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Written for the Banner of Light. A HEAVENLY MESSAGE.

I felgn would tell the boundless joy that thrills In heaven, the soul immortal, when it fills Some troubled, earthbound life with influence sweet And some poor, doubting heart doth softly greet, And surging conflict there forever stills.

To feel that midst an oft-repelling force. Shrouding with mystery earth's universe. The eager soul can sometimes reach beyond. And to the anxious, questioning heart respond. And guidance lend throughout its earthly course.

Eternity no sweeter joy can yield, For dearer gift no prayer bath e'er appealed, Than power to lift the veil of silvery sheen That hides, 'neath gleaming folds, this world unseen, And fleeting glimpse of heaven be revealed.

Heaven, where no sorrowing soul doth ever weep, Where harvest fields of life mankind must reap; Heaven, where the soul doth ever grow more fair, When all the garnered sheaves are freed from tare, And God hath given his beloved sleep.

Oh! hearts, that ever fear Death hath its sting, Ope wide your portals, hear the voice within; Perchance some heavenly message waiteth there. Revealing Death to be an angel fair. And all your hopes to heaven nearer bring. KITTIE A. BENSON.

The Spiritual Rostrum.

Christmas, its Origin, Significance, and Present Spiritual Message to Humanity.

An Inspirational Discourse Delivered in Warner Han, Broad Street, Philadelphia, Dec. 27, 1896,

BY W. J. COLVILLE.

[Published by particular request.]

The annual celebration of the Christmas festival brings in its train so many distinct thoughts, and conveys so many striking tidings of goodwill to mankind, that year by year, despite growing skepticism as to what is actually being historically commemorated, the Christmas feast increases in brightness and beauty as the years roll by. For every effect there must be an adequate or efficient cause, and as men and women desirous of bearing by right the present form, as it bears a great many evidences of incongruity—evidences which the opponents of Christianity are naturally distanced as those of Strauss, Renan and many of their well-known authors. This it is which denies the wonderful or the exceptional, and declares evidences of incongruity—evidences which the opponents of Christianity are naturally distanced as the evidence of philosophare it has a part of the exceptional and other than only the commonly called rationalistic) a posed to handle as sharp was none wherewith mas feast increases in brightness and beauty the proud name of philosophers, it becomes us to look to the foundations of our practices, as well as of our beliefs, that we may be able reasonably, not blindly, to give answer to all who demand it of us, as to why we do what we take part in doing.

It seems scarcely necessary, in the face of the general intelligence of to-day, to say very much regarding the greater antiquity of the mid winter feast than that assigned to it by simply Christian tradition. Like many another feast and fast of the Christian calendar, Christmas (under another name of course) was celebrated with great pomp by the Romans for many centuries B. C., and by the Egyptians and many other ancient peoples at a far earlier period. Feasts and fasts must have originated in one of two ways, and most of them have, at

least, a double origin.

The earliest religious cult which deserves mention as a learned cultus is solar worship; and to those who penetrate to any distance below the external crust of this ancient religious system, the discovery is soon made that the idolatrous rites and ceremonies often connected with sun-worship are no necessary part of the system. Sol, the Latin word for sun, has evidently given us our English word, Soul, and it is surely easy to trace the obvious connection between these closely related terms. Heliocentric astronomy is no original product of the past few centuries. Egyptians, Chaldeans, Persians, Hindoos, and many other ancient nations of renown, contained orders of illumined, inspired and highly educated men and women, who studied deeply into the mysteries of the universe, and made discoveries in the astronomical domain which, though but rediscoveries in the Europe and America of to-day, are often hailed by the unthinking popu lace as entirely new revelations concerning the position of the heavenly bodies.

Proctor, Flammarion, Schiaparelli, and other astronomers of the present century, who have carried further the excellent work accomplished by such illustrious predecessors of Gal leo, Copernicus, Kepler and Herschel, may have, by means of superior telescopes, and other practical instruments, discovered more facts of a certain character than were familiar to Berosus, the Chaldean astrologer, or any of of the beholder. the Wise Men whom tradition declares saw star in the East," and thereby knew that one dispensation of time had ended, and another commenced; but no matter whether contemporary star-gazers are wiser or less wise than their ancient prototypes, there can be no doubt that they of old entertained precisely the same general ideas of the solar system, yea, and of many solar systems, in a vast inclusive universe, as we of to-day entertain. Piazza Symthe, the Scottish astronomer, Le Grange of Belgium, and many another eminent recent writer, has paid such glowing tribute to the knowledge of whoever conceived the design of the Great Pyramid at Gizeh in Egypt, that in the world of letters the question seems finally settled as to the learned, instead of illiterate source, as some have supposed, whence the world has drawn the wrappings for its esoteric

Albert Ross Parsons, in his ponderous tome ntitled "New Light from the Great Pyramid," has massed together an immense amount of curiously interesting information. The book is not easy reading for most people, nor is it in all places lucid, except for special scholars: however, any careful reader of such a book may surely dig out of its pages many a fascinating commentary upon the words "Out of Egypt have I called my Son." In very ancient Egypt Solar-Worship was, without doubt, a refined and spiritual form of religion, amounting to nothing less than a perception of deity as revealed through the gravest portions of the book of nature discernible through the eyes of man. The Hebrew Scriptures give us to un-derstand that Egypt was not always vile, nor were Pharaohs always wicked. As far back as the time of Joseph the native Egyptian

ing up of a once great nation, but dissolution never overtakes anything that is founded on than at the Christmas season. the rock of truth, and not on the sand of error.

mates in the downfall of a nation or the obliteration of a community, whatever remains of chronological suppositions, the case stands good that may have been preserved therein escape accomplishing their exodus. The idolatrous animism of the common people was never the cult of the sages, and while we may feel deep historian's page. We have much more outward pity and some sort of scorn for the degraded evidence of the personal career of Julius superstitions of the multitude, we are unfair to fact and untrue to history if we permit ourselves to mentally identify two systems which are veritably contradictory. There must also suggests itself to all who strive to look below the personal strive to look below the personal strive to look below the personal care and many another martial conqueror. ways, however, have been a meeting place somewhere between the knowledge of the learned and the practices of the illiterate, and this meeting-place or nexus is discovered as we seek to penetrate the letter of religious symbolism. As the same twenty six letters of the modern alphabet serve all writers and speakers who employ the English tongue, and these twenty-six letters are so accommodating that they allow themselves to be fashioned into three hundred thousand distinct words in the largest new standard dictionary, so a comparatively few symbols were employed by practically everybody in olden times to set forth the most glorious concepts of sublime philosophy, on the one hand, and the most de-grading superstition on the other.

The seasons of the year were always observed with special ceremonies, and the jubilant re-

yolchapecial ceremontes, and the judiant rejoicings pertinent to the time of the winter solstice were participated in by all, regardless of the special light in which they viewed the death of one year and the birth of another.

Christmas Day is the natural New Year's Day, and though for convenience Jan. 1 begins the civil year, Dec 25 is the day ordained of nature. A Jewish New Year's festival is-celebrated near the time of the autumnal equi. ebrated near the time of the autumnal equinox. A Christian ecclesiastical year begins with the first Sunday of Advent, on or about Nov. 30; but no matter how many arbitrary divisions of time people may make, Nature keeps her own festivals, and they continue to be regarded, even though they are sometimes so overloaded with afterthoughts that the primal intention is considerably obscured.

To connect the birth of Jesus with the beginning of a new natural year may be correct, poetically speaking, though there is no proof that historical accuracy was ever demanded by the Fathers of the Church, who, about the fourth century of the present era, agreed to connect the ancient solar festival with a special commemoration of the birth of him whom they declared to be the embodiment of the posed to handle as sharp weapons wherewith to attack, and if possible demolish, the entire Christian structure.

The gospel of Jesus and institutional Chris tianity have no necessary connection; it is, therefore, by no means illogical or difficult to accept the one while rejecting the other. One of the most striking peculiarities of persistency in error is the tenacity with which writers and preachers continue to insist that three days and three nights-because forsooth they were Jewish days and nights-can be compressed into a space of not more than forty hours. The Forty Hours' Devotion" in the Roman Catholic Church may be reasonably intended to commemorate the interval between a crucifixion on a Friday afternoon and a resurrection very early the following Sunday morning; but Jewish days and nights are exactly as long as any others, though they begin and end at sun-set instead of at midnight. Nothing less than seventy-two hours will suffice for the three days and three nights which Jonah is said to have passed in the belly of the fish and Jesus

in the body of the earth.
Christmas, not Easter, reveals to us these three days and three nights, for they are not connected originally with the vernal equinox, but with the winter solstice. December 21 is the shortest day of the year, consecrated in the Christian calendar to the doubting apostle Thomas, owing to the following of the ancient thought of doubt as to whether the san would reappear in glory or remain entombed in wintry night. December 22, 23 and 24 are days of equal length. December 25 is the resurrection morn, the feast of the nativity of a new-born year, for on that day light conquers darkness, the night begins to decrease and the day to increase.

To the spiritually-minded, all this beautiful natural pageant annually displayed without man's interference, forcibly suggests the incessant working of an unseen spiritual power, hich is ever renewing the work of creation. Christmas is the feast of light, of hope, of riumph, of the promises of immortality Around it cluster a million charming asso ciations, all born of natural appearances which are but transparent veils through which spiritual realities brightly or dimly shine according to the visual capacity or development

Optimism is taught by the recurrence of the Christmas feast; while pessimism, with all its gloom and despair, is banished from the thoughts of mankind by the return of sunshine and warmth, with promise of perpetual in-

It is quite possible to celebrate Christmas jubilantly and understandingly in an extra-Christian manner; at the same time, because of what we know concerning pre-Christian celebrations and the source whence the Fathers of the Church drew their material for a calendar, we are by no means called upon to turn frowningly away from the beautiful legendary tale of the Babe of Bethlehem, "born amid the winter's snow." In many parts of California, the robins when

they appear on conventional Christmas cards amid the snow suggest nothing familiar; and, in Australia, where Christmas is celebrated at midsummer, the suggestion of icicles seems almost ludicrous. However, there is always a spiritual meaning which crops out and justifies time honored symbols, proving that the symbols are themselves far more universal than their surroundings, with which, through long usage, we have become familiar.

The climate of Palestine is very like that of California and as the rainy season is generally on at Christmas tide, it is hardly probable that a tale of shepherds keeping watch over their flocks by night in the open air began with an event which took place near the end of December, as sheep are always housed in wet weather.

It is at this point that we begin to see a totally different origin for the Christian Christmas than the date of the calendar would sugas the time of Joseph the native Egyptian gest. Easter and Christmas come perhaps very rulers seem to have been wise and kindly potentates, but by the time of Moses they had become perfidious. Degeneration often prevails gests Agnus (the lamb), and as Aries is the first in a community, and results finally in the over- of the spring signs, anywhere between March

throw of a dynasty, and even in the swallow- | 20 and April 20 would be a fitter date for commemorating the birth of the historic Jesus

he rock of truth, and not on the sand of error. History, in this case, however, is in no sense
Thus it occurs that when deterioration ultiprecise, and though a vast amount of time and chronological suppositions, the case stands about where it did at the time when the search surface events and trace the action of spiritual law on its own interior plane di operation, and that answer is: A great spiritual teacher always subordinates the person of the teacher to the essence of the teaching.

Though we are not among those who deny the personal career of the Man of Nazareth neither are we among those who make belief in a personal historic Christ an essential of pure and undefiled religion. Historical facts can never be any more than literal; and, though all sorts of knowledge are valuable, in comparison with interior wisdom exterior

information is entirely vain.

There is an immense wealth of truth in the following free translation of the words of a celebrated mystic: 'Though Christ in Bethlehem a thousand times be

born, If he's not born in thee, yet is thy life forlorn."

There are two distinct and diverse tendencies of modern thought to which we desire to today, among those who favor "Higher Bib lical Uriticism," we find an increasing number of so called rationalists, who take ground with Hume, Leeky and other skeptical authors, to the effect that all so-called miraculous stories are fictions. Miracles, say they, never did and never will occur, because the laws of nature are unchangeable.

There is so much of error interwoven with a little truth in the above quoted position that we always feel especially desirous, when occa-sion offers, of presenting exactly the other side of the debate. The other school of modern thinkers (with which we gladly confess we are in full sympathy) sets out to teach not necessarily "Christian," but nevertheless Gospel Spiritualism.

The two views of the distoric Jesus which

we seek to present in vivid contrast (neither being the conventional orthodox idea) are these: first, let us note the skeptical view, which includes many divertant opinions, such considerable number of Unitarians and other supposed to be advanced thinkers in the extreme outside ring of the religious world are falling. These people doubt human immortal ity, and very often laugh at every variety of Spiritualism, as they refuse to consider evidences going to prove the reality of the supersensuous elements of human nature. Such people wish to be scientific, and believe they are so, while in truth they are only material istic, for accepted science, in the persons of its most honored representatives, never attempts to formulate a philosophy of denial Were we to accept the negative decision of the skeptical wing of modern radicalism, we should be at once stultified, depressed and discouraged.

We should feel one by one our ideals slipping away from us, our romantic dreams and fond illusions would all be ruthlessly dispelled, and we should be instantly confronted with the grinning skeleton of a fabricated myth, where we had formerly believed we saw the outline of the form of a divine friend and helper. The spiritual view of the super-theologic Christ, which is the antithesis of the materialistic presumption just described, enters very largely into the best thought of many present day Uni tarians, Universalists, Free Religionists, and most of all Mental Scientists. It is a view which enlightened Spiritualism amply sustains, as it teaches not the exclusive divinity of one man, but the common divinity of all mankind, and therefore opens the gates of hope to all humanity, presenting, as it does, a glorious vision of prospective human achievement. This view s fully consistent with such passages of the Gospel as "With God all things are possible,"
"All things are possible to him that believeth," "Ye shall know the truth, and the truth will make you free," "The works that I do ye shall do also, and greater works than these shall ye do," and many others of similar im-

Theodore Parker, at a time of heated discussion over the personality of Jesus, declared sagely that some one great enough to have conceived of Jesus must have existed, or the Christideal could not have been embodied in human history; and with this decision of the truly eminent New England preacher, whom bigotry cruelly persecuted, but who is to-day everywhere highly honored-we must, per force, So called Christian orthodoxy stub bornly refuses to carry out the Gospel teach ings to their legitimate extent, and though it would be a sorry task to point out the inconsistencies of alleged orthodoxy, it would not be an altogether unprofitable one. Our purpose on this occasion, however, is not so much to show wherein others err (for to prove another wrong is not to show yourself right) as to call attention to the Christ-ideal which, at Christmastide, is especially held up as an example to mankind, which it could not possibly be were there in human nature any ineradicable or total depravity, or inherent disqualification for living the purely philanthropic life which we are told was lived by Jesus, and insisted upon by him as a life possible for every one. The vulgate rendering of the angelic song "Peace on earth, to men of good will," is in one sense superior to the other renderings with which

Protestants are more familiar.

Peace on earth is only possible to the extent that good-will prevails among individuals, communities and nations; therefore, the angelic canticle is susceptible of at least a two-fold translation. The angels in the heavens, who bend over earth in love, and rejoice unboundedly in human welfare, proclaim from their celestial heights: "Peace on earth, good will to all mankind." Heaven loves earth; angels love humanity.

But there is another side to the picture, and it is this: No matter how fervent and universal may be heaven's love for earth, earth will only be free, happy and pacific when this celestial love enters into the hearts of the children of men and establishes the reign of peace and good will on earth as it prevails in the heavens. When the divine will is "done on earth as it is done in heaven"—then, but not till then, will earth be at peace, and all nations

free from the galling fetters of slavery.



The engraving above was made from a pho-four letters in type-writing, in which his pertograph brought us recently by Mr. Joseph sonal affairs were clearly outlined. Carr, of Charlestown District, Boston, Mass., This sample of artistic ability by an unseen ture. operator contains work done in some thirteen colors, with a beautiful bunch of pansies (which is its accompanying floral design).

There were also exhibited to us by this gencolored green, etc. Mr. Carr also received in Boston for the present.

These pictures were wrought in a short time who received the writing and the flowers as a on slates that were wiped by Mr. Carr, after memento from his wife in spirit-life, at the having been washed by the medium-about residence of the Campbell Brothers, Boston, fifteen minutes being accomplished in the pic-

Parties having a desire to witness these singular demonstrations, together with others occurring at the séances of these remarkable mediums, are invited to remember that the tleman one slate, the writing of which was time for these exhibitions is now limited-the colored blue; one from his father in spirit-life, gentlemen being about to conclude their stay

is a declaration of the conditions of salvation. "His name sliall be called Jesus, for he shall save his people from their sids." Jesus, like the Hebrew name, Joshua, or Jehoshua, means a deliverer or emancipator, one who shall, Moses like, lead the people out of Egyptian servitude to the liberty of a land flowing with the milk of human kindness and the honey of the sweetest mutual love. When the question is analyzed it will soon be found that one of the chief blunders of old theology has been to confound forgiveness of sins with remission of penalty; and until this fundamental mistake is rectified, it will be impossible to get people to take a spiritual view of atonement. Vicarious sacrifice is no part of gospel-teaching. and it had probably not begun to corrupt the creed of Christendom, when the Apostles Creed was formulated containing the phrase: "I believe in the forgiveness of sins." To forgive is from the same root as to forego, to forget, to get, rid of, to lay aside, to renounce, and much else of similar import. Whoever was in much else of similar import. Whoever was in any defree to be a fulfiller of Messianic proph-ecies must teach the truth and live the truth. By silent influence, as well as by words and deeds, the deliverer of the people must lead them to deliver themselves from bondage. There is no proxy business in the divine order, while as for "schemes" of salvation and 'plans" of salvation, they amount to nothing more than garbled scholasticisms wrought out of the ingenious, calculating brains of ecclesiastical logicians, who, though good at deduction, reach false conclusions, because their premises are erroneous.

People hear of salvation through Christ, and only through Christ. Philadelphia has been greatly agitated of late over the work of religious revivalists, and in the midst of the men tal confusion and over-wrought emotion which always characterizes fervid appeals to feeling, nothing is so greatly needed as some teacher who will gain the public ear and put the question of salvation from sin and its sequences in a clear moral light before the populace.

The birth of a personal human Savior corresponds exactly with the birth of a new year, with the triumph of light over darkness, the realities of life over the shadow of death; therefore the poetical custom of celebrating the birth of Christ at Christmas time is beautifully impressive, and highly suggestive of all that is ennobling, if we do not allow ourselves to misconceive the events we are celebrating. Let the historic Jesus stand for a type (if for nothing more) of the highest spiritual manhood. Let science and art be studied in other schools; it is moral philosophy and ethical culture that pertain most to the school of Christ. People may be learned, and cruelly scientific and barbarous (witness the vivisectors, against whose shameless orgies humanity is now vig-orously protesting). Science of a material sort is therefore inadequate to uplift mankind; we are in need of Divine Science, which teaches how Law must be fulfilled through Love.

There are just two prominent phases of work in which a Savior of his fellows must engage: He must make a demonstration of truth heavens. When the divine will is "done on sait were mathematically, saying truthfully, sarth as it is done in heaven"—then, but not lill then, will earth be at peace, and all nations ree from the galling fetters of slavery.

The announcement of the birth of a Savior olve the problem; if you would solve it too,

you must solve it likewise by the application of the selfsame rule, for there is no other, The second and still more potent factor in the outworking of the elevation of humanity is SILENT INFLUENCE—an energy whose power is measurelessly greater than language can describe.

As we seek to elucidate or even mention these great themes, a vista of human possibility uncloses before us, with such boundless opulence of promise that we would fain linger orever over such a fascinating and ennobling theme; but in a single lecture no speaker can do more than suggest what must be left unsaid. When any honest seeker after truth and fervent worker on behalf of less enlightened brethren contemplates the true nature of an atoning sacrifice, he or she at once begins to look about to find a way of becoming a part of the ever-living Savior of the world.

The real Christ-spirit is the spirit of universal truth and good will, therefore it is impossible to confine it within historic boundaries, or enclose it in a theological prison. Jesus never did another's work for him, however well he may have aided others to work out their own salvation. Those people who favor the theory that it was not Jesus of Nazareth but Apollonius of Tyana who formed the central figure of the original Gospel history, do not in reality dispute the historical elements connected with the Christ life lived out in Palestine or thereabouts nearly nineteen centuries ago; they have only attributed the marvelous works and sublime teachings usually attributed to Jesus of Nazareth to some one else, which, while it may cause some confusion in the minds of many, does not essentially detract from the value of the life lessons the Gospel pages inculcate from first to last.

The Shakspeare-Bacon controversy, though interesting to some persons, is tedious and unimportant in the eyes of others, who exclaim, Have we not the plays? what matters it, then, who wrote them? The same exclamation is heard when the personality of Homer is called in question. Some one wrote the Iliad, and he who wrote it must have been a genius, for mediocre talent could never have produced such a masterpiece. It is ridiculous to take up with empty skepticism, and seek to enlighten the world through the agency of negations; therefore the Mephistophelian spirit of doubt abroad in the world today may well be characterized as a puerile and feeble, as well as a cynical spirit. Highest criticism is that which seeks to bring out of whatever it undertakes to review, the very best that it contains; and if Jesus be the model man, the exemplar of the human race in the conception of his biographers, then we must read the life of this superexcellent representative of humanity not in the light of a fancy sketch or a priestly inven-tion, but as the permanent literary embodi-ment of humanity's high hopes and daring ideals incarnate in flesh, and crystallized into definite structure. The churchianic idol is not

the living Christ.
The cold, far off, theological Redeemer is mysterious abstraction to most intellects; and as to the emotions awakened in the human heart by the priestly caricature, they are so conflicting that if they at one time move us to love for Jesus, they almost produce hatred for [Continued on fourth page.]



Dr. Bland to Prof. Wilder.

To the Editor of the Banner of Light:

In the issues of your paper for Dec. 26 and Jan. 2, my esteemed friend, Prof. Alexander Wilder, A. M., M. D., criticises a brief letter from me which appeared in a recent number of the same, and I wish to be permitted to make a brief reply to my very able, learned and sincere critic.

Before doing so, I desire to say that I regard Prof. Wilder as the most eminent medical re former now living, and I esteem it a high privilege to enjoy his confidence and friendship, and sincerely thank him for his critical review of the short and necessarily imperfect history of medicine contained in my letter.

Paracelsus is a historic character of great interest, who, as Dr. Franz Hartmann says, was ever praised by his disciples, and grossly slandered by his opponents-hence the truth in regard to his life and doctrines lies between the two. In referring to him as a noted quack, I think I did him no injustice. A quack is a boastful pretender to medical skill. Paracel sus made great pretensions to medical knowledge and skill; yet his prescriptions do not show much knowledge of the science of healing. In Dr. Franz Hartmann's "Life of Paracelsus" I and the following prescriptions:

In toothache the gums may be rubbed with the root of senecio vulgaris, and the root is then to be placed into the earth; or a splinter may be cut out of a black thorn or willow after the bark has been lifted up. Pick the gums with that splinter until they bleed, and replace the splinter into the tree and tie the cut in the bark up so that it will heal."

In phthysis pulmonalis the Mumia (a substance composed of human excrement) may be planted with an orchis in the vicinity of an oak or cherry tree, or directly into such trees. The (fresh) urine of a patient may be heated in a new pot over a fire, and an egg boiled in it. When the egg is hard boiled some holes may be made into the egz, and the urine boiled down until the pot is dry. The egg is then to be put into an ant-hill; the ants will eat it,

and the patient may recover."

These prescriptions are less injurious, but they are as thoroughly quackish as the popular remedy, "tuberculin," prescribed for consump-tion by the learned quacks of this era; and this leads me to say that it would be much safer for the patient to bury tuberculin, anti toxin, vaccine virus and all other poisons, in the ground, than to inject them into the veins or have them taken into the stomach.

My authority for crediting Paracelsus with being the founder of the allopathic school of medicine is Prof. Alva Curtis; but I learn from Lippincott's Biographical Dictionary that he introduced mercury and opium into general

In the writings of Paracelsus there is much to admire. He says: "He who can cure dis-sase is a physician." No better definition could be given. Again he says: "Neither emperors nor popes, neither colleges nor high schools, can create physicians. They can con fer privileges and cause a person who is not a physician to appear as if he were one; but they cannot cause him to be what he is not; they can give him permission to kill, but they cannot enable him to cure the sick unless he has actually been ordained by God."

Again he says: "Nature—not man—is the physician." The ways of nature are simple, and she does not require any complicated pre scriptions.

These, and other words of his, lead me to believe that if Paracelsus had lived in this age he would have been a true medical reformer.

Prof. Wilder expresses surprise that I should

criticise Samuel Thomson, for getting a patent on his system of practice; and in his abundant charity he thinks he did so to protect himself from persecution. I regret that I cannot accept that view of the case. Prof. W. says: "I apprehend that Dr. Bland

contracted his prejudice from Dr. Alva Curtis.' In reply I beg to say Lam not prejudiced, nor do I remember ever to have heard Dr. Curtis criticise Dr. Thomson for getting a patent mo nopoly on his system. I spoke for myself when lexpressed the opinion that Samuel Thomson had read the works of Dr. John Brown, and that his effort to secure a monopoly by patent right brought his system into disrepute, and justly so. I am still of the same opinion.
In closing, I must thank Prof. Wilder for this paragraph, with which he practically closes

I wish Dr. Bland every success. He is right in the concept that a proper medical practice

should be evolved from physiology."
This is the rock of solid truth on which I stand, and I am delighted that Prof. Wilder is with me there.

T. A. BLAND. 120 West Concord street, Boston, Mass.

Remorse--- and Its Office.

To the Editor of the Banner of Light:

Isaac Zuker, a Polish Jew who came to this country eighteen years ago, was sentenced in the courts of New York, a week or so since, to imprisonment for a term of thirty-five years. Incendiarism is the crime for which he is to pay this severe penalty.

He was the chief and ruling spirit of a band of foul conspirators, who, it is stated, have been responsible for upward of three hundred fires, kindled by them or their accomplices for purpose of obtaining insurance money. In this awful manner Zuker succeeded in ac cumulating a fortune of one hundred thousand dollars. A gruesome specimen of the genus homo, truly!

The contemplation of his black career instinctively engenders a feeling of sickening aversion or angry indignation, for not only was valuable property wantonly sacrificed apon the altar of his voracious selfishness, but the lives of hundreds of helpless beings were mercilessly jeopardized by this human monstrosity in his frenzied quest of wealth. Yet he is a human soul! A spark of divinity lies hidden in the depths of his wretched perversity, which in the inevitable course of nature must, sooner or later, through tribulation deep and dreadful, assert its ascendency over its

present deplorable state of depravity. Man's law is now exacting its penalty for Zuker's transgressions, and in the blindness of his spiritual nature he probably rebels at its severity. Poor soul! What awaits him when the unavoidable law of consequences begins its chastening activity? Think of what must be undergone before the spiritual robes are cleansed of the pollution with which they are now besmeared. Think of the toilsome ness of the soul's struggle to adjust itself to a state of harmony with Love and Truth, to reach an atone ment with good or God! Pity is the only feeling an informed Spiritualist should harbor toward that miserable mad. In appeaking of him The Herald, whether knowingly or not, quite accurately depicts the objectivity of his inner sphere in the following 'Back of the fortune he has piled up are the ghosts of burned men, the skeletons of

women and children, the wailing monotones of widows and orphans, and the smoke and ruination of dozens of incendiary fires." Were he to pass into the Beyond to-day, those are the very things that would greet him.

Modern Revelation affords many glimpses of analogous spiritual states. The writer has been introduced into a number of them through the eyes of a remarkable seeress. One in particular remains indelibly impressed upon his memory by reason of the clearness with which all the appalling details were described. The man the appaining decairs were described. The man had pushed his way through life with utter disregard of the rights or sufferings of others; this he informed us himself. A thick and almost impenetrable cloud of blackness formed his spiritual environment, and in its very midst he had thought himself into a dark and narrow cavern or cell. When the medium, after considerable effort on the part of herself and the guiding spirits, had penetrated the laky clouds sufficiently to see the man, he was kneeling at the side of a little cot, the only piece of furniture his gloomy apartment cont sined. So intimately was she brought en rap-port with this soul's condition, that she sensed its sounds as well as its sights, and outside his wretched abode was the sound of sobbing and wailing, like the melancholy soughing of the forest—the characteristic tones of the spiritual plane with which he affinitized.

Remorse, being a natural emotion of the soul, must have its beneficent purpose-to stimulate soul activity—though often it is perverted into mere morbid bewalling. In this case it had brought forth its proper fruit, for the man prayed not so much for his own welthe man prayed not so much lor his own well fare as he did that the power might be bestowed upon him to enable him to go forth and minister to those whose distressful sobs were falling unceasingly upon his ears, sobs that recalled to him the guilty indifference of his earth life. He longed to meet those his self-ishness had helped to crush, and implored for the strength and light to guide them away from gloom and sorrow. No doubt the earnest bayens the generating of his against ions afforded the higher. from gloom and sorrow. No doubt the earnest sincerity of his aspirations afforded the higher spirits an opportunity to reach him. Their help was necessary; so entangled was he amidst the mysterious conditions of his morbid self-hood, that without aid it seemed impossible for him to be released. Hideous shapes -monsters resembling huge spiders, grinning skeletons, and a female with a medusa-like head, obstructed his passage through the exit of his prison abode. It was the medium's work to lead the way for him past these terrifying phantoms, visualized creations of the spirit's discordant mentality. So real did they appear even to her, that it was not until she had been strongly urged that she summoned sufficient strongly urged that she summoned summent courage to rush past them; but when she had done this, not only the forms but the room itself vanished, and the poor, imprisoned soul was free to begin his labor of love that would lead to light and life.

HENRY FORBES. New York City, Jan. 6, 1897.

Written for the Banner of Light. Photographs of Thought.

IN INTERVIEW WITH DR. BARADUC OF PARIS.

Dr. Baraduc published a work some time ago on "Vital Force," in which he showed that man attracts vitality from the cosmos, and radiates it out again. The vitality attracted and individualized circulates in our organisms, and induces two currents apparently; one consti tuting a process from above to below, or involution of life to generation, and accompanied by attraction at the left side and repulsion from the right; the other constituting an evolutive or sublimating process from below to above, from passional to intellectual life; or from as tral to spirit, and accompanied by attraction at the right side and repulsion at the left.

Dr. Baraduc demonstrated the existence of these vital radiations or soul movements, as he calls them, by a special instrument called a "biometre," the needle of which instrument recorded the attraction or repulsion emanating from man's hands when held a few inches from their dials. These experiments show that man's vital radiation varies both in direction and in intensity according to his general state of health and spirits.

emanation impresses figures on photographic

The inflowing current produces ether, wave-like undulations or whirls, while the outflow produces spots, which in the case of the psychic, evolutionary radiation, pierce the sensitized film.

This psychic radiation varies in the image impressed according to the thought; indeed, Dr. Baraduc claims that thoughts produce definite images. The impressions obtained so far can scarcely be said to be of definite form, but vary rather in texture, or as regards the fineness or grossness in the lines and dots.

Dr. Baraduc claims that thought molds their vital radiation, as a glass blower molds the glass; that an energetic purpose may coagu late the psychic element, or so called astral light radiated from the body, and providing the substantial pabulum of the form which impresses its image on the plate by means of its inherent luminosity (aura; from aour, the He-

Two friends of his, Dr. Istuatr and Dr. Adam, claim to have projected portrait images on to sensitized plates from a distance, by thought-transference. This fact, Dr. Baraduc says, illustrates the process by which many socalled spirit-photographs have been obtained, without the use of a camera. Such images may have been projected directly to the plate, either by the medium's thought, or more probably by an invisible operator projecting a thought image through the medium, as a mesmerizer may do by suggestion through his sub-

Further experiments would be much to be desired, as the present data are scarcely sufficient to constitute definite conclusions. Photography is now so general, that confirmatory evidence should not be difficult to obtain. Similar experiments should be made by different operators, in order to find whether the same thought produces a similar image through dif-ferent minds. The radiation of a medium in her normal state should be compared with that of the trance state, which is probably much intensified. "Controls" might be invited to project thought images on to photographic plates, and these compared with the images produced by ordinary operators.

Dr. Baraduc would be glad to hear from any experimenters who obtain distinct thoughtpictures, at his address, 191 Rue St. Honoré, Paris. QUESTOR VITE.

THE LAST ANSWER.

Dying eyes, what do you see? I see the love that holdeth me; The look that, lighting, leans to bless; The little daily tenderness; Smiles without words; the sweet, sure sign Which says in silence, I am thine. Returning feet met at the door— Alas for those which run no more! Ab me, for lips that whispered "Dear! Earth is all heaven, for thou art here." I see a figure like a stone; The house where one sits all alone; Oh God, have pliy! for I see The desolated needing me.

Dying eyes, what do you see? I see the Love that taketh me. Loud in the breakers, soft in song, Ever the summons calleth strong. I see upon an unknown strand The signal of a distant hand. The leaf is light, the bud is out, Ploods of May colors flust about, The pulse leaps high, the heart is young, The sweetest chimes are yet unrung, My bravest deeds I never did: And struggling with the cofficilid, Hopes, dreams and joys and happy tears Start, throbbing, to live down the years.

Almighty! Listen! I am dust. Almignty: Listen I am dust.
Yet spirit am I; so I irust.
Let come wha may of life or death,
I trust thee with my sinking breath;
I trust thee, though I see thee not In heaven or earth, or any spot. I trust thee till I shall know why There's one to live and one to die. I trust thee till thyself shall prove The Lord of life and death and love.

-Elizabeth Stuart Phelps, in Harper's Bazar.

Report of the President of the Mass. State Association of Spiritualists, Read at Union Hall, Boylston street, Boston,

Ladies and Gentlemen: Another year has passed swiftly by since last we met in Annual Convention, and again I am obliged to assure you of my sincere regret at not being able to be present with you. But you are all aware that 'the parish of the itinerant worker extends over a large territory, sometimes not even bounded by the limitations of our native coun-

Mass , January 5, 1897.

This time my platform work has taken me to the city of Washington. Besides, this date is the day fixed for the meeting of the Trustees of the National Association of Spiritualists. Having the honor to be a member of that Board, I am expected to be present at its meetings. I tried to get excused from this meeting, but President Barrett informed me that I would to needed there.

Just at present the Massachusetts State Associaciation does not need me so much as the National Association. I know from the experiences of the past that this Association has many workers abundantly able to conduct its annual meeting without my assistance, and I appeal to all its members to aid the presiding officers, the Board of Directors and the Committee of Arrangements in the discharge of the many duties that needs must devolve upon them at this time. And I would also take this opportunity to urge upon all who have the good of Spiritualism at heart to unite with this Association, and thus aid in rapidly bringing about the accomplishment of all the

have participated in the meetings held during the past year. While it would be unjust to single out any past year. While it would be unjust to single (it any and make special mention of their work where each and all have labored so well and faithfully for our Association and the Cause it represents, yet I should feel as though I had been remiss in my duty unless I here mentioned the name of one honored and loved by all the Spiritualists of America—Mr. Harrison D Barrett, President of the National Association of Spiritualists

ualists.

Although weary from the ardunus duties of his office, the has traveled many bundreds of miles on purpose to reach our conventions; and I feel as though the least that we could do in return for his interest in our Association and valuable services rendered, is to nake this public acknowledgment of our full appreciation for all his efforts in our behalf, and wish him God-speed in all his angel commissioned efforts to promote the complete organization of the forces of Synthaultan.

Spiritualism,
Since the last Annual Convention, four meetings Since the last Annual Convention, four meetings have been held under the auspices of the State Association. The Anniversary, on March 31, at Horticultural Hall, Boston, was a great success, both spiritually and financially The attendance was only limited by the capacity of the hall. The committee in charge deserve great credit for their efficient management of the details that contributed so much to its success. The speakers and mediums contribute 1, as usual, their services, and should receive both the thanks of the Association and also of all interested in

the progress of our movement.

The mass meeting-held at Silem, April 30 was, like all the other meetings thus far held under the auspices of the Massachus-tts State Association of Spiratella and State Association of Spiratella and Spiratella Association of Spiratella Associatio itualists, a complete success, and a just meed of praise should be be towed upon the Committee of Arrange-ments, the officers and ladies of the Salem Society, for

their efforts in this direction.

The meeting held at O iset Bay Camp-Meeting was not as largely attended as it would have been if it had occurred earlier in the season. Nevertheless, it was an interesting and profitable meeting. The officers and in mbers of the Onset Bay Grove Association bave the sincere thanks of this Association for the many courtesies extended upon this occasion.

I would recommend that efforts be made early in

the season to secure, if possible, a date for our Asso lation at Onset, Lake Pleasant and Harwich Camp Meetings.

Meetings.

The Convintion held at Springfield Nov. 12 was certainly one of the first held under the auspices of the State Association. The Ladles' Aid Society of Springfield most generously donated the half for the meetings, and also provided most excellent music. This Society certainly deserves our full appreciation of all its efforts in behalf of this meeting, which will long be remembered in the central and western portions o

our State.
Our Secretary's report will undoubtedly show He has recently published another work, entitled: "The Human Soul; its Movements and Light," (at Carré, Paris,) in which he records further investigation, showing that this vital emanation impresses formers to the the same to the apathy of leading iul meetings, and in part to the apathy of leading Spiritualists. I fully believe that there are at least twenty towns and olice in Massachusetts at present without spiritual meetings where good, if urishing soci-ties could be established by a little individual

But the people must first be aroused; and this cannot be done by a single meeting—but instead a series of meetings would be necessary, and the missionary must remain in each place long enough to come into must remain in each place long enough to come into touch with the people. The people must be seen in their himes, and an interest awakened that will become contagious. This kind of work can be done—but first a little money is needed, for our speakers are largely dependent upon platform work for the support of themselves and their families. It is almost a disgrace that so many of our old-time workers in the spiritual field are obliged to remain idle most of the time. The old ploneers should never be forgotten. The love of sensationalism and the craz- for the marvelous should never be allowed to drive the Philoso. velous should never be allowed to drive the Philosophy from our platform. I do not decry phenomenano one gives them a more cordial welcome than myself—but I do not think it wise to cater to the almost insatiate desire on the part of many for new marvels and wonders. Sign-scekers have always been in the world, and were even a menace to early Christianity —and I suppose they will always be with us. But it does seem to me that our meetings ought to lead each year nearer and nearer to the goal of a more perfect manhood and womanhood. Spiritualism is an edu-cator, and should ever be held up before the people as a means to man's spiritual and moral develop-

Much has been said in our Conventions, and also the spiritual press, with regard to ordination. My opinions upon this subject are known to you all, as I have frequently referred to it in conventions. While I believe in ordination, I think great care should be observed in the selection of proper persons, with both moral and educational qualifications, and I likewise believe it should never be conferred unless a speaker is settled over a society for a definite period of time.
I also think that the settling of speakers over societies will be the means of weeding out from our ranks many of the mountebanks that masquerade under the

sacred name of Spiritualism. I wish at this time to say a few words with regard to magnetic physicians, clairvoyants, and medical legislation. Recently I have received copies of a paper entitled The Public Health Journal. At the top of the paper, at the left hand of its name, it carses the following statement: "1st. This medical journal is published in the interests of applied sanitary science. 2d. To advocate the creation of a National Examining Board. 3d. And the establishment of a National Board of Health, having its headquarters in Washington, the President of which shall be a physician with a seat in the cabinet."

cian with a seat in the cabinet."
This is only a straw in the wind; but I think it shows how far the regulars are desirous of carrying the matter of medical legislation. No one can possibly find any fault with the first statement, for every one is interested in "applied sanitary science." The second and third statements that it advocates, "the creation of a National Examining Board," and that the President of the National Board of Health should be a cabinet officer, is what we might expect from the so-called "regulars" after their many victories in the legislative bodies of the various States of our Union. legislative bodies of the various States of our Union. This would be nothing more nor less than the creation of a medical pope and the people would be expected to submit to his mandate, and kiss his toe.

Already the State Board of Health, backed up by the laws of the State, infringes upon our liberties. Especially is this power true, when our children are Especially is this power true, when our children are refused admission to our public schools unless their bodies are poisoned with virus from a diseased cow. In other directions, not necessary for me to mention here, liberties are sadly curtailed. Those of us who fully believe that a sound, healthy body is the best prophylactic against all forms of disease, cry out against the slaughter of the innocents upon the altar of this modern Meloch. of this modern Moloch.

Ina-much as the enemy is thoroughly or anized, we must likewise organize all our forces to meet them. Therefore we hall with joy the movement on the part of the magnetic physicians and clairvoyants with this object in view. And we are still further pleased to note that this movement is not only for their protection, but also for their better education. The Massachusetts State Association of Spiritualists should show its interest in this latest movement in the direction of concentrated action, and I would recommend that we extend to them our most cordial appreciation of their

the Board of Directors the use of his office, without remuneration, for their meetings during the past year. This has saved the Association a good many dollars, and, being centrally located, has been fully appreciated by the Board of Directors.

At this time, when there is so much discussion everywhere with regard to the phenomena of Spiritualism, let me urge again upon all the necessity of restablishing the home circle. I referred to this matter in my last annual report, and then thoroughly canvassed the whole subject, and at this time will content myself by simply urging upon Spiritualists the necessity of establishing circles in their homes, where new mediums may be developed under the most favorable conditions. Out of these home circle we must look for the best recruits to our ranks in the future.

The floance question is an important one, and in order that this Association may meet the expectations of the Spiritualists of the State it must have a larger membership, and consequently a larger amount of money in its treasury.

I hope that at the present Convention more time than usual will be spent in obtaining new members.

I hope that at the present Convention more time than usual will be spent in obtaining new memberships. At present we do not expect large donations, but we do expect the cooperation of all who believe in the organization of our forces.

At this time we would urge upon all local societies the necessity of their uniting with the National Association of Spiritualists. That Association asks of you only a pittance, and yet if all our societies would unite with the same at once, it would immediately

I am sorry to learn that Massachusetts has not shown the interest in the National Association it ought. Every Society without further hesitation should become an auxiliary to the same. While as a State we have taken a deep interest in the Conventions held at Washington in October of each year,

tions held at Washington in Ostober of each year, and also have contributed quite liberally for the National Spiritualists' Association. Yet I do feel that we have not done our whole duty. The National Association needs our cooperation and financial assistance; then let these be withheld no longer.

Before closing my Report, one word must be said with regard to the spiritual and secular press. Both have aided us in reaching the people. Fair and candid reports of all our meetings have appeared in the local papers where our meetings have been held, and should receive our thanks for the same; and the spiritual press has willingly presented complete reports of the same. The Banner of Light has shown great in same. The Banner of Light has shown great in-terest in our work, and has solicited full reports, and likewise published all our notices gratuitusly. The enterprise and generosity of this paper should not pass unheeded. The editors and publishers deserve our thanks, and we should feel it a duty devolving upon us to urge the Spirituali ts of our State to support this our home paper. The Light of Truth and Progressive Thinker deserve honorable mention for favors conferred, and should likewise receive our support.

I am fully aware that the time at our disposal is I am fully aware that the time at our disposal in limited, therefore will not detain you longer. My hope is that the most perfect harmony will prevail throughout this meeting, and that you may welly lay the foundations for greater and more successful work for

The future of this Association is assured. The interest in its work is constantly increasing. The speakers and mediums have nearly all united with us, and all the societies in the Commonwealth are deeply interested in our success. Then as an Association let us redouble our efforts, so that the coming year may achieve far greater victories than the past.

GEO. A. FÜLLER, M. D., President Mass. State Association of Spiritualists.



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

[Concluded.]

' Uphill work." it indeed was, but the result has proved the wisdom of the spirit intelligences in putting pressure upon Mr. Terry to undertake it. The eleven thousand and odd columns of matter embraced in its life, equal in bulk to the contents of forty octavo volumes of the ordinary size, and its three hundred and fifteen copies, contain the history of Spiritualism in Australia during the past twenty-six years. besides a vast amount of highly valuable original and selected matter.

Mr. Terry has lived to see his paper circulate the world over, for copies are regularly posted to sub-scribers in Great Britain, United States of America, France, Italy, Holland, Belgium, Norway, Germany, Spain, Austria, the South American Republics, India. South Africa, Fiji, New Zealand and all the Australian Colonies. He is, too, in constant receipt of congratulatory letters commending the high tone of thought inculcated in its articles and its invariable freedom from anything partaking of the nature of vulgarity or illiterateness. In addition to regularly issuing his monthly paper, Mr. Terry has published many other books and pamphlets of high value to the student of Spiritualism; the list, however, is too long to find place in this article.

Mr. Terry is a fair public speaker, and has addressed large audiences in the theatres and halls of Melbourne. Several of his lectures have been printed and extensively circulated. He is well able to hold his own in debate, and whenever Spiritualism has been attacked he was always to the fore in its defense, and he always, without one exception, came off victorious.

Thirty-six years of hard work have not lessened Mr. Terry's gift of diagnosing diseases. His practice still continues, notwithstanding he has never published a testimonial. The opinions of such a veteran in spiritualistic investigation are worth noting by all. In a letter to the writer of this article he says: "I discourage the consulting of spirits on mundane matters; also the belief in any communication purporting to come from spirits which is repugnant to the cultivated reason of the recipient, no matter what name is attached to the message. I would caution all from entering into personal practical investigation of the phenomena until they have acquired by study some knowledge of the philosophy and of the necessary conditions for investigation. Dark séances and materializations I consider have had their day, and I believe that they are now rarely instigated or controlled by higher intelligences; also, I consider that the harm that comes from the too-often unsatisfactory and fraudulent séances this class of phenomena produces, neutralizes the good that the few more reliable ones effect. The pheromenal facts are now established. These form the foundation; the work now is in connection with the superstructure."

The writer of this article has known Mr. W. H. Terry the past thirty-eight years. His love for the man, and his admiration of Mr. Terry's energetic and conscientious career, are so great that he fluds it diffi cult to abstain from what might appear to be too laudatory words in writing this digest of his friend's life as a Spiritualist. It is therefore with pleasure that he finds a writer in The Two Worlds (London) of Sept. 4, 1896, holds a similar opinion, for in that issue of that paper he concludes his sketch of Mr. Terry's life and work in the following words:

"In the evening of his days Mr. Terry can look back on a well-spent life, and even his most bitter op-The work already well under wav to establish a Home for needy Spiritualists by the Veterans' Union should receive the hearty cooperation of this Association. In some substantial way we should show the Veterans' Union our appreciation of their efforts. It would be well to secure and furnish one room in this Home, and have it known as the Massachusetts State Association Room. We always point with pride to the Veterans' Union, because it has a past record of which all should be proud, and prospects for future usefulness even still greater.

The thanks of this Association should be extended to Mr. Hebron Libbey for so generously extending to ponents are compelled to recognize his honesty and integrity, and his name is mentioned with respect even in quarters where Spiritualism is most disliked,

due respect, correcting their errors, exposing their misrepresentations, playfully humoring their little foliles, and the weakness of their arguments. Mr. Terry is one of the most unassuming of men. With all the noble work he has done in Melbourne, he is quiet and modest, retiring rather than obtrusive, never putting himself forward for any personal aims, but only to help on the Cause he loves so well, and te which he has devoted all his life's energies.

Spiritualism in Australia owes Mr. Terry a deep debt of gratitude for the work he has done. He is prop 'rly hopored and respected, esteemed and venerated by all of the thousands of Spiritualists in Australia, and while that is the highest compliment that

tralia, and while that is the highest compliment that can be paid to him, it is also probably the greatest reward that he covets."

BRICE FLETCHER.

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If there are any errors in this List, we wish those

most interested to inform us.

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SPECIAL REQUEST.

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

Written for the Lyceum and Home Department. THE LAUGH OF A CHILD.

BY ELIZABETH FISKE.

I love the laugh of a child, Its music is pleasure's own; I love the laugh of a child, 'T is like flowers by the angels sown: And our lives are better, I know, More pure and undefiled, Freer from sin. our foe,

When they're blessed by the laugh of a child. And a weary soul bowed down By the cares and trials of earth, Or by rule of a harsh one's frown,

Will be helped by its pure young mirth. Oh! the worth of the laugh of a child! 'T is one of the jewels given From paradise still undefiled, To help us to live in heaven.

How Women Walk.

"How women walk" has recently been the suject of discussion in a Parisian journal. According to this authority the palm must be awarded to French women. The Englishwoman, it states, does not walk; she travels. Her limbs appear to be moved by the engine of a steamer, and her feet have the proportions of an Atlantic liner! Concerning the gait of women of other countries, this interesting journal goes on to remark that the German is heavy one feels the earth tremble beneath her tread; the Spanish woman "prances," the American resembles the pendulum of a clock, the Italian 'skips," the Russian "skates," the Dutchwo-nan "rolls," and the Belgian "tramps about."

Now, although these remarks are ungallant and uncomplimentary to our own nation particularly, we cannot but own that there is a certain amount of truth in them. Numbers of women do not seem to care how they walk, so long as they cover the distance they wish to traverse somehow. But if they could only see themselves as they appear to the casual onlookthe materies at they appear to the casal of notes, how very differently would they comport themselves! How often is a pretty face and figure spoiled by a stoop of the shoulders and a wriggling, bustling walk!

Corsican women are models of queenly grace,

and the reason is plain. They have a curious custom of carrying burdens, waterpots, etc., on their heads. I noticed a Corsican woman going on board a steamer at Marseilles not long ago, carrying her baby in her arms and her portmanteau on her head. As nearly all the water in Corsica is carried from wells by wo-men in waterpots, the women acquire from youth the practice of carrying burdens on their heads. An hour's practice of this exercise a day with, for instance, a book or pillow on our head, would do wonders in the way of making as into types of grace and ease, when before we were the exact opposite. - Exchange.

Two Kinds of Housekeepers.

The army of women who have to help themselves is far greater than the army well flanked with assistants. To this greater army my talk is directed. There are two distinct types of housekeepers-ambitious, both of them. The first (and we all have seen her) keeps up a continual warfare against dirt and disorder. So rigid does she become that in her house one feels depressed by its austere, gloomy fault lessness. Painfully precise is the position of every article in her domain. In a flurried, anatchy way she entertains. On leaving, one feels the housekeeper's valuable time has been sacrificed by the intruded visit. How gladly we leave her to herself and her all absorbing duties! Refreshing is the change of atmos phere when we enter the home of the woman who is mistress, not servant, of her work. Comfort, kindliness greet the visitor. Cheery plants nod a welcome; cosey corners woo to rest. Books and magazines suggest the cultivation of thought .- Wom inkind.

Health Precautions.

The following health precautions are valuable: Never lean with the back against anything that is cold. Never begin a journey until the breakfast has been eaten. Keep the back, especially between the shoulder-blades, well covered; also the chest well protected. In sleeping in a cold room, establish a habit of breathing through the nose, and never with the open mouth. After exercise of any kind never ride in an open carriage or near the window of a car for a moment. It is danger-ous to health, or even life. When hoarse, speak as little as possible until the hoarseness is recovered from, else the voice may be per-manently lost, or difficulties of the throat produced. Merely warm the back by the fire, and never continue keeping the back exposed to the heat after it has been comfortably warm: to do otherwise is debilitating.

Suggestion for Mothers.

Ease of manner must be gained early in life if it is to be genuine and not an affectation. Sensitive little ones readily become self-conscious and awkward if they are teased about their appearance and peculiarities. So we should be careful to avoid fixing their minds upon any defect, and not criticise them too much. Gracefulness is largely a matter of confidence, and to make a child timid and fearful of giving offense in whatever he says or does is to place him at a disadvantage all his life .-Childhood.

The Boston Spiritual Lyceum.

Sunday, Jan. 3, this Lyceum met at the usual hour in Berkeley Hall. "What is the Attitude of the Bible as Regards Spiritualism?" was the question announced, and the lively discussion that followed illustrated the utter uselessness of that collection of books

As an authority.

George W. Simpson, among other things, said: "We should make the same use of the Bible that the bee does of the flower, i. e., take the good out of it." Mr. Snow thought we could find much good in the

Bible, and Spiritualism enables us to understand much

Miss Maud Beckwith cited several passages to prove that the ancient Hebrews' view of lite was purely Materialistic; that while they communed with lords, gods, spirits and angels, "their dead knew not anything." Edward W. Hatch thought that Spiritualism was

something that was demonstrable to day; therefore are the mediums reliable? are the manifestations genuine? should concern us more than the "attitude of

President George S. Lang claimed that "the attitude of the Bible was hostile to Spiritualism," and ably defended his position.

Vice President Packard expressed opposite views.

Mr Fred H. Watson said he had recently learned to much about the Bible he had never known before, he wished to learn more before venturing an opinion on the question.

Mr. J. S. Mansergh presented his answer in verse. Mr. J. S. Mansergn presented his answer in verse., Albert P. Blinn announced that he "was a Bible Spiritualist," and his clear, lucid exposition of the faith that was in him was the feature of the session.

The Clerk said that he fully agreed with Mr. Lang

and Miss Beckwith, citing the firming sword act it the Garden of Eden drama as a Bible proof of man's mortality, also the Materialistic doctrines of the Adventiats and other Christian sects that believe in the future resurrection of the physical body (that rest

upon as firm a scriptural foundation as any) as proof that the attitude of the Bible was hostile to Spiritual-

The Assistant-Conductor, Dr. Root, thought that the Bible was a history, and the mission of a history was to report what took place, and not to assume attitudes; therefore the Bible could have no attitude especially toward Spiritualism, which was not in ex-

istence at the time it was written.
"Our Spirit Friends" was the subject for the young

or spirit Friends" was the subject for the young er groups. Carl Lee Root sald our spirit friends see what we do, and if we do what is right it pleases them, and they will help us.

Johnnie Ormsbee: "I know our spirit friends are everywhere, because I often see them."

Beulah Crowell: "If we are reciting a piece they will help us."

Other little ones who gave good answers wets Wing.

Other little ones who gave good answers were Win-nie Ireland, Ansel Haynes, and Little Maud Arm-

The closing program consisted of a piano solo by Eddie Ransom; recitation, Little Maud Armstrong; "Some Spiritual Thoughts for the New Year," Miss G. H. Williams; remarks by Mr. J. H. Lewis and Mr. E. B. Packard; a piano solo by Mr. F. H. Watson.

The Conductor, Mr. J. B. Hatch, Jr., appounced that a social society, to be known as the Berkeley (Club, was help or repulzed by the young people of the that a social society, to be known as the Berkeley Club, was being organized by the young people of the Lyceum, for the purpose of providing a place where the young people and their friends can meet socially some evening of the week.

Subject for Jan. 17. "What Constitutes True Friendship?" A. CLARENCE ARMSTRONG, Clerk.

17 Leroy street, Station K.

Subject for Dec. 27, 1896 .- "In What Way is Spirit ualism a Value to us in Our Every-Day Life?"

Answer given by George W. Simpson, of Boston Spiritual Lyceum.-We live in this world to prepare for another-to change our characters, our ways, our very natures; to remove from ourselves those quallties and tendencies which would hinder our happi-

ness in the other life.

All have the opportunity and capacity of preparing for the other life, and this work can only be done in, by and through effort. This work of establishing a permanent character is done by all who live. We cannot help becoming here that which we will continue to be hereafter.

Death in this world is nothing more than birth into the spirit-world, it we live here to prepare for the spirit-world, it would seem reasonable to believe that the two worlds cannot be altogether different.

We serve here, as it were, an apprenticeship. The

We serve here, as it were, an apprenticeship. The way in which we are to live when cur apprenticeship is over cannot be totally unlike our life here. If the habits we here formed cease at once at death, of what value could such a preparation be? How could it be a preparation?

a preparation?

Revelation tells us that our life is divine life, given us to be our own; that infinite love prompts this, because it is the foundation of all existence and happiness. If there is a mortal whom we desire to see and be with, our thoughts and desires can bring us together. Thought and desire produce our presence in this world, subject to the impediments of space and time—but in some cases these impediments cannot be overcome. Thought and desire produce our presence in the other world—but space and time have no newer.

So long as we live in this world, we live here for a definite purpose; and, therefore, when that purpose is accomplished, as far as it will be here, we go else-

in the other world-but space and time have no power

where.

When man dies he is in all seuses-memory, love and affection—on the other side as he was on this side—only his physical body has been cast aside for

bis spiritual body to grow, as firsh and blood cannot enter the spiritual kingdom of God.

I beg you not to think truths unpractical—for all truths are worse than useless if they be left neglected in the humber room of memory.

in the lumber-room of memory.

Death should be like the dropping of tipe fruit from the tree of life, only to spring up and germinate in the other life in more explicit splendor. Thus let us not cover the valley of the shadow of death with mists so impenetrable that even the children of God who have a reas abudden at the way they have terms. who have arisen shudder at the way they must come, but light it up with angels, and have those angels those who loved you here. Have the knowledge of your father, mother, brother or sister standing in the open doorway of the other life ready to take your hand and lead you where your feet will not slip or your head be any more cast down.

Lyceum scholar of "Ocean Group," No. 6; Leader,

The Children's Progressive Lyceum. No. 1,

Met in Red Men's Hall, Sunday, Jan. 3, 1897. After the usual opening exercises the older groups discussed the subject for the day, "What Great Truths Does Spiritualism Teach Us?" The younger groups gave very satisfactory answers to their Conductor, on "Obedience," Mrs. Soper telling the children a story illustrating the subject.

Conductor Soper was suffering from a bad cold, so Assistant Conductor C. B. Yeaton took her place. He said: "Spiritualism has been proved to be a truth by the fact that those whom we have heretofore thought dead can and do return to earth. They give proof beyond a doubt as to their identity; also that our mental suffering is necessary as experience for cur spiritual progression. Our departed friends who have progressed beyond us come back and teach us not only spiritual things, but assist us in science, art and manufacture. When we understand the psychic laws we can all become mediums for the spirits to com nunicate with those who have progressed to a world beyond this.

It tells us that to fuifill our humblest duties toward mankind is the truest way to worship our Creator. The grand march was in order, about sixty-five scholars participating in it, after which the following program was finely rendered: Reading, "The Little Bird," by Ionie Stirilog; piano solo, Lottie Weston; recitation, Clara Weston; song by "Little Eddie," Our Guardian addressed the children in her usual pleasing manner, after which she told the grown peopleasing manner, after which she told the grown people not to forget to bring presents next week for the "mystery table" for the little ones on children's night, Jan. 13th; for the children have a grand program for that night, and the older ones want to let them know we appreciate their effort. Then Mrs. Wakefield sang with fine effect "Not a Sparrow Falleth"; Mr. Burbank recited "Barbara Frietchie." This closed the exercises of the day.

Subject for next Sunday for the older groups: "Mediumship, and what it has done for us"; "Truthfulness" for the younger.

The Children's Progressive Lyceum of Norwich, Ct.,

Held its annual St. Nicholas entertainment on Tuesday evening, Dec. 29, in G. A. R. Hall.

The platform was prettily decorated with greens and flags, and a huge bell of evergreen, loaded with gifts for old and young, hung in a prominent place

gitts for old and young, nung in a prominent place above the stage.

The Lyceum, and many friends who were present, were cordially welcomed by the Conductor, Miss Eleanor Kloppenburg, after which a program of music, songs and recitations was rendered by the younger members of the Lyceum in a very pleasing manner, all, even to the youngest member, of some four very of age, seeming to enter into the holiday. manner, all, even to the youngest member, of some four years of age, seeming to enter into the holiday spirit of good will and good cheer.

This is the eighth year of Lyceum work in this town,

and while we struggle against the bigotry and Orthodoxy which have such a strong hold here, a few faith ful workers strive to present the newer truth to the world, and now, at the opening of this New Year, our Lyceum is flourishing, with six groups in good condition, and all united in harmony and fraternal love.

MARY P. CLAPP, Sec'y.

The Yonkers, N. Y., Children's Progressive Lyceum Festival,

Under its able Conductor, Mrs. Mary H. Mosher, was a creditable affair, and would have pleased our earnest advocates of the Spiritualists' system of Lyceums had they been present. The singing, silver-chaining, recitations, and especially the marching with banners of children from three to seventy years of age, were in harmony with this progressive age. Then followed the distribution of presents to the chil-dren. Mrs. Mary Embree and Mrs. Alex. Clapperton, Guardians, were the committee to procure presents. They are worthy of credit for selecting such a fine display of useful, ornamental and instructive presents with so little expenditure of money.

Original Enigma.

My first is in heart, also in head. My second is in life, also in death. My third is water, also in steam.

My fourth is in poverty, also in vice. My fifth is in wealth, also in riches. My sixth is in piancy also in organ.

My whole is a condition we all hope to attain.

Ludlow, Vt.

BLY. THE HOUSE OF LOVE.

Now in my dreams I saw the flouse of Love Builded immutable in an unknown land, Whose fair areades in rainbow wise did stand, Whose halls with sunset clouds were roofed above;

Yet was it shut in an enchanted grove, With trackless labyrinths on either hand, And wilderness deep in desert saud. And no man finds the way to the doors thereof.

Then let me slumber well, and wake me not, That I in dreams again may find the clue
And pass upon the road none ever knew;
Or having haply known, straightway forgot,
And enter in upon a rose hid floor,
And dwell a dreamer of dreams for evermore.

—St. James G.

Spiritualists and Interchangeable Permits.

To the Editor of the Banner of Light:

The Western Lines Passenger Association has kindly furnished the National Spiritualists' Association with a copy of its rules under which interchangeable permits are granted to all ministers of religion for the current year. As this office is held responsible by many of our Spiritualist lecturers and missionaries for their inability to secure this half-rate courtesy, I wish to call the attention of all such to the rules, which clearly show that the National Spiritualists' Association is not responsible for the deprivation of any one of his or her clerical tickets whatsoever.

All Spiritualist speakers settled as pastors of societies are entitled to rates, but the mere fact of ordination as a minister of the religion of Spiritualism carries with it no right whatever to clerical tickets, unless the person so ordained is in charge of a society as a settled speaker, or employed as a missionary by some State or National Association, under a salary from the same. This will rule out all missionaries appointed by any Local, State or National Association, if they give their services gratuitously All missionaries, however, who are compelled to travel constantly when holding commissions from State or National Associations, upon fur nishing proper proof that such is a fact, may receive rates; even then it is discretionary with the railroad authorities whether they receive them or not.

Ministers, lecturers, speakers or mediums, making application for clerical rates, are required to state that their names are registered at the State or National Association office of the denomination to which they belong. They must also have the endorsement of their local railroad agent and some clergymen of their respective denominations to whom the railroad authorities can refer.

If any speaker or missionary sells books, es-

tablishes agencies of any kind, solicits insurance or receives any compensation whatever from other than religious work, he or she is

not entitled to rates.

It is also a fixed rule that each application for permits must be accompanied by a fee of fifty cents, and no application will be considered unless such fee is forthcoming.

For these rules the National Spiritualists' Association is in no wise responsible, hence cannot be held accountable by any one for his or her inability to obtain time or annual per-

It would be well for all speakers and mediums having ordination papers from regularly incorporated societies to file copies of the same with the National Spiritualists' Association, together with a letter naming the Society over which he or she is now presiding, the compensation received as salary, and the exact character of the work performed by such speaker or medium. This will enable the National Spiritualists' Association to furnish references for the railroad associations when desired. The registration fee of \$1.00 should invariably ac company all copies of ordination papers filed with the National Spiritualists' Association, as a guarantee of good faith. Il. D. BARRETT.

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of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Bight.

BOSTON, SATURDAY, JANUARY 16, 1897. ISSUED BYERY THURSDAY MORNING FOR THE WERK BNDING AT DATE.

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

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"In things essential, UNITY; in things doubtful, LIBERTY; in all things, CHARITY."

Two Dollars Per Year.

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

We trust that Spiritualists 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.

Good-Bye!

The writer, after a period of about thirty years, finds it necessary to bid the readers of the BANNER OF LIGHT farewell! He trusts he will be remembered kindly by the patrons of this journal, and he is sure that his memory of their kindness will ever remain a bright spot in the experiences he has been called to meet during the many years of his labors among

But as he goes, he feels confident that others will faithfuly take the place he leaves vacant. With earnest memory of the past, he beseeches the brethren of the household of faith and knowledge to give to those who come after, the earnest support they have ever bestowed on his labors. The new period is now in order; may the public feel willing to support the BAN-NER OF LIGHT as decidedly as in the past!

To my business associates-Mr. Isaac B. Rich, Mr. Fred. G. Tuttle, Mrs. J. S. Soper and the rest-and to the patrons of THE BAN-NER, wherever located-in city or country-I bid a heartfelt good-bye! JOHN W. DAY. 27 Springfield Street, Somerville, Mass.

Past, Present and Future.

It is far wiser for us to think gratefully of what has been given us than despairingly of what has been taken away. The question is whether we have ever deserved or earned as much as we have received. When and how have we ever deserved anything of this universe? What are we more than pensioners at most? When we think of the good days, and the sunny spots that cheered our lives, ought we to think of them only as taken away from | bar to wrongdoing. The idea originated in us, and not given? Yesterday was a sunny and happy day for us, but now it is past and gone; shall we repine over it, or shall we rather be glad that it was ours? We may have lost our possessions; but we had them, and have reason to rejoice in that. If we made a good use of them while they were ours, then we only have so much more reason to rejoice. It was the Roman sage, Seneca, who said it is an ill consideration of Providence to reflect only upon our friends having been taken away from us, and not upon the fact that they had once been | high degree enthusiastic. given. So far as the memories of the past are good, they are sweet and pleasant. We should learn to be grateful that once they were ours. A. Babe, Washington, D. C., will be printed in Let us learn to be grateful, and make the most i next issue.

of these sweet memories, as comforts for today, and impirations for the future.

Life is not through with any of us. If our hopes are not all deceivers, there are infinite possibilities ahead. We can do in no respect so wisely with these experiences of ours as to take them as lessons for our guidance in the future, to correct the mistakes we have committed hitherto. We have all made mistakes, but instead of replning over them, let us use them as wisdom for to-day and for to-morrow when to-morrow comes. Life runs like a stream right on. We are right in the midst of opportunities to-day, and should see to it that when the opportunity comes we speak the word or do the thing to day we shall wish we had spoken or done when to-morrow comes. And we should avoid the things we shall regret if we do them. The past is to be used by us for guidance. We can never quite repeat our experiences. The life of to-morrow will not be just like the life of yesterday. The same principles are involved, however, in living it, and we shall be confronted with similar opportunities. So, reading the past aright, we shall learn the lesson of hope, of the infinite possibilities of life. With God within us and about us, with humanity for our field of operations, and with an exhaustless universe as the stage on which to play our parts, we can achieve something nobler than anything of which we have yet dreamed.

Deathbed Mysteries.

in Cleveland, O., on Nov. 15 last, Rev. Dr. lectures on the above theme. He said lie did to examine into scientifically. A great many people, he said, affirm with great positiveness that in cases of dying friends they have seen the soul depart from the body. If we know them to be sensible people, persons whose vewe have evidence that at the time they were in ligious Association at the South Congregaa normal condition of physical health and mind-then, as sensible people ourselves, we believe they really think they witnessed what spends in New York. they profess.

Mrs. Stowe and the poet Whittier used to sit and discuss together the psychic visions they had witnessed at the bedsides of dying friends. Miss Phelps, the authoress, tells of such a thing which came within her personal experience. She saw an appearance on the face of a dying relative which, she is impressed, was the soul leaving the body. It was a perfect form, and she even could recognize in the face features closely resembling those of the dying.

Another class of people believe they have once actually passed over the border, were to all intents and purposes dead, except for a slight tenure that still connected them with life. Gail Hamilton has left a wonderful account of her own personal experiences of a period in her life when she was near to death, She believed she had actually passed over the border. Lilian Whiting, also an authoress, had the same experiences in a case of illness. And many others in the same category.

Dr. Sprecher believed that a future life was revealed in the intuition of the soul. He considered there is a difference between "ghosts and manifestations" and dying persons breaking through the veil and catching a glimpse of the beyond. Why is it, he asked, that the dying persons only see, as a rule, one person? They see only one person, one whom they dearly loved, and who dearly loved them, and the one person most likely to come to meet them. He thought there was something in the visions of the dying. We have gone to the border in what we may call psychical visions. In the study of them he told his hearers there was nothing that could do them any harm. It simply strengthens faith in the future of the

A Lecture on Hypnotism.

Dr. C. W. Hidden of Newburyport, a wellknown hypnotist and healer, lectured on a recent Sunday afternoon and evening in Fitchburg, Mass., his themes being "At the Threshold of the Great Beyond" and "The Wonders of Hypnotism." In the latter lecture he talked of hypnotism in the animal world, told how this strange power was developed and used among the ancient nations and tribes, contrasted Mesmer's theory of animal magnetism with Dr. Braid's theory that the hypnotic state is self-induced, and declared hypnotism and mesmerism to be as widely different as the wooden schoolboy and the finished student. Speaking of suggestion, he explained what it is and what it is not, and exploded the common notion that one can become so self-hypnotized as to cause a division of the ego. The latter theory has been advanced to account for the cases of mysterious disappearances, which cause such frequent surprise in the cities. He spoke of the strange psychical effect which can be produced by hypnotism; of mental telegraphy; and described that remarkable state of sleep called catalepsy, or mimic death. He said he had in his library a record of a thousand persons who had been buried alive in the cataleptic sleep.

And he made a thrilling appeal to his hearers not to allow the undertaker to be called in at times of sudden death until decomposition is manifest, for without this conclusive evidence there can be no certainty that your friend or loved one is dead. On the contrary, while we are mourning their departure, they may be conscious of all we say and do, though unable to move or speak because of being locked in this icy, cataleptic sleep. The speaker dwelt impressively on hypnotism as an aid in therapeutics, and likewise as an anæsthetic, relating many cases of cure by its means in his own practice. He likewise told of surgical operations performed by himself and others while the patients were in the hypnotic sleep. He denied that it is possible to hypnotize persons to commit crime, arguing that the introduction of the element of fear offers a complete the popular belief that the hypnotist has unlimited power over his subject, whereas, as a matter of fact, his power is limited. No one can be hypnotized against his will; and while individuals can be made to participate in mimic crime, they cannot be made to commit real crime, no matter how powerful the hypnotist. He gave an exhibition of his powers as a healer at the conclusion of his lecturedeafness, lameness, aches and pains vanishing

Resolutions to the memory of Mrs. Mary

under his touch. The audience became in a

A Native Teacher from India.

An interesting series of lectures on Karma Yoga, or the science of work, was very recently ended at the Procopela Club of Boston by the Swami Saradananda of India. The Swami is a monk, and came to this country last June, to take part in the summer lectures at Greenacre, Eliot, Me. He is a friend of the Swami who lectured before the Procopela last March, and is now on his way to India to help his countrymen to new religious educational and industrial activity. Both of these monks of India had for their master the wonderful religious teacher, Ramakrishna, widely known through Mr. Mozoomdar's tributes, and through the recent article of Prof. Max Müller in the Nineteenth Century. The Swami has deeply interested many persons in the Vedanta philosophy since coming to this country, and presented the truths of that oldest philosophy and religion in the world in a clear and impressive manner. He has spoken, besides at the Procopela and Greenacre, twice before the Brooklyn Ethical Association, twice at the recent Home | Peabody, A. M., LL. B., was reclected Presi-Congress at Hingham and Waltham, before dent; Dr. E. Preston, Vice President; Mr. the Boston Metaphysical Club, and at the Cambridge conferences.

The Vedanta philosophy, observes a leading daily paper of Boston, presents fundamental truths of the nature of the universe with remarkable clearness, force and simplicity. India's great past and future part in man's progress has been but little appreciated by the Western world. But now heathen India is not In the Euclid Avenue Presbyterian Church only giving us her vital truths, but is showing the society have given their services without us deeper meanings in Christianity. The Ve-Sprecher delivered one of a series of scientific danta, in its catholicity, shames our narrow sectarianism. It shows how all modes of life not claim to be able to prove his theories, and and worship are of value, and all lead, in the on vivisection, Arthur Wescott, to undertake be would not claim that they were of a nature end, to the same goal—union with God, or the a campaign in this country. Absolute. Hindoo ethics have been much misunderstood in the West.

Our standards of morality, are so different from those of India that the opportunity to learn the Hindoo ideas from a well informed racity cannot be impeached, and who are not | native is very welcome. The Swami repeated imaginative and subject to hallucinations-if his lecture at the invitation of the Free Retional Church in Boston, on a Sunday evening. The months of January and February he

Atlantis Day.

Psychical Hall, at Glens Falls, N. Y., was its profuse decorations with chrysanthemums and foliage plants, as an expression of the high regard of its occupants for their unseen prehistoric friends, the Atlanteans. It was made a sort of gala-day by local Spiritualists and their friends. An address was delivered by Wynona, princess of Atlantis, through the medium, Mrs. Reynolds, of Troy, N. Y. Among the prominent ideas embodied in the address were references to the Atlantean home and to life on the lost continent. It was explained how all of the past experiences of the races in their progression upward were a part of the inheritance of the present age, and how the influence of peoples whose history may be buried in oblivion yet lives and works to an extent through all the succeeding ages. The audience was urged to cultivate their higher aspirations to the utmost, that they, too, might prepare themselves for a future condition in which they would be fitted to return to the Common Council, in taxing the Temple? mortal plane of life and assist in the noble work of uplifting their fellow-men, since every the Board of Assessors on Tuesday, Jan. 5, good deed and sympathetic act tends to brighten and illuminate the home of the spirit. Mr. M. B. Little acted as chairman on this exceptionally interesting occasion.

Pulpit Reflections.

Speaking of election results along with the many ministers who thought it a part of their duty to harangue on party politics during the late campaign, Mr. Savage remarked that in seeking moral and spiritual ends the Lord must work, not outside of, but through moral and spiritual men. Just in so far as we preserve and keep the safety of this country, we keep it by the same principles which will bring to pass here on earth the supremacy of the kingdom of God. The principles involved in the safety of the republic are moral principles. They are matters of righteousness. They are not matters of expediency, not matters of politics in the ordinary sense of the word, not matters of statesmanship. They are matters of right and wrong. This country is not held together by the square miles of its areas, by the magnificent rivers and lakes, by the verdure of its soil and the wonder of its crops; by its warehouses, its business men, and its commerce on the sea, but by the moral principles of justice, of sympathy, of mutual helpfulness. Mr. Savage believed that the star of hope-for common humanity which rose here in the west is not to sink in a night of disaster, but is to shine on after the clouds have passed away with a brilliancy such as has never distinguished it before.

Convention of Spiritualists in Baltimore, Md.

Another of the series of successful meetings arranged by the officers of the National Spiritualists' Association, which in this instance took the form of a Mass Convention, was held at Baltimore, Md., on Thursday afternoon and evening, Jan. 7. The affair proved to be a notable one in all respects, evidenced by the character and number of the audiences, the high order and pertinency of the addresses, the attention and interest with which they were received, as well as with excellent financial results.

Among the leading participants were President Barrett and Secretary Woodbury, of Washington, D. C.; Hon. L. V. Moulton, of Michigan; Dr. George A Fuller and Rev. F. A. Wiggin, of Massachusetts; Mrs. Cora L. V. Richmond, of Chicago; Mrs. Lucy Burton Powey, of New York; Mrs. Rachel Wolcott, of Baltimore; Mr. J. Homer Altimus, Mrs. Marie L. Wheeler Brown and Miss Bertha Julihn, of Washington, D. C.

A large party, consisting of some of the leading Spiritualists of Washington, attended these meetings, returning in a special car late in the evening. The local press of Baltimore made favorable reports of the Convention.

Dr. E. A. Smith, while in Boston, was successful in securing Mrs. May S. Pepper for the Vermont State Spiritualists' Association Annual Convention, to be held at Montpelier, Friday, Saturday and Sunday, Jan. 22, 23 and

Letter from Mrs. R. S. Lillie, Santa Barbara, Cal., has been received, and will be printed next week.

Mr. Grumbine's Work of Develop-

We wish to call especial attention to Mr. Grumbine's announcement or advertisement on another page, concerning his classes by

Mr. Grumbine is doing a wonderful work in the unfoldment of mediumship, confining himself to the mental phases, as psychometry, clairvoyance, inspiration and psychopathy His teachings are all inspirational, and his development is effected by the psychic law of correspondence. He repudiates the old notion of incubation, that sensitives must sit close to media to get development, and he shows by his method that nature is the law by which the best results are attained. He is at present ministering as speaker at the First Spiritual Temple, and can be addressed at Station B Boston, Mass.

In a Flourishing Condition.

At the annual meeting of the New England Anti Vivisection Society, held at its offices, No. 179 Tremont street, recently, Dr. Philip G. Joseph M. Greene, Treasurer; Miss Helen Willard, Secretary, and the above, with Mrs. Margaret Sunderland Cooper, were chosen directors for the ensuing year.

Reports were submitted which showed that,

notwithstanding adverse circumstances, the affairs of the society are in a thoroughly satisfactory condition. It has printed and circulated during the year about 200,000 pamphlets. Its membership is about seven hundred. Its income was nearly \$2000. All the officers of pay, which is not the case with any other humane society in the state. The society is publishing a monthly magazine, and is endeavoring to induce the most noted English lecturer

Mrs. Eva M. Hill, the phenomenal musical and test medium of Greenwich, N. Y., held her initial séance Sunday evening, Jan. 10, at 7 Park Square. She was assisted by Mrs. May S. Pepper and Mrs. Adele C. Loveland, and the evening was a most gratifying success; besides being a fine medium, Mrs. Hill has a sweet personality which adds much to the popularity of her work.

Ferdinand Fox-Jencken, son of the late Kate Fox Jencken, writes us that his health for the past six months has been so wretched that he has not been able to do any business whatrecently converted into a conservatory from ever-consequently he is now penniless. Any one reading this paragraph, who feels to reply practically to it, can address him at 18 Six teenth street, Brooklyn, N. Y.

A New Healer.

Mrs. Anna Lewis is meeting with remarkable success in healing by the laying on of hands at her office, Hotel Dunbar, Suite 7, junction of Washington and Dunley streets. This gifted healer treats very successfully paralysis, lameness, deafness, nervous diseases and chronic troubles. Note advertisement on fittif page.

Abatement of the Tax on Spiritual Temple.

To the Editor of the Banner of Light: Will you kindly print the following, for the benefit of our many friends from all parts of the country who have taken an interest in the position taken by the Board of Assessors. through the advice of a Committee of the

I had an interview with the Chairman of and made arrangements with him to meet the full Board Thursday, Jan. 7, at which meeting, after an hour's conversation, the Chairman informed me that he would acquaint me with the Board's findings at an early date. On Saturday I received the following, which is self-explanatory:

Assessors' Office, CITY HALL Boston, Jan. 8, 1897. MARCELLUS S. AYER, ESQ.:

Dear Sir-At the meeting of the Board Assessors, held this day, it was voted "That the petition of Marcellus S. Ayer for an abatement of the tax assessed upon the Spiritualist Temple be granted. Such abatement has been made, and the

account cancelled. For the Board of Assessors, FRANK A. DREW, Sec'y.

Very respectfully, M. S. AYER. A Charming Birthday Party.

Friday afternoon and evening Mrs. Jennie K. D. Conant held "open house" in commemoration of the birthday of her control "Sunflower." Mrs. Conant's pleasant rooms were in holiday attire, tastefully decorated with evergreens, potted plants, and beautiful Sowers in profusion. It was the usual circle afternoon, but many guests were present by special invi-

The exercises were opened with a song by Mrs. Hattle C. Mason; Mrs. Conant made an opening address, speaking words appropriate to the occasion, then threw the meeting open to the mediums present. Among those who took part were Dr. Charles Harding, Mrs. Eva Hill of Greenwich, N. Y., and Mrs. Mason. Among those present were noticed Mrs. May S. Pepper, Dr. E. A. Smith of Queen City Park, Vt., Mrs. Adele C. Loveland, Mrs. I. E. Downing, and

The evening exercises opened with a piano solo by The evening exercises opened with a plano solo by Mr. H. C. Grimes, followed by a welcoming address by "Sunflower," through Mrs. Conaut. Then Mrs. Hattle Mason sang, by request, a special song. Mrs. J. E. Thompson, of Vermont, contributed a plano solo, and also accompanied Charles W. Sullivan, who sang. Mrs. Hattle Mason sang, followed by an address by E. H. Tuttle. Mr. H. C. Grimes rendered a plano solo, after which Dr. E. A. Smith spoke briefly, alluding to a fine test he had received during the afternoon lug to a fine test he had received during the afternoon from Dr. H. H. Storer, followed by remarks by Miss trom Dr. H. H. Storer, followed by remarks by Miss Lucy Barnicoat, and then Charles W. Sullivan and Mrs. Penny sang a duet, accompanied on the plano by Miss Sullivan—during which Mrs. 1. E. Downing's control, "Maybell," through the inspiration, came and followed with many tests; also, Mrs. Mason's control. "Sunshine."

Refreshments followed, and both mediums and controls a well as the many invited guests were made.

trols, as well as the many invited guests, were made happy with ice cream and cake, "Sunflower," as her souvenir of the occasion, gave her medium's picture to each guest. Many beautiful presents were brought as tokens of appreciation to the popular cou-trol, "Sunflower," and many letters of regret were re-

Particular mention must be made of a beautiful tribute in the form of a sunflower contributed by Miss Famile Fisher of Beachmont, Mass., who has been an invalid for twelve years.

invalid for tweive years.

Among the many present in the evening were noticed Mr. J. W. Day and Mr. Bradley.

The guests reluctantly departed for their homes at midnight, wishing "Sunflower" and her medium many happy returns of the season.

J. S. S.

A Very Pleasant Occasion

Was the reception given conjointly by Mrs. E. V. Webb and Drs. T. A. and Cora Bland, at their home, 120 West Concord street, to Prof. J. J. Watson and his daughter Anna. Between thirty and forty persons were present to meet the guests of the evening, and were charmed with the sweet strains of music such as only Prof. Watson can draw from the violin (and one presented him by the immortal Ole Bull), and also the delightful accompaniments by his daughter on

It is Prof. Watson's intention to make his home in Boston hereafter, and he will be glad to mert old and new friends desirous of taking lessons on the plano, violin and gultar. He will be found at 368 Columbus Avenue, Boston, which is also the home of George B. Hunter, who is a teacher of voice-culture, and to whose fine singing, and his little daughter's playing, the friends were indebted for much pleasure during the reception. Mr. Hunter will be glad to meet those who are interested in clear any ungulation and good pro-

Christmas, its Origin. [Continued from first page.]

the idea of the Heavenly Father whose anger Christ appeases. The old false dootrine of remission through the shedding of blood, literally applied, is entirely barbaric. To say that it is Jewish is to be unfair to the spirit of Judaism. It is savage, pre Jewish and also anti Jewish, for the highest prophetical teachings contained in Israel's Bible are totally

averse to any such conception.

The Christ of Paul, the Logos of John, and the Jesus of the Synoptics, must not be confounded. Matthew, Mark and Luke are narrators of history. John is a gnostic, who seeks to enforce a higher view of the Son of God and Son of Man than simple historical recital can reveal. Saul of Tarsus is a clever lawyer, a subtle, casuistical Rabbi, who seeks to accommodate both esoteric and exoteric Christianity to the acceptance of Jews, Greeks and all with whom he comes in contact.

We have at least three very clearly-defined Christs in the New Testament. The first, which is that of the Synoptics, is HUMAN; the second, that of the fourth gospel, is SUPER-HUMAN; the third, that of the Paulinian epis-tles, is composite, and aims to be Social. The human Christ is the Son of Man; the divine Christ is the Son of God; the composite Christ is the collective assemblage of regenerated mankind. These three Christs may be a trinity in unity, or three in one. We need not re-ject one because we accept another; it is, however, highly important that we disentangle them in our own thought and show wherein the conception of each may have its place in a system of philosophy broadly inclusive but

in no way contradictory.

If Christmas comes to be accepted as a festival of world-wide significance, in which Jew and Gentile can unitedly participate (and this is coming to be the case increasingly as years roll by), the future celebration of the great winter festival may take on a character so purely eclectic as to admit of a very wide range of clustering associations, all centered around the primal thought of man's inherent great-ness and the ultimate certainty of the divinity in us all as a new Adam, entirely subduing the old animality, which, in every instance, needs to be not destroyed, but overcome. Let, then, the glad bells ring out their peaceful chimes; let, then, the children dance around the Christmas tree, laden with gifts for every one; let, then, the Yule-tide log burn brightly, and

friends from far and near assemble to keep high holiday. Only let us not stultify ourselves by pretending that our eyes are shut to the greater lessons of Christmas than those which hover about a merely Christian festival— Christian, that is, in the narrow theological, npt in the broad humanitarian acceptance of the word. In the Middle Ages, in Europe, at Christmastide, all debts were forgiven to those unable to pay. Instead of debtors being thrown into

prison, they were released from prison, and a general wave of humane feeling swept over many a land. We need not wonder that Shakspeare, Walter Scott, Dickens, and many another much-loved author has burst forth into raptures over the Christmas spirit and the holiness of the Christmas season, so hallowed by the presence of angels that no imps of dark ness could molest mankind. Dickens's "Christmas Carol" is, perhaps, the

nost deservedly popular of all the Christmas stories ever written, and the reason why we never tire of its repetition is because it is so intensely and tenderly human. There was a charming little story deserving well to rank with it in the Christmas number of the New York Journal, issued Dec. 13, 1896, in which the reader is introduced to an aged and lonely if Jew, who lives in a poor neighborhood in the great American metropolis and plays the part of Virgin Mary in answering the prayers of some Roman Catholic children. It must have proved a great shock to something in their theology if they discovered that their prayers addressed to the Blessed Madonna were heard and answered by a Jew who did not accept Christianity, and made his scanty living by writing Hebrew scrolls for synagogues-but people's theology often needs shocking before they can grasp the meaning of pure and undefiled religion. A crusade is still on against Santa Claus and Father Nicholas. Some very conscientious people who have no appreciation

To such people we can only say teach as you think right, but let us interpret fables and pretty stories as we will without being branded as immoral because we are not altogether literalists. Santa Claus is a pretty fabrication, and he does very well as an embodiment of that unseen spiritual force which prompts people to fill the stockings of poor children with toys, and all sorts of useful articles, as well as to give presents to their own especial friends and kindred. The spirit of Christmas is, ever has been, and always will be, the spirit of goodwill, and whatever may be said against the harsher doctrines of theology, whatever is beautiful and ennobling in the Christ-ideal, is deathless and unconquerable. There is rising to day a nobler faith from the ashes of dying misconceptions. Christ's coming into the world as an expression of divine love to bless and save humanity, is a conception totally at variance with Calvinistic or even Lutheran dogmatism. There is no angry God to be appeased, but ideal manhood is God's interpreter "I and my Father are one," are the words of whoever feels himself to be truly a child of God. No fine spun theological subtleties can help the world; no learned but foolish controversies upon such most questions as the hypostatic union of the divine and human natures exclusively in Jesus can really bless the human race, but "glad tidings of great joy, which shall be for all peoples," cannot have anything to do with theological hair splitting.

Christmas, as the anniversary of the birth of Levis

Jesus, may be very beautiful, whether Jesus was born Dec. 25 or not, provided we look upon the true advent of the Christ into the world as the welling up of the divinity of human nature rather than as the miraculous and unique descent of the divine into the human. We shall not seek to settle the historical points in any doubtful controversy; what we do affirm is that the real message of Christmas is an appeal to all that is best and noblest in ourselves. The spirit of Christmas, past, present and future, says to all the "Scrooges" in the world, Cease your selfishness, give up your miserliness, and count it joy to give happiness to others. Ingersoll says "the way to be happy is to make others happy." So deeply-grounded in truth is the conception of joy through super-selfish endeavor to bless the race, that not a dissentient voice is raised against the simple universal Gospel of good will, which the Christmas bells and carols are intended to convey to all humanity. Through the agency of silent thoughts of peace and good-will we can all hasten the advent of the Messianic age, no matter what our work may be, or what our opportunities for speech or action; and as tradition says the angels sang and spoke to the shepherds while about their ordinary work, and the star shone for the wise men who were occupied in scientific pursuits, so the highest and best of all the lessons Christmas has to teach the wide, wide world is the one lesson hardest of all seemingly for many to learn, viz., that we never need go out of our appointed path in life to summon angels, for lo! they come into the midst of our homes, workshops, laboratories and observatories, provided always and only we keep our heart's doors open to welcome them when they draw nigh. Stars are shining and angels are singing to-day as truly as of old. Let us be so ready to follow the light, and listen to the heavenly message that we can truly sing of our present inward experience:

Ohi night divine. Ohi night when Christ is born."

Our Washington correspondent, "G. A B.," says that Gen. Patrick A. Collins. Consul-General at London, states in the December number of the "United States Consular Reports," just issued, that "the imperial income tax upon all incomes above £160 (\$800) per annum is eight pence in the pound sterling, subject to certain trifling reductions in the case of small incomes."

FOURTH ANNUAL MEETING

Mass. State Association of Spiritualists, HELD AT UNION HALL,

45 Boylston Street, Boston,

TUESDAY, JANUARY 5, 1897.

(Reported for the Banner of Light.)

[Concluded from last week.]

AFTERNOON BENSION. Mrs. Alice Waterhouse of Somerville spoke as follows:

I come before you to-day with a remedy for all diseases, and that is organization; I feel it this year to be more important than ever. Your Association is going to take an active part in Lyceums. I am not ashamed of the work done in Boston this year. I want you all to come and join us; this is a message I

give to you.

I call the Massachusetts State Association the right hand support of the National Spiritualists' Association. I will try and be more faithful to my mediumship and to the Spiritual Cause.

J. B. Hatch, Sr., said: It would not be a Convention unless I took part. What a difference there is to-day

from the time I became a Spiritualist. I think the Massachusetts State Association is the grandest thing we have. I have always believed in organization. If the people of Massachusetts could go to Washington, D. C., during the Convention they would see the ne-Longles, who is in California.

Committee on Resolutions reported, and the resolu-tions were adopted as a whole, and voted to have the same published:

Whereas. All nature gives us lessons on organization and cooperation; and
Whereas, The religious and secular bodies which are the
most thoroughly organized manties.

minerar, the religious and scenial bodies which are most thoroughly organized manifest the most life and power; therefore,

1. Resolved, That we profit by their experience and work more carnestly for a thorough and working cooperative

more earnestly for a thorough and working cooperative organization.

2. Resolved. That we urge upon the Executive Board the immediate adoption of some method by which an agent or agents can be employed to visit the various societies and localities in the Btate where societies might be formed, to work in the interest of this Association.

3. Resolved, That while we favor the taxation of all church property, we believe that so long as churches representing various phases of religion are exempt from paying taxes, that buildings dedicated to a presentation of the facts, phenomena and philosophy of Spiritualism should be taxed, is unjust, and not in accordance with the spirit of our State Constitution. We therefore urge upon the Executive Board of this Association to use every honest means toward securing legislation in favor of the taxation of all church property.

means toward securing legislation to use every nonest means toward securing legislation in favor of the taxation of all church property.

4. Resolved, That spiritual manifestations should be more universally adopted in the home, thereby creating a power which will lead to better opportunities for public investigation. The harmonious bome, where the presence of our loved and loving have been is the most natural avenue to be used for their spiritual presentation.

5. Resolved, That believing that the frequent change of speakers by societies is not productive of good, but rather of harm to both societies and speakers, and that better results are obtained by the personal labor and contact of the speaker with the people, we recommend to societies the adoption of the plan of spitling and sustaining resident pastors for a fixed term.

6. Resolved, That it is the duty of this Association to appoint a committee to raise funds and devise means for a grand semi-centennial celebration, in Boston, of the opening of this spiritual dispensation in Hydesville, N. Y., in 1848.

7. Resolved, That the Veteran Spiritualists' Union has

1848.

7. Resolved, That the Veteran Spiritualists' Union has done and is doing a most estimable work, and should receive the hearty support of all who are interested in progressive and spiritualistic thought; and that in assisting it we are sustaining an organization of great value to the movement.

we are sustaining an organization of great value to the movement.

8. Resolved, That as the great recruiting ground of the church is the Sunday-school, we recognize the fact that upon the religious education of the young depends the success of all religious institutions.

9. Resolved, That we look with anxious surprise upon the apathetic indifference of some Spiritualists toward the Lyceum movement in connection with our societies, and we urge the adoption of some systematic course of spiritual training for the children.

10. Resolved, That the tranks of this Association be extended to the Societies of Salem and Springfield, also the Onset Bay and Lake Pleasant Camp Meeting Associations, for courtesies extended at our Conventions. Also to all those who have kindly assisted us in various ways during the past year.

MOSES HULL,
J. O. PERKINS,
CARRIE F. LÖRING,
Resolved, That the recent riotous raid at the First Spir-

Resolved, That the recent riotous raid at the First Spiritual Temple in Boston was an unjustifiable outrage upon the rights of a religious body, incorporated under the laws of the State of Massachusetts, and as such entitled to all the rights, privileges and immunities of every other re-ligious body.

Resolved. That we tender our thanks to Mr. Marcellus & Aver, for his loyalty to our glorious Cause, and for his lib-eral and munificent expenditure of money in defense there-of, and we pledge him or, support, both morally and financially, in his efforts to sustain our rights under the

Maeter Louis Bennett favored us with a piano solo Mr. Moses Hull spoke upon the resolutions as adopted, and concerning the missionary work of the Association. Meeting closed with benediction by Carrie

EVENING SESSION.

The evening session was opened at 7:30, with a violin solo by Charlie Hatch, accompanied on the plane by Louis Bennett; followed by an invocation by Mrs. Matte Hull. J. C. F. Grumbine was then introduced, and spoke in part at follows:

duced, and spoke in part as follows:

Spiritualists stand for Spiritualism presiminently as a religion. The science of conduct in a spiritual scuse is designated theology, in a material sense it is ethics; it may deal with the senses, but as far as the material aspect is concerned it is called ethical. Many of you have no doubt deprecated religion. There is just as much a difference in religion and theology as can be.

We feel that religion in the trust sense is the heart's We feel that religion in its truest sense is the heart's aspiration. Spiritualism is the law of life put a practice, religion is what you think or what you are

The speaker continued that there is still what may be called a proof in the physical man. It is not necessary for you to die to become a spirit, to realize your spiritual consciousness. But we feel that what we call religion is the very essence of spirit. We have had various phases of religious life and we find that among every people on the face of the globe the inspiration has been revealed to them. The speaker went on to show what stood primarily for religious, satisfying the human heart in its aspiration for truth

Religion has demonstrated through her media that spirits survive the change called death, the fact of the immortality of the soul, and therefore the eternality of the spiritual must prove to man that spirits are in of the spiritual must prove to man that spirits are in direct communion with the Infinite Source. Spirits, through the change called death, have the power to demonstrate on the material plane. In the controversy of the church, all are seeking for the selfsame life. We are here to worship God according to the dictates of our own conscience—it is not necessary for us to insult others' beliefs.

There are phenomenalists; they cannot believe anything unless they see it demonstrated. Spiritualism is a religion: so many think it a superstition—it is time you drew a line of demarcation. Spiritualism drew a line between truth revealed to us on the objective, and science on the subjective. Thought is inspiration, whether it is on the normal plane, in a conscious, or in the spiritual and sub conscious spirituality. There is no limitation to knowledge in the realm of the church. We can teach there is no limit to the demonstrations of the spirit. God is no respecter of persons—and that is what we mean by religion. What is the light that shines out of the sun's rays? You say the light is white. The speaker continued in a beautiful peroration on the symbols of light, conclud-ing by saying, they are the broken rays, and if you but trace them you will see them unite in that blessed

Miss Amanda Balley then sang with her usual sweetness, "On the Distant Mountains," Louis Bennet accompanist. Third Vice President, Mrs. Carrie F. Loring of Braintree, was then presented, and spoke in part as follows: Listening to the remarks of the first speaker, and also to the words given to us through song by Miss Balley, it seems to me eyery soul must be touched if never before. The subject was one of the noblest that could have opened the mostly of the tree of the remarks the subject was one of the noblest that could have opened the meeting—for it opened the way into spiritual thought. Spiritualism, in its highest and deepest, is the grand est religion of the age; as we gaze on all nature, our religious nature is touched; if it is not, we are not awakened to that light. When we give this subject due consideration, and look upon Spiritualism as a religion, we will be recognized from north to south.

east and west. In the past there has been too much sensationalism. Mr. Oscar Edgerly then said: It is with pleasure as a controlling intelligence, that I make myself known through this medium. I have been present at these meetings, and I wish to express my sincere gratification and appreciation of that which you are endeavoring to do. Spiritualism has always been to me a religion—to be a Spiritualist is the highest. It devolves upon all to unfold the attributes of true spirituality, and they must be worked out in a practi-cal manner—to bring the greatest good to the greatest number. But to practically gain that end means union. It may be a sacrifice to you to subscribe one dollar to become a member of this Association; but it is the practical act which will bring the correlation of a practical result. The speaker referred to the resolutions: Let them mean something in your lives; accept them, and allow them to be centred in your

souls; constitute each one a committee of one to see that they are judiciously carried out.

J. B. Hatch, Sr., made a motion that all the speakers be thanked for their generosity in making the meeting a success; also the BANNER OF LIGHT, for couriesies in printing and reporting.

Mrs. Mattie Hull was then called upon, and spoke

I will not hold you but a few moments. I find my-

self in the happy possession of a great many new re-lations. I have joined this Association. I feel sorry for many who cannot be here this evening. I see dear ones who are present with us interested in this Cause. You look over vacant seats, but I see them filled with many who in the past took an active part

in the work. One of your speakers, an active worker, said she did not feel to join this Association. How can we do good work without organization?

Mr. J. B. Hatch Jr. spoke of the Lyoeum work, and then introduced Miss Maud Beckwith, who gave a very fice recitation, after which Mr. Moses Hull was presented, and said: was presented, and said:

was presented, and said:
Ladies and gentlemen, you have had a great deal.
I will not take up much more of the time, but I am glad that Hpiritualists are waking up to the realization of the fact that Spiritualism is a religion.
It is said there is a difference between Spiritualism Spiritualism Spiritualism. Spiritualism. Spiritists believe in the spirits, and Spiritualists believe in a spiritual religion. The churches have certain phenomena, or forms, that they go through. I believe in them. I admire them. they go through. I believe in them. I admire them. They have a right to their own way of carrying on their religious beliefs. We can become just as conscious of our spiritual existence as of our material existence.

The speaker referred to the resolutions. Do not go home and sit down, but buckle on your armor, and, with the influence of the lectures heard, go home and go to work; go home and try to make the world the better for your being in it.

Willie Sheldon then recited with his usual flue effect "Flag the Train," followed by a piano solo by Louis Bennett, and violin solo by Master Charlie Hatch; Mrs. Nettle Holt Harding was then called

Hatch; Mrs. Nettle Holt Harding was then called upon, and spoke briefly as follows:
After listening to the remarks of the speakers I feel that there is but little for me to say. I am always glad to do my part. I am glad that Spiritualists are calling Spiritualism a religion. I do not believe in tearing down any other religion to build up Spiritualism; but before giving you a test, I must say that every Spiritualist has had always to have a test before believing in Spiritualism.

before believing in Spiritualism.

Mrs. Harding then proceeded to give many tests to the satisfaction of those receiving them. She will minister to the Berkeley Hall Society during January. Miss Moore then recited . The Child of the Regl nent" with fine effect, and the meeting was adiourned.

Those on the platform were Mr. and Mrs. J. B. Hatch, Sr., Mrs. Carrie F. Loring, Mrs. Elvita Loring, Miss Amanda Bailey, Mr. J. C. F. Grumbine, Mr. N. B. Perkins, Mr. Oscar Edgerly, Mr. and Mrs. Moses Hull, Mr. Shaw (President of the Berkeley Hall Soclety), Mrs. Nettle Holt Harding, Mr. Lewis and Mr. Allen of Berkeley Hall Society, Miss Beckwith and Miss Moore, Mr. and Mrs. J. B. Hatch, Jr., and

The Veteran Spiritualists' Union.

To the Editor of the Banner of Light:

A public monthly meeting of the Union was held at Gould Hall, No. 3 Boylston place, on Wednesday evening, Jan. 6, President Shaw presiding. Miss Amanda Bailey gave a vocal selection, Mrs. Mary F. Lovering, accompanist.

Dr. E. A. Smith, President of Queen City Park Camp. Meeting Association, made the opening address as to the need of making strong efforts to prevent any unwise action in the matter of medical legislation. Mrs. Nettle Holt-Harding followed in the same line of

thought.
Mr. C. W. Sullivan sang "Bringing in the Sheaves," after which Mr. Oscar A. Edgerly made an address, taking for his topic "Spiritualism the Emancipator of Humanity." Mrs. Piper gave a comic recitation en-titled "The New Church Organ."

Mr. E. H. Tuttle spoke of the great help he had received by spirit-power. Dr. E. A. Smith and Mrs.-Nettle Holt Harding also gave their testimony as to personal help in a similar manner.

Mr. J. B. Hatch, Jr., stated that the principal officients of the state of the cials of four associations had informed him of their intention to furnish one room each in the new Home

at Waverley, the National Spiritualists' Association, the Massachusetts State Association and a society in Worcester and Springfield. Vice-President Eben Cobb wanted it understood by would be donors, that any furnishings for the Home would be gladly received at once. Vice-President N. B. Perkin's made remarkrs, urging all to push the

work to a successful end.

work to a successful end.
Dr. N. P. Smith spoke on "The Medical Bill," saying we should rally strong and make earnest endeavors to prevent any hostile legislation.'
Mr. F. D. Edwards said we all had a duty to perform in producing a public sentiment, so that no religious meeting shall be disturbed. He introduced the following resolutions, which were unanimously

Resolved. That the recent riotons raid at the First Spirit

Resolved, That the recent riotous raid at the First Spiritual Temple while a religious meeting was being held, was an outrage upon the rights of the Spiritual Fraterrity Society to hold a religious meeting unmolested, and an assault on religious-liberty in Massachusetts.

Resolved, That the defense of such conduct on any grounds is a bold assumption of the right of one man to dictate to another in matter, of religion, unwarranted, unjust, and, carried to its legitimate result, would deluge the land with blood.

land with blood

nand with blood.

Resolved, That the Spiritual Fraternity Society has our hearty support in its attempt to punish the marauders.

Resolved, That while we believe in taking all church property, we vigorously protest against the discrimination of taxing Spiritualistic Temples, while the Christian churches are not fared.

churches are not taxed. .Vice President Eben Cobb and Miss Lucy Barnicoat spoke on the resolutions. Collection and memberships received, \$12.32.

ships received, \$12.32.
Our next meeting will be held the third Thursday of the month (2191) with the Ladles' Industrial Society at No. 7 Park Square. Supper at 6.30 P. M. Memberships are solicited. Life memberships at \$25; annual at \$1.

The Philosophy of Light, by Dr. Babbitt.

Leall the attention of the readers to a most admirable work on the subject of color and light. Viewed from a literary point of view the book is clear and simple in style, while the illustrations offer mirrors in which the subject-matter is faultiessly reflected. Viewed from a scientific point of view the book is the quit of laborious research, keen analysis, exhaustive observation and penetrative insight. If the book

lacks in anything it is this generous effort of the author at elaboration. Few men and women have the time to go over so much valuable matter as is found in this voluminous work, and while elaboration is a necessity, and not are error in this instance, it is to be hoped that a primier will be composed by the author that will enable the student to cover the principal points of the thesis and argument without going through the lengthy details that are needful to one who is seeking for adeptations of the product of

ship or a diploma. The chapter on the constitution and nature of the atom is mystifying, and one would be led to think by the arguments that the visible universe is constructed and governed as herein set forth. It is a maze, to say the least, and bewilders the imagination, yet is it, as the author affirms, the very mechanism of the cos-mos. We were not so interested in this chapter as we were in those that dealt with color forces and color affluities, and especially as these forces are applied to

healing. author has revealed much hitherto occult material that affects the spiritual world, and shows how the spiritual and material world are inter-related and affinitized through the nexus of the atomic mechanism. The author maintains, if we are correct in our independent in the state of the or electrical symbolizing cold, so the spiritual ray pure white, is thus differentiated. His science of chromopathy has to do more especially with the elec-tro-magnetic expressions as manifest in the sense-world, but he shows by suggestion and analogy how the forces above vitalize and govern those below, and how the unity is established. The practical part of the book belongs to the realm of empiricism, although the author furnishes evidence that would prove that chromopathy is no longer a fad or an experiment, but

The book deserves a very careful reading, is well worth the price, and should be in the hands of all stu-dents of the occult. White Rose.

The Vermont State Spiritualist Association

Will hold its twenty-eighth Annual Convention in Grand Army Hall, Montpeller, Vt., Friday, Saturday and Sunday, Jan. 22, 23 and 24, 1897.

In addition to the Vermont speakers who are invited and expected to be present, the managers are fortu-nate in securing the services of Dr. W. B. Mills, of Saratoga, N. Y., a fine test medium. Mrs. Sarah A. Byrnes, lecturer, of Boston, Mass. Good music will

be furnished.

Election of officers for the coming year, and other important business, will come before the meeting. the Central Vermont Railroad will issue round-trip tickets at fare and one third, from the following stations: Rurlington, Essex Junction, St. Albans, Cambridge Junction, Richmond, Waterbury, Middlesex, Barre, Northfield, Roxbury, Braintree, Randolph, Sharon, White River Junction and Windsor.

The Rutland Railroad will make rates as follows:

Ludlow to Montpeller and return, \$5.37; Rutland, \$4.33; Brandon, \$3.69; Middlebury, \$3.01; New Haven Junction to Montpeller and return, \$2.69.

The Montpeller and Wells River Rahroad will sell

round trip tickets at reduced rates. The Barre train service will run a train to Barre after each evening session, and on Sunday will run a special train to Montpeller, returning to Barre soon after the evening session. coedia) invitation extended to all.

By order of the Board of Managers.

JANUS CROSSETT, Sec'y. Waterbury, Vt., Dec. 28, 1896.

NEWSY NOTES AND PITHY POINTS.

Robert Burdetic gives the following dialogue: Bro. Doey (greeting his returning pastor)—"You have come back to work at last, What do you think the devil has been about while you were away?" The Pastor rejoined: "If he has been any busier in some of the pows than before I went, he needs more rest

The class in natural history being asked the difference between a dog and a tree, the head boy an swered: "A tree is covered with bark, while a dog seems to be lined with it."

Newsboy calling "The Herald." A German professor climbing the hill to the college. "Have a Herald, sir?" "Neln." Boy, yelling across the street: "Jimmy, Jimmy, give me seven papers. I've only got two, and a big sale."—Chautauqua Herald.

A newspaper gives this advertisement: "Two sisters want washing." We think thousands of brothers want the same.

In the window of a little tumble down house in a small Canadian town hung the following remarkable sign: "Washing and ironing and going out for a day's work done here."—Harper's Monthly.

Not all the "bulls" are made by Irishmen. A Frence cure, preaching about sudden death, said: "Thus it is with us. We go to bed well, and get up stone dead!" An old French lawyer, writing of an estate he had just bought, added: "There is a chapel upon it in which my wife and I wish to be burled, if God spares our lives." An English lecturer on chemistry said: "One drop of this poison placed on the tongue of a cat is sufficient to kill the strongest man." And an English licutenant said that the Royal Niger Company wished to kill him to prevent him going Company wished to kill him to prevent him going up the river until next year. A merchant who died suddenly left in his bureau a letter to one of his correspondents, which he had not sealed. His clerk, see lug it necessary to send the letter, wrote at the lug "Since writing the above I have died."

The great historical painting by Georges Roschegrosse, "The Fall of Babylon," now on exhibition at Masonic Temple, Boston, is creating as pronounced a sensation in art circles as it did among the art loving Parislans when it was shown in that city as a Salbopicture in 1891. The scene in the palace of Babylou's king on the morning following the great least given by Belshazzar has been denieted with a fathfulpess. by Belshazzar has been depicted with a faithfulness and realism that challenge the criticism of the most captious art lovers. The picture is to be exhibited daily for a limited period only.

Relative to what has recently been said in our own columns touching the dramatization of certain plays, in connection with up-to-date subjects, we append the fellowing, which we find in Boston Ideas:

Speaking to a question as to whether her new play. "The Right to Happiness," is metaphysical, Minnie Maddern Fiske repiled: "Why is it that whenever one lays hands on an intellectual story, without any especial rant or melodramatic climaxes, into which one can force the strength and best emotions of serious nature, the critics losist that we are sermonizing ous fature, the critics losist that we are sermonizing and becoming occult, as it were? It is the actor whose nerves are given play, I can assure you, by the performance of the soul-drama. There is concentration, vital purpose, intense passion and suffering in the portrayal of a part like that of Madeline in 'The Right to Happiness,' With cosmopolitan audiences I find such plays in demand. There is a false ring about the phrase 'elevating the stage'; but if the stage were not already a steady, artistic and noble profession, I must admit that what you call the metaphysical drama would go far toward improving its

Movements of Platform Lecturers. (Notices under this heading, to insure insertion the same

week, must reach this office by Monday's mail.]

G. H. Brooks has begun his second engagement this season with the Unity apiritual Society of Milwaukee, Wis. He is to remain for January and February. He is located at 555 Milwaukee street. Will respond to funerals. Send letters and telegrams for two months to 558 Milwaukee street, Milwaukee, Wis.

Prof. Lockwood is open for engagements in the East during the month of June; also for camp meetings during the month of July. Address him at 603 Tremont street. Boston, Mass.

The well known speaker and test medium, Frank T The well known speaker and test-medium, Frank T. Ripley, having recovered from his late serious illness is now at Union City, Mich., and can be engaged for February and March. Address all letters: "Union City, Mich., P. O. box 804."

The undersigned is now prepared to give his beautiful Art Diarama and Illustrated Spiritual and Patri-otic Songs for societies on Sunday or week-evenings, Address Chas. L. Walker, Salem, Mass. Highest ref-

Mr. Milleson's drawing, done under psychic control, represents love currents, repellant currents, brain waves, will forces, and much of the mystical action of the dynamic energies of the spiritual man. These unseen powers may be talked about indefinitely, unless there be objective illustrations, without being understood. No season's course is complete unless the art phase is introduced. Address, care BANNER OF LIGHT.

The friends of Mrs. Alice Wilkins can address her at 38 Market street. Portsmouth, N. H., where she is doing a work for the truth. Has open dates for the months of April and May. Flavius A. A. Heath, lecturer and platform test me-

dinm, has several open dates, and would be glad to correspond with any society in regard to engagements for lectures and tests. Terms very reasonable. Address 71 Dover street, Boston, Mass. Alice M. Earle, assisted by Mr. Frederick Poole,

will give a benefit scance for a needy Mason Wednes-day evening. Jan. 13, at Mr. Poole's rooms, 443 Shaw-mut avenue, Boston. The address of Mrs. R. S. Lillie and J. T. Lillie is at

all times, Lily Dale, Champiam County, New York, from which place letters will be forwarded. California address, after Jan. 10, San Francisco, General Delivery, P. O On Sunday, Jan. 10, W. J. Colville lectured to large and deeply interested audiences in Warner Hall, Broad and Wallace streets, Philadelphia (a short account of the lectures may appear next week), and on Monday, Jan. 11, gave much information on many psychic questions at 534 North-Tenth street. W. J.

State Agents of the National Spiritualists' Association.

Colville lectures in same place remaining Sundays

and Mondays of January, afternoon and evening.

To the Editor of the Banner of Light:

The Constitution and By-Laws of the National Spiritualists' Association require that State Agents, not more than three in number, shall be appointed in each State in the Union to look after the interests of said Assoclation and the cause of Spiritualism in general, within the borders of the several States. Provisions are also made for the appointment of a number of missionaries-at-large, whose duties are fully set forth in the Constitution and By-Laws of the National Spiritualists' Association. . Inquiries have recently been received at this office in regard to the date of the expiration of the commissions issued to the several missionaries and State Agents mentioned above.

The public is requested to note this fact: All commissions expire annually, hence, unless the commission bears the signatures of Secretary Woodbury and the writer, with the statement on its face that it expires October 21, 1897, S. E. 50, such commissions are null and void. In some instances, parties appointed to these respective offices a year or two ago, still claim to be official representatives of the National Spiritualists' Association, whereas the fact is some commissions expired in October, 1894, others in 1895, and others still in 1896.

It has been the aim of the National Spiritualists' Association to issue commissions to true and tried workers who would reflect credit upon the cause of Spiritualism. In this it has been eminently successful, with the exception of a very few instances, where appointments have been made upon what seemed to be good recommendations, when the officers of the National Spiritualists' Association did not have persoual knowledge of the applicant. Only two or three State Agents have been derelict to their duties, and some four or five of the so-called missionaries. If necessary, the National Spiritualists' Association will publish the names of these delinquents, that the pub lic may be thoroughly warned against them.

All commissions signed by the writer since October 22, 1896, will expire on October 21, 1897.

H. D. BARRETT.

National Spiritualists' Association. The first grand Mass Meeting of the National Spiritualists' Association of Washington, D. C., will be held in the First Spiritual Temple, corner of Newbury and Exeter streets, Boston, Mass., Tuesday, Feb. 2. 1897; morning at 10:45; afternoon, 2:30; evening at 7:30. The admission will be free to all sessions.

Hon. H. D. Barrett, President of the National Spiritualists' Association, will preside. The very best speakers and mediums that can be secured will be present, and take part. Among those

State Agent N. S. A., Chairman of Arrangements.

Containing undeniable proof that the so-called "dead" live, and can and do become visible and converse with friends on earth; more than fitty unsolicited testimonials to the fact being given from many hundreds received from those who have attended séances held by Mrs. Fay the last fifteen years in public balls, and at her home and the homes of others in this city and elsewhere; the phenomena and the conditions under which they occurred fully described. A brochure for every Spiritualist, Investigator and Friend of Truth. With a portrait of Mrs. Fay.

Pamphlet, 12mo, pp. 80. Price 25 cents.

For sale by BANNER OF LIGHT PUBLISHING CO. that have already been secured are: H. D. Barrett, President National Spiritualists' Association; Dr. G. A. Fuller, President Mass. State Association; Or. Carrie F. Loring, Vice-President Mass. State Association; Mrs. Sarah A. Byrnes, Moses Hull, Mrs. Mattle Hull, Mrs. Neitie Holt Harding, Mrs. H. G. Holcombe, Mrs. Tillie U. Reynolds, Mr. J. B. Hatch, Sen. Watch this paper for the full list.

J. BROWNE HATCH, JR.,

.connecticut.

Bridgepert.-C. L. Brown writes: The Bridgeport Spiritual Union is in a flourishing condition. I can truthfully say that to my knowledge never before in the history of this Society has there been so much harmony between its officers and members as at the

present time. We have been favored for some months past by we have been favored for some mounts past by baving the services of such speakers as Prof. A. E. Tisdale, Mrs. Tille U. Reynolds, Moses Hull and Mrs. Ida P. A. Whitlock, who is now with us, and who will be followed by Dr. W. A. Hale, Mrs. Milton Rithbun. Miss Lizzle Harlow and Mr. Osoar Eugerly. Have not as yet engaged any speakers for March, Abril or May.

Norwich .- Mrs. J. A. Chapman, Sec'y, writes: Miss Lizzie Harlow of Haydenville, Mass., gave two excellent and timely discourses before the Norwich Spiritual Union Sunday, Jan. 10 speaking in the afternoon upon "Three of the Chains of Boodage existing To-day," which she presented as "The exemption of church property from taxation; the effort to incorporate God in the Constitution; and the unjust laws regarding medical practice.

laws regarding medical practice.

The speaker made an eloquent appeal to Spiritualists, Liberalists, Free-Thinkers and all lovers of justice to unite in one great traternal body for the express purpose of working for a fuller realization of freewhich justice manifested in all departments of life will insure.

The evening topic, "The Creative Power of All Things," was ably treated, the speaker taking the position that the int-likent thought of man was the power which creates the varied expressions of life. Next Sunday evening, Mrs. May S. Pepper will supplement Miss Harlow's discourse with tests.

LOUISIANA.

New Orleans,-Mabel Kline, Treasurer, writes: Mrs. Dr. Hilligoss, of Anderson, Ind., is engaged with the New Orleans Association of Spiritualists. 321 Camp street, for the month of January.

Her opening address was delivered on Sunday evening. Jan. 3; subject, "The Immaculate Conception." It was the clearest definition I ever heard on that particularly interesting subject, and I may add the same for many a grav haired man in that andience. Our hall was well-filled, although it was a rainy night, and many were investigators.

We shall try and keep this sweet influence with us as ione as we can. We are sadiy in need of a Children's Lyceum and a Ladies' Ald Society, and we think Mrs. Hillgoss is the right person to push along these things. She has the vim, dash and energy of a Northern whirlwind, and I hope she will awaken some of our fast-asleep Spiritualists. She exper than helped to build the Temple in Ancerson, luc, which is her home. Every city and town in the Union could have a Temple or Church of their own, if the Spiritualists would but simply help. Let us, then, begin to work, and pray afterward!

Lake Helen Camp-Meeting, Florida. To the Editor of the Banner of Light:

Letters from this new and growing Camp inform us of the pretty cottages being built, of the new club house, the new Auditorium, the improved hotel, and of the large number of visitors now on the grounds.

There will be a large attendance this season, many going down from New England and the Northern

A party of twenty left New York Jan. 8 on the Co-manche of the Clyde Line, for Jacksonville, near-ly half of the tourists bound direct for Lake_Helen Camp. The names of this party are: C. L. Thayer and wife of Northampton, Norman Egleston of Ware, Mrs. J. D. Wederkinch and Mrs. Eunice Bradley, both of West Mystic, Ct.: Allen Avery and wife of Mystic, Ct.; Carrie M. Harris and sister of Chelmsford; E. E. Tupper and wife of Somers, Ct.; Miss Adams, Miss Wilcox, Mrs. Fallon, Miss Pool, Miss Capron, Enoch Olds and wife, and Dennison N. Sackett, all of Springfield.

Another excursion will leave New York by the Co-Another excursion with leave New York by the Co-manche the first week in February. I shall go with this excursion. The prospect is good for a large party to go direct to Lake Helen. Good speakers are engaged, and every preparation

is being made for a successful meeting. In that lovely summer climate, in the dead of a northern winter, those who go will find new life and comfort in the balmy pines and magnetic sunshine.

All who wish to join my next party should write me soon (enclosing stamp) for circulars of information. The price of a firstclass round trip from New York to Jacksonville by steamer (in my party) is \$35.80 (\$7.50 less than regular fare). This includes board and

state-room free. Price of round-trip ticket from New York to Lake Ielen, \$42.01.

H. A. BUDINGTON. Helen, \$42.01. 91 Sherman street, Springfield, Mass.

The will of the late Mary A. Babe, dated Oct. 11, 1895, and containing a codicil signed July 18 last, was filed yesterday for probate. The will devises all of the estate to the National Spiritualists' Association of the United States for the spreading of "the gospel of

Spiritualism." This bequest is subject, however, to certain gifts contained in the codicil. Theodore J. Mayer is named as executor. — I ashington Times, Jan. 8.

Primitive Christianity.

This work is now passing through the press in San José, but it will not be possible to issue it before FEB-RUARY, 1897. Additional matter of value will be in-troduced, 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. Jos. Rodes Buchanan.

SPECIAL NOTICES.

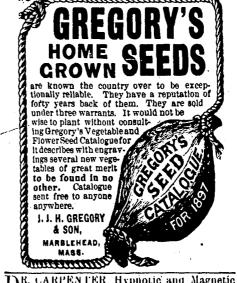
Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Jan.4.

John Wm. Fletcher, No. 1554 Broadway, New York City, agent for the Banner of Light and all Spiritual and Occult Literature. Orders by mail promptly attended to.

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SPIRIT **Mess**age **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-Room for answer. It should also be distinctly understood in this connection that the Messages published in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—no more.

To be if the 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 Dec. 4, 1896.

Spirit Invocation. Oh! Spirit of Love, again we have met in our circle-room to assist in opening up the channel, that the spirit may enter and send forth messa es of love-and truly may we say messages of love, because we feel that they are endowed with highest ideas and wishes to send forth the best thought for the benefit of humanity.

Oh! hear us this morning, as we seem to be again brought together for the one work-the enlightenment of humanity; and while we may feel like unto a lamp that burns dimly, still may they see the light and bless the angels that brought it. Oh! hear us again, thou Divine Spirit; give unto each one as thou seest fit.

Now help all, we ask, this morning, and thy name shall have the praise, now and forever. Amen.

INDIVIDUAL MESSAGES.

Edmund James Huling.

Good-morning, Mr. Chairman. I am truly glad to be with you this morning, and have the privilege of sending forth a few words and thoughts to those still in earth-life, and to make them feel that truly death does not separate us; that it brings us oftentimes closer to tell them that all is well, and by and by. each other. I should like to say I feel pleased | Aunty, you will find things will be bright and with my experience both in earth-life and in spirit; for those who are born with the nature still with you, and will help and protect you. times look through the mortal eyes that it rethat likes to penetrate, likes to search and My name is Emma Failes, and my home, when minds me of a saying we used to express—we likes to learn, will always find opportunities I was in the earth-life, was away up in New | could see others better than we could see ourenough to embrace, whether we are clothed with mortal or immortal. I am more interested this morning in earth-life, as I desire my communication to come close unto those I most dearly love, and also the associations that were very dear to me in earth life.

I did have some consciousness, and I felt us; and I know it used to warm my soul up great deal of pleasure, while fighting earthly

I want to return to help others in the same way. I want to say to all, that while there are adversities, and many times things go on that ing. I have been very much interested since I do not come up to the idea of true spirituality, yet we say, as we look on it from the spiritside, all things are right, and we will sustain and support them in all efforts that they may send forth in truthfulness and in earnestness. We know the reward will be all right by-and-

I shall be remembered especially in Sara-First Spiritualist Society and with many of its

I feel that I would like to send encouragement to both the believer and the disbeliever; also to those who were near and dear to me by the law of life and association. I would say I met many-both the old co-workers and friends -in spirit-life. I have not been out of the body so very long-perhaps two or three years; you know that the spirit does not count time as the mortal does, but I see even in that short space of time there have been many changes, and some have joined me in spirit-life. I would like to say that Spiritualism is progressing just the same. I wish to send encouragement to all workers in the field-all those who are bat tling with skepticism and also the various opinions; but still say, as the soldier would say, "All on the true side, hold on to the right, and all will be well. ,

Mr. Day, I never was directly personally acquainted with you, but I have been very much interested both in you and in the BANNER OF LIGHT, and all that has been connected with it, for some time. I should be pleased to be remembered as most people knew me, as E. J. Huling; but the full name was Edmund James Huking. I shall be best known in Saratoga, N. Y.

Edwin E. Varney.

Good-morning, sir. I don't hardly feel that I can send forth the eloquence of language perhaps that some may communicate here, for this is really strange to me; I have been very much interested in being brought in contact by the magnetic cord that attracts us to many places; I hardly know why we are, hence I have been attracted to this circle a long time, and it has interested me very much, as I too have been out of the body, I should think, a great many years, for I can look back and count many changes, and find that the most of my own peo ple are on the spirit side. I have scattered relationship, I might say, all over the New Eng land States, but I shall be located especially in Maine and Massachusetts, as our families were large, and they are pretty well scattered around. I have been attracted also by the influence to try and communicate with those that are gone, and to encourage them, and I give the identity.

thought I would like to send forth a message of love broadcast, because we know there is nothing interests the mortal so much as the press-because it has a great influence, both for and against.

I thought this would be a good chance to make myself known, as I do not have the opportunity of coming in close relationship, as I would like to; they do not understand when I am around. I am not going to send a long coinmunication this morning, for it is just like opening the door-if they care enough to re ceive it, and feel interested, I shall be more than pleased to give them some idea of what the spirit world is. I will say that those who see my communication will find a little streak of oddity of my own characteristics in it, as while in earth-life I never insisted on any one believing as I did, and I never cared whether the supernatural; and we know our friends they did or not-hence I am still the same will find comfort even then. identity.

a life beyond the grave; that truly the spirit | truth comes, it comes to stay. can communicate with the mortal; that the bonds of death have been broken, and the path way that leadeth between the two worlds is opened up to all who wish to travel therein, so as to interest their friends and to benefit them.

You can put me down as Edwin E. Varney. I will be recognized especially in Lewiston, Me., and in many other places both in Maine and Massachusetts. I will be pleased if others will open up the avenue so I can help them

Emma Failes.

I would like to talk so much-but they tell me I must not talk too much, and I must be quick. I have those still in earth-life who are not well, and I want them to know that their spirit-friends have not left them nor forsaken them; and I want Aunt Susan to know that we are trying to help her.

Why I want to speak of Aunt Susy is because she understands spirit-control, and so talks with them sometimes; but she feels so badly because she is sick, and there are so many on the spirit-side, that she doesn't see why we don't take her home out of her suffering. But I want to say to her that we are helping her, and she is some good to those on the earthplane. I want her to know that my mother and father are with me this morning, and there are so many here; I want all who are interested in us on earth-life to help those who are still in that life.

Mr. Chairman, I was only a little girl when I went to spirit-life, but I have grown up some now, and I have learned a great many things in spirit that I did not understand in earth-life; and I want all those-oh! there are so many I would like to speak of-especially sister, for I see that she thinks, as I went away when I was very young, that I do n't think of her now -to know we have learned to love each other just the same, and they tell me that by coming here and telling you what I want to say, and making it public, they will all see it, and I shall be so happy because I think it will make others feel happy.

Say Uncle William is with the this morning, and so is Caroline, and we have so many on both sides I cannot name them all; but just beautiful, for God and the angel-friends are Hampshire; but the message wants to go to be recognized in those places.

William Bemis.

Good-morning, Mr. Chairman. You can put me down as William Bemis, and my home was blessed many times by the communion of spirits in Oakland, Cal. I was a Massachusetts man, with our loved ones as they gathered around and will be remembered here. I thought I would give that first, as it was a custom I had and give a good deal of comfort, and also a always when I wrote a letter to my friends to write the envelope first, so that I would be sure I had the address right if I did not get the contents inside just so; and I feel that that is just the way I meant to do this mornwas separated from the body, because my wife and several of my dear ones have been brought to a consciousness that death was not the darkest thing that ever came to them; and by that I have been anxious to give them something to encourage them through a channel that they least expect. I know it always gave our friends a great deal of pleasure to receive news through toga, N. Y., for there I was connected with the whatever channel it may come-if they can only feel that it comes from the dear one they seek. I sometimes think, Mr. Chairman, as I watch the rays of light that have gone out from this circle at various times, and watch the feelings they raised-when the eye drops on a familiar name or familiar message, how it starts them, whether they believe or not; and yet it seems as if some people are overparticular with mediums and what channels their message is received, as to whether they

will take any particular interest in it or not. Now I wish that I could send forth an idea that has interested me for a long time in spirit, connected with spirit communication, not only through this vast channel that has been open so many years, but through the various instruments that the communications are sent forth to individuals. We know that confidence in people gives us much more faith, and they seem to think that when they send forth news or knowledge, that if it comes through certain channels it is all right, and if it comes through others they feel inclined to doubt; now it seems to me that we should just take a little reason and consider that many of the material laws that govern knowledge and communications, govern them in spirit-life. If we have a friend in earth-life at any distance, and he directs to you a letter, why, we don't stop to wonder how many hands that letter has gone through; we never care whether it was a colored man, red man or white man that has been instrumental in bringing that news to us-all we see is the writing, the familiar handwriting, the familiar sound, the familiar thought, and we take it to our bosom, and it many times gives us great joy. Then there is another thing they never question, as to whether the individual who is purported to have sent that letter, wrote it or not, or whether they gave the privilege to some one else to write it; they merely look for it as a mother who has received a letter from her long absent and distant boy. Now, Mr. Chairman, I may be a little radical, but it seems to me that the mortals should take that into consideration and see how much better they would become, and how many more communications they would receive, if they

would not criticise the instruments they try

to communicate through, and later on try to

I feel we are all imbued—even our words at times and our actions—with our own identity; I want to say to the dear ones of earth life, it makes no difference, if the truth comes to you, whether it comes through one individual or whether it comes in contact with some one you are not quite so much attracted to.

Remember the parable of the lilies, mortals: as they grow out of the dark conditions of earth, the emblem of the spirit; such it is oftentimes when desirous to manifest to the friends.

Mr. President, I am afraid I have overreached my limit, but there is so much yet to be understood that I feel almost uncontrollable myself in resisting the press. Please excuse me if I have infringed; but I hope the world at large will seek more naturally and be more frank with the spirit-world, and not so much from

I will bid you good-by, Mr. President; your I will only send this thought out so that work will prosper, and the world at large will others may recognize it, and feel truly there is I sustain the work, for it is the truth, and as the

Mary Stevenson.

Well, you know it seems just very easy when see how it is for some people to talk and hold the brain of another. Why, I thought it was awful easy, but I found when I came in contact with the medium that I seemed to be back really in earth-life, and I am taking on all my physical conditions that I had before I left here.

Oh, how my head aches! and it seems I ache all over, because I was a long while sick, and I suffered intensely, so that when my good Heavenly Father called me home I felt truly I wanted to go; I did not have the physical strength to be of any benefit to my family. I still have the feeling that I am missed, and I know I hear them ask many times-they wonder if I am conscious of how much they love me and how much they miss me. I should say: "Yes, I am; and I wish I could make you also feel that it is reciprocated." But I cannot hold the medium long this morning, and I want my dear companion and my dear little children-as I left five, all small-to know that I have still an interest in their welfare; that I do sense their thoughts many times, and I sense the sadness; and it is that that I wish I could remove, because there is so much of life that they might enjoy. I wish that I could get closer to you. I have not been out of the body very long. I feel like saying to all: "Seek well, for you don't know the day nor the hour the change will come." I desired mine, for I knew it would be better for all, and I want to make this as a public statement, for I see today through my spiritual eyes that I could not understand in my material eyes that I hope all will enjoy-those that are honorable and love

good power will find it. You will meet mother in heaven. My name is Mary Stevenson, and my husband is in Fall River, Mass., although I passed away in Providence, R. I., but I have also got friends in Mas-

by name. Thank you.

Eben Phillips.

Good morning, Mr. President. This seems comfortable, and yet it seems to us as we often selves. I feel interested this morning, as I Cambridge and Boston, Mass. I think it will always am. I was interested before I left the body, and I have been more interested on account of so many, many inquiries as to the possibility of spirit return that seems to be the universal expression.

> Now I don't know as my testimony will be of any great advantage to any one on account that we may not always see, understand and comprehend alike, so that whatever I give this morning will be merely my own independent thought, and the strain that I personally have gone through. While an inhabitant of the mortal sphere I was not exactly a church-man, although I did like to go occasionally, and it always seemed to me a little bit interesting to hear them give out their own expressions, and what their experience was, and I find it also in our daily life. We are glad, or in other words, we used to enjoy, at least I did, to hear the experiences of others compared, and see which of us had had the most changes and conditions in life. I return with that same spirit this morning, that I want all those that remember me, although I have been out of the body a long time-in fact, almost all of the old followers that used to talk with us are on the spirit side with me this morning - there are still others that come close by the strong tie that calls me home, for I have still two boysin earthlife. I find them very different in their ideas, for their experiences in earth-life and their associations have been entirely different, hence one very liberal, and carries a good deal of the old gentleman's ideas, and is somewhat interested in Spiritualism, and the other is right the re verse; yet I thought that if I came here, I could send some thought or some word that might awaken the conscious one, and bring him to that standpoint that I could say: "Beware, Frank, success and prosperity in life has been yours; you have every reason to thank God and the angels for your success. I know you have a strong will, but I do ask, not for my sake, but for your sake, don't be harsh to William; don't cast him aside because he has been less fortunate and encourage him with a word, because the time will come when you will understand why you both have walked in different pathways.

My wife is with me this morning, and so are my two daughters; and I want to say to all, seek well, for while the sunshine of contentment and the sunshine of plenty may surround you to-day, something might come up that will darken your soul, and make you feel that the world's goods do not gratify the spirit after all. I would like to say also to Frank that we have got Mabel in spirit, and we will take good care of her until he gets over, and then he will see things as they are. I ask you to investigate life with more seriousness; give more time to your spiritual develop ment.'

I will be remembered by the old friends and neighbors, and tell them that truly I have found a home that I can call home, and feel that the walls are teeming with my thoughts. and the house is built for my actions, and I feel I can look back and read just what I passed through.

Mr. President, you can put me down as Eben Phillips, and you will find me located in Bloomingville, Ill., although my son Frank is right here close by. He does not reside in Boston, but he does business here. Thank you,

very kindly, Mr. President. This truly is a privilege that I appréciate very much.

Messages to be Published.

Dec. 11.—Abigail Marshaft; Roseph P. Hazard; Emeline Alden; Mary Am Atklusan; Mary A. Crosby: Archibald Clayton; Eva Emery.

Dec. 18.—Timothy H. Morse; Roland Reed; Mary J. Richmond; Mary Elizabeth Hucke Louise Bryant; Oliver Bryant Wood; Emma Lockwood.

Dec. 24.—Barab Morrison: Maris Mecison; Capt Honry Franklin Libby; William White: Ida Wetherbee; Frank Wilder.

Jan. 1.—Edwaft Sexton; Emeline McClellan; George Franka; Mary L. Penbody; Frankle Davis; Effic Atkinson; Fred. V. Simpson.

Jan. 8.—Mrs. Jeannette Clark; George Dillingham; Capt.

Jan. 8.—Mrs. Jeannette Clark; George Dillingham; Capt. William Rhoades; Mary Sanborn; Ida Hutchinson; Marlon

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMBHIP OF



W. J. COLVILLE.

QUES.- [By Albert Fish, Washington, D. C.] Esoteric teachers tell us much about the dual, or biteric teachers tell us much about the dual, or bisexual nature of man, and the necessity of a full consciousness of this if we would unfold our psychic
powers. But they use the "jargou" of the alchemists in writing, so that their meaning is not clear.
Is it proper for you to give us a clear and more explicit idea of this subtact? plicit idea of this subject? Ans.-We certainly deem it proper to give

out as much edifying information as possible for the benefit of mankind, and we do not advocate any needless secrecy or abstruse ter At the same time it should not be forgotten

that the alchemists of the Middle Ages were often actuated by far superior motives to those

often actuated by far superior motives to those with which they are severally credited.

There were two prominent reasons prompt ing them to adopt a mystical phraseology-first, the endeavor to employ a figurative or correspondential language whose symbology could be interpreted by all members of allied orders the world over; and second, their very just and natural desire to protect members of occult fraternities from cruel persecution. Many persons who indulge in mystery and ambiguity to day have but very little real knowledge of the esotericism they profess to expound, and on no subject does there seem to be more confusion of thought than relating to the bi-sexual nature of the human spirit.

The practical gist of unadulterated mysti-My husband's name is William. Perhaps it just and natural desire to protect members of will be well, for he may think I might call him occult fraternities from cruel persecution.

The practical gist of unadulterated mysticism is not difficult to understand, as the two leading tenets of the bi-sexual philosophy_arc the perfect equality of the sexes and the necessary blending of will and understanding, or intellect with emotion in every human being.

Inspired and illumined teachers have always taught that two are better than one, and that if two agree as touching anything it will be accomplished for them.

This does not necessarily involve the conscious cooperative action of two individuals, though that is always desirable when feasible, but in the interior sense the meaning of the two in one is the perfect state of polarity attained when the two poles of the human magnet are rightly adjusted.

As every magnet must have two poles-one positive and the other negative—and of these one can be no better or less good than the other, whoever, therefore, seeks to rightly unfold psychic faculties must learn to accomplish the feat of self-polarization, which is nothing more than the result of balancing intellect and emotion so perfectly that the male and female elements in the individual are married and dwell together in perfect concord.

The only difference that truly exists between men and women is that they are oppositely men and women is that they are oppositely Our Treasurer, Mrs. Allbe, has been faithful to her polarized, and, being polar opposites, they are trust, and guards the key of our Treasury with a exactly the reverse of each other.

be equally expressed by both, but in reverse

A perfect man and a perfect woman do not in any way differ as to the possession of attributes, only in expression; the one holds internally what the other outwardly reveals.

When in any individual life feeling and reason are perfectly wedded, all things are possible in the way of spiritual achievement according to law.

FRANCIS SCHLATTER, THE HEALER.-We are in receipt of a book of extraordinary interest, in which a biography is jurnished of Francis Schlatter, the healer-his life, works and wanderings. The preface makes clear reference to the fact that: "The many trials with which Francis had to contend, not only in than you have, but give him a brotherly hand, the eyes of man, but with himself, show how a person who is inclined to do good and what is right can master the physical and live in the inner world."

All through the book the reader who has his thinking-cap on will encounter evidence of a prominent character, showing that The Healer was aware of the presence of unseen aids; while operating mainly under what he claims to be the power of God, there are many evidences going to show that the ones who have developed him, under such rare trials and adversities, for the work, are standing by that work even though he apparently neglects the opportunity

in Denver and his service there; he is thus described:
"He stood there, hatless and coatless, on an average of six hours every day, treating the afflicted. Day after day found many of the same people standing in line for hours ere they reached The Healer."

We have suggested what we think will be found the source of his wonderful power, though we here give

The work gives particular importance to his labor

what is set forth in the volume: "Schlatter was but a poor, plain, unselfish brother, who obtained a little and unfinished portion of the God-power by delivering himself entirely to the Father's Will."

Schlatter was born in Alsace, France, in the canton of Schlestadt, at Ebersheim, April 29, 1856. He was without education in any finished sense; came to America in 1891, and settled at Jamestown, L. I. He was a tail, robust fellow, and impressed every one with his sobriety and good nature, though his language was of a very mixed character. He was born Catholic, and is a Catholic still,

His starting from Denver and his experiences, arrests, trials in the wilderness, etc., are told with searching directness to the reader. The book pro-ceeds with personal parratives of cures, and adds: 'All admired him for his honesty of purpose and en-deavor, and all admitted he did much good."

The work is finely illustrated. It closes with the announcement that The Healer has removed his work

to New Mexico, where he is still employed. The book is one which cannot be read without calling up human conceptions of unseep powers, no matter to what agency its revealment are adopted. Issued by The Schlatter Publishing Company, Denver, Col.

JANUARY 16, 1897.

Annual Report of the First Spiritualist Ladies' Aid Society.

Friday, Jan. 1, 1897, the First Spiritualists' Ladies' Ald Society met as usual, with President Mrs. A. E. Barnes in the Chair.

This was the annual meeting, and a great deal of business was done. The President, Mrs. Barnes, greeted the ladies, and said she had served the Society as President to the best of her ability for the past eleven years, and she would have to ask the Non inating Committee to leave her name off the list this

The Secretary read her annual report, as follows, and it was moved it be accepted, and a copy sent to the BANNER OF LIGHT for publication:

To the Officers and Members of the First Spiritualist Ladies' Aid Society: According to Article 3 of the By Laws, your Secre-

tary would respectfully submit the following report: This Society has during the past year held thirtytwo meetings, and has one hundred and sixteen names upon its membership roll. During the early part of the year benefit were given to the Society by Mrs. Benj. J. Loring, Mr. Walker, Mrs. Carrie E. S. Twing, Mr. Palmer and Jennie K. D. Conant. All of them

Mr. Paimer and Jennie K. D. Conant. All of them we're very successful, and we extend our thanks again to them for their kindness.

The last two Fridays in February we held a sale, and the financial part of our Society was strengthened in this way, and we thank all for their kind donations to said sale. Feb. 7, Mrs. Whitton, a good friend to the Ladies' Aid Society, presented us with a picture of a beautiful spirit-child; the Society was much pleased, and the picture now graces the wall of our hall. all. March 27 we celebrated the Applyersary of Modern

Spiritualism, and certainly it was a grand success; we met so many friends at this time, both in the mortal and immortal, it seems as though we were a centre, where the friends from both sides of life love to congregate, and we are pleased that it is so. The finan-cial part of the occasion was a success, also, as we netted for the Society the sum of \$50.76. Friday, April 17, it was reported that Mr. Haskell, one of our

members, had passed away.

In the early part of the year the Spiritualists of Boston had cause for grief in the passing away of a stanch Spiritualist and grand worker in the field—Dr. H. B. Store; and although not a member of this Solotan and Spiritualists. clety, yet we feel it a duty to speak of him at this time. We also learned of the transition of Mr. C. D. Marcy, an earnest worker in our ranks, and a friend of many who are here to day. May 15, our President had a painful duty to perform.

when she had to notify the friends that the Angel Death had stepped into our Society again and taken one of its members—Mr. Jenkius: and although we realize he had lived out his allotted time, and had grown into the autumn of his material I fe, and was prepared to go, yet we feel sad when our members are called home.

May 22 was set apart for us to hold our Memorial service, and the hall was beautifully decorated; every picture of our loved spirit-members had a floral tribute placed over it. The Memorial Chair never looked loveller than on that day, when loving hands twined garlands of flowers in and out of the frame for the dear spirit-friends who wished to sit therein. We thank all workers leaturers and mediums who

dear spirit-riends who wished to sit therein.
We thank all workers, lecturers and mediums who
have as isted us through the year. At our October
meeting our. President had to appounce the passing
away of three of our members Mrs. Cushman, Mr.
Jones and Mrs. Stone. Mr. Jones was an earnest Spiritualist, and did good work for the Cause.
He had a very sad experience in his last hours
on earth and we have since he has passed into that on earth, and we hope, since he has passed into that life where he can satisfy his soul for knowledge, he

Society in the past, and our sympathy goes out to his beloved family at this time. Oct. 23, greetings from the National Spiritualists'

graphed from your Secretary, which shows that although absent, we st the Society at heart. we still have the love and good-will of

Nov. 13, a very pleasant event happened of which I wish to make mention: When this Society donated a quilt to the "Home" purchased by the Veteran Spiritualists' Union, we were the first Society to donate anything, and I feel proud to record the fraternal feeling between the two societies, and although we are a charitable Society ourselves, yet I would earnestly recommend all to assist as far as possible in the good work the Veterans are doing.

We have expended during the last year one hundred

and two dollars and ten cents for charitable purposes, and have given away much clothing. This is a very fair showing for a small Society. Our members have always responded liberally when called upon, and we extend thanks to one and all for their kindnesses.

We must now speak of Mrs. Burrill for her untiring work in selling our prizes. Surely we are most grateful to the friends who keep us so well supplied with these articles; but if we had not an earnest worker to dispose of the same we could not do the charitable work I have just mentioned, and we would extend to her our thanks for the work she has done. This lady is not an officer, so I mention her first.

Now I must speak of our President, Mrs. A. E.
Barnes, who, although her health has been very bad

many times during the past year, she is only recorded as absent twice, and then because she was unable to leave her home; surely our President has been fattiful, and to my mind nothing grander can be said. Our Vice President, Mrs. S. E. Buttefield, is ever watchful for the good of our Society; she brings bright and harmonious thoughts with her and distributes them harmonious thoughts with her, and distributes them along the way, surely we have been blessed to have such good workers.

watchful eye. She is ever ready to lend her assistance for the benefit of the Society, and we thank her The self-same qualities are in both, and can for her untiring interest in the Society. The total amount of money received by your Sec'y from Jan. 3, 1896, to Dec. 18, 1896, \$375.20; money received for membership, \$108; for prizes, \$63.23; circles, \$9.84; donations, \$6 50; door receipts, \$67.16; money for the month of March, which was not itemized, \$45.73; Anniversary, \$50.76; sale in February, \$10.88; sale Dec.

18, \$7.60; total, \$375 20.

We must now recommend a vote of thanks to the Editor and Publishers of the Banner of Light for all kludnesses received, for advertisements and re-ports printed gratuitously, and thank them for the liberal space they always devote to us. In closing let me wish you all a Happy New Year. May we come to a fuller realization of the truth presented to us from the higher life; may we all come to understand our interests are as one; may we join our forces together for the best good of the Society, and be able in the coming year to do more good work than in the past; and let us ever bear in miled the aims and purposes of our Society set forth in our Charter, "That we are banded together to concur as to the best practical methods for securing the greatest good to the great

CARRIE L. HATCH, Sec'y. CARRIE L. HATCH, Sec'y.

The following officers were elected for the ensuing year: President, Mrs. Mattle Allbe; Vice-President, Mrs. S. E. Butterfield; Sec'y, Mrs. Carrie L. Hatch; Treasurer, Mrs. S. E. Burrill; Directors, Mrs. A. E. Barnes, Mrs. Alice Waterhouse, Mrs. John Woods, Mrs. Lizzle Shackley, and Mrs. M. E. Young.

The friends felt very badly to think that Mrs. Barnes had retired from the chair, but the lady owed it to herself to do so, as her health is not good; but we are pleased to say Mrs. Barnes is one of our Directors, and we feel she will do good work for us.

In the evening our new President, Mrs. Allbe, pre-

est number of needy persons."

Respectfully submitted.

In the evening our new President, Mrs. Allbe, presided with much grace; Mrs. Cassell played a plano solo. Mrs. Waterhouse was the first speaker, and she welcomed the friends on this New Year's night, spoke lovingly of the retiring President, and words of cheer to the new President. Mrs. Hattle C. Mason and Mr. George Cleveland rang a duet. Mr. J. B. Hatch made extended remarks, spoke of the work Mrs. Allbe's mother had done when in earth-life, and was glad her daughter was following in her footsteps; he spoke of the work Mrs. Barnes had done in the past eleven years and thought she had done that work spoke of the work Mrs. Barnes had done in the past eleven years, and thought she had done that work nobly. Mrs. Sarah A. Byrnes spoke choice and loving words to the officers, and paid a loving tribute of respect to Miss Amanda Bailey. All she said was graud to listen to, and we wish space would allow of our putting it in the paper. Mr. J. B. Hatch, Jr., made brief remarks, and made a motion that the President appoint a Committee of three to draw up a set of Resolutions to be presented to Mrs. Barnes for her until new work during the nast eleven years. It was a unaning work during the past eleven years. It was a unan-imous vote. Committee: Mrs. Egton, Mrs. Water-house and Mrs. Hatch, Jr. Mrs. Chandler then spoke briefly, and gave communications. Mr. Albert P. Blinn spoke briefly, and voiced some choice sentiments; he was very well received. The meeting closed with music by Mrs. Mason. Every plate at

supper time had a rose upon it. Ladles' Ald Society meets every week at 241 Tre mont street. Supper at 6 P. M

CARRIE L. HATCH, Sec'y.

Our friends in every part of the country are carnestly invited to forward helef letters items of local news, etc., for use in this depart-

Colorado.

DENVER .- Oarl Aylesworth writes: "For some months I have been a member of the congregation of Rev. Dr. W. Martin, a medium of extraordinary powers, who is under the control of a band of ancient

His meetings, which he conducts Sunday afternoons at 2 P. M., in Union Hall, 1712 Curtis street, are attended by a class of people who are seeking earnestly

for truth.

On Christmas eve he, by invitation, attended a social gathering at the house of Sister Louisa Korskey.
At Argo, a town in the outskirts of Denver, at the request of Sister Korskey, he performed the ceremony of baptism, she being the candidate."

DENVER .- G. C. B. Ewell writes: "It is quite a time since I have found an opportunity to write for your columns; but, after reading the Christmas number, I felt that a duty devolved on me to tell you how fine a number it was.

I feel more and more forcibly each day what a grandly glorious work the spiritual press is doing for the Cause in upholding the hands and efforts of all bonest, faithful workers. I wish that all could feel the strong necessity of advancing their individual and upited interests by giving a broader support to our papers.

our papers.

I know of no better instrument than one or more of our papers for the education of any advanced liberal thinker. I look forward to their coming from week to week as I would to welcome old friends, and, no mat-ter how busy I am, I always manage to run them through. I would say to all Spiritualists: Sustain your press, and you are alding and abetting the Cause most effectively.

Much has transpired in our spiritual circles since

writing last.
Mrs. E. Louise Teed and Dr. Sara L. Hard were or-Mrs. E. Louise Teed and Dr. Sara L. Hard were or dained Ministers of the Gospel of Truth by our First Spiritual Church on Nov. 29. The services were conducted by Mrs. M. A. Gridley and myself, and were of an unusually interesting character. The many friends of both all over the country will unite in feeling that it is an acknowledgment of their worth due them after years of earnest labor.

Mrs. Annie Wagner is doing good work and making many friends, and, I believe, intends remaining indefinitely.

nitely.

The work of the church is extending from day to day, and each Sunday finds all seats taken and standing-room as well.

My own private work is also pressing to the full oc-

My own private work is also pressing to the full occupation of my time, and we are reaching many investigators most acceptably.

I would thank the many friends in different parts of the country for the calls extended me, but for the present the guides feel that the work here demands all our attention.

'Starlight' joins me in the season's greetings to many friends."

Massachusetts.

LYNN.-Dr. G. W. Fowler writes: "Sunday, Jan. 3, was a red-letter day with the Lynn Spiritual Asscciation, Mr. J. M. Kelty, President, it being the third anniversary of its incorporation, which is observed annually in a special manner—and this was the most successful one in its history. The afternoon meeting was addressed by a number of gifted speakers and mediums. The exercises were opened by congregational singing, followed by an invocation by Mr. L. D. Milliken; a poem by Mrs. Robertson; tests by Mrs. Annie Cunningham and Dr. Huot—ali of Boston; appropriate remarks by the President; poem and remarks by Mrs. Albert Lewis, under control of her guide, "Tallahassee"; written messages and tests by Mrs. Dr. Caird of Chicago.

At five o'clock a bountiful lunch was served by the ladies in the banquet hall. During intermission a social time was enjoyed by the large gathering, which included many from surrounding towns, who were entertained and instructed by the many mediums present. annually in a special manner-and this was the most

ent.
The evening exercises opened promptly, with in-The evening exercises opened promptly, with increased attendance—taxing the capacity of the large hall. After congregational singing and a musical program by the organist, Mrs. Cross, and Messrs. Thomas and Averill upon cornet and trombone, Mrs. Kelty rendered a beautiful selection in song, with her own accompaniment, when President Kelty was introduced as the speaker of the evening by Vice President, Mrs. M. A. Robinson. Although this was Bro. Kelty's first appearance as a public speaker, he acquitted himself in a very creditable manner, to the delight of his many friends, jucluding some of his former co-workers in the church, who had come in to former co-workers in the church, who had come in to hear him. He was followed by Mrs. Fannie Burbeck of Plymouth, and by those who took part in the after noon.
At the close a surprise was sprung upon President

and Mrs. Kelty and the audience by the presenta-tion of a beautifully upholstered easy-chair to the former, and a handsome table-lamp of unique design to the latter. The presentation speech, which was the embodiment of love and appreciation of their services in behalf of our society, was made by Mrs. John L. Robinson. Bro. Kelty responded in a very feeling and felicitous manner. At the close of the long and into esting services they received the congratulations of their friends. The thanks of our Society are hereby extended to all the Irlends who have contributed so generously in making the occasion such a grand

Pennsylvania.

TITUSVILLE .- A correspondent writes: "After the grand entertainment given to us by Mr. J. Frank Baxter during the five Sundays he was with us, it is rather tame work going back to our modest quarters. However, we are keeping the ball rolling.

On Sunday evening, Dec. 29, the Lyceum celebrated the evening pleasantly with a Christmas tree, recitations, singing and music. Capt. Rome added to the entertainment by furnishing a fine music box and a graphophone, both of which were appreciated by yourn and ald

young and old.

The Lyceum is in quite a flourishing condition. On Sunday, Jan. 3, the children had a lesson in voting by

sunday, Jan. 3, the children had a lesson in voting by electing all their officers by ballot.

On Sunday evening, after opening the meeting by singing, the President called for a poem, and was promptly answered by Mrs. Keene producing a New Year's greeting to the frequenters of the hall. It was given to her inspirationally, and was well received. This was followed by the leading of 'A New Year's Approach,'from the Banner of Light. The next call brought out Mr. Gage with an account of the death of Mr. Cunningham, of Kane City.

Other matters were introduced during the evening."

Michigan.

GRAND RAPIDS .- H. W. Boozer writes: "The distinctive feature of the Band of Harmony, a later born society here, is to teach Spiritualism not alone by oral effort, but with phenomenal demonstration and by the special agency of music. In this line of and by the bave been blessed for some weeks past with the cooperation of C. E. Winans of Edinburg, Ind., and his Manager, A. Norman, in materialization, slate-writing and light scances for physical phenomena. Great excellence has marked the manifestations. and many have seen the new light as never before. Bro. Winans goes to Schoolcraft, Mich."

The Illinois State Spiritualist Camp Association.

To the Editor of the Banner of Light:

The first meeting of the above Association will begin July 1, 1897, near Peorla, Ill. This is an assured fact, as the use of land has already been secured for the first year. All mediums and workers who will bring their own

tents, and volunteer to assist us, will have the ground to erect, a canvas home tree of charge during the season of 1897.

The length of time for holding this meeting will be

announced later on.

All letters of inquiry, of a personal nature, or otherwise, containing a stamped envelope, will receive prompt attention by mail. Further information, of a gublic nature, will appear in our papers from time to time as the work progresses.

The coperation of all true Spiritualists and medi-

ums is earnestly requested.
S. E. NIXON, Sec'y pro tem.
312 Fayette street, Peoria Ill.

[Other papers please copy.]

To Bohemian Spiritualists:

No doubt there is a considerable number of Bohe mians in this country who find great comfort in our beautiful Spiritual Philosophy and Religion, and who desire that all our countrymen may learn what Spiritualism really is. If all the Bohemian Spiritualists who read this will write to me at once, they will learn how Spiritualism might spread with but little assistance of theirs among us. Send names and addresses of Bohemians (that are Spiritualists). Address all ANT. M. SOUKUP, 562 W. 18th St., Chicago, Ill. communications:

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to you. I am yours gratefully, Dec. 28. (MISS) A. PETRIE, 11 Hardy street, Brewer, Me.

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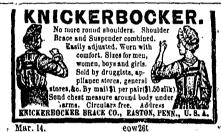
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and directions, by which any one can easily understand how o use it. Planchette, with Pentagraph Wheels, 60 cents, securely

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MASONIC TEMPLE, BOSTON, Feb. 17th, 1893.

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July 27.

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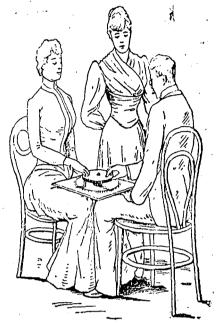
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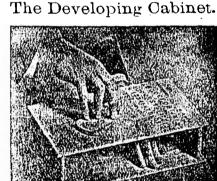
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Angel Presence.
Beautiful Isle.
Come Angels.
Compensation,
Day by Day.
Going Home.
Guardian Angels.
Home of Rest.
itope for the Sorrowing.
Hampility.
Happy Thoughto There?
The Happy By and Bye.
The Soul's Destiny.
The Angel of His Presence.
There Is No Death.
They Still Live.
The Better Laud.
The Music of Our Hearts.
The Freeman's Hymn.
The Vanished. The Vanished.
They will Meet Us on the Shore.

Jubilate.
My Spirit Home.
Nearer Home.
Over There.
Passed On.
Reconciliation.

Humility.

Happy Thoughts.

He's Gone.

I'm Called to the Better Land.

I Thank Thee, oh, Father.

The Vanished.

They will Meet Us on the Shore.

The Eden Above.

The Other Side.

Will You Meet Me Over There? Who Will Guide My Spirit

Whisper Us of Spirit-Life,
Waiting On This Shore,
Waiting 'Mid the Shadows,
Welcome Home,
Welcome Angels,
We Long to be There. Repose. She Has Crossed the River. Strike Your Harps. Some Day of Days. NEW PIECES.

Rethany
By Love We Arise.
Gone Before.
Gone Home.
Invocation Chant.
I Shail Know His Angel Name.
Nearing the Goal.
No Weeping There.
Our Home Reyoud the River.
Parting Hymn.

Reto on the Evergreen Shore
Ready to Go.
Sweet Rest at Home.
Sea.
We'll Know Each Other
There.
We'll Meet Them By-and
Bye.
We'll Bloom Again.
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PSYCHE,



BOSTON, SATURDAY, JANUARY 16, 1897.

MEETINGS IN BOSTON.

These on Spiritual Temple meets in Berkeley Hall every Sunday at 10% A. M. and 7% r. M. Speaker for January, A. E. Thedale; Mrs. Nettle Holt-Harding, text medium, J. H. Lewis, President: J. B. Hatch, Jr., Secretary, 74 Sydney street, Station E. Socton, Mass.

Reston Spiritual Lyccum meets in Berkeley Hall every Bunday at 1 r. M. All are welcome. Bend the children. J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass.

The Halping Hand Society meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper At 6 o'clock—in Gould Hall, 3 Boylaton Place. Mrs. Cartic L. Hatch, President; A. Augusta Eldridge, Secretary.

First Spiritual Temple, Exctor and Newburry

Haton, President; A. Augusta Edinge, Secretary.

First Spiritual Temple, Exeter and Newbury

Streets—Spiritual Fraternity Society. Sundays at 10½

and 7½ P. M., séances for full-form materialization, etc.

At 2½ P. M., lecture through the mediumship of J. C. F.

Grumbine. Wednesday evenings, at 7½, sociable, conference and phenomena. Other meetings announced from
the olatform. A. H. Sherman, Secty.

Children's Progressive Lyceum—Spiritual Sunday School—will meet every Sunday morning in Red Mon's Hall, 514 Tremont street, at 10% A. M. Ail are welcome. Mrs. J. S. Soper, Conductor.

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 1 o'clock. Mrs. M. Adeline Wilkinson, Presi

Appleton Hall, 0½ Appleton Street—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Boclety, Minole M. Soule. Pastor, will hold services every Sturday and Sunday at 2½ and 7½ r. M.

Hollis Hall.—The United Spiritualists of America (incorporated) hold meetings Sindays, at 11 A. M., 1½ and 1½ P. M. G. W. Jones, Pres.

Elysian Hall, 820 Washington Street.—Meetings Sundays, 11 A.M., 24 and 74 P.M.; Wednesdays, 24 P.M.; Fridays, 24 P.M.; Saturdays, 8 P.M. Mrs. A. R. Gilliland, Eagle Hall, 616 Washington Street.—Meetings \$11, 2% and 7% Sundays. Thomas Jackson, Conductor.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 6 P.M.—at 241 Tremont street. Mrs. A. E. Barnes, President. Carrie L. Hatch, Sec'v. 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, Clerk, No. 77 P. M. C. C. Shaw, P. Rtate 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. Abbie Thompson, Secretary.

Spiritualistic Industrial Society meets every Thursday af-ternoon 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., Wednesdays 2½ and 8 P. M., Thursdays, 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 2½ P. M., for speaking, tests and readings. Edwin H. Tuttle, Leader.

Commercial Hall, 694 Washington Street, corner of Kneeland.—Meetings every Thursday, 24 P.M. N. P. Smith, Chairman.

The Boston Psychic Conference and Facts Meetings, every Sun lay evening, at the Woman's Journal Parlors, 3 Park street. L. L. Whitlock, President. America Hall.—Meetings Sunday morning, afternoon and evening. Eben Cobb, Chairman.

The Home Rostrum.—Splritualist meetings will be held every Sunday and Thursday evening at 7½ o'clock. Dr. E. M. Sanders, President, 21 Solev street, Charlestown. Good Templars Hall-1 Johnson Avenue, Charlestown ist.-Wednesday and Friday evenings. Mrs. E. J. Peak,

Chelsea.—Spiritual meetings every Sunday evening at 7% at 206 Broadway. Charles H. Heavner, Chairman. Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport.—Sundays, 11 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 Ladles' Spiritual Industrial Society mets 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 continued as heretofore.

Boston Spiritual Temple, Berkeley Hall .-J. B. Hatch, Jr., Sec'y, writes: A proof of the popularity of Mr. Tisdale and Mrs. Harding was shown by the large audience present on Sunday morning, Jan.

After Mr. Watson had opened the meeting with a piano solo, Miss Warren favored us with singing. Chairman Allen then introduced Mr. Tisdale, who made some prefatory remarks, and then, after another song by Miss Warren, he took for his subject " Intemperance," and spoke in part as follows:

Francis Murphy said, a few days ago, that intemperance was the prolific parent of all evil. While intemperance is an evil, yet there are other evils far greater. Intemperance is usually applied to drink. Intemperance is found in all classes of life. There is scarcely a home where its presence has not been felt. scarcely a home where its presence has not been felt. It has a wide application, and is not cor fine d to drink alore. The past and the present are linked together.

The speaker began with the baby, and said that its first cry was for food. Then it expresses a love for those that give love in return. It soon learns that knives are sharp and that fire burns.

The book of nature records the advancement of the

human race.
The act of the child's father is the cause of the

According to the state of the mind the spirit will be with you. You can attract the good or bad spirits to your side. If the conditions are not in you, you cannot be obsessed.

Ignorance is the parent of evil. At the root of all social life is to love and be loved. Some of our great est men have been made so by love.

Temperance must be employed in all things; all to be controlled by reason. When a man becomes bound up in evil he becomes a brake to the wheels of prog-

To maintain peace the country must be prepared for war at a great outlay of money. Would it not be better to help along reform, and refuse to be a party to the wrong? The voice and the pen must be for the right. When

you go to the spirit world you will recognize what you are and what you have been.

Every man, woman and child has a right to the beauties of this life, and a man who takes it away in-jures himself. Evil springs from ignorance. Let us have less man and woman, and more of love and lib-erty; then humanity will be blessed. To be and do

good is the religion of humanity.

Mr. Tisdale closed his lecture with a poem. After another song the Chairman introduced Mrs. May 8. Pepper, who made a few remarks, saying she was glad to be with us this morning and listen to the grand words of Mr. Tisdale. The lesson has glad dened my heart. Each and every one should take it to heart, and it would make us better men and

women. Mrs. Harding, being introduced, prefaced her tests

Mrs. Harding, being introduced, prefaced her tests with remarks, and said in part:

I believe it is the duty of every medium to be educated so as to handle the thoughts that are given better. I believe in living and let live. I believe we should speak well of one another. I believe the spirit-world is grand and is working for unfoldment every day. I believe in the phenomena. Tests are here for a purpose. Give the outside world the same chance as they had forty years ago.

Mrs. Harding then gave way to her controls, and gave one of the finest séances that we have had, giving a great many tests that were recognized.

In the evening Mr. Tisdale took for his subject "Spiritualism and Spirit-Manifestation vs. Fraudulent Manifestation," and handled the subject to the satisfaction of the large audience.

faction of the large audience.

Mrs. Harding prefaced her tests by speaking upon

Mrs. Harding prefaced her tests by speaking upon the same subject. Among other things, she said that if there were nothing genuine, there would not be any fraud. Mrs. Harding's success in the evening surpassed the success of the morning. Mr. Watson and Miss Warren furnished music.

Prof. Tisdale and Mrs. Harding will speak and give tests next Sunday, both morning and evening.

Did you know that the BANNER OF LIGHT was for sale at this hall? If not, just ask the boys at the news-stand. They will be pleased to sell you one, or take your subscription. The BANNER contains all the news.

the news.

Grand mass meeting of the National Spiritualists'
Association at the First Spiritual Temple, Feb. 2,
1897.

J. B. HATCH, JR., Sec'y.

The Helping Hand Society-writes Mrs. A. A. Eldridge, Sec'y-met as usual in Gould Hall, 3 Boyl-

ston Place, Wednesday afternoon, Jan. 6, 1897.

After a very pleasant social, meeting was called to order by President C. C. Shaw of the Veteran Spiritualist Union. The Union meets with this Society the first Wednesday of each month. Every Spiritualist should attend these meetings.

The Helping Hand Society tenders a reception to Prof. E. A. Tisdale and Mrs. Nettle Holt-Harding Wednesday, Jan. 20.

The First Spiritualist Ladies' Aid Society Carrie L. Hatch, Sec'y, writes—met as usual at 241
Tremont street, Friday, Jan. 8. The meeting called to order by our new President, Mrs. Mattie E. Allbe.
The exercises of the evening were an invocation by Mrs. A. 8. Waterhouse; song by Miss Amanda Bai-Hughes, and W. P. Brooks, full names and places. -Carrie L. Hatch, Sec'y, writes-met as usual at 241

ley: and we are pleased to announce that we have engaged Miss Bailey to sing for us every Friday evening; Miss Kato R. Billes gave a very preity premand spoke briefly; Miss, Chandler gave tests; Miss Maud Beckwith favored us with a choice reading; Mr. Albert Blinn made remarks; Mrs. Bhackley gave tests, which were very satisfactory. Miss Bailey sang several selections during the evening.

This closed a very enjoyable evening.

The following resolutions were read and adopted:

Wherea, Mrs. A. E. Barnes, the honored President of the Kirst Spiritualist Ladies' Aid Society of Boston, during the past eleven years, has deemed it a duty to herself to retire from the arduous work and responsibility of that office; therefore, be it

Hespied, That the members of the First Spiritualist Ladies' Aid Society of Boston express to Mrs. Barnes their esteem and true appreciation of her many and continuous years of efficient service and devotion to the best welfare of this Society, and of her nobility of sentiment and action, her forgetfulness of self in the kindly influstration to others; her courteousness and affability while strictly adhering to the conventionalities by which organized bodies are governed, and of the spirit of non-partisanship which has so laudably characterized her every term of office, and enabled her with grace and dignity to honor and adapt the chair, and add worth to the Society which she has so long represented.

Reselecd, That the sincere thanks of this Society be ex-

JULIA L. EATON.
ALICE S. WATERHOUSE,
CARRIE L. HATCH,

Committee

On
Resolutions.

First Spiritual Temple, corner Exeter and New bury Streets.-A correspondent writes: Mr. J. C. F.

Grumbine, through his mediumship, spoke to another

World, Where Is It, and Who are Its Inhabitants?"

large audience upon the subject of 'The Spirit-

The subject matter of the discourse was very inter-

esting and instructive, inasmuch as it dealt with the

itants, as Europe was of America prior to the discovery of it by Columbus; yet he insisted that the spirit-

Data are very scant and unreliable even in the free

and open statements of Jesus, Swedenborg and A. J. Davis, and each after his own manner, or each coloring the facts, as John did on the isle of Patmos, through

the genius of his own consciousness and mediumship. Jesus nor John were absolute in their descriptive se-

ances. Their views or inspirations of the abode of spirits were superficial, and we have no scientific exposition of the spirit world, geographically or astronomically. There are those who have rather chimerical and fanciful views of it, fashioned after the

beautiful vision of heaven revealed to John in his apocalypse; but while such a heaven was possible in

the imagination, it must be explained figuratively, or as illustrating a fact in symbolical language.

Again, it was shown that each nation has its own environments, idiosyncracies and terminology, all of which affect the data that are given to mortals by ex-

carnate spirits. The Greek spirit must appeal to the Greek consciousness and civilization, and through them reveal what is a fact in the spirit-world, and so with the Roman, the Egyptian, and ayery people once extant on the globe. Nor are spirits able to exceed

or transcend the horizon of a nation's prejudice. That prejudice bars the way to free revelation, and is an en-

vironment that excludes a clear and pure statement

A fact must have its own law and environments for

expression, and by this is meant the spirit world may be just what we know or are taught by modern intelligences; yet its real abode, geography, nature and inhabitants and their occupations, cannot be truly

known until we are prepared to receive the facts, free of all prejudice or theory of our own. What we think

is truth stands in the way of our perceiving what truth is. So has it been in the revealments of spirits concerning their mystic realm of inhabitation. We

must not accept in toto the data of the ancients, nor re-pudlate them; but we must discriminate between error

and truth, theory and fact, in all that they teach. So we even discriminate between truth and error in the

teachings of spirits through the mediumship of Andrew Jackson Davis. We differ with him as to the abode of spirits. It was supposed that the galaxy or

abode or spirits. It was supposed that the galaxy or milky way, the belt or zone of stars that sweeps about the earth, was the place of the disembodied spirits; but most recent teachings from excarnate spirits show, quite compatible with reason and nature, that the spirit world is not outside of earth, but

in it, as spirit is in matter, esoterically viewed.

The spirit-world is within the material, not as a

ments constitute the planes of the spirits in habita-tion and go to make up the landscape, seas, lakes,

rivers, topography or geography of the spirit-world. For we live in the spirit world now, because we are spirit; but our consciousness is concerned here especially with mortality and its lessons, and not immortality and its lessons.

mortality and its lessons.

Here the law of causality is one, is a two-fold phase of expression; one is gravitation, the other, levitation; one rules spirit embodied, the other spirit disembodied. This law of gravitation and levitation is one central causality which makes earth and the spirit world uniform in sphere, law and expression, and both move uniformly about the same axis and orb, following the solar wave, in the destine of stellor

ooth move uniformly about the same axis and orb, following the solar wave in the destiny of stellar worlds. Its repulsions and attractions are similar astronomically, and its elements are all explicable by one law of causality. In the spiritual spheres, which refer to spirituality, the soul gravitates or levitates to a corresponding plane. Two colors will define the spheres and planes of the spirits in the spirits and these are black and white with cili

the spheres and planes of the spirits in the spirit-world, and these are black and white, with all the diversified hues of blue, yellow and red in composition with earth, which is black, and spirit, which is white. The earth refers here to planes, and the spirit to spirituality. These are ever inter-related and corresponding. Black in sphere and plane seeks for homogeneity of affinity; so is it with

A pure soul lifts its vision to an ether that is pure and clear, and communicates with the earth's angels; while an impure soul sinks its vision to an ether that is murky and dark, and communicates with earth's de-

is murky and dark, and communicates with earth's de-graded creatures. The speaker then showed that each spirit seeks its own plane that corresponds to its own spiritual sphere or spirituality; and he objected to capital punishment, as putting a dangerous weapon into the hands of the deprayed, set free from the prison of earth-life, and who remain earth-bound to work out, or renew, their crimes in occult and appal-ling fashion.

ling fashion.

He concluded by showing that the revealment of

spirits oncerning the nature of the spirit world has worked havoe among the churches, for it annihilates the material heil and heaven, and proves that they are really states of the sout. They make self-control, rather than vicarious atonement, the law of unfolding

destiny. They prove that the spirit world is a home-gathering, and not a place of eternal separation. They demonstrate that all herolym and saintiness are re-

demonstrate that all heroism and saintliness are rewarded with illuminated and resplendent solutival auras, and a peace that is immeasurable, and transcends human understanding, and beyond all this they show that we reap just what we sow, each one is responsible for his lire, as he also must work out its problem truly and divinely, and that death means to the saint a birth into exceeding and surpassing happiness, and to the sinner a birth into an epposite condition of misery.

Next Sunday at 2:30 P. M. the subject will be "Is Spiritualism Demonstrable?"

Mr. P. L. O. A. Keeler gave very interesting and excellent séances at the Temple both morning and evening, and there will be physical manifestations again at 11 A. M. and 7:30 P. M.

Hollis Hall .- A correspondent writes: Morning

circle opened by Mrs. Smith, followed by developing

being given by a lady who came in three weeks ago

with hearing almost gone, and told this morning how

he had entirely restored it to her again.

Afternoon service opened with invocation by Prof. Pierce; Miss Wheeler, Chairman, gave a very fine address, followed by tests by Mrs. Smith, Mrs. Georgie Hughes, Mr. Marsden Badger and others; singing by Profs. Pierce and Abbott.

Evening service led by Prof. Pierce's song service, with the audience joining; then Mrs. Rockwell sang a beautiful solo; tests by Mrs. Näson and Mrs. Smith; singing by the audience, after which Mr. Heath and Miss Frankie Wheeler gave tests to every one in the meeting, not one being missed.

Be sure and come next Sunday and get a great treat, as one of the very best of Boston's mediums will be with us.

A grand sacred and musical concert will be given on the eve of Washington's birthday, dedicated to the Father of our Country, by the United Spiritualists' Association, Sunday, Feb. 21.
Doberty's famous orchestra will render many full selections; a grand cornet solo by William Powers.
Many fine mediums will take part, and other fine talent will be present.

ent will be present.

BANNER OF LIGHT free to all speakers, and for

Elysian Hall .- A correspondent writes: Spiritu-

al meetings held all day Sunday, conducted by Mrs.

Gilliand. The attendance was good, and the inter-

est in our work is increasing, many mediums assist-

he had entirely restored it to her again.

again at 11 A. M. and 7:30 P. M.

with us.

sale at the door.

wbite.

Mr. Brooks is just coming out before the public as a medium, and bids fair to take rank with the best. Remarks and tests, Dr. Baunders of Charlestown; tests, Mrs. Gilliland and Mrs. Robertson.
7:46, song service; Mrs. Gilliland, remarks on Spiritualism a friend to humanity; tests, Mr. Quimby and Mr. Hersey; remarks, Mr. Redding, followed by tests; full names given by Dr. Heath, and all recognized. Closed with singing. Solos throughout the day by Mrs. Cariton: Mrs. Carlton.

BANNER OF LIGHT for sale at every session.

Eagle Hall .- A correspondent writes: Developing Circle was opened with a very large attendance. Mr. Jackson gave the invocation. Dr. Amerige conducted the circle, assisted by the following mediums: Dr. Hersey, Mrs. Putnam. Mrs. Nason. Mr. Kritaski, Mrs. Fowle, Miss Odlum, Mr. Hardy. Mrs. Rockwell sang." Beckoning Hands," and the circle was closed. Afternoon session opened with song service, and our Chaplain, Mrs. French, read a part of the Sermon

on the Mount; Mr. Jackson made a prayer; Mr. Hil-ling made some very fine remarks, and gave satisfac-tory readings; Mrs. Peak was the next medium, and chair, and add worth to the Boclety Which she has so long represented.

Resolved, That the sincere thanks of this Boclety be extended to its rediring President, with the fervent wish that the seed of love and harmony, which she has so abundantly scattered in its midst, may take root, bud and blossom, and its fruition return to her freighted with the richest of heaven's blessings.

Resolved, That these Resolutions be spread upon the journal of the Society, and a copy of the same forwarded to Mrs. A. E. Barnes, also to the BANNER OF LIGHT for publication. gave very fine tests; Mr. and Mrs. Anderson rendered some very fine songs and gave several good tests; Mrs. Fish, good psychometric readings; Mrs. Lizzle Kelley and Mr. Hardy, some very good tests; Mrs.

Rockwell sang.

Evening meeting was opened with cornet solo by Prot. Rimbach, and song service followed. Mrs. Wn. S. Butler made a short address, which was very interesting, also gave good tests; she was followed by Dr. Deey, in tests; Mrs. Dr. Beil and Mrs. Baker took part; Prof. Rimbach rendered another solo; Mrs. Rockwell sang, and Mr. Jackson gave some very sat-isfactory tests. The meeting was closed by singing "God be With You."

Mrs. Mattle A. Ogden will be with us next Sunday.
BANNER OF LIGHT for sale at the door.
T. Jackson hold meetings three times Sunday. and holds circles Monday evenings at 89 I street South Boston.

Rathbone Hall .- A correspondent writes: Sunday morning, Jan. 10, service began as usual. A short spirit world from a scientific and practical point of view. The speaker said that the world is as ignorant of the spirit world, its laws and nature, and its jubabaddress was given by Mr. Frank Foster, followed by a splendid séance in the light by the medium, Mr. Ben Foster. There was a large and appreciative audience; all were well satisfied. world is just what it was ages ago. He sought to free the mind of any predilection relative to the teachings of other seers concerning the abode of disembodied

Afternoon session, Prof. Tyler conducted the song service; reading and invocation by chapiain. Mrs. Shirley opened the exercises with remarks very appropriate to the occasion. After a number of vocai sections the following reddings the following reddings to the sections. ections, the following mediums took part: Mrs. Knowles, Mr. Hardy, Dr. Saunders, Mrs. Woods, Mrs. Nutter, and Mrs. Wilkinson. The readings and tests

were well received.

Evening service, singing by Prof. Tyler and wife; invocation by chaplain. After a musical selection, Mrs. Snow gave some fine tests; solo by Prof. Tyler; Mrs. Dickinson gave a number of readings; song; Mrs. Dickloson gave a number of readings; song; Mrs. Mrs. Nutter's readings were very good; song. Mrs. M. Butler spoke for a few minutes; all were very much interested, the subject being, "Try to help your poorer bretbren." Madame Deey gave seme tests, all were recognized; Mrs. Wilkinson's readings were fine; Mrs. Baker closed the meeting by giving several fine character readings.

On Friday last the members of this society met at the President's home, held the regular monthly business meeting, also had supper and entertainment; all very enjoyable. BANNER OF LIGHT for sale.

The Ladies' Lyceum Union-Abbie F. Thompson, Sec'y, writes—met as usual in Arlington Hall Wednesday afternoon and evening, Jan. 6. Business meeting called at five o'clock-President Mrs. M A.

Brown in the chair.

After supper the evening exercises consisted of tests, songs and remarks from the different mediums present.

This is the last evening we shall devote to "circle

might." In future we will hold a circle on the first Wednesday afternoon at four o'clock, and the evenings will be 'Old Ladles' Night." Our first "Old Ladles' Night." met with success on every hand, and our President has had numerous letters asking to have it repeated. So it was voted at the business meeting to have an "Old Ladles' Night" the first Wednesday in each month. Next Wednesday is "Children's Night." All who

attend those meetings know full well what is in store for them. Besides the entertainment by the children the ladies of the Union will have a mystery table for the little folks. Each child of the Lyceum will receive a present.

Mrs. Maggie Butler announced that her husband would send in thirty-five presents, and, with what we have, the children will have a grand time. Admission, ten cents. Supper at 6:30. Next Wednesday evening, Jan. 20, is whist night. BANNER OF LIGHT for sale.

seed is within an orange, but as its spirit is within the outward covering, or vestment. The spirit world rolls around and within the material world, and is composed of nature on a plane, ruled by the law of levitation. The elements of this world are ether. Hiawatha Hall .- A correspondent writes: Sunday, Jan. 10, the morning circle was very harmonious: spirit-power strong; many tests were given. while the elements of earth are ethereal substances in a crude mode or form of expression. These ele-

2:30—Plano solo by H. C. Grimes; invocation and inspirational remarks by E. H. Tuttle, which were received with applause; Mrs. E. M. Shirley and Dr. Blagden made excellent remarks; Mrs. C. H. Clark, Blagden made excellent remarks; Mrs. C. H. Clark. Mrs. Nellie Burbeck, Mrs. E. R. Brown, Mrs. C. B. Hare, Mrs. Dr. Bell, Mrs. F. E. Bird, Mrs. Gaugh, Mrs. M. Ratzel, Mrs. M. Knowles, Dr. E. M. Sanders, E. H. Tuttle, gave correct tests and readings.
7:30—Plano solo, H. C. Grimes; invocation by Mr. Tuttle; he also read a poem; Mrs. C. B. Hare, Mrs. S. E. Cunningham, Mr. and Mrs. O. F. Stiles, Mrs. E. R. Brown, Miss Katle Butler, Mrs. A. Woodbury, Mrs. M. Knowles, E. H. Tuttle, gave tests and readings, which were remarkable.

ings, which were remarkable.

These meetings are increasing, both in numbers

and interest. BANNER OF LIGHT is for sale each session, also Thursday afternoons.

Harmony Hall, Band of Harmony .- A correspondent writes: Developing circle made many conscious of mediumistic power, and advanced others toward unfoldment. Mrs. J. Woods, Mrs. Stratton and Mrs. Parnell ably assisted with evidence of spirit presence.

presence.

Afternoon subject, "Revivalism and Hypnotism," followed by a great number of spirit communications through the excellent mediumship of Mrs. J. Woods, Mrs. J. Davis, Mr. Hancock, Mrs. Rich, Mrs. Moody, Prof. Hillieg, Mrs. Woodbury, Mrs. Shirley, Mrs. Parnell, Mr. Quimby and Mr. Hardy.

Evening subject, "Liberty and Equality." Mrs. J. Davis, Mrs. Ratzel. Mrs. Gutterrez, Mrs. Parnell and Mr. Quimby gave abundant spirit messages and proofs of immortality to all present. Mrs. Moody musical

of immortality to all present. Mrs. Moody, musical conductor. Mrs. K. E. Parnell, President. BANNER OF LIGHT for sale, Wednesdays, Thurs-

The Ladies' Spiritualistic Industrial Society-Miss C. M. Manuing, Sec'y, writes-met at Park Square Hall, Jan. 7.

Business called to order at 5:30; adjourned to 7:30,

The officers elected are as follows: President, Mrs. M. A. Brown; First Vice-President, Mrs. Kittle Russell; Second Vice-President, Mrs. S. E. Appleton; Recording Secretary, Miss C. M. Manning; Financial Secretary, Mrs. Z. J. Ellis; Treasurer, Miss M. L. Moore.

A social was held in the evening. A special entertainment will be given next Thurs

MEETINGS IN NEW YORK.

The First Society of Spiritualists holds its meetings at the Berkeley Lyceum, 44th street, between 5th and 6th Avenues, where the Banner of Light can be had. Services Sundays II A.M. and 8 P.M. Afternoon meetings for facts and phenomena at 3.

The New York Spiritual Temple holds its meetings at Peterkin's Academy, 127 Columbus Avenue, on every Sunday—afternoon meetings at 3, for facts and phenomena. Services at 8 r.m. H. C. Underhill, Sec'y.

The Spiritual and Ethical Society holds meetings at Adelphi Hall, Broadway and 52d street, Sundays at 11 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, 14 Gettys Square, every Friday evening at 8. Alfred Andrews, President; Titus Merritt, Secretary. and healing by Dr. Badger, a test of his great power

> The First Society.-Mrs. Milton Rathbun, Cor. Sec'y, writes: Very appreciative audiences greeted Mrs. Adeline M. Glading at the three sessions on Sunday.

In the morning her forcible and practical lecture upon the subject: "Can a true Spiritualist be a devout Christian?" was followed by most interesting readings and tests, which were recognized, and in some instances declared remarkable. Of course we know, but often forget, that the most unimportant test, seemingly, is highly important.

A fine audience assembled for the afternoon meeting. Mrs. Glading made most interesting remarks relating to the phenomena, which were followed by the reading of articles by Dr. William Franks, which embraced tests and various descriptions. Mostly re-

embraced tests and various descriptions. Mostly recognized. He was justly applauded. Mrs. Glading
then gave several automatic writings to the eager
men and women who crowded to the platform. Entirely satisfactory.

Rev. Mr. Paige made an earnest address, which commanded prolound attention. He has recently en-tered our ranks, and should be kept busy in the broad fields of Spiritualism.

The evening session was both interesting and profit-

able. We regret that Mrs. Glading's engagement is but one month. She will be followed by Dr. Fred L. H. Willis, and Mr. Edgar W. Emerson.

The soulful music rendered by Mr. Robert de Leon Myers and Mrs. Stone goes far in making our meetings so en joyable.

The Ladies Spiritualist Aid Society of New York
City held another in its series of Socials on Wednesday evening, at Adelphi Hall. Enameline The Modern STOVE POLISH. Produces a JET BLACK enamel gloss. Dustless, Odorless, Labor

Saving. 5 and 10 cent boxes. Try it on your Cycle Chain. J. L. PRESCOTT & CO., NEW YORK.

MEETINGS IN MASSACHUSETTS.

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

At 2:30, at their test, healing and developing circle, Willie A. Estes led the singing. Mrs. D. E. Matson gave an invocation and spoke on the "Light of Spiritualism and the Duty of Spirifualists." Caleb Prentiss gave an able address on "Spiritualism and its Knowledge to Humanity." Dr. I. A. Pierce made remarks on "Life and Its Changes," and Dr. S. M. Furbush on "Spirit Control." Many recognized tests and split messages by Mrs. L. A. Prentiss. Mrs. D. E. Matson, Mrs. Alice M. Lefavour, Mrs. Vina P. Goodwin, Willie A. Estes, and others. Magnetic treat ments were given by Dr. S. M. Furbush, Dr. I. A. Pierce, Alfred E. Warren, W. H. Rounseville and

David Sheppard.

At 7:30, musical selections by Misses Lena and Elsie At 7:30, musical selections by Misses Lena and Eisle Burns. Mrs. Dr. M. K. Dowland, an able address on "Evolution, and How to Obtain Knowledge of the Unseen and Unknown Force or Spirit in Man," Mrs. D. E. Matson, on "Spirit Life." Many recognized tests and spirit-messages were given by Mrs. L. A. Prentiss, Mrs. Annie J. Brennan, Mrs. Lizzle D. Butler, and Willie A. Estes. Dr. I. A. Pierce, well-chosen remarks on "Spiritualism, and the Duty of Spiritual-

Next Sunday, the same and other good mediums. All mediums and everybody invited.
At Mrs. Dr. M. K. Dowland's, 130 Market street, on Tuesday evening, Mrs. Dowland gave an instructive address on "Gaining Physical and Spiritual Knowledge by Those on the Higher Plane of Life," and Mrs. Annie J. Brennan gave many recognized tests and swirtsmassecas spirit-messages.

spirit-messages.
Friday evening, conducted by the mediums. Mr. G. Bodrean presided. Mrs. M. K. Hamill officiated as organist. Mr. Dr. M. K. Dowland, remarks on "Laws in Nature and the Duty of All to Seek for the Knowledge that is Within." Dr. E. I. Holmes, of Peabody, remarks on "Spiritual Knowledge to Uplift Humanity." Mrs. L. A. Prentiss, Mrs. Florence A. Lamphier and Wille A. Estes, many recognized tests and messages. Mr. F. H. Eveleth closed the meeting with wall-chosen remarks. These meetings are for with well-chosen remarks. These meetings are for

Cadet Hall .- Lynn Spiritualists' Association. Mrs. A. A. Averill writes: Sunday, Jan. 10, Mrs. Abbie N. Burnham was with us and gave two very interesting lectures, delivered in her usual pleasing manner; she also gave some very accurate tests and voiced mes-sages from the spirit-world. Instrumental music by W. H. Thomes, with singing by President and Mrs. Next Sunday Mrs. Annie E. Cunningham of Boston

will be with us; there will also be instrumental music by an orchestra of seven pieces, led by W. H.

Springfield. - H. A. Buddington writes: The Church of the Spirit is holding prosperous meetings every Sunday in Mechanics Hall, corner Main street and Harrison Avenue.

Since my last writing Mrs. Laura A. Cummings of 66 Palmer Avenue, this city, has given three valuable lectures; one especially upon "Generation More Important than Regeneration" a discourse that should be beard by dozens of societies. Mrs. Cummings is a growing speaker and should be called often to speak. She has good command of language, carefully pre-pares her addresses, fills them with clear thoughts, and takes an advanced position on all the issues of the age: / Mr. Baxter has devoted a Sunday to our church,

Mr. Baxter has devoted a Sunday to our church, treating in a strong, dramatic manner upon appropriate themes; closing his evening lecture with a remarkable séance in which numerous spirits identified themselves with marvelous accuracy of detail.

Mr. Thomas C. Buddington delivered a profound, clear and scientific lecture last Sunday evening upon "Evolution," in which he advanced the new theory of the plenets being horn out of the methers up and

the planets being born out of the mother-sun, and traced the evolution of vibrating atoms till they developed individual life on the planet; showing how, step by step, the protoplasmic germs produce the lower or and the planet. ders of animals, and through the batrachians evolved

ders of animals, and through the batrachians evolved the human race. The lecture was intensely interesting, and was received with rapt attention.

Mr. Buddington appears to be continuing the unfluished work of the late Professor Denton.

Mrs. Garrie E. S. Twing will speak the balance of this month, delivering a sermon at 10:30 Sunday morning, and holding a séance at seven o'clock in the evening. She will also hold a séance on each Thursday evening in Sociable Hall, same building, following the usual supper.

The ladies of the Church are preparing for a fair, to be held the latter part of the month.

Worcester.-Mrs. D. M. Lowe, Cor. Sec'y, writes: Fair audiences greeted Mrs. Helen Stuart Richings in G. A. R. Hall, Sunday, Jan. 10.

Her atternoon discourse was taken from subjects given by the audience, and handled in a most satisactory manner.

The evening address was from the subject. "What

Has Been the Greatest Discovery of the Nineteenth Century?" She referred briefly to the great discoveries and inventions of the last half century, together with their practical uses, and compared them with those belonging to the days of our grandsires, and made the assertion that greater strides had been made scientifically and mechanically in the last two or three generations than for thousands of years previous. It was an able address, and her audience was held spellbound.

She will speak for our Society the remaining Sun-

days of the month, and also give a dramatic recital in G. A. R. Hall Friday evening, Jan. 15. BANNER OF LIGHT for sale at each session.

Haverhill .- "O. H." writes that on Wednesday, Jan. 6, Benj. F. Foster gave a séance for physical phenomena to an audience that completely filled the

A reporter of the *Daily Press* was present during the entire manifestations, and in his report admitted that he could discover neither fraud nor confederacy. So pleased were those present with the results obtained, that the management immediately resugaged the Fosters, and they will be with us again in the early part of next week.

Sunday, Jan. 10. Moses Hull lectured to another large audience. Next Sunday, Carrie F. Loring.

Fitchburg .- A correspondent writes: Sunday, Jan. 10. Dr. J. Milton White occupied the platform of the First Spiritualist Society. Pythian Hall was filled to its utmost capacity with an audience that listened with the closest attention to his able address and test seance. Nearly every test was fully recognized. This was Dr. While's first engagement here, and we shall want him again. We recommend the Doctor to all societies wanting a firstclass speaker and test medium. Cambridgeport, G. A. B. Hall, 573 Massachu-

setts Avenue-Patriotic Band of Spirit-Return Society. L. J. Akerman writes: Sunday, Jan. 10, our morning circle was filled with spirit-power and good tests. Afternoon and evening services were well attended. We had many good mediums with us. Mr. Bartlett sang and gave tests, also Mr. Hardy and others-all ecognized.

BANNER OF LIGHT for sale.

Waltham .- M. L. Sanger, President, writes: Sunday, Jan. 10, our speaker was Mrs. Butterman of Malden, test medium. "Longspray," her control, described the spirits who were present quite minutely, in one case giving advice in regard to a burnt pension paper. She has a kindly feeling for struggling societies.

Next Sunday, Mrs. Julia Davis. Soon we are to have Mr. and Mrs. Moses Hull.

Malden .- Mrs. A. J. Pettengill, Sec'y, writes: We had with us Jan. 10 Mrs. Carrie F. Loring, who gave us a fine lecture, and her tests were excellent. Next Sunday, Jan. 17, we have Mrs. Ida P. A. Whiclock, who will lecture and give tests.

PENNSYLVANIA.

Pittaburgh .- A correspondent writes: Mrs. Ida P. A. Whitlock has just closed a very successful engagement in this city for the First Spiritualist church. Her audiences were large and appreciative, and steadily increased during her stay. She is an earnest worker off the platform, as well as on, as the Ladies' Aid Society can testify; she having thrown her energies into their work, and as a result the church was very much benefited. She was invited to return another season, to the gratification of all who listened to her in lectures, tests, etc.

RHODE ISLAND.

Providence.-F. A. Parmelee, Sec'y, writes: At a meeting of the Providence Spiritualist Association, held at Columbia Hall, on the afternoon of Sunday, Jan. 3, the officers for the year 1897 were elected as follows: President, Mrs. Sarah E. Humes; First Vice-President, Joseph Cooper; Second Vice-President, K. W. Whittemore; Secretary, F. A. Parmelee: Treasurer, K. W. Whittemore; Executive Board, William C. Dawson, Clara J. Luccomb, Mary E. Goff.

Our speaker, Mrs. Helen Palmer-Russegue, gives us fine lectures on varied subjects each Sunday. The well-known Banner of Light is on sale at our rooms every week, where it may be found by its

many friends. Jan. 6, we held a very successful Social. Dancing was participated in by about thirty couples, while many enjoyed themselves by social conversation. During the evening Mrs. Sarah E. Humes was presented with a silver berry-dish and spoon, as a token of esteem from her associates in the Ald. Miss Alice Manning made the presentation speech. Mrs. Humes very feelingly thacked her friends for their beautiful gift, and for the esteem in which they held her.

The Providence Spiritual Association had on Sunday, Jan. 10, Mrs. Helen Palmer Russegue for speaker. At 1 P. M. she conducts a Lyceum for both young and old, which is very interesting and instructive. The subject for discussion was "Responsibility." In the afternoon subjects were selected by the audience and were answered in a very able manner. In the evening the subjects, "What Are Earth-Bound Spirits?" and "What Are the Ties Between Theosophy and Spiritualism?" were listened to with product of the subjects of the subject of the sub found interest by a large and intelligent audience.

Providence .- A correspondent writes: The People's Progressive Spiritualist Association, which holds its meetings in B. T. Hall, had a largely attended meeting on Sunday evening. Jan. 10, having for speaker for that evening Mrs. Fannie E. Bruce of Fall River, Mass.; and it is not, too much to say that she is one of the most phenomenal test mediums now before the public. She gave a large number of tests, and every test was fully recognized. The audience was so well pleased it was the general request she should come the following Sunday, Jan. 17. Arrangements were also made with Mrs. Bruce to remain over Monday and give two circles, one at 3 p. M., another at 8 p. M. at the residence of Mr. E. H. Ros. another at 8 P. M, at the residence of Mr. F. H. Ros-

another at 8 P. M., at the residence of Mr. F. H. Roscoe, No. 151 Broadway.

Miss Ollie Hunter, the child vocalist, sang two fine solos; Prof. A. G. Josselyn, the well-known planist, presided at the plano Mrs. Bruce might well be called the Moody and Sam Jones of Spiritualism, so great was the interest she created.

Mr. F. H. Roscoe, the President of the Association, presided in a very acceptable manner.

Pawtucket .- John Marrs, Sec'y, writes: The Spiritual Association of this city met Sunday evening, Jan. 10, in St. George's Hall. Dr. Wm. Hale of Boston was speaker, and delivered an eloquent discourse

and gave psychometric readings, which were well received by all.

Next Sunday, Jan. 17, Mrs. Abby N. Burnham of Malden will be with us.

MICHIGAN.

Union City .- "Cor." writes: We have for January the well-known test medium and speaker, Frank T. Ripley. Bro. Ripley has large audiences, and his lectures and test descriptions are attracting the attention of our best citizens. People say that if that is Spiritualism, they want *more* of that kind.

Bro. Ripley can be engaged for February, March and April. Address him here during January.

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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 speakers and mediums. Mrs. M. Evans, President.

Spiritual Meetings are held in Mrs. Dr. Blake's parlors, 1024 Bedford Avenue (near DeKalb Avenue), every Sunday evening at 8 o'clock.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seate free. 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, \$27 Franklin Avenue, Small's Parlors, 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-stead 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; Recretary, Frank H. Morrill. Services at 2¼ and 7½ P. M. Young People's Meeting, 1½ P. M. Philadelphia Spiritualists' Seciety meets at the northeast corner of 8th 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 10 South Paulina street. Services every Sunday 11 A.M., 2% and 7% P.M. Mrs. Mary O. Lyman, speaker. Harmonial Circle, 111 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 Harmony. Thursday, 7% P. M., Orpheus Hall, Schilley Theatre. ler Theatre.

WASHINGTON, D. C.

First Society, Masonic Hall, corner of 9th and
F Streets N. W.—Every Sunday, 11% A.M., 7% P. E.;
Lyceum 10 A.M. M. O. Edson, Pres.

Spiritus Unity Society meets at Ethical Auditorium, 568
Jefferson street, every Sunday at 7½ P. M., and Thursday
at 8 P. M. J. O. Bigler, President.