all sides in earthlife. We are sent here to help to heal the first, o mitigate the second, and to supplant the aird with rectitude and joy.

The New Year is before us, and the spiritworld is pointing us to our duty, as indicated by the previous sentence. Angel friends are ever with us, and we can never work alone If we are worthy of their company, they wi.

variety that turns the seance-room often into *Mr. Grumbine is now lecturing at the First Spiritual Temple, Boston.

able and ethical ground, for such conviction

but it is as often forgotten that the normal

life, not the impulsive life of a moment or a day, determines the polarity of one's attrac-

tions and repulsions. Spiritual spheres are not interchangeable nor exchangeable. They can

not be extemporized. They designate somewhat that is real in soul, and that belongs eter

nally to it, as color to the eyes. It is basic like

substance to whatever unfolds from or upon it,

and, like the level of the ocean, is fixed, not by

one drop of water that melts in its bosom, but

by its whole volume. This accounts for the

WITH ONE ACCORD.

A SPIRITUAL ROMANCE.

BY W. J. COLVILLE.

CHAPTER XIX.

LOOKING TOWARD HAISING THE MASSES.

MONG the many branches of auxiliary work in which Miss Sherrington and her faithful colleagues specially delighted, none figured higher in their esteem, or held a warmer place in their affections, than a plan they had devised, and were very successfully carrying out, for giving entertainments of a truly ennobling character to young people who, if left to themselves, often drift into the haunts of error, not because they hate righteousness and love wickedness, as some jaundiced pessimists assume, but solely on account of the lamentable dearth of good, bright places in which they can spend their otherwise lonely

In the vast district of San Francisco lying east of Market street (East Ends are always apt to be squalid), there exist streets upon streets of houses occupied by persons of very slender means, and to whom true refinement is for the most part a total stranger, though among these less happily circumstanced people there are many who are doing all in their limited power to brighten the conditions of existence for all about them.

One clear, cold afternoon at the beginning of March Miss Sherrington was walking quickly down Mission street on an errand of mercy, when a girl of about seventeen summers accosted her in these words:

"I've seen you before in this neighborhood, mum, and I want to ask you, as you are evidently one of the charitable sort, if you would help me, and some girl friends of mine, to study elecution so as we can give entertainments in our district. I dare say you may think me hold to speak to you in such a way, seeing as how we are strangers to each other, but if you are the benevolent lady everybody says you is, you won't be offended with me, seeing as how I means well."

There was something so singular in the general make-up of this extraordinary girl that Miss Sherrington stood for a moment spellbound, hardly knowing how to reply. The girl was tall, large, finely developed and honest-looking, but notwithstanding her general aftractiveness, there was something almost uneanny in the expression of her features, for she looked as though she dwelt in a mental atmosphere of perpetual conflict, as though one side of her nature (the better) was always urging her forward to a great career, while the other was holding her down in the gyves of chronic discontent. Miss Sherrington, who was never at a loss to say something kind and appropriate to whoever might seek her assistance, soon perceived that this peculiar girl was no ordinary child, but rather a young woman of intense though stunted individuality, so she took her to her heart at once, with these kindly words: "Come along with me; we can talk as we walk, and we can soon see the best first step to take in the direction of helping you toward a realization of your hopes."

Seeing that her overtures were so graciously responded to, Margaret O'Fish soon turned eyes of warm gratitude on her newly discovered friend, and chatted freely with her concerning the actual condition of the girls with whom she worked in the near by Cheese Factory, and quite pathetically accounted for the sadness of her can countenance by declaring that it was "awful hard to have all one's ambitions thwarted just because fate had n't allowed you to be brought up the other side of Market street."

Seeing that the girl was thoroughly honest and respectable, Miss Sherrington introduced her to Mrs. Toddlewinks, a funny old lady who lived in an old house on Octavia street, which had seen far better days, but from which its venerable occupant steadily refused to move because it was her closest link with the past, and kept her still young mony of the PARTS. with the thought of her pioneerage days, when she and her van, and set up housekeeping amid the raw crudity of the gold-hunting San Francisco of 1850.

Mrs. Toddlewinks was devoted to Miss Sherrington, and always seconded that lady's propositions, though she herself declared she was far too old and feeble to pioneer new enterprises. Mrs. Toddlewinks was an old Californian of a rapidly departing type. She lived in the days gone by, and looked with pained surprise upon all recent innovations.

Local coloring has a great deal to do with many people's views of progress. Retrogression had certainly stamped the locality in which Mrs. Toddlewinks dwelt as its own, and when the old Episcopal Church of the Advent at length sold its historic edifice on Howard street and followed the stream of population up town as far as Eleventh street, the poor old lady had wept for a week in silence over the rapidly approaching downfall of the city, though she occasionally took a car to the new-old church and tried to believe what other people told her, viz., that growth, expansion, not decay, was sending the people to build homes in new districts, as the constant increase of business necessitated leaving the down-town districts to its embrace.

A visit from Miss Sherrington always cheered the old lady and opened her purse-strings for benevolent ends, for, though she lived in a now poor though once rich neighborhood, her own finances had not suffered; she had indeed an increasing rather than a diminishing income, and nothing made her so happy as to feel that she could do good by proxy, and visit the suffering in the person of a competent delegate.

Margaret O'Fish was startled almost out of her wits when she heard the feeble, mineing voice of her unexpected patroness say to Miss Sherrington: "Let this girl goat my expense to Mrs. Livingstone. Whatever the cost of the lessons may be, I gladly defray it. I thank you for letting me see once more how I can be of some use in the world; shut out as I am from its ordinary activities."

Nothing would do but Miss Sherrington and Margaret must take tea at once with Mrs. Toddlewinks, and during the quickly prepared (because always nearly ready) meal, many suggestions were thrown out as to the addition of a new department at the Dromedary Institute, which should embrace what is known as physical culture, in strict accordance with the high metaphysical conceptions of human nature for which the Home and College stood.

Mrs. Toddlewinks and Miss Sherrington always got on remarkably well together, though the former never seemed quite able to grasp the highest aspects of the philosophy of the latter, i. e., so far as they applied to personal strength and physical endurance; however, when it came to a question of benevolent work, especially that of helping young people to get on in the world and keep out of mischief because interested in good, useful occupation and uplifting pastime, the two ladies were completely at one.

As Mrs. Livingston had visited the Dromedary Institute more than once, and was personally known to Mrs. Toddlewinks as well as to Miss Sherrington, it was quickly decided to start the new ball rolling by securing the services of that estimable lady for a series of talks to young people on the true relations of the ethical, the intellectual and the physical, supplemented by lessons in elocution, singing and dramatic art and the organization of classes of young people who would be trained to furnish their own entertainments and soon be in position to take a place before the public, provided they evinced interest and showed talent in some specific direction.

The Hon. Monrovius Fitzlemonhoff was overjoyed at the ever-increasing success of the rising institution his money had set going, though he never bestowed a thought on money except when it was wanted to help some good cause

Miss Leech and her brother found themselves obliged to return to Portland, as their home and business alike demanded them, and they had that very day received pressing letters from the Buckinghams and Mrs. Cozewell, urging their return as soon as possible.

It seemed providential, therefore, that as so large a va-

readiness to take up her abode there and commence work immediately; she was a widow, had few family ties, and threw herself heartly into the plan proposed by Mrs. Toddlewinks and Miss Sherrington, with whom she had for some time been on terms of friendship rather closer than ordinary.

Monday evening, March 2, 1896, found a roomful of girls collected by Margaret O'Fish from the district in which she resided, assembled in the Dromedary lecture room. All of these working girls were plainly but neatly dressed, and well-behaved, though some of them came from homes scarcely worthy of the name, as they were meagre dwellings, devoid of home atmosphere and utterly destitute of home comforts.

Miss Sherrington had also gathered a number of boys from the vicinity of the college, so the hall was crowded.

When, precisely at 8 o'clock, Mrs. Genevieve Livingston helpful talk to the large class of young people of both sexes whom she was intent upon studying as well as instructing -her whole heart being engrossed in her noble work of training youth for virtuous living.

In clear, decided tones, she asked "What is PHYSICAL CULTURE?" and then immediately proceeded to reply: It is the rounding out of all parts of the body to secure a perfect whole.

Perfect respiration, perfect circulation; the firm and elastic condition of the entire muscular system; to be able to relax the nervous system at will, and, last but not least. the developing and beautifying of the voice. Every singer should have a perfect physique, and should understand how to make all parts of the body serve the voice; until the relation of all round physical culture to the voice is more widely understood, we shall continue to have more imperfect voices than perfect ones.

Why are there so few genuine artists? is a question I am often asked. It does seem strange, when you consider the thousands of pupils who are studying year after year. I think it is largely due to the neglect of fundamental prinvoice as an instrument.

The great majority of pupils are taken to the piano, given a few exercises, which they imitate after the instrument, about as an intelligent parrot would. The imitational method is bad at best.

The first step toward good voice production is PHYSICAL TRAINING; second, DEEP BREATHING; third, TONE PER-CEPTION, through form, color, and radiation. The body is the resonator; the head and thorax contain the special reflectors for tone-production.

The voice must be free from all muscular restraint in order to do its best work. The body must be free and elastic before it can respond to the activity of the mind. Therefore, to have a healthy, resonant voice, we must possess a healthy body and strong lungs. Respiration, circulation and digestion must be no less than perfect if the voice is to be perfect. Health must be the prime thought.

Through the application of psychological laws we obtain perfect harmony between the spiritual, mental and physical planes of our nature. When we have acquired a perfect balance, we have life, vitality, animation and health of physique and voice.

Voice training is necessary to health. The physical training and deep breathing essential to the development of the voice is necessary to the establishment of perfect health, health, HEALTH; for we can never attain to our highest and best until we have secured health of muscle and body.

With proper care, physical and vocal training, organic health and physical perfection are attainable through the supremacy of mind, but we must not forget that the light of the mind, self-mastery, moral and physical perfection, are reached through spiritual development alone. We must clearly understand the great law of faith, and its practical application in concentration of thought on a noble ideal, before we can get the best results from this unity and har

youthful liusband had traversed the plains in a gypsy cara- have the faith needed to keep us in perfect health of mind soul companionship. and body. The question, therefore, resolves itself into this: happiness of mind and body? This is a simple and yet a there are many positions in life where a married couple difficult question to answer?

In the first place, one should practice a quiet, reposeful dividuals working singly. condition of mind. Take a little time each day by yourself, and think of pleasant, restful things. Love and wisdom are the highest subjects. Employ every means by which you can avoid misfortune, bearing patiently the things which cannot be avoided. Never allow yourself to become cross or angry. Avoid all companionship that is not edifying, and everything that has any tendency to fetter or degrade the individuality. Live on simple, nutritious food; avoid all constipating food; for the nerves of the stomach must not be overworked, any more than any other part of the body. Breath is life, so take plenty of breathing exercise. Bathe daily; take either a dry or a wet shampoo, for the whole surface of the body inhales. Keep the pores open and it will do its own work.

Develop your powers of perception, so that the mind may be occupied with pleasant and helpful thoughts, in order to save it from falling into harassing ruts and gloomy ways. Determine to cultivate unselfishness. There is no one thing so conducive to health and happiness as to forget self in thinking kindly of others. If we are kind and lov ing to others, we may be pretty sure of love and kindness in return. Love is the straight road to health and happi-

Avoid anger, envy, jealousy, unkindness and inharmony of every kind as you would the plague, for they, more than anything else, poison the system and break down tissue. Live in the open air and the sunshine as much as possible.

In this way shall we fortify ourselves against the two great enemies to health and success in this life, viz., despondency and disease.

Harmony is the key note to health. Let us have perfect trust and faith in the supreme, indwelling power of goodness, and this we will have when we realize the meaning of these words in their full significance. This body is the temple of the Living God.

Mrs. Livingstone was always plain and direct in her statements. She never beat about the bush or obscured her meaning by pretentious affectations of scholarship, por did she fall into the error of supposing that when an audience was composed principally of somewhat uneducated brought against young women who appealed to them as people, she must talk down to their supposed low level of being honorable, industrious and well-mannered. understanding.

In singing she was a greater expert than in lecturing, as her wonderfully clear, deep, mezzo contralto voice served as an unusually fine medium for the promulgation of those high sentiments which she always sought to voice in the her teachings.

Though all were interested in her talk, they were no less than enraptured with her song; so by the time she had given them at least a dozen selections from her seemingly inexhaustible repertoire, they were enthusiastic in their desire to join the classes, and take part in preparing for the entertainments.

It had been decided that a small admission fee (five cents) be charged for the lectures, concerts, etc., which were to occupy the evenings not given over to other special engagements of a less public nature.

This decision was reached after mature deliberation on the part of all the directors, who reached the unanimous decision that if we are to help people to help themselves we must not begin by pauperizing them.

Mrs. Parrot had recently delivered a lecture in one of which she had stirred up considerable controversy by maintaining vigorously that free meetings of any kind where no and to all who attend them.

. As that uncompromising dame never let go of a subject

workers at the Dromedary, Mrs. Livingston expressed her and as she was one of the regular lecturers, and also one of the Council at the Dromedary, she had aired her sentiments in that institution on several occasions pretty strongly.

It was on the very evening when Miss Sherrington returned from her first interview with Margaret O'Fish that she heard Mrs. Parrot saying publicly in the lecture-room in answer to a question on some topic of finance:

"I would never lend my support to any movement which encourages some people's self-esteem at the expense of others' self-respect."

A murmur of applause had followed the voicing of this sentiment, but there had been also a dissentient murmur, a gentleman having risen to assert that some people were unwilling to pay anything for moral enlightenment, should it therefore be withheld from them?

Mrs. Parrot who never took back anything she had ut tered, met this objection rather crushingly. Straightening herself as though to ward off attack, she imperiously deappeared, and straightway gave the following impressive, manded: "Are we particularly benefactors of our kind if we persist in encouraging niggardliness, and cater to injustice? and I may add, are those particular persons who care nothing for higher thought the very ones we are to try and force to accept it while we neglect ministering to those who are desirous of receiving light?

> "By all means put the best you have to give in the most accessible form before the public; but if you preach cooperation in place of monopoly, in heaven's name prac-

The five cent admission-fee had been agreed upon in preference to any higher or lower sum, because a nickel is exactly the price people are accustomed to pay in America for admission to drinking-saloons; and, however small may be the beginning, something certainly needs to be started everywhere to counteract, by counter attraction. the influence of the saloon.

A great deal of so-called temperance work is ill done because insufficient stress is laid upon antidotes and preventives, too much force being expended in vociferous condemnation of existing abuses. When movements are fairly started for attracting young people where it is well for ciples through ignorance on the part of the teacher of the them to flock, there will not be so much need to warn them against objectionable places; and then, to return to the money question, people feel much better and take a far deeper and more lively interest in what is their own, because they club together to support it, than in something which is thrust upon them by comparatively wealthy people who foot the bills and "patronize the lower classes."

The classes for physical culture, singing, dramatic expression, etc., which Mrs. Livingston quickly organized, proved so successful that they threatened to encroach almost too extensively upon the other work of the Institute: but so many boys and girls, and young men and women, were helped and blessed by the brightness thus brought into their otherwise dull lives, that time and space given to so good an object could never be grudged by the noble projectors of a Home and College which undertook to heal in the sense of making whole; not simply to tinker up debilitated bodies by a little mental treatment, which at best never transcends quasicuccessful mind cure.

Mr. Fitzlemonhoff and Miss Sherrington, though there was nearly forty years difference in their ages, were thrown so much together in the work of the Institute, that people who will talk about their neighbors began to predict a wedding, and this time rumor was not mistaken, for one quiet morning this worthy couple went to church and asked permission to be known henceforward to society as Mr. and Mrs. Fitzlemonhoff.

The marriage of this seemingly ill-assorted couple was really one of those triumphant fulfillments of spiritual law which baffle the ignorance of "Mrs. Grundy," but serve to convey to a more enlightened mentality the power of spiritual thought to overcome seeming external disabil-

This good man and woman were entirely superior to the sensual, and also to the ordinary social inducements which often lead up to marriage. Age, or disparity in age, is a purely physical concept, which can have no meaning for When we recognize the TRUTH of our teaching we shall those who have learned something of the higher law of

True though it is that this higher union does not call fer What shall we do to keep ourselves in perfect health and external association in all instances, it is also true that can do more real good in the world than the same two in-

Miss Sherrington was alone, so was Mr. Fitzlemonhoff; they were tenderly attached to each other in a spiritual way, and as the purest bliss of union can never be known till the senses are subdued to the spirit, such a life as they would desire to lead together would be in no sense a hindrance, but on the contrary a help to their usefulness. They had talked it over very quietly and soberly before they reached a decision. Pros and cons. were carefully weighed on both sides, and even Mrs. Grundy's opinion (little though either of them cared for it) was not entirely left out of their consideration.

At length the mature decision was reached simultaneously that as man and wife they could do the most good, and at the same time live most happily. There was no grand wedding, no lavish expenditure on trousseau, no elaborate breakfast, and no absurd issuance of cards inviting people to come, and stare, and grin, and utter hollow platitudes in the ears of the bride and bridegroom. All such affected, simpering, hypocritical inanities were left to younger, or more fashionable couples.

In this case the Rev. Monquesney Moore, rector of St. Jude's, read the marriage service in a nearly empty church, in the presence of seven witnesses, and the knot was as firmly tied, civilly and religiously, as though a gaping crowd of sight-seers had collected to criticise the bride's gown, veil and orange blossoms, and pass impudent asides upon the age of the patriarchal bridegroom.

The first active public step taken by the newly-wedded pair was to found the Sherrington Home for Working Girls in the immediate vicinity of the College, a philanthropic enterprise which undertook to help girls out of employment to find suitable work with kind and just employers, and it was not long before the discovery was made that if "characters" are required with employes, they are certainly needed also with employers.

By way of testing the validity of complaints often brought against working girls and women on the charge of laziness, impudence or incompetency, Mr. and Mrs. Fitzlemonhoff carefully investigated several charges

One of the most shameful outrages upon humanity was committed by a loud-mouthed, over-dressed woman wellknown if a pretentious but vulgar circle of society as Mrs. Jackmenose Flummiss Clockfast.

This insufferable woman had dismissed her youthful songs she selected wherewith to illustrate and drive home seamstress on the false pretense that the girl had persisted in coming late every morning to her work, and had then insulted her "kind mistress" because she had "mildly remonstrated with her on account of her tardiness."

When Mrs. Clockfast "condescended" to explain her conduct to the Fitzlemonhoffs, she gave them to understand that she was performing a "painful duty" in warning easily-gulled philanthropists as to the real standing of "a canting, hypocritica hussy posing as a victim of cruelty and injustice."

Mrs. Clockfast watch stuck out of her pocket, her headtrimming jangled, and the aigrettes in her immense, illproportioned hat nodded to emphasize every word spoken by the irate, self-vindicating, neighbor-traducing virago. Raising her shrill voice to a piercing scream, she yelled at her visitors:

"You know that horrid girl called me a liar because I the largest halls in the city on a Sunday evening, during rebuked her for being ten minutes late one morning and twenty minutes another. She actually told me I did n't know the time in my own house, and presumed to add incollections are taken up are demoralizing to all who support | sult to injury by inventing a cock and bull story about a sick mother and a little sister who had to be got ready for school. What business of mine was it if her mother was until she felt she had said her last word upon it, she by no | dying, and, as to the little brat of a sister, what was it to means contented herself with delivering one lecture on the | me whether she got to school or not? I paid that girl sixty. cancy was just occurring in the small staff of active subject; she brought it up wherever she could edge it in, two and one half cents a day, and gave her a lunch beside,

for ten hours' work, and I can tell you she had to stay in the evening to make up for her remisaness. We are obliged to keep our wits alive dealing with such grasping wretches; fifty cents a day was ample wages; and to think I paid her extra, and then got defrauded and sauged by her, exhausts even my patience." And a malicious frown rendered still more ugly the rouged, wrinkled, monkey-like visage of the angry Mrs. Clockfast.

After listening to a good deal more of similar distribe from this most unpleasant accuser of the guiltless, the Fitzlemonhoffs took their willing leave of the woman whose mission claimed to be "to warn philanthropists against impostors," just as a harsh, wheezing timepiece with burring sound declared it to be four o'clock when the right time was fifteen minutes earlier.

What Mrs. Clockfast declared she never could or would get over was "that odious old Fitzlemonhoff's" look when he said: "I presume, madam, it was by that timepiece you judged of the punctuality of your sewing woman."

Further investigations soon proved that Mrs. Clockfast was only one of a large number of spiteful, unjust people who went from house to house, condemning the innocent, and with brazen effrontery declaring they were only standing up for the rights of assaulted Capital against the aggressions of pauper Labor.

Though faults were sometimes found to exist on the weaker side, it was usually discovered by those whose aim it was to help and bless, to uplift and not cast down, that a little persistent kindness worked wonders and sufficed to reveal the latent good which, though veiled oftentimes beneath a crust of surface hardness, reposes waiting to be awakened by the inviting breath of true friendship within the true if seemingly callous heart of many a prematurelyaged child or saddened man or woman.

A favorite verse of Mrs. Fitzlemonhoff's had long been one she had recited at school in her early girlhood:

"Speak gently to the erring ones; They must have toiled in vain; Perchance unkindness made them err; Oh! win them back again."

And by kindness she did indeed win many. [To be continued.]

Testimonial to Mrs. Carrie E. S. Twing.

To the Editor of the Banner of Light:

On Saturday evening, Dec. 26, at Adelphi Hall, New York City. Mrs. Carrie E. S. Twing was justly honored by the Ladies' Aid, auxiliary to the First Society of Spiritualists. A large audience responded to the widespread invitation, and "the best time yet" was thoroughly enjoyed.

Mrs. Mary A. Newton, President of First Society, with Mrs. Twing, received the guests-among whom were Mrs. Maggie Walte, Mrs. Kurth, President of the Ladies' Progressive Union of Brookl yn, Mr. Thomas Grimshaw, and many other celebrities of New York and

Bright addresses were made by Mrs. Waite. Mrs. Kurth, Mr. Grimshaw; and it is bardly necessary to add that Mrs. Twing distinguished herself anew by her remarks.

The dancing was a prominent feature of the evening, and was much enjoyed. No set program had been arranged, so the surprises were delightful.

Mrs. S. P. Watkins and Miss Gertie Hoyt, well known in New York circles as fine artists, and great favorites also, sang most sweetly, kindly responding to encores, as did others who so kindly favored

Mrs. Bartman varied the exercises by rendering banjo solos, which were evidently appreciated. Mrs. Huches interested all with her fine recitations. Mr. Robert de Leon Myers and Mr. Mullin, always welcome soloists, added to the pleasure of the guests by their fine singling. A young lady, whose name I falled to learn, also contributed to the general delight by her plano solos. The refreshments were loudly praised because of their good quality.

Best of all, the Ladles' Ald were enabled to place in Mrs. Twing's hands a practical evidence of their esteem and appreciation of their esteem and appreciation and the cause of Shirling afforts to advance the cause of Shirlinglian as represented.

untiring efforts to advance the cause of Spiritualism, as represented by the First Society and their own. MRS. H. M. R.

When the hair has fallen out, leaving the head bald, if the scalp is not shiny there is a chance of regalining the hair by using Hall's Hair Renewer.

Passed to Spirit-Life.

From Worcester, Mass., Dec. 8, ALFRED W. WILCOX, aged 70 years 5 month's and 9 days.

After a brief filness of Bright's disease, Mr. Wilcox passed to spirit-life from his home on Wilcox street. "Mr. Wilcox," the Daily Spy says, "was especially well known among organ builders and manufacturers of the world, to whom he furnished his invention, the organ coupler. He was born in New Braintree June 29, 1826, and lived in Worcester for over fifty

went into the jewelry business, which he sold a few years after to devote his whole time to the manutacture of the organ coupler. A few years after coming to Worcester, Mr. Wilcox married Miss Clara Camp of Wolcott, Vt., and she survives him, besides a daughter, wife of Franklin P. Donglass of the Bay State House, and a son, W. A. Wilcox, the photographer."

Mr. Wilcox was well and widely known as a Spiritualist. Many years ago some remarkable scances were held in his home and at that time he was actively engaged in the advancement of the Cause, and later was prominently connected with the Cause at Onset. He was an independent thinker in every department of human thought, and ever possessed the courage to speak his convictions under all conditions.

The funeral took place on Thursday afternoon at the Bay State House,

to speak his convictions under all conditions.

The funeral took place on Thursday afternoon at the Bay State House, Rev. M. H. Harris, D. D., pastor of All Saints Church, and the writer officiating. The Schumann Quartet sang "It Singeth Low," "Gathering Home" and "Abide with Me." Dr. Harris read from the Scriptures and spoke briefly on the life of the deceased. The writer followed with the address, emphasizing the thought of immortality and the knowledge of spirit-return. The services closed with an eloquent and sympathetic prayer, pronounced by Dr. Harris. The services closed with an eloquent and sympathetic prayer, pronounced by Dr. Harris. May the wife, and family be sustained in this the hour of their trial by

the comforting teachings of our heaven-born philosophy, and may his spirit, returning often to them from its abode in the higher spheres, cheer and comfort them throughout their journey that leadeth to the immortal life. 42 Alvarado Avenue, Worcester, Mass., Dec. 12, 1896.

From her home in Stillwater, Me., on Friday, Dec. 18, after an illness of only sixteen days, Mrs. Aurelia P. Reynolds, widow of Stephen B Reynolds.

She was born in Barustable, Mass., on May 7, 1808, making her age eighty eight years seven months and eleven days. Without regret she vacated the mortal form and passed beyond the misty veil to meet the loved

caled the mortal form and passed beyond the misty vell to meet the loved ones gone before.

For many years a firm believer in Spiritualism, and a constant reader of the BANNER OF LIGHT, she was well prepared to drop the garment of clay and enter that spirit-life where her loved ones awalted her.

(Only a month previous her aged sister, Mrs. Mercy C. Reynolds, of Augusta, Me., passed to spirit-life.)

She leaves two daughters—Mrs. A. N. Lord of Stillwater, Me., and Mrs. W. A. Elils of Peshtigo, Wis.—who have the heartfest sympathy of all.

The funeral services were held at her home on Sunday, at 2 P. M., Mrs. Mary Packard Smith of Brewer officialing. After reading a poem, her suif-figuides delivered a very touching and appropriate discourse. spirit-guides delivered a very touching and appropriate discourse.

PRISCILLA PRINCE NOVES.

PRISCILLA PRINCE NOVES.

She was born at North Yarmouth, Me., Oct. 1, 1807. In 1817 her father, Israel Noyes, removed his family to Manchester, Ind., where in 1827 she was married to Jas. P. Milliken (also a native of Maine). In 1853 they removed to Adair Co., Mo., and on account of the persecution of prominent Unionists, removed to Davis Co., Ia., In 1881. Here her Imsband enlisted in August, 1802, and was killed at Vicksburg May 23, 1863.

In 1868 she removed to Henderson Co., Iil.; thence in 1888 to Scotland Co., Mo., where she died Oct. 30, 1896, aged 89 years and 29 days.

She was the mother of thirteen children, six of whom survive her. She has been a steadfast Spiritualist for more than thirty years, and I think her name appears on the roll of the Banner of Light subscribers as early as 1866, and constantly since, beside quite a number of yearly copies being sent to others by her. She was a faithful and devoted wife, and a kind and indulgent mother.

From Providence, R. I., Nov. 28, 1896, MR. CHARLES M. JONES, aged 51 years, leaving a widow and one brother.

From Providence, R. I., Nov. 28, 1896, Mr. Charles M. Jones, aged 51 years, leaving a widow and one brother.

He had been in poof health for the past two years, but he was stricken down at last with pneumonia, and lived only two weeks. He was of a very genial and even tempered nature, and gained many friends. Every one spoke in the bichest praise of him, and that his home was a very happy one—the family being a most united one. He was an outspoken Spiritualist, always ready to give a reason for the hope within, and he exemplified his faith in his daily life. He was a member of several fraternal Orders—members being present at the funeral.

At the same home, on Friday, Nov. 27, Mrs. Jennett Mooney, the mother-in-law of Mr. Jones, was taken ill. and passed away on the following Monday, with the same disease, aged 76 years.

Here was a double loss to the home, as they had lived together many years. She left a son and daughter. "Mother" Mooney, as every one called her, was one of the oldest Spiritualists in the county, having accepted the faith in the days of the Rochester knockings, and had been a faithful worker all her life. Everybody had a loving word for her.

It was a sad home upon the day of the funerals, Dec. 2. There were two caskets side by side, each with its floral tributes placed by loving bands upon them. A wife and daughter doubly afflicted. Words here were inadequate to express comfort at such a time. The writer was cailed to officiate, as it was the wish of the departed, and voiced what comfort mortal could under the trying hour. The dear wife and daughter was sustained in her great affliction by the faith that there was a future life.

The home was filled to overflowing by loving friends.

The Daughters of Rebekah had their service over the remains of "Mother" Mooney, and the Good Fellows over Mr. Jones, at the grave. May the faith that made the lives of the departed so lovable be theirs in this their hour of need.

"Mother" Mooney was a long and constant reader of the Bannes of this their hour of

ACHSA PAINE, better known as "Aunt Axie," passed to the better life Bunday morning, Dec. 27, from Onset, Mass.

She was a Spiritualist for upwards of fifty years, and posse sed remarkable medial gifts. Though eighty years of age, the angels used her as an instrument up to the very last. She was always willing to be used—never making any charge for her services. Her friendly form, cheery words and noble acts will be missed by many.

many. Christnias night myself and wife went to sing to her (she belog in utual health), and we sang several selections.

I told her I felt the spirits were talking to her through me, and had chosen the words; but little did either of us realize she was going home on the

solving and peacefully, only feeling indisposed a few hours before her transition.

A. E. TATLOW.

Mr. Weldon has been a subscriber to The Banner for twenty years or more. He died from an accident caused by falling on his way home. He was laid up for ten weeks. His former home was in Chicago, but he moved to Kansas City Sept., 1895.

A. B. L.

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

From his home in Kansas City, Mo., Dec. 19, ALFRED WELDON.

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

Written for Lyceum and Home Department. SILVER-CHAIN RECITATION.

THE ANGEL ESCORT.

BY EMMA ROOD TUTTLE.

One hushed night I saw an angel With a lily in her hand, Coming through a flowery gateway In the still, immortal Land. And she swung its bell, as spotless As the pages of her soul. Till I caught the sound of music Breathing in a wooing toll.

Every pearly stamen quivered, Every golden anther swung, And the flower bell seemed to echo Sadness from each onal tongue: Then four beautiful child-angels Floated down an airy steep, And before the guiding spirit Crossed their hands in reverence deep.

"What wilt thou?" each sweet tongue queried, And they raised their trusting eyes To the guiding soul beside them, Eager for his dictates wise. "I commission you, my darlings, For a mission down the skies,

"There a little child is lving. Worn with fever, pale with pain, While its pleadings, low and plaintive, Part the thin lips all in vain. Waning are the fluttering pulses, .. Still and clouded grow the eyes, And I see the young soul wrestles With Death's solemn mysteries.

Where the earth is rolling onward

In her cloudy draperles.

" Not alone and unattended Must the soul's awakening be; Let him learn Death is not cruel, But a splendid mystery. Sing some dear, familiar music-He has heard his mother sing-Lest the pangs of separation Be too deeply sorrowing."

O'er the death-couch, still and wooing, Bent the children from on high, Tenderness, beyond all telling, Melting in each lucent eye. "Come, dear brother, come and rest you Where there is no pang of pain; Come; and should your soul be homesick, We will all come back again."

Then I saw five angels floating Up, where only four came down; All the space above was rosy, All below was chill and brown; But they did not look beneath them At the shadows dark and deep. Seeing where the morning-glories Never fold their bells to sleep.

Waiting by the flowery gateway For the coming of the band, I could see the spotless angel, With the lily in her hand; And the faintest strains of music, Strange and tender, sweet and new, Sounded, while the gate swung open, And the shining band passed through.

The Game of Thirty Gates.

Let the young people put on their thinkingcaps, and answer these thirty conundrums. You can make it a game, by using cards for writing the answers.

What gate proclaims and publishes? (promul-

What gate unyokes and sets free? (abjugate.) A gate of an inquiring turn? (interrogate). A gate which punishes severely? (castigate) A gate full of wrinkles? (corrugate).

A gate which connects and classifies? (con-A gate which acts as an ambassador? (legate). A gate which travels by water? (navigate).

A gate which makes claims? (arrogate). A gate which repeals laws? (abrogate). A gate which increases in length? (elongate).
A gate which goes to law? (litigate). A gate which soothes and alleviates? (miti-

A gate which conquers and subdues? (subjugate)

A gate which places itself under bonds? (ob-A gate acting as a representative? (delegate).

A gate which separates? (segregate).
A gate which cleanses and purifies? (fumi-

A gate which sends people into exile? (rele-

A gate which waters? (irrigate).

A gate of many colors? (variegate).

A gate which assembles? (congregate). A gate which seeks knowledge? (investigate)

A gate which produces its kind? (propagate). A gate which includes the whole? (aggre-

A gate which ties together? (alligate). A gate which deserts? (runagate).
A gate which denies and rejects? (negate).

A gate which sails the sea? (frigate).

A gate of self-denial? (abnegate).

the words ending in "gate" should be written on numbered cards, and collected, and the one having the best list may receive a tissue paper thinking-cap. - Youth's Companion.

Springfield Children's Lyceum Christmas Celebration.

The Children's Lyceum connected with the First Spiritualist Ladies' Aid Society of this city celebrated Christmas at the Ladies' Aid Hall, Tuesday evening,

For two weeks previous to the event the children were rehearsing, and in different homes preparations were being made for a proper celebration of the greatest of children's holidays.

On the evening in question the hall was well filled, and a happy, as well as noisy audience, greeted the Conductor as he called the meeting to order prepara-

Conductor as he called the meeting to order preparatory to the evening's festivities.

The program was as follows: Recitation, "Two Little Stockings," Louise Holmes; song, "The Birdies' Ball," Edna Ringolmann and Nellie Wightman; flag drill by eight members of the Lyceum; music, harmonica with autobarp accompaniment. Paul Mead; recitation, "Santa Claus Up to Date," Lovell Smith; Christmas Cantata, "Dorothy's Dream," by members of the Lyceum; Santa Claus, and distribution of presents from the Christmas tree.

To say that the evening was an enjoyable one does not begin to express it at all. The Cantata introduced several Christmas songs, Santa Claus, and his attending good and evil spirits, a Christmas tree, and a moral lesson. All of the parts excepting Santa Claus were

ing good and evil spirits, a Christmas tree, and a moral lesson. All of the parts excepting Santa Claus were taken by children of the Lyceum.

After the play Santa Claus, with the assistance of the Conductor and F. J. Hart. robbed the tree of its load of goodles, and in response to the call the members of the Lyceum came forward, and with shining eyes and flushed cheeks returned to their places to compare notes as to Santa's selections for each one.

None were forgotten. Every one had a present of some kind: Picture books for the younger ones, dolls, fancy tissue paper boxes for the larger girls, and books of natural history and travels for larger boys, and to cap the cilmax a fancy tissue paper fringed box of candy, figs, dates, etc., for each scholar.

The older attendants were not forgotten either.

Fancy cornucopias were made, presenting a fine application of the control of the cont

pearance by their blended colors, and each filled to the brim with candies and other goodles, were handed to those in attendance, old and young, who were not members of the Lyceum.

When the excitement of the distribution of present

had died away, Mrs. H. G. Holcombe, who has been the honored President of the Ladies' Aid Society for a number of years, was called up and received a beau-tiful Sunflower emblem, it teing the Maltese pendant in solid gold, presented with the best wishes of the Ladies' Aid, and as an appreciation of her work in their interest. She responded in a few well-chosen words, expressing her great pleasure in receiving their token (her surprise was expressed without words), and closed with the remark that she hoped to live so as to be always fit to wear the Sunflower em-

words), and closed with the remark that she hoped to live so as to be always fit to wear the Sunflower emblem of light.

This closed the evening's entertainment in that line, and the floor was cleared, and our "Spiritualist Orchestra" took its place, and to the inspiring tones of the violin, piano, and two cornets, in the hands of Mr. T. M. Holcombe, Miss L. C. Magoon, Mr. Sweet and the writer, the children and their older friends danced until the old clock in the steeple told us it was time for honest folks to be in bed. But we all agreed that we had a good time, and everybody all agreed that we had a good time, and everybody was satisfied.

Mrs. Bach and myself desire to express our thanks

to all those who assisted in making the entertainment a success, and especially to Miss Magoon, who pre-

a success, and especially to Miss Magoon, who presided so acceptably at the plano.

Now some will say, "That is all right where you have lots of money to do with, but we could not do that," Well, let me say that all this was done without drawing one cent from the treasury of the Lyceum, I was given \$1.50 to assist the matter, and the rest was made by taking an admission of fifteen cents from all adults who attended. We paid all bills, added our books and three games to our library, and had ninety eight cents lett for the Lyceum Treasury. The parts were taken, with three exceptions, by children under thirteen years of age.

These things will make our Lyceums a success. It

under thirteen years of age.

These things will make our Lyceums a success. It is not so much the want of books, papers or anything else, as it is the want of workers who will take hold and aid such movements. Then Children's Lyceums will be a success, and incidentally meetings will have increased yigor.

W. H. BACH,

Conductor Children's Lyceum.

14 Howard street, Springfield, Mass.

The Boston Spiritual Lyceum.

Sunday afternoon, Dec. 27, there was a large attendance of children at the session of this Lyceum in Berkeley Hall, seven new names being added to the

list of pupils.

"In What Way is Spiritualism of Value to Us in Our Every-Day Lives?" was the question considered by the older groups, and the Conductor varied from the usual custom, and called upon the Assistant Conductor, Dr. J. R. Root, first, for his reply to the question.

From No. 3 group, Emily Granville and Ralph Ransom responded; Charlle Hatch of No. 4 had a brief answer; Master George Simpson read a fine esay from No. 6 as did the Leader, Mr. J. R. Snow; Miss Maud Beckwith of No. 7, among other good things, said: "Spiritualism is of value to us because it teaches us to improve ourselves in every way, for that is all we can take with us to the spirit-side of that is all we can take with us to the spirit-side of life." Interesting and instructive replies were given from No. 8 by Fred H. Watson, J. S. Mansereh, E. B. Packard, Edward W. Hatch and Albeit P. Blinn; Mrs. A. S. Waterhouse responded for No. 9; and Mr. Alouzo Danforth read a few questions and answers as the contribution from No. 10.

For the younger groups "Honesty" was the lesson, and the answers given by Mabel Emmons, Little Maud Armstrong, Ansil Haynes, Winnie Ireland, Johnnie and Nutter Ormsbee, showed that the Leaders had made a valuable impression on their young

had made a valuable impression on their young

minds,
Following the Grand March, this very interesting program was presented: Recitations, Little Maud Armstrong, Mabel Emmons and Emily Granville; a and Emily drawfine; words by Mr. Mansergh, music by Mr. Watson, was sung by Miss Grace E. Warren; Miss Victoria Moore gave a reading, and Mr. Watson a plano solo.

Prof. W. M. Lockwood was then introduced, and

after a few well chosen remarks entertained the children with the graphophone for half an hour, inviting several of them to come forward and express their sentiments to Mr. Graphophone, and he would show them how faithfully that gentleman would record and re-produce them, even to the tones of the voice. The Subject for Jan. 10 to be announced from the plat-

YULE FESTIVAL.

Thursday evening. Dec. 24, the children were invited to the Berkeley Hall annex, where the officers of the Lyceum had a treat prepared for them, but owing to the stoppage of the electric cars many from the suburbs were unable to be present. The more fortunately located, however, found two in.
with candy, apples, oranges, bananas, bonbons, etc. located, however, found two lar e trees laden

with candy, apples, oranges, bananas, bonbons, etc.

The first amusement on the program was a doughnut party, prepared by Mrs. S. A. Frost, the prize being won by Estelle Granville. A palette party, arranged by Mr. and Mrs. J. B. Hatch, Jr., was next in order, and afforded much pleasure to young and old. Fifteen subjects were sketched, and Emily Granville named thirteen of them correctly, receiving the prize.

Mr. George S. Lang, assisted by Master Charlie Hatch and Mr. Fred H. Watson, presented some original charades, and Mr. A. R. Waitt read comic selections while the ice cream and other good things were

tions while the ice cream and other good things were being passed around; the program being thus hurried to a close, as all had to walk home, or to distant rail-

A. CLARENCE ARMSTRONG, Clerk. 17 Leroy street, Station K.

The Children's Progressive Lyceum. No. 1,

Met in Red Men's Hall, Sunday, Dec. 27. After the opening exercises Conductor J. S. Soper retired to the aute-room with the older groups to discuss the subject for the day, "What Grand Truths Does Spiritualism Teach Us?" After returning to the class, Conductor Mrs. Soper said they gave some fine ideas, showing they had devoted time in studying up the

The little ones were quick in answering their Conductor, when asked their ideas of "Kindness to Dumb ductor, when asked their ideas of "Kindness to Dumb Animals." Conductor Soper read a story to the little ones about a poor dog that was hurt and the kindness shown him by two little boys. She also gave the children some good thoughts relative to the lives we live here—so will our life be hereafter; not to judge others. One of the important things for them to remember is that we must rely on ourselves. Every day we spend in wrongdoing in this life we will have to live over on the other side of life.

Assistant Conductor Yeaton gave some very fine

Assistant Conductor Yeaton gave some very fine thoughts on the subject after the grand march, which was executed finely, owing largely to our old must-cians being once more with us. They all seemed to feel the inspiration of music, and, as one of our dear leaders remarked, "She felt ten years younger while marching to that music." The following entertain-

ment was given:
Lillian Goldstein sang, and Ionia Sterling recited;
Lillite Eddie" sang "The New Jerusalem"; Mr.
Albion Waite of the Boston Spiritual Lyceum was
present and addressed the school, expressing the pleasure it gave him to see the Lyceum working in such perfect harmony, and it had done him good to be present. Little Clara Weston recited a cute little plece. Mr. Harold Lesile sang very sweetly. Mr. Danforth gave the children some fine thoughts on the Danforth gave the children some fine thoughts on the subject for the day. Guardian Mrs. M. A. Brown read a piece, "Shine and the Judge," Mrs. Maggie J. Butler was next called upon; she came forward, and, after addressing the little ones, she announced that we were to have a grand concert in Red Men's Hall, Jan. 25, 1897, and the proceeds were to help carry on this Lyceum, and she expected every child to take hold and help sell the tickets, that each and every one would help her to carry on the good work. After the Bancer March the school closed. Subject for next Sunday. "Obedience" for the little work. After the Badder march the school closed. Subject for next Sunday, "Obedience" for the little ones; and the subject of to day for the older ones was so good, it was decided to have it the following Sunday.

MRS. A. F. THOMPSON, Sec'y.

30 Sydney street, Boston, Mass., Station K.

Haverhill Children's Progressive Lyceum.

Session Dec, 20, another large atterdance. The question, "How Can we be Kind to Dumb Animals?" was well discussed. The subject was continued for another week, and the children requested to report any case of cruelty to animals which they might wit-ness during the week. Mrs. Webber selected for the lesson the theme, "No Authority but Truth" which was eleverly defined. Then followed recitations by was cieverly centred. Then followed recitations by Alice Hastie, Albert Atwood, Flora Clark, Vern Blake and Harry Hasseltine. We had as visitors Mrs. Craddock of Concord, N. H., an old worker in the Cause, and Miss Lizzle Harlow of Haydenville, Mass., both of whom addressed the children very pleasantly. Remarks by Mrs. Jones closed the session.

OTTO HENCKLER, Con.

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

Spiritual Literature.

BY E. W. COULD.

To the Editor of the Banner of Light:

The one good thing Spiritualists as a sect have in abundance is spiritual books. And it is sometimes suggested that possibly there may be more of them than is necessary or profita ble. Of that the authors ought, of course, to be the best judge.

At the risk of being considered too hypercritical. I propose to investigate this subject inquiringly from the standpoint of one who claims to be a practical Spiritualist.

Admitting that all books published by Spiritualists are for instruction, and the promotion of the Cause, as the principal incentive, and the profit in the sale of them the secondary consideration, is it probable that the end justifies the means?

Or, in other words, is the time and the money expended in writing and publishing the work, saying nothing about the waste in the mental

We have no right to question the sincerity of the author in his effort, which nine times out of ten is presumably to contribute to the advancement of spiritual theories. But at the present period are we not justified in respectfully ask-ing, could not this time and money have been far more judiciously and quite as profitably expended in another form of missionary labor

With the thousands of volumes of valuable spiritual works on the market, and being pressed for sale, as we see by the great reduction in price, is it not fair to conclude the market is over stocked with spiritual literature, especially with books?

Everybody reads the daily and the weekly papers now, and if they do not, they ought. And the time is not far distant when more spiritual papers may be supported. The few that are now published in America are so ably dited and cheaply sold that the inducement is small for others to enter the field just yet.

est, and of much importance, may be found in the spiritual papers, which are delivered to them fifty two times a year, at a very small cost, and but few have the leisure to read more than they contain, and many not half as much. Still they are often importuned to purchase new books, and great inducements are offered, which they cannot always resist. And the result is, they often buy that which they do not want, and the book lays upon the shelf for months unread.

But our people are learning that all of inter-

While the book may be a valuable one, and the investment by no means lest, it deprives the purchaser of the ability to contribute what he otherwise would be glad to do for other purposes in the spiritual cause, even in his own neighborhood.

We still have in every community what the teacher of Nazareth said we had: "The poor ye always have with you."

But the great want all over the civilized world to day is spiritual chapels, churches and suitable buildings for spiritual education. We have books enough for present purposes-

mediums enough. But we want more qualified teachers, and more attractive places for them to invite inquirers to visit.
While these are by no means all we need, to promote the Cause which we deem so important to humanity, they certainly recommend themselves to those who are devoting so much

money and labor to publishing new books. As there is at the present time a great mania for magazine reading among all classes, it is possible there is room for another spiritual magazine in America at the present time.

Writers of spiritual fictitious stories are crowding their works into the weekly papers, much to the annoyance of those who do not enjoy long continued stories in social or religious newspapers.
In the very able and exhaustive reports made at the recent convention of the National Spir-

itualists' Association in Washington, by the President and Secretary, referring to the numerous wants and necessities now pressing upon the attention of earnest and sincere Spiritualists, I fail to notice any appeal for new *oooks*, aitnough an earnest appeal was spiritual literature, to be distributed throughout the South, and destitute portions of the country, where spiritual theories are but little known and less understood.

It is in this wide, barren field that missionaries and spiritual literature are needed, and where both would be appreciated if properly selected.

But no one will claim that scientific and philosophic works, such as are now coming into the market largely, would be the proper thing to present to a community just beginning to investigate the subject.

If our very able and enterprising authors would devote their energies to writing such works as can be easily understood and adapted to the wants of investigators, and produce them in small, cheap volumes, as some of them have already been doing a large number of readers would be reached that never think of reading a large, expensive book, whatever its

I would not for a moment deprive those who are seeking for more and higher truths in spiritual philosophy from prosecuting their studies, or from publishing the result of their investigations, if it can be done without depriving the famishing masses of the spiritual food

they are now seeking.

From the interesting report of President Barrett, above referred to, it is evident that extraordinary efforts should be made to secure financial aid to carry forward the many important works now appealing to Spiritualists for assistance; and among them may be mentioned the great necessity of employing the best class of qualified teachers to send as mis-

sionaries into destitute parts of the country.

This cannot be done without money, and as no philanthropic, wealthy Spiritualist has yet proposed to contribute largely to such a fund, there seems no other way but to ask from those in moderate circumstance to contribute to the in moderate circumstances to contribute to the full extent of their ability—even if they are obliged to curtail their expenditures in the purchase of luxuries, new books, etc., etc.

There are some in our ranks who fail to see the importance of devoting time and money to proselyting.

In this they are undoubtedly mistaken. If there was no good to be anticipated to the new convert, an increase of membership is always a desirable thing in all well-conducted and legitimate undertakings.

But none who appreciate the value of Spiritual Philosophy will question the advantage and the great value to all who sincerely and successfully accept and practice its teachings. A few years of active, determined work, will

place our cherished religion among the front denominations in America, when it will be no longer necessary to practice rigid economy or curtail our expenditures to advance the Cause we so highly cherish. Washington, Nov. 1, 1896.

A GIRL THAT MAKES MONEY.

A GIRL THAT MAKES MONEY.

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Oct.10

Through every sense, became at last One's very self, transforming all— Body to splift, sense to soul. And then it seemed there could be no more night; And all the light seemed music—all the music light

Days passed and nights: and then I dreamed.
Alone I stood to some strange land,
From dull vray earth emerging: then
Great waves of mystle golden light
Rolled in from some far unseen shore—
Yet nearer life than life had been:
For that mild mighty radiance, breathed
Through avery sense begans at lear

(From the " Coming Day.")

A DREAM AND A WAKING.

Into the dear Lord's garden gone,
I he and them say, when, blind with tears
And head bowed low, I trembling stood,
Sore stunned and smitten, dark, forlorn,
And longing most to be alone,
And hide my bitter grief and me
From even love's consoling voice.
I could not peak, nor knew I what to say,
For I had lost my path, and 't was no longer day,

Then heavy grief gave up its load,
And fret was changed to quiet thought,
And awe, and jay serene, and peace.
The light seemed peopled, but I saw
No face nor form; the light was all.
And deeper, deeper grew the glow;
And, far on every side, mountains
Of moving glory shone and burned
And flashed with subtile living fires,
of growned, with purised miles of flowers

And crowned, with myriad miles of flowers, the sod That filled the enchanted Universe of God.

And still no form, no voice, no hand;
But deeper, deeper, deeper still,
Above, beyond, around, beneath—
As though all things had changed to flowers
That breathed from light, and light
That breathed from flowers—the glory grew.
I laughed for joy. And then one said:
Into the dear Lord's garden gone.
Sad solace that awoke my pain!
Again I knew my griet; and then. Again I knew my griet; and then,
'Mid all the surging splendors there,
I smole my hungry hands and cried: Dear God! but see!
Break not my heart with this! One little flower for me!

Then all was hushed, and pale, and far away;

And I awoke, too crushed to weep or pray; And, in mine ear, a little whisper fell, Like Paradise found at darkest gate of Hell: Why go so far? Too much they showed you, dear. I never left you, darling. Heaven is here! J. P. H.

January Magazines.

NEW ENGLAND MAGAZINE .- Mary Lyon, the founder of Mount Holyoke College, is entitled to the everlasting gratitude of the thousands of girl graduates. Her portrait forms the frontispiece of the current number, and further on a fully illustrated article on Mount Holyoke College, written by Miss Henrietta E. Hooker, a member of the present Holyoke faculty. There is also an admirable article upon Greenfield by Herbert Parsons, beautifully illustrated. An important article is devoted to Violet Le Duc, the great French architect, by Mr. W. Henry Winslow, illustrated by many pictures showing Violet Le Duc's work as a restorer and architect. Mr. Louis James Block gives half a dozen pages of careful "Thoughts on the Transcendental Movement in New England." There are other important papers by prominent writers, and poems by Mrs. Emma Endicott Marean, and others, including a New Year's poem by Alice D'Alcho, entitled, "Under Big Ben," illuminated by a view of the great tower by the Thames, in which hangs that famous bell. The departments are well cared for, making this an auspicious number for the new year. Warren F. Kellogg, 5 Park Square, Bos-

RECEIVED .- Miscellaneous Notes and Queries, published by S. C. & L. M. Gould, Manchester, N. H. The Phrenological Annual and Register, Fowler & Wells, 27 East Twenty-first street, New York, N. Y. Cassell's Family Magazine, The Cassell Publishing Company, 31 East Seventeenth street (Union Square), New York, N. Y.

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While on the passage out she goes off into unconscious ness, tells of shipwrecked sailors adrift in a boat, and by her unerring guidance they are saved. Each page of the book sparkles with the brightness of spiritualistic power, bringing hope and comfort to mourning hearts.

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RECEIVED FROM ENGLAND.

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

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

Banner of Fight.

BOSTON, SATURDAY, JANUARY 9, 1897. ISSUED BURRY THURSDAY MOBNING FOR THE WEEK BUDING AT DATE.

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The management of the BANNER OF LIGHT has reduced the subscription price of | in his beams. And when Jesus came, his birth- | is occultly under the sway of Churchianity. the paper to Two Dollars per year (former price \$2.50).

We trust that Spiritualists all over the country will cooperate heartily with us, in the step taken by THE BANNER in recognition of the demand of the times, which everywhere calls upon magazines, newspapers and current literature for some reduction of former prices.

Will the regular subscribers for THE BAN-NER make an effort to increase its circulation? It would be an excellent and practical plan 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.

It is our desire to maintain the heretofore high standard of THE BANNER, and to add to the value of its contents and the practicality of its work, wherever opportunity shall be given us; and we hope the Spiritualists of the mundane world will work with us, to strengthen our hands for the service of that world of spirits, whose Cause this paper has so long de-

BANNER OF LIGHT PUBLISHING COMPANY.

The Way to Regard Christmas.

Though Christmas has gone once more, and the holidays of the year have taken their depoints that appeal to our thought with singutoward Christmas, far from being one of negation or denial, because of the claims of special proprietorship by the extreme ecclesiastical wing of the church, or because of the opposite mas with the best of all. He dwelt on the farname is not so old as the birth of Jesus, the reality of the festival is a great deal older.

There is not a single feature of the day's celebration, apart from those that are of strictly theological significance, that originated with Christianity. Christmas comes with the joy of the primeval world upon its lips, and with the light of a hope not yet realized in its eyes. It is the child of the Father of us all, and the the mists of a prehistoric time. If we go back to ancient Persia, hundreds of years before Christianity was known, we shall find the | peal of that act, by the passage of this bill. people celebrating the day after the winter solstice as the birth of their sun god Mithras. It is difficult for us to appreciate how much these ideas must have meant to that far-off, simple, superstitious, childhood-world. And among the Northern nations, as they watched the sun as the winter grew, traveling father and farther to the south, being more and more completely shorn of his beams, gradually losing his heat, his light, until the shortest day had come, and the depth of winter was reached, there was a feeling that the evil powers of the universe were victorious over their god of life standing still for two or three days, the sun began his journex toward the north once more, their hearts were filled with rejoicing, and they celebrated with gladness the re-birth of their brilliant, shining, light-giving, life-dis

pensing deity. A similar thing took place in almost all the Northern nations. Even in Egypt they celebrated the birthday of their virgin born Horus, the son of Isis, about this time. In Greece

was a God specially dear to the public heart. for his many labors for the cleansing of the earth and the welfare of the common people. In old Rome they had their three days Sa turnalia, during which they celebrated the time when their god Sature lived and reigned in Italy, before there was any war, hatred, disease, or class distinction known. About this time of the jear they colebrated the birth-day of their sun god. The special feat ures of the day which are so dear to us and so beautiful in our thought have also come to us as the gift of paganism. The yule log- and the mistletoe are the gifts of Celtic Druids. The trees and boughs with which we decorate our homes are the gifts of the Germanic nawhom they specially loved would follow them into their homes in the midst of their winter looked upon with any sort of favor. The Fatom of the heathen. As late as into the sev-They regarded it as savoring entirely of paganism and as something they had no right to do.

rights undisturbed. The heathen in Rome the public heart to be torn up, and cast away, ened it, and adopted it as its own. For this lawyer, Mr. Bartlett, must prove. sole reason it is that on the day on which the old/world from time immemorial celebrated given by several witnesses to show that they the birthday of the sun-god, of light and life were at the Temple on that occasion for no and warmth and love, Christianity has come other purpose than worship; to commune with to the conclusion to celebrate the birthday of their arisen ones, and draw nearer by such its spiritual sun, the source of spiritual light and life and love and warmth and joy.

as wide as the race. At first it meant the supremacy of light-that it was stronger than the dark. It meant that warmth was mightier than cold-that summer was stronger than winter. It meant this great conquering trust in the hearts of men in the supremacy of the for the worship of God. sun and all that the sun stood for. His eneday, after a long period of time, was at last | This is a woful state of affairs. celebrated at the same time, it merely added other-the new life, the incoming of the divine airs more and more afresh into the world.

A Stroke for Medical Freedom.

At its annual meeting held in Boston Nov. 29, 1896, the American Health Club instructed its Legislative Committee to introduce the following bill into the Legislature of Massachusetts as soon as that body shall be ready for bills, and press it to a passage with all possible

A BILL TO RESTORE MEDICAL FREEDOM TO THE PEOPLE OF THIS COMMONWEALTH.

Be it enacted by the Senate and House of the General Court of Massachusetts as follows, viz.:

Sec. 1. That all citizens of this State of sound mind who are not under conviction for crime, shall be, and they are entitled to the right and privilege to select their own physiciaus, to employ the same, and compensate them for their services.

Sec. 2. All acts and parts of acts inconsistent with

this act are hereby repealed. Sec. 3. This act shall take effect from its passage. one fully in accord with the principles of our government; hence it would seem that it should parture, reflections on the season are by no pass unanimously. But those physicians who means untimely nor devoid of the interest it procured the passage of the medical monopoly possessed while in the act of passing. A dis- act of 1894, and who enjoy lucrative offices uncourse of Mr. Savage from his New York pul- der that act, will, undoubtedly, oppose the paspit-Messiah pulpit-on Christmas itself has sage of this bill by all means at their command. They will not fight in the open, for that they lar force and pertinency. He discoursed of | dare not do. No man would have the presumpthe origin, the significance, and the glory of | tion to argue that intelligent and honorable Christmas. He observed that his attitude citizens should be denied the right to choose brethren in Boston, to whom they pledge loval denied to the people of this State by the provisions of the registration act of 1894, now in force. That act makes it a penal offense for extreme rationalistic position, was one of any physician, whatever his or her qualificareadiness to defend and love and enjoy Christ- tions may be, to practice the healing art, or to use his or her medical title, unless by permisoff and human origin of the day. Though its sion of the State Medical Board, and if a physician cannot practice, the people cannot em ploy him. The Medical Board is made up of physicians of the conservative medical schools, hence physicians of the liberal schools are denied the right to practice on the ground that Christianity at all, and most are older than they are quacks; all physicians who do not ac cept their creed being quacks. They got their act through the Legislature by personally urging upon the members of the Public Health Committee of that body, and the Governor, the friend of every son of man. Its rise is lost in | specious plea that the people ought to be protected by law against quacks. They will use the same insidious method to prevent the re-

It will be necessary to overcome their false sophistries with sound arguments. To do this will require that men of ability, thoroughly posted on the question at issue, devote their time to the work. The men who do this work should have a reasonable compensation for their time. Printed arguments should be freely used, also. Physicians denied their rights'under the present law, and all others who favor the passage of this bill, are asked to contribute to a fund to promote its passage. This fund should be provided at once, so that there need be no delay in the work on the part | question of church exemption before the highand of light. And when, after apparently of the committee having it in charge. The personelle of the committee is a guarantee that discussion till it is decided on principles of the money contributed will be honestly and simple justice and freedom. judiciously used. Prof. T. A. Bland, M. D., widely known as a physician, author, lecturer, eto., is Chairman, and Arthur W. Crossley, LL.D., a well-known Boston attorney, Wm. H. Banks, Esq., a prominent Boston lumber merchant, Hon. C. C. Shaw, formerly member of

they celebrated the birth of Heracles, who Antl-Vivlscotion Society, and widely known as an able lawyer, a progressive thinker, and an carnest and generous philanthropist, are his associates on this committee.

All contributions to this grand cause should be sent to T. A. Bland, 120 West Concord street, Boston, Mass, who will acknowledge the same through the BANNER OF LIGHT, or by letter, if requested.

The Raid at the First Spiritual Temple.

The trial for the raid made on the First Spiritual Temple of this city is now in court, and a decision is expected before this, issue reaches our readers. The difficulties in artions. They believed that the sylvan deities guing the case in behalf of the Temple are involved in the question of the Temple as a religious institution. The common civil festivities and joys. It was a long time during law is very clear on this question, and evithe early Church before this celebration was dence by the plaintiff and his witnesses must be given to show that the particular service thers protested earnestly against the people's in which the raid occurred was a religious decking their dwellings with garlands and meeting. All other evidence that would prove boughs on festival days, according to the cus- the case is ruled out except as material to the case under trial, which is for a particular enth century, a council of the Church in offense of a particular nature on a particular France forbade the Christians to deck their occasion and time at a religious meeting. There homes with laurel, ivy, and green boughs. is no question if the eyes of the public, and all fair minded men and women, that the Temple is a religious meeting house, that the Frater-St. Chrysostom, a Christian Father, says the nity Society, incorporated under the laws of birth of Christ was fixed at Rome on the the State of Massachusetts, is a religious or 25th day of December in order that, while the ganization, and that all phases of the phenomheathen were busy with their profane ceremo | ena and teachings of Spiritualism through nies, the Christians might observe their holy media constitute the rites, ceremonies and rules of religion. But to show that one were at this time engaged in celebrating their | phase of a religion (and the most extraordijoyous festivities. The Catholic Church, find- nary one to the public is a religious sering a festival, a custom, too deeply rooted in vice, and that will determine the character and place of the meeting as well as the guilt decided to accept it. It renamed it, rechrist of the offenders, is when Ayer and his

Convincing evidence of a high order has been communion of saints to the Invisible God of the universe. And such evidence had its effect, The glory of the Christmas time is that it is and in the published reports of the trial will means, not Sunday, but Saturday. The obgo far toward refuting and destroying the ranting and idiotic allegations of the ignorant Christian public that Spiritualism is not a re- the day of Christ's resurrection. But, it adds. ligion (because its facts can be demonstrated) and that its temples are not fanes and shrines

It is true that here in the United States no mies might seem to be overpowering him, sur- | discrimination should be made against Spiriturounding and conquering him, but when the alism in favor of Christian antecedents, tradicold seemed the master, in the very depth of tions, forms-in short, against phenomenal winter, then came the re-birth of the immortal | Spiritualism-in favor of ecclesiastical Chrisruler of the skies, and their god came back, tianity. Yet, we dare say, the whole judicial bringing light and glory and life and healing side of our Constitution and Commonwealth

It is high time that inspirational media, to the significance of the old idea. It broad and media for all phases of the phenomena, ened, deepened, and lifted it higher, until men awaken to the facts that underlie the real believed in the supremacy not only of the sun | issues of Spiritualism, and insist everywhere in the heavens but of the spiritual source of and at all times that Spiritualism is the only light and life as well. Christmas is simply the | natural religion extant which can be proven by bursting of the belief in God's love into song- Lacts, through which the spiritual nature and God's love for his children and our love for each | life and the immortality of the soul are realized. What we need now is a Spiritualism and a propaganda of Spiritualism that will commend itself to the world by its spirituality, its demonstrations, and its works.

The Judge decided the case for Mr. Ayer-or the government against the raiders in favor of Mr. Ayer. The Judge won golden applause congratulations.

Sympathy of the District Spiritualists.

The Spiritualists of Washington and the District of Columbia adopted some very plain resolutions at a recent meeting in Washington, D. C., denouncing the purpose of the authorities of Boston to tax the First Spiritual Temple as an unjust proceeding, and pledging their assistance to its owner. They declare that while all other church property in Boston is exempt from taxation by State law, though This is an eminently just and wise bill, and they favor the equal and uniform taxation of for the last fifteen years has worthily filled church property of all kinds as eminently just | the office of President of the Massachusetts and proper, they nevertheless emphatically protest against the action of the Boston City Council in taxing only the church property of the Spiritualists of that city, considering it to be unwarranted by the constitution of the State of Massachusetts and contrary to the Constitution of the United States. And the printed next week. heartfelt sympathy of the Spiritualists of the District of Columbia is extended to their their own physicians. Yet this sacred right is support in the defense of their rights and assistance in taking their case to the Supreme Court of the United States for final decision. should necessity so require. Copies of the resolutions were sent to all Spiritualist papers and to President Ayer of the Boston Spiritual Temple Society.

Church Taxation.

It would not be very surprising if the newly devised scheme to tax the First Spiritual Temple of Boston were to result ultimately, if such a scheme were to be carried out, in laying the tax power on the churches of all names and denominations. The act of taxation will certainly be resisted in the courts when it comes to an attempt to collect the tax, and into the arguments and ruling in the case is likely to be swept the legal consideration of the denominational churches also. We hope such will be the result, at any rate. The Boston Herald makes bold to say that "the frequent attempts that have been made to repeal the statute which exempts churches from taxation are likely to get encouragement from such discrimination as the assessors have seen fit to exercise against the Spiritual Temple." might be well, it adds, to bear in mind that "the uses of a great many churches are fre quently perverted without such a rebuke as has been administered here." This experiment is a rash one for the churches, and will prove to be a boomerang. Once get the whole est legal tribunals, and nothing will stop the

Wanted,

A set of Vols. I. and II., "SPIRITUALISM," by J. W. Edmonds and George T. Dexter, M. D. Any one having either of the volumes can learn of a purchaser by addressing the the Legislature of New Hampshire, and Philip | Treasurer of the Banner of Light Publishing G. Peabody, A. M., LL.B., President of the Company, stating price and condition of books. | ner of Light Publishing Co. Price 60 cents.

Sunday Laws in Connecticut.

A long editorial column in the Hartford

(Conn.) Weekly Times is devoted to an exposition and discussion of the Sunday laws of the State of Connecticut. At the recent Congre gational conference at Winsted, in that State, a committee was appointed to consider the laws regulating the observance of Sunday in the State, and to suggest such changes as may be desirable to the coming Legislature. The resolution providing for a committee was "to prepare a draft of a Sunday law, amended so as to conform more accurately and more definitely to existing public opinion; also to comprise suitable means of enforcement, and to urge the adoption of some such draft of law at the approaching session of the Legislature.' The committee is composed of two lawyers, two ministers and the President of the State Humane Society. The most comprehensive section in the brief Sunday laws of the State provides that a fine of from one to four dollars shall be imposed on every person who shall do any secular business or labor, except works of necessity or mercy, or keep open any shop, warehouse, or manufacturing or mechanical establishment, or expose any property for sale, or engage in any sport or recreation on Sunday, between sunrise and sunset.

Another clause threatens with a fine of four dollars every person who shall be present at any concert of music, dancing, or other public diversion on Sunday, or on the evening of that day. The Times says that this is not a credit to the State. Neither of the above sections is supported by public sentiment, and deserves to be repealed for that reason. The Times is of opinion that the Committee will have no easy task to draft a law which will be generally approved, the differences of sentiment on such matters being so great. And without public approval Sunday laws are most difficult of en forcement. The Committee's work will be of value if it will draft a reasonable law, and one in which those things shall be designated which are clearly unlawful by common consent, thereby relieving the people of the uncertainties which surround the law at the present time.

The Pimes reminds the Committee that "the Sabbath" was a Jewish institution, and that servance of Sunday as a holy day rests largely, if not mostly, on the accepted belief that it was it is clearly against the spirit of the age to sustain its observance by the penalties of force.

And so it is, too, to try to keep up, at the close of the nineteenth century, the rigid old Puritanical strictness and gloom of the seventeenth. The committee's work of revision will have to run the gauntlet of legislative action, and, after that, of the approval of the people, without whose endorsement little good can come from it in any way. The Times concludes its examination of the Sunday laws with the very proper suggestion to this committee of a congregational conference of churches, that at least they have for their guidance one saying of Jesus that fits the case, namely: "The Sabbath was made for man, and not man for the Sabbath."

Taxing the Temple.

Mr. M. S. Ayer has been served with a tax bill for over \$3000 on the valuation of the Temple as taxable property. It is doubtful whether such a bill or measure, high-handed and tyran- | Hood & Co., Lowell, Mass. nical in the extreme, can be sustained in the court, for it is the first instance on record in | To the Editor of the Banner of Light: the City of Boston of an attempt to discriminate between religious bodies in favor of one kind of religion. If the tax is sustained it is from the audience, and Mr. Aver offered his doubtful whether the Temple will be open to the public, and while Mr. Aver is in favor of the taxation of all church property, none of us are in favor of discrimination. Let Spiritualists and free thinkers flood the press of Boston with public denunciations of this act, and send letters to the public prints, to the end that public opinion may be brought to bear against such unconstitutional and dastardly injustice.

> Gen. Francis A. Walker passed to spiritlife, suddenly, on the morning of Jan. 5. He was a distinguished officer during the civil war, had charge of the preparation of the United States censuses of 1870 and 1880, and Institute of Technology, besides holding many other positions of trust and honor. He was fifty-six years of age.

125 Annual report of the First Spiritualists' Ladies' Aid Society, being quite long, will be

Notice of the book, "Francis Schlatter, the Healer," will appear next week.

A Glowing Tribute.

The following is from The Freethinker, published in London, wherein Mr. G W. Foote, the editor, in his "Editorial Notes from America," while writing or the magnificent meeting in Central Music Hall, which formed the closing session of the Freethinkers' Congress in Chicago, says:

"The next speaker was Mrs. Cora L. V. Richmond, a Spiritualist, preacher to the Church of the Soul, in Chicago. Her fine presence was set off by tasteful costume-rich, but not gaudy; and her eloquence was of the highest character. She spoke as a woman should speak. A woman loses charm when she loses repose; flerce declamation, which may suit a man's more powerful physique, sounds unnatural from her line. When the property of the state of th lips. Mrs. Richmond avoided this mistake even in her strongest passages. She never raised her voice much, but produced her effects by modulation. Her much, but produced her effects by modulation. Her elocution was perfect, and her address was replete with fine thought and feeling. She dwelt upon the points she had in common with Freethinkers, praised their noble championship of liberty, and, above all, their consistent non-recognition of any difference between men and women in the service of humanity. Mrs. Richmond sat down amidst rapturous and weell-agreed appliance? earned applause.'

Mrs. E. Willard, Bath-on-Hudson, N. Y., writes: We are holding meetings here every Saturday night, with grand séances and success."

Good Spiritualist Books.

At this time of year many persons are in doubt what to give or send to some loved one, with their New-Year's greeting. We would remind them now that there are many good Spiritualist books on sale at the BANNER OF LIGHT establishment, among them being Miss Abby A. Judson's "Why She Became a Spiritualist," " From Night to Morn; or An Appeal to the Baptist Church,"" The Bridge Between Two Worlds,' Miss Judson has withdrawn from the lecture field,

and is now giving her time and strength to the care of a brother, who is a helpless invalid, (at Worcester, Mass.) and we hope her friends may give their sympathy to her in the severe trials that have come.

Mr. J. H. Plummer, publisher of Woman's World and Jenness Miller Monthly, offers \$100 in prizes to the persons making the largest number of words from the word "Endeavors." See his advertisement in another column.

WRITING PLANCHETTES for sale by Ban-

NEWSY NOTES AND PITHY POINTS

Mark well the signs of these prophetic times! The Manmon Temple totters to its fall. Stand quick from under, ero it buries you, And losp to where Love's soul is rearing fast The priceless Temple of Humanity.

- Lucy A. Mallory.

The Rt. Hon. William Ewart Gladstone celebrated his eighty-seventh birthday at Hawarden Castle, sur-rounded by the members of his family. He is euloying very good health, and on the afternoon of Dec. 20 went out for a long walk.

Start out in 1807 with a resolve to do a little more and will be a resolve that you will not regret.

The Atlantic Monthly has for nearly forty years stood preminently for American literature, and a very large part of the permanent contributions to American letters during that time has first appeared in its pages. It keeps true to its long and high literary tradition, but, in addition to its purely literary features, it makes announcement for the coming season of several large magazine enterprises of more than usual interest and timeliness.

Dr. Frank Hastings Hamilton, late Lieutenant-Colonel, Medical Inspector United States Army: Vaccination almost constantly produces the same results (i.e., ugly and untractable sores), and is in many cases followed by abscesses in the axillary, cervical and other glands.

In Scotland recently a fortune teller was arrested and fixed for exercising her gifts. The case was appealed, and the higher court reversed the decision, assessing the complainant ten guineas for costs. The Lord Justice stated that astrology was a science, and that reading the stars for any one, by their position at birth (or at any other time), was not an offense contemplated by the law, unless reguery or knavery be practiced. This is regarded as a just decision.

On the 27th of April the Grant monument in New York will be dedicated with appropriate ceremonies, for which the city recently appropriated fifty thousand dollars. President elect McKinley intends to be present, with the members of his cabinet, the diplomatic corps and various State, municipal and federal matic corps and various state, municipal and federai officials. A big naval parade, in which the Atlantic fleets of European nations may participate, is under consideration as one of the features of the celebration. The total cost of the monument will be six hundred thousand dollars—the largest sum ever raised by popular subscription for such a purpose. All but eighteen thousand of this areat sum was contributed by citizens of New York City in amounts ranging from one cent to five thousand dollars. one cent to five thousand dollars.

Self-preservation is a garment that never wears out.

Dublin, Jan. 1.- The danger from the landslide near Rathmore, County Kerry, is by no means over, but is rather on the increase. That part of the disturbed earth comprising the bog is still sliding toward the Lakes of Killarney, its movements being accompanied by a sullen noise that is heard for miles in all directions. Peasants living some distance from the scene of the landslide are fleelog from their houses, and taking refuge in localities that give promise of safety, leaving all of their belongings behind them.

A fine calendar for 1897 is one issued by Perry Mason & Co., of Boston, publishers of The Youth's Companion The calendar is in the form of a folder, 101/4, by 24 inches in size, having four leaves or panels, on each of which is the figure of a beautiful maiden, lithographed in twelve colors from an original painting. The calendar will be an original to any home ing. The calendar will be an ornament to any home or any business office.

Illustrated prospectus for the volume for 1897 will

be sent free upon application. Address The Youth's Companion, 207 Columbus Avenue, Boston, Mass.

Scribner's opens its new decade with entirely new type of great clearness and beauty.

Even the man with the sore throat can usually swal-

Gen. Andrew Jackson, shortly after the battle of New Orlears, wrote an account of the engagement in a letter to James Monroe, afterward President. This letter is published, it is believed for the first time, in an article on "Napoleon's Interest in the Battle of New Orleans," in the January Century.

So many beautiful calendars and entertaining novelties have been issued by the proprietors of Hood's Sarsaparilla, that we are hardly surprised to receive this reason not only one of the very pretitest designs in calendars, but with it coupons which entitle the recipient to attractive novelties. The calendar is accompanied this season by an amusing little book on "The Weather." Ask your druggist for Hood's Coupon Calendar, or send a cents in stamps for one to C. I.

The National Spiritualists' Association would gratefully receive any information that may be sent to it concerning the first thirty volumes of THE BANNER. It has many copies of the early papers, but Vol. I. -- Irom March, 1857, to September of the same yearis entirely gone. The National Spiritualists' Association earnestly requests all readers of THE BAN-NER to look over the back numbers in their possession, and report the same at once. If any one, has bound volumes of THE BANNER from 1857 to 1872, the National Spiritualists' Association would gladly purrational Spiritualists Association would graity purchase the same. It is important that the history of Spiritualism be correctly written, and its records carefully preserved. To this end, the Convention of 1896 appropriated a small sum of money for the purchase of complete files of all Spiritualist papers ever published in the United States, and directed the National Spiritualists' Association Trustees to act promptly in the matter.

The National Spiritualists' Association has the files of The Banner complete from 1872 to 1896, inclusive, save numbers 20, 22 and 23 of Vol. 48, of the year 1881. The readers of The Banner will find all other numbers advertised in another column of this paper. Will not the friends of Spiritualism kindly respond to this call? Send in the lists of your old papers, friends that Sec'y Woodbury may compare them with the files on hand, thereby helping the National Spiritualists' Association to secure an authentic history of the greatest religious movement that tic history of the greatest religious movement that ever came into the world. Come forward, friends

and aid a good cause. In this connection it is fitting that THE BANNER readers should know that a ten-dollar subscription to the general fund of the Nat onal Spiritualists' Association has been started by its President. He earnestly requests one thousand or ten thousand others to estly requests one thousand or ten thousand others to cooperate with him in this offering, that test cases, determining the rights of Spiritualist mediums, magnetic healers, platform speakers and students of the philosophy of Spiritualism, may be carried to the United States Supreme Court for a final decision. "It is a good time now" to do good by sending ten dollars each to the National Spiritualists' Association as a New Year's offering. If the quota of one thousand subscriptions is filled, the files of all papers can be easily secured, test cases made, and various reforms inaugurated. Come forward, friends, and do reforms inaugurated. Come forward, friends, and do your duty. Ten dollars from one is but little, but one thousand tens is a mighty power. Send all subscriptions to Hon. F. B. Woodbury, Secretary National Spiritualists' Association, 600 Pennsylvania Avenue, S. E., Washington, D. C. H. D. BARRETT,

President National Spiritualists' Association. Washington, D. C., Dec. 28, 1896.

New Year's Exercises in New York.

At White Cross Hall, 52 West 14th street, W. J. Colville lectured to a large audience at 8 P. M., and conducted an impressive Watch Meeting from 11 till shortly after midnight. During the period of silence, which was one of the

features of the service, Prof. E. A. Whitelaw rendered exquisite selections upon the violin On New Year's Day Mr. Colville lectured in Single-

ton Hall, 1188 Bedford Avenue, Brooklyn, where the fine Christmas tree, and other decorations, gave the hall a very festive air. The attendance was so large that extra chairs had to be placed in the aisles to ac-commodate the audience. The subject of discourse was "How we Trust in God and Cultivate Self-Reliance." The speaker insisted that only as we have im-picit faith in universal goodness can we so work as to accomplish sublime results. Wherever doubt as to the possibility or probable success of an undertaking is allowed to creep in, effort is necessarily weakened—thus instead of a little pessimism tempering an otherwise optimistic philosophy beneficially, it essentially frustrates the carrying out of noble designs by suggesting their impracticability, thereby depressing an otherwise hopeful attitude of mind.

When we trust in God and at the same time de-

velop self-reliance, we look upon ourselves as heaven's ordained instruments for fulfilling the noblest ends of which we can conceive. As the date of this new year brings into prominence seven in place of six, and while six always denotes incompleteness, while seven stands for perfection, and we have to travel through a sixth state to reach a seventh, we may well allow the symbolism of numbers to yield us a welcome suggestion for this new-born year, and resolve to make it by our own spiritual, mental and physical efforts the best year we have yet seen.

The age demands men and women who, realizing something of the vast influence they can exert both secretly and openly, are determined to become actively one with the supreme invincible power which ever makes for righteousness.

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

JANUARY 0, 1897.

FOURTH ANNUAL MEETING

Mass. State Association of Spiritualists,

HELD AT UNION HALL.

48 Boylston Street, Boston,

TUESDAY, JANUARY 5, 1897.

[Reported for the Banner of Light.]

The meeting opened at 10:50, with Second Vice-

President Elvira Loring in the chair. Mrs. Loring made a few remarks, stating why the President, George A. Fuller, was absent, saying that his duties as Trustee of the National Spiritualists'

Association called him to Washington, D. C., to attend a meeting of the Board of Trustees. The Secretary, Mrs. Carrie L. Hatch, read the President's report, that he had sent in, and it was received

with applause. [Report will be printed next week.] The next order of business was the report of the Secretary, and the Chairman called upon the Secretary, Mrs. Carrie L. Hatch, who gave a very able report, as follows:

Boston, Jan. 5, 1897.
To the Officers and Members of the Massachusetts State Association of Sparitualists:
In accordance with Alticle 7, Section 3, of the By-Laws, your Secretary would beg leave to offer the fol-

wing report: We have at present one hundred and eighty-six

names upon the membership roll, and have received the sum of \$343.75 during the year. This is very good indeed, considering the financial condition of the country.

We have held mass meetings in Boston, Salem and

Springfield during the past year, which have proved a great success. The Auniversary exercises on the 31st of March made a celebration to be proud of, and 1 am pleased to announce the local papers spoke of it with praise, and gave very fair reports of the sessions. The next mass meeting was held at Salem on April 30, and a number of delegates went from Boston. The press of Salem spoke in glowing terms of us, and

spoke of our talent as being of rare merit.

The next mass meeting was held at Springfield, and again we' did good work, and made friends. We are pleased to say wherever the State Association has presented Spiritualism we have been very courteously received by the local press. In all these places the Spiritualists and Societies have done all in their power to make the occasions a success, and we extend thanks to them for said courtesies. We added largely to our finances at these meeting, which proves the wisdom of the Board in directing the same.

The committee on enumeration have been able to ascertain that there are eleven thousand eight hundred and two Spiritualists in forty-four places, and your Chairman, Mr. Wiggin, has signatures for the same. We have many more places to hear from yet, and it is estimated there are about thirty-five thousand in this

Your Secretary has not been so successful in regard to missionary work; some way or other the Spiritualists are not awake to the importance of this movement; we feel if there could be a Society started in every fown where there are twelve Spiritualists, Spirstualism would grow, and thus demand the attention

Your Secretary has written several Spiritualists in various places, trying to have them show some interest, but I have received replies from some of them stating they can do nothing in regard to meetings have not answered at all, and a few have prom

ised to let me know later.

I wish to call attention to the work your President,
Dr. Fuller, has been doing; he has delivered a very
able address on Spiritualism, "Are we Competent In
vestigators of the Phenomena?" This is a lecture in
reply to the criticism of President G. Stanley Hall.

This letter was delivered. W. Dr. Fuller, in C. A. P. This lecture was delivered by Dr. Fuller in G. A. R. Hall in Worcester, Dec. 6, and was printed in full in the Worcester Daily Spy There was no adverse criticism made in relation to this lecture. Surely this

Shows we are advancing in spiritual work.

On Oct. 18, 1896, a delegation was sent from this Society to Washingtop, to represent them at the National Spiritualists' Association Convention held in Washington, and it is with pleasure that I record the words of the President and Secretary of the National Spirit-ualists' Association. Massachusetts has done noble work for the National Spiritualists' Association, both financially and socially, and we are proud to see the interest manifested by your State, and I am pleased to abhounce through the efforts of your Secretary resolu-tions were adopted in relation to Lyceum work, and two resolutions adopted supporting the Veteran Spiritualists' Union, with endorsement of the same, and

financial aid also.

We would like to recommend a hearty vote of thanks from this body assembled to Mr. Hebron Libbey, who has so kindly volunteered his office to the Board of Directors whenever they have use for it.

We extend thanks for all courtesies received from the spiritual press, the BANNER OF LIGHT in particular, for extended reports of our work during the past

And now, in closing, let me urge each and every member of this Association to strive harder in the coming year to make our Association a success; let us throw off the apathy that seems to surround us, and make a stronger effort for the good of the Gause.

I feel that I should be recreant to duty if I did not at this time recommend that this State Association uphold Mr. Ayer in his defense of the taxation of the Temple, and, if said Temple is taxed, that this Association be instructed to push the matter before the Legislature in regard to other church property being

taxed.

We recommend the endorsement of the work of the Veteran Spiritualists' Union, and desire this Association to furnish a room in the new Home. Respectfully submitted. CARRIE L. HATCH, Sec'y.

The report of the Treasurer was next called for, and Treasurer Wm. H. Banks gave an itemized report, showing that the Association is in a flourishing

On the Dr. White here made brief remarks, as follows:
We should always be ready to speak a word for the truth. I know the people who have stood the brunt of Spiritualism realize to day we have not so much opposition as in the past. We need both the philosophy and phenomena; but we must not too strongly seek the phenomena.

seek the phenomena.

The Auditing Committee then reported the books of the Secretary and Treasurer to be correct. Moses Hull, J. O. Perkins and Carrie F. Loring were appointed the Committee on Resolutions. Moses T. pointed the Committee on Resolutions. Moses T. Dole, M. A. Warren and J. O. Perkins were appointed

the Nominating Committee.

Mrs. Carrie F. Loring was called upon, and spoke upon the subject of "Organization, and the Truths of Spiritualism."

During the meeting a letter was received from President Barrett of the National Spiritualists' Association, sending greetings to the Massachusetts State Association as follows:

Association, as follows:

Washington, D. C., Jan 4, 1897. Massachusetts State Spiritualists' Association, Greet-

ing:
The officers of the National Association extend sincere congratulations to each and every member of your honorable body in annual convention assembled. We recognize in the Massachusetrs State Association one of the strongest props of the National body, and congratulate ourselves upon having so able an assistant. We feel also to thank the members of your Association for their hearty cooperation and enthusiastic support of the National body during the past three years.

Grave and important issues are now before us; equal and uniform taxation of church property, the pernicious Sunday legislation, medical plot laws in the interest of the favored few, the insidious attacks upon the rights of mediums, speakers and laymen, all need your immediate consideration. The recent as-sault upon the rights of Spiritualists in Boston in the taxation of the First Spiritual Temple in that city, brings an important matter before your body. The officers of the National Association believe in taxing all church property, but they protest vigorously against the discrimination made in the singling out of the property of the Spiritualists as the only church property to be assessed upon, and taxed to its full

Let every church bear its full share of the burden of taxation and the Spiritualists will not complain. The motto of our National body is. 'Equal rights to all, and special privileges to none.'

We congratulate you upon the splendid outlook be-

HALL'S Vegetable Sicilian

HAIR RENEWER

Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. fore you in Massachusetts. We please you our carnest cooperation and vigorous support in carrying the case of the taxation of the Temple to the suprame

case of the taxation of the Temple to the Muprame Court of the United States, it necessary, for final adjudication. We are one in thought, one in purpose, and should be one in action. This we shall be it we are thoroughly organized.

May your meeting be most harmonious and enthustastic throughout the day, and may its work be conductive to a more thorough system of organization in your State, and to bring in the thousands of Spiritualists to the support of your Association, so wise in its conception and so eminently just in its parposes. poses.
Wishing you a happy New Year, we are, in behalf

of the National Association, your friends and co-workers,
HARRISON D. BARRETT, Pres. N. S. A.
FRANCIS B. WOODBURY, Sec'y N. S. A. LUTHER V. MOULTON. Trustees.

Moses Hull was the next speaker, and spoke of the phenomena and philosophy of Spiritualism; he also spoke of the phenomena being put on the platform at the First Spiritual Temple, and said that he thought that it was a hurt to the cause of true Spiritualism. The report of the committee on nominations reported as their choice for President, G. A. Fuller of Worcester; first Vice-President, J. B. Hatch, Jr., Boston; second Vice-President, N. B. Perkins, Salem; third Vice-President. C. F. Loring, Braintree; Secretary, C. I. Hatch; Treasurer, W. H. Banks; J. O. Perkins, Lowell, H. G. Holcomb, Springfield, Elvira F. Loring, Fitchburg.

Motion was made by Moses Hull that the Secretary cast one ballot for the Executive Board, and they were elected. The report of the committee on nominations report

were elected.

AFTERNOON SESSION.

Meeting called to order by the First Vice-President, J. B. Hatch, Jr.

A plane solo by Mr. Fred Watson was first on the program, and it was executed with rare talent. Next came a soulful invocation by Mrs. Sarah A. Byrnes. Miss Amanda Bailey then gave a very fine vocal se-

Mrs. Sarah A. Byrnes spoke as follows: There is no one who has the cause of Spiritualism more at heart than I have. I think that most, or a large part of Spiritualists have relegated to the Church. The thinking people that love order go to the church be cause they do not like disorder. I believe our Spiritual Philosophy has something more to do than to commune with spirits. It teaches us to reach higher.

I accept many points of your Association. I am
only waiting to fall into line with organization, to

join your Association.
We must put officers upon our platforms who are respected even in the towns where they live. I want to see Spiritualism presented in a grand and proper mander

Vocal selections by Mr. Charles Le Grand of Salem. [Concluded next week.]

MEETINGS IN MASSACHUSETTS.

Lynn .- T. H. B. James writes: The Spiritualists held services as usual Sunday, at 33 Summer street,

with fine and attentive audiences.

At 2:30 Mrs. M. K. Hamill and Prof. C. L. Walker of Salem rendered fine musical selections; Rev. E. Fales gave an able address on "Spirit Communion and Manifestations as Recorded in the Bible are the Same as the Spiritualists Demonstrate To-day." Many recognized tests and spirit-messages were given by Mrs Alice M. Lefavour, Mrs. D. E. Matson, Miss F. Isabel Hancox and others; Dr. I. A. Pierce, Mr. P. A. Thorner of Marblehead, Dr. S. M. Furbush and Alfred E Warren, relieved many by administering mag-

netic treatments.

At 7:30 P. M., Dr. I. A. Pierce presided and gave well-chosen remarks; Misses Lena and Elsie Burns, fine musical selections; Mrs D. E. Matson, Alice M. Lefavour, Mrs. L. A. Prentiss and Mrs. Lizzle D. Butler took part.

Next Sunday the same mediums and others will take part. Everybody is invited.

Tuesday evening, Dec. 29, at 130 Market street, at Mrs. Dr. Dowland's meeting, Capt. J. Balcom presided, and gave interesting remarks on "Spirit-Home." Mrs. M. K. Hamill presided at the organ. Mrs. Dr. Dowland, Mrs. Annie J. Brennan and Mrs. Lizzie D. Butler added to the interest of the evening. Friday evening, Jan. 1, Mediums' Meeting, Dr. I. A. Pierce presided. Mr. Walker of Salem rendered fine belections. Interesting remarks by Capt. J. Balcom, Dr. Pierce and Mr. A. E. Warren. Many recognized tests and spirit messages by Mrs. Lizzle D. Butler, Mrs. Alice M. Lafavour, Mrs. Vina P. Goodwin, and

These meetings are for all, and much good work for the Cause is done.

Cadet Hall .- Mrs. A. A. Averill writes: The Lynn Spiritualists' Association celebrated the third anniversary of its organization on Jan. 3. Large audiences were in attendance.

At 2:30, the evereiges con D. Milliken; remarks and poems by President Kelty, Mrs. Robertson of Boston and Mrs. Lewis; tests by Annie E. Cunningham of Boston, Mrs. Dr. Caird of Lynn and Dr. Huot of Boston. Supper was served in the lower hall to a large number, followed by a social

At 7:30 the service was opened with invocation by Mr. Milliken, followed by singing by Mrs. Kelty, and very fine musical exercises by W. H. Thomas on the cornet, and F. E. Averlli with the trombone; a most exercise and response to the service of econicet, and F. E. Averin with the tromoone; a most excellent address was delivered by President J. M. Kelty. Mr. Kelty has developed into a very fine trance speaker, and proposes to enter the lecture field at no distant date. We feel that societies that engage him will not be disappointed; remarks, poem and tests by Mrs. Nellie F. Burbeck of Plymouth, Mrs. Rehestentend Mrs. Counterbor. Mrs. Robertson and Mrs. Cunningham.
Mrs. J. L. Robinson, in well-chosen words, pre-

sented to President Kelty, in behalf of many friends, a fine Morris chair, and to Mrs. Kelty a handsome lamp, to which Mr. Kelty very feelingly responded. Mrs. Caird gave automatic writings, which were well reactived.

Next Sunday we will have with us Abbie N. Burn

Salem .- "N. B. P." writes: Sunday, Jan. 3, Mr. Oscar A. Edgerly of Newburyport occupied the platform of the First Spiritualist Society. He opened the meeting with a poem. Afternoon subject, "Lessons that Spiritualism Teaches." Evening, "Innovations of the Past and the Future." Both subjects were very deep and scientific, and he gave the audience very very and scientific, and he gave the audience many new ideas for them to study and think about, and perhaps sometime to profit by. His lectures were some of the best we have had this season, they were eloquent and instructive. He also gave defineations and messages from spirit-friends which were all rec-cented.

Sunday, Jan. 10, Mr. Edgerly will be with us again.
BANNER OF LIGHT, for sale. Subscriptions \$2 per annum; \$1 semi-annually; 50 cents quarterly.

Cate's Hall .- Spiritualists' Progressive Union .- " N. B. P." writes: Thursday evening, Dec. 31, the Union and Auxiliary to the First Spiritualists' Society gave an Old Folks' Concert under the supervision of Amanda Bailey, which was enjoyed by all. We also had ranjo and harmonica solos, a recitation by Alice Thorner, reading and dancing by Miss Florence Phelps, and a very fine recitation by Prof. Charles H.

We were very much pleased to have so many of the Berkeley Hall Association, of Boston, down to the concert—J. B. Hatch, Jr., Dr. Ellsworth, Mrs. Kate R. Stiles, Mrs. Dr. Pratt, Mrs. Carrie Hatch, Mrs. Nettle Holt Harding and Oscar A. Edgerly, and many others

After the concert, ice-cream and cake were served, and then a sociable was held in the barquet hall, dancing the old year out and the New Year in. Thus ended the old year, and many were made glad and

happy.

During the evening Mr. P. A. Thorner, of Marble-head, presented the Camp Progress Association with a beautiful silk flag—the stars and stripes—which will fly from the flagstaff next season.

Newburyport.-"F. H. F." writes: Our meetings commenced Sunday, Nov. 1, with Miss Lizzie Harlow as speaker, followed by Mrs. N. H. Harding, Nov. 8; Dr. William Hale, Nov. 15; William W. Reed, Nov. 22, and Mrs. Hattle C. Webber of Haverhill, Nov. 29. The speakers for December were: William Welsh Reed, the poet-medium, Dec. 6; Dec. 13 Mrs. Nettie Holt-Harding of Somerville was with us for the second time this season; she was followed, Dec. 20, by Dr. George A. Fuller, President of State Asso-ciation, who gave two very fine lectures, which were duly appreciated; he in a very forcible manuer presetted the Banner of Light to his audience, and asked the people to subscribe for the grand old paper, and quite a number will do so: the State Association

and quite a number will do so; the state Association also received words of encouragement from him.

Dec. 27 E. A. Tisdale, the blind medium, was with us, and gave us two of his best lectures.

On Jan. 3 William Weish Reed, the poet-medium of Newbury port, lectured and gave tests.

Mrs. Effie J. Webster of Lynn has been with us on two different evenings, giving tests to fine audiences

on both occasions.

Next Sunday Dr. C. H. Harding is to be here.

Some time next month Dr. William Hale is to come with the Boston Concert Company, and a large auditary of the boston Concert Company, and a large auditary. ence will greet him.

Fitchburg! - A correspondent writes: Sunday Jan. 3, Idah M. Fields of Boston occupied the platform of the First Spiritualist Society. This was her first engagement here. The fact that she held the closest attention of the large audiences, both after-noon and evening, proves her ability as a speaker and test medium. A large number of tests were given and recognized.

Worcester.-Mrs. D. M. Lowe. Cor. Sec'v. writes Mrs. Helen Stuart-Richings officiated as speaker for our Society Sunday, Jan. 3. Her eloquence and earnestness, as made manifest in her lectures to-day,

have made a very favorable impression upon the peo-

[3] Her evening lecture, on "Capital Punishment," was full of vital truths and practical suggestions. She will speak for our Society the remaining Sundays to January; also give a dramatic recital for the benefit of the Society in G. A. R. Hall, Friday even

BANNER OF LIGHT for sale at each session.

Cambridgeport, G. A. R. Hall, 579 Massachusetts Avenue-Patriotic Band of Spirit-Return Society. L. J. Akerman writes: Sunday, Jan. 3, morning circle was fine, filled with harmony and spirit-power; some fine tests were given. Afternoon and evening sessions we had good power and good attendance; all seemed pleased. We had with us Fannie Stratton, Wm. Har-dy; Mr. Wilkinson played cornet solo; Mrs. Hayes, Mrs. Tracy, Mr. D. S. Clark and Serita all gave good tests and readings. BANNER OF LIGHT for sale at door.

Malden .- Mrs. A. J. Pettengill, Sec'y, writes: Mrs. Carrie F. Loring lectured and gave tests for us on Sunday evening. Jan. 3. and will speak again on next Sunday evening. Her tests were very good.

Haverhill .- "O. H." writes that Moses Hull lectnred to a large and appreciative audience last Sunday, the subject being: "The Resurrection of Jesus -Viewed in the Light of Modern Spiritualism." Mr. Hull will be with us next Sunday.

Waltham .- M. L. Sanger, President, writes: Dr. William A. Hale of Boston gave us a fine lecture, also readings which were excellent.

Next Sunday we have Mrs. Butterman of Malden. Our Lyceum is growing.

"Old, yet ever new, and simple and beautiful ever," sings the poet, in words which might well apply to Ayer's Sarsaparilla-the most efficient and scientific blood-purifier ever offered to suffering humanity. Nothing but superior merit keeps it so long at the front.

Set-Back for the Allopaths.

To the Editor of the Banner of Light:

The Rhode Island State Medical Board has just had another "set-back" in a decision of the Appellate Court.

Alexander A. Walter applied for a license under the doctors' plot law, but a license was refused, though he had a diploma from a medical school in Russia, of which country he is a native, and had also practiced in this State since 1891, and therefore by the terms of the law was entitled to registration. But the Board refused a license, whereupon he appealed to the Court. There was a hearing, when several reputable physicians of the city testified to the fact that Dr. Walter had practiced medicine since 1891; also that he was a reputable and competent practitioner, from a personal knowledge, having been in consultation with him. The Board by its Secretary did not attempt to deny these facts, but by quibbles sought to justify the Board's action.

The Court in its decision brushed the cobweb quibbles aside, and decided that the Board must issue the certificate. In its action the Board did just what it was instituted to do, make medical practice a monopoly, and not permit interlopers on the Allopathic preserve of Rhode Island. Dr. Walter is an Allopath, and being comparatively a stranger, was set aside, probably to save the fees for those who are in the ring.
These State Medical Boards, dignified by

being called Boards of Health, are a spawn of Allopathy, invasive of the rights of the people, specially designed to subserve a medical practice, thus described by Bichet, the great French pathologist:

"Medicine is an incoherent assemblage of incoherent ideas, and is, perhaps, of all the physiological sciences, that which has shown the caprice of the human mind. It is a shapeless assemblage of inaccurate ideas; of observations often puerlle, and of formula as fantastically conceived as they are tedlously ar

Why will the people be so egregiously fooled by stilted ignorance, whose escutcheon is M.D.? WILLIAM FOSTER, JR. 12 Peace street, Providence, R. I.

A Cooling Drink in Fevers. Use Horsford's Acid Phosphate.

Dr. C. H. S. Davis, Meriden, Conn., says: ". have used it as a pleasant and cooling drink in fevers, and have been very much pleased."

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

Mrs. Ida P. A. Whitlock spoke at Bridgeport, Ct Jan. 3, and will be there again on the 10th; Maiden Mass., Jan. 17, 24 and 31; February, at Buffalo, N. V. April 4 and 11, Haverhill, Mass. She would like to secure engagements for the months of March and May, and the last two Sundays of April. Societies desiring her services, please address her, care Ban NER OF LIGHT, 9 Bosworth street, Boston, Mass.

Address G. W. Kates and wife at Massillon, Ohio, Jan. 10 to 17, or at 55 Comfort street, Rochester, N. Y. at any time until further notice.

Test mediums and lecturers desiring engagements for the balance of the season of 1897 with the People's Progressive Spiritual Association of Providence, R. I., may address Dr. F. H. Roscoe, 151 Broadway, Provi-

Mrs. J. W. Kenyon lectures and gives tests in Brooklyn, N. Y., the first two Sundays of January, and in Fall River, Mass., the third and fourth Sundays; in Brockton the fith Sunday. She will serve the Society of Waltham the first Sunday of February; Chelsea, the second. She would like to arrange for the two last Sundays of February, March and April. Address Waverley, Mass.

Mr. J. W. Kenyon lectured and gave tests Jan. 3 in Chelsea, Mass. Will lecture in Fall River Jan. 10, and in Brooklyn, N. Y., Jan. 17, 24 and 31. Has open dates; would be pleased to arrange with societies for 97, and camp-meeting work. Address Waverley,

Dr. C. H. Harding has open dates; would like engagements. Address, No. 9 Bosworth street, Boston, Mass.

Mrs. May S. Pepper will occupy the platform as test medium for the First Spiritualist Ladies' Aid of Stoneham, Thursday, Jan. v. at G. A. R. Hall.

The following numbers of the BANNER OF LIGHT are wanted by the National Spiritualist Asso ciation to complete their files: Vol. 1, all numbers.

2, Nos. 1, 2, 3, 4, 5, 6, 7, 8, 11, 12, 13, 15, 17, 19, 20, 3, 1, 3, 5, 9, 10, 13, 14, 16, 17, 18, 21, 4, 15, 16, 17, 18, 19, 24, 25.

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11, 14 15, 17, 18, 19 20. 1, 6, 8, 10, 11, 12, 13, 15, 16, 17, 18, 19, 20, 23, 24, 25 1, 2, 3, 4, 5, 9, 10, 11, 13, 15, 18, 20, 21, 22, 23, 24. 47, " 20. 48, " 21, 22.

Any person having any of the above mentioned numbers will confer a favor by informing Mr. Francis B. Woodbury, Secretary of the National Spiritualists' Association, 600' Pennsylvania Avenue, S. E., Wash-

Who Are These Wonder-Workers, Who Cure Those Whom the Best Physicians Fail to Believe?

Dr. Peebles is too well known to require any introduction or endorsement. J. A. Burroughs, M. D., his adopted son, has an education in the work, to which he gives his entire time, that lits him peculiarly for his chosen profession. He has been with Dr. Peebles since early boyhood, thus growing up in his magnetism and learning his methods. He has graduated with honor from three medical and one literary college. He has traveled abroad with Dr. Pee-bles, and with and under him studied the best and most scientific methods used in ouring chronic diseases, and has been his valued assistant for many years in his great Sanitarium, and there demonstrated the value of the education received. Added to these, he brings the best of psychic gifts to his work, and while he has never posed as a public medium, yet many have known and tested his powers.

But what interests more especially the suf-

fering public, is the results of their work, and this is what they point to with pride, for every mail brings letters like the following: San Miguel, Cal., Dec. 6, '96.—When I sat for

psychic treatment on Thursday evening I had great pains in my side and back. After sitting awhile my whole body trembled, and the pains all left me, and I felt like a new person. EMMA A. BARRON.

West Bolton, Vt., Dec, 13, '96.—I have taken your medicines one week. I feel better. Will say that it has helped me more than all the other doctors I have tried. ALHANAN PERRY.

McKeepport, Pa., Dec. 10, '96.-And now I will just state that Charles is getting along splendidly. 'T is perfectly wonderful what you have done for him. He has been sick for years, almost an invalid, and now after three weeks treatment with you he feels as though he had a new lease on life. MRS. L. BRYANT.

No. 34 Walter street, Salem, Mass., Dec. 14, '96.—I am much pleased at the result of your treatment, and wish to express my gratitude for your close attention and care. Although my case may not seem as wonderful as some yet I do not think it a very common thing for rheumatism to be cured, especially for one of my age; indeed, one of our most popular physi cians is quite lame with the disease, and so is evidently unable to rid himself of it. M. F. WYMAN.

East Rochester, N. II, Dec. 6, '96 - I am feeling better than I have felt for years. Your treatment has done wonders for me. I am surprised at the great change that has taken place in me in the short time under your treatment. I am doing all my housework now, and feel well and happy; in fact, my whole body seems to have new strength and vigor. I think you will remember that I wrote you that I did not have strength to walk around or do anything.

MRS. ANNIE F. SMITH.

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SPECIAL NOTICES.

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

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This work is now passing through the press in San José, but it will not be possible to issue it before FEB. RUARY, 1887. Additional matter of value will be introduced, in consequence of the delay. The price, when published, will be \$2, but it may be obtained by a remittance of \$1.50 any time before February 1, 1897.

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enervated and the body diseased.

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wonderful medicine entirely cured me.

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wante to all spiritualists.

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The Progressive Lyceum, first seen while in a superfor state by the wonderful Seer, A. J. Davis, in its beautiful organization of the spirit-children ranged under its banners by loving teachers, was by him transposed and adapted to earth. It is the most vital and important part of Spiritualism, and is not only for children but for all who would make intellectual and spiritual growth.

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SPIRIT Message Department.

SPECIAL NOTICE.

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

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

JOHN W. DAY, Chairman.

SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Nov. 27, 1896.

Spirit Invocation. Oh! Spirit of Love, again do we thank thee for the priv ilege of meeting in our Circle Room. We feel thankfu for whatever assistance we have received through spiri or mortal aid. We feel that we would like to open up the avenue of communication and bring closer the spirit of the loved ones and those in earth-life. We are reminded of the many days that are set apart for enjoying immortal life and the many dear friends that have been brought together through the spirit of Thanksgiving Day-which many en joyed, though many others were in sorrow. Many that were around the home-circle a year ago are now in the home circle in spirit-life, having left an empty chair-left the material presence, and seemingly left a vacancy in the sonls of their friends. The spirit of love brings to them the knowledge that the absence is only material, that the spirits do enjoy and do know when friends are thinking of them. We feel thankful that the avenue has been opened that they can return through the various instruments and manifest in such a way that it brings joy to the hearts of

Hear us this morning, thou great Spirit of Love; widen the channel, and, above all, quicken the comprehension of their consciousness, that they may not ween any more: and when we lay them aside we shall clothe them in garments to represent their reception. In spirit like the sunris ing on the morn of better life, better conditions. When we can be sure and feel that day is the reception day, we know there will be no tears, neither will there be any vacant

Bless us and guide us in every act and action, and may we feel that thy power predominates now and forever. Amen

INDIVIDUAL MESSAGES.

Mary C. Flint.

Good morning, Mr. President. I am much pleased to have the privilege of coming in here is much I would like to send forth to the world, to make others feel happy and to bring consolation to the soul! Yesterday was truly a memorial day to me, although I had no blood-kin to wait for my arrival-no one in earth-life that would really miss my presence as far as the relationship goes. I have my dear loved ones on the spirit-side with me: I have also got dear friends on earth that were kind to me in days gone by-those that administered to me, and those that ministered spiritually also-for I had those that I was very fond of-and it is to them I wish to return this greeting with a heart of gratification and satisfaction. I promised the dear ones on earth that I would come again, that I would try and prove to them that truly the spirit returns. I have tried to manifest in various ways, and I have been feeling as if I was interested in this circle, as I many times lingered around and listened to what others had to say. I feel that those that were around me a year ago did miss me and did speak of me, and I want them to know I realize it, for we had many Thanksgivings together and we shall have many more together, although not in mortal life.

I am not a great ways from home, Mr. President, or the home I was best known at, for a number of years previous to going to spiritlife-for it was only in Haverhill, Mass. There is where I will be remembered, and I feel this message will be received with pleasure. I would like to say to all those that were so kind to me in assisting me to grasp the beautiful chord of Spiritualism, and also those that administered to my physical wants, that I thank you-I thank you all very kindly-and I am anxious now to help others that were not so fortunate as I was. I was very much exhausted before I passed out of the body, and I should say was pretty well along in years. I want to say to them I met all the dear loved ones in spirit. I met father and mother, and my husband is with me this morning; his name is Kendall; and my brother James also is with me. I suppose it will be of no harm to say I would like to call many names of those that were kind to me in earth-life, but space will not allow it. I do wish that Mr. Hill will remember that I do think so much of him, for he has done so much for me in the body and in the spirit. I should say that Mr. E. P. Hill is still in the body and reads your valuable paper-for I have heard him speak of it. I also was very that home on high. much interested in it, and my husband used to be when he was in earth-life.

You can put me down as Mary C. Flint, and my husband's name was Kendall. I think we will both be remembered, especially in Haver-

Ruth Jones.

How beautiful it is here this morning, and what lovely flowers'you have got! Why! those flowers look so natural. I am very fond of flowers, and I always loved to see them grow; it seems to me sometimes that flowers are a our influence and in our ideas, and that makes is no evil, all things are good. us carry different tints and also different odors. I find that my knowledge of Spiritualism pre- | NER OF LIGHT, neither was I familiar with

I was very much interested this morning, for ! feel I can learn something, and especially when I can feel I can come in contact with the dear loved ones of earth. I thank the good angels that I was conscious of their guidance previous to leaving the body, for they gave me a good deal of strength and also sustained me in my duties and the work that I desired to do. I feel that we all can do our work; some have to take it more publicly, others can work silently and perfectly; but there are many even by our own fireside that we can learn to grasp and see the beautiful spirit of knowledge.

I feel also, like the spirit that preceded me, that when these memorial days come around, and especially where they are marked with changes, it changes our minds more, and makes them sometimes even more sweet, even if they are alone. I was interested yesterday, and, as my dear family knows, I want to come to those I love; those who were closely tied to me in my home-my husband and my boys; I know they are conscious of my presence, and I know that they feel me many times around them. Oh! after all, it does not fill the vacancy that the material did; they miss the body; they miss the tangible presence; they miss the voice that was so familiar to them; and I want | sible. It seems to me, Mr. President, as we to send this communication to them. They have (asked many, many times, Why don't I come through THE BANNER? why do n't I reach the channel that they can come in con- longed to me or not, or whether it was coming tact with? and for that reason, your good Chairman gave me the privilege this morning. I want to send glad tidings of immortal joy to my family, friends, and all who are near and | same time it sometimes brings a good deal of dear to me. I have found all that I expected, yea, more than I expected.

are many things that are weighing on the mortal mind, that it is essential and right that they should take care of things. I want to say to the dear boys: "Fear not; if you will trust used to like to get them, but I did not like to companion who has walked by my side so many alone. Oh! how often do I see you stand all by yourself, and you seem so lonesome; you seem heart-lonely, so that it seems almost impossible to bear up, and I want to say: 'Cheer earth-life, when we will all meet again in that bright morning land where there is no sorrow, where there is no separation, where we shall know as we are known, where we shall meet to part no more."

Mr. President, you can put me down as Mrs. Ruth Jones. My home is in Kingsville, O. My husband's name is John. It is a common name, but never mind, he is an awful good man just the same.

Henry Jackson.

well try to make an effort to break through the their breath, because they seem to be afraid ice sooner or later. All have had to do it, but that the next door neighbor will hear what it seems sometimes rather hard for one to they have to say; they don't make it public. take control of another brain, and try to talk | Before they get through with it, Mr. Presias we used to talk ourselves. I can see that I | dent, it is a good deal like the secret that no did not know much about Spiritualism while one could keep from the other, and, by the in the body. I wish I had, but there is no use time it got around, it had become common in saying anything when I did not take it; but I feel as the old saying goes, "better late than never," and I have a good many I would like to never," and I have a good many I would like to some one else—and that is how the spokes and with the spiritual body, or does this principle die with the material body? come in contact with.

I do not suppose we believe much in Spiritualism, but sometimes you like to see how a thing runs, whether you believe in it or not; away back in '48 or '50, for then it was only a others in expression. and it is for that reason I thought I would like little growing power; but to day we have a o send out a few words to see how they would be taken. You see while I was in earth-life I was interested in novelty things, and I was a kind of inventor. I used to like to make toys. this morning, and I am more so because there and I suppose people used to think I was kind of foolish, spending my time on such little things, but I always used to send out a little feeler to see how it would take, and if they took to it, I then pushed it. Sometimes I gave them more than they wanted. It seems I have got great press-for all recognize the power of the about the same ideas of bringing people around press and the power of psychic forces, which to the consciousness that I have known pretty near what has been going on, especially in the home conditions, and by what they have done with their business affairs. I am not going to truly it has been good for us to be here. I 'give them away." I am not going into any personality. I am going to see if they will take any notice of it, and I don't care how much life and the encouragement of the mortal soul they criticise what I say, if I can only make to higher spheres; and when we do not get a from which it has emerged or been driven, is them feel that it is me, and be able to raise a little curiosity, that they may investigate still further, and give me a chance to speak to them.

I should like Matilda to know that she is not entirely unprotected, neither is she left alone. I want to say, also, to all those that are interested both in my own family and my friends. that I am getting along pretty well, but I would like to have the earth-life conditions work a little differently; in other words, I do n't think they have used the best judgment in working my affairs—but I promised not to say anything about it, and if they will only give me an opportunity I will satisfy them. I will say to the ones I intend this message to reach to not be disappointed if they happen to go to some medium, and I cannot manifest the first time, or I cannot give what they want-for there are times we spirits are a good deal like mortals, for they cannot always do as they wish. So it is with the spirit-sometimes manifesting through another brain we cannot always do as we desire; but if they are cautious, and will realize that in unity there is strength. I am seek because they want me, I will impress them where to go so that they will know it is me.

I thank you for this privilege very much. You can put me down as Henry Jackson, Syracuse, N. Y.

Ellen L. Annies.

What a blessing this is, and what a privilege the spirit has to come in and express its own individual ideas. It seems such a beautiful thing to communicate with our friends; but it seems that there are so few that really realize the great value and privilege it is for us to be brought en rapport one with the other. How happy it makes mortals feel when they truly get a letter from the loved ones, a letter from

Desire has imbued me for a long time to come to this place and send forth my thanksgiving and my merry Christmas, and many encouraging words to those in mortal life.

I want to reach my dear companion, because his health is so feeble that the spirit seems more in spirit than in earth-life, and I travel by his side oftentimes unseen by mortal eyes. I wish to say to you: all is well; and I want to say to my dear daughters that I feel so pleasadthat God has dealt so graciously with us that even in the separating of the mortal forms there was a wise purpose in it-for I have been good deal like children-they vary in size and able to administer unto you a mother's love in colors, and they vary in odors; so that it and protection, and as another year passes seems like children and people-we all vary in | along things will change; but remember there

vious to going out of the body has been a great advantage to me, because it showed me how to learn spiritual laws, and how we might assist

our friends, whether believers or disbelievers. my stomach troubled me a good deal previous ditions as I take control of this medium; so I will not try to hold her a great while.

I have met many on the spirit side that would gladly communicate this morning if it was possible; but I will speak for all, and say we send our love together, and send forth on the wings of peace. My name is Ellen L. Annies, and my home is Rochester, N.Y.

Thank you very kindly. Oh! you ought to be well supported, and I wish that the mortal could realize how much pleasure it gives the spirit to have the privilege of coming here week after week. I hope my dear daughters will see this-and I know they will, for they take your paper, and by that I will be recognized.

Dr. H. F. Gardner.

Well, it seems to me that it takes a good while to come in here, but I have got here, and I, too, would like to be identified, if it is poshave followed up your Message Department for a great many years, I have been out of the body some time, and whether the message beto some one I did not know, it has been one of my peculiarities to watch the receiving of it. How much joy it oftentimes brings, and at the criticism; but I would like to say, perhaps it will be beneficial to others who do not get I want to say that changes are coming; there | answers to letters, that the mortal somehow seems to be extremely careless in replying to correspondence. I know for myself-I would rather take a licking than write a letter. I the spirit it will lead you all right." To the answer them; and I think, Mr. President, there are a good many people like me; so it seems to years I would say: "Don't feel so much me that we get a great many answers in the way of talk, but they do n't seem to think that the one who sends a letter likes to get a reply.

I am going to send this letter out, for the reason is, if it is not replied to I know they up, only a little while—for the time is short in | have it, and I know it will help others, and perhaps help more than we can tell anything about.

I would like to say to all concerned or interested in the advancement of life and progress, that I am glad that there are as many spirit communications as there are, for everywhere we find the people are all the time talking under breath, and telling this one and that one of what they dreamed of or what they saw, or something some one has said or told them, or some message they saw in some paper -some message that came from somebody else; Well, Mr. President, I suppose I might as and while they are talking, they talk under the great wheel of progress are revolving. Every year it is eddying on to its source, and we to-day know that life is not what it was rigantic element that seems to world over. I look back over those years and see how that great Spiritual Philosophy has grown, and superstition has been crushed out, and dark dogmatic feelings brought about by Orthodoxy have been torn down. I see so much that I feel this morning like thanking itual state as the material body is on earth. God and the angel-world for sending forth their messages of love, and also through the

> is truly spiritual manifestation. I feel rejoiced to add my own little experience to encourage others, that they may feel want to encourage all workers in humanity, all those who believe in the advancement of response from what we have thrown out, it is so intensely strong that no purely spiritual like scattering bread on the water; it returns

to us after many days.

Mr. President, or, I would say, Mr. Day, it seems as I come back in thought, and think of the old meetings we had in Music Hall, and so many that sat on the platform and tried to ness and superstition of life, we felt the day would come when Spiritualism would be recognized as the power, as the religion, for humanity. I am glad to have the privilege of controlling this morning. When I first took control of the brain I was a little afraid that I would not be able to give forth my ideas as I desired. I want to send forth a happy and good encouragement to all co-workers-to all those that have been harnessed in the field so many years. I am also interested and well pleased that the Spiritualists and the world at large have got to recognize organization. I am pleased that they have progressed enough to more pleased to see the advanced step that they are making toward establishing a home for our mediums and our worthy workers, and I say to them, God speed the work for the good of humanity!

I hope all will work in harmony and cooperate together and destroy jealousy and foolishness-and the mortal will be in true unity of love with the spirit. My name is H. F. Gardner. I am pleased at this privilege this morning, and I wish you success in your work. Should say that Bro. Colby and Bro. White and Mrs. Conant and so many of us that

worked together are here, and from what we have sown we have gathered much fruit. There is yet more to harvest, and surely there is good to follow as a whole for the benefit of humanity. Good morning, and may God bless you all.

Catherine L. Murphy.

Good-morning, Mr. President. This almost puts me in a place that I feel very small in after what that gentleman was able to give out; but they have informed me here that each one must fill his allotted place and do his own work in his own way. I feel that I am working in a feeble way, but I want to gain strength and happiness, so as to help othersso that I can feel that my work has been appre-

New I am not a great ways from home-although I have been out of the body some in town; but I was not familiar with the BAN- ally freshest at such a time.

Spiritualism, aithough in our church it was al. | become related to sources of intelligence in an ways taught us that the spirits of our friends did hover around us-especially; where a little | wiser than when they retired. child had passed away, the mother would changes our thoughts some, but I have notifed to going out of the body; I sense the same con- | in my associations and friendship that those | sistent effort the barrier to sleep can be overmingling both in spirit and in earth-life with them, changed just the same as we do, and some of my friends have lately become interested in manifestations through the death that has recently come into our family; and it is for that reason I wish to reach those this morning, as the spirit is not yet able to manifest-not having been out of the body very long.

Albert Greslen is with me this morning, and he passed away in Malden, Mass. I have been out of the body a long time, and I was the grandmother to him. My name is Catherine L. Murphy; my home when I was in the earth-life was Roxbury, Mass. My husband's name was Francis, and he is in spirit-life also with me. We all come together, and I thank you very kindly.

Messages to be Published.

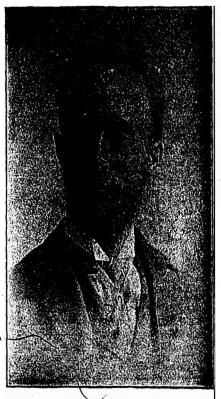
Messages to be Published.

Dec. 4.—Edmund James Huling; Edwin E. Varney; Emma Falies; William Bemis; Mary Stevenson; Eben Philips.
Dec. 11.—Abigail Marsball; Joseph P. Hazard; Emeline Alden; Mary Ann Atkinson; Mary A. Crosby; Archibald Clayton; Eva Emery.
Dec. 18.—Timothy H. Morse; Roland Reed; Mary J. Richmond; Mary Elizabeth Buck; Louise Bryant; Oliver Bryant Wood; Emma Lockwood.
Dec. 24.—Sarah Morrison: Maria Mecison; Capt Henry Franklin Libby; William White; Ida Wetherbee; Frank Wilder.

Wilder, Jan. 1.—Edward Sexton; Emeline McClellan; George Franks; Mary F. Peabody; Frankle Davis; Effic Atkinson; Fred. F. Simpson.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ans. 1.—The spiritual body may be spoken of as the sheath of the soul or the instrument like a veritable fairy, impersonating Cupid, bow and through which it makes itself intelligible to arrow complete. Miss Blossom Chamber's skirt-dance

The soul, in the highest meaning which can the abiding, changeless entity lying back of expression and the cause of it.

The spiritual body is that form of the individual through which the entity acts, which is just as palpable and plainly visible in the spir-

A. 2.-Certainly the human mind or thinking principle continues in the spirit-world, for at physical dissolution nothing perishés except the material shape. No "principle" dies with the material body; it only escapes or withdraws. When dissolution is unwelcome and greatly dreaded till the very moment of its approach, on account of the supreme regard entertained by the departing entity for what the material world contains, the union of the thinking principle with the outer conditions from which it has emerged or been driven, is so intensely strong that no purely spiritual experience is possible till the intense concern for physical things has somewhat abated. for physical things has somewhat abated.

In normal instances where the mind has be come considerably detached from all that is material because attracted toward the spiritual state before dissolution, the thinking prinadvocate liberality and harmony over the dark- ciple immediately begins to accustom itself to its new environment and mode of life, which, after all, is not so new as many suppose.

The eight hours, more or less, passed in sleep out of every twenty-four are really passed in that state of consciousness into which we can enter directly we leave the flesh.

We are never unconscious, but until we have acquired the habit of recalling the phenomena common to one plane of consciousness when functioning on another, we do not gain a very clear realization of how the human mind or thinking principle is dual in character but one in nature.

Instead of saying we have two minds, it may suffice to say there are two sides to the mindthe one inner, and the other outer; it therefore depends upon the direction in which our minds are turned at any time, as to what plane of consciousness appears to us most real.

When we have dropped our physical bodies we continue to live our mental life, as of old, though it is subject to continual modification and improvement. The mind changes constantly, but it does not perish; so whatever we are related to, in the sense of having intellectual affinity with it, we can enter into the presence of, and work in connection with, often more fully than when incarnate on

Q. — [By Matilda Ridgeway, Haverhill, Mass.] What is sleep? and what mental uggestion would you give to secure it?

A.-Sleep, though commonly defined as chiefly a physical necessity, is vastly more than that, for though it is true, as physiologists teach, that during sleep the voluntary motions of the body are suspended, though the involuntary movements are continued, sleep is immeasurably more than a needed means of physical recuperation.

At its highest and best, sleep is temporary emancipation of the spirit from the thralldom of sense-perception, and its re-introduction to its native condition of psychical realization.

We often hear people declare that they get their best ideas early in the morning, immediately upon waking; and this is not due to the time-for I used to be quite familiar right here simply uncontested fact that the brain is usu-

Whenever people sleep harmoniously they

interior manner, consequently they awake

To induce sleep by mental suggestion is 'not I felt somewhat exhausted this morning, as sense its presence, etc. Of course, education difficult except in obstinate chronic cases of persistent sleeplessness, and even then by per-

> The first and simplest mode of hypnotic (sleep-inducing) suggestion is to positively and persistently suggest the word sleep, in manner such as follows: You do sleep, you can sleep; you are entering a condition of peaceful slumber; you will sleep quietly and beneficially, and as long as it is good for you to sleep.

> The second mode of suggestion, which often works extremely well, and can be profitably used as a supplement to the primary method, is to make a very distinct mental picture of a scene in itself so tranquilizing and conducive to repose that sleep naturally follows the contemplation of it.

If you are personally in need of sleep, selfsuggestion is made exactly as you would suggest the same idea to another. The use of spoken words, and the employment of suggestive objects, such as carefully selected pictures, statues, etc., is quite permissible, and is often very helpful in cases where persons do not seem ready to follow at once a purely mental suggestion.

When sleep is perfectly attained dreams are superseded by visions; and the difference between the two is this: Dreams are more or less confused images of what is occurring round about us on one plane or another; visions are direct sights of what is actually taking place somewhere, or prophetical pictures of something about to occur which we need to know in advance.

Perfect tranquility of mind must be induced to secure the profoundest and most profitable sleen; therefore whatever suggestions and surroundings tend most to fixity of gaze on an agreeable mental object are best.

Banner Correspondence.

Our friends in every part of the country re earnestly invited to forward brief letters tems of local news, etc., for use in this depart-

Illinois.

CHICAGO .- E. C. Gray writes, under date of Dec. 26: "Tickets were issued to the Lyceum children, and cordial invitation given and taken advantage of to the First Society, which holds its meetings at 3120 Forest Avenue, to join with us in our hall, at 31st street and Indiana Avenue, along with their parents, many of whom came and enjoyed the successful efforts of Mr.

The evening began with a poem, composed by the pastor, and recited by several of the children, and then pastor, and recited by several of the children, and then came recitations from various single members of the Lyceum, all rendered finely. Then the presentation of gitts from the platform by Rev. Mr. Cordingly, who was assisted in the happy task by Mrs. Dr. Chamber (a lady of charming presence,) who made the gifts doubly welcome by her sweet manner in presenting them, and by Mr. Harry W. Miller, (the dancing professor.) There were three hundred and seventy-four presents, besides eight hundred bags of candy, nuts, popcorn and oranges and apples. All much appreciated by the little ones, and many children of larger growth. Mr. Cordingly was very playful in the exercise as Santa Claus.

erowth. Mr. Cordingly was very playful in the exercise as Santa Claus.

Then the whole audience was electrified by a beautiful ballet dance, executed by six of our own Lyceum tots, trained by Prof. Miller, who deserves as much credit for teaching them the steps as does Mr. Cordingly for keeping them all in good humor. During the ballet a small babe of a girl appeared and danced like a verifical clay impresenting Curiod layered. and Mr. Beston's vocal solo were well received.
Mr. Cordingly gave a few appropriate remarks, and
a most interesting Christmas poem in the course of

After the entertainment there was a scramble for the supper-room, and then all danced for a couple of hours, going home tired, and laden with gifts, but oh! so contented to be alive

Mr. Cordingly and Mr. Miller received many valuable

Canada. 🥕

TORONTO. - A Canadian correspondent writes: "We have been especially favored for some months past by having the services of Mrs. Loe F. Prior. a missionary sent out by the National Spiritualists' As-

sociation of the United States and Canada.

The work done in Toronto has been very good, and tar exceeded the expectations of even the most sanguine when she first came to us. A good society fully equipped for work and full of enthusiasm is the re-

she had won for herself in the hearts of the Canadians. He proposed a vote of thanks, and a wish for Mrs. Prior's early return to our midst, Mrs. E. A. McDonald followed with appropriate remarks. As the President presented the motion to the audience, the resident presented the motion to the addience, the response which came from every part of the hall spoke far more than words the esteem in which Mrs. Prior is held among us.

Outside of the work done in Toronto, Mrs. Prior or-

ganized a society with forty members at Hamilton, and gave several lectures in Guelph, which were well received. It is with regret that we part from so able Lyman C. Howe is expected to be with the Toronto

Society in January of '97, and we hope that other good mediums and speakers will pay us a visit."

Maryland.

BALTIMORE.-D. Feast writes: "Mrs. C. Fannie Allyn has just closed a very successful engagement with the First Spiritual Temple. Too much praise cannot be given Mrs. Allyn for her work. Whilst her stay was short, she endeared herself to all with whom she came in contact.

whom she came in contact.

Her last effort was to provide a Christmas treat for the children connected with the Lyceum. Her platform work was all that could be expected. Her lectures were telling and to the point. She leaves with the hearty good wishes of the members—that she may live long to tell the truths of Spiritualism to the

F.A. Wiggin occupies the rostrum for the month of January, 1897. Bro. Wiggin has served the Society before, and it anticipates a treat when he comes

along.

Mrs. Rachel Walcott is still pastor of the First Church. It was the writer's pleasure to hear Mrs. Walcott lecture from subjects selected by the audience. The subjects were well-handled, after which a few tests were given, and all recognized. A feature of the service is instrumental music by the Zipp boys, which is well received. Spiritualism is on the inservice of the service in the service of the service is instrumental music by the Zipp boys, which is well received. Spiritualism is on the inserver of the service of the se crease in our city." \

New York. SARATOGA SPRINGS .- W. B. Mills writes: "The

First Society of Spiritualists of Saratoga Springs, N. Y., held its annual meeting Dec. 15 for the election of Trustees: Mrs. Mary A. Mills and Mrs. Anna P. Parris were redicated for three years, and on the 29th the Trustees met, and redicated for President Dr. W. B. Mills for the fourteenth year; Mr. J. P.

That Spot...

First size of a dime; next size of a dollar; then big as the palm of your hand. The end: entire baldness. Stop it.

Ayer's Hair Vigor Makes Hair Grow

Allen, Vice-President; Mr. W. B. B. Wescott, Treasurer: Dr. G. W. King, Clerk; and Mr. Levi Paris, Collector. The Society is free from debt, and prospects fine for the year 1891.

The year of 1890 was closed with fine lectures by Mr. T. Grimshaw and Mrs. Helen Temple Brigham.

Dr. W. B. Mills is detailed to attend to the engagement of all speakers, and attend to all the finances of the Society. All speakers and mediums destring to the Society. All speakers and mediums destring to visit Saratoga for the year 1807 are requested to correspond with the writer, Dr. W. B. Mills, P. O. box

NEW YORK CITY.-Mrs. Milton Rathbun sends us the following:

the following:

Whereas, The Kirst Society of Spiritualists of New York
City, carnestly desiring to give public recognition to the
ability and faithfulness of Mrs. Maggie Waits during her
engagement of November and December, ask your hearty
and unanimous adoption of the following resolutions:

Resolved, That we do hereby tender to Mrs. Maggie
Waite, the noted test medium from the sunny clime of Uniifornia, our deep regret that we must at this meeting sever
our engagement, not by our own will, be it understood,
but because she feels that, for the present, her mission is
elsowhere; and that we do most heartily recommend her
to all Spiritualist societies throughout the world, and to
the public in general. By her gift of marvelous mediumship she startles and convinces skeptics, comforts those in
sorrow, strengthens and adds to the happiness of all Spiritualists so fortun te as to come within the sound of hor
voice. Her tests are accurate, pleasantly enunciated, and
thrill her audiences with astonishment, wonder, joy and
emotion.

Resolval, That in parting with Mrs. Waite, we say good-

emotion.

Resolved, That in parting with Mrs. Walte, we say goodby not only to an efficient, loyal co-worker, but to a friend,
who will carry-with her our best wishes for continued success in her blessed life-work.

Resolved, That a copy of these resolutions be presented to
Mrs. Walte, and that a copy also be sent for publication
to the Banner of Light, the Progressive Thinker, and
the Light of Truth.

the Light of Truth.

ROCHESTER .- A correspondent writes: "The following executive officers have been elected by the First Spiritualists' Church of Rochester, N. Y.: Pres-

First Spiritualists' Church of Rochester, N. Y.: President, A. K. Sisson: First Vice-President, Mrs. M. H. Josslyn; Second Vice-President, —— Dustin: Secretary, J. L. Hall; Treasurer, J. W. Moore; Trustees, H. W. Annis, H. L. Suydam, George Pringle, Dr. R. E. Phillips, Mrs. Farnsworth.

The following Committee—with G. W. Kates as President—has also been elected to take charge of the arrangements for the semi-centennial celebration to be held in Rochester in 1898: J. W. Moore, R. D. Jones, Dr. F. L. H. Willis, A. K. Sisson, N. H. Eddy, Mrs. Gr. W. Kates, Mrs. Josslyn, Mrs. Flemming, Mrs. Farnsworth, Messrs. Clackner, Tubbs, Aldridge and Galusha, Mr. and Mrs. Hammond, Mr. and Mrs. Hall.

Arrangements are also being made by the above

Arrangements are also being made by the above committee for a celebration in honor of the forty-ninth anniversary of Modern Spiritualism, to be held

District of Columbia.

WASHINGTON. - Goff A. Hall, Sec'y, writes: "Mrs. A. M. Glading of Doylestown, Pa., has just closed her engagement with our Society, and goes to New York for January; February, to Philadelphia; March, to Brooklyn, having engagements to June, 1897. She can be addressed at her home in Doylestown for engagements from June on for season 1807-8.
Mrs. Glading is an eminent trance speaker, her lectures being followed by tests and psychometric

readings.
The following resolutions were adopted by the First
Association of Spiritualists of Washington at last Sun-

day's meeting:

Whereas, The First Association of Spiritualists of Washington, D. C., having thoroughly enjoyed the series of lectures and instructions given by the guides of Mrs. Adeline M. Glading during the month of December; and

Whereas, The law of change being about to remove Mrs. Glading to other fields of labor for the year next ensuing; be it, therefore,

Resolved, That while regretting her departure from among us, we yet wish her every success in her work wherever she goes; trusting that the richest of all blessings, good health, may be with her throughout the year, and that she may return to us another season with yet higher teachings than any hitherto given by her.

Resolved, That the thanks of this Association be and the same hereby are extended to Mrs. Glading for her instructive discourses, and to her guides who have endenvored to faithfully minister unto our spiritual needs during the present month.

(Signed)

H. D. Barrett,
S. K. Hall.

H. D. BARRETT, S. K. HALL, DR. THEO, HANSMAN."

Michigan.

GRAND RAPIDS .- W. B. Morrison, Sec'y, writes: "The Band of Harmony holds services on every Sun day at Lincoln Hall, Pearl street.

· Our lecturer for the past month has been Mr. Samuel Smith, of 87 North Avenue, Grand Rapids. He is a veteran trance medium, and his addresses were very much appreciated. An interesting phase of his mediumship is that at times he finds spirit faces printed on his handkerchiefs and collars. A short mediumship is that at the picture of his handkerchiefs and collars. A short time ago he received the picture of his sister, who had been over on the spirit-side twenty-five years. Some (aw years ago he often received direct spirit writing, but was obliged to discontinue the sittings on account by spirit power. MRS. DR. DOBSON-BARKER, San Josef, Cal Jan. 2.

of his realth. Among his guides are two Anglo-Saxons, a German, a Spaniard and an African.

The music is furnished by a quartet of male voices, and the selections sung are from 'Old Melodics Spiritualized.' The old familiar tunes are very much approach to the control of the c

preclated by the audlence.

Sunday the lecturer will be our President, Mrs. W.
C. Coffman of this city, and at the close of the discourse clairvoyant tests will be furnished by Mrs. F.
V. Jackson of Grand Rapids, the noted test medium?

New Hampshire.

SOMERSWORTH.-W.S. Pierce, President of the First Spiritualist Society, writes: "One of the grandest séances of its kind that we have ever witnessed,

occurred in our hall last evening—Dec. 23.

The mediums were Messrs. F. N. and B. F. Fosier; the séance was in full electric light, under strictest test conditions, with the medium sitting outside the cabinet in full view of the audience, a committee having first made a most critical examination of all parts of the rostrum and cabinet. The manifestations were materialization of hands,

playing of musical instruments, independent slate-writing on states furnished by members of the circle— being fastened together by nails driven through the frame and clinched. But the grandest of all were the portraits of friends

drawn on handkerchiefs, many of which were recognized and welcomed most joyously as indisputable evidence of the continued existence of the so called If any society can secure the services of these gen-

tlemen they may indeed consider themselves fortu-

Connecticut.

HARTFORD .- A correspondent writes: "We have had Lizzie Harlow one Sunday, Mr. Bach two weekday evenings, and now Mrs. M. V. Lincoln of Boston is with us, and with the home talent, such as Mr. and Mrs. Merriam, Mrs. Tracy, Mrs. Dowd, Mrs. Storrs, the meetings are very interesting, and we trust profit-

able to the large numbers that attend.

In looking over the audlences it would seem that the old Spiritualists did not know of the meetings. We hope such as read this will notice that we have meetings at 405 Main street. We are to have Mr. Bach again Jan. 13, and Mrs. Helen Temple Brigham, and a baked bean supper at my home, 122 Clark street, Jan. 21. We are to have a grand memorial service in commemoration of Thomas Paine, Friday, Jan. 29, at Unity church, at 7:30 P. M. Good speaking, good music, etc. Mr. H. D. Barrett of Washington, D. C., will be with us at that time."

Massachusetts.

NEWBURYPORT.-Mrs. N. S. M. writes: "Mr. Albert E. Tisdale of New London, Conn., lectured for the First Spiritualist Society Sunday afternoon, Dec. 27, giving his experience, which was very interesting, and listened to with closest attention. In the even-ing glving a very eloquent address, which nearly every one expressed their appreciation of. Mr. Tisdale may well be called 'the Blind Orator.'"

Ohio.

I.IMA .- W. W. Hawkins says that Dr. Adah Sheehan of Cincinnati recently lectured at that place with great success. "With her assistance our little society here is learning how to send out beautiful emanations which we hope will have their effect in time to illumine many pathways to the truths of that Spiritualism which the old BANNER OF LIGHT still irradiates so gloriously."

Resolutions Adopted by the Lynn Spiritual Association,

December 27, 1896. Whereas, We have listened with great pleasure and profit to the able lectures of our friend and brother, Oscar A. Edgerly, during his present engagement with our Society, and have found him to be an able exponent of our philosophy, a gifted medium, and a courteous and affable gentleman upon all occasions;

therefore, be it

Resolved, That we extend to him our thanks and warmest sympathy in his work, and bid him God-speed in his mission of eliminating from the human mind those errors which are blinding to the percep-

tion of truth.

Resolved, That we extend to his good guides our congratulations, and our gratitude for their untiring efforts in educating the human intellect into that wisdom which maketh for freedom of conscience and the development and unfoldment of the human mind every the conscience and the development and unfoldment of the human mind every the conscience and the development and unfoldment of the human mind every the conscience and the conscience and the development and unfoldment of the human mind every the conscience and the conscience and

erywhere they may be called upon to labor.

Resolved. That we recommend our brother to all societies, feeling that his services will prove both pleasurable and profitable, and suggest that a copy of these resolutions be forwarded to the BANNER OF LIGHT for publication.

Never Fails_

to cure the most severe Coughs and all forms of Throat and Lung Troubles, It } has stood the test of public opinion for thirty years and the continued and increased demand proves its value and popularity.

ADAMSON'S **Botanic** Cough Balsam

More than 10,000 Testimonials

have been voluntarily sent, showing spontaneous and heartfelt gratitude for the miraculous cures it has effected.

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<u>\$_____</u> Mrs. Dr. Dobson-Barker

As a Spiritual Healer, Has No Equal.

Rejoice and Be Glad! Herald Forth the Tidings of Good Health!

DR. A. B. DOBSON'S

HEALING powers are being repeated over and over again through the mediumship of MRS. DR. DOBSON-BAR-BER, who for the past year and a half has Successfully Treated Over One Thousand Patients If all diseases that flesh is heir to, and will give you proof of her powers by sending requirements, as per small advertisement in this paper, for diagnosis of your case. Here is one of her many cures:

TESTIMONIAL.

April 9, 1895. MRS. DR. A. B. DOBSON, San José, Cal.:

Dear Madam—I have used the medicine for one month's treatment received from you, and feel so much better and stronger in every way that I cannot express my gratitude to you. I did not think there was any medicine in the world that could help me so much in so short a time. I am advising all my friends who are in need of medicine to send to you.

to you.
I am yours gratefully, (MISS) A. PETRIE,
Dec. 26. 4w* 11 Hardy street, Brewer, Me.

DRS. PEEBLES & BURROUGHS,

Specialists in all Chronic Diseases,

DEPEND for their remarkable cures not upon the old drastic drug system, but upon the knowledge of diseases and their proper remedies—upon science and the finer psychic forces. Some of their cures, like Schlatter's, are INSTANTANEOUS; in other cases months are required. Having carefully studied all the therapeutic agencies in connection with their long medical experience, they use those best adapted to each case with unvarying success.

Correct Diagnosis Free, By enclosing name, age, sex, leading symptom, and stamp

Remember to address

DRS. PEEBLES & BURROUGHS.

P. O. Box 177, Indianapolis, Indiana.

Chronic Diseases a Specialty. SEND your age, name in full in your own handwriting, and I will diagnose your disease free of charge. Enclose three 2-cent stamps. J. S. COPPER, M. D., Chillicothe, Mo. Nov. 21:

DLEASING PERSONALITY enhances the L pleasure of social life. Book on Personal Magnetism, 30c. Prof. ANDERSON, B. L. 17, Masonie Temple, Chicago. Nov. 7. ly

OPIUM and WHISKEY HABITS cured at home without pain. Book of particulars FREE. B.M. Woolley, M.D., Box 487, Atlanta, Ga. 26teow Sept. 5.

The Egyptian Luck Board, a Talking Board.

The Egyptian Luck Board, a Talking Board.

The "Outja" is without doubt the most interesting, remarkable and mysterious production of the 19th century. Its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning the past present and future, with marvelous accuracy. It furnishes never-falling amusement and recreation for all classes, while for the setentific or thoughtful its mysterious movements invite the most careful research and investigation—apparently forming the link which unites the known with the unknown, the material with the immaterial. Size of Board, 12x18 inches.

DIRECTIONS.—Place the Board upon he laps of two persons, lady and gentleman preferred, with the small table upon the Board. Place the fingers lightly but firmly, without pressure, upon the table so as to move easily and freely. In from one to five minutes the table will commence to move, at first slowly, then faster, and will then be able to talk or answer questions, which it will do rapidly by touching, the printed words or letters necessary to form words and sentences with the foreleg or pointer.

Price \$1.00. postage 30 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

The Writing Planchette.

OHENOE is unable to explain the mysterious performances of this wonderful little instrument, which writes intelligent answers to questions asked either aloud or mentally. Those unacquainted with it would be astonished at some of the results that have been attained through its agency, and no domestic circle should be without one. All investigators who desire practice in writing mediumship should avail themselves of these "Planchettes," which may be carried on all questions as also for communication.

be consulted on all questions, as also for communications from deceased relatives or friends.

The Planchette is furnished complete with box, pencil and directions, by which any one can easily understand how

to use it.
PLANCHETTE, with Pentagraph Wheels, 60 cents, securely packed in a box, and sent by mail, postage free.

NOTICE TO RESIDENTS OF CANADA AND THE
PROVINCES.—Under existing postal arrangements be-PROVINCES.—Under existing postal arrangements be-tween the United States and Canada, PLANOHETTES can-not be sent through the mails, but must be forwarded by express only, at the purchaser's expense.

For sale by BANNER OF LIGHT PUBLISHING CO. tf

CARLAND'S Vegetable Cough Drops.

THE greatest known remedy for all Throat and Lung Complaints. For Catarrh, Asthma, etc., etc., it has no equal. It is warranted to cure Coughs, Colds, Whooping Cough, Bore Throat, Hoarseness, Induenza, Bronchitis, and Inflammation of the Lungs. It is free from all opiates and minerals, or any other injuriousing redient; and is therefore harmless in all cases; likewise palatable and beneficial in regulating and strengthening the system; and as a BLOOD PUBLIFIER IS TRULY UNRIVALLED. A box, taken according to directions, is warranted in all cases to give satisfaction, or the money will be refunded by the proprietor, DR. M. H. GARLAND, 332 Maple street, Englewood, Ill. Price, per box (one-fourth pound), 25 cents, postage free. For sale by BANNER OF LIGHT PUBLISHING CO.

The Astrology

OF THE

Old Testament

BY KARL ANDERSON,

Professor of Astrology.

Professor of Astrology.

A volume replete with interest, with Instructions in Astrology, simplified by tables calculated by the author, so that any one of common education can cast a nativity and judge the figure.

This work is especially recommended to all Free Masons, students, and men of science, of whatever persuasion. By the science of Astrology, purely magnetical and mathematical, the well-practiced adept can read every event of the past and predict the future. It is the foundation of all things, and the only true guide for man or woman. The mother of Navigation, Astronomy and Surveying—the source of all knowledge, prophecy and wisdom of the ancient peoples, and of the ten great religions of the past.

MASONIO TEMPLE, BOSTON, Feb. 17th, 1894.

KARL ANDERSON. Esq.:

Dear Sir and Brother—I beg to acknowledge, with thanks, the receipt of your very learned and valuable volume entitled "The Astrology of the Old Testament; or, The Lost Word Regained." I have placed it in the Library of the Grand Lodge of Massachusetts, where I am sure it will be the object of great curlosity and interest.

Very truly and fraternally yours. Very truly and fraternally yours, Sereno D. Niorerson,

Recording Grand Secretary. Cloth, 8vo, illustrated, pp. 502. Price \$5.00, postage 25 cte. For sale by BANNER OF LIGHT PUBLISHING CO.

J. C. Batdorf, M. D.,

Scientific Disgnoser and Magnetic Healer. Specialist in all Chronic Diseases. If sick or alling, send age, full name, lock of hair, leading symptom, and 4c, postage for a scientific Diagnosis of your allments free by return mail.

Prescribes no Polsonous Brugs. Address J. C. BATDORF, M. D., Grand Rapids, Mich. Oct. 2. 15w*

MISS EMMA RUDER gives lessons by mail on Occult Science, Philosophy and Astronomy. One course of ten lessons for \$2.50. 642 Monroe St., Chicago, Ill. Dec. 12.

NATIONAL Spiritualists' Association

INCORPORATED 1893. Headquarters 600 Pennsylvania Avenue, B.E., Washington, D. O. All Spiritualists visiting Washington are invited to call. Officers of societies are especially invited to communicate with us respecting memberalip and charters under the N. B. A. Coples of Convention Reports for '93 and '94 for sale—25 cents each; also Mrs. Matteson's Occult Physician (donated to the N. S. A.) price 22.00 each.

cach. Wanted—address of all Mediums and their phase of mediumship; also name and location of every Society and Lycoum, with address of Presidents, Secretaries and Conductors of same. Donations solicited for the library.

FRANOIS B. WOODBURY, Secretary.
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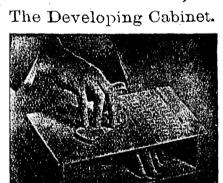
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BOSTON, SATURDAY, JANUARY 9, 1897.

MEETINGS IN BOSTON.

esestem Spiritual Temple meets in Berkeley Hall every Sunday at 10% a.m. and 7% r.m. Speaker for January, A. E. Tischle; Mrs. Nettle Holt-Harding, test medium. J. H. Lewis, President: B. Hatch, Jr., Secretary, 74 Sydaey street, Station K., Boston, Mass. Baton Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 r.m. All are welcome. Send the children. J. B. Hatch, Jr., Gonductor; A. Clarence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday afternoon and evening—lussiness meeting at 4 o'clock, supper at 6 o'clock—in Gould Hall. 3 Boylston Place. Mrs. Carrie L. Hatch, Presid mt; A. Augusta Eldridge, Secretary.

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Children's Progressive Lyceum—Spiritual Sunday School—will meet ever Sunday morning in Red Men's Hall, 514 Tremont street, at 10% A.M. All are welcome. Mrs. J. S. Soner Combustor

Bathbone Hall, 694 Washington Street, corner of Kneeland.—Society of Ethical and Spiritual Culture (Bible Spiritualists). Meetings Sundays at 11, 2% and 7%; Tuesdays at 3 o'clock. Mrs. M. Adeline Wilkinson, President

Appleton Hall, 9½ Appleton Street-Paine Memorial Building, side entrance.—The Gospel of Spirit Return Boolety, Minnie M. Soule. Pastor, will hold services every Saturday and Sunday at 2½ and 7½ P. M. Hollis Hall.—The United Spiritualists of America (incorporated) hold meetings Sindays, at 11 A. M., 11/2 and 71/2 r. M. G. W. Jones, Pres.

Elys'an Hall, 820 Washington Street.—Meeting landays, 11 A.M., 2M and 7M P.M.; Wednesdays, 2M P.M. Tridays, 2M P.M.; Saturdays, 8 P.M. Mrs. A R. Gilliland

Eagle Hall, 616 Washington Street.—Meetings at 11, 2½ and 7½ Sundays, Thomas Jackson, Conductor.

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

The Veteran Spiritualists' Union meets the first Wednesday of each month at Gould Hall, No. 3 Boylston Place, and at No. 7 Park Square, the third Thursday, at 7:30 p. M. C. C. Shaw, President; Wm. H. Banks, Cierk, No. 77 State street, Boston.

Arlington Hall, corner Dover and Washington Streets.—The Ladies' Lyceum Union meets every Wednesday afternoon and evening; supper at 6½ P. M. Mrs. M. A. Brown, President; Mrs. Abble Thompson, Secretary.

Spiritualistic Industrial Society meets every Thursday afternoon and evening; supper at 6½. Mrs. M. A. Brown, President; Mrs. Ellis, Secretary.

Harmony Hall, 724 Washington Street.—The Band of Harmony Meetings. Sunday 11 A. M. 2½ and 7½ P. M. Thousedays 2½ P. M. Wednesdays 2½ and 8 P. M., Thurs days, 2½ P. M. Mrs. K. E. Parnell, President.

Hiawatha Hall, 241 Tremont Street (near Eliot Street).—Meetings Sundays at 11 A. M. 2½ and 7½ P. M., also Thursdays at 2¼ P. M., for speaking, tests and readings. Edwin H. Tuttle, Leader.

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Facts Meetings, 724 Washington street, every Mon lay, at 8 P. M. Supper at 6 P. M.

The Home Rostrum.—Spiritualist meetings will be held every Sunday and Thursday evening at 7½ o'clock. Dr. E. M. Sanders, President, 21 Solov street, Charlestown. Good Templar • Hall-l Johnson Avenue, Charlestown Dist.-Wednesday and Friday eventugs. Mrs. E. J. Peak

Chelsen.-Spiritual meetings every Sunday evening at 7% at 206 Broadway. Charles H. Heavner, Chairman. Grand Army Hall, 573 Massachusetts Avenue Cambridgeport.—Sundays. Il A. M., 2½ and 7½ P. M Mrs. L. J. Akerman, Conductor.

Cambridgeport-591 Massachusetts Avenue, Temple of Honor Hall: At 2½ P. M. and 7½ P. M. Settled speaker, Mr. J. W. Kenyon, and test medium, Mrs. J. W. Kenyon. The Ludies' Spiritual Industrial Society meets the second and fourth Fridays, at 631 Massachusetts Ave., Cambridge Lower Hall, Cambridgeport. Mrs. M. M. Nich-ols, President.

Owing to the great increase of meetings in Boston, THE BANNER—in defense of the rights of its readers outside of Massachusetts—is reluctantly compelled to announce that reports of services held on Sunday only can be noticed in these columns hereafter—though an exception will be made in the case of Societies which hold only week-evening meetings. Our directory of Boston meetings will, however, be contin-ned as heretofore.

Boston Spiritual Temple, Berkeley Hall .-J. B. Hatch, Jr.; Sec'y, writes: An audience that well filled Berkeley Hall gathered on Sunday morning, Jan. 3, to welcome Prof. A. E. Tisdale, the eminent trance speaker, and Mrs. Nettle Holt Harding, the well known test medium and lecturer.

The meeting opened with a piano solo by Mr. Watson, followed by singing by Miss Warren, after which Chairman Allen introduced Prof. Tisdale, who said in

Mr. Chairman, Ladies and Gentlemen, and Friends: . I am pleased to again appear before you, and am glad to see that you all look the same as you did last year. At that time I remember that I left a good impression, and I hope 1 can command your attention. I shall

cor fine myself to spiritual teaching.
Science is the orderly arrangement of fact, and fact is the capital upon which conscience gets the science. Science is fact gathering; from facts you product laws. Conscious knowledge differs from scientific knowledge. The greatest light in science is philoso-

Science is not a religion; therefore, in the sense of science Spiritualism is not a religion. Science is a torch-bearer. Religion is the crown and glory of our

Spiritualism is included in every truth that the world knows.
Miss Warren then sang "When the Mists Have

Cleared Away."
Mr. Tisdale next took for his subject: "In my Father's house there are many mansions, and I go to prepare a place for you. It it was not so, I would have told you."

There is to the spiritual consciousness no separa tion; they are in knowledge of all you are doing; they see all of your acts. Your eye acts as a t-lescope of your soul. You never see with the eye, you see through the eye, and hear through the ear. What is

true of the eye and ear is equally the same with other organs. Science is the law of progress. Can you not see that there may be a higher power in the spirit world than your own. Your existence depends upon your spirit growth. Your spiritual body

corresponds with your physical body.

Spirits differ, but they do not differ any more than we do here. Immortality would be a mockery if it were not true that your own ways did not go with you into the spirit world, and when you enter the spirit-world you do find the old ideas of the spirit world with

you, and you have to progress.

Who knows about God sitting on a white throne?
Where can we go to find him? No man or woman has ever found him, to my mind. The old idea of heaven and hell is horrible.

When the artist enters the spirit-realm his ideal quickens. The mansions of which Jesus spoke are graded according to the capacity of the spirit. Every spirit gravitates to its own proper sphere, as every man and woman gravitates to his or her own sphere

in their every day life.
In the spirit world the good and the bad find their own proper place. You are building your own man-sions now. Your departed friends are not idle, and it depends upon your own acts whether it shall be a mansion or a hovel. He closed his lecture with a

After a piano solo by Mr. Watson, Vice-President Allen introduced to the audience Mrs. Nettie Holt Harding. Although this was the first appearance of Mrs. Harding before this Society she was no stranger for she seemed to have a host of friends in the audi for she seemed to have a host of friends in the audience, judging from the applause she received. Mrs. Harding is one of our young mediums, and we are pleased to say that her first appearance before a Berkeley Hall audience was a grand success. She gave many convincing proofs of spirit return. Her tests were very distinct, and were recognized by all who were fortunate enough to receive them. A grand future is in store for such a medium as Mrs. Harding. In the evening there was a large audience. The meeting was opened by Mr. Watson, who favored us with a selection upon the piano. Miss Grace Warren followed with one of Mr. Longley's beautiful songs.

Mr. Tisdale then spoke for an hour upon the truths of Spiritualism, and his address was well received; he closed with one of Miss Lizzie Doten's poems.

After music Mrs. Harding repeated her success of

After music Mrs. Harding repeated her success of the morning by giving a large number of tests, which were recognized by those receiving them.

Mr. Tisdale and Mrs. Harding will occupy this platform during January.

The Banner of LIGHT is growing in popularity this ball and the countergrown to want it to read

at this hall, and the people seem to want it to read, almost as they want to hear the lectures; it is the first almost as they want to hear the lectures; it is the first thing asked for when entering the hall; to-night, after seven o'clock, there were none to be had, and some had to go away disappointed. Now if you will leave your order at the new stand the young men will save you a Banner, and then you will be sure to have the best Spiritualist paper printed. Bear this in mind, and leave your name next Sunday.

The Helping Hand Society-writes Mrs. A. A. Eldridge, Sec'y - met as usual Wednesday, Dec. 30 with Mrs. Carrie L. Hatch, President, in the chair. After one hour spent in a very pleasant social, the

which was very interesting. Meeting closed with the singing of "America."

Jac. 5, the Veteran Spiritualists Union met with this Society. Wednessay, Jan. 13, this Society will tender a reception to its past Presidents. There will

First Spiritual Temple, corner Exeter and Newbury Streets .- A correspondent writes: Mr. J. C. F. Grumbine continues his ministrations. He will occupy the p atform through the month of January. An uplifting invocation by Spirit Elizabeth B. Browning opened the way for what many in the audience regarded as a remarkable discourse. The treatment of carded as a reniarkable discourse. The treatment of the theme was by Spirits Thomas Starr King and Father l'lerpont, and the speaker was frequently interrupted by outbursts of applanse, especially where it was said that we here at the Temple do not place a Bible on the Lulpit because we believe in present inspiration, and again when the Unitaria, s and Universalists were scored for believing in "angels" on Christmas and Easter, and neglecting to mention them fifty Sundays in the year. Said the speaker, "How do you Unitarians know that there are anywis—you do you Unitarians know that there are angels-you

deny Spiritualism and Christianity?' Again the speaker was vigorously applauded when he said that the church is a lamentable milure, and that spiritualism, its test, truest and only apologist, is spubbed.

The peaker was under strong influence, and spoke briefly of the difference between historical and real Christianity, and said that religion is a spiritual movement, and not a formulated philosophy or system of theology. Whenever it becomes less than a move ment, it has lost its inspiration, it has become a creed or a system of theology. He discriminated between religion and theology, and between the Spiritualism which is absolute and cosmic and a racial adaptation of religion to the local and temporal needs of a generation. He decried the propaganda of Christianity, on the ground that as nature rushes to the need and satisfaction of the human race, it is unnecessary to occidentalize the orient or orientalize the occident; in other words, to engrate upon a western peeple a theology or even an inspiration which is not germane, relative or material to the life, nature and consciousness of the people. He showed that there is a radical

difference between morals and religion. From the time of Seneca, Epictetus, Aurelius up to the present, ethical culturists and moralists have re pudiated the so-called supernatural features of religion, that is, the manifestations of the spirit as are shown by media in phenomenal Spiritualism. The have eschewed the infallibility of conscierce and hav established their system of teaching upon the moral sentiment. The moral sentiment was not regarded as divinely authoritative, but as jurnishing a causality or exposition to data which made the golden rule possible and practical.

They did not affirm the spiritual being nor the im-mortality of the soul on demonstrable grounds. They simply asseverated the utility of the moral sentiment and not its authority in the sphere of conduct. Hence be explained the difference between culture and spirituality, culture referring to eliquette or rules of po-liteness, to the superficial man and his appearance, his conformity to resthetics and not to the life. Spirity is what you are. Ethical teachers emphasized culture and not spirituality. Spiritualism is a movement inspired of God, a religion, that associated man with the Supreme Being stood for the a priori consciousness, the unchanging and eternal divinity of mankind, the infallibility of conscience and the immortality of the soul, and it sought to have mankind ealize them by proofs that appealed both to reason and the spiritual perception.

and the spiritual perception.

He showed that the Spiritualist believed in God—
not an objectified or personified God, external to the
universe, but in God the Divine Emmanency, the
Over, In and Under Soul, the Subjective Personality
that is the Causality of all Spirit. He then sought to
illustrate what was here implied by personality, and
it was made clear that God is spirit not flesh and blood, nor in the fashion of man, and that they who worship God must do so in spirit. Concerning the immortality of the soul, which was said to form the basis of a possible religion—for if man is not spirit, and spirit immortal, how could God be possible and worship a necessity?—he showed that Spiritualism demonstrates it on the objective plane of consciousness, just as did Jesus and his apostles, and thus made religion possible. If we are not spirit, and are not demonstrably immortal, then morals, science, phi losophy, and not religion, should engage our time and labors; but if it can be proven that we are immortal spirits, then not only pure Christianity but Spiritualism is true. Upon this fact rests the labor of the seer, the superstructure of all religion. Blot that fact out

of existence, and religion would be a farce.
Thus Spiritualism, said the speaker, gave us religion
that affirmed God and Man as eternal spirit and the
unity of Man and God as an unchanging law or causality. Thus there can be no vicarious atonement, but only such relationship as conforms the finite to the finite in the sphere of the infinite spirit.

The controlling intelligence then illustrated how, through spirit ministrations, love, human and divine, was beautifully blended with the love Infinite, since love is the heart of life, the essence of God, the aspiration and inspiration of the spiritual life of the world, and it led to the argument that Spiritual specious forms of it, and prove that there is and can never be a miracle, but one natural order and sequence in the realm of Divinity and consciousness, where nature governs life, and leads us all into worship and adoration of the Divine, and where, with one brotherhood and one fatherhood, the spirits, in the consciousness of their eternal being can step from death into life, from darkness into light, from cruel fatality into the sweetness and neach of a heaven made eternal through unchanging human and divine love.

The discourse was followed by a beautiful poem, Next Sunday, at 2:30 p. M., the guides will speak on the subject of "The Spirit-World—Where is It, and Who Iuhabit It?" Physical manifestations of an extraordinary charac

ter will be given at 11 A. M. and 7:30 P. M. the same Mr. Grumbine is still receiving pupils to his classes by correspondence. Send for circulars and testimo-nials, readings and terms, also for clairvoyant read-ings; fee, \$2. Address Station B, City.

The Ladies' Lyceum Union-Abbie F. Thompson, Sec'y, writes-met as usual in Arlington Hall,

Wednesday afternoon and evening, Dec. 30. Business meeting called at 5 o'clock, President Mrs M. A. Brown in the chair. Supper was announced at 6:30, and as this was "Old Ladies" night, they were

6:30, and as this was "Old Ladies" "night, they were kept busy re-setting the tables.

At 8 o'clock the entertainment began. One of the At 8 o'clock the entertainment began. One of the pleasant features of the evening was the presentation of a cake to the "Old Ladies" by Mrs. M. J. Walte and Mrs. Alice King. The cake was decorated with twenty four colored candles, and while Mrs. M. J. Butler lighted the candles the "Old Ladies" sang "Should Auld Acquaintance be Forget?" Little Belle Page recited a piece, and Mrs. Butler introduced Mrs. Bugbee of New York, 83 years old, who rendered a plano sold to the time that our fougathers marked to Mrs. sugges of New York, 83 years old, who rendered a plano solo to the time that our forefathers marched to. Mrs. Hattie C. Mason sang "Maggle May." "Grandma" Brown, in a beautiful costume, gave a description of her first visit to Boston. Then Charlie Sullivan read "The Deacon's Lament"; he again being called to the platform rendered a speech by Sister Brown, closing with a song, "Brave Breton." Little Felle was in sections and song." Verylea Prodle." tle Eodle was in costume, and sang 'Yankee Doodle.' Vice President Mrs. Soper read 'Auntie Roe's First

Fink Tea." Geo. Cleveland and Angle Jordan sang "In the Gloaming." Remarks by a friend who helped in the decorations of the evening. Song by the "Old Ladles" closed the entertainment for the evening. Then the hall was cleared, and old-time dancing was indulged in until 11 o'clock.

All went home well pleased with the "Old Ladies"

entertainment. Next Wednesday, Jan. 6, 1897, old fashioned circle

Do n't forget Wednesday, Jan. 13, is Children's night. A large program is in store. Admission ten cents

BANNER OF LIGHT for sale at these meetings.

America Hall .-- A correspondent writes: An exalting wave of spirit-influence pervaded our circle on Sunday morning last. Tests, communications and

speaking by the many mediums present. Our hall was well filled afternoon and evening by Our hall was well filled afternoon and evening by audiences who had the pleasure of listening to the following able workers: Eben Cobb. Mrs. A. Forrester. Mr. C. Elliot, Mrs. A. P. McKenna, Mr. and Mrs. W. Auderson, Mrs. A. Howe, Mrs. M. A. Chandler, Mrs. I. B. Sears. Mrs. G. M. Hughes, Mrs. M. M. Reed, Mrs. E. J. Peak, Mrs. E. F. Osgood, Mrs. E. A. Collier, Mrs. Burbeck, Mrs. M. Kuowles, Mr. and Mrs. Osgood F. Silles; recitation, Mr. J. E. Bird. Music by Prof. F. W. Peak, organist; Prof. George Rimbach, of Rimbach Band fame, rendered several cornet solos.

The Ladies' Spiritualistic Industrial Soclesy-S. Etta Appleton, Sec'y, writes-met in Park Square Hall, Thursday afternoon and evening, Dec 31. Business meeting was held at 5:30, Mrs. M. A. Brown, President, presiding. The evening meeting was called to order at 8, and opened with congregawas called to order at 8, and opened with congrega-tional singing, Prof. Peak presiding at the plano. Remarks and tests by Mrs. Kenyon, Mrs. Peak, and Mrs. R. P. Fish; several readings were given by Mr. Charles Sullivan, which added greatly to the amuse-

ment of the evening.

Next Thursday will be our social night.

Elysian Hall .- A correspondent writes: Sun day, Jan. 3-Mrs. Gilliland, Conductor-developing circle" in morning well attended; many tests given and recognized. The following mediums assisted: Mrs. Weston, Mr. Hardy, Mr. Martin, Mr. Nourse, Mrs. Ratzell.

2:45. P. M.-After singing selections of songs called rest of the evening was devoted to a song service. for by the audience, Mrs. Gilliand made very interwhich was very enjoyable. Master Charlie Hatch esting remarks on "New Year; or, This Life a Prepave several violin solos. Mr. Edgerly's control, Mr. aration," followed by song, Mrs. Nellie Kneeland; McCarty, gave us his experience while in earth-life, tests and readings, Georgie Hughes, Dr. Amerige,

Mr. Hancock, who also sang an Indian song: Mrs. Haves, Mrs. Weston, Mrs. Gilliand: original song. "The Mother's Hand," Nellie Ciriton.
7:45 P. M.—Congregational singing; remarks, Mrs. Gilliand, Mr. Quimby, Mr. Redding and Mr. Brooks; a few visions by Mrs. Gilliland; remarks and tests by

Dr. Matthews; solos throughout the evening by Mrs. Kneeland and Mrs. Carlton.

Our watch-meeting on the 31st was a success, the hall below filled, and all seemed to enjoy themselves.

BANNER OF LIGHT for sale every session, also during the week.

Bollis Ball .- A correspondent writes: Morning circle opened with prayer by the Chaplain, Mrs. Erwin, followed by lighting by Dr. Badger and tests from

Alternoon service 2:30, Mrs. Nutter, Conductor; song praise, led by Prof. Pierce, who also gave his beautiful song tests. Mrs. Nutter then gave a very fine address; Mrs. Weston, tests, which were all recognized; Prof. Pierce followed in song; Miss Wheelcognized; Prof. Pierce followed in song; miss wheeler spoke, and silent prayer for a persecuted sister medium was then given that she might have power to keep her faith whole; after which Mrs. Peak and Mrs. Hartman gave very fine tests, calling full names; all recognized; Mrs. Geogianua Hughes, after singling "Throw Out the Life Line" by the audience, gave some fine tests, and Mrs. Nutter very correct feets calling names which were recognized. rect test, calling names, which were recognized. Miss Wheeler spoke on the power of silent prayer in reaching out to help others. Mrs. Nutter closed the

ervice with a benediction.
Evening service opened with song praise, led by Prof. Pierce, followed by tests in singing, which are a sweet phase of his mediumship; invocation, by Mrs. Nutter, and tests, Mrs. Beil, Mrs. Peak, Mr. Mason, and Mrs. Nutter, readings and tests, Mrs. Nutter will be our Conductor again rext Sun-

day, atternoon and evening, assisted by Miss Frankle Wheeler. Mrs. Tobin gives Banners free to all speakers, and

Miawatha Hall .- E. H. Tuttle writes: Sunday, Jan. 3, the morning circle was good; many tests were

2:30—Piano solo by H. C. Grimes; invocation; fine remarks and tests, Mrs. Nellie Burbeck of Plymouth; Jennie K. D. Conant, pleasing remarks and accurate readings; Mr. and Mrs. O. F. Stiles, Mrs. E. R. Brown, Mrs. M. Ratzel, Mrs. A. Woodbury, Mrs. F. E. Bird, Mrs. M. Knowles and J. E. Bartlett, gave excellent tests and readings; Mrs. M. E. Pierce gave stirring

marks, Mrs. M. E. Pierce; Jennie K. D. Conant spoke with feeling, and gave clear tests and readings; Mrs. C. B. Hare, Mrs. E. R. Brown, Mrs. A. Woodbury, Mrs. Dr. Bell and Mr. and Mrs. O. F. Stiles, gave re-markable tests and readings.

I wish to extend thanks to the editor and those assoclated with him for the favors extended the past year, wishing them success and a happy New Year; hoping that THE BANNER may have an extended circulation, and will be the means of blessing many a home where

Harmony Hall, Band of Harmony .- A correspondent writes: The developing circle resulted with increased attendance, Mrs. J. Woods, Mrs. Moody, Mrs. Kimball and Mrs. Parnell assisting with tests.

its presence is yet unknown. This valuable paper is for sale at each session, also Thursday afternoons.

Afternoon subject, given by audience: "The Intelligence and Spirituality Manifested in Physical Puenomena." Mrs. Osgood, Mr. Quimby, Mrs. C. A. Wood, Mrs. Ratzel, Prof. Hilling, Mrs. Parnell and Dr. White gave excellent evidence of spirit presence. Evening subject: "The Growth of Individuality," Comprehensive and pleasing communications by Mrs. Gutlerrez, Mrs. J. Davis, Dr. White, Mrs. Moody, Mr. Quimby and Mrs. Parnell. Mrs. M. A. Moody, Music Conductor; Mrs. K. E. Parnell, President. BANNER OF LIGHT for sale Wednesdays, Thursdays and Sundays.

Rathbone Mail.-A correspondent writes: Sunday morning, Jan. 3, service began with organ.voluntary by Prof. Ferguson, also singing, led by Prof. Bartlett; prayer by Chaplain. Mr. Frank Foster gave a short address, followed by a fine scance for physical manifestations, given through the mediumship of Mr.

Afternoon service opened with the usual excises. Dr. Saunders gave a short address, also several fine readings; Mr. and Mrs. Tyler rendered a number of very sweet songs; Mr. Bartlett, Mr. Rollins, Mrs. M. Kuowles, Miss Hauson, Mr. W. Hardy, Mrs. Woods and Mrs. Wilkinson participated in giving readings, tests and messages.

Evening service began at the usual time. Jennie K. D. Conant was with us, and gave the opening address, which was very interesting and instructive. After some sweet songs from our friends, the "Jublice Steeper" a number of the conditional conditions. Singers," a number of our good mediums took part, Indian Peace Council will be held Jan. 29, Friday evening, in Rathbone Hall, at 8 o'clock. BANNER OF LIGHT for sale.

Engle Hall .- A correspondent writes: Developng Circle opened at 11 o'clock with good attendance. Bro, Jackson gave the invocation, and Dr. Amerige conducted the circle, assisted by the following mediums: Dr. Hall, Dr. Hersey, Mrs. Nason, Mr. Hatch and others. Mrs. Rockwell sang two beautiful songs, and circle closed with benediction

Afternoon session opened with song service. Our Chaplain, Mrs. French, read the fourteenth chapter of John; prayer by Mr. Jackson; Prof. Hilling gave some good psychometric readings; Mrs. Burt. remarks and gave good tests, all recognized; Mr. Jackson, impressional tests, and also some very satisfactory readings; Mrs. Lizzie Kelley, good remarks and satisfac-tory tests; Mr. Hardy, psychometric readings. Evening meeting opened as usual. Mrs. G. Hughes,

good remarks, also very satisfactory readings. Mrs. Rockwell then sang "Beckoning Hands," and Mrs. Nason and Mr. Hall gave some very fine tests. "Tenting To-night" was sung, and Mr. Jackson gave very satisfactory reading. satisfactory readings.

BANNER OF LIGHT for sale at the door.

INDIANA.

Indianapolis .- "O. T." writes as follows: Tonight (Wednesday, Dec. 30,) concludes Mr. Wiggin's engagement with the First Spiritualist Church of this city-one which has been provocative of much interest and resultant in undoubted good. Mr. Wiggin's tests attract investigators, and the logic and spiritual truths of his controlling influences convert many to

the beauty of our belief. The concert given under the personal supervision of Mr. Wiggin was entertaining—the proceeds going to the church. Under the stimulus of his enthusiasm for the work in this city two years ago during his engage-ment, the first effort was made looking toward the establishment of the society as a chartered body, with the prespect of a permanent home. To day the beautiful building is usually filled, and, on special occasions, inadequate to the audiences. People were turned away for lack of room Sunday night.

The Lyceum is prospering, with an attendance ranging from forty-five to lifty. The children gave a Christmas entertainment of interest, and a tree furnished gitts for each child. A class for older people will also be conducted.

Mr. Wiggin endeared himself to his audiences by his personal magnetism. In his short talk Sunday night he said that, wherever he went and however long he lived in this world, he "should be for Spiritu alism first, last, and all the time."

He goes from here to Baltimore. The church hopes to secure him for next year. With some it is thought that a year's pastorate with a good lecturer would yield better results for the Cause than itinerancy. The church usually engages its speaker for one montt only, and by the time he and his congregation are ac quainted and ready for concerted work his time is ex-

The church sends with Mr. Wiggin its best wishes wherever he labors.
In his concluding words Mr. Wiggin urged us to be

careful in the selection of our speakers—to have none worse than himself, and he hoped always better.

Mr. Edgar W. Emerson began an engagement with us on Sunday, Jan. 3.

PENNSYLVANIA.

Philadelphia. - A · correspondent writes: On Sunday, Jan. 3, W. J. Colville addressed two very large andiences in Warner's Hall, Broad and Wallace streets. The lecture at 3 P. M. was specially appro-The ectures at 3 P. M. was specially appro-priate to the first Suoday in the year.

The evening lecture was on "The New Woman and the New Man."

The lectures on Spiritual Science on Monday, Jan.

4. at 534 North 10th street, were lateresting as ever.
W. J. Colville speaks in Philadelphia every Sunday and Monday during this month, under the auspices of the First Association of Spiritualists.

CONNECTICUT.

Nerwich.-Mrs. J. A. Chapman, Sec'y, writes: Miss Lizzie Harlow, of Haydenville, Mass., opened a month's engagement with the Norwich Spiritual Union on Sunday, Jan. 3, giving two eloquent and logical discourses before good audiences.

The evening discourse upon 'The Divine Mission of the Spiritual Phenomena" was an earnest appeal for a more sacred and intelligent investigation of the

For Over Fifty Years

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

varied phases of the phenomena.

Christmas Celebrations in New York.

On Christmas Eve, at White Cross Hall, 52 West-Fourteenth street, there was a program of Christmas music and a lecture and poem by W. J. Colville, ap-

propriate to the festive time. The advertised topic of the lecture was "Dreams and Their Spiritual Significance." The speaker called attention to the three special dreams of Joseph in connection with the infancy of Joses, and said that there were two very strong points to be noted in the narrative, the first of which being that Joseph is specially characterized as a "just man," and second, that the "angel of the Lord" appeared to him while he was asleep and set him right where he was per-

Though there is a common superstition to the effect that spiritual beings are more ready to revisit earth at night than during the day, this supposition is in itself groundless, notwithstanding there are many ev dences, both ancient and modern, politing to the fact that we are often far more receptive to spiritual vis-itations when asleep than while awake. The quiet-ness of the night season is specially favorable to the reception of spiritual enlightenment, provided our hearts and minds are open to receive it. When we reflect upon the necessity which always exists for thrusting out of our minds all troublesome thoughts before retiring to our couches for repose, and at the same time reflect upon the difficulty which often attends an expulsive mental process, we shall do well to give up trying to evict wrong thoughts, and concentrate our attention upon the opposite and far more satisfactory process of deliberately leviting the kind of thought we wish to encourage, and which we know to be profitable.

There is more seeming than real truth embodied in the statement, not infrequently made, that it is easied to obey a negative than a positive commandment This doctrine, though widely accepted is largely a fallacy, and until it is outgrown we can scarcely see how error can be overcome by truth, or even finally mastered by the good, which is its contradictory. It is not easier to live an idle life without stealing, than

to live an industrious life which is a positively honest one. George Washington has been again and again held up as a model to the youth of the land because it has been said of him that he never told a lie; would it nas been said of him that he hever told a tie; would it not be much better to say, HE ALWAYS TOLD THE TRUTH? If the negative eulogy is pronounced, a wag may reply, "Possibly he was dumb"; but when the affirmative side of the question is presented, there is no possible room for faceliousness. If such meditations as the foregoing are taken deeply to heart, it will not be long before we realize the futility of hat-ling with any level to the state of the such that have the more than the such that have the such that he will be under the more of enoughter its variety. Piano solo, H. C. Grimes: invocation and retling with evil thoughts in place of confidently laying

hold up in good ones.

If it does not at once come easy to concentrate mentally without physical assistance upon aught that is good, beautiful and true, then let us employ serviceable art in the form of a little reading or the sight of a helpfully-suggestive picture. The great object to be gained before falling asleep is to have our thoughts centred upon something which we desire to act as a sort of magnet to connect us with a cer-tain sphere of intelligence while we are asleep. Sleep is not intended, by any means, exclusively for bodily recuperation, though of course that is one of the ends it is intended to serve. Spiritual instruction can come to us during the silent night hours, and always will if we do not exclude it by filling our minds with hard or wretched thoughts before we enter slumber-

There are at least three distinct kinds of dreams, the worst class being composed of nightmarish experiences, the common class relating to ordinary experiences similar to the pursuit of an average day, and the illuminated class, which borders upon seership and true visions. It is only when we attain to dreams of this highest class that we really become educated in sleep, for then are we disenpaged from sublunary cares and at home in the spiritual world, commingling our thoughts and affections with the denizens of higher planes than those upon which we usually live.

On Christmas day, in Union Square Hall, at 3:30 P. M., there was a beautiful musical program, vocal and instrumental. Miss Cora Wentworth Scott presided at the organ, and sang an exquisite solo. Mr. sided at the organ, and sang an exquisite solo. Mr. E. A. Whitelaw, the distinguished violin virtuoso, was at his very best, an i the choir sang Christmas carols to the accompaniment of a stringed orchestra. The decorations of the hall were very effective. W. J. Colville lectured on "The Origin and Mission of the Christmas Festival." A generous collection

was made for the poor, which was distributed among the very needy. The service ended at 5:30 with a beautiful impromptu poem, and a grand instrumental postlude. The announcement in the BANNER OF LIGHT drew a number of the Spiritualists of New York from the uptown societies, and at the close of the services a very pleasant, social quarter of an hour was spent. One of the most touching features of the celebration was a recitation by Mr. Warde Bingley (proprietor of the hall), who recited "How Christmas Came to Rockitt, the Shoeblack."

The Speakers' Association.

To the Editor of the Banner of Light:

There is a growing interest in the idea of holding a Convention of platform workers, and perhaps to or ganize an association for mutual good, acquaintance and protection.

There is now a proposition to meet in Buffalo, N. Y., the last of August, 1897, when the G. A. R. Encampment will meet. Then a rate of one cent per mile can be obtained (that rate is already agreed upon), and thus the expense to speakers will be very light. The local isociety could furnish their temple. or a large hall, and very likely would entertain many or all of the speakers in attendance.

It will be a very favorable time, being between the camp-meetings and hall seasons.

The Encampment will attract so many people to Buffalo that the speakers' public meetings would catch large attendance. I trust that all of the platform workers will address me personally and give their opinion of holding such a convention and agreeing thereto. No action can be taken unless the speakers will consent to attend.

A SUGGESTED DIRECTORY. The speakers often do not know the names of officials of local societies, nor of the interested persons who might arrange for meetings where no society ex who might arrange for meetings where no society ex-lists. They badly need to know whom to address for engagements—especially in places en route between the large cities. Long railroad trips are taken, when that expense could be lessened by a special meeting held en route. By proper correspondence, routes more agreeable to easy and inexpensive dis-tances could be arranged. That will be one good work for the Speakers' Association, for each one can materially complete the Directory. But if now each locality—city, town or hamlet—will write to me the names of society officers, or interested Spiritualists names of society officers, or interested Spiritualists who would be willing to help arrange for meetings, I will compile the same, and when sufficient for reference will make it known. Speakers can help this, as well as can the local people. Let us as speakers and mediums try to help each other, and thereby we will help the Cause we are laboring for. I may be addressed at 55 Comfort street, Rochester, N. Y., until ied at 55 Comfort street, Rochester, N. Y., unt 11. Fraternally, "G. W. KATES.

Mrs. Cora L. V. Richmond's Work in Chicago.

April 1.

The Church of the Soul, organized last June (or, rather, merged from the First Spiritualist Church), has held its regular meetings at Schiller Theatre on Sunday mornings.

Mrs. Richmond, its pastor-through whom the church was founded—has officiated every Sunday ex-cept one—she being called to Washington to attend the meeting of the Board and the Annual Convention of the National Spiritualists' Association. The dis courses have been of the high order that we ever re

ceive from her inspirers.

The Sunday services by no means constitute the whole, or even a molety, of the work of Mrs. Richmond. Funerals, christenings, weddings and appl versaries take up her time and ministrations. Only little over a week ago she was called to lowa to offici ate at a funeral, and immediately returned to go to Michigan City to attend one there; while last Sunday evening a christening service and ordination called

her to the extreme southern portion of this city.

Added to this is the Band of Harmony, which has extended its sphere of influence and usefulness by meeting in the three sections of the city alternately—adding an afternoon gession for the ladies.

It is the intention, I understand, to extend the work of the Church of the Soul to many active branches of practical labor as well as for the promotion of the teachings of spiritual truth. A Young People's Club has been formed for the purpose of mutual improvement and spiritual study—Mrs. Richmond being occasionally at liberty from other engagements to attend.

Thus are the many branches of local work carried by the indefetivable lebers of our partor who also on by the indefatigable labors of our pastor, who also neglects no duty in connection with her official relation

neglects no outy in connection.
to the National Association.
Wishing you and your readers a Happy New Year,
A LAYMAN. I am, yours very truly. Chicago, Jan. 1, 1897.

LOUISIANA. New Orleans .- A correspondent writes: Wanted,

good test mediums and speakers. Those traveling on the higher planes preferred. Teachers that can teach the higher degrees of the philosophical parts of Spiritualism in plain A B O language. Apply to Wm. Kline, President of the New Orleans Spiritual Society, 537 Canal street.

Honest Cure for Tobacco Habit.

One can't tell the truth too often. Tobacco is injurious to health, disturbs the heart, causes nervousness SURE-QUIT, an antidote chewing gum, destroys craving, restores the system to its normal condition. 25c. a box, nearly all druggists. Booklet and sample free. Eureka Chemical Co., Detroit, Mich.

MEETINGS IN NEW YORK,

The First Seclesy of Spiritualists holds its meetings at the Berkeley Lyceum, 44th street, between 5th and 5th Avenues, where the Banning of Light can be had, bervious Bundays II A.M. and 5 P. M. Afternoon meetings for facts and phenomena at J.

The New Work Spiritual Temple holds its meetings at Peterkin's Academy, 137 Columbus Avenue, on every Sunday—afternoon meetings at 3, for facts and phenomens. Bervices at 3 r. M. C. Underhill, Soc'y.

The Spiritual and Ethical Society holds meetings at Adelpai Hall, Broadway and 22d street, Sundays at It A. M. and 8 P. M. Speaker, Mrs. Helen T. Brigham. Meetings in Yonkers, N. Y.—Yonkers Spiritualist Society holds its meetings in the College of Music Hall, id Getrys Square, every Friday evening at 8. Alfred Audrews, Presi-dent; Titus Merritt, Secretary.

The First Society .- Mrs. Milton Rathbun, Cor. Sec., writes: On Sunday fair audiences greeted Mrs. Adaline M. Glading, who lectured in the morning

upon subjects given her as she stepped upon the platform. The thoughts elucidated were practical and much appreciated. much appreciated.

In the afternoon the meeting was opened with remarks by Mrs. Glading, followed by tests through the mediumship of Dr. William Franks, who won loud applause. Mrs. Stone and Mr. Myers's solos were

rendered in their pleasing manner.

Miss Smedley, a well-known elocutionist, kindly favored us with a recitation: "The Return of the Dead," by Adelaide Proctor, being accompanied on

the plane by her sister, an accomplished musician and Mrs. Glading followed with readings and tests, which were given in such a rapid and positive way that they could not fail to deeply interest her hearers.

Her automatic writing created quite a stir.

After an earnest address by Mrs. M. E. Williams,
we adjourned until evening, when the largest audience of the day assembled to hear the fine lecture by
Mrs. Glading's control. Mr. Myers and Mrs. Sione
favored us with solos, and again Mrs. Glading gave
most interesting and convincing readings and tests.

Her work among us has begin autoplelyagies and Her work among us has begun auspiciously, and we hope for an "awakening" during her ministra-

(It will gratify hosts of Mrs. Twing's friends to know that added to the loving thoughts, which materialized in words of hearty commendation, twenty five dollars were placed in her hands as further token of the good will of The Ladies' Spiritualist Aid Society of New

New York Spiritual Temple, 127 Columbus Avenue-writes W. C. Underbill, Sec'y-beld its last

meetings for the year on Sunday, Dec. 27, 1896. At 3 P. M., opened by Prof. I. Raudall Sanford—as the Cuairman—with invocation; Mr. R. J. Morse of Detroit, Mich., made brief remarks; Mrs. A. C. Henderson followed giving many psychometric readings; Miss Adelaide Cochran (one of the famous Cochran sisters, musicians) followed with a selection; Dr. William Franks, of 345 West Thirty-fourth street, fa-

voried us with teats.

At 8 P. M. Mr. Geo H. Jones and Prof. McCarthy were the speakers. The English medium, T. J. M. Moorey, gladdened many hearts present by his tests. On Sunday, Jan. 3, 1897, the well known medium. Mrs. H. N. Read of Youkers, lectured and gave tests.

Adelphi Hall .- B. V. Cushman, President Spiritual and Ethical Society, writes: "On Jan. 12. evening, our Society will give a literary and musical entertainment and baked bean supper. This will be in harmony with our reputation for enjoyable social events. We hope the entertainment will materially aid our treasury."

Providence, R. I.

To the Editor of the Banner of Light: People's Progressive Spiritualist Association. Sunday, Jan. 3, Mrs. C. M. Whipple of this city was the lecturer, her subject being "Review of General Principles Pertaining to Spiritualism."

Miss Oilie Hunter, the child vocalist, sang four solos. and was loudly applauded.

Miss May Rice, better known as "Little Sunday," the phenomenal child recitationist, rendered several selections, and was rapturously applauded.

Miss Essie Rice sang very sweetly; Prof. A. S. Jos-selyu presided at the piano, and rendered several fine Mr. F. H. Roscoe, President of the Society, presided in his usual acceptable manner, and drew particular attention to The Banner, and other fine spiritual

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MEETINGS IN BROOKLYN.

The Progressive Spiritual Association, Amphion Theatre Building, Bedford Avenue, opposite South Tenth street. Meetings Sunday evenings, 8 o'clock. Good speak-ers and mediums. Mrs. M. Evans, President. Spiritual Meetings are held in Mrs. Dr. Blake's par-lors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 80'clock.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1183 Bedford Avenue. Good speakers and mediums always in attendance. Seats tree. All welcome. Herbert L. Whitney Chairman; Emily

B. Ruggles, Sec'y The Woman's Progressive Union holds meetings every Sunday afternoon and evening, at 3 and 8 o'clock. Social meetings every Friday evening at 8 o'clock, at the hall, 327 Franklin Avenue, Small's Pariors, near Greene Avenue. Mrs. E. F. Kurth, President.

Fraternity Hall, 869 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided. Mediums' Progressive Meetings. Sundays, 3 P. M., Arlington Lodge Room, Gates Avenue, corner Nostrand Avenue. Mrs. E. A. Cutting, Manager.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olm-tead holds a Spiritual Class every Wednesday evening at

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 24 and 74 F. M. Young People's Meeting, 1½ P. M. Philadelphia Spiritualists' Seciety meets at the northeast corner of the and Spring Garden streets every Sunday at 2% and 7% P. M. Hon. Thomas M. Locke, Pres.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance it South Paulina street. Bervices every Sunday Il A.M., 24 and 74 P.M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, Ill South Paulina street, every Wednesday, 8 P. M.

First Society of Spiritualists meets at Hooley's Theatre, at 11 A. M. Speaker, Mrs. Cora L. V. Richmond, Band of Harmonv. Thursday, 7% P. M., Orpheus Hall, Schiller Theatre, WASHINGTON, D. C.
First Sciety, Mesonic Hall, corner of 9th and
F Streets N W.—Every Sunday, 11% A.M., 7% P. M.;
Lyceum 10 A.M. M.O. Edson, Pres.

Spiritual Unity Society meets at Ethical Auditorium, 558 Jederson street, every Sunday at Tig. P. M., and Thursday at 8 P. M. J. O. Bigler, President.