

BANNER OF LIGHT.

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VOL. 80. [Banner of Light Publishing Co., 9 Bowdoin St., Boston, Mass.] BOSTON, SATURDAY, FEBRUARY 13, 1897. [22.00 Per Annum, Postage Free.] NO. 24.

For the Banner of Light.
IN THE SWEET BEYOND.
Inscribed to my unseen friend and beloved sister, Mrs. Emma Rood Tuttle.
BY C. JENNIE SWAIN.
When my barque drifts out of the shadows, low lying upon life's stream,
To moor on the shore illumined, how shall I know you, my dream?
With my eyes death-sealed, my darling, by what sweet token or sign
Shall I in the roseate spaces your angel presence define?
If I know you by love's intuition, as I have not known you here,
With my white hands frozen and folded, how can I draw you near?
And if I could touch and clasp you—as if one could clasp a star!
Would you glide away from my longing, like the dream that now you are?
Oh heart, in love self-conscious, thou knowest the law supreme,
That makes the reunion of spirit like the essence of Love's first dream;
And thou knowest no hands are folded, and no eyes are heavy, or sealed,
When the soul awakens respondent to the glory as revealed!
Then, although I have never seen you, save in the dreamland of love,
I am sure that my soul will find you, though the mansions were as many above,
And dropping my sin-stained garments, clad new, in ethereal grace,
I shall soar to your innermost being, and find in your heart a place.
Pembroke, N. H.

The Spiritual Rostrum.

Spiritual Significance of Numbers, Colors and Symbols.
Inspirational Discourse delivered by
W. J. COLVILLE,
in Warner Hall, Broad Street, Philadelphia,
Sunday, Jan. 10, 1897.
(Published by particular request.)

From the earliest times the significance of numerals has been a subject of great interest to mankind, as numbers constitute the basis of all science, which must be mathematical in order to be exact.

The various written and spoken languages of the world are, in a certain sense, the products of Babel, as they tend to confusion, while the understanding of a universal language on the part of all mankind must of necessity conduce to a better knowledge of the human race in its entirety than can ever prevail till one language and one only is spoken by all the peoples of the earth.

The many tongues and countless dialects spoken in different parts of the world give abundant evidence of disunion, and prove either the varying origins of different modes of speech, or else point to a time in the remote past when speech was confounded. The language of form, number and color is the only absolutely universal language, and it is the silent speech of all truly scientific orders of the planet over.

We need not allude to such orders as mystical or occult, for they purposely keep nothing secret, though it is impossible for any fraternity to make truth plain beyond the comprehension of learners.

The mysteries of Nature are all open secrets; whoever diligently seeks wisdom can obtain, but the universe does not force knowledge upon the acceptance of the unwilling or the careless. Therefore there is always room for a semblance of mystery where none is intended.

Every great teacher the world has delighted eventually to honor has taught the multitude in parable, and gladly shown forth the inner meaning of such allegories to all who were earnestly desirous of penetrating below the literal surface of the teaching, and discovering the spiritual treasure therein.

The Mosaic Veil is alluded to in the New Testament, as well as in the Hebrew Scriptures; this veil is only the letter of the Torah or Divine Law, which Moses received on the heights of Sinai, and of the letter it is said that it killeth, while the spirit is the giver of life.

Tradition says that when the law-giver came down from the mountain summit, and appeared among the people gathered below the hill, that his countenance shone so brightly that the people's weak eyes made it impossible for them to complacently behold the dazzling glory of their teacher's countenance.

It was at their urgent request, not by virtue of any desire of his own, that the brother of Aaron veiled his face while addressing the congregation, who could gaze without blinking into Aaron's eyes.

Spiritual truth never seeks to obscure itself. Great prophets never affect superior sanctity, and withdraw from the people whom they seek to instruct; the people, however, exactly to the extent that they are ready to appreciate a prophet's message, insist that the prophet's word be accommodated to their state, or they will have none of it.

There is considerable misapprehension afloat concerning the unwillingness of adepts, hierophants, and other mysterious persons, to reveal concealed wisdom to the masses. The truth of the matter is that genuine masters are willing enough to teach, but the multitudes are either unwilling to listen, or incapable to understand.

Now that all that bears the name of theosophy, or occultism, is claiming general attention, thinkers at large are beginning to sift, as far as they can, what is genuine theosophy (divine wisdom) from the vast accumulations of debris with which it is usually encircled.

Truth cannot be at variance with itself. Nature speaks but one essential language, and it is to the Book of Nature that we must turn if we would confront God's living oracle. The word Nature is, however, used so glibly and in such a narrow sense by many who claim to be nature-worshippers that we must pause ere we consent to cast in our lot with those who declare that a study of Nature is all that is profitable for man; for though, in the largest meaning attachable to the term, Nature is a wide enough word to cover what we require, we must not overlook the important fact that human nature is an expressive phrase, and that

all human experiences, including the highest, deepest and most remarkable, are properly included in the catalogue of experiences natural to human beings.

Spiritualism, as a system of philosophy opposed to agnosticism and materialism, is not necessarily supernaturalism; it may be only a broader naturalism than a system which assumes that name, but persists in contemplating nature only on its lowest or most external side.

The nature of man reveals the nature of the Power which sustains man, and continually speaks humanity into new phases of expression.

The unity of God and the unity of man are inseparable mental concepts. Unity in cause produces unity in effect. God is one, humanity is one also. There is but one God, and there is but one humanity.

The number one, expressed by the very ancient symbol of the circle which denotes eternity, infinity, immortality, must lie at the foundation of existence. Pythagoras, the Samian sage, could well declare, when expounding his science of numerals, that the human mind could conceive of the obliteration of all plural numbers, but never of the singular number one.

The number one figured prominently at the World's Parliament of Religions, held in Chicago in 1893, and it was indeed appropriate that the motto "Have we not all one Father? hath not one God created us all?" adopted as the motto of the Parliament, was the one selected by Dr. Adler, chief Rabbi of Great Britain, as the distinctive cry of Judaism for thousands of years, has ever been, "Hear, oh Israel! the Lord our God, the Eternal, is one."

Starting with this premise of absolute unity, and remembering that Israel's creed contains the words, "He is one, but there is no unity like unto God's unity," we can surely trace the significance of the emblem of the circle back to its primal fount in the conception of those great and glorious teachers of renown in olden times, who made the Divine Unity the basis of all their inculcations. Egypt, which is now regarded by many as the cradle of religious thought, such as now pervades the western and a portion of the eastern world, furnishes us with many an illustration of the basic idea of unity which underlay all superstitions of a polytheistic character.

Many distinguished recent authors have done much to dispel the popular illusions concerning the ancient faith professed in Egypt, and many a modern scholar inclines strongly to the belief that the many gods of Egypt were, in the esteem of the learned, only different aspects under which the one infinite and eternal God was contemplated.

No doubt there were monotheists among the best informed and most highly philosophic of the ancient Egyptians, but, though the Great Pyramid is in Egypt, and this is the most perfect altar to the one living and true God of the universe extant on earth; it has never been proved that this splendid temple at Gizeh is an Egyptian structure. Egypt was rather a receptacle into which greatness was poured, than a prime originator of lofty art expressive of the highest scientific and spiritual conceptions of the universe.

The number one is unquestionably the number of the Great Pyramid, which as a structure is positively unique; it is the Masonic stone, neither oblong nor square; and when fully interpreted, will be found to solve the so-called insoluble mathematical problem of squaring the circle.

Albert Ross Parsons and other recent writers have continued to throw new light upon this wondrous pile, but though it is still being investigated, and theorists as well as experimentalists are still very busy with it, seeking to account for its combined simplicity and intricacy, it is yet the "miracle in stone, the silent orator whose eloquence, though surpassingly sublime, is not yet comprehended by the multitude."

There is a providential destiny which watches over buildings and books as well as individuals, rendering it impossible that they should be destroyed while they have yet an undelivered message of value to mankind.

Ruins without number are encountered by the traveler who wanders in the delta of the Nile as well as in the valley of the Euphrates, but these ruins are remains of structures which have served their purpose and said their word. The Great Pyramid at Gizeh is yet a mystery, and it cannot die till humanity has deciphered its riddle.

Though the number one is the number of the Pyramid, all numbers are represented in it, as one multiplies itself in expression, and then returns upon itself when its expressions are fulfilled.

Whether as microcosm or macrocosm, whether as Atom or Deity, unity is the basis of life, and expressions of the perfect integer as fractional statements of an indivisible whole can only serve to show how manifold may be the manifestations of that which is in and of itself superior to all its expressions. Expressions can never be equal to the intelligence which lies back of them; thus the soul is always greater than its revelations of itself.

When we travel from one to two we have not added anything to the primal unit; we have only discovered that it contains a dual nature; thus the single word Parent best expresses the thought of absolute all-including Deity, while the two words Father and Mother are equally necessary to embody the idea of Love as ever conjoined with Wisdom. Back of all superstitious conceptions we cannot fail to see, if we deal fairly with the Book of the Dead, which epitomizes the popular ideas of ancient Egyptians, that Osiris and Isis stood for that truly beautiful conception of the equal divinity of male and female which is to-day reasserting itself with tremendous vigor wherever civilization has made its triumphant way.

As the emblem of the circle denotes unity, so does the cross stand for duality. There are two crosses—the equinoctial, which is a perfectly even cross, dividing the circle into four equal spaces, and the human cross, which is the exact anatomical representative of man and woman.

If you will measure the precise distance from the crown of the head to the soles of the feet of a symmetrically proportioned man or woman, you will find it to be exactly the same as from the tip of one middle finger to that of the other when both arms are extended, making the body a perfect cross.

As men and women when perfectly developed are structurally agreeable to the same rule of proportion, the Phallic emblem of the cross, as it is sometimes called, was originally the symbol of perfect generation, and the perfect results thereof. The cross, whose number is necessarily two, as it is composed of two beams of equal length, is also the synonym of equity, a virtue of dual glory, in which justice and mercy are perfectly at one.

When the Romans crucified criminals judged guilty of capital offenses, it was their proud boast that no one was condemned under Ro-

man law without a fair trial; thus the cross stood in old Rome as an emblem of professed equity, though we are by no means prepared to say that justice never miscarried, or that imperial Rome always honored her eagles.

The number three, with the emblem of the triangle, naturally suggests Father, Mother and Child, and has been from the earliest times the symbol of the Trinity, or the three distinct phases under which the Divine Being can be contemplated.

However trinitarian a Christian church may be, it always vigorously resents the imputation that its creed is tritheistic. The Athanasian Creed, which was formulated in the fourth century, in opposition to Arianism, which was practically a form of what is now known as Unitarianism, affirms distinctly that though there are three persons in one God, there are not three Gods, but one God.

Difficult though it may be to follow the tortuous path of Athanasian subtlety whereby it was intended to refute Arian heresy, the student of theology cannot fail to see that the framers of the creed which was intended to define the dogma of the Trinity, were as insistent to maintain the essential idea of only one God as any Jew could be. The chief objection to the form in which the three-fold idea of Deity has been presented in Christendom; is that it has completely obscured the divine feminine, and thereby paved the way for a most undue glorification of man, and undervaluation of woman.

We are not among those who teach that any great system of religious thought started out with the glorification of one sex at the expense of the other; we contend rather that corruptions have set in everywhere, and that the purest philosophy underlying a great cultus has been obscured by subsequent demoralization.

Paul was not always sound on the woman question by any means, but as he often avowedly spoke foolishly, and not by divine inspiration, we need not surely accept his poorest statements as the quintessence of celestial revelation.

It always strikes us as extremely strange that neither orthodox theologians nor those who profess to be free from the trammels of orthodoxy, seem able to read the obvious teaching of the first chapter of Genesis concerning the absolutely equal divinity of male and female. From the very first chapter the whole Bible does distinctly teach that the two are inseparable, both in the divine creative source whence mankind proceeds, and in the humanity which proceeds from that source.

Whenever we undertake to affirm this, some one is sure to open a discussion of the second chapter of Genesis, totally ignoring the contents of the first, and though we are by no means disposed to press upon the unwilling anything approaching a doctrine of Scripture intransigency, we do claim that whether a Bible, or any other form of literature, is being discussed, the opening statements in what purports to be a consecutive narrative should be fully considered and digested ere we pass on to review the contents of later chapters.

Whatever be the special teaching of the book of Genesis, or any other time-honored document, all deep students agree that the original form in which the doctrine of the trinity was presented to mankind was as Father, Mother and Child—a conception purely natural and entirely beautiful.

The number four, and the symbol of the square, the geometrical figure whose four sides are exactly equal, is the foundation of Masonry, and, like a great many other expressions commonly used by people who hand on from generation to generation the deepest truths of science unknowingly, the expression "acting on the square," being a "square man," together with a "square deal," and similar terms, may be rightly regarded as a remnant in modern speech of the universal language of symbolical exactitude which never varies in Mystic Lodges and arcane brotherhoods of various sorts from age to age.

The symbol of the square carries out the idea of duality "on earth as it is in heaven," and in offering as in the parental source.

That sublime wonder of wonders in Egypt, the Great Pyramid at Gizeh, founded on the perfect square, has been for thousands of years the perfect standard of weights and measures for the entire earth, and though even till today the multitude has continued ignorant of the purpose of this stupendous pile, the "pillar of witness," as the book of Isaiah terms it, is now being intelligently read by an ever-increasing company of earnest students into life's profoundest meaning.

The four sides of the scientific square are mathematics, geometry, astronomy and astrology—the first setting forth in precise number the truth of being and the related facts of derived existence; the second declaring universal principles of government in exact, unalterable form; the third measuring the distances of the planetary bodies and calculating the orbits of their revolution, all with reference to a central sun, around which every universe revolves; the fourth interpreting the psychic sympathetic relations of system to system and world to world, all based upon the matchless idea of the perfect interdependence of all parts in the unity of a perfect whole.

The present revival of interest in astrology is one of the most significant signs of the present extremely eventful times, and, though there are pessimists among astrologers, and the ancient knowledge possessed by Berossus and the other mighty minds among the Chaldeans is still largely under a veil, the day is rapidly dawning when the relation of this earth to other planets will be clearly understood, and telepathic as well as telegraphic communication be fully established with Mars, whose inhabitants have, during the past few years, been signaling to this earth frequently.

Following upon the symbol of the square, the emblem of the hand, with its five fingers, and the foot, with its five toes, demands consideration.

Under the name of palmistry or cheirognomy the science of the human hand is being to-day studied as it has not been since the time of Aristotle.

When the five points of fellowship are universally comprehended, and the truth for which veiled Masonry stands shall be publicly revealed, the five great races of mankind—Caucasian, Mongolian, Malay, Negro and Red—will be blended in perfect amity. By this we do not mean that such an amalgamation will have taken place that the five races will have lost their distinct identities, but as there are five fingers on one hand, and all of these must agreeably cooperate instead of antagonizing or hurting each other, so when the Golden Age shall dawn, without necessity for intermarriage, or any other fusion which would result in loss of characteristic individuality, the five branches of the human tree will confess a common root, and like the five fingers on a well-balanced hand, agree to differ but never disagree.

Now that a cycle is rapidly closing and a new age is at our very doors, it behooves us to



BIOGRAPHICAL SKETCH OF REV. JULIA STEELMAN-MITCHELL.

REV. JULIA STEELMAN-MITCHELL, inspirational speaker, test medium and professor of psychic science, comes to the front as one of our most earnest, as well as successful workers in the vineyard of Spiritualism; and although but in the third year of her public work, is kept busy, and has in the past six months established the fact that as a platform medium, under absolute test conditions, she is unequalled.

She was born near Cassadaga, N. Y., of Scotch and Yankee parentage, spent her early days amid the wild forests of Wisconsin, where her parents had emigrated, and where it was predicted of her by her mother, who was one of our pioneer Spiritualists, that "Some day Julia would be a great medium."

The honored mother, whose father—a Quaker minister—has been a life-long guide of the subject of this sketch, lives to know her prophecy fulfilled.

As a child our medium was delicate and very sensitive, yet fearless as to danger, seeming to fully trust the spirit hands that were always near, ready to guide her to where the wild fruits were thickest, the flowers most profuse, or song bird notes the sweetest.

Of a sunset this child-medium would be found rocking in the boughs of a lofty tree, gazing afar, making pictures amid the evening skies of what she hoped the future would unfold for her, unconcerned that she was alone, and far from home.

At twelve years of age she was sent to Cincinnati, for an education, and where she remained until her marriage to Edgar Steelman, youngest son of one of the pioneer settlers of the Queen City. While rearing her five children the little mother did not forget her mediumship, but studied, experimented and practiced her spiritual gifts—prophecy being especially good—and not only brought about the conditions for her present development, but made, also, a great many converts to the fact of spirit communion.

Turning in retrospect the leaves of her life book, Mrs. Mitchell reads from page to page the evidence of guides who were fitting her for

the position she now aspires to fill, viz., a message-bearer from spirit-life to mortals.

In 1890, after the transition of her beloved husband and two beautiful daughters, finding herself without means of support, and having received encouragement from those two most noble women—the "sweet violets" of the spiritual rostrum—Mrs. A. M. Glading and Abby A. Judson, a public reading from the one and advice from the other, she resolved to enter the field of public workers.

In this line her advance has been very rapid, and she has attracted large audiences with all societies which she has served, each of which has given press notices containing the highest recommendations of her, as a lady, speaker, and medium; and that she is recognized as such a fact that in August last the business manager of *Light of Truth*, lent her a position in the office of that paper as medium for giving life readings for publication from sealed photographs.

Mrs. Mitchell is among our best authorities on mediumship, and teaches it from a scientific standpoint. Her forthcoming book—the result of years of close application and varied experiences with her own good mediumship—will prove a very interesting volume and a great assistance to those seeking development or desiring to understand the *modus operandi* of spirit control.

As a speaker, Mrs. Mitchell is magnetic, original and constructive, and ranks with the best in the Liberal field.

Accepting her subjects from the audience, she weaves them into one grand picture of progressive life, and by her non-aggressive, harmonious reasoning, attracts as hearers the orthodox as well as the Spiritualist, and—contrary to the accepted theory of many of our speakers—the more perfect the inspiration for the lectures—the more excellent the test work which follows.

In 1893 Mrs. Steelman became the wife of Carey Mitchell, a highly respected citizen and druggist of Covington, Ky. Their home, which is a happy one, is in Bellevue, Ky., a beautiful suburb of Cincinnati, O.

closely scan the exact significance of even the "popular fads," which, like straws floating down in a current, indicate the direction of a tide.

When harmony between the five great divisions of humanity is attained, the thumb, which indicates the white race, will be the directing force, the fulcrum of the hand, touching the four fingers easily at any point, not lost in them, but so concurring with them that the welfare of all will be inseparable from the well-being of each.

The number six is that of the hexagram, or double triangle; and as the pentagram, or five-pointed star, is the Star of Bethlehem, which announces peace and good will among all nations, prophetically, as a state yet to be realized, the six-pointed star, or double triangle, denotes the culmination of the rational or intellectual age, which, while unilluminated with the light of the spirit, is the age of the Beast, the False Prophet, and all else that in the Apocalypse is included in the fateful number six hundred and sixty-six, with more ingenious calculators, with more watchfulness than insight, applied to Wm. E. Gladstone at the time of his Premiership of Great Britain.

Six signifies the receptacle into which the spirit can and eventually will enter, the repository for truth, the monetrance in which it will be eventually exposed to the world, but so long as we have only six as our number we may be intellectual giants but moral dwarfs. Six has no centre; it is that science and that art which together hold mankind in servile obedience to a heartless code which, while it pursues knowledge and boasts of culture, is nevertheless soulless.

Six, in the schools of to-day, ignores the humanities, advocates vivisection and other atrocious barbarities, in the usurped name of science; and while it encourages invention, discovery and mechanical application of every sort, builds up so grossly materialistic a structure on the basis of *Intellect alone*, that while many run to and fro, and knowledge is increased, crime and misery seem to increase rather than diminish through the ferocity of unbridled competition, the worship of gold, and thoughtlessness for neighbor which characterizes the business and social life to-day so largely that fearful disruptions of the present order are feared on every hand.

Seven, the Sabbatic number which shines forth in the septagram or seven-pointed star, is the double triangle with the Divine Name or sacred syllable *Aum* in the centre. Seven being the number of the scale, and of the rainbow,

naturally suggests itself to the observing mind as typical of perfection, and if students of embryology are called to witness, they can readily testify to the six distinct periods in gestative life, antedating the seventh stage, which is that of birth out from the womb into the independence of a distinct existence, separate from the mother.

Let Bible students and reformers of land laws alike study the significance of seven, and they will find that the Sabbatic law has proper reference to agriculture, and to all that pertains to human welfare, and the claims of animals not neglected. The commandment which treats of the Sabbath says, "Six days shalt thou labor, and do all thy work"; it therefore counsels industry; then when it says "on the seventh day thou shalt rest," it urges that every beast of burden, as well as human employed, shall rest on the Sabbath day.

To show that this law of the Sabbath is no mere religious ordinance in the narrower sense of that phrase, the command to cultivate the earth six years, and then let it rest one year, is proof that the foundation of the Sabbath law lies deep in the needs of the planet, and all its working population. Explain periods as you may, and reject sacerdotal accretions as much as you please, the fact remains that one rest day in every seven is conducive to the best interests of all working creatures, oxen, asses, horses, mules, etc., as well as men and women.

We are not discussing attendance at church or synagogue, or dictating any special mode of Sabbath observance; we content ourselves with quoting "Thou shalt rest"; whatever therefore best carries out the idea of rest for you is best for you on your rest day; the only provision which can reasonably be made by law is that you be called upon to respect the general right to rest, and therefore so enjoy yourselves during your weekly holiday that the comfort of your neighbors be not invaded.

In the deeper meaning of seven we find the thought of regeneration as Swedenborg explains it, and for all who desire to penetrate into the arcana of the subject, Swedenborg's exposition of the inner meaning of the seven days of creation cannot be other than profitable. Those who are disposed to treat the prophetic and apocalyptic portions of the Bible scientifically (and they are strictly scientific) will discover that in the most systematic manner possible the use of the number seven is continued from book to book till the culminating point is reached in the Book of Revelation which ignorance alone pronounces worthless. The very events now transpiring upon earth,

The present political situations, as well as the hard times, the natural disturbances, etc., etc., were all accurately foretold and set down in precise symbols by the seers of long ago; and just as the gift of prophetic insight is now being to some extent recovered at the present close of a cycle of predicated duration, regulated in extent by the unvarying law of periodicity, we are approaching the seventh cycle in the present chain of twelve, and with the opening of this seventh seal, spiritual truth will flood the intellectual realm, making of enlightened reason the special vehicle through which deep and useful information from spiritual states concerning the supremacy of spirit over matter and soul over body, will flood the world with light.

The next step beyond seven is of course eight, the octave of the scale where A returns to A, but at the commencement of a new ascending scale. Eight is the kabalistic numeral which suggests the double square, or the idea of equity raised to a superior height, as being the seventh or violet ray in the spectrum, there is something discernible in an added light, and as keen musical ears can detect over-tones, both in the human voice and issuing from mechanical instruments, so in the law of spiritual ascension the eighth state in conscious development is that of seer-ship, where ordinary sense, memory and perception are all transcended and a surpassing gift of interior realization stands revealed.

It is a great mistake to suppose that you can possibly discern or comprehend the meaning of the octave until you have thoroughly taken in your own experience all that is signified by the seven stages or notes in the ascending scale of life.

There is always, however, a beyond, and while the expression seven spiritual spheres or circles may be sufficient to convey adequate teaching concerning the spiritual realm to ninety-nine out of every one hundred inquirers into the nature of the life hereafter, there will always be those who inquire, Is there not an eighth sphere? meaning, Are there not states of expression awaiting humanity beyond the seven zones or belts of atmosphere connected exclusively with this particular planet?

The term seven spheres describes all the states that actually relate to a single world and its environment, but when those states are transcended, and the octave note in the soul's experience is struck, interplanetary regions are open to the aspiring spirit whom earth can no longer claim as its child or subject.

Nine has always been the perfect number to denote angelic states, the nine choirs of angels signifying all those states of spiritual life which can possibly be set down in earthly numerals, for no matter how perfect the figuration or intricate the calculation, there are but nine figures and a cipher employed in mathematics.

Ten, or the double five, is of course easily discernible as the numeral which proclaims absolute brotherhood and sisterhood, instead of brotherhood alone, and as there are two hands, each having five fingers, while one hand only is denoted by five, both together are signified by ten.

It is a circumstance much commented upon by palmists that with most people the two hands by no means perfectly accord. The markings upon the right hand are said to indicate what people have done with their opportunities, while the left hand reveals hereditary predisposition and all ante-natal bias.

When the two hands are perfectly in accord, harmony has been reached; there is no longer strife or warfare within the nature or between individuals or nations, so that prophecies declare that after ten kingdoms and ten horns have appeared the New Jerusalem will be ultimately on earth and peace will universally prevail. Eleven signifies an interim, a bridge or passage-way, a period of transition, as when Judas drops out of the apostolic band there are but eleven apostles, till Matthias is elected, then there are twelve again.

The twelve tribes of Israel, which many people to-day connect with twelve signs of the Zodiac and twelve manners of people, contain Dan in the enumeration made in Genesis xiii, whereas in Revelations vii, there are still twelve tribes, but Dan has disappeared, and another has taken the place otherwise left vacant.

In Zodiacal symbology Dan is Scorpio, or the sex-faculty in the human race, and just as the degradation of the reproductive element fills the world with criminals, idiots and the hopelessly diseased, so the regeneration of the sex-faculty will result in the reconstruction of human society in accordance with an ideal celestial prototype.

The best thinkers, writers and teachers to-day are all insisting that what is needed most of all to elevate mankind is the resurrection of sexuality from the tomb of sensuality, so that the white flag of purity be everywhere displayed, and the desecration of the function of motherhood cease forevermore.

When the twelve manners that through twelve corresponding groups of organs in the brain, and thence expressed through the twelve representative sections of the body, as revealed by precise anatomy—shall be completely unified in expression, the "day," whose number is thirteen, will dawn upon the earth.

The singular superstition attaching to thirteen is grotesque, and also pathetic, as it is one out of many evidences proving how terribly true are the lines in Hamlet!

"Thus conscience doth make cowards of us all."

Reverse the mental state and the same quotation reads:

"Thus conscience doth make heroes of us all."

Thirteen is the number of the Christ, of ideal manhood, and of the sun. We speak of the sun passing through the twelve signs of the Zodiac, and of the Master in the midst of twelve chosen disciples. Wherever thirteen is thought to be an unlucky number, a tradition of Judas Iscariot, the traitor, lingers in the mind; and there is surely a certain moral lesson to be learned from this prevailing terror, viz., that whenever treachery enters in to mar the beauty of what would otherwise be a perfect state, things most powerful in themselves for good are rendered most powerful for evil by inversion. Though in the absolute ALL IS GOOD, in the relative things are colorless or characterless when regarded apart from use or abuse. The good use to which a thing is put renders it good in the relative, while the same thing perverted is relatively evil to an equal degree, according to its power and influence. All double numbers, such as fourteen, sixteen, eighteen and twenty, signify simply the double of seven, eight, nine and ten; thus twenty-four elders mentioned in Revelations is an allusion to the perfect blending in expression of men and women in all offices in an ideal state of society on earth, as male and female are always equal in the heavens.

The study of number, as found in the Bible, is intensely interesting when followed up according to systematic rule. No botanist can fail to be a geometer, and without geometry anatomy cannot be intelligently studied. Number and form are the bases of all the expressions of life, and one of the strongest reasons for acknowledging the present English alphabet as a sufficient basis for a universal language is that it contains twenty-six letters, and twenty-six signifies the perfect duality of life's expressions—twice thirteen denoting the fatherhood and motherhood of Deity (two) and the perfect expression of the twelve types of humanity in male and female form (twenty-six).

Coincidences do not really exist. System, law, order, are the only words which scientific philosophy have a right to employ. Number and form are exact in nature. (GOD GEOMETRIZES, said the immortal Plato, and as the wise Greek of old studied nature as the first book of divine revelation, he wisely took the volume of the human body as being the highest of all God's externalized productions.)

When man has come to read himself thoroughly, manuscripts may perish and stone edifices crumble into decay, for no temple or book, even if perfect, can ever transcend the divine revelation made to man through man.

When a perfect structure of organized society is reared on earth, and every feud has subsided between men and nations, the New Jerusalem will be in the form of man, a pattern of the human body, as the state of society which perfectly resembles the human organic

machine is the only state that can permanently abide and be harmonious within itself.

The "stone which the builders refused" when they seek to erect a social, industrial or religious pyramid, is the "house not made with hands," the human type, and as at the present day there is more contention than ever over the prevailing disorder in the world, it is the duty of every earnest reformer to study anthropology carefully, and, as a result of his improved acquaintance with the plan of the human organism, set to work to expose models for the uprearing of a social fabric which will exactly correspond with the perfect body of humanity. And as there are two distinct varieties of the human structure (male and female), and these are harmonious, though diverse, so in reconstructed society, fashioned according to the divine-human plan, there will be a perfect joint representation of man and woman at every turn, and God's will will be accomplished in the externals of existence as in celestial interiors.

The subject of color must be treated in a distinct discourse to give it anything like the attention it demands; we will, therefore, only suggest in briefest possible outline, on the present occasion, the obvious significance of certain representative colors, giving at the same time a hint as to their therapeutic value. White is of course the all-including color, and therefore betokens perfection at any point in development from the simple white of the pearl, which suggests virgin innocence, to the dazzling splendor of the diamond, denoting purity, which flashes forth in iris-ringed glory from the glistening snowy centre of the sparkling gem. The three primaries—red, yellow and blue—signify in the effects they produce, as well as in the thoughts they suggest, LOVE, WISDOM AND CONSTANCY.

If red is used in a system of color-medicine, it will be found invariably useful whenever it is found necessary to arouse to activity. Cases of decrepitude of any sort are helped by the red ray, while for students seeking to concentrate their minds upon intellectual objects, and for all who need a sedative rather than a stimulant, the yellow ray will be found most effective. Red antidotes rheumatism and various congestions, while yellow soothes the restless sufferer and quiets many fevers. Blue is par excellence the remedy for a sense of painful doubt, uncertainty and homelessness.

Of the minor colors, such as green, brown, etc., etc., the revelations of nature afford ample illustration of the significance of those hues which are universally found accompanying definite conditions of natural expression.

Green, which is invariably the color of grass, leaves, stems and fruits before they have ripened, cannot fail to suggest immaturity, incipency, new beginnings, the commencement of life's expressions. Brown, which is still lower in the scale of manifestation, and is the color of roots, barks and soil, stands for rudimentary stages of consciousness out of which higher conditions are to be born, as they are involved therein though as yet unmanifest.

Pink, violet, and all other hues which are lesser expressions of the primaries or partial combinations of them, naturally convey the idea either of a smaller degree of what the primary in its full strength signifies, or of certain easily defined combinations of varying attributes.

Black, which is the great negation, is only tolerable as a background; and while it may be safely and reasonably worn as an offset to white, or any other hue, the wearing of black alone is extremely depressing; and like many another bad fashion which custom sanctions though reason rebels, mourning garments should certainly be consigned to oblivion by all who have any faith in immortality, or the least desire to show forth even a hope that they and their friends in spirit be not really separated.

As it is not always possible in all circumstances to surround one's self literally with the colors of one's choice, an excellent occult exercise, and one easily followed, is to mentally see yourself draped in or surrounded with whatever color at the time suggests to you the most agreeable impressions.

Though favoring external environments should never be despised, the great point in Spiritual Philosophy always is that though outwardly we may be shut off from desired advantages, inwardly we can always commune with the objects of desire.

"The Law of Affinity, Pro and Con."

Synopsis of Address by J. C. F. Grumbine, at the First Spiritual Temple, Boston, Jan. 31, 1897.

The speaker took very advanced grounds relative to the unity of law, and tried to make clear the fact that as Herschel supposed that an angel guided each planet, so perfect and rhythmic were its orbit and axial rotations, Sir Isaac Newton postulated in his Principia a universal and eternal law or order. The difference between the two was in language, not in thought. The argument was led up to that the laws of nature are not outside of life, not eternalized or objectified, but in life, in the very centre of essence, and radiating from this centre as well as permeating all things.

The old theory of law, whether viewed as a statement of science or theology, is mythological, and makes law a fetish. The fact is that nowhere in space except in the life-essences of space can law be found. Absolute vacuum as such is a spiritual and physical impossibility. Space is a condition of life, not an entity, and must be defined, interpreted or disposed of as matter. Law acts outwardly from within a spiritual centre. Whatever affects life from without affects it because it is from within; that is, all vibration is originally psychic, not physical; it is material only as a reflection in a glass is material. This being so, admittedly so, the cosmos is one in the sphere of divinity, an one universal and eternal sphere of law. The two-fold aspect of law is shown in its vibration through the law of correspondence. Manifestation reflects, does not create or produce spirit. The law of the manifestation of spirit is uniform with that of the expression of spirit.

As consciousness is one in the objective and subjective life, so law, as thus expressed, though two-fold, is one. The phantasmagoria of life in the kaleidoscope of material forms may and do change in variable but rational order, but this differentiation does not and cannot alter the centre of the spirit's divinity. Each life is central to that, and that centre is never disturbed. Unfoldment, or evolution of life, means really the perception of this order in the sphere of the unchanging law. The material universe swims in and from a centre, permanent and eternal in the sphere of essence.

It is the effect of this eternal and unchanging causality. The physical universe must be interpreted by the spirit. We postulate spirit as the cause of all effects, laws, phenomena, facts in the domain of nature. Hence, the speaker showed in a triumph of logic that all science must be the analysis and revelation of this mystic and occult method that governs and unifies the two worlds. He called this method the law of affinity, and designated the positive polarity attraction, and the negative polarity repulsion, the twin ends as poles of the one universal governor of deity and finite essence. The speaker said that all the correlative sciences that belong to physics, such as geology, chemistry, physiology, biology, and even psychology, interpret this law. The atomic theory, the nebular hypothesis, the systems of philosophy that define and interpret the phenomena of stellar and physical worlds and life, show that life itself opens and reveals the law of causality. Everything, from the atom to the star, from the oyster to the angel, obeys this law of affinity, because it is the spirit's method of expression. Destiny and civilization stand revealed in and by it. This law fashions all attractions and repulsions, and is at the basis of all involutions and evolutions.

A propos of this statement, the speaker showed by reference to the beautiful lines on the pulpit stand that could one's clairvoyant vision be opened, one could see in the life of the whole spiritual outline and definition of the life as it appears as well as it is. This is the remarkable revelation of Spiritualism, and shows that while all that is manifested or materialized on the objective plane of life as a phenomenon, lives in its real form or personality in the undying spirit of life itself.

WASHINGTON'S VISION.

BY WESLEY BRADSHAW.

The last time I ever saw Anthony Sherman was on the 4th of July, 1880, in Independence Square. He was then ninety-one, and becoming very feeble; but though so old, his dimmed eyes rekindled as he looked at Independence Hall, which, he said, he had come to gaze upon once more before he was gathered home.

"What time is it?" said he, raising his trembling eyes to the clock in the steeple, and endeavoring to shade the former with a trembling hand—"What time is it? I can't see so well now as I used to."

"Half-past three,"

"Come, then," he continued, "let us go into the hall; I want to tell you an incident of Washington's life—one which no one alive knows except myself, and if you live, you will, before long, see it verified. Mark me, I am not superstitious, but you will see it verified."

Reaching the visitors' room, in which the sacred relics of our early days are preserved, we sat down on one of the old-fashioned wooden benches, and my venerable friend related to me the following singular narrative, which, from the peculiarity of our national affairs at the present time, I have been induced to give to the world, I give it, as nearly as possible, in his own words:

"When the bold action of our Congress, in asserting the independence of the colonies, became known in the world, we were laughed and scoffed at as silly, presumptuous rebels, whom British grenadiers would soon tame into submission; but, undaunted, we prepared to make good what we had said. The keen encounter came, and the world knows the result. It is easy and pleasant for those of the present generation to talk and write of the days of Seventy-Six, but they know little—neither can they imagine—the trials and sufferings of those fearful days. And there is one thing that I much fear, and that is, that the American people do not properly appreciate the boon of freedom. Party spirit is yearly becoming stronger and stronger, and unless it is checked, will, at no distant day, undermine and tumble into ruins the noble structure of the Republic. But let me hasten to my narrative."

"From the opening of the Revolution we experienced all the phases of fortune—now good and now ill, at one time victorious, at another conquered. The darkest period we had, however, was, I think, when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of '77. Ah! I have often seen the tears coursing down our dear old commander's careworn cheeks as he was conversing with a confidential officer. You have doubtless heard the story of Washington going to the thicket to pray. Well, it is not only true, but he used often to pray in secret for aid and comfort from that God, the interposition of whose divine providence alone brought us safely through those dark days of tribulation."

"One day—I remember it well—the chilly wind whistled and howled through the leafless trees, though the sky was cloudless and the sun shining brightly—he remained in his quarters nearly the whole of the afternoon alone. When he came out, I noticed that his face was a shade paler than usual, and that there seemed to be something on his mind of more than ordinary importance. Returning, just after dark, he despatched an orderly to the quarters of the officer I mentioned, who was presently in attendance. After a preliminary conversation, which lasted some half an hour, Washington, gazing steadily upon his companion with that strange look of dignity which he alone could command, said to the latter:

"I do not know whether it was owing to the anxiety of my mind, or what, but this afternoon, as I was sitting at this very table, engaged in preparing a despatch, something in the apartment seemed to disturb me. Looking up, I beheld, standing exactly opposite me, a singularly beautiful female. So astonished was I—for I had given strict orders not to be disturbed—that it was some moments before I found language to inquire the cause of her presence. A second, third, and even a fourth time did I repeat the question, but received no answer from the mysterious visitor other than a slight raising of her eyes. By this time I felt a strange sensation spreading through me. I would have risen, but the riveted gaze of the being before me rendered volition impossible. I essayed once more to address her, but my tongue had become paralyzed. A new influence, mysterious, potent, irresistible, took possession of me. All I could do was to gaze steadily, vacantly, at my unknown visitant. Gradually the surrounding atmosphere seemed as though becoming filled with sensations, and grew luminous. Everything about me appeared to rarefy, the mysterious visitor herself becoming more airy, and yet even more distinct to my sight than before. I now began to feel as one dying, or rather to experience the sensations which I have sometimes imagined accompany dissolution. I did not think, I did not reason, I did not move; all were alike impossible. I was only conscious of gazing fixedly, vacantly, at my companion."

"Presently I heard a voice, saying, 'Son of the Republic, look and learn!' while at the same time my visitor extended her arm and forefinger eastwardly. I now beheld a heavy white vapor at some distance, rising fold upon fold. This gradually disappeared, and I looked upon a strange scene. Before me lay stretched out in one vast plain all the countries of the world—Europe, Asia, Africa and America. I saw rolling and tossing, between Europe and America, the billows of the Atlantic, and between Asia and America lay the Pacific. 'Son of the Republic,' said the same mysterious voice as before, 'look and learn!'"

"At that moment, I beheld a dark, shadowy being like an angel standing, or rather floating, in mid-air, between Europe and America. Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his left. Immediately a dark cloud arose from each of these countries, and joined in mid-ocean. For a while it remained stationary, and then moved slowly westward, until it enveloped America in its murky folds. Sharp flashes of lightning now gleamed throughout it at intervals, and I heard the smothered groans and cries of the American people."

"A second time the angel dipped from the ocean, and sprinkled it out as before. The dark cloud was then drawn back to the ocean, into whose heaving waves it sunk from view. A third time I heard the mysterious voice, saying, 'Son of the Republic, look and learn!'"

"I cast my eyes upon America, and beheld villages, towns and cities springing up, one after another, until the whole land, from the Atlantic to the Pacific, was dotted with them. Again I heard the mysterious voice say: 'Son of the Republic, the end of a century cometh—look and learn!'"

"At this the dark, shadowy angel turned his face southward, and from Africa I saw an ill-omened spectre approaching our land. It fitted slowly and heavily over every village, town and city of the latter, the inhabitants of which presently set themselves in battle array, one against the other. As I continued looking, I saw a bright angel, on whose brow rested a crown of light, on which was traced the word UNION, bearing the American flag, which he placed between the divided nations, and said: 'Remember, ye are brethren!'"

"Instantly the inhabitants, casting from them their weapons, became friends once more, and united around the national standard. And again I heard the mysterious voice, saying, 'Son of the Republic, the second peril is past—look and learn!'"

"And I beheld the villages, towns and cities of America increased in size and numbers, till at last they covered all the land from the Atlantic to the Pacific, and their inhabitants became as countless as the stars in heaven, or as the sand on the seashore. And again I heard the mysterious voice, saying, 'Son of the Republic, the end of a century cometh—look and learn!'"

"At this the dark, shadowy angel placed a trumpet to his mouth, and blew three distinct blasts, and taking water from the ocean, sprinkled it upon Europe, Asia and Africa. 'Then my eyes looked upon a fearful scene.

From each of these countries arose thick, black clouds, which soon joined into one; and throughout the world gleamed a dark red light, by which I saw hordes of armed men, who, moving with the cloud, marched by land and sailed by sea to America, which country was presently enveloped in the volume of the cloud. And I dimly saw these vast armies devastate the whole country, and pillage and burn the villages, cities and towns that I had beheld springing up. As my ears listened to the thundering of cannon, clashing of swords, and shouts and cries of the millions in mortal combat, I again heard the mysterious voice, saying, 'Son of the Republic, look and learn!'"

"When the voice ceased, the dark, shadowy angel placed his trumpet once more to his mouth, and blew a long, fearful blast. 'Instantly a light, as from a thousand suns, shone down from above me, and pierced and broke into fragments the dark cloud which enveloped America. At the same moment I saw the angel upon whose forehead still shone the word UNION, and who bore our national flag in one hand, and a sword in the other, descend from heaven, attended by legions of bright spirits. These immediately joined the inhabitants of America, who, I perceived, were well-nigh overcome, but who, immediately taking courage again, closed up their broken ranks and renewed the battle. Again, amid the fearful noise of the conflict, I heard the mysterious voice, saying, 'Son of the Republic, look and learn!'"

"As the voice ceased, the shadowy angel for the last time dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious. Then once more I beheld the villages, towns and cities springing up where they had been before, while the bright angel, planting the azure standard he had brought in the midst of them, cried in a loud voice to the inhabitants: 'While the stars remain, and the heavens send down dew upon the earth; so long shall the Republic last!'"

"And taking from his brow the crown, on which still blazed the word UNION, he placed it upon the standard, while all the people, kneeling down, said, 'Amen.'"

"The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling white vapor I had at first beheld. This also disappearing, I found myself once more gazing upon my mysterious visitor, who, in that same mysterious voice I had heard before, said: 'Son of the Republic, what you have seen is thus interpreted: Three perils will come upon this Republic. The most fearful is the second, passing which, the whole world united shall never be able to prevail against her. Let every child of the Republic learn to live for his God, his Land and the UNION!'"

"With these words the figure vanished. I started from my seat and felt that I had been shown the birth, progress and destiny of the Republic of the United States. In UNION she will have her strength, in DISUNION her destruction."

"Such, my friend," concluded the venerable narrator, "were the words I heard from Washington's own lips, and America will do well to profit by them. Let them remember that in UNION she has her strength, in DISUNION her destruction."

Written for the Banner of Light.

THE LAW OF COMPENSATION; OR, WE REAP WHAT WE SOW.

BY J. A. ROWLAND, M.D., WASHINGTON, D. C.

For pleasure or pain—and for weal or for woe, 'Tis the law of our being to reap what we sow; We may try to evade it, but do what we will, Our acts, like our shadows, will follow us still.

The penalty comes, as effect follows cause, For every transgression of fatal laws; If ill woe we sow in the ways that we keep, The whirlwind will be the sure harvest we'll reap.

And so of obedience to Nature's decrees, Reward follows every observance of these; Thus, here or hereafter, the pay's sure to come, For every deed, good or bad, that is done.

This law is a wonderful chemist, be sure, And divides with precision the base from the pure; We may boast of our ancestors, station or birth, But this law rates all people at just what they're worth.

We build ourselves mansions of marble or stone, And store them with treasures from every zone; While the virtues and graces that ornament life Are smothered, and die in the struggle and strife.

We start out in life to seek fortune or fame, And then, if we fall, the world gets all the blame; But nine times in ten, it is plain to be seen, There's a screw, somewhere, loose in the human machine.

We make ourselves slaves, and mean martyrs for gold, Till health becomes broken and youth becomes old— If we did half as much for affection and love Our lives would be music to angels above.

Are you wearied and worn in this struggle and strife? Do you yearn for affection to sweeten your life? Then remember this truth, which has often been proved: You must make yourselves loveable, would you be loved.

The law was enacted by Heaven above— That like attracts like, and that love begets love, And though life may appear as a desolate track, The bread that we cast on the water comes back.

That "we reap what we sow," is a maxim of truth, Though a hard thing to learn in the days of our youth; But at last it shines out, like the words on the wall: "This law has its debit and credit for all."

The animus of the above verses is to teach and illustrate the operation of the universal law of nature which prevails, and is paramount and supreme in morals and ethics, as well as in the material world. Under its operation every violation of natural laws brings its inevitable penalty, while obedience to those laws is followed by a commensurate reward. Unlike man-made statutes, Nature's laws are self-executing and unevadable, requiring neither courts nor policemen to enforce them. This is in accordance with the doctrines and philosophy of Spiritualism, which provide no vicarious atonement for the sins of others, but teach that people must work out their own salvation by doing works meet for repentance.

NEW YORK'S GREATEST SCENE.—New York's famous thoroughfare, Broadway, has been the scene of some wonderful events. But the one scene which still stands as the most remarkable, in point of enthusiasm, is Louis Kossuth's famous ride up Broadway in 1851. Kossuth had already seen and passed through a crowd of five hundred thousand people in his triumphant ride up the great thoroughfare. The culminating moment, however, occurred when the great Hungarian patriot reached the corner of Broadway and Ann street. The sight that burst upon him staggered him for the moment. In the open square directly before him was massed together a quarter of a million of people, and when this vast concourse broke into a united cheer Kossuth was fairly bewildered. No man saw this great event so well and advantageously as did Parke Godwin, the veteran New York editor, and Kossuth's closest friend in America. Mr. Godwin was with Kossuth and for the first time he now tells the story of the marvelous event in the February Ladies' Home Journal. The actual scene at Ann street will also be shown in a picture by De Thulstrup, showing Kossuth in his carriage as the great scene burst upon him.

Under any government, whatever it may be, nature has set limits to the miseries of the people. Beyond these limits lie death, fight, or revolt.—Diderot.

Men who Work Hard

Need Horsford's Acid Phosphate.

Taken at bed-time, it brings sound, sweet sleep; quiets the nerves and builds up brain tissue. It's good for digestion too; take a little after meals.

First Association of Spiritualists, Philadelphia.

On Sunday, Jan. 31, W. J. Colville completed his nine weeks' engagement to lecture for the above Society in Warner Hall, Broad and Wallace streets.

The exercises at 8 P. M. were attended by an unusually large and enthusiastic audience, and the offerings for expenses were far larger than the amounts usually collected in the baskets.

The subject of the lecture was "The Last Judgment and the Destiny of Earth." No brief abstract could possibly give the reader anything like an adequate idea of the manner in which the subject was presented, though a reporter did manage to gather a few leading points which seemed specially noteworthy. The earth and the world never mean the same thing in the Bible. The earth is either the planet on which we dwell, or an external state corresponding to an internal, which is called heaven. The world is a state of society which ends at the close of a cycle, or with the beginning of a new era. The day of judgment is not necessarily a distinct period in time which is reached once for all in the earth's history, but is, rather, a culminating epoch, when a harvest hour strikes and the fruits of a period stand disclosed.

We are in one of these culminating periods at the present hour, and though spiritual revelations may point the way to an amicable settlement of the most hotly disputed questions, the conflict is sure to wax more and more pronounced within the next few years, as we are at the end of a "world," though by no means nearing the close of our globe's career.

In the evening, at 7:45, when there was again a very fine audience, the lecturer spoke upon "The Spirit Spheres and Life Therein," in which much light was thrown upon many topics of special interest to the many visitors who are accustomed to attend the evening service with a view of gaining an insight into what Spiritualists really do believe concerning the real character of life in the hereafter. The poems which followed the lectures (always on three or four subjects given by the audience) have attracted much attention and called forth great applause.

On Monday, Feb. 1, W. J. Colville concluded his class instructions at 534 North 10th street, where there was an excellent attendance at both services. Mrs. Glading is W. J. Colville's successor at Warner Hall on Sundays, and she holds a circle on Monday evenings at 534 North 10th street.

Mr. and Mrs. Hill and Mrs. Cadwallader, who constitute the committee on speakers, have expressed to W. J. Colville their earnest desire that he will return to their platform at the earliest possible date.

These indefatigable workers, with the faithful Secretary, Mr. Morrill, and a few others, never forgetting the venerable President, Captain Keffer, are determined to make the First Association of Philadelphia a great and growing centre for the diffusion of spiritual light as the months roll by.

News Which is Good News to Women.

It is a fact that women who suffer from female complaints, and are oppressed by the most distressing and dangerous of all ailments, and who are dragged out and worn of pain and aches, do not have the same opportunity to be cured as do the residents of the great cities where the most successful specialists in female diseases reside. Dr. Greene of 34 Temple Place, Boston, Mass., who has the largest practice in the world, and who is without doubt the most successful specialist in curing female complaints, offers to give free consultation by mail to all women suffering from these distressing weaknesses, discharges, pains and irregularities. Write at once, and we promise Dr. Greene will cure you.

Passed to Spirit-Life.

From her home, 205 Spencer street, Brooklyn, N. Y., Tuesday, Jan. 26, Mrs. EMMA BROWN.

She was for many years a devoted Spiritualist, and a woman greatly beloved by a large circle of devoted friends. She dropped her mortal robe in the blissful assurance of a life's joyful, useful continuity in the great beyond. By special request of the nearest relatives the funeral services were conducted by G. W. Leitch, at 1007 1/2th street at the house on Thursday, Jan. 28, at 8 P. M., and were attended by over one hundred persons. Excellent music was furnished by Mrs. De Kaly, a lady whose sweet voice is often heard at Spiritualist meetings. Mrs. Brown was Colville's inspirational invocation, address and poem, touched all hearts, as in addition to a fine presentation of many points in Spiritual Philosophy, the unseen intelligences who surrounded the speaker's utterance were evidently thorough familiar with the sweet disposition and noble life-work of the translated sister.

Following the poem came a beautiful tribute to the life of the arisen one by Mrs. John Plum. Mrs. Brown was nearly sixty years of age, and had been a most active worker.

From the home of his daughter, Mrs. Herbert Butler, of River street, Haverhill, Jan. 27, MR. PIERCEVAL BURBANK, aged 63 years.

Mr. Burbank was a war veteran, and for many years one of Haverhill's business men. He had been sick in bed—a great sufferer, and almost totally blind. Peacefully he went to sleep at last, to awaken with the loved ones gone before.

He leaves a widow, one daughter and three grandsons, who have the consolation that Spiritualism alone can give to comfort them in their bereavement, and they know their loved one is not dead. Funeral services were conducted Jan. 30 by the guides of the writer, assisted by Mrs. Kates of Haverhill.

HATTIE C. WEBBER.

Jan. 14, Mrs. MARGARET MATHERSON. She was born in the State of New York in the year 1813; moved to Grand Rapids, Mich., at an early day. She leaves an only sister, Miss Sarah E. Williams. Both sisters were pioneers in the cause of Spiritualism, and are known and loved for what they have done.

Margaret was fully prepared for the change called death, and committed herself into the hands of the dear ones who were her constant companions during her long and useful life.

The writer preached the funeral sermon. The sisters were subscribers for THE BANNER, and at the request of Miss Williams I send this insertion in the paper they loved so dearly. Mrs. M. M. LINDSEY. Grand Rapids, Mich.

From the residence of his daughter, Mrs. Maggie Morrison, at Bayonne, N. J., Jan. 25, MR. EDWIN LEACH, in the 78th year of his age.

Mrs. Morrison was the organist of the First Society of Spiritualists of New York City for many years. Bro. Leach was well known. He was a worthy member for thirty-three years of the Corinthian Masonic Lodge 483 F. and A. M. Soon after joining the Order he became convinced of the truths of Modern Spiritualism, and an active, earnest member of the First Society of Spiritualists of New York City.

He was keenly alive to all steps in reform or human progress. He was an expert artisan, and for many years connected with the Singer Sewing Machine Co. Establishment at Elizabeth, N. J.

His was a lingering illness. I met him frequently. He was resigned to his situation, and anxious that the inevitable transition should not be postponed too long, as he longed to meet his dear companion, who made her departure three and a half years in advance. He formerly resided in Norwich, Ct., where the late Mrs. Mary relatives and friends, and where the interment will be made.

The funeral and burial service was attended by the Fraternity in a satisfactory manner, and commendable to the Organist. TRUSS MERRITT. Jan. 29, 1897.

From his residence, 70 Montgomery street, Boston, Thurs. day, Jan. 25, after an illness of about three weeks, MR. CLARE J. CHAFFEE.

Mr. Chaffee was for the last sixteen years Superintendent of the Smith & Anthony Company's Shops on Union street, and was well known by

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

PANSIES UNDER THE SNOW.

I found the little brave bright things With faces just as fair, Uplifted through the drifted snow As if 'twere summer there.

The Virtue of Keeping One's Mouth Shut.

The Superintendent of a large and flourishing Sunday school in a suburb of New York, who takes an interest not only in the spiritual prosperity of the members of his school, but in their physical welfare as well, gives the school some excellent advice each year at the commencement of cold weather in regard to the importance of keeping their mouths closed and breathing through their noses while out of doors.

What a rare accomplishment it is to be able to keep one's mouth shut! A young man once applied to the proprietor of a large business house in New York for a confidential position. Upon being asked what his capabilities were he replied that he did not know, without a trial, whether or not his work would be satisfactory to the proprietor, but he did know two things—he knew he was perfectly honest, and he knew he was abundantly capable of keeping his mouth shut.

A Mother's Privilege.

If you allow your duties to run you like a machine, you will soon break down in body and mind, with no chance to recuperate. It is the constant succession that wears your patience and strength, especially if you have a large family.

If you are pressed for funds, the closest economy is necessary and right; if not, a jacket or a shoe is of little value compared to your health and happiness. Every woman has tastes, wishes and preferences. She should require them to be respected.

An Incident.

An exchange relates this touching incident: "A boy lay down under a tree to rest. His feet were bruised and sore, his clothes were in rags, his face was pinched with hunger and old-looking. He fell asleep with his bare feet upon the curbstone, while his old hat fell from his head and rolled to the sidewalk. An old man with a saw on his arm crossed the street to rest beneath the same tree. He glanced at the boy and read the story of his life. He, too, knew what it was to shiver and be hungry. He took from his pocket a piece of bread and meat, the dinner he had meant to eat if he found work, and laid it beside the lad. Then he walked quietly away. Some persons had seen him do this, and their hearts were touched by it. A man walked across the street and left a half-dollar beside the poor man's bread. A woman came and brought a hat in place of the old one. A child came with a pair of shoes and a boy brought a coat and vest. Others stopped and dropped dimes and quarters beside the first silver piece. Something curious had happened. The kindness of the poor old man had unlocked the hearts of a score of people. The boy and the awake. He saw the bread, the money, and the people waiting to see what he would do. Why, he sat down and sobbed like a grieved child, for he had just found out that some one loved him. What can you do to show some poor and suffering one that you love him?"

Ears in Queer Places.

Simply because our ears are on the sides of our heads it does not signify that the hearing apparatus of other creatures may not be located in different places, widely separated from those with which we usually associate the organs of hearing. The grasshoppers and crickets, for illustration, have their ears, or, more properly, auricular openings, situated in the leg, at a spot about halfway between the "ankle" and the "knee."

HONOR AND HONORS.—Honor and honors are two very different things. A man who is loaded with honors may be destitute of honor, and a man who is the soul of honor may be lacking in honors. Honor is an element of character. Honors are dependent on reputation. Character is what a man is. Reputation is what others think of a man. A man of honor will be right and do right whether he gains or loses by it. A man cannot have honors unless others think he is entitled to them. More than once a young student has won class honors in a college contest for a prize in composition and rhetoric, by having an essay written for him, and had not honor enough to confess that he was not entitled to the honors. It is always well to have honor. It is not always well to have honors. Honors should never be counted the first object in life. Honor should always be given the first place in personal conduct.—The Sunday School Times.

FOR BRUISES AND SPRAINS.—The jammed finger should be plunged into water as hot as can possibly be borne. The application of hot water causes the nail to expand and soften, and the blood pouring out beneath it has more room to flow; thus the pain is lessened. The finger should then be wrapped in a bread and water poultice. A jammed finger should never be neglected, as it may lead to mortification of bone.

What would the world be to us If the children were no more? We would dread the blank behind us As much as the dark before.

The Children's Progressive Lyceum, No. 1.

Met in Red Men's Hall, Sunday, Jan. 31. The younger groups, after talking with their leaders on "Helpfulness," gave the Superintendent very quick and prompt answers, showing the interest they take in the Lyceum, and their willingness to help their Superintendent.

Vermont State Convention, Held at Montpelier, Vt., Jan. 22, 23 and 24.

To the Editor of the Banner of Light: The Twenty-Eighth Annual Convention of the Vermont State Spiritualist Association was held in Grand Army Hall, Montpelier, Vt., Jan. 22, 23 and 24, 1897.

Woman's Rights.

There is but one question to answer in coming to a decision as to what are the rights of women: Is she a human being? If "yes" a better reply, then she has all the rights of a human being. There can be nothing more self-evident. If it be asked, "Is she equal of man?" it may be replied that she is equal in some respects, inferior and superior in others.

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and Membership of MRS. H. B. FAY. Containing undeniable proof that the so-called "dead" life, and can do become visible and converts with files on earth; more than fifty 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 halls and her home and the homes of others in this city and elsewhere; the phenomena and the conditions under which they occurred fully described. A. B. FAY, every Spiritualist, Investigator and Friend of Truth, will furnish a copy of this Pamphlet, 12mo, pp. 30. Price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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Woman's Rights.

It is pitiable to see the opponents of woman's rights bring as evidence anatomical and physiological peculiarities, in precisely the same spirit the old defenders of slavery did that of the hair, the color of the skin and conformation of the skull of the negro. What has all this to do with right and justice? Would these opponents prove that their mothers were not members of the human family? The question is not of rights of sex, but of humanity, and faces into and is solved by that great issue.

Far more than man woman suffered from false ideas and superstitions, and has not even yet escaped in the full measure he has done. In the early times of brute force she was made a slave, and it has taken all the ages of refinement, of culture, to bring her liberation. Religion has forged her chains, and prevented their being cast off. She was made the principal agent of bringing sin into the world. The mortal pain she suffers in giving birth to offspring was a token and effect of her guilt, and just punishment. Godly ministers preached sermons against the alleviation of her suffering by anaesthetics, as an attempt to thwart God's decree. Thus not only was she to be enslaved, but her master had justification of his tyranny in the interpretation of God's word by the priests. If man was made to bear the tortures of continuous martyrdom by the faults of Eve, woman has been made the target of his scorn, the recipient of his hate, the slave of his atrocious love, because he has been compelled to endure this suffering. A more diabolical doctrine never sprang from the brain of libidinous selfishness.

That old, despotic idea that woman is inferior to man, lingers to-day in the greater joy expressed over the birth of a boy than a girl. Some ages ago the mother would have, in her shame, strangled the girl or thrown her into the river. The fable of the rib is the justification of ownership of body and soul, and countless wives have been brutalized into their graves—often welcomed—by practices nurtured by this fable of the beast. It is quite time all this rubbish should be swept out of the world. It has blighted and cursed long enough. If woman is inferior to man it is because of ages of repression by his brute strength; by the force of heredity, which has remorselessly stored up the results of this selection of those qualities desired by his selfishness. It would take many generations, even if the absolutely rigid views were now accepted, to change by the processes of growth, and so reverse the race physically and mentally, that reversion would not occur.

The future will regard the views of woman's position and rights now entertained by the masses as evidence of a low civilization. She will then be equal with man, and have absolute control of herself, her property and her children. She will have the right and privilege to do whatever she wishes to do in the same measure as man, and with the same limitation. So clear is this right of hers, it seems as needless to argue in its favor as to attempt the demonstration of an axiom.

When the soul awakes from the lethargy of the Religion of Pain there will be no hesitancy or doubt. The future will bring a civilization beyond the dreams of the present, for the past and the present have had only the civilization of man, while the future will have that of man and woman also. She will bring the spirituality of the feminine, the refinement the ideal which the past has known only as it has escaped intermittently from its repressed bondage.

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"It has done perfect wonders for me. After taking two bottles I could do more work than I had for over a year, and now I can eat better than ever, am strong again, and have got back my former looks and good color." If the bowels are constipated, use Dr. Greene's Cathartic Pills with the Nervura. Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing nervous and chronic diseases, can be consulted free, personally or by letter.

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Who Are These Spiritualists, and What is Spiritualism? A missionary pamphlet, entitled "Who are these Spiritualists and What is Spiritualism?" This pamphlet proves that the greatest and noblest work in the world to-day are Spiritualists. Just out. Price, postpaid, 15 cents.

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

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 13, 1897.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE, No. 29 Bowdoin Street, corner Province Street, (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY, 89 and 41 Chambers Street, New York.

Issued by Banner of Light Publishing Company.

Isaac B. Rich, President. Fred. G. Tuttle, Treasurer.

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Two Dollars Per Year.

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

We trust that Spiritualists 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 BANNER 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 defended.

BANNER OF LIGHT PUBLISHING COMPANY.

The Christian Register and Spiritualism.

The Unitarians are an intelligent and thoughtful people, their clergy are able sermons, and have done good work in the progress of religious ideas. The leading and representative men of the denomination are pledged to the idea that religion is growth without finality, and that the evidence of the genuineness of such religion is a true life. This is high ground. It opens the way for the discovery and application of truth, for reason in religion, for a faith in the soul as greater than all dogmas. They treat Spiritualism more fairly than the "orthodox" sects, as well they may, since in many of their churches are members and officers who are Spiritualists. A few of their preachers are known as Spiritualists, and do not suffer in their standing on that account. More preach the philosophy which Emerson taught, and which is the faith of all thoughtful Spiritualists, that "man is a spirit served by a bodily organization."

Their intellectual culture sometimes runs into a poor fastidiousness; their joy in their fine ideas tends to a comfortable complacency. On the whole the Unitarian movement has been, and is, a help to human advancement and spiritual culture.

Spiritualism they look at with a growing respect, yet they often fail to appreciate its power and glory. This is not strange, for no one can appreciate ideas or facts until they are possessed by them, and lifted to the level of their beauty and significance.

The Christian Register is the leading Unitarian journal—one of the ablest and best of the weekly religious newspapers. It takes note of what the clergy of other sects are doing, quotes from the best words of preachers and authors, tells of the best righteous work which they advocate, and even gives glimpses of advances made among those called heathen. Naturally most space is given to Unitarian words and works, but others have fraternal commendation, or fair criticism. This method and spirit is indeed a chief excellence of The Register.

BUT TOWARD SPIRITUALISM

It has not attained this saving grace. Able discourses are often given by Spiritualist speakers, and eloquent and able books are written by our authors—productions equal, as many fit judges who do not endorse spirit-presence say, to like Unitarian efforts. Possibly these may have been quoted in The Register, as selections are made from Methodist or Catholic works in its columns. If so, they have escaped our notice.

Articles giving idea of change of view and

Just appreciation, like this from The Harbinger

In distant Australia, we fail to find quoted: "A change is gradually taking place in the attitude of scientific men on the continent of Europe toward Spiritualism. Its phenomena not long ago were only mentioned to be ridiculed. Now they are being seriously discussed as opening up an entirely new field in the wide domain of psychological research, and we find one of the most influential organs of the medical faculty in France, La Revue Medicale, reviewing the great work of M. Aksakof, 'Ani-misme et Spiritisme,' and actually exposing the efforts made by M. Pierre Janet, the well known psychologist, in his 'L'Automatisme Psychologique,' to explain the phenomena of Spiritualism on psycho-pathological grounds. The critic goes so far as to reprehend 'the perfect unconstraint' with which that eminent savant rejects a whole series of facts, and retails only which, *coute que coute*, tell in favor of his own pet theories. But these are precisely the same tactics adopted by the opponents of Spiritualism in all countries. Wherever and whenever the proofs of an intervention of occult intelligence in the production of the phenomena are obvious and undeniable, they are completely ignored. Such a proceeding is ingenious, but it is the reverse of ingenious."

Do we get from The Register the fact that over a hundred journals and magazines are issued in both continents in advocacy of the Spiritual Philosophy? or that among its advocates in many lands are some of the best and most gifted persons? Not depreciating the interest in Unitarianism in Boston, it is safe to say that, in this good city, Spiritualism takes a deep hold of heart and life with a larger number, many Unitarians among them. Using the word in its large sense it means the study of the life within, as well as of the life beyond, and in that sense psychic science, theosophy, faith cure, and the like sweeping tides of the wave of spiritual light which has gone round the world, get fair space, if not full endorsement, in the BANNER OF LIGHT. But The Register is strangely given to slighting, or ignoring, the higher aspects of Spiritualism, and their great power, and striking heavy and wild blows at the human follies of some of its advocates.

Of this one-sided method an editorial of Dec. 3 is a specimen. In the Spiritual Temple in this city, the noble gift of M. S. Ayer, many valuable lectures have been given, instructive and inspiring to thoughtful hearers, even to those not Spiritualists.

If The Register has made any note of this high work it has escaped our vigilant editorial eyes. Now comes an alleged exposure of fraud in a public meeting, and The Register bursts out in a column of rebuke and warning. Mr. Ayer may be wise or otherwise in the matter of public exhibits of mediumship—opinions differ. The ending of this affair is curious. "The resolute men who rushed on to the platform and caught the medium," for which good work The Register thinks "Mr. Ayer should be thankful, but he is indignant," have been tried in court and sentenced as illegal peace-breakers; this sentence leaving The Register in the position of approving their lawless and riotous conduct!

But our main object is to comment on other parts of this same astonishing Register column, which we quote as follows:

"There are many people who think it is possible that the life after death may be the subject of physical demonstration here and now. This hope renders them an easy prey to all manner of frauds perpetrated by dishonest quacks. Most of these frauds are conducted under the protection and influence of Spiritualism. It goes without saying that the great body of Spiritualists are earnest and honest people, who believe that they have positive evidence of the possibility of communication between spirits in this life and those on the other side of the grave. This conviction has strengthened their belief in immortality. The very fact that they have surrendered themselves so completely to a belief based on so small an amount of evidence makes them continually hungry for something more of the same sort. Hence it is that a class of professional deceivers has arisen whose business it is to live at the expense of this easy credulity."

"The utter unwillingness of Spiritualists to investigate the people who are deceiving them, or to let anybody else do it, is one of the most discouraging facts about all these exhibitions. Every obstacle is placed in the way of those who undertake to find the reality masked in these fraudulent representations."

Not by demonstrations purely physical, but by proofs of personal intelligence apart from that of persons visible and present, is the voice within, which says: "Thou shalt never die," made clear and strong. Can this adding knowledge to the soul's intuitive faith make men and women "prey" to dishonest quacks? "Belief based on small evidence!" This is really behind the times. This "small evidence," after careful scrutiny, has satisfied a host, compared to which the choice Unitarian company is small, and illustrious leaders are in the van of this host.

Have fools, duped by knaves, wrought this world-wide work, than which the history of religious thought and spiritual life tells of none greater wrought in a brief fifty years?

The thought is simply shallow and foolish, and whatever Unitarians, or others, may blindly entertain it, will, in fit time, see and regret their mistake.

"Frauds committed under the influence and protection of Spiritualists." Doubtless so sometimes, for "these treasures are given to us in earthen vessels." But what of frauds exposed or prevented under the influence and protection of Spiritualists? These have been and are on record, but the Christian Register is silent on that side of the case.

"Every obstacle placed in the way of those who undertake to find the reality masked in these fraudulent representations." This assertion is as untrue as it is sweeping—in some cases true, in far more cases the contrary of truth.

Are these phenomenal manifestations all? The rap on the table is like the click of a key unlocking the door to a beautiful temple; phenomena point to a divine philosophy of life.

This criticism is frank, and needed, but not unfriendly. The Register harms itself, not us, by its lack of insight. It has grown in the past and will grow in the future. When our Unitarian brethren add to their present wealth of intellect the illuminating and inspiring ideas of the Spiritual Philosophy—and this they will do, or drift away to the rear—they will gain such views of life, here and beyond, that their present views will be in comparison, "As moonlight unto sunlight, Or as water unto wine!"

Attention is called to the advertisement in another column of Dr. George M. Ramsay's book, "Philosophy of Phenomena," which has just been issued by the Banner of Light Publishing Co. As stated in our review of the same, which appeared in our issue of Jan. 30, it is an epoch-making book, and deserves an extensive circulation.

Report of Veterans' Union is in type, but for want of space must be left over; will be printed in next issue.

Prof. James's Discovery.

In the wonderful times of electric discoveries, of Roentgen ray disclosures, and the other notable revelations of the forces of nature and their governing laws, it is no less wonderful that there should be disclosures, discoveries and revelations in regard to spirit, which is the parent of created nature, and furnishes all the forces, and establishes the law by which external nature is impelled and governed. We are now able to designate an entirely new discovery in the spirit-realm, recently announced by Prof. James of Harvard University to the New York Neurological Society at the Academy of Medicine. The subject of his address was "Demoniacal Possession," and the gist of his talk was to—show, but assert what satisfied him was the real meaning, if not the cause, of spirit-control. He says it is nothing but "demoniac control." Well then, we should like to know what he considers demons, and whether he believes in good demons as well as bad ones—whether or no there are angel demons as well as devil demons. For certainly and notoriously there are good spirits and evil, and we profoundly commiserate Prof. James of Harvard University in not having found them in the course of his professed psychic researches.

Again, it is natural and reasonable to inquire how it is that evil spirits, called demons, have the power and the privilege to come to earth and communicate with mortals, but that good spirits have no such power, and are denied such a great privilege. Both classes must be spirits, rays from the same Universal Spirit, or they could not have existence at all. For all things are by Him and through Him, and without Him was not anything created. Prof. James seems to think he can jump this five-barred gate and make nothing of it. We will wait to see him do it. The fact is, these material scientists start in to "investigate" the spiritual realm, holding fast by the old leading-string of material discoveries. They do not seem capable of conceiving that the so-called natural world that is visible to the sense is the resultant of the spirit-force by which all outward things exist and are recognized. They seem to imagine that the external is first, sustaining and originating the internal.

But let that go. We will pause long enough to make an inquiry or two of Prof. James, in no sense subtle, mystic or involved. If he has indeed been an investigator, he has learned nothing unless he has learned that the spirits whom he calls demons have brought to mortals comfort and consolation; would his "demons" do this? They have restored again to its wholeness and perfection the love that short-sighted mortals thought to be cruelly sundered; is it the habit of "demons" to be engaged in such work as this? They come to warn and protect the mortals for whom they continue to care; are "demons" going about doing good in this way? They counsel the cultivation of sweet and pure thoughts, that mortals may develop Godward, and continually grow into the likeness of the divine; will he produce the particular class of "demons" who are addicted to this sort of deviltry, and love to teach perfection instead of the things that make perfection forever impossible?

The lecturing and posturing of such men on such a platform of assumption and theory without a bottom is really something ridiculous. In what are called practical affairs, it would not work at all. Prof. James himself would refuse to accept it. He and his class set up their vagrant theories, and then try to fit the facts to them. First they know all about it, and declare that they are nevertheless engaged in psychic research. Prof. James concluded his lecture by advising physicians to pay more attention to "mediumistic medical treatment," and tells them of cases "where mediums had succeeded in attaining good results in the treatment of patients suffering from certain forms of nervous disorder," and that "the physician could benefit by observing how the effects had been attained." That is right, but it is no physician's mechanism that does it. More psychic research is needed in the case.

Saints and Souls.

Two commemoration days are kept by the Catholic Church—All Saints and All Souls—that are intended to keep alive the memories of the unrecorded saints, on the one hand, who have lived and died with unremembered names, but whose names are believed to be "written in the Lamb's Book of Life," and, on the other hand, to offer intercessory prayer and offerings for the poor souls in purgatory who departed this life under a shadowing cloud, without realizing the grace of the spirit at the time of their departure. These days of commemoration have been kept by the Church for almost a thousand years. The ideas contained in the two observances are of a fascinating influence on the human spirit. They are those of mercy and reconciliation, of joy and pity. There is no jargon of the creeds about them, no clatter of dogmatic dispute, only the spirit of fraternity, without prejudice or passion. Would that such a spirit could come back again! The perfect and the prodigal become one again. In the universal fold there are the good and the bad, all alike the children of one Father. All are not at the same stage of obedience and trustful humility. The kindred at home and the far-off wanderers belong to one family still. The one are celebrated, and the other remembered.

The prodigal who has wandered away into a far country is no more forgotten than the saintly one whose life was fragrant with good deeds. Who are saints? Not necessarily those who have gained memorable names, and displayed wonderful characters. Any one can be a saint, if so he or she chooses. It is the one who continually strives to do the will of the Father. If we look around us, we may find them in all walks of life, the humblest as well as the highest. It is not the church or the world that signalizes by that title. None can know the workings of the human heart as God knoweth them. We become saints in his sight. He alone can crown mortals with a significance after such an order. And so, too, he alone can discriminate and distinguish those who not only are not perfect, but who do not aspire to become so. No secrets of the heart are hid from him. Inwrought in the mingled tissue of our being are error and weakness, omission and commission, hope and despair, good and evil. While it is according to divine law that the one should fall away from the other, and become separate, it is good for us to manifest our prayerful sympathy for those whose characters have not yet been purged of the evil that they may enter upon the spirit-life prepared for its harmonious conditions. In Spiritualism it is to be seen the union of the

spirit of these twin memorial days, the blending of the significance of both. The rational and the merciful blend in closest relations. Joy and sorrow, high ecstasy and deep entreaty, glad rejoicing and tearful lamentation, are united in the same spirit. All is harmony, where no discord finds room. Order prevails and exists everywhere. From harmony and order only can proceed progress; it cannot begin until all needed reconciliations have first taken place. Life is immortal—it is the worlds that change. It is not a voice, but forever a song. The music of the spheres is no new belief. The stars sang together in the beginnings of time. Order and harmony and song, all the attributes of life, define and illustrate law. That plainly tells us that we shall reap as we sow; that an evil tree cannot bring forth good fruit nor a good tree evil fruit; that harmony is law and inharmony is mercy; that there are no discordant notes that remain to destroy the harmony always. Let us all keep the day named All Saints, since more have passed from the world and are yet in the world than were ever written down by name in any book. They are chiefly unknown, yet God knoweth. Had they lived for the sake of being known they could never have been saints.

The Arbitration Treaty.

When the new treaty establishing arbitration between the United States and Great Britain was announced as accomplished, and awaiting only ratification, there was a general chorus of congratulations and laudation. But as time passes and sober investigation progresses, public opinion manifests decided symptoms of modification, with a promise of ultimate revulsion. More is discovered to be involved in the treaty than aspirations toward the blessings of universal peace. It is credited rather to the exigencies of European politics. English expectations with regard to it have been growing more plain. In the first place the English are said to fondly hope that the treaty will lead to a full alliance between the two countries. They believe that this overture of good will from the mother country will create yearning sympathies on our part, on which Great Britain may rely in any emergency. It at any rate provides against a repetition of such a disaster to England as the President's Venezuela message, which overtook her at the most critical moment in the history of modern British diplomacy. The British Foreign Office regards the removal of such a danger worth paying for.

What gives Great Britain the greatest satisfaction in the case is the effect it will have in the vital struggle which British interests and prestige are waging with the rival powers of the Old World. Lord Salisbury has succeeded in creating the impression in the other European courts and capitals that England's relations with the United States are now so close and friendly that she could rely upon American support in case her combined enemies should push her too hard. There is no doubt whatever that Russia, and perhaps France and Germany, are inclined to accept this view of the situation. It will be of immense diplomatic advantage just now to Lord Salisbury if he is able to strengthen and confirm this impression. The whole political situation in Europe, in fact, might be changed by it. A foreign correspondent of one of the leading papers of the country says it is the cleverest attempt ever made to play the trump card of American influence in the great game of European politics, and that it is likely to succeed unless the Senate makes it plain that the United States is not even indirectly and distantly interested on the side of Great Britain in European affairs.

The same correspondent states that Russia, which is the traditional friend of the United States in Europe, would have been willing to make an arbitration or other treaty which involved the acceptance of the Monroe doctrine, and would have used her influence to secure a similar acknowledgment from the other Continental powers. The impression prevails that the Administration at Washington for some reason preferred English to the larger continental endorsement. There are no means of learning whether it was Russia that missed the political opportunity, or the Washington authorities failed to offer it to her. It is felt at St. Petersburg, at all events, that Lord Salisbury is making an extraordinary use of the pending arbitration treaty as a factor in European politics. If there does not come from America a distinct disavowal in some shape, Europe will be likely to accept the impertinent assumption which is widely held in this country, that the ratification of the arbitration treaty will be a mere preliminary to a full offensive and defensive Anglo-American alliance.

The National Congress of Mothers.

On the approaching 17th of the present month will assemble at Washington a national congress whose importance and interest cannot be overestimated nor even duly appreciated in advance of its gathering. It is a National Congress of Mothers, to be held on the 17th, 18th and 19th days of the month at Banquet Hall, in the Arlington Hotel. A program of the proceedings is before us, naming the persons who are to read papers and make addresses on the different days, with the subjects they are to consider. The speakers enlisted are among those who are recognized as the first in the country. The President of the Congress is Mrs. Theodore W. Birney, and the Corresponding Secretary is Miss Mary Louisa Butler. The national capital has been selected as the most fitting place for such an assemblage, because the movement is one of national importance, and the city of Washington offers advantages in many other ways. The Congress is held in view of the necessity for organized and united effort on the part of the mothers of the land concerning questions most vital to the welfare of their children and the manifold interests of the home. The subject was presented at some of the Mothers' Meetings at Chautauqua in the summer of 1895.

Being received with such earnest enthusiasm, it became evident that the thought needed only to be disseminated in order to be quickly accepted and acted upon by hosts of conscientious, thinking women throughout the world, and to result in a centralization of their power for the accomplishment of great and necessary reforms in the interest of humanity. The influence of woman is universally admitted to have been a powerful factor for good in all ages. Hence incalculable benefit may be expected from the assembling of many women for the interchange of views and the study of home problems which can be solved by woman alone. It is proposed to have the Congress consider subjects bearing upon the better and broader spiritual and physical, as well as

mental training of the young. Such subjects are the value of kindergarten work and the extension of its principles to more advanced studies, a love of humanity and of country, the physical and mental evils resulting from some of the present methods of our schools, and the advantages to follow from a closer relation of the influence of the home to that of institutions of learning. Especially important will be the subject of the best means to develop in children characteristics which will elevate and ennoble them, and create better conditions for their expanding life. That the Congress will be of great importance is assured in advance.

The Sovereign Strength of Citizenship.

Mrs. Eveleen Laura Mason writes to the Boston Transcript that we are a conglomerate nation, and only the citizens of a nation should own the land of a nation, or own its bonded debt, if the nation is in debt. Then citizens would value the privileges which, only by virtue of citizenship, they could share; and they would then do honor to the principles which they would then study to comprehend and defend. But what value can citizens place upon citizenship, if certain persons are not only permitted to form syndicates to buy up the national land, and syndicates to buy up the national credit, but likewise to become the chosen allies of the country as against other nations in Europe, Asia and Africa, which nations are populated by the blood relatives of citizens of this country? And all this favoritism because the nation to which these favored non citizens belong is the prime ravager of all other countries, as it is the arch-enemy of this. But fortunately our national constitution will not permit an alien class to foist on our citizens of world-wide nationalities conditions such as those which are formulating themselves in certain minds to-day. Neither will our citizens of various inherited personalities permit it, seeing that each vote counts equally with every other throughout the country. This republic is more than the land. The republic is citizenship. And American citizens represent the liberties, present and future, of the nations of the earth, and are a network of fortified and fortifying power, against which the guns of England cannot prevail, and will never be turned.

Inhumation Defended.

In a well-written communication to the New York Sun, ex-Mayor Oakey Hall, in defense of the custom of burial, concludes with saying that there is a sentimental as well as a religious view which cremation attacks. "It is a joy," he says, "for survivors, when visiting grave or tomb in order to decorate it with tears or flowers, perhaps with both, to fancy that the face and form there taken visual leave of are still intact, and that they are again near to the loved one. Thoughts of the possible corruptible do not in such case arise. But there cannot be sentiment in standing around a bowlful of the incinerated bones of a loved one, called 'ashes,' and summing up into memory a beloved face and form that the survivor knows has been subjected to destructive flames and made to vanish. Both religion and sentiment combine to explain why there is no widespread movement in favor of the burning of the dead." It is well to look thoughtfully on all sides of this subject. Sentiment goes far below regard for religious teachings merely. Association is a chain not to be lightly broken. The forms of our loved ones certainly rise before us when we stand at their graves as they do not when gazing at the urns holding their ashes.

Bad Boys in Cities.

A New York magistrate, while recently lecturing two boys from the bench, who were arraigned for theft in the police court, used such strong language as this: "I believe fully fifty per cent. of the boys brought up in this city are given to pilfering of some kind or other. They are being brought up in these courts every day. There were twenty or more here in front of me last week. Downstairs now there is a boy who is going to be tried for burglary in his own father's house. He wore a mask, and used a bootjack on his father when discovered. It is no indication that a boy is honest because he has a respectable father and mother. The best-dressed and best-appearing boys are just as bad as the rest. It shows that there is something rotten in the State of Denmark." This is lamentable to contemplate. To think of a new generation of men coming forward under such a tutelage of condition and circumstance! It would seem as if the seed of the lower crimes had been thickly sown, and were now coming forth from the fated soil with alarming rampancy. What is to be done to start better hopes for the future of our large cities and higher promise for the country? No time can be spared in setting about the work of right education for the young.

Gospel Truth.

Dean Farrar commits himself to the public statement that the best good in the world has always been done by personal service, and that poor men have been out of proportion greater benefactors of the world than the wealthy. A look over the names of all the world's greatest benefactors, reformers, poets, artists, writers, philanthropists, will disclose the significant fact that scarcely one among them all has been rich. What, asks the Dean, was the monetary value of St. Paul's cloak and parchments, which were all he had to leave? How much would any one have given for the sheepskin coat of St. Anthony, or the brown serge of St. Francis, or the poor rosary of St. Vincent de Paul? Was not that saintly poverty one secret of Luther's power? Wesley possessed only two silver spoons. Would he have done more, or as much, if he had had ten thousand a year? "Enough money to get to heaven with," said the dying Archbishop Warham, when his steward told him that he had but thirty pounds. "I have no time to get rich," disdainfully said both Faraday and Agassiz. Most of the great heroes of antiquity were also poor. More to mankind is one page of the Bedford tinker than all the banks of the Rothschilds. Our mistake is in thinking we can do nothing without money.

Report from E. A. P. of The Church of the Spirit, Springfield, Mass., came too late for publication; it will be printed in the next issue.

Capt. Thomas P. Beals of Portland, Me., has gone to Lake Helen, Fla., to spend the rest of the winter.

Message Department

SPECIAL NOTICE

Questions propounded by inquirers—having practical bearing upon human life in the 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 expressions of "truth as they perceive—no more."

SPRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Jan. 1, 1897.

Spirit Invocation.

Oh! Divine Spirit, do we approach thee this morning in the new thought as we open the new year. We oftentimes review the past and make new resolutions for the future. Oh! give us light, that our resolutions may be made wisely; that we may have wisdom and knowledge. Whatever we undertake to do may we do it with a spirit of progress, the spirit of upliftment.

Draw near unto all this morning, for without thy divine power and love weak mortals are. We ask this morning to open the door of inquiry, where the shadow of death has entered, where it seems like a tomb and looks dark, and oh! may the light of spiritualistic phenomena penetrate it, that they may look into the matter that looks so mysterious and dark, and observe the new light and spirit clothed in immortality. Touch each and every one by the duties that may fall upon them, and even the disagreeable environments and the things that seem to displease, what we oftentimes consider trouble.

Oh! may we look on it as the dark cloud which has the silver lining, that out of the darkness may come light. Bless each one that has met with us this morning, and give us strength to operate in unity and in love; and may this year be a year long to be remembered, and realize that, as we take up our work and look forth for the coming year, may the year be prosperous, and may we have strength to sustain and uphold all conditions that may be thrown on us. Guide us and direct us, now and forever. Amen.

INDIVIDUAL MESSAGES.

Edward Sexton.

Good-morning, Mr. Chairman. Well, this seems very natural, and yet as I seem to look through the medium's eyes, and observe the surroundings, I feel strange.

I have been very much interested in the beautiful spirit-communication, even long before I passed from the body, and with the experience and knowledge that I gathered while in the body, I realized a benefit by it when I was called home. Although I have so very few, as far as relations are concerned, to return to, that actually believe in the spirit-return, yet I do have those who were strongly tied to me by that tie of brotherhood and sisterhood, that I desire to make feel all is well, because this is New Year's morning, and in some parts of the country they observe New Year's Day with a great deal of consideration, and it seems to give me permission to control, or to try and send forth a few kind words and a New Year's greeting to all. I want to say to them, stand firm for the truth, and we will lead you on to victory.

I was quite well advanced in years previous to going to spirit-life, although I feel that I lived my allotted time, and I have my own companion, and many others in spirit. I have got a few now left in the body, but we are most all over here, and they are joined with me this morning in sending forth our thoughts for encouragement and enlightenment, and should say to all, seek well, study well for your own spirit, and you will be more liable to understand the spirit that may communicate.

I might say, Mr. President, that I have tried to communicate in several ways; some I have been quite successful in, and others I have not been quite so successful, because there are many times when the mortal comes to consult the instrument, or comes in contact where the spirit manifestations are going on that they are not in the same receiving conditions themselves, and so for that sometimes we are not able to do all we desire to, and they expect things with those conditions.

My home was some ways from here, Mr. President. It will be located in Colorado, in Nederland, and my name is Edward Sexton.

Emelia McClellan.

Good-morning, Mr. Chairman. Oh! how beautiful things do look to us now when we return to the earth-plane, and we can see how wonderfully the spirit works. When we are in earth-life it is so seldom that we can really feel the true blessings that are oftentimes bestowed upon us, and it seems to me this morning it is only as if we had been separated from those we love, from those we are interested in, a short time; that we can see the beauty of spirit-control.

I feel as I used to when I was in the mortal, that if I could only make others see and feel as I did. I do not mean by that that I felt I had all there was to be got, but it seems sometimes so hard to be understood, and I would like to cheer and encourage and give sympathy to those that do not see. I was just saying this morning when the last spirit was talking, how much the new year brings to many, how much joy it brings to some and to others so much sorrow, and as these memorial days pass they always leave their landmark and imprint upon the years of the children of God. I did not return this morning for a long communication, but I am so desirous to reach those that were so kind to me in my last sickness and so affectionate, and those that ministered unto me in the body, I want them to feel that the spirit is ministering unto them now. I was not disap-

pointed when I met those that had gone on before, because we could understand each other so much better, but will say to those I left behind, more friends, than relatives, and especially those in our spiritualistic society, for I was somewhat interested in that, for I used to love to go to the meetings, and I used to love to hear the mediums talk, it gave me so much comfort if I could do any little thing to help the cause along, and I desire to still make them feel that we are laboring together and that I have only left them as far as the material body is concerned.

I have been very much interested in the progress they have been making, and I send this message this morning as a New Year's greeting, and when they receive it I hope that the new resolutions they make will be kept, and may we give them strength to fight the battles of life, and say to all, be of good cheer, all will come out well.

My name is Emelia McClellan, and my home was in Baltimore, Md. My companion and others join with me this morning in sending a Happy New Year to all!

George Franks.

Good-morning, Mr. Chairman. Well, they say that saints and sinners are all made welcome here, whether they belong to the same force or not; but I want to say this morning, I am glad to be one of you, or to try and identify myself as one; for as I look back over my own experience I seem to be at a loss to know, as far as religion goes, what I was.

I was taken out of the body somewhat suddenly, and as the change came I had very little conception of what I would find or as to where I would go; but I have those who have been near and dear to me in earth-life, and those also who have of recent years commenced to investigate Spiritualism; and it is through their desires that I have been called back, as it were, to familiar scenes on earth, and have become interested again in the welfare of mortals.

There have been many changes since I passed from the body, because I have been out of it quite a number of years. I cannot give the time, because we do not reckon time as the mortal does, but I should think pretty near twenty-five years. I should like to come in contact with those whom I left, especially William and Fannie. I was glad when mother came over here and I could welcome her in the spirit-life. Father and mother are with me this morning, and so is my own companion, and I have also the little child.

I want to encourage William, because he is the one who has started to open the door of the spirit-world to let the light of progress shine, as he is somewhat mediumistic, and he is engaged in the work; I should like to encourage him, because he finds sometimes, like all others, a great many obstacles in his way, and does not always find his financial condition as satisfactory as he would like to. I will say to him, Fear not and be firm, and all will come out well.

I merely want to send a short communication this morning, and they need not be surprised because I have manifested, for I was very much opposed to Spiritualism while in the body; but I behold things different now, and that is why I wish them to know that I came to assist and help and not to oppose it. For that reason, if they will give me an opportunity and do not bring any discord with them, all things will work together and I can assist them, wherein I could not assist them in the mortal; and the reason was we did not understand each other.

My name is George Franks, and you will locate my home in Pittsburgh, Pa. The one I wish to reach is in New York.

Mary E. Peabody.

Good-morning, Mr. Chairman. Well, I want to take this opportunity that was provided for me this morning, because I feel quite familiar with this place. I used to love to come years ago, although not very often, but I did enjoy the dear ones who had gone on before. I return this morning especially to bring encouragement to the dear loved ones of earth-life, who seem so depressed concerning earthly things. It seems sometimes as if your friends who do believe that the spirit returns get awful discouraged just the same, and I see where business adversities and other conditions surround those I love. They have not been feeling very well lately, and it seems that their desire is—if I could only help them, if I could only give them some word of encouragement, if I could only do something.

I felt—as I have oftentimes been waited to the circles, and listened to so many talking and sending messages of love—that this morning I would like to try it, and I was really surprised when the good chairman said I might come in now if I desired to, and I am so happy because the privilege was given me; and I say to all those who are interested: Do not feel that all things are gone; do not feel that the earth holds nothing but darkness and trouble, for you will see better times.

I cannot send a long communication this morning, for I sense, when I come in contact with the medium, the old physical conditions coming on me, and it affects me somewhat in talking; and I might say some people think it strange that, after being out of the body so long, one does not get over the physical conditions, but that depends sometimes on how we are manifesting.

I wish to say, as the year is now commencing, look forward, because you will all realize a remarkable change, more than you ever did before, and with that I send my best wishes and will try and do all I can to assist you.

My name is Mary E. Peabody, and my home was only a little ways from here, in Middleton, Mass. I thank you very kindly, for I know my message will be received and I hope will give encouragement to all.

Frankie Davis.

Good-morning, Mr. Chairman. Well, all those big people come in and talk, and do not leave much room for little folks, but I got in this morning, and I am so glad, because I want to send a letter to papa and mamma. I want to let them know that the little child can come back just the same as the great big people that have lots of friends, and lived many years. I only lived a little over eight years, and my people don't know the spirit can return, but I am awfully anxious that they should, for I see where mamma has had a great big picture made of me, and I want her to know how pleased I am with it, for I think it draws me nearer home, and I don't want her to sit and look at it, and cry, because when she cries it makes me cry.

I died, as the doctors called it, with diphtheria, and I want them to know now that I can breathe, and that I am still around them except the time that I go to school, for I do go to school now, and am getting along well; Grandma Howard and grandpa are with me this morning, and I have lots of people over here that take good care of me, and I want mamma to know we are all together.

My name was Frankie Davis, and my mother's is Helen, and papa's is William, and my home was Norwich, Ct.

Now, Mr. Chairman, do you think my letter can be taken to my mother, so that she will feel better, for grandpa tells me that your paper goes there, and my mamma will see it. She is not a subscriber, but some of the neighbors are, and that is why grandma says that they will see it, and show it to her. Oh! I feel so pleased because I got in this morning, and I thank you very much.

Effie Atkinson.

Good-morning, Mr. Chairman. Well, I think if one little child spoke here, others can come in, and now I want to send a letter to papa and mamma. My mamma and papa sometimes read your paper, and Aunt Carrie is a medium, and she loved me, and I come sometimes and talk to mamma through her. I feel that I can send her a letter through this general post-office, and she will like it better, because she does not know this medium, and when it comes through somebody that do n't know her, and she does n't know them, she likes it better.

I want to tell her that I have grown up to a great big girl, and I shall soon be so I can talk to her in many places, for the spirit-teacher says that when we understand the spirit-law of control we can know better how to handle the different organisms.

I have been out of the body quite a long time, and I went away when the snow was on the ground, so that it always looks sad when mamma sees the snow on the ground. I have a little brother in spirit life, too, with me, and he went before I did, but we are both together. Uncle George is with me this morning in spirit, and we are all joined in sending them a Happy New Year's greeting, and tell mamma that everything will come out all right, and for her not to worry, for Uncle George says she is not feeling well, and that she must take care of herself if she wants to complete what she wants to do and live in earth-life. That will do this time, Mr. Man, and if mamma sees it I know she will be pleased.

My name is Effie Atkinson, and my mamma lives in Holyoke, Mass. Good-bye. I thank you.

Frederick F. Simpson.

Well, Mr. Chairman, I do not wish to intrude, but they inform me there is always time to do good, always time for us to prove our identity if we possibly can.

It seems to me beautiful to think that we can be instrumental in rolling that cloud away and bringing our identity back to the dear loved ones of earth to make them feel that there is nothing lost, that all things retain their identity, that we will meet again, and that we will understand each other.

I want to reach my own family, and I meet so many here that are not Spiritualists, they do not understand the law that governs control, and like many others they will be more apt to follow those that would like to ridicule it or expose it, for if anything gets into the daily newspaper they will read it, and they will be very apt to come to the conclusion that it must all be a delusion, it must all be nonsense, etc.

I was impressed that while they took so much interest in the press and its circulation, I was wondering if I could make an impression upon them through this circle-room, for truly, Mr. Chairman, your paper is the circulating medium, the conductor, I should say, between the two worlds, and if I only could bring them to a reasonable side so that I could talk with them, I know there are many things I can do, and many things I will say to prove my identity, if they will only give me an opportunity.

I am not a great way from home when I stand here this morning, because I was well-known in Boston and the surrounding towns, but I desire those that I wish to come in contact with, my own immediate family, my boys and my girls, for I have got quite a number, five in all, and I want each one to criticize until they know what they are doing.

I should like also to come closer to my wife, for she is still in the body, and although circumstances and conditions have changed, I know she needs my assistance, and I wish her to know that I am with her. I will not go into personal conditions, but, as I said, I would like them to read both sides of the story, and not only one.

I want also for them to realize that we have none of the trouble that has created the separation of the family. That is all that is necessary to say, for they will understand the rest. And now, hoping that I will be able to awaken a little inquiry, and also in hopes it will do some good, I will go. My name is Frederick F. Simpson, and you will locate me in Rock Bottom, Mass.

Messages to be Published.

Jan. 8.—Mrs. Jeannette Clark; George Dillingham; Capt. William Rhoades; Mary Saborin; Ida Hutchinson; Marlon Merrill. Jan. 15.—James Watson; Sarah Penney; Mary Ann McLaughlin; William Stewart Phillips; Mary S. Wellington; Benjamin F. Harris. Jan. 22.—Nathaniel P. White; Emmeline Fearing; Eliza Edw. Austin Moore; Thomas Hart; Frank Jones. Jan. 29.—William Penney; Geo. Clements; Rachel Hemingway; Capt. Silas Ingraham; Dora Craig; Frances Adams; Lucinda Ferguson.

Written for the Banner of Light.

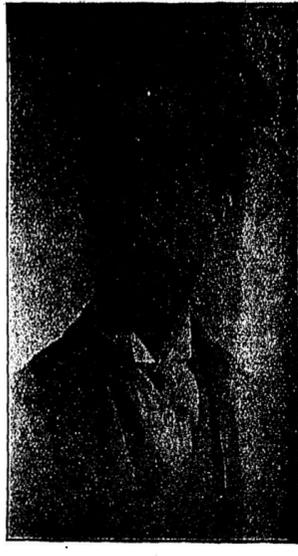
BY "FLORENCE MAY."

When the evening shadows linger, Near the borders of the night, And the darkness falls around us, And no more we see the light, Then they come, those loved and dear ones, From the other side of life; Father, mother, brother, sister, Children, husband, cherished wife. Oh! what comfort we should gather From the thought that they are near— Those who have but gone before us To a bright and happier sphere. Such a thought—nay, such a knowledge— Should to us a blessing prove, And our light be thrown about us, Helping all with sweetest love.

In the study of Theosophy one thing is very apparent: that the theories of Theosophy and of Spiritualism are utterly irreconcilable. If one is true, the other is false. If the soul at death goes into a long sleep, and has no part or play in existence until after a long period it reappears by birth, then, evidently, there can not be about us the spiritual personality of our friends. But, making all allowance—and it must needs be great—for all intentional fraud, or unintentional deceit, does there not yet remain a mass of evidence in favor of the unanswerable proof of the existence of the occasional presence of those who have passed through death?—Lillian Whiting, in the Chicago Inter-Ocean.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

QUES.—[By S. A. Smith.] In reading your second lesson in "Stepping Stones to Health," I find this sentence: "Ever keeping steadily before us the three great essential elements in success, faith, prayer and fasting." Will you tell me your meaning of fasting?

ANS.—By fasting we mean abstinence from whatever can be proved to be a hindrance to spiritual or any other desired development.

When we speak of the three necessary conditions for success, faith, prayer and fasting, we understand by faith not only a perfectly faithful state of mind and disposition of affection, but also a calm, serene, trustful repose in the omnipotence of right. By prayer we mean neither more nor less than constant, fervent aspiration toward the goal we seek to reach, coupled with distinct resolve to unite ourselves in the closest possible conjunction with those spiritual states we desire to embody within ourselves. By fasting, in connection with faith and prayer, is signified to us not unnecessary abstinence from food or enjoyment of any rational sort, but a stern refusal to yield to temptations to indulge any appetite in a manner repugnant to the moral standard raised by the higher self.

Now that the life and work of Schaller, and others called "divine healers," are exciting considerable public attention, people are apt to attribute too much to the reputed forty days' fasts of such extraordinary men.

The gospel tells us that Jesus fasted forty days and nights, and was hungry at the conclusion of the fast, but the inference is that he felt no pangs of hunger during the period of abstinence.

From this we infer that the evangelists intended to teach concerning a state of such unusual spiritual exaltation that during it the corporal senses were held entirely in abeyance. Such a fast is conceivably normal, because in very exalted states of consciousness, especially when one is removed from the busy life of towns and villages, and feels alone with nature, it is possible to absorb from the atmosphere all the nutritive elements necessary to sustain organic life during a period of almost complete removal of consciousness from the ordinary corporal plane.

Such a phenomenal variation from the ordinary habits of physical existence would prove that there are more channels through which nourishment can be admitted to the body than are ordinarily supposed. As we breathe through all our pores, and excrete waste matter through them, so we can be fed through the pores, and subsist upon sublimated food-essence when in a condition of peculiar exaltation.

Such a fast, however, would be neither premeditated nor enforced, and during its continuance the faster would be unconscious of it, as he would be in a sense in a trance, unconscious of the passage of time; far more conscious of the spiritual than of the material world.

Coming down to the every-day realm of commonplace therapeutics, it is freely admitted by the wisest among modern physicians, that in many cases of extreme illness, where fevers and convulsions present alarming symptoms, an entire rest from food for quite a protracted period is often the surest remedy. As all things in the external realm are in correspondence with states within, it follows that a mental prescription can tally exactly with a physical one in this respect. Feverish mentality is not at all unusual.

People over-eat mentally as well as physically, and they are guilty of precisely the same vices while feeding the intellect that they practice while feeding the body. Too much food, too many varieties, too hurried eating, over-anxiety as to the effects of feeding, and a host of similar aberrations from normality, exist and exert a pernicious influence on the mental plane just as they do on the physical. People often devour literature greedily; they

seek to swallow what they cannot digest or assimilate; they strain and struggle to grasp ideas, instead of dwelling on the profitable might, upon the sage words of Helios, "We are taken possession of by our own ideas." Abstinence, therefore, from mental effort, amounting to a "Rest Cure," is what the eager, over-worn, excitable nature requires more than any amount of added mental stimulation.

When certain of the disciples could do far less than they longed to accomplish, their teacher said to them, the greater works you wish to accomplish you can only perform after you have both prayed and fasted. We find the need of mental fasting to be very great among many excellent students of Mental Science, who are always trying to do something.

Quiet affirmation is far better than painful endeavor, because truth enters the mind and illumines the understanding far more readily and deeply when we are quietly receptive to its influx than when we strain after it.

When you take a sun-bath you rest in the sunshine, and let the light and warmth enter into you without resistance on your part. When you seek spiritual enlightenment keep the correspondence of the sun bath in mind, and you will derive much benefit.

There is yet another lesson on fasting which it is necessary to inculcate, and that is whenever you have determined to do anything you feel to be right, refuse to permit any circumstance to deter you; equally when you feel a course of action to be wrong, steadfastly refuse to be persuaded into it.

If you indulge in any practice, such as drinking, smoking, gambling, or any form of dissipation you feel to be unwise and detrimental, then resolve to put it completely out of your life.

On the other hand, you may well regard it as foolish and servile to abstain from anything at the dictate of some other person, as noble character is only formed by faithful adherence to the inner light.

Fox Memorial Temple at Rochester, N. Y.

To the Editor of the Banner of Light:

It is the intention of the Spiritualists of Rochester, lately organized as the First Spiritual Church, to raise money for a Fox Memorial. The coming Jubilee, in 1898, makes it imperative to prepare a home place to meet. Here is where the raps gave Spiritualism birth. We do not now desire to argue why all friends of the Cause should be interested here—but we think all should so be interested.

There is now a church property that a short time ago was valued at twenty thousand dollars for sale at eight thousand dollars. We need three thousand dollars cash for the first payment. Can we borrow that amount of money? It will soon be raised by donations and by labor. But the money is needed now, while the opportunity exists.

Mortgage bonds for any amount, from twenty-five dollars up, will be given, and interest paid. The property is a perfect security, and is well-situated. The church is in perfect condition, and is a large edifice, seating about one thousand persons. The lot alone is worth more than the present price for it and the edifice.

Our Association here is in good working order, and Mrs. Kates and myself intend to retain charge of the platform work, being elected to do so permanently.

We ask for loans of money, and not gifts; but of course donations will be received. All donors of one dollar or more will be enrolled as honorary members, and a beautiful certificate given.

Any one with a little money to loan for one year or more will do a good work with it and be fully secured. Address

G. W. KATES, Chairman of Committee. 97 Edinburgh street, Rochester, N. Y.

Lake Pleasant, Mass.

To the Editor of the Banner of Light:

As I think of some of the plans that have been made for another successful season at this most popular camp, a vision comes to me of Lake Pleasant in summer, with its mirror-like lake, set in its frame of verdant green, with the Berkshire hills for a background. Its thousands of summer visitors, its tents, cottages and hotel, and last but not least its eloquent advocates of the grand Cause for whose advancement Lake Pleasant Camp-Meeting was organized, and I can hardly realize that six months have passed since I last wrote to the dear old BANNER in its behalf.

On Saturday, Feb. 20, the Directors will meet in Boston for the purpose of considering proposals for privileges to do business at Lake Pleasant next season. Already the barber-shop and bootblack, pop corn and hull corn, vegetable, milk and ice privileges have been let. The dancing pavilion, hotel, store, boats, Lake Side Dining-Room and dry goods privileges have not yet been let, but will be considered at the above meeting.

The speakers and mediums for next season are, Dr. C. W. Hidden, Carrie E. S. Twing, Tillie U. Reynolds, J. Clegg Wright, Abram H. Dailey, Edgar W. Emerson, Oscar A. Egerly, Prof. Wm. M. Lockwood, and J. Frank Baxter. Col. Robert G. Ingersoll will lecture on three Sundays in August.

The week's preliminary Grove-Meeting will commence July 25. The regular Camp-Meeting will commence Aug. 1, and continue for thirty days.

Band music has not yet been engaged, but the matter will be considered Feb. 20, and some excellent band will be engaged.

Any one desiring privileges for the coming season can address the Clerk,

ALBERT P. BLINN, 603 Tremont street, Boston.

Sarsaparilla Sense. Any sarsaparilla is sarsaparilla. True. So any tea is tea. So any flour is flour. But grades differ. You want the best. It's so with sarsaparilla. There are grades. You want the best. If you understood sarsaparilla as well as you do tea and flour it would be easy to determine. But you don't. How should you? When you are going to buy a commodity whose value you don't know, you pick out an old established house to trade with, and trust their experience and reputation. Do so when buying sarsaparilla. Ayer's Sarsaparilla has been on the market fifty years. Your grandfather used Ayer's. It is a reputable medicine. There are many sarsaparillas. But only one Ayer's. IT CURES.

Banner Correspondence.

Our friends in every part of the country are earnestly invited to forward brief letters, items of local news, etc., for use in this department.

New York.

BROOKLYN.—W. F. Palmer, Sec'y, writes: "Fraternity Spiritual Society held its second monthly entertainment at its hall, 860 Bedford Avenue, Monday evening, Jan. 26. It was a grand success, socially and financially.

Mr. W. Gardner opened the evening with an overture. "Poor Little Joe" was then recited by Miss Sophia Denyke, one of Brooklyn's best readers; piano duet by Misses Turner and Suydam, encore "America"; a vocal duet by two little ones, Miss Lillian and Master Charlie Sweet; piano solo by Miss Grimshaw; vocal solo by Miss Winters; encore, original recitation; recitation by Miss Jennie Venere; all received the appreciation of the audience.

One of the principal features of the evening were renderings by the famous "Mozart Quartet" of Brooklyn—Mark Thomsen (first tenor), Fred F. Henkel (second tenor), Harry S. Bennett (baritone), George S. Turner (bass); the quartet was loudly applauded and repeatedly encored.

Then the audience fairly went wild over the renowned "Little Wednesday," the "star" of the profession, and her companion actress, Mabel Banker, familiarly known as "Tutti Frutti."

One of the most pleasing features was the "Lyceum bouquet," by the children of the Sunday-School, under the personal direction of the Conductor, Mrs. C. F. Sweet. Each scholar was provided with a different flower, and repeated an inspirational verse composed by Mrs. Plum. After reciting, each one placed a flower in such a position that the collection formed a beautiful bouquet. The Conductor presented it to Mrs. Plum, who eloquently responded.

At the conclusion of the program dancing was in order. As a preliminary, "Little Tutti Frutti" gave exhibitions of fancy dancing after which followed the usual order. All present expressed themselves as delighted with their enjoyment of the evening. Arrangements are already in progress for the next to occur on Monday, Feb. 22.

A very large and intelligent audience was in attendance at Fraternity Hall, 860 Bedford Avenue, Sunday evening, Jan. 31. Vice-President Mrs. Palmer presided. Mr. Metcalf of Philadelphia, Pa., entertained the audience with a show address, followed by a verse of "Nearer My God, to Thee." Mrs. L. A. Olmstead then occupied the platform, with tests, spirit-messages and names. At that hour President Barber arrived with Francis B. Woodbury, Secretary of National Spiritualists' Association of Washington, D. C., who gave a short address, "Unknown Church and State." We are having splendid meetings, and our Lyceum is increasing."

NEW YORK.—M. J. Fitz-Maurice, Sec'y, writes: "On Tuesday evening, Jan. 26, Mrs. A. M. Glading, assisted by the Ladies' Aid Society and volunteer talent, gave a test séance and entertainment as a benefit to the First Society of Spiritualists. The night was bitterly cold, but a goodly number braved the elements to do honor to Mrs. Glading and enjoy the spiritual and material commodities provided.

Mrs. Storm opened the exercises with a Scotch ballad, beautifully rendered, followed by Mrs. Glading with a large number of spirit-descriptions and tests—mostly recognized. Mrs. Clementine Smedley then gave a reading ("The Lilies"), afterward interpreting with pantomime music executed on the piano by Mrs. Henri van Daur.

Mr. Robert de Leon Myers sang in his usual pleasing manner a selection entitled "Little Wooden Shoes," after which Mr. Warren Richards presented an admirable character sketch called "The Old Hoosier and His Violin." In response to the enthusiastic applause, Mr. Richards told several capital stories, fairly convulsing the audience with merriment and putting them into a mood to enjoy the light refreshments which were next in order. Afterward dancing was indulged in until midnight, alternated with other examples of mediumship from Mrs. Glading, when the assemblage dispersed with many expressions of pleasure. Mrs. Glading and the Ladies' Aid are to be congratulated upon a most successful social evening."

BROOKLYN.—A correspondent writes: "A very interesting meeting of the Mediums' Union was held at Arlington Hall, Gates Avenue, corner Nostrand, Dr. Wyman gave an address on "Thought Transference," and J. M. Moore gave some very fine communications. Tests were also given by Mrs. Farnham of Boston, and others. There is a steady increase of strangers who are seeking to know more of the truths of our grand philosophy."

Massachusetts.—Mrs. Georgia D. Fuller writes on renewing her subscription: "THE BANNER is a comfort and an inspiration to us each time it comes to hand. Its pages are always clean reading, and free from libel and slander, as a spiritual journal should be at all times. May success crown its efforts in the future as in the past."

SPRINGFIELD.—H. A. Budington writes: "The Church of the Spirit has had a very prosperous month under the ministrations of Mrs. Carrie Twing. At her evening meetings she has attracted very large audiences, while the morning services have been unusually well-attended.

Besides being one of the most winning speakers in the spiritualistic field, she has of late become a quite accurate psychometrist. Mrs. Twing went with our party, on the 5th, to Lake Helen, Fla., where she has an engagement for the season of that meeting.

The Church of the Spirit will listen for the month of February to the addresses of Mr. Thomas C. Budington, of this city. His theme the first Sunday of February were "The Unity of Spirit," and "Can the Immortality of Man be Proved by Scientific Evidence?"

The church held a fine fair during the last week in January. The ladies who conducted it were pleasantly surprised at the kindly feeling of the city merchants toward this new organization. They responded to their requests by generous gifts, which helped greatly in the receipts.

Membership in this new church is increasing rapidly, and it already outnumbers any organization of a similar character in this city. Dr. George A. Fuller, of Worcester, has been engaged for a series of Sundays in the spring. Mrs. Twing has been engaged for the first Sunday in May, and for a month next winter."

THE NATIONAL ARMENIAN RELIEF COMMITTEE recently forwarded to Turkey \$35,000. They have just received a cable message from the International Committee at Constantinople, of which the British Ambassador is Chairman, acknowledging the remittance, and stating that the funds in hand are entirely inadequate to meet the awful suffering and destitution, and that careful investigation has shown that not less than forty thousand children have been made orphans by the late massacres. These "Wards of Christendom" can be easily saved from starvation or debasing enslavement in Moslem homes, and can be cared for at the rate of a dollar a month, but thousands will perish before spring unless generous gifts are sent at once to Brown Brothers & Co., 79 Wall street, New York, who are the authorized Treasurers.

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National Spiritualists' Association

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