VOL. 82.

Banner of Light Publishing Co., Boston, Mass.

BOSTON, SATURDAY, JANUARY 8, 1898.

\$2.00 Per Annum,

EXCERPTS FROM FOREIGN EXCHANGES.

Translated for the Banner of Light, by W. N. Eayrs.

[From La Lumière.]

The Gazette Hebdomadaire de Médicine reports that, on the fifth of September, Dr. Bertran of Barcelona, Spain, presented to the Congress at Moscow a communication relating to the use of the Odic Force in cases of nervous diseases.

"The application of the hand of the operator produces an effect, calming, decided, evident and prompt in all cases of nervous disorders, especially in hysteria and neurasthenia. The effect is always immediate, and in many cases decisive. The promptness and efficacy of the effect is in direct ratio with what we may call the physico-biologic attitude of the operator. It is probably true that the effect is due to that which is, in these modern days, known under the name of the Odic Force, and conse-quently it is safe to assume that the efficacy of the operation is proportionate to the quantity and the energy of the magnetic effluxia of the

What! the theory of the Odic Force brought forward in a full meeting of the International Congress of Physicians? We salute M. Bertran, who has had the courage to pronounce the word, and to make the thing legitimate. Others will not be slow in following. All be-ginnings are difficult.

A Dream Becomes a Reality.

[From Psychische Studien.]

Madame Fanny von Stauduar, the grandmother of M. Von Gaj, who reports the fact, confided to him this curious story, which is affirmed as a truthful one.

said that if one fasted on St. Andrew's day, had builded him so. He applied it and his pand went to bed with the desire to see her futient recovered. Two years after a pamphlet she tried the experiment. She was then just sixteen years old. She dreamed that a beggar came to her, and asked for alms, and that while she was making ready to grant his request, and to get for him a piece of money, the grandfather of M. Gaj presented himself, and made a motion for her to retire, and that he would give the alms in her stead. When she awoke she laughed at her dream, which gave her the choice between a beggar and a man of fifty years, who was already married, and was the father of five children. But, strange to say, the dream was the prophecy of what was to happen; for it came to pass that the wife of M. von Staudaur was taken sick, and that Fanny was called to take care of her, and that five years after she died, and Fanny became the wife of M. Von Staudaur, the old man who had appeared to her in her dream.

The Picture, and What Came of It.

[From Psychische Studieu.]

This strange affair is quoted by the excellent and very careful Psychische Studien as au-

In the private room of His Royal Highness, the Crown Prince of Weimar, hung a large oil painting, the portrait of a lady with a very peculiar face; the eyes seemed almost alive, so sparkling and brilliant were they. Of this lady were many strange things said during her lifetime. Two years before this story was told. the Commander of the Post sprained his foot. and was lying, with swollen ankle, poultices about his limb, asleep in his bed. The lamp was burning in his sleeping room, and, in the adjoining apartment, his servant lay sleeping, but fully dressed.

"I had been asleep for some time;" he says, "when I was awakened by a feeling as if some one had laid a cold, heavy hand on mine. I started up in terror and looked around me. The room was brightly lighted, and before me stood-amazed, I rubbed my eyes vigorouslythe long dead beauty whose portrait hung in the prince's room. Hestily I rose, and my first thought was that some one was playing a joke on me. I made an effort to grasp the folds of her heavy silk dress that shone so near me, but my hand grasped nothing but the vacant air. Then I looked perplexed into her face, and saw her strange dark eyes fixed upon me so staringly and ghostlike that an icy shudder ran over my limbs. 'Who's there?' I cried aloud, and as the shape gave me no answer, but silently moved a step nearer, and was about to bend over me, there thundered from my lips an oath, and, with a fast beating heart under the spell of this horror with which rage was mingled, I seized the sword that always stands near the head of my bed, and made a mighty thrust at the ghostly fiend. A light groan, a cry of pain followed. I saw that my blade had gone through the gleaming shape from top to bottom, cutting it through the middle, and then a whimper light and fainting, and the shape melted like mist from

Immediately my servant came to me, look ing upon me with an expression of terror, 'You have a fever, my master,' said he. 'For God's sake, upon what did you strike that blow?' Do you see nothing?' I murmuned in my distress, as I wiped the cold sweat from my forehead — 'the lady of the picture in there?' My faithful servant, instead of an arrest of the product of the picture in the cold was a faithful servant. swer, took my hand and felt my pulse anx-iously. I shook him off impatiently. 'Fooll' I cried, 'I am perfectly well; I have not been dreaming. I have in very truth seen the woman here before me. Did n't you hear her cry of pain and the groan when I struck her?' My servant looked about the room in terror. 'The fine lady?-but I thought the Baron had struck 'Fool!' I cried, 'there is no dog in the dog. the room.' Well, but who, there is no dog in the room.' Well, but who, then?' he cried tout. 'The ghost, I tell you, fellow.' 'A ghost?' he stared at me with eyes wide open. Yes, that was it.

Meanwhile I had gotten out of bed, thrown over my shoulders some articles of clothing, slipped on my shoes, rolled myself in my fur-

The Odic Force at the International Congress of Physicians at Moscow.

Congress of Physicians at Moscow.

Coat. 'Now, then,' I said, 'put on your cloak, take the lamp, and come with me. I must see whether the picture is still hanging in its place.' We came to the room. A cry of the greatest construction escaped from my lips, and was echoed by my servant. The pic ture was split from top to bottom, as if by the stroke of a sharp sabre. Speechless, we stared at the incomprehensible scene. Utterly confounded I bestered to my servent. founded, I beckoned to my servant, and we went back, I, in spite of my warm fur, almost frozen. On the next morning the examina-tion was made again. The picture hung there, cut through the middle by a clean sharf cut, an inexplicable mystery before the eyes of all.

The court physician asked me if it were not possible that I might have been somewhat out my head, and, in that condition, had gone to the picture and had, in consequence, struck

it. This I positively denied. Beside, in order to get to the picture, it would have been necessary to pick out from the bunch of keys so many, the servant in the ante-room would have seen me go through, and must have heard me. And, too, the servant heard all that I said to the apparition; he saw me make the thrust. The cry which the ghost uttered was heard by us both. All this removes every doubt as to the reality of the experience and as to the place in which it occurred.

The Dream of a Physician.

[From La Lumière.]

The fact here recited was told by the celebrated Professor Du Bois Reymond to a numer ous company of gentlemen:

"In a city of Pomerania a physician was treating a patient of whose illness he had not been able to make a diagnosis. All the medicines that he had tried had failed. One nighthe had a dream; the following night the dream was repeated, and when he awoke he wrote the firmed as a truthful one.

When she was yet a young girl she dwelt at Warasdin with her parents. Having heard it treatment that precisely fitted the illness that peared and a copy came into his hands, and. in it he found, on the very page and in the very paragraph that he had seen in his dream, the indication of the treatment that he had employed. The author of the pamphlet was entirely unknown to him.

After having told this story, the truthfulness f which Du Bois Reymond affirms, he added: Science is unable to explain this; it ought, then, to pass it by in silence.

A Vision of a Double.

(From Psychische Studien.)

Dr. Gustav von Gaj in Jaska reports to the Psychische Studien the following:

"Inasmuch as I remembered that my grandmother, Franciska von Staudaur, was wont to tell, as often as opportunity offered, the story of her vision of the double of my now deceased grandfather! Alois von Staudaur, I wrote to her some time ago that she should write an accurate account of the affair, as I wished to communicate this very interesting phenomenon to the readers of your magazine. Here is

My husband, a man of very regular habits of life, was accustomed to go, after his business at the office was done, to the Casino, and there. stay until the time for supper-that is, until about eight o'clock in the evening. During the winter it was the servant's duty to go to the Casino for him and accompany him home, for our house was in a rather retired spot, and the street was not lighted.

One evening I said to the servant that I was going to make a call in the neighborhood, and that I wished him to come to take me home before he went to fetch his master from the Casino, so that I might be at home when my husband came. Thereupon I went out, and remained at my friend's until nearly eight 'clock, and as my servant did not come for me, I resolved to go home without an escort. It was a cold night in February, and the moon was shining brightly. I was very impatient, for I knew that it would soon be past the hour at which my husband, who was a very punctual man, was wont to get home. Herr H-n offered to accompany me, seeing that my servant had not come, and I thankfully accepted the

Our house stood quite alone, and before it flowed the Kulpafluss. When my companion and I had come to within twenty feet from the house we saw my husband, in his usual dress, a long fur coat; and the servant, going before him, had nearly reached the house. The servant wore, as usual, a long, white winter cloak. The only unusual thing that we noticed was that in the lantern which he was carrying, both of the candles were lighted, although it was bright moonlight. We both heard distinetly the creaking of the snow under the feet of my husband.

I said to my escort that I thanked him very much, and that he need not trouble himself any further, for, as he saw, my husband was close by. He, however, would not listen to me, but ccompanied me as far as the terrace. By this time the servant was already in the doorway, and as my husband did not seem to be going to wait for me, I said to him, Good evening, dear Alois; here am I also. As he did not an swer, nor even return my greeting, but disappeared in the doorway, I felt very much hurt, and also much ashamed because of the pres ence of my companion, and withdrew from him quickly. I thought to myself that the conduct of my husband was very unkind, and I quickly threw open the door. In the hall there was nobody; and since my husband was wont to lay off his fur coat in the hall, before he went into the room, and as I saw no coat hanging in the hall, I knew that he could not possibly have gone into the room. I went then quickly into the kitchen. Who can describe my astonishment as I saw the servant sitting comfortably at the supper table?

'Did you not just this minute come in with your master?' I asked the servant, amazed. 'No, my lady, for I intended, as you have commanded, to go for you first,' was his an-

order to see whether any body was to be seen; but nowhere was any one to be seen. Then I sent the servant at once to fetch my husband home, for the vision had excited me very much,

and as soon as he came I told him the story. 'Ah! that was only your excited imagina-tion,' was his short and abrupt reply. I kept my silence, for I knew that I could not convince him of the fact, but I determined to question my companion, and find out from him exactly what had happened.

The next day I went to H—n's, and asked him: 'Did you, yesterday evening, distinctly see that the two persons that we saw were

my husband and servant?'
Why, of course I did; and I laughed in my sleeve at the stupidity of Jankie-the servant's name-in having lighted both candles in the lantern, although the moon was shining so brightly. At the same time you spoke to your husband. We were ver, near him, and heard, in fact, the snow creak under his feet. When I told him that it was neither my hus band nor our servant, and told him especially what had happened afterward, he was astonished and could not account to: the vision.

This experience remained a mystery to me, and I feared that it foreboded some harm to my beloved husband. For years I could not get rid of the hemory of that night; but he lived twenty years after that. In conversa tion with him about his condition at the time that I had the vision, I learned only so much as this: that he had met in the Casino a very stupid man, and was waiting with impatience for the servant in order to find a decent ex-cuse to get rid of his tiresome companion, and to get home, where, on this account, he was longing to be."

The Stolen Will.

[From Le Messager.]

In the course of her travels through the witness of the events here related, and who away my father, and four sailors.

affirms the truthfulness of this narrative, I saw no more; an unutterable sadness took possession of me, and I fell to the ground unstopped at Kansas City, and took lodgings with a lady who had been warmly recommended to her. The house was a charmingone, and adjoining it was a very pretty garden. The first day, immediately after dinner, the whole company went to sit under the veranda It was in the month of August, and the nights were so hot that no one was in any haste to go to bed, consequently the company did not sep arate until a very late hour. Madame X and her husband occupied a large room, lighted by two large windows, that opened upon a balcony. She had been asleep scarcely an hour when she was suddenly aroused by the feeling that there was some one in the room, and she saw an old lady, tall, very slender, and clothed with a pale blue dress, standing at the foot of the bed. Much alarmed, she awoke her husband, who told her not to be frightened, but to try to find out what the strange visitor wanted, who, after having walked for some time up and down the room, and after having passed several times through the closed wing dow out upon the balcony, came back into the room, and disappeared in a sort of mist. Mad, ame X— understood then that the visit that she had received was not from an earthly

On the morning of the next day Madame - told the mistress of the house what she had seen; from her she learned that the room in which she slept was haunted, and she was entreated not to speak of the matter to the other lodgers. Madame X—did not wish to pass another right in the same circumstances, but her husband laughed at her fears until she finally consented to remain. The following nights passed without trouble. Five ays later her little son, whose crib was in the room, suddenly called out to his mother that a woman was walking near his bed, and that he could not go to sleep in consequence. In very truth there was the old lady again, and soon she was joined by an old gentleman, of lofty stature, majestic appearance, and a cold, sinister expression. A few minutes after they both disappeared, in the same manner as the old lady had a few nights before. The visits became very frequent, but as the lady and her husband were not incommoded by them, they soon ceased to pay any attention to their strange visitors.

Some time after, business matters called Mr. X— away, and his wife was left to occupy, with her little boy, the haunted room. She decided to confide the affair to some Spiritualists who dwelt in the city, and the result-was that a séance was held in the room, and the spirits were questioned about the affair. To their questions the answer was given that the visitors were spirits who were still bound to the earth, and that they should continue their visits until some one should have helped them o repair the wrong that they had done during their life. This reply was not of a nature to allay Madame X—'s anxiety, and she declared that she would pack her trunks that very day and go away on the morrow.

Her trunks made ready for her departure, she felt somewhat tired, and lay down on the bed. Scarcely had she done so, when she felt a hand resting on her shoulder, and looking up she saw the form of a man, who was pointing to a large wardrobe that stood in the room. Terribly frightened, she became un conscious, and did not recover herself until the breakfast bell rang. That morning she bade farewell to the haunted house, resolved

never to see it again. But this resolve was not to be kept. A year after she returned to Kansas City, and became strangely desirous to pass another night in the haunted room. This time, however, the mis tress of the house was to be her companion. The lamp was burning dimly, and the two ladies were sitting in their easy-chairs near the open window. Madame X-felt a strange sensation coming over her, and looking up, she saw distinctly a hand pointing to the ward robe. She rose, went to the wardrobe, removed the articles which were within, and took out a large blue envelope. At this mcment her strange sensation suddenly left her. The envelope bore the strange sensation suddenly left her. The envelope bore the strange sensation suddenly left her. The envelope bore the strange sensation suddenly left her. The envelope bore the sensation suddenly left her. The envelope between the sensation suddenly

had been valuly sought for during that time.

The deceased had left a part of his property to his wife, and the rest to a nephew and niece; but his wife, wishing to keep all for herself, had hidden the will. As she died suddenly soon after the had not here able to fall where it after, she had not been able to tell where it was to be found, and the house was let to strangers. She had continued to haunt that room, and her husband had helped her to discharge her duty until the end. From this moment the nocturnal visits ceased

Elise's Vision.

[From La Révue Spirite.]

After the death of my poor little brother Louis, a year passed without any important event. My father used to make each summer, on matters of business at least, four times the trip to England. He passed the winter always at home, and we were now awaiting his return, as the summer was near its close.

One fine morning in October, my mother gave me some potatoes to feed to the hens; and from the balcony I was throwing them to the fowls, when suddenly the poultry yard, the fowls, the neighboring houses disappeared from my sight, and I saw myself surrounded by an angry sea; the waves, raised by a horrible tem-pest, were dashed upon mer There was no noise, I heard nothing, but I saw distinctly, about a hundred yards from me, a large Euglish steamer, the Mary Elizabeth, in distress, struggling against the Jury of the storm. Its mainmast, broken in the middle, was hanging over the left side of the vessel; the sails were torn, the prow was damaged, and the sailors, pale and exhausted, and armed with axes, were working to save themselves.

I saw my father standing at the helm; he was pale as a dead man; he wore his large, broad-brimmed hat, and the jacket of coarse cloth that he wore usually on such occasions. Western States of America, the lady who was A terrible wave swept the deck, and carried

bed. My state of unconsciousness continuing too long, my mother, anxious, summoned the physician. When he arrived I was in a deep rance, and yet the moment he touched my orehead I awoke.

What is the matter, my child?" he asked me.
"Oh! my God! my God!" I cried; "I have

ust lost my father. I have seen him on an English steamer, and he was carried overboard by the storm. Oh! what a sorrow."
"Calm yourself," said the doctor; "remember that you have still your mother.'

The next morning I arose, and went to the lining room; there I found my little brother Paul. He had not yet touched his breakfast; his hands were trembling so violently that he could not hold his cup.

What is the matter, Paul?" I asked. Instead of answering me, he burst into tears. At last, becoming more calm, he said: "Elise, A have a feeling that we shall never see our father again. Last night I saw in a dream the wreak of a steamer, and Mary Elizabeth was on the prow."

About eight o'clock that day we learned the sad news of the wreck of the Mary Elizabeth. The pilot and two sailors, who were saved, told us the story of the wreck, and it happened precisely as I had seen it in my vision.

Psychic Facts.

Introduction by Camille Flammarion to Mme. Ruflna Noeggerath's book, entitled "La Survie."]

Man ought to be neither credulous nor incredulous. Credulity, without a critical mind, makes him the dupe of illusions and falsehood; and incredulity born of prejudice shuts up the soul in a shell, and blinds it. In either case there is a kind of anemia of the thought, and it is a fair question how the human being, whose very essence is in his power to think, can fall into one or the other of these extremes. Such, however, is generally the case.

No problem, without excepting the problems of astronomy, surely is more important than that which relates to our spiritual nature. It is always the famous question of Hamlet in the graveyard, "To be, or not to be?" Ever Ever since man appeared upon the earth, the systems of religion and of philosophy have pretended to selve the problem, but the sphinx with its satirical smile has remained dumb, and man seems to have divided in all the ages into two parties: those who believe, and those who do not believe.

During the last fifty years, however, human

knowledge, always enlarging, has demonstrated that outward appearances are deceptive, and that the visible world is only the envelope of a world invisible. The splendid discovery which M. Roentgen but lately made, brings the invisible within our sight. The progress of this evolution of science in its philosophical aspect appears to me to surpass even its purely scientific advance. We had a tendency to refer all things only to our eyes, to our ears, and to the other of our five senses. Behold! now the invisible appears. The progress made in the domain of physics enables us to prove the existence of rays in the spectrum below the red, and above the violet, and to measure them. revealing thus an invisible solar spectrum tweny times greater in extent than the spectrum that our eyes can distinguish. Photography penetrates the depths of space, and seizes stars and systems so distant as to be absolutely invisible even with the aid of the most powerful telescopes. The telephone transports the waves of sound by means of electricity with a force and a speed that have nothing in com-mon with acoustics. The phonograph arrests and fixes the fugitive sounds of speech. These discoveries, these new methods, completely subvert and change the opinions commonly held concerning nature, and invite us to a profounder analysis of things.

Until recently the word "presentiment" was synonymous with illusion, or a chance coincidence. The observation of facts, however

I took the lantern, and ran into the street in | who had been dead twenty years; a will that | proves to day that the future can sometimes be distinctly toreseen, either in dreams, in the state of somnambulism, spontaneous or induced, or in the waking state. The future, it is thought, does not yet exist. Are we quite sure of this? The future is in the present as a germ; it is the consequence of what has precoded it; there is no effect without a cause, and he who knows the causes will know the effects. That which will happen cannot but happen, inasmuch as it is determined by exist-ing causes. The will of man, that seems to us to be endowed with a certain freedom, is one of these causes, and this must be recognized as the predominating cause. At the present time to admit the reality of presentiments and certain premonitions is not an indication of cre-

> Again, until recently, it seemed as if all accounts of apparitions ought to be rejected on the ground of hallucination. To day the world has come to be a little less exacting. Certain persons have been informed of the death of a relative or a friend only by a communication of the psychic order the postal service nor the mission nothing to the postal service nor the telegraph wire. The well attested phenomena of telepathy are sufficiently numerous; they can no longer be denied. A distant being can appear to us at the moment of his death, and he apparition may be seen by several persons at once.

Forty years ago the turning tables caused floods of ink to flow. Certain learned men, in other respects worthy of esteem, imagined that hey had explained the phenomena by putting forth the theory of unconscious movement of the muscles. Others attributed them all to rickery on the part of the persons present. But attentive observation has made progress. Movements can be produced by a very feeble contact, and even if there be no contact at all, by an invisible force emanating from the human being. This force seems to be related to electricity. These rats can no longer be rejected on the ground of mental aberration or

Without entering upon the exposition of the innumerable phenomena appertaining to the realm of invisible psychic forces, let it suffice us to add that the manifestations of the soul are but just beginning to be studied by the exalmost never experiment, but only observe; this reduces considerably the field of studies. The conditions of organic life on earth are so gross that we are almost in the situation of a man who should have astronomical observations to make in a country the sky of which would be almost constantly covered by clouds. These conditions of exception are the more to be regretted, because the problem of the soul, which is the same as that of its continued life after death, is without qualification the most interesting and the most important of questions. since it is the question of ourselves, our real nature, our immortality or our annihilation. One ought, therefore, to applaud the efforts of all those who, like the estimable author of this book, are striving to bring new proofs to the elucidation of the mystery in which our final destiny remains enveloped.

It would be superfluous to enter, in this place, into the details of the work which one is going to read. Mme. Noeggerath has wished to make an exposition, derived from numerous and different sources, of the various branches of the spiritual doctrine. It is for the reader himself to decide how she has succeeded, and what is the value of the exposition.

No one can deny that the religions have not up to the present day, given satisfaction to our nopes. Will the psychic philosophy succeed in doing so? I said, one day, in a discourse, pronounced at the funeral ceremonies of Allan Kardec, that Spiritualism is not a religion, but a science. Perhaps the future will bring science and religion into one single synthesis. Let us study, observe and seek.

CAMILLE FLAMMARION.

La Survie.

Its Reality, its Manifestation, its Philosophy, Echoes from the World Beyond.

Published by Mme. Rufina Noeggerath, with a preface by Camille Flammarion.]

It is surprising with what rapidity books of great importance, treating of the phenomena and the philosophy of Spiritualism, succeed each other in France, and what is still more surprising is that this large number of books is not only published but read.

The latest volume to appear, so far as our cnowledge reaches, is this whose title stands at the head of this article. Of this book it is impossible to make a satisfactory review, such is the peculiar character and arrangement of the matter; but that it is in the highest degree interesting, instructive and important, no one who has the privilege of reading it

In a royal octavo of nearly four hundred pages, Mme. Noeggerath has collected a series of messages, obtained with the devoted assistance of different mediums during a long series of years; messages remarkable for the unmistakable accents of truth that accompany them; for the noble intelligences from which they proceed; for the wide range of the subjects liscussed and for the uniformly pure and lofty thought in which they are conveyed. These messages are veritable "echoes" from the life of space; they are the clear and precise manifestations of persons who have lived upon the earth, and who, whether celebrated or un-known to fame, do honor to the human race by the grandeur of their thought and the exquisite charm of their sentiments.

Mme. Noeggerath has with rare good judgment made her selection, and has shown equal skill in the arrangement. Within the seventeen series of which this volume is composed is to be found every topic that it most concerns humanity to be instructed in. We should be glad, if space permitted us, to give here in detail the indices of the subject matter; but we can only wish that all those who are interested in the higher phases of Spiritualism could read this admirable collection of instructions from the spirit world—for it is distinctively a book of instruction-and, in proportion as it is read and studied, the sphere of

our knowledge will be enlarged, the mind will

be freed, the heart will expand. Among the to those who in their innocence implore an most tender and delicate flowers of poetry impossible assistance of an inaccessible power. Which adorn its pages and vivily its thought, but no one is abandoned. Those who pray there breathes the all-powerful breath of the modern movement fluctuate to become the symptotic of universal rengation. Love and Liberty:

These two words current the one prevailing motive of the inspiring communications that motive of the inspiring communicatious that

Mme. Noeggerath has wisely preserved.

To give our readers some idea of the character of the "Echoes," we shall quote two of

GOD! LOVE 18 GOD.

I have lived many times upon the earth. 1 have by turns been a herdsman, a statesman, Of all these incarnations what have What have I retained of all that which I have done in my different passages through the worlds of study and of labor? What are the things that have remained more especially in my mind? the things that have secured for me progress in the life of space All that I have learned, all that I have retained, all that I have done useful, is to learn

God for me is not the universe. My God is not the great All in All. These do not sufficiently designate God. One word alone gives to me a full comprehension of the Delty; and God, to whom in the West they give such and such attributes, and in India, others, to me there is for him but one name. I call him Love. Love is really the God who manifests himself in each being, in each soul of the universe. God is always infinite Love, and to love is to make oneself one with him. All the affairs of earth, all knowledges, all the sciences, do but create and unfold Love; and Love that includes all is light, science, wisdom. It embraces all, and, were I adoring God as Justice, I should worship him as Love.

I have been a priest. As priest, I ostenta tiously have begged my bread, as do all the priests of the Orient. I have used and abused every means to keep the ignorant crowd under my influence-that people who are there asleep, in the long sleep in which the fanaticism o their religions has plunged them. I, too, like every other priest in all lands, made the people pay for the sacrificial wine. I have chanted the services, but only as a routine, and have bestowed my blessings, but only through force of habit, without any knowledge or care of the import of the deeds I was doing, without self-respect, without shame, although I knew perfectly well that the shadow of man ought not to come between the soul and God.

I have been pure in spirit, and I have also been a guilty soul. Then I labored; I sought to love; and when I returned to the life of space, what I found good in me, what I preserved, is the joy I have felt in the good I had done unostentationsly, and in the advance I had made by my studies of material things: My friends, those who labor and who acquire much knowledge, do not know how much they have enlarged the horizon of their minds, when they shall have departed from the earth. One may commit faults; but these faults one comes back to repair, and one thus reconquers his rights in the past—the eternal rights. All that has been acquired in the past remains a ray of beauty, a ray of love.

My friends, I have seen a little of everything on the earth, and I have also done a little of everything; and when we shall meet on this side of life, you who are already freed from superstition, we shall say to each other: Alas! what time have we wasted in trying to base our idea of the future upon vain prayers and useless ceremonials; in allowing ourselves to be bent beneath the rule of men who had as sumed over us a power and authority, and had held it by dint of force and custom through the ages. We shall together see what remains to us of all our incarnations; it is what we have learned of the knowledges of the earth, and especially the love that we shall have had for all the beings who are on the earth devel oping themselves in love and justice.

Be happy, then, dear friends, that you are free in mind. In this existence the sweetest of satisfactions has been granted to you, that the dwellers in the life beyond have been able to come to you to teach you Love.

THE ORIENTAL. HELP YOURSELF, AND HEAVEN WILL HELP

YOU.

stroys what he has been to such labor to build. His rebellions are due to the fact that he judges wrongly, does not understand the law, and in his grief deceives himself. However, it is a law that he will come at last to understand

When sorrows or misfortune afflict you, after having paid your tribute to tears, which is a law of nature, look at death as a release, an act of liberty that breaks the chains and permits those whom you lose to go into that immensity of life in which so many beauties attract the soul. But yet remember that if you lose your fortune, if friends abandon you, you have nowhere else to seek for aid except in yourselves. Assistance in material things cannot come from the heavens

When the hour shall have sounded, when wisdom and science shall have penetrated everywhere, then man will feel himself stronger, he will feel that he is his own master, his own God. Can anything be more desirable for

But man has great duties also, and these duties are imposed by the very fact of progress, for he who shall believe that he is as free as he may think he is, will say to himself as he considers the situation into which he has returned upon the earth: "I have freely and voluntarily accepted this situation in these environments that I have chosen, and I have placed myself here to do what I oughts and to live honorably." When man shall reflect on this, nothing will be more adapted to make him live in harmony with his fellows.

Do not expect, I repeat it, do not expect any.

aid from heaven. When terrible events occur, remember that humanity can find only in itself the means to defend itself. It must not expect a miracle. It has no other resources than those obtained by its own studies. Here there is absolutely no question of religion-no question as to any God whatever. Humanity, as you see by the past, has grown by its own efforts. Man constitutes the process of his own progress; that is to say, he is alone his own master and his own force—that he is himself his own God.

Before the crushing blows that leave the soul in an abyse of unspeakable grief, the weak pray, and hope that by raising their hands to heaven they will obtain relief. Of what use is it to ask an unknown and uncomprehended God to suspend the laws that he has made—the eternal laws that the unnamable one will suspend for no one. If I should say to you in your affliction, when you have need of material assistance, "Implore the favor of heaven; pray, and you will be aided." I should deceive you knowingly. No law will be changed. The unchangeable one who hovers over all things in the universe will remain what he is. In speaking thus, I would like to be heard by all men, to make them understand that to utter vain prayers or to get discouraged, will give them neither the explanation nor the solution of the problem raised. This solution is not where they look for it..

But whence, then, comes the help? What is there in the life beyond the earth?

In the infinite space there are innumerable intelligences; there are happy spheres in which happiness consists in affording moral strength to all those who ask for aid for the soul. This is what you have to expect from the life of space. Happy are those who can comprehend these things. If they have the moral help that they ask, it is because they merit it, and we are eager to see all men merit it by their efforts. Then humanity will be happier, for then

many evils will disappear.

They who believe that they can avoid the evils of the future by preaching the doctrines of the past, have but short sight. The new generations will have no more of these things; the tide is rising; the human mind is becoming emancipated, and the life beyond the grave is proved; it is not the thought of a dreamer or the purely personal idea of a philosophical

Dear friends, in times of trial make an earn est appeal to us, not to ask us for material aid, or things contrary to the laws that rule your earth; but ask us to send to you our fluids in order that we may give them to those who are threatened with calamity, to those who suffer,

its issue of May 15, 1807; line the following welltimed words:

"In order to decide justly and exactly upon the different phenomena which are produced in Spiritism, it would be necessary for us to understand thoroughly the human soul, and to know of what it is capable. A spirit said to me one day that if it were possible to trace an exact line between the action of the soul and that of the spirits, one would be able to produce by the psychic force alone a multitude of hings more extraordinary than all of the manifestations hitherto obtained. The larger part all the phenomena obtained in the circles. In the only factors in the phenomena. A person, for example, in a state of trance, may put himself in contact with the spirit-world. His own spirit is separated for the time from his material body, floats in space, observes what is passing before his spiritual eyes, and finally describes what he has seen. But this does not proceed from the spirits. At other times the medium relates, as coming from the spirits, what he has read or learned in his normal state. The human soul is able of itself to act upon some other, and to arouse in it the same sequence of ideas; it possesses a colossal power that is exerted in all directions. Now, the difficulty in deciding upon spiritual manifes tations lies in separating that which is the product of the human soul from that which is really of spirit origin. How to solve this diffi-culty? By study and observation. Spiritualism is attested by so many thousand proofs, obtained by true mediums, that we need not pay heed to that which is doubtful.

"Liberty" .-- What Does it Really Mean?

BY ALEXANDER WILDER.

To the Editor of the Banner of Light:

Since my last communication I have been favored by our common friend, Mr. Alfred E. Giles, with a synopsis made by him of the principal points of the Allgeyer decision.

The basis of the decision is set forth by the American Law Register to be the Fourteenth Amendment of the Federal Constitution, which reads as follows:

... "No State shall make or enforce any law which shall abridge the privileges or immunities of the United States; nor shall any State deprive any person of life, liberty or property, without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

The case of Allgeyer vs. Louisiana was decided by the Supreme Court of the United States, March 1, 1897. The opinion was delivered by the new Justice, Rufus W, Peckham. It is to be found in the United States Reports, Vol. CLXV. The following are extracts:

"It was said by Mr. Justice Bradley. in Butchers' Union Co. vs. Crescent City Co. (Vol. CXI., U. S. Reports, pp. 746, 762) that 'the right to follow any of the the right to follow any of the common occupations of life is an unalenable right, it was formulated as such under the phrase, "pursuit of happiness," in the Declaration of Independence, which commences with the fundamental proposition that all men are created equal that they are endowed by their Creator with certain UNALIENABLE

rights; that among these are life, liber and the pursuit of happiness.'

"This right is a large ingredient in the civil liberty of the citizen.'

"Again, on page 764 the learned Justice Bradley said: 'I hold that liberty of pursuit—the right to follow any of the ordinary callines of life—is one of the privileges of a citizen of the India States.'

the privileges of a citizen of the United States. "And again, page 755: But if it does not abridge the privileges and immunities of a citizen of the

the privileges and immunities of a citizen of the United States to probibit him from pursuing his chosen calling, and giving to others the exclusive right of pursuing it, it certainly does deprive him (to a certain extent) of his liberty; for it takes from him the freedom of adopting and following the pursuit which he prefers; which, as already intimated, is a material part of the liberty of the citizen."

The American Law Review more precisely declares that by the interpretation given in this decision the word "liberty," as used in the amendment quoted from, "comprehends not merely the right to freedom from physical restraint, but also the right to pursue any livelihood or calling; and for that purpose to enter into all contracts which may be proper.

To one of the "plain people" the language of the Court and Constitution would seem plain enough. I am aware, however, that the phrases "proper," "common occupations," and "or-"common occupations," and dinary callings of life," are liable to such twist-ing that their legitimate meaning may utterly disappear. We have got to wait for more decisions of courts to learn what our rights really are under this decree of March last. Perhaps it must be an appeal from Philip drunk to Philip sober; from the jurists now in power to the righteous judges yet to arise, who will be quick to administer law and justice without respect f persons. We have some right to think Justice Peckham such a man. If so, the political wave of 1892, that made his appointment possible, will prove a boon to the cause of free gov-

The medical statutes, which prohibit men from pursuing their chosen calling, and give to others the exclusive right of pursuing it, ought to go down before the opinions of Justices Bradley and Peckham, here quoted, and to be annulled by the constitutional provision which forbids the States from making or enforcing any law to abridge the privileges or immunities of citizens, or to deprive any person of life, liberty or property without due process of law.

It is often acknowledged by lawyers that the legislation here mentioned is not allowed by the Constitution. "Police power" is the war rant claimed. This seems to mean that against the shapeless myth of police power no constitutional safeguard is of any account. We remember this of old. By the pretext of police power a law of South Carolina was enacted by which colored women from Massachusetts were imprisoned in Charleston till the vessel was ready to sail in which they had come; and if the charges were not paid they were sold into slavery. I suppose it was police power, backed by judicial authority, that sanctioned the hanging of Elizabeth Hibbins in Boston, and nineteen worthy persons in Salem in 1692, as witches. The statutes to regulate practice, and place medicine exclusively in the hands of favored individuals, are of the same character. In 1847 an organization was set on foot to effect their enactment, and it has succeeded in bringing its rivals to its help.
"Oh Liberty, what crimes are committed in

thy name!

Newark, Nov. 25, 1897.

Written for the Banner of Light. TRAVELER O'ER LIFE'S DESERT.

BY STEPHEN H. BARNSDALE.

Traveler o'er life's desert! As burning sands you tread. Look thou ever onward, And to the skies o'erhead.

Strength for thy need, daily, Will lovingly be given. If you will walk but firmly. Doing the will of heaven.

Look not thou with longing ; To pleasant scenes behind, For better ones before

Thou wilt most surely find. Life is what we make it, And we can make it glow

With heaven's radiant beauty, As in all good we grow.

For Over Fifty Years

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

The Rebiewer.

"Old and New Psychology."

I wish to say a few words in commendation of Mr. Golville's new work on Psychology. That well-known sensitive has entertained, instructed and charmed thousands by his masterly utterances from the platform; he has given to the public many articles and volumes of sterling worth; but never has he conferred a greater benefit on the world than by putting into book form the discourses contained in this, his latest effort.

When speaking, Colville never lacks language; in fact, his ideas seem to fairly float on of Spiritualists wish to attribute to the spirits a turbulent tide of words that flows from an apparently inexhaustible fountain of knowl certain given conditions the psychic forces are edge. What wonder, then, that sometimes the thread of his argument gets tangled and tem porarily lost in the very vehemence of his delivery? It is but natural that this same style should be followed to some extent in his pub lished matter, detracting from its effectiveness among a certain class of readers. Be this as it may, it is a fact, nevertheless, that "Old and New Psychology" is a very valuable addition to the works on that important theme. The book should be in every student's library, and could it be placed in the hands of every parent in the land, and its precepts followed the rising generation of American youth would change the trend of modern thought. Mr. Colville is evidently a thorough believer

in the idea, now so rapidly gaining ground among progressive thinkers, that a wonderful advance, intellectually and morally as well as physically, will be our during the next quarter of a century, at the result of the practical application of hypnotic suggestion along educational and medical lines. Several chapters are devoted to the presentation of this special branch of psychology, and in many other por tions of the work the same idea is kept in the foreground. He thinks that the power of sug gestion is but little understood by those, even, who should stand in the front rank of the army of progression. There are many striking sections which I should like to quote from chapters 9, 13 and 14, on mental and moral healing, psychology as applied to moral evolution and education, etc., but the limits of this review

The chapter on the meral and therapeutic value of music presents some thoughts that will prove new to many of his readers, but so full of good sense are the passages that most people will accept them without protest.

Chapter, XI. tells how to develop and in-crease the power of thought, while the next chapter is one of the most valuable in the book, being a striking essay on concentration of thought, and what it accomplishes. These chapters alone are worth many times the price of the book to any person who will read them carefully, and make a fair effort to profit by their teachings,

The various chapters on mediumship, seership and prophecy, dreams and visions, the human aura, astrology, palmistry and telepathy are all intensely interesting, and deserve more than the passing notice I am compelled to give them. At some future time, with your permission, it will be a pleasure for me to call particular attention to the fine points of these

It is a book that will bear, yes, one that requires more than a single reading. In fact, I venture to say that most people who have the volume will refer to it more times during the first year of their ownership than to any other book in their possession.

MANELON. book in their possession. Boston, Nov. 29, 1897.

"Faith or Fact" *

Occupies a unique position in literature. In order to ascertain the approximate future of religious belief it is only necessary to project a geometrical line from the narrow, ignorant, across the more liberal, more intelligent and more fearless of those who occupy the pulpits line it is not necessary to grope in the cimmerian darkness of Catholicism. Protestanism has its zealots who are sufficiently unreasonable, unreasoning and false in their every of the dark ages as we shall care to go.

Start such a geometrical line with Rev. T. DeWitt Talmage or Rev. Archibald McCullagh, and project if to such ministers as Parker, Emerson, Beecher, Chadwick, Newton and Savage, and you will have a line of such immeasurable length as shall enable any one with a gift of sight to tell to a nicety the direction in which it points. The greatest value of "Faith or Fact" is that it supplies such abundant data for the projection of these lines from the superstition of the past, through the wholesome doubt of to-day, to the grand religion of the millennial future.

The liberal, non-sectarian mind has for a long time realized that there is but one creed upon which all right minded men can unitebut one religion they can all espouse—a re-ligion without dogma, without irrational faith, without fear, which defines itself as "The sci ence of man's duty to man." The reader of 'Faith or Fact" is made to realize that the establishment of this religion is co-important with the nobility of the human race. To say that this book makes puerile and ridiculous, by the testimony of many of the world's greatest religious exponents, such inane nonsense as the following recent utterance of Rev. Dr. McCullagh, with regard to the Bible, There is not a single authentic science that is not in accord with its teaching," is to pay it a very high compliment, and it is to be hoped that this and similar works will eventually discourage such infamous falsehood on the part of those who should—and probably

do-know better. We cannot resist the temptation of quoting, apropos of the above, a few extracts from "Faith or Fact," each vouched for by an admitted authority:

"Would it not be well to eliminate from the Bible whatever is untruthful and immoral?"-Bishop Co-

"Many passages of the Bible are expressed in lan-guage which decency forbids to be repeated."—Noah "Islamism has done more for civilization than Christianity has done, or can do." - Canon Isaac

In the sixth century the Christians, succeeded in cutting off the last ray of knowledge, and shutting up the schools of Greece. Then followed a long period of theology, ignorance and vice....To assert that of theology, ignorance and vice...To assert that Christianity communicated to man moral truths, previously unknown, argues gross ignorance or willful fraud."—Buckle.

"Twelve hundred years ago, when Christianity dominated the civilized world, the church had not made a single discovery that advanced the cause of humanity, or ameliorated the condition of mankind."
—Prof. Draper.

Decadence of theological influence has been one of the most invariable signs and measures of our progress... The church has uniformly betrayed and trampled on the libertles of the people. She has invariably east her lot into the scale of tyranny."—

"Priests, pale with vigils, in Christ's name have blessed. The unsheathed sword."

— Whittier. "The history of Christian dogmatism is the history of over eighteen hundred years' war against nature and truth."—Prof. Felix L. Oswald.
"Almost every scientific advance or social reform has been opposed by Christians."—Robert C. Adams.

"Who can estimate what the world loses in the bright intellects who cower before popular prejudice?"-John Stuart Mill.

"The triumph of Christianity was the first signal of the decline of sciences and philosophy."—Con-· "The decline of culture was identical with the vic-

"Education and enlightenment, as a rule, go hand in hand with the decrease of the clergy."—Lange.

"The attitude of our church authorities toward modern science is far from friendly."—Rev. Dr. Ry-

lance (Protestant Episcopal).
"The sun of truth was well up toward its meridian *FAITH OR FACT, a New and Valuable Free-Thought Work of Great Research and Sterling Merit, by Henry M. Taber, Esq., with scharming and brilliant preface by Col. Robert G. Ingersoll. Crown 8yo, vellum cloth, gilt top, 347 pages, price, §1.00. Peter Eckler, Publisher, 35 Fulton street, New York City.

splendor ere theology gathered its nourtiers about her, and in her most impressive manger said: 'Now, rise,'"—Hew John IV. Chadiolck: "Archbishop Whateley us-it to say that the atti

"Archishop Whateley usen to say that the atti-tude qk-the clergy to new scientific decirines was marked by three definits stages. At drat they say it is 'ridiculous,' and then that it is contradicted by the Bible, lastly, 'we always believed it.'"-Popular Science Monthly,
"The God of the Bible is a moral monstrosity."-

Henry Ward Beecher.
"Men can commit adultery and murder a thousand times a day without imperfling their salvation. If they only believe enough on Christ?—Martin Luther., "Have the morals of the people been improved by Bible reading?"—H. M. Tabey.

The above is sufficient to sink into ignoming such utterances as those of Dr. McCullagh on the one hand, and to show the grand working the leaven of reason in the clerical loaf Indeed, another great result which Mr. Taber's book should accomplish is the introduction of the agnostic to the advanced preacher. By it the religious reader is made to realize how anxious are all good agnostics to engage in any work for the betterment of humanity, irre-spective of dogma or creed, and by it the agnostic, on his side, is astonished to find how many grand men in the pulpits are willing to join him in the great common cause of human advancement, even to the sacrifice of most, if not all, of the old superstitions.

"Faith or Fact" brings the two sides of the controversy to a "coigne of vantage" where each may see the practical grandeur of the other, and thus it is destined to help materially in a great work. The great mass of its quotations are from religious sources which the church cannot question, and are most of them of a character which the most liberal can endorse. Replete with unmistakable authority for all its positions, it is a work which no intelligent reader can afford to be without. It is worth five times the publisher's price, and we ourselves would pay this figure rather than be

[For sale at this office.]

Four Great Planes of Consciousness.

There is certainly no form of belief that so

reacts in stimulus and energy to press onward and realize the ideal in daily life as that which sees the unbroken continuity of the various divisions or states of life. The human, the spiritual, the angelic, the celestial-these are he four great planes of consciousness which the spirit traverses in its onward progress. Between the second and third there is not the gulf that yawns between the first and the sec ond. Those in the spiritual state have a realizing consciousness of those in the angelic which has not, save in exceptional cases, been attained by the human in recognition of the spiritual. If to us all the spiritual world were open-if we could see and converse with those there, the desolation of death would be overcome. To overcome this is simply a question of evolution; a question of the development of our spiritual faculties. In certain individual cases this has already been attained. It is the normal condition of the perfect life, even in this world. If the mojority of the people were blind and deaf, we should then regard sight and hearing as phenomenal, as abnormal, very possibly, and incline to look with more or less suspi

heir füll unfoldment. The line between the seen and the unseen is very faint. Use a barrier easily annihilated by the positive force of spirit. Instances of the passing beyond this boundary, even by those still in the physical body, are becoming more and more numerous. Instances of intercommunication be tween the two worlds are multiplying rapidly.

cion on the individual who professed to be able to see and to hear. Yet the present faculties of the eye and the ear are rudimentary compared with

STRIKING EXPERIENCES.

A well-known woman of letters, who is also a lecturer and a professional educator of the highest type, a woman particularly endowed with strong common sense, and who was a thorough skeptic regarding the possibility of receiving evidences of the life beyond while still here, has recently related to the writer of seemingly dishonest religious bigot of to-day these papers a number of very striking experiences of her own. At one time she was very ill, and went to the very verge of connection with and went to the very verge of connection with contracts are entered into, it will be futile to of the more rational creeds, and far into the from her physical body and stood outside it, future. For the point of departure of this the little thread of life, the magnetic line that still held the psychic body to the physical, being invisible to her. This line once severed. there is no returning to this plane of life. She saw her body lying on the bed. She touched the little filament that connected the two position to carry us as far back into the night | bodies, holding it between her thumb and finger, and balancing her decision whether to snap it asunder or not. The decision seemed to lie within her own choice. While standing there she recognized and conversed with a very dear friend who had gone some years before to the life beyond. The friend urged her to return to this life; argued that her work was not done, and the question was for some time debated between them. Finally, with great disinclination, but with conviction of duty, she decided not to snap the thread that held her here, and to return and take up work on this ETHEREAL VISITORS.

On another occasion she saw passing through the room she was in a large number of those in the ethereal world. The psychic body is a counterpart of the physical, and resembles it as alabaster may resemble clay. It is the real body, and has strength, energy, positiveness. A child entering the life beyond grows to manhood or womanhood; an aged person, or one past the youthful prime, returns to that prime. The ethereal world is that of the more real potencies. It is as much more real than this, as a world in which the cable, the telegraph, the electric motor abounds is more real than that lived in by savage tribes. The analogy holds good, for the spiritual world differs from the physical only in being a world of finer and higher potencies. All communication, all traveling, is of the more spontaneous and instanataneous type. To will is to achieve. As the poet Whittier expresses this truth:

"The near and future blend in one, And whatsoe'er is willed is done."

Another very impressive truth to the student of psychic life is that of the extreme sensitiveness of spirit. Speak to it, write to it think to it, and the answer comes to it as swift as light, as unmistakable as the sunshine. An experiment that has lasted already over a year is that of writing a letter each night to a friend in the unseen world. The question has been asked (through the medium under the control of the Psychical Society), "Can you, the beings in the spiritual world, read our writing,

our manuscripts, or printed matter here?" and to the repeated question the same reply, substantially, is always given: "Not exactly in your sense, but we get the idea." With a view to ascertaining as to whether they do "get the idea" this series of daily letters to one in the unseen has been lexperimentally tried, with this result: Not one single question asked in these has ever been left unanswered. Not a wish, an entreaty, has been expressed to which there has not been an unmistakable response. These replies and responses are made in a variety of ways. They come through circumstances, through persons who unexpectedly appear, and do or say the thing that answers the appeal or the question; but in one way or another; the response has never failed during a daily trial of fourteen months. This certainly indicates that the one to whom these letters are addressed does "get the idea" of what is written. Without question, we are all more or less surrounded and companioned by those in the unseen. We can establish with them a direct communication. We can bridge over the silence of death. We can develop our own spiritual faculties and cultivate intimate relations with the spiritual world.

This is the next step in the evolution of human life.—Lilian Whiting, in Inter-Ocean.

Theology does not make men; men make theologies. Theologies are always human or divine in proportion as men are weak or strong, high or low, good or bad. All governments, too, come from individuals. Penal codes do not make true men, but true men make just codes. The more just, true, wise and good men are, the less statute laws will be enacted. Real strength means freedom, real freedom means obsolete bars.—Exchange.

The Rochester Jubilee. Spiritualists, Please Read and Consider

A number of people have expressed aurprise that there should be need of any considerable amount of money to defray the expenses of preparing for the Semi-Centennial Celebration to be held next June at Rochester, N. Y. Some have said it should be self-supporting, that they would attend it, but would not subsoribe to aid it.

The facts are that it will require a great deal of money before anything can be realized at Rochester, and it is intended that the general meetings will be free. For the information of such people and all others it may be well to give some details of the need of money in arranging therefor.

In order to make this enterprise a success. it is necessary that it should be well advertised; it is necessary that correspondence should be entered into all over this country and in many foreign lands; it is necessary that the manager should travel about the country, more or less, in order to stir up enthusiasm and interest the people in this cele-bration, and also make arrangements for many features in connection therewith,

There are also certain specialties to be provided, that will require a considerable outlay, such as: souvenirs, printing and engagement of places for meeting. All of the above expenses, besides many minor items, will have to be provided for by money raised from donations, and subscriptions, as none of the wealthy Spiritualists in this country have of-fered to advance funds, as they might, that these necessary provisions may be hurried on. However, if all Spiritualists or persons interested in Spiritualism would contribute according to their means, be it ten cents or more, there would be no trouble on that score, if it were paid in at once; and, as money is absolutely essential to push the enterprise forward, every one is most earnestly urged and begged to do his or her share toward supplying the needed funds.

There are an umber of different departments arranging for their special part of this conclave, each in charge of some person who is considered competent by the General Manager to perform the duties of the office.

To advertise it as it should be will require a large expenditure, and thousands of circulars will need to be sent out. Each department will have to be supplied with literature relating to its particular branch, and every one knows that printing costs money. The correspondence should be very extensive, but will have to be limited unless there is more money to buy postage-stamps, stationery and to pay stenographers and typewriters for their ser-vices, besides that, there will be the postage on circulars, so that in all there should be several thousand dollars spent in that line alone.

It costs money to travel, and the General Manager ought to have enough on hand so that he can engage plenty of help to work out the details, so that he can spend a large share of his time traveling to different parts of the country.
At this season of the year thousands of

Spiritualists are spending a great deal of money to help celebrate the natal day of Christianity. I pray you do at least as much to help celebrate the natal day of Spiritualism. The writer is working day and night to make this a celebration that shall be worthy of you as a people, and that will so manifest itself to the world that they will be attracted to our

Cause by the light it gives forth.

A great many people have said, "I will assist you, but next June is so far away that I will wait until later on." Many of these people have been waiting for the last six months, and have not been heard from. It is now only a few days over five months before the celebration will take place, and a great deal will have to be crowded into those five months.

There are some things that are to be prepared quire several months to arrange or manufac-

A few persons have criticised the manner of taking the proposed census, but have done nothing to assist in that matter in any way. Let those persons send in the names and adlress of every Spiritualist they know, give of their abundance to help on the good work, and they will show that they have some interest besides fault finding. It takes money to do business in this world.

Reader! Do not wait, but send in your conribution now. If you cannot send all that you, wish to contribute, send part of it. If you can only afford to give a small amount, you can enclose postage stamps enough to cover t; if a larger amount, send P. O. or express money order, or New York draft. If you have read this over, re-read it and ask

your Spiritualist neighbor, who does not take the paper, to read it. Talk about the Jubilee, ask your friends to contribute to its supand

Mr. I. C. I. Evans, 13521 B street, S. W., Washington, D. C., has been appointed to take charge of the Young People's Department of the Jubilee, and there has been added a Literary Department, in which it is hoped to gather copies of all the books, periodicals and other publicaions that have been issued on the subject of Spiritualism.

FRANK WALKER, General Manager. Hamburgh, N. Y.

Let us have the Truth.

One of our Christian friends, the editor of a paper in one of the towns of Ohio, writes as follows to the American Israelite: To the Editor-In an article in the Israelite

of the 6th inst. is an extract from a sermon by Rev. Dr. Jenkins, pastor of the Second Presby-terian Church, of Kansas City, Mó., on "The Jew," in which the following occurs: "The Jew, said one of our finest English scholars, is the miracle of history, and he dwarfs all the rest. Out of his royal line sprang the star of Jacob, and out of the inmost circle

of the chosen people that great apostle, who

under God, gave direction to that new faith which was but the blossom and the fruitage of the old." This is incorrect. No new faith was taught. for Christ simply reaffirmed the Jewish law, as witness his words to the young man to keep the commandments in order to be saved, and at the same time Christ denied he was goodonly God was good." The Nazarene's response to the lawyer was the same. Where, then, is the "new faith," and the "blossom and the

fruitage"? Jefferson sharply condemned the misconstruction with which commentators and theologians misconstrued the simple ethical teachinge of the Nazarene. He explicitly declared for mercy, not sacrifice; he came to "call sinners, not the righteous, to repentance." stead of teaching the Jewish law as Christ did, the sectarians have tinkered a bankrupt system, subversive of the grand ethical teachings

of the Hebrew prophets. Well could that great soul, the late Prof. Drummond, quote from the author of "Nat-ural Religion," that the "average scientific man worships at present a more awful, and, as it were, a greater Deity than the average Christian." It would seem that able and scholarle It would seem that able and scholarly theologians would cease reiterating the false and pernicious dogmas of the dark ages. They should remember what that great Jewish Rabbi, Hillel, the teacher of Christ, enjoined as the quintessence of religion, the simple admonition, "Be good, my boy; be good, my boy."

J. H. S.

That is what the Jews have been trying to convince the world of ever since Christianity became a religion. But Jesus's teachings were unpalatable to the average man of the nations, so they distorted them until they have no semblance to the original. To make amends for their neglect of his lessons, they delfy the teacher, hoping we believe vainly, that faith and blind worship will atone. Our friend is just realizing that which we knew long ago.— American Israelite.

Written for the Banner of Light.

The Grecian Origin of the Apiritualists' Beautiful Emblem, "The Sunflower."

A dream of the ancient Sun-God. With a flood of his soft, warm light, Weaves a wreath around our sister, Wraps her form in a garment bright; Lay aside the burdens of earth-life-All its doubts, its sorrow, its care-For the wave that sweeps in on this summer's eye Sheds its radiance everywhere,

A wonderful legend it bears along From the fair Hellenic shore, Doomed for love divine to bend her fair face Toward the sun's rays evermore; While down through the dim arched vistas, And about us, around and above. On every side and in every clime, Stands this record of woman's love.

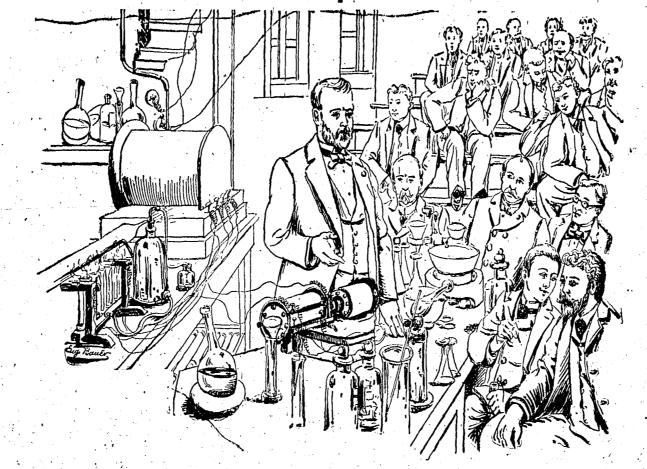
An exquisite painting, truly, A picture, it seems to me, Unequaled by aught from the limner's hand, Of mount, or stream, or sea; A crown of gold, with its face to the east, And a tall and slender stalk, She stands like a sentry, guarding our homes Each side of the garden walk.

Good cheer, my beautiful sister; Welcome into our home to rest; Let the golden East, with its treasured lore, Be the guest of its sister, West; Let the flute and lyre from the Hellas homes In accord with our music be, While the twain swell out in the sweetest chords, Like the rhythm from the deep blue sea.

So our doors are oped, and a welcome kind Meets this gentle spirit band, And the altar-fires of ages gone, By their tender love are fanued: A dream, if you will, with a golden glow, Undimmed by age or shade, But an exquisite tale told by Grecian lips, Of a beautiful Grecian maid.

FRED L. HILDRETH. Worcester, Mass.

Catarrh and Consumption can be Cured!



A scene in The Slocum Laboratory, New York City, illustrating to Medical Men and Students the Value and Curative Powers of his New Discoveries .-- Sketched for Banner of Light.

NOTE .-- All readers of this paper can have Three Free Bottles of the Doctor's New Discoveries by sending their full address to T. A. Slocum's Laboratory, 98 Pine Street, New York City.

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 out line of their method of conducting their Lyceums, as applied to the younger Groups?

Written for the Lyceum and Home Department. THE LILAC TREE.

I sit in the twilight shadows, Watching the snowflakes fall, Spreading with wondrous softness Their white shroud over all. They fall on the dear old lilac tree, With its branches brown and bare, Striving to cover sad memories Which always hover there.

And I notice the snow lies deepest In its naked branches, where In midsummer dear little robins Made their nest, still swinging there. And this little deserted birds' pest. Piled high with the drifting snow, Brings to mind the mound in God's Acre, Where my darling lies below.

And I sigh for the dear little daughter. Who, when lilers were in bloom. Climbed to the perch of the bird's nest To gather them for my room. The bird's nest is lone and deserted, And my heart is buried in woe, For the dear little form I leved so well Is under a mound of snow.

When spring, with its balmy surshine, Has melted the snow away, And the little brown bird's nest is merry With birdies come back to stay. My heart will be just as lonely-. My bird won't return to me-But in fancy I'll see her climbing For flowers in the old lilac tree. SUNIE MAR. Franklin Falks, N. H.

Environment.

Forty years ago, in a tiny village of northern Prussia, lived a little girl named Johanna Ambrosius. So poor were her parents that the child's cradle was rocked by the waterfall, by a curious native device of a wheel attached to a rocker, while the mother toiled on the slope, carrying soil to the naked rocks.

Johanna mended her tather's nets in winter, oiled his great boots so that be could stand in the ley water to fish, dug the potatoes, cut the scanty wheat, gathered the pine needles to fill the beds, sheared the sheep, and spun until her hands were bleeding. At sixteen she went out to service in others' fields, and at twenty married a poor peasant lad who had loved her from childhood. Until very recently, she reg ularly swung the flail on the threshing-floor, mowed the hay with a scythe, and bound the sheaves in time of harvests.

For twelve years after her marriage, so stern was her poverty, that she never saw a newspaper or a book, a Bible or a hymn-book, the things which above all else she craved. Un complainingly, however, she endured her hard lot, and from the darkness rose-a poet.

A special messenger was lately sent by the Empress of Germany to find this unknown writer of newspaper verses which had so moved her. He traveled in the dead of winter toward the Russian border, where, at last, in a house of a forlorn village, he found the genius whom all Germany to-day seeks to

A woman of forty, but bent and worn to sixty, the narrator tells us, lay outside the cover of a poor bed, the fever of pneumonia on her thin cheek. On the bed were a pencil and some margins of a newspaper, a paper bought through incredible sacrifices—the last Christ-mas candle, the last fish taken from the river, the last drop of milk from the cow. She was at once surrounded by comforts and brought back from death, though not removed from the home of her sufferings and triumph.

Whoever takes environment for his text, must not pass by the story of Johanna Ambrosius. Reared in surroundings of ease and culture, she might have come earlier into the kingdom. Likelier she would never have entered in. To choose was not her lot. Few of us who read her history but might be happier, and perhaps worthier, amid other surroundings; but the problem is not what one would do, if," but what one will do as things are. No waste of time is quite so criminal as that spent in fighting against one's condition.
"Actual circumstances and companions," says Emerson, "are the mystic officials of our success."—Youth's Companion.

Cruelty to Frightened Children.

Happy those little ones who have ever near. calm!

How unhappy those children must be, who, timid and fearsome by nature, lack this refuge —who are left much alone to wrestle with their horrors as best they may, and are rudely repulsed when they bear their heart quakings to dely.

The instead by the German Government to expect their resources of the Tacific That make such have among cattered minds to the cooliners—I would not venture to say. Stil American forests is near at head unless they. To better page his. How unhappy those children must be, who, timid and fearsome by nature, lack this refuge who are left much alone to wrestle with

less should I care to suggest what is suffered by those unfortunates who find in those about them not comfort, assurance, support in their fearsome moments, but the worst source of terror. To be brutal to these small, sensitive organisms; to practice on their terrors; to take delight in exciting the wild stare and wilder shriek of terror; this is perhaps one of the strange things which make one believe in the old dogma that the devil can enter into men and women. For here we seem to have contrary to the oldest of instincts, that it is dishonoring to the savage and to the lower

animals to attempt to refer it to heredity.

To dwell-on such things, however, would be to go back to a pessimistic view of childhood. It is undeniable that children are exposed to indescribable misery when they are delivered into the hands of a consummately cruel mother or nurse. Yet one may hope that this sort of or nurse. Yet one may hope that this sort of person is exceptional—something of which we can give no account save by saying that now and again in sport nature produces a monster. as if to show what she could do if she did not choose more wisely and benignly to work within the limitations of type.—Prof. James Sully, in The Popular Science Monthly.

The Hat Trick.

A large, good-looking, and evidently goodnatured man walked into the exchange-room in the Board of Trade building the other day, and was an interested, not to say anxious spectator, of what is known on 'Change as "the hát trick."

The large man wore a glossy new Derby hat. A member of the Exchange walked up to him, neatly lifted his hat off his head, and in a moment the newcomer saw what he supposed was his hat flying across the room.

It had been propelled by a kick. Several others made a rush for it, and it was sent hither

and thither like a footbally The man looked on in amazement. Present ly the hat came his way, and he seized it: He gave the now dilapidated headgear a brush or two with his elhow, looked it over dubiously,

then he put it on and started hurriedly for the Before he could make his escape the hat was again seized, and again became the centre of a

Once prore the man got the hat, clapped it on higherd and was rushing away, when he was intercepted by the man who had originally

taken it from the visitor's head. With great politeness the joker handed over the visitor's own hat, as glossy and perfect as f it had just come from the hatter's block, and took the old hat in return

The visitor's surprise increased. He scruti nized the new hat. If was certainly his. Then he joined in the general laugh. He had simply been initiated into the mysteries of the Roard of Trade hat trick, the first point in which is a bit of sleight of hand work by which hats are changed, and, the stock hat, kept for the pur-pase, is kicked into the ring of jokers.—Buffqlo Commercial.

foolish influences makes the girl of to day expect entirely too much from the young man of o-day. She reads, or is told, that when a young man is engaged to be married he sends his flancée so many pounds of sweets, so many boxes of flowers, as well as all the new books and all the new music that may appear each week... If there were more honest girls in this world—honest in their treatment of young men-there would be a greater number of marriages, and fewer thieves. Yes, I mean exactly what I say. It is the expectation on the part of a foolish girl that a man should do work than he can honestly; that has driven many men to the penitentiary, and many more to lives of so-called single blessedness.'

To make potato salad, slice some cold boiled potatoes; toss them lightly in oil and vinegar, and dish sprinkled with finely-chopped shallot or chives. Filleted red herring, kippers, or kippered or smoked salmon, can be added to this salad. Slice some cold new potatoes, and arrange them with quartered hard boiled eggs, them loving arms within whose magic circle the oncoming of the cruel fit of terror is instantly checked, giving place to a delicious chives and capers; pour this all over the salad

care protected by law against reckless cutting and conflagration. While the leading countries of Europe are trying to make trees grow, the Americans are sweeping away not only the mature trees but the saplings, which the writer describes as "the rightful heritage of future generations."

No matter how large the spot of oil, any carpet or woolen stuff can be cleaned by applying buckwheat plentifully, brushing it into a dustpan after a short time and putting on fresh until the oil has disappeared.

Malachite, agate and azarine, when broken, may be cemented with sulphur, melted at low heat, so as not to change its color, in which different pigments are stirred to give it proper tints like the stones.

The Boston Spiritual Lyceum

Held a very Interesting session in Berkeley Hall Sunday afternoon, Dec. 26. "The Fading Flower of Chivalry " was the topic for disqueston, and all seemed to agree that it was a mistake to say that the hower to do with a form of cruelty so exquisite, so of chivalry was fading to meet the constantly changing conditions. Chivalry had found new forms of expression. Men, it is true, no longer regard woman as a weaker, inferior being, to be petted and pitied in consequence, but they show a higher form of chivalry

onsequence, on tiley show a nigher form of envany by considering her an equal. After a stirring grand march, Mr. Fred H. Watson rendered a piano solo; Ansel Haynes gave a recita-tion; Kupert Davis sang; Willie Sheldon and Winnie

The annual Christmas lestival given by the officers was held in the Berkeley Hall Annex and parlors Friday evening, Dec. 24. There were two large trees heavily laden with candy, nuts, oranges and other fruits. The first number on the program was a cornball contest, in which hineteen youngsters strove to see which could devour a corn ball first. Masters Harry, Caird' and Edward W. Hatch were the victors. After recitations and comic sketches by Little Mand Armstrong Winnle and Alice Ireland. Ansel Haynes, Willie Sheldon, Edward W. Hatch and George S. Lang, lee cream and cake were served,

and the good things on the tres distributed.
A. CLARENCE ARMSTRONG, Clerk.
'17 Leroy street, Dorohester Station, Boston, Mass.

Children's Progressive Lyceum No. 1

Met in Red Men's Hall Sunday morning, Dec. 26. Superintendent Brown called the Lyceum at 10:45. Al-

sked them. The Grand March was then executed, after which the following little ones took part in the entertainment; Piano solo, Kittie Parks; recitation, Ethel; Weaver; sorg, Joe Forsyth; recitation, Mabel Emsong, Lottle Weston. Dr. Hale made some very interesting remarks. The

Lyceum closed with the Banner March.
ABBIE F. THOMPSON, Sector.

Fall River Lyceum.

Our Lyceum is still progressing. Many thanks for your valuable assistance. It has been a great help to

our young worker Mr. Lucas, and his sisters. We had a large company Christmas to see our little folks in their ontertaliment, and all were much sugprised and pleased to see what a large number of

Girls Expect Too Much of Young

Men.

Men.

"The average young man is the agreeable fellow who earns enough money to take care of himself, and to put by a little for special occasion," white such as material pertaining the Ladies Home Journal.

But he is not the young man by those illustrators who, in black and white, give us so-called society sketches. A combination of foolish influences makes the girl of today extension of the later of the later give and the first pertaining to the Lyceum a rish the may see a great improvement.

Salem Lyceum,

Mr. Nathan A Chase Conductor. Owing to the included the including the later generally as usual. Subject to discussion, "Christman" We very very give now and then have filled my exist not griefing that my freelds had gone, rather the later give in the later give in mortal and he is not the young man drawn by those in the later generation also gone, having me almost alone. I am alone the seem work when in black and white, give us great improvement.

Salem Lyceum,

Mr. Nathan A Chase Conductor. Owing to the included and accase and unit works a valid in the interval as usual.

Subject to viscussion, "Christman" We very very give as usual.

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Subject to be a ve

- Springfield Lyceum.

The Exceum subject Simday, Dec. 26, was spirit ualism and the Bible.". The same subject next Sunday. Mrs. H. P. Russegue (who lactured at the Church of the Spirit morning and evening) was prespeeting, and spoke encouraging words to the Ly-

Original Riddles or Charades from your people of all ages will be gladly received. Address this Department, Bankertor Light

Would strill be watthy of the suides who keep So sweet a guard around thee in thy sier, And in thy wakeful manifest thee lasping With loving words and musta fraught with fire; World'st thou be worthy of them as thy prize? Would'st thou be, worthy of them as thy prize?
Then lise, as it becomes a man to rise.
Les oncentrativeness become thy nower.
Collectify howers into one central power.
Lyor too large a surface; note, when spread.
I comes, like auftum leaflets, cold and dead.
I comes like auftum leaflets, cold and dead.
I consider the second like mind.
Where one bright furface anagoilles like sould.
Where concentration lives to build the whole.
After to do district the king on high,
speak thoughts are thought when the cold like the consultation is the same thoughts to delive the anagon as well the consultation for the like the consultation is a few and the consultations there.

In Memoriam.

Recently two of my friends, with whom I have for years had the most pleasurable relations, have passed to the Beyond, MR. LAURISTON TOWNE and MR. GEORGE W.

TANNER, the former after a pilgrimage of eighty-five years, the latter one of sixty-nine years. They were thoughtful, progressive men, both the soul of honor. They were business men, long residents of Providence. During the sign that made a record which will ing their career they made a record which will long leave, precious memories, and be a shin-long leave, precious memories, and be a shin-ling example for those entering upon the active stage of life to follow. Those who follow in their footsteps will find no thorny path. When such men leave the mortal there is a void, but the sphere of the spirit is enriched. Mr. Towne, on the first evidence of the com-ing in of a new order of things—the Dispensa-tion of Spiritualism—became interested joy.

tion of Spiritualism-became interested, joyfully, accipted its facts and philosophy, for they dispelled doubt and uncertainty which so generally enveloped the human mind, ow-ing to the force of the crystallized errors of the centuries. There was a daybreak of betthe centuries. There was a daybreak of better things coming for he felt the need of a cliange, that humanity might attain all the possibilities inurned in every human soul. The phenomena which preved the continuity of life and a possible return of the so-called dead, were to him prophecies of an ending of the religion of superstiti n, the sundering of the chains of dogmatism, opening a way for free inquiry, untrammeled thought, and a wider and more thorough recognition of the basic principles of a humanitarian religion, from which should evolve the blessings and glories which were the ideals of the Judean prophet and reformer. Though spiritualism was unface the sundering of the sundering of the street, New York, giving full address.

There is no charge for surrespondence-advice estimated and reformer. Though spiritualism was unface the surrespondence of this most liband reformer. Though spiritualism was un-popular, and its adherents under the ban of obloquy, Mr. Towne was unmoved, pursued the even tenor of his way, giving a generous support to the Cappe. It was permitted him o receive an attestation, that he had been in the right. As his eyes were closing on the scenes of earth, his inner vision was opened, and he saw mestengers from the other shore come to guide him across the river, and take

perintendent Brown called the Lyceum at 10:45. All ly asserted himself. From by hood he took at though a stormy day, we had a good attendance. Mrs. broad view of life, heartily welcoming the new which promised better things by bringing peoin return, were prompt in answering the questions tiple up to a higher plane of thought and action. His sympatties ever were with everything tending to strip of the symboling clothes, forced on manking by the street of superstition. This like was largely indicated by the environments of his totally. The father Abel Tanner, now of Mystic, Conn., ninely-two years of age, was the process who region to the busile-blast of freedom which giverber ated over the land in January, 1831, by William Lloyd Garrison. He left his spinning-frame, and took the field, doing valuant service with the noble band then seeking to avouse the land to the chormities and perils of that attel slavery as then existing in the United States. The ab-sence of the father necessitation the utmost exertions of the son to help sustain home and family. Here were famued those industrious habits he carried through life. The position of his father, the champion of an unpopular prised and price in the young schills and seem of the seem of the

shall join them freed from the cares wittells of mortal life. For I know

norfal life. For I know
There ill come a time when he werlie
Shalk pulse through my swifting welns,
When peace shalk take the place of strife,
And loss give way to sternal galu. MILLIAM FOSTER, JR. Providence.

For Peace, harmony, and theaven exist to day as much as they ever did or with The bar to their full realization and actual manifestathen is in treatization and actual manifesta-tion is in himman kind and only there. The bar is ignorance, the varior the displacement of the bar by the crown of actual knowledge. All is not knowledge that bears the name, in the is all ignorance that does not know the better. Real knowledge is the strongest strength; actual ignorance is the weakest weakness.—Brown

Dealness Cannot be Cured.

By local applications, as they cannot reach the diseased portion of the set. There is only one way to cure Dealness, and the set by the monthly tonal remedies. Dealness is caused from the monthly tonal remedies. infamination can be taken out, and this tipe restored to its a smal condition, hearing will be destroyed forever; nine taxes out of ten are caused by catarrh, which is nothing but on infamined condition of the nucous sunfaces. We will give One Hundred Dollars for any case of Dearies scatted by catarrh that, cannot be cured by Hall's Catarrh Laws. I Send for circulars, free.

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

Dec. 18.

A CURE FOR CONSUMPTION, CA-TARRH, AND LUNG TROUBLES THAT CURES.

Remarkable Discovery of an American Chemist:

ITS GREAT VALUE TO HUMANITY.

How Every Reader of this Paper May Obtain the New and Free Scientific System of Medicine.

CORRESPONDENCE --- ADVICE ABSO-LUTELY FREE AND PROFESSION-ALLY CONFIDENTIAL.

The wide, unexplored field of modern chemistry is daily astounding the world with new wonders. Professor and layman vie with each other in their commendable efforts to lessen the ills of humanity. Yesterday it was Pasteur and Koch, and to-day it is Slocum, with a new discovery which has been the result of years of careful study and research.

Foremost among the world's greatest chemists stands T. A. Slocum, of New York City. His researches and experiments, patiently carried on for years, have finally culminated in results which will prove as beneficial to humanity as the discoveries of any chemist, ancient or modern. His efforts, which for years had been directed toward the discovery of a positive cure for consumption, were finally successful, and already his "new scientific system of medicine" has, by its timely use, permanently cured thousands of apparently hopeless cases, and it seems a necessary and hu-mane duty to bring such facts to the attention

The medical profession throughout America and Europe are about unanimous in the opin-ion that nearly all physical ailments naturally tend to the generation of consumption. The afflicted die in the short, cold days of winter much faster than in the long, hot days of sum-

mer.
The Doctor has proved the dreaded disease. to be curable beyond a doubt, in any climate, and has on file in his American and European laboratories thousands of letters of heartfelt gratitude from those benefited and cured in all parts of the world.

No one having, or threatened with, any disease, should besitate a day. Facts prove that the Doctor has discovered a reliable and absolute cure for Consumption (Phimonary Tuber-culosis) and all bronchial, throat, lung and

ferer should take adyantage of this most liberal proposition.

catarrh, lung troubles and consumption is certainly good for-and will cure-almost any disse that humanity is heir to.

Please tell the Doctor, when writing, that you read his generous offer in BANNER OF

the emancipated spirit to a massion not made with hands, to regain wife and children and other friends awaling his config.

St. Nicholas. In the current issue Rud-with friends awaling his config.

St. Nicholas. In the current issue Rud-with friends awaling his config.

St. Nicholas. In the current issue Rud-with friends awaling to obtrusively push his opinions. "Just is Stories," and Oliver Herford furthern, but on all opportune accasions fearless in his es a number of illustrations. There is the ly asserted himself. From hardess he took a first chapter in a new serial, "Through the nishes a number of illustrations. There is the first chapter in a new serial, "Through the Earth by Clement Fezandie. This is a fairytale of orience. The other serials have interesting instalments. The lively boys who make up "The Laterim Athletic Club," in the story by Rupet Thehes, take up bockey on the ice. Frank Respection in "The Buccaneers of Our Coast," recomplishing the surprisme adventures of the noted pirate, Bartholemy Portuguez. The "Two Biddicut Boys," of Mr. Trowbridge's tale, begin their exciting chassfor the remarks. able triok dog that is one of the leading char acters in the story. A timely article on the Greater New York, by Ernest Ingersoll, is called "Reasoning Out a Metropolis," and gives the reason for New York's supremacy. Fred A. Ober writes of the remarkable Califorms woodpecker, and describes "A Bird's Storehouse." "A Jest of Little John," is by John Bennett, author of "Master Skylark," and J. Rowe Webster contributes a modernized fairy-tale in "Johning and the Giant." There is a Christmas play, sugable for holiday production by boys and girls, entitled "Christmas Eve at Mother Hubbard's," As usual, the minbey is overflowing with sectures and poems. The Century Co., Union Square, New THE CENTURY This issue has the opening

part of Dr. Weir Mitchell's new novel, "The Identures of François," illustrated by Castaiche. The beautiful Gainsborough portrait of Man Frenam, engraved by Cole as the frontaight. The beautiful tainsborough portrait of Manifestain, engraved by Cole as the frontispiece of, the December Century, is replaced by mintight, the "Portrait of Gen. James Wolfe," engraved by Mulley. Another contribution on English topics are "Scenes from Haxley & Holme Life," by his son, Leonard Haxley & Holme Life, by his son, Leonard Haxley & Holme, with illustrations in his pictures on Figure 18 Boutet de Monvel; a short place of Life, his his historical trudy by Arghibald Horbes, the distinguished was forespondent; entitled "A Myth of Watonis," The American material includes "Resolution of Manifestia of Myahartha L. Phillips, and daintifully history by Malcoin Fraser; "Every Day Haroisin," a paper in the "Heroes of Peace" argue, by Gustav Kobbe; the continuation of Mri. Stevenson's. "Reminiscences of Mexico group, by Gustav Robbe; the continuation of Mrs. Stevenson's, "Reminiscences of Mexico diffig the French Intervention," and last but not lead, "The Mysterious City of Honduras," by the explorer, George Byron Gordon, with a rich array of pictures by Henry Sandham. Other fixtion, in addition to Dr. Mitchell's stern is the thirty part of Mrs. Burton William. story, is the third part of Mrs. Burton Harrison's "Good Americans," and three short stories: "The Courtship of Mr. Philip Johns," by ries: "The Courtship of Mr. Philip Johns," by .
Elizabeth Carroll Slipman; "Miss Stacy's 'Buryin' Money," by Alice M. Ewell; and "Madame Butterfly," by John Luther Long. The "Topics of the Time" deal with current popular subjects. "Lighter Vein" has an "Open Letter" by Johns Stadling, with a facsimile of the message from Andrée with its envelope sent by the carrier pigeon which was shot on July 15. The Century Co., Union Square, New York.

RECEIVED .- The Ladies' Home Journal, The Curtis Publishing Company, Philadelphia, Pa. How to Grow Flowers," an illustrated monthly magazine, devoted to specessful Florioulture, Miss Ella V. Bains, publishet, Springfield. Ohio. The Vaccination Inquirer and Health Review (December), 4 Ave Maria Lane. Paternoster Row, London, E. C.

BANNER OF LIGHT BOOKSTORE.

SPRCIAL NOTICE.

The HANNER OF LIGHT PUBLISHING ODEFANY, hearly at 6 Roworth Street (from 98 Tremont Street), Hoston, Mass., keeps for sale a complete associment of Spiritual. Progressive, Reformatory and Miscellaneous Books at Wholesule and Retail.

TRIMS OASH.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid, C.O.D. Orders for Books, to be sent by Mall, must invariably be accompanied by cash to the amount of each order. Practional parts of a dollar can be remitted in postave stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies: Sums under \$5.00 can be sent in that manner for 5-cents.

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 all the varied shades of opinion to which correspondents may give utter-

ance.

No attention is paid to anonymous communications.

Name and address of writer is indispensable as a guaranty
of good faith. We cannot undertake to preserve or return canceled articles.

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

Banner of Bight.

BOSTON, SATURDAY, JANUARY 8, 1898.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Basworth 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. Harrison D. Barrett......Editor.

Matter for publication must be addressed to the Editor. All business letters should be forwarded to the Banner of Light Publishing Company.

TWO DOLLARS PER YEAR.

The management of the BANNER OF LIGHT has reduced the subscription price of | get in choosing colleges where our young peothe paper to Two Dollars per year | ple may complete their education. former price \$2.50).

We trust that Spiritualists everywhere willcooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on pears that the Bishop refused to consecrate our subscription books would make it his or her business to obtain one new subscriber to the papal and American colors, but only the this paper for 1897, the heretofore high stand- American flag was disturbed by the Bishop ard of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened

Toleration.

guage is toleration. It implies a breadth of soul rubrics may forbid certain things in regard to idealistic in conception, and purely spiritual the altar, but it would be a forced interpretain its application. When it has become a part | tion to claim that a flag back of the altar came of the real soul man, he stands before the under any such rule. world free from bigotry and prejudice in every | It looks as if it were but another manifesta possible way. He is willing to concede to others | tion of the fact that Catholic Americans are the same rights and privileges he asks for himself, and will fearlessly defend such rights for his weaker brother. He finds his own in his neighbor's good, and looks upon the race as a band of brothers. He stands up manfully and pleads for "equal rights for all and special privileges to none."

Very few of the world's reformers and teachers have reached that altitude of thought and action. Even in Spiritualism, where we naturally expect to find the highest exemplifical the flag of our nation proves that the fealty of tion of goodness, there is a painful lack of the American Catholics to the flag of the nation is spirit of toleration. We stand back when some well-wisher of his fellow-men undertakes to do something for the benefit of the public. His motives are misconstrued, his methods sharply criticised, and even his honesty attacked. In many instances Spiritualists refrain from attending public meetings because they cannot tolerate the opinions of their associate Spiritualists.

In discussing the work of other religious denominations, many Spiritualists are as unjust as are their orthodox brethren, who so unjustly condemn them. Two wrongs never made one right, hence the exercise of the principle of toleration would do much to advance all who are inclined to dogmatize for their associates. To state that every religion except Spiritualism is false, to claim all of the world's advancement is due solely to Spiritualism, to denounce Christianity and all other religions as menaces to civilization, is bigotry personified. It costs nothing to render credit to whom credit is due, neither does it lower us as men and women to accept the revelations of truth from any and all sources.

. The true Spiritualist, having a knowledge of the law of consequences, should be universal in his nature, and broadly tolerant of the opinions of his fellow men. Thankful that he has gained so much himself, he should generously assist those who have not had his opportunities and privileges. When individuals think of self less, and of others more, they will become more in harmony with one another, and less inclined to dictate to their associates. It is our duty, therefore, to cultivate a spirit of kindliness, of sympathy, of sweet good will, of tender regard for the weal of others, and to seek to eradicate envy, jealousy, malice and revenge from our souls. To do this toleration should be sought most assiduously. By seeking to practice our Spiritualism in our every-day lives, we open the door to universal harmony and to the reign of peace and goodwill among men. May toleration be the watchword of every Spiritualist henceforth and forever.

Read the reviews of W. J. Colville's "Old and New Psychology," and Charles B. Newcomb's "All's Right with the World," published in another column, then order a copy of each. Both authors appear at their best in these works, hence they should be widely read.

William S. Hinkle, Abilene, Kansas, would be pleased to entertain a worthy medium at any time, should one make it in his ness, or may bring forth only thorns to tear bask in the white light of spiritual truth, where days in Philadelphia, Warner Hall, 3 and 7.45 way to visit his section of the State.

Cornell University.

From an advance copy of the Cornell University Register we observe a gain in numbers of 1700 as against 1703 last year. 431 degrees were conferred in June, 1807, an Increase of 50 over any preceding year. The Faculty consists of 101 professors, etc., as against 175 last year. The entrance requirements have been so raised, and at the same time so correlated her courses with the work of the high schools that It takes a full high school course to enter a student into any course in the University. The University gives free tuition each year to 512 holders of State scholarships, to all New York State students pursuing work in the State Veterinary College, and to students in the College of Agriculture. A graduate scholarship in American History has been added to those previously established. There are now 19 ships. The scholarships have an annual value value of \$500, and 2 of \$600. 44 States are this in its character. year represented, and 16 foreign countries, viž.: Canada, Mexico, Cuba, Japan, Australia, Brazil, China, Costarica, Nicaraugua, Norway, Peru, Porto Rico, Scotland, Spain, Turkey and Wales.

The existence of this University at Ithaca, which was taken into consideration and utilized by the State of New York made it possible had come to express in the memorable words: "I would found an institution where any person can find instruction in any study." His broad conception of a university was the means of a provision in regard to the board of trustees, that "at no time shall a majority of the board be of one religious sect, or of no religious sect;" in regard to the professors and other officers, that "persons of every religious denomination, or of no religious denomination, shall be equally eligible to all offices and appointments,"

The Register contains many other statistics of interest. Our only comment is, if the liberal desires of the founders are faithfully carried out the University deserves the patronage of Spiritualists and Liberals. The expulsion of Fred L. H. Willis from Harvard, because of his spiritualistic tendencies, and of infidels and atheists from other schools and colleges, are object lessons we should not for-

The American Flag.

On the 24th of December, the American flag was removed from its position back of the altar of St. Augustine's Roman Catholic, Church, Brooklyn, N. Y., by Bishop McDonnell: It apthe altar until the flag had been removed. The church was handsomely decorated with and his satellites.

The Catholics say that the removal of the flag is misunderstood by those who are questioning the action of the Bishop. It was not that there was any opposition to the flag itself, but that nothing could be upon the altar during consecration except the usual vestments of the church. As the flag was back of the altar, not upon it hor around it, the claim of the One of the sweetest words in the English lan- church authorities falls to the ground. Church

taught by their church rulers to entertain a higher regard for the authority of the Pope of Rome than for the authority of the government of the United States. The Brooklyn episode is but an index of what will be done whenever the Roman hierarchy is strong enough to carry out its real wishes. It has long been stated that America is the most promising country for Roman propagandism, and the exaltation of the papal flag over has done his simple duty, and won the respect merely secondary.

Every loyal American citizen should jealously guard his country's flag, and we feel that the insult offered it in Brooklyn on Dec. 24 should be resented by every patriot. Church rubrics may govern church matters in every respect, and no objection will be made. But of adversity, tossed about by the billows of ophence every church, of whatever denominapatriotism its first consideration. Any church and let the signal gun of distress send its that will not do this is an enemy to our nation, and should be treated accordingly. Liberty. and our country's flag forever!

The International Jubilee.

An article from the pen of Mr. Frank Walk-International Jubilee, June 1-8, 1898, appears translation, is now on sale at this office. It is an in another column of this issue. It should be epoch-making book, and should be read by carefully read, and prompt action taken upon its many practical suggestions. The appoint- cents; paper, 50 cents. ment of Mr. I. C. I. Evans, of Washington, D. G., as Superintendent of the Young People's Department, is. an eminently fitting one, and

Spiritualists of America. Mr. J. J. Morse of London, Eng., has acceptlands will also be invited, and no doubt many Good. Thus wilt thou earn thy heaven. of them will promptly accept the same. It will be a gathering of the intellectual giants of the Spiritualists of the world that will assemble in Rochester next June, and every Spiritualist should plan to be one of the multitude on that occasion.

Life is, oh friend, a written page, Inscribed with acts from youth to age; Fill all thy lines with deeds of love. Each one helps build thy home above.

Honor and fame differ in this - the former is expressive of the worth of the soul of the real man; while the latter is what other men have supposed to belong to that man. The one is permanent, enduring; the other as fleeting and transitory as the morning dew.

meted out to thee by thy teachers from on high. By so doing thou wilt become a benefactor to thy kind.

"A rose tree may be all bloom and sweetand wound. Choose thou."-Spirit Ruth.

Mass Meetings.

The first of a series of grand mass meetings under the auspices of the National Association, was held in Cleveland, O., last week. An interesting report of its proceedings appears in another column, showing that it was a success in every respect. These mass con ventions are productive of much good where ever they are held, and do much to elevate Spiritualism to its proper position among the

The late National Convention instructed the Trustees of the National Spiritualists' Association to holl, two such gatherings per month, after Jan. 1, 1898, in the large cities throughout the country, and directed that some member of the Board, who was nearest the city in which the convention was held, should attend the same, as general manager graduate scholarships, and 22 graduate fellow- of the meeting, and official representative of the National body. This vote was passed in of \$300 each; 20 fellowships have an annual the interest of economy, and was unanimous

The success attendant upon all similar meetings held last year proves that they are wanted by the people, and will be supported by them under ordinary circumstances. They serve to bring the National Association into touch with the people, and cause them to feel N. Y., is due to the combined wisdom and that it is their Association, of which they are bounty of the United States, the State of New | important parts. They also give the general York, and Ezra Cornell. An act of Congress public, through the secular press, whose reports of such gatherings (thanks to the influence of the National Spiritualists' Associafor Ezra Cornell to realize his dream, which he | tion) are uniformly fair and impartial, a more intelligent idea of the real meaning of Spiritualism than was ever known before.

These mass meetings exert a salutary influence upon individual Spiritualists by inducing them to harmonize their differences through the great principle of cooperation. They can be made powers for good in Spiritualism if they are properly instituted and conducted, both financially and spiritually. We feel that the Cleveland meeting is a happy augury of the success that will attend all similar conventions during the remainder of the season.

Grand Mass Meeting.

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

"A Trip Around the World."

This work will soon be out of press, and the name of its distinguished author, Dr. J. M. Peebles, is an index of the value of the book. Orders should be sent in at once.

The New York Tribune of Dec. 22, 1897. gave an elaborate review of Frank Podmore's new work, entitled "Studies in Psychical Research." It predicts that this work will prove of especial interest to all who recall Mr. Podmore's extreme skepticism with regard to psychic phenomena. "His book shows what has been done in the various lines on which investigation has proceeded, viz.: the phenomena of Spiritualism. . . . This field is doubtless one in ed limitlessly. ... But the pool-pool argument has failed. Prof. Henry Sidgwick, than whom there is no keener or more careful critic, declared years ago that telepathy had been established by as valid scientific proof as gravitation. Prof. James now declares it possible to obtain knowledge by other means than through the five physical senses." The Tribune's review is worth reading, and its commendation of Mr. Podmore's work indicates its great value to psychic science.

En The action of Col. William M. Singerly, editor and proprietor of the Philadelphia Record, in giving up all of his property to satisfy the claims of his creditors, is heartily commended by the secular press. No honest man could or would do otherwise. Col. Singerly of his fellow men thereby. The fact that the net profits of the Record are \$310,000 per year, indicates that journalism yet pays. With such an income, it is probable that Col. Singerly will soon be able to meet his liabilities in full

In sailing over the great ocean of Life, when thy barque is driven back by the waves no rubric is greater than our nation's flag, position, submerged by the turgid waters of hatred and denied entrance into the harbor of echoes across the waters, that the Angels of Life, whose aid thou hast earned by an upright life and noble deeds, may find thee to pilot thee into the peaceful haven of Immortality.

Our readers should not forget that Count Aksakof's remarkable work, "A Case er, General Manager of the Rochester, N. Y., of Partial Dematerialization," Tracy Gould's every thinker in the land. Price, cloth, 75,

When Temptation and Error assail thee, let thy soul, with the speed of the swift winged will commend itself to the confidence of the hyppogriff, flee into the Valley of Silence where the angels of Goodness and Truth are ever on guard to succor, with courage and spiritual ed an invitation to be present; also Mr. John strength, those who have been over borne in Allen of the same city. Other distinguished the great struggle of every-day life, then rerepresentatives of our Cause from foreign turn to do battle until Evil is overcome of

> The Wilkes-Barre, Pa., Spiritualists have taken a step in advance by securing a permanent speaker for the year next ensuing. Mrs. Adeline M. Glading of Doylestown, Pa., the well-known lecturer and test medium, has been elected resident pastor for one year from Sept. 1, 1898. We congratulate our friends in Wilkes Barre upon their progressive spirit and apt selection of a speaker.

"The corridors of Time Are full of doors-the portals of closed years,

But one door stands alar-The NEW YEAR'S; while a golden chain of days Holds it half shut."

Slander and scandal are the most nox ious weeds that grow around the doorstone of the home. Dig them up with the spade of vir-Measure unto thy fellow man the love tue, and plant in their stead the seeds of kind liness and sweet goodwill.

> As the water lily persistently seeks her way from darkness unto light, so let thy soul it can rest in peace.

ANNUAL CONVENTION

Massachusetts State Association of Spiritualists,

Paine Hall, Boston, Jan. 4, 1898, S.E. 50.

The Fifth Annual Convention of the Massachusetts State Association convened in Paine Hall Tuesday, Jan. 4, S. E. 50 The business meeting was called to order at 10:30 A. M. by the President, Dr. George A. Fuller.

Dr. C. W. Hidden requested that a large number of people be admitted as new members during the business meeting. The decision of the Board of Directors this year, as in years previous, was that no memberships could be received during the business session. The decision was made a ruling by the Chair, per request from the floor. An appeal was taken from the decision of the Chair, and a roll call vote taken upon the appeal. The Chair was sustained by 73 yeas against 43 nays.

The Vice President, J. B. Hatch, Jr., took the Chair at this point, and introduced the President, who read his Annual Report, which will be published in next week's issue of THE

The next order of business was the reading of the report of Secretary, Mrs. Carrie L. Hatch. [It will also appear in our next issue.

Mr. Hebron Libbey. Treasurer, appointed successor of Mr. Wm. H. Banks at the time of his departure from the city, read the report of the Treasurer, which report showed that the balance in the treasury when he took charge of the books was \$106 63. In collections, donations and memberships, he received during the balance of the year \$246,65, making a total of \$353.28 received during the entire year. The expenses of the Association during the year were \$228.13, leaving a balance of \$125.15.

The report was accepted and placed on file by vote of the Convention, The Secretary at this point read the minutes

of the last annual Convention, which were ap-

The Convention then proceeded to the elec-tion of officers. Five tellers were appointed: Mr. Moulton. Mr. Edwards, Mr. Seibold, Mr. Blinn and Mr. Mansergh, who received the ballots for President. Dr. Geo. A. Fuller of Worcester, Mass., was reëlected by a vote of 85 to 45. He thanked his friends in a few wellchosen words, and the voting proceeded. The balance of the ticket was voted for as a whole, the tellers waiting upon each member as his name was called, and receiving his vote.
The ballot for remaining officers resulted in

the election of the following named candidates: 1st Vice President and Director, J. B. Hatch, Jr., of Boston: 24 Vice President and Director, Mrs. Carrie F. Loring, of Braintree; 3.1 Vice President and Director, N. B. Perkins, of Salem; Secly and Director, Mrs. Carrie L. Hatch, of Boston; Treasurer and Director, Hebron Libbey, of Boston; Directors, Mrs. H. G. Holcomb of Springfield, Mrs. Elvira Loring of Fitchburg, J. O. Perkins of Lowell. A mass meeting was held in the evening,

in which many prominent Spiritualists took Reporter.

"Big Bible Stories."

Will you kindly say, through the columns of THE BANNER, that, owing to a rush of orders for magazine-binding for Christmas presents at my printer's, there has been an unavoidable delay in issuing "Big Bible Stories"? A letter from him states that they will be shipped Monday, Jan. 3. I trust those who have sent which charlatanry and imposture have abound- me orders will excuse the delay, as I expected to receive them two weeks ago.

W. H. BACH, Lily Dale, N. Y. "Big Bible Stories" will be on sale at the Banner of Light Bookstore as soon as issued. Price, 50 cents per copy, cloth bound. Send us your orders.

Change of Address.

Prof. Fred P. Evans is now located at 51 West Thirty Third street, between Fifth Avenue and Broadway, New York City, where he may be addressed for the next few weeks. He is to attend the winter camp meeting in Lake Helen, Florida.

A tasty pamphlet, entitled "Rural Health Home," is at hand. This Home is located in Ayer, Mass., and is under the management of the well known physician Dr. C. E. Watkins. Jay Chaapel is Superintendent, and an able corps of assistants look out for the wel fare of the patients. We wish the new venture a full measure of success.

It is now a Baptist minister, late of Steele City, Nebraska, who is under arrest in Pueblo, Col., for a terrible crime. Have the religious journals of the nation anything to say upon this question? Would they remain silent if the offender were an infidel or a Spirtion, should make the flag and the spirit of safety, remember the sealed orders of the soul, itualist? Verily it does make a difference whose ox is gored.

> It is a good time now to secure the services of our gifted English co-workers, Mr. E. W. and Mrs. M. H. Wallis, at the coming campmeetings, and with local societies for next sea son They may be addressed for the present in care of this office. We trust that these talented workers may be kept busily employed during their stay in America.

A reformer once said, "I may do wrong, but I will write do right, and you will be happy." As Spiritualists let us earnestly strive to do right ourselves, as well as urge right doing upon others.

New York and Brooklyn.

W. J. Colville's Christmas lectures, and all the musical and other exercises at the College, 497 Franklin Avenue, Brooklyn, have been very largely attended throughout the holiday sea-

The climax, in point of attendance and interest, was reached on Friday evening, Dec. 31, when the spacious lecture room was thronged from 8 P. M. till after midnight. The lecture of the evening was on "Clairvoyance," prefaced by a reading from Mr. Grumbine's book, and some fine Christmas music. Refreshments were served in the basement

from 10 till 11, at which hour the Watch Meeting commenced in the lecture room, which was crowded. W. J. Colville gave a most impres sive and inspiring address on "Key Notes for 1898," in which the symbolical significance of the four figures making the calendar date was interestingly explained and practically ap-

Silence was observed for five minutes as the old year passed into the new; a New Year's hvmn was then sung, and everybody joined in hearty new year's greetings.

The Christmas decorations, which were very elaborate, and the fine music, rendered the ex-

ercises very impressive.

Prof. E. A. Whitelaw and Mme, Milo Deyo have done magnificent orchestral work this

Beason. On New Year's Day, at 3 P. M., W. J. Colville re delivered his New Year's address in an exrise above the darkness and sorrow of life, to panded form in New Century Hall, 500 5th Avenue, New York. He is now lecturing on Sun-

MEETINGS IN BOSTON.

Beston Spiritual Temple mosts in Herkeley Hall very Sunday at 16% A. M. and 1% P. M. Speaker for Januari, A. E. Tiadaley Singing the Badies Schubert Quaries, E. L. Allen, Prasident, J. B. Hatch. Jr., Spectary, 74 Sydney streat, Station K, Soston, Mass.

Beston Spiritual Lyceum meets in Berkeley Hall every sunday at 1 P. M. All are welcome. Send the children. J. B. Hatch. Jr., Conductor; A. Clarence Armstrong, Clerk, 17 Lercy atrest, Dorchester, Mass.

The Halping Hand Society meets every Wednesday afteracon and evening—business meeting at 4 o'clock, supper at 0'clock—in Gould Hall, 8 Boylaton Place. Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

"Spiritual Fraternity."—At First Spiritual Temple.

"Spiritual Fraternity."—At First Spiritual Temple, Exeter and Newbury streets, Sundays at 10% and 7% P. M., the continuity of life will be demonstrated through different phases of mediumship. Next Sunday at 2:30, lecture through a trance speaker. Wednesday evenings, at 7%; sociable, conference and phenomena. Other meetings cotable, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

(Initiates Progressive Lycoum—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, its Trement street, at 10% A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Dwight Hall, 514 Tremont Street.—The Ladles' Lyceum Union meets every Wednesday afternoon and evening; supper at 6% P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

Appleton Hall, 0½ Appleton Street—Paine Memo-tal Building, side entrance.—The Gospel of Spirit Return society, Minnie M. Soule, Pastor, will hold services every sunday at 2½ and 7½ r. m.

The First Spiritualist Ladies' Aid Society meets wery Friday afternoon and evening—supper at 6 P.M.—at 41 Tremont street. Mrs. Mattle E. A. Alibe, President. Carrie L. Hatch, See'y, 74 Sydney street, Dorchester.

The Ladles' Spiritualistic Industrial Society meets at Dwight Hall, 54 Tremont street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary. The Veteran Spiritualists' Union holds meetings the third Thursday of each mouth in Dwight Hall, 514 Tre-niont street, at 7½ P. M. All are invited. Eben Cobb, Presi-dent; Mrs. J. S. Soper, Clerk, 9 Bosworth street, Boston.

Engle Hall, 616 Washington Street.—Meetings at 11, 2½ and 7½ Sundays. Dr. W. H. Amerige, Conductor. Hiawatha Hall, 241 Tremont Street (near Ellot street).—Meetings Sundays at 11 A. M., 2½ and 7½ F. M., also Wednesdays at 2½ F. M., for speaking, tests and readings Edwin H. Tuttle, Leader.

Harmony Hall, 724 Washington Street.—18% A. M., 2% and 7% P. M. Tuesday and Thursday afternoons at 2%. N. P. Smith, Chairman.

Elysian Hall, 820 Washington Street.—Sunday, 11 A.M.. 3 and 7% P.M.: Tuesday. social. at 8 P.M.; Wednes-1 A.M., 3 and 7M P.M.; Tuesday, social, at 8 P.M.; Wednes-lay, 8 P.M.; Thursday, 3 and 8 P.M.; Friday, 3 P.M. Mrs. 31 lilland, Jonductor.

Commercial Hall, 694 Washington Street.— Heetings Tuesdays and Thursdays, at 3 r. M. Sundays at ll, 2% and 7%. Mrs. M. A. Wilkinson, President. Hollis Hall, 789 Washington Street.—Meetings wery Sunday morning, afternoon and evening. Eben Cobb,

Good Templars Hall-I Johnson Avenue, Charlestown Dist.—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman. J. K. D. Conant's Test Circles every Friday P. M. at 2%, in her rooms, BANNER OF LIGHT Building, 8% Bosworth street.

The Home Rostrum, 21 Solev Street, Charlestown.—Meetings Tuesday, Thursday and Sunday evenings. 14. Dr. Walter H. Roillus, Conductor. Banner of Light for sale.

Brighton.—The Spiritual Progress Society holds nieetings every Friday evening, at 8 o'clock, at 32 Foster street. D. H. Hall, President.

Grand Army Hall, 578 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, Conductor.

Temple of Honor Hall, 591 Massachusetts Avenue.—The Progressive Thought Society holds meetings every Sunday, morning, afternoon and evening.

The Cambridge Spiritual Industrial Society holds meetings the Second and fourth Wednesday in each mouth, in Cambridge Lower Hall, 631 Massachusetts Avenue. Mrs. J. S. Soper, President; Mrs. L. E. Keitlf, Secretary.

The Band of Harmony conducts public meetings at Unity Hall, Studio Building, Davis Square, West Somerville, each Sunday, at 7½.

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL.-J. B. Hatch, Jr., Sec'y, writes: Sunday. Jan. 2, the friends of this society commenced. the New Year by coming out in large numbers and giving Mr. A. E. Tisdale a good warm reception. Mr. Watson, as usual, opened the meeting with a piano recital, after which the Ladies' Schubert Quartet gave two selections. When Mr. A. E. Tisdale was introduced by President Allen he was received with applause. He took for his subject, "Truth, the Principle of Religion," and gave a very fine address. Among other things he said:

A fact is a truth. You are aware that the world is awakening for the truth. Every expression has a response. Theodore Parker believed that every hour produced the man required. The Truth, the Christ, born in you and me, proves the stepping-stone between us and the Infinite. We do not leap into salvation, nor could the world be saved at one blast by The divinity within us is the divinity of truth. I am amazed at those short-

sighted people who mistake a form for a spirit Truth flows toward the earth when the earth needs it. Two thousand years ago it was a Jesus of Nazareth. The world will soon witness another truth. Every age has had its divine revelation. Truth is eternal all over the world to day. Another day or year may bring forth another truth. He that loves his fellowman is the exponent of a truth. Jesus was

crucified for the truth he taught. It should be the aim of every mind to accept a truth, even if a new truth should come to-morrow. I believe that Spiritualism is in every truth in the world. I know that Spiritualism is to be the religion of the future. You to day are upon a stepping stone of a new age of truth. Keep the future pure and clean, and I know the Infinite will take care of the

Mr. Tisdale closed his address by giving one

of Lizzie Doten's poems.
Dr. E. A. Smith of Brandon, Vt., President of the State Association of Spiritualists of Vermont, was a visitor in the morning.

In the evening another good-sized audience gathered to listen to the lecture given by Mr. Tisdale, and were well paid, as Mr. Tisdale gave another very interesting lecture. Mrs. Jennie B. Worcester rendered a fine solo, accompanied at the piano by Mrs. Magoon. The Schubert Quartet and Mr. Watson also furnished beautiful music during the evening. Mr. A. E. Tisdale will be the speaker Sunday next, at 10:30 A. M. and 7:30 P. M.

The BANNER OF LIGHT is for sale at this hall every Sunday, at Gould Hall every Wednesday, and at the Ladies' Aid Society (241 Tremont street) every Friday. THE HELPING HAND SOCIETY-Mrs. A. A.

Eldridge, Sec'y, writes-held its usual business meeting Wednesday, Dec. 29, with the President, Mrs. C. L. Hatch, in the chair. Supper was served at 6 o'clock. At 8 o'clock the meeting was opened by Mr. E. L. Allen,

President Berkeley Hall Association. Mr. Allen paid a stirring tribute to Prof. Lockwood. Years from now he will loom up in his proportions: a man of wonderful mentality, and a complete master of the science of Spiritualism. Mr. Allen gave Dr. Mayo a hearty welcome. Remarks by Mrs. H. V. Chapin, Dr. Mayo, Mrs. Mattie Albee, President First Ladies' Aid Society. Mrs. Alice Waterhouse gave greeting for the New Year. Mr. Harding illustrated the modus of spirit-photography by relating from personal observation. Mrs. Kate R. Stiles recited a beautiful origin-

al poem (Xmas). Remarks and tests by Mrs. Nettie Holt Harding and Mrs. Jackson. Mr. H. D. Barrett, editor BANNER OF LIGHT, made a grand appeal for the highest and best advancement of spiritual truths, and paid a beautiful tribute of respect to the memory of the late Mrs. Colby-Luther.

Wednesday, Jan. 5, we have a New Year's tree, entertainment and supper. We would be most happy to see every member of 1897 presont at our next meeting

Mr. A. E. Tisdale will be entertained by the Society Wednesday evening, Jan. 12.

COMMERCIAL HALL, Mrs. Wilkinson, President.-A correspondent writes: Sunday, Jan. 2. morning session opened with singing, and invocation by the Chaplain. Good tests were given by Mr. Stedman, Mrs. Millan, Mrs. Wil-

kinson and Mrs. Guiterrez.

Afternoon session began with singing, led by Mrs. Shelton, reading of the Scriptures and prayer by the Chaplain; Mrs. Moody, short address on the New Year, with all its possibil readings by the following mediums: Mrs. Nutter, Mrs. Wilkinson, Mrs. Branch and Mrs. Moody.

Levening session began with the usual religious of the session began with the session bega

ious exercises. Dr. C. W Hidden gave a short but brilliant address; Dr. Smith of Queen City Park made a few good remarks; Mrs. Maggie Butler spoke for a little while on the "Near-ness of the Loved Ones to Each and Every Tests and readings were given by Mrs.

Mogdy, Mrs Emma Odiorne, Mrs. Nutter, Mrs.

Carbee, Mrs. Knowles; remarks from Mr. Law-rence in behalf of the National Spiritualists BANNER OF LIGHT for sale Thursdays and

EAGLE HALL-W. II, Americe, Conductor,-A correspondent writes: Sunday morning, Jan. 2, free healing circle from 10 to 11 A. M., was well attended, with very satisfactory results. Mr. Amerige attends to the healing personally. The developing circle at 11 was extra well attended and was of a very high order. These circles are growing every Sunday, Great care is taken to have the best of har-

The afternoon and evening sessions were largely attended by fine and attentive audiences. The speaking, tests and readings were of a high order, well appreciated and fully recognized. The following able mediums and speakers took part throughout the day: Mrs. Maggie J. Butler, Dr. Charles W. Hidden, of Newburyport, able remarks; Mr. Edwards, Mr. Newburyport, able remarks; Mr. Edwards, Mr. J. G. Bowman, Mrs. J. A. Woods. Mrs. A. P. Guiterrez, Mrs. M. Lewis, Mr. M. W. Lawrence, able remarks; Mr. Steadman, invocation, remarks and tests; Mr. A. L. Blackden, W. H. Lothridge, Mr. H. B. Hersey, Mr. Martin, Mr. Marston, Mrs. T. Fox, Mr. Kransiki, Mr. C. O. Shute, Mrs. Alexander, Mr. Amerige, Miss Bertha Leslie, recitation, and others.

The above and other fine talent next Sunday. Mrs. Maggie J. Butler, Mrs. E. D. Butler and Mrs. Hare will be present.
Indian Peace Council will be held at this

hall Thursday evening, Jan. 13, at 7:30 P. M. Mrs. A. C. Armstrong, pianist.
BANNER OF LIGHT for sale at the door.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY-C. M. Manning, Sec'y, writes-met

at Dwight Hall afternoon and evening, Dec. 30. Business meeting called at 5:30 by the President, Mrs. M. A. Brown. 'Supperserved at 6:30.

kindly volunteered to give us this entertain ment, the following talent taking part: Piano solo, Miss Braham; song, audience; solo, Mrs. Rosa Wilson; readings, Mrs. M. A. Brown; piano solo, Mrs. Ida Knowles; duet, Mrs. Wilson and Mrs. Sheldon; readings and tests, Mrs. Mabel Witham; remarks. Mr. Lawrence; request from the audience for little Sally Jones, who kindly responded; remarks and readings, Mrs. J. W. Kenyon; remarks, Mrs. Sanger; closing with tests by Mrs. Eaton. Enjoyed by

Next Thursday, Jan. 6, 1898, will be the annual election of officers, at 8 o'clock sharp, and all members are requested to be there.

Hollis Hall. - A correspondent writes Our circle on Sunday morning, Jan. 2; was well attended, the general exercises being of a high order. Mrs. Jennie Collins and Dr. F. K. Brown assisted.

We enjoyed the thought and inspiration of the following able workers at our afternoonand evening sessions: Eben Cobb. Mrs. Mc-Kenna, Mrs. Dr. Wildes, Mr. Eliot, Mrs. Mabol Witham, Mrs. A. Forester, Mrs. Guinnell, Mrs. Grace Baker, Mrs. M. Cutter, Mr. G. Cutter, Dr. Brown, Mrs. Jennie Collins, Mrs. M. Reed. Dr. C. W. Hidden spoke briefly. Prof. Carpenter delighted the audience. Mr. Lawrence made remarks and took up a liberal collection. Music by Mr. J. B. Tyler and Prof.

BANNER OF LIGHT for sale:

THE FIRST SPIRITUALIST LADIES' AND SO-CIETY.-Carrie L. Hatch, Sec'y, writes: The regular meeting of this Society was held as usual at 241 Tremont street, Friday; Dec. 31, Mrs. Allbe, President, in the chair.

A circle was held in the afternoon, which was well attended. Many mediums were pres-

Next Friday, Jan. 7, our business meeting will be held at 2:30. All members are requested to be present, as it is the Annual Election, and every one should come and cast his vote.

A good time is expected in the evening.
We are sorry to announce the transition of one of our members, Mrs. Mary Bliss. She was

Hall Wednesday afternoon and evening, Dec. 29. Business meeting called at 5:30 by the President, Mrs. M. A. Brown, after which supper was announced. The evening was devoted to the Mock Trial. We had a very full house.

Next Wednesday, Jan. 5, will be mediums night. All mediums are invited to be present Jan. 11 will be children's night. Tickets are on sale. Little Eddie has another fine entertainment.

BANNER OF LIGHT on sale.

New Illustrated Literature.

The Passenger Department of the Seaboard Air Line has just issued two new illustrated books; one entitled "Education in the South," giving a full and complete list and description of Schools, Colleges and Universities along the Seaboard Alt Line; the other entitled." Winter Excursions via Seaboard Air Line," in which appear descriptive and illustrated sketches of the numerous Winter Tourist Points reached via the Seaboard Air Line

the seaboard Air Line

An exceptionally convenient feature of this book is
the arram ement of excursion lates and routes to the principal Florida, Texas, Mexico and California Resorts, which show considerable reduction in total rates, especially to Southern Pines, N. C., the famous Winter Health. Resort, which was so well patronized

Copies of these books can be secured by addressing T. J. Anderson, General Passenger Agent, Portsmouth, Van enclosing five cents in stamps to cover

Beauty, Utility and Value

Are happily combined in C. I. Hood & Co.'s Sarsaparilla Coupon Calendar for 1898. The lovely child's head, in an embossed gold frame, surrounded by sprays of flowers in mosale, the harmonious pad in blue with clear figures, and the Coupous, by means of which many valuable books and other articles may be obtained, make up one of the most desirable Calendars we have ever seen. Ask your drugglet for Hood's Coupon Calendar, or send six cents in stamps for one to C. I. Hood & Co., Lowell, Mass.

To the Editor of the Banner of Light:

In the issue of Dec. 25, I note a call for pictures of Spiritualists, in the name of the Art Department of the Jubilee, issued by G. W. Kates.

The management of the Jubilee have not authorized such a call. We want pictures of people whose names are familiar to the people, mediums, speakers, writers to the papers, society officers, pictures of camp meetings and such as will be of interest to the people at

All articles or communications intended for the Museum or Spirit Art Department of the Jubilee should be sent direct to W. H. Bach, Manager,

Lily Dale, N. Y. Lily Dale, N. Y., Dec. 24, 1897



MEETINGS IN BROOKLYN.

MESTINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 1, and evening at 30 clock; Lycolin at 2 o'clock; social meetings every Thursday at 80 clock; social meetings every Thursday at 80 clock; antiper at 64, at the hall, Walah's Academy, 423 Classon Avenic, between Lozington Avenue and Quincy street. Mrs. E. R. Kurth, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tat Hall, 168 hedford Avenue, Good sheakers and melliums always in attendance, Beats free. All welcome. Herbert L. Whitney, Chairman; Mrs. Belle R. Plum, Vice President and Hecretary.

Fraternity Hall, 868 hedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 p. M. Sunday School at 2 p. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturors regularly provided.

The Fraternity of Divine Communion, dedicated to "Spiritual Truits" on the "Christ Principle," holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 7% p. M. Mrs. L. J. Weiler, President. Ira M. Courils, Medium.

Meeting of Associate Spiritual Missionaries every Sunday, at 3 p. M., at Evolutionist office, 1009 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. White Sargent, Conductor.

A Religio-Philosophical Conference will be held at 497 Frankfin Avenue every Wednesday evening at 8 o'clock, Mrs. F. M. Holmes will preside.

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

Brooklyn.—L. L. Smith, Sec'y, writes: On Sunday, Jan. 2, the regular services of the Woman's Progressive Union were held at 423 Classon Avenue. The speaker for the present month is Mr. J. Homer Altemus of Washington, D. C. Mr. Altemus, although a total stranger in Brooklyn, received a cordial welcome at both afternoon and evening meetings. His spirit communications were remarkably clear, and were pronounced accurate in every in

On Thursday evening, Dec. 23, the members of the Union entertained their friends at a pink tea, followed by a Christmas entertain-ment. The tables were charmingly decorated, and under the able supervision of Mrs. Ackerman and her assistants, the supper was a decided success. A Christmas tree, beauti-fully decorated, occupied one corner of the hall, and the President, Mrs. Kurth, distributed a number of gifts to gentlemen members, Supper served at 6:30.

The evening's entertainment opened by the President introducing Mrs. Wilkinson, who kindly volunteered to give us this entertain ment the following televisor to the following televisor to the following televisor to the following televisor tel Smith, and last, but not least, Mr. F. A. Wiggin, who has accepted an engagement as our pastor for next season. Mrs. T. U. Reynolds, our speaker for December, was also among those remembered. Remarks, appropriate to the occasion were made by Mrs. Kurth, Mrs. Reynolds, Mr. Wiggin and Judge Dailey.

On Thursday evening, Dec. 30, Mr. J. H. Knight entertained us very pleasantly with

graphophone selections, which were unusually ne, and thoroughly appreciated by a large au

BROOKLYN. - A. Bishop Wellstood writes: The "Fraternity of Divine Communion" held its New Year's service on Sunday evening Jan. 2, at Arlington Hall, corner Nostrand and Gates Avenues. Large congregation assembled, all wishing Spiritualism a grand success in the new year; all seemed so sincere in their feelings, that with such a battery of force at work it will be impossible for it not to grow

and outshine all religious sects and creeds. The service opened with our President, Mrs. Lucia J. Weiler, followed with Bible reading, and Lord's Prayer, and congregational singing. Our musical program was simply a treat, and as every one in Spiritualism knows how the music attracts our spirit-friends, it is not surprising at the wonderful tests received in our

Prof. A. E. Whitelaw, of the College of Music of Brooklyn, a very familiar entertainer to the music lovers of Brooklyn, with violin solo, accompanied by our organist, Prof. Angus Wright, Mrs. Edwin Heeg with a beautiful contralto solo. The subject of the evening was "The Ideal Christ," by the young medium Ira Moore Courlis.

The BANNER OF LIGHT is always for sale at

tended the meeting in a body, wishing them success in their spiritual work for the coming A good time is expected in the evening.

We are sorry to announce the transition of one of our members, Mrs. Mary Bliss. She was an earnest worker and stauch Spiritualist. Her funeral was held Saturday, at 10 A. M., from her home in Dorchester.

The Ladies' Lyceum Union—Mrs. Abbie F. Thompson, Sec'y, writes—met in Dwight Is was called upon, and responded with Bible in hand, reading parts from it in regard to mein hand, reading parts from it in regard to mediums and of seeing spirits, then gave some tests, that were so distinct it was impossible not to recognize. Last, but not least, was our worthy friend, Mr. Dorn, of Newark, N. J. with a few remarks and tests that were interesting. The services closed with a prayer from Bro. Courlis.

The Psychical World.

This is the name of a new quarterly magazine, the mission of which is to copy or translate all the important discoveries in psychic phenomena from the occult and spiritualistic periodicals of the world, which, if all sub-scribed for by one person, would cost that person about two hundred dollars a year. In brief, it will be, in condensed form, a current history of the progress of psychic science, and will record all noted cases of Clairvoyance, Telepathy, Apparitions, Trance, Lucidity, Psychometry, Dreams, Visions, etc. Among the contents of the first issue will be

"History and Present Status of Psychology in Europe," compiled by the editor, from many sources.

'A Spirit Testifies in Court." A remarkable tale, without a parallel in the world's his tory, beside introducing the social, legal and religious customs of the realm. Translated from the Royal Court Records of Burmah by

J. A. Maung Gvi, of the said Court. "Haunted Houses, Strange Obsessions, and Other Remarkable Pyschic Pnenomena in India." (Borderland.)

"A Sixteenth Century Prophecy of the Birth and Career of Napoleon." Condensed from The Theosophist.

"Current Comment," "Among Our Exchanges" and "Book Reviews" will comprise the editorial, while many shorter, but no less interesting articles, will complete the number. In order to induce the adherents of other re igious to read this magazine as a stepping stone to the broader light, all iconoclastic crit icisms and all controversies will be excluded.

The first number will be issued in February. 1898, and the price will be \$1 a year, in advance single copies, 25 cents. Clubs of three supplied at the price of two. Send in your subscriptions at once to ensure getting a copy of the first issue, as the supply may be exhausted if you wait till the edition is out.

PSYCHOMETRIC READING FREE. Dr. Max Muehlenbruch, whose remarkable

psychometric powers have amazed many who have tested them, gives a free reading from lock of hair, piece of rock, or other article enclosed by each yearly subscriber. Address, ERNEST S. GREEN, 2096 Market street; San Francisco, Cal.

Absolutely Free.

DR. C. E. WATKINS'S GREAT OFFER. Dr. Watkins will be at the Quincy House, Boston on Jan. 15th, where all who are sick can consult with him absolutely free of charge. There will be no charges made for consultation, and no charge made for a diagnosis. If, after he has diagnosed your case, you are satisfied that he understands your disease, he will a take your case, giving it his best care and attention. Weekly letters of advice and consultation free, only charging you for the actual cost of the medicine. This offer is only good for this visit, Jan. 15th. Your case offer is only good for this visit, Jan. 10 in. 1 our case will receive the same careful attention as if you were paying him his regular fee. No doubt but what this offer will be gladity accepted by a great many of the sick of Boston, therefore all who can should call as careful in the dam as procedule. early in the day as possible. All destring to go to his Health Home will please write to Jay Chaapel, Sup't, Aver, Mass. Remember the day, Jan. 15th, 10 A. M. until 4 P. M.

CONNECTICUT.

NORWICH.-Mrs. J. A. Chapman, Sec'y, says: Sunday, Jan. 2, Miss Lizzle Harlow delivered interesting character.

Prefacing the afternoon discourse with an earnest and tender tribute for our-recently ascended worker and friend, Mrs. A. H. Colby-Luther, the speaker selected the subject, "Love Gulded by Intelligence," as basis for the New Year's lesson, touching eloquently upon the life of this truly noble and gifted woman, the grand work that she had accomplished for humanity, the sacrifices made in her unfaltering devotion to truth, ever standing feedlessly in the front ranks of reformatory. ing fearlessly in the front ranks of reformatory movements, meeting all persecution with un-daunted courage. This grand worker, woman and friend of humanity, has left a monument of untold value—the result of a "Love Guided by Intelligence."

RHODE ISLAND.

PROVIDENCE.—Thomas Bentley, Sec'y, says: The Providence Spiritualist Association, Columbia Hall, corner Richmond and Weybosset streets, had for the speaker and test medium Sunday, Jan. 2, Mr. Edgar W. Emerson, who officiated in his usual pleasing and able manner. The hall was crowded to the doors. Mr. Emerson will be with us again Sunday, Jan. 9.
Our Annual Meeting was held on Sunday afternoon in the hall, and the following officers

Cooper: Vice President, Benjamin Prouty; Sec'y, Thomas Bentley: Treasurer, Isaac Potter: Executive Board, John W. North, Horace Banner of Light, and other papers, for sale

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

The Midwinter Camp Meeting begins Feb. and closes March 20,

Among the speakers engaged are Mr. J. Frank Baxter, Mrs. Caroline E. S. Twing, Mr. Geo. P. Colby, Mr. J. C. F. Grumbine, Mrs. A. E. Sheets. Some of the mediums engaged are Mr. Fred P. Evans, independent slate-writer, Mrs. Maggie Waite, platform test medium, and Mr. W. W. Tatum, physical, trance and test medium. The singing will be conducted by Mr. Elmer Morrow, of Smith-

Quite a number of Northern people have already arrived, and are dwelling in their cottages or at the hotel.

There will be three excursions by the Clyde Steamship Line from New, York, one on Jan. 11 by the Comanche, the second on Jan. 17 by the Iroquois, and the third on Jan. 31 by the Comanche.

I shall go Jan. 31. Persons who may desire to go on one of these excursions should at once communicate with me (enclosing stamp, for stateroom and passage tickets. Extra low rates can be thus obtained and good accommodations.

H. A. Budington, Northern Transportation Agent for the Camp Meeting. C

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

week, must reach this office by Monday's mail.] Mrs. S. E. Hall would like to make engagements for

platferm work for the months of February March, April and May. Address, 3 Hudson street, Roxbury, Mass.

Dr. Dean Clarke gave a very philosophical and com-forting funeral discourse at Wakefield Mass., on Sun-day, Dec. 26. He speaks in Attleboro Jan. 9; the rest of January and February are open, and he will an-BROOKLYN.—A correspondent writes: The Saturday night conference held its weekly meeting at Single Tax Hall, Bedford Avenue, with an extra New Year's service on Jan. 1, 1, 1, The "Fraternity of Divine Communice" of The Rochester N. V.

Julia Steelman Mitchell, now serving the Society at Titusville, Pa., would engage in the East for March and April. Will give week-day lectures or scances in the above vicinity for January. Address, Titusville, Pa., 114 Franklin street. George H. Brooks is located at 426 South Lafayette street, South Bend, Ind., for the present month, where he may be addressed for week-evening lect-

ures and funeral services. Moses Hull conducts meetings in the Upper Hall, Army and Navy Building, Cleveland, Ohio, the Sundays of January, afternoons and evenings. Mrs. Hull assists in the meetings. She will also copperate with the Lyceum workers during the present

Mr. J. S. Scarlett, trance and test medium, has open dates for January and February, and will be pleased to correspond with societies relative to enragements. Address 24 Pearl street, Cambridgeport.

For the month of January, 1893, Frank T. Ripley can be addressed 199 East 4th street, Los Angeles, Cal.

Mrs. A. L. Pennell, a Spiritualist lecturer may be addressed at 191 South S. cond street, New Bedford, Mass. Will also attend lunera's.

Mr. T. Jackson will answer eatls for lecture and platform tests. Address 14 Winslow street, Roxbury.

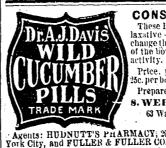
SPECIAL NOTICES.

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

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

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



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BUSINESS and Test Meditim; also gives clairvoyant diagnosis for ALEX CAIND, M.D., Healer and Botanic Physician. Consultations free. 455 Columbus Avenue, Boston, entrance on Berwick Park. Lynn office, 19 Holton Piace, Jan. 8.

FLORIDA for Homeseekers and Investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street, Hoxbury, Mass.

Mrs. E. D. Concannon. PUBLIC CIRCLES Thursday evenings, at 8 o'clock. Clair voyant and Trance Sittings daily, 9 to 4 p. m. 413 Ma-sa-chusetts Avenue, Boston. 4w* Jan. 8.

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two discourses in the Spiritual Academy of an Written as Only One Woman Can Write to Another.

> Men Write from the Head, but Women from the Heart.

> That is Why all Women will be Impressed by this Letter.

> We publish an interesting letter from Mrs. Anna B. Miller, of 940 West Main street, Ionia, Mich., with her portrait, so that our readers can see just how she looks, and almost, as it. were, hear her speak.

"For forty years," she says, "I have suffered from falling of the womb and female weakness, which caused constipation and a complete obstruction of the bowels at times. In May, 1894, an abscess formed. I lay at the point of death for days, given up, not only by my attending physician, but by two others that were called in. They said that if I did recover from that attack it would only be to be a helpless invalid the rest of my life. During that time I suffered with sleeplessness, was nervous and weak. and was losing my memory. I also had heart trouble. Death would have been a welcome release to me from all my troubles.



"A friend told me of the help Dr. Greene's Nervura blood and nerve remedy had been to her, and advised me to take it. I did so, and have continued to take it up to the present, each bottle making me feel stronger. I am now able to do light house-work, and think nothing of taking trips on the train from one friend's to another, surprising them all with my renew-

"I can truly say that Dr. Greene's Nervura blood and nerve remedy is a great nerve and brain invigorant and health restorer, and I recommend it to all my friends, and know that many have been helped by it. It has done wonders for me."

To how many thousands of women, suffering from female weakness, irregularities and disease, whose nerves are all ajar and shaken by strain and over-work, who are weak, tired, nervous, and without energy or ambition, do these stirring words of Mrs. Miller bring hope and encouragement? For Dr. Greene's Nervura blood and nerve remedy will cure any sufferer who reads these lines just as surely as it did her. It is the greatest boon womankindhas ever known, and makes women strong and well, perfectly and completely curing their female weakness and disease.

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Drs. Peebles & Burroughs, Indianapolis, Ind.:
Gentlemen—I received my medicines, and have been taking them as directed, and feel much better and stronger.
At my second sitting for Psychic Treatment I experienced a pricking sensation in the hand that held your letter; this extended to the upper part of the arm, followed by a restrict, upifiting feeling, as if I were being raised up loudity. This lasted is rover twenty minutes. At the time I did not lose constitution are not not made and the forest. Phi-lasted for over two my minus.
ose constion ness or become drowsy.
Youts truly, EMELANE A. BRAND,
Emblyond Hill, N.Y



J. A. BURROUGHS, M. D.

They Cure People afflicted with Chronic Diseases that are often tiven up by the home physician to die. One reason they can do?

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Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doc:ors—I write to let you know I am feeling so well I think I do not need any more medicine. I have not felt si well in years. I have ree mmended a friend of mine to you, and I trust and believe you can do as much for her as you have for me. Sho is a great sufferer, and if you relieve her it will certainly be a great cure. I thank you vary much for what you have done for me, and hoping your good work may prosper. I remain. ry prosper, I remain, Yours truly. LYDIA T. BLACK, Swedesboro, N. J. good work may prosper, I remain! Dec. 28, 1897.

Are You Ill?

If you are, and your home physician does not seem to be giving you the relief he should, would it not be wise to at least write to DRS. PEEBLES & BURROUGHS for one of their Free Diagnoses of your case? They might be able to tell you something of incalculable value to yourself and the preservation of your physical body. Here is good evidence that they do diagnose correctly:

Des. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—I have just carefully read your diagnosis of my case, and must say that it is the most correct diagnosis I have ever had.

Yours truly, E. W. PAGE.
Dec. 15, 1897.

Pagetown, Ohio.

Drs. Peebles, a Burroughs, Indianapolis, Ind.:

Dear Doctors-I must contess to your diagnosis of my case being iruly wonderful and accurate, past all understanding and belief, when it is considered how meagre were the data I gave. I wrote in a spirit of questioning skepticism as to the result. I wanted to find what foundation or truth Spiritualism had.

Very respectfully yours, Theodork C. Mueller, Dec. 21, 1897.

Drs. Peebles & Burroughs, Indianapolls, Ind.:

My Dear Sirs—I am delighted with your diagnosis of my case. I think it is correct in every particular.

Respectfully, Miss Eva Strickland, Audover, O.

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SPIRIT

Message Department.

SPHCIAL NOTION.

Questions profounded by inquirors—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left as or dounting thom for answer. It should also be distinctly anderstood in this connection that the Messages published in this Dopartment indicate that spirits carry with them to be life beyond the characteristics of their earthly lives—whether of good or evil; that those who pass from the mundane spiners in an undeveloped condition, eventually progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive—ne more.

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

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JÉNNIE K. D. CONANT.

Report of Seance held Nov. 26, 1897.

Spirit Invocation. Our Pather and our Mother, Infinite Spirit, thou giver of every good and perfect gift, we thank thee for thy beneficent power, for thy loving kindness, and for thy render care. We seek assistance from on high, and open our hearts and souls to receive the blessing of knowledge of immortality. We thank thee for all material blessings for this glad holiday time, and ask that all may be supplied with those things that will relieve their temporal and spir Itual wants. We thank thee for the endowment of reason for the faculties that enable us to comprehend the law that governs life. We rejoice that the gates between the two worlds are now wide open for all who wish to enter the to mingle my thought with theirs, and my realms of the spirit in search of knowledge. We rejoice that the dread of death has been removed, and that all the adversities of earth-life have been made endurable through spirit-return. We thank thee that we are able to communicate with our loved ones both in and out of the form through the law of love and sympathy.

Quide us this morning as thou seest we need; strengthen us with knowledge, wisdom and patience, that we may do our every duty and work for the good of all. We ask thy blessing again upon those who are suffering for the neces sities of life, upon those who mourn their loved ones gone before, and ask that thy love may show them the Life, the Truth, the Way.. Amen.

INDIVIDUAL MESSAGES.

Agnes F. Prescott. Good morning. I am more than pleased to

be the first one to take control of this medium this morning, and send forth my thanksgiving in words of comfort and consolation. We hear the friends say many times, "Last Thanksgiving So and so was here," and the memory seems to be in many cases where it has brought sorrow to the heart; and that is why I have been interested here, as I have met many times with you but am not always able to control the conditions that surround the medium; and knowing that my people do not believe much in spirit-return-for they don't know much about it-I felt this morning that I would like to come in and arouse a little interest, if it were nothing but curiosity, and I wish those in earth-life to know that I am still with them, and I have so many of the loved ones on the spirit-side that I feel like rejoicing and thanking God for the many privileges given and the many blessings that come to human ity, and one of the biggest blessings many body, and take on the robes and garments that fit so well, that we can enjoy spirit-life, and I want to say to Eliza, and also Mary, my two daughters, that mother is not gone, that father is with me in spirit, and so is Charles. I want them to know, also, I have met Fred, but the conditions ground us in spirit are like the conditions many times around us in earth-life, and I wish to speak of this, for I have heard so many people ask the question, "Are we always our duties to perform, and some obligations, and have to assist others; our friends are always with us in spirit; our friends are always in communication with us; we can sense and feel them.

My name is Agnes F. Prescott, and my home when I left the body was in Southern Califormia. I have friends all through the New England States that I think will help me out in replying to this message.

William P. Blinn.

I would like to send out a message this morning but I feel nervous as I take control of the medium, for I went out of the body somewhat suddenly, and I find as I return to earth-life that I take a good deal of the old conditions on that I had just before the spirit separated from the body; but I have those that have been so lonesome, and have not been well for comfort and consolation. Although I was not a Spiritualist myself, I had those that belonged to me who were very much interested in Spiritualism, and now believe in it, and yet they are skeptical. There is sometimes a question in their mind as to whether the spirit returns at all times, for they think that the spirit does not always manifest and prove its identity as much as they think sometimes it can do; and then I think, too, there are times that it makes lots of difference who the spirit manifests through, as to whether they have confidence in the instrument or not; but I want to them say so often, "Why, there is that Ban-rial. say to them, that we try to manifest as often as we can, and I find it is sometimes hard to every week, and there are so many that come get control of the medium's brain so thoroughly that my own identity will predominate, don't some of our own friends come?" and I and not the personality of the medium; but I want to encourage those of my own family. There is one of the members who is not very well, and I see her many times worrying and fretting, as she feels she is not able to control circumstances. Now, Ida, I want to say that you are not alone in your trials; I am oftentimes conscious of your feelings and your thoughts, and know it just as it is; so do not of my own family know it; but I never was look back so often and wish this was that, and loved so much in earth-life as I am this morn-given into the charge of such souls as have. that was this, for there is nothing that can be ing, and L would like to let the earth ones faithfully completed lives in lower states, and lieve a soul from conscious violation of moral changed; nothing could have been changed, know I have be tered my condition somewhat.

changes will be beneficial. Say that William P. Blinn is here, and wishes ferent; but they tell me over here that it it | 3. The most vitally important lesson in the and will avail himself of their benefits sooner ner of Light Publishing Co. Price 80 cents.

George Bronson.

home was down in Winthrop, Me. I was pretty well along in years before I was called away, and I have been out of the body a long since I have been over here, and there are not a great many of my own in earth life, but there are a few that if I could only make them think that the spirit has power over earth-things. that the spirit can talk to them, I think I could assist them somewhat.

I have got a daughter in earth-life that is lots of strength through her, for I see many times a recognition that she gives me; but there are others that still do not believe, that need encouragement and my help, and it seemed to me !! I could reach this séance room. as you term it, and send forth a few of my own thoughts and have you publish them, perhaps l could meet with more people and open up more channels than I could if I kept silent.

I never was a great talker, and I hardly know what to say this morning, but I have made a start, and I think if they will open up the avenues and let the spirit come in we can have enjoyable times. You can just say that I send these few words this morning, and wish them all a Merry Christmas and a Happy New Year, and to realize that God blesses them every day, and that they must rejoice at the many beneficial things they receive.

Mary Elizabeth Harris.

Well. I feel so pleased because I have been told this morning that I can send a few words out to the loved ones of earth life; and oh! I am so pleased because this circle-room is open to all, independent of what they may be or what they have been, or as to race or color; and I thank God for the privilege that he has put into the hearts of man and woman to open up an avenue where we can reach our friends. I feel I have returned this morning voice with their voices, and try to come in touch with the spirit, that we may be able to recognize the spirit.

Oh! Mabel, if I could only speak to you; if l could only maké you understand me, how much happier you would be. Why not let mother come? Why do you rebel against God and man, feeling that you are left all alone, with no one to talk with you, no one to sympathize with you, and no one to sit down with and be confidential with? Now, my dear child, remember that death does not separate; the veil has been rent in two, and I have only gone on before. By and-by we will meet in that bright land where there is no parting, where there is no death.

Just say this morning that Mary Elizabeth Harris was here, and that Benjamin Harris, my husband, is with me, and our home will be recognized, especially in Burlington, Vt., but I have friends in Boston and also in the West. as our friends are pretty well scattered; but I thank them for the many kindnesses that I received at their hands while in the body, and I hope I may be able to reciprocate in the

William H. Hale.

Well, my friend, as one goes out another comes in, and this seems strange work for me, but I have been anxious to tell those that I its cast-off material robe that it hovers close left behind that I did not find death such a beside it, it could do no worse than accelerate terrible thing after all, that I did not find things exactly as I thought I was going to, but and it could not be a pleasant or wholesome what I did find I recognized perfectly, and I thought to wish to perpetuate a decaying frame am perfectly at home in Boston and in Charles | because its former occupant might be beside times is when we throw off the old physical town, as Charlestown was my home, but I see it. lots of changes in the last twenty years; many have passed on, new ones have come, and the old are dying off, and the new or younger ones are taking their places. When they put the body aside, and do not meet it every day in its familiar form, they seem to forget us, and yet we are here, and in the hearts of the loved ones we are not forgotten. I thought if possible I would manifest at this circle room this morning; I should try and do so, for the together with our friends in spirit?" and I very reason that while many bend their knee want to say, "no," no more than we are always in prayer, and send up their supplication to with our friends in earth-life, for we all have God the Father for all the good that has been bestowed upon them in the last year, yet how many hearts are sad and discouraged, and cannot see anything to be thankful for, cannot see through the darkness that surrounds them, and the circumstances, anything to be proud of, for those that they had loved had gone to the great beyond. Those that had come in contact with them in years gone by had left them without money or home, and oh! it is sad when we look from our spirit sphere, and see the great difference there is in conditions. I wish those that have an interest in Spiritualism would look through the liberal columns of your valuable paper, and perhaps I might be able to reach them, and give them a few encouraging words, and I would say that father' is still with you, helping and assisting you, and so is mother. I want to say to all those that were friends and relatives, it is good to live, but it is better to die when you know you are lately, who are ready to turn to most anything going to be better off, but that depends more on your heart and the workings thereof than on the show you make through material appearance. My name is William H. Hale, and my home Charlestown, Mass.

Benjamin T. Johnson.

Well, I suppose I must try and do what I can waiting and watching to see whether there | be no longer so difficult for the average person | forth a few words of consolation. I have those tality. We favor whatever tends to wean peo-NER OF LIGHT, that publishes those messages that we don't know anything about; why sions in the Father's house," that we are not every ego; implanted there by Mother Nahave thought that if they could only see how many are anxious to get in to say a word they would not then be surprised. But I have got in at last, and I don't know whether I shall be able to control and give anything that will be of benefit to any one. I can only say I am here, and that I know I passed through the change called death, and am pretty sure those and all things must have their turn, because I wish I had understood things better in earth over planets far more glorious than this re- heavy, and work out his own salvation. life, for then perhaps I should have done dif- stricted earth.

are yet struggling in earth sphere; and I would stood that dootline; but we have to live our and groups of entities to special works. like this message to go especially to Philadel- lives as they are, and put up with what we can; phia, l'a., where I feel I will not be forgotten. but I tell you I think a little differently, for I can see many times through our petty selfishness, which has caused a good deal of trouble Well, my name is George Bronson, and my both to ourselves and others that there was no need of. By just stopping to think of others' feelings once in a while we might do different. I can now see through my follies, and form part of a society in spirit. time. Many have joined me in the spirit life | see what I might have done if I had understood things. That is my mission this morning, to help others, and for that reason in making others happy I am happy.

Just say that Benjamin T. Johnson is here; you can put my home down as Providence, R. I. | always in spiritual fellowship. I feel as I lived there so many years I shall not be forgotten. They may be surprised to hear very much interested in Spiritualism and from me, as I was counted a man of odd ways; somewhat mediumistic, and I feel that I get I did not believe in God or anything. I thought that when I went to the grave, that was the last; but I want to acknowledge it is different.

Messages to be Published.

Dec. 3.—Harriet Porter Wise; Louis H. Purnell; Joseph McCane; Edwin Chaffee; Edith Jackson; Abram L. Thomp 80n. Dec. 10.—Oliver Fairchild; Jeremlah Eighndr; William R. Babcock; Emma E. Walte; Alice Macomber; Stephen L.

Marston.

Dec. 17.—Amos Adams; William Wells: William Doten;
Susan B. Dalton; Emma Dyer; Rehecca L. Brown.

Bec. 24.—William H. Prince; Edward Lewis; Nathaniel
Greeley; John O.is; Annie W. Ciark; Rev. Edmond W. Wil-Son.

Bec. 31.—George Koch: George Collins; Annie Alberti;
Lois Burpeo; Matthew Bryant; Eyeline Paine.

> ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Mrs. Julia Schermerhoin, Pittsburg, Pa] 1. Do you advocate cremation, and how does it affect the spirit? 2. Please explain "In my Father's house are many mansiens," etc., etc.

Ans. 1 -- We certainly do advocate cremation as a cleanly, rational substitute for burial. especially in the neighborhood of large cities, where interments are very frequent.

As to the effect of cremation on the spirit, it can produce no effect whatever, except in cases here the spirit is extremely earth-bound, and even then we entirely fail to see how it could work any injury or occasion any needless suffering.

If the spirit, in consequence of ardent attachment to the flesh and the things of the outer world in general, is so unwilling to leave the deliverance of the spirit to burn the body,

Every once in a while in the pages of the 'Occult Novel" we are treated to a faint description of those necromantic arts practiced chiefly by black magicians, and which are most ignorantly confounded with Spiritualism to this day. Necromancy, from Nekros, has given us such words as necrology, necropolis and necromancy, every one of which has direct reference to a cadaver.

It is positively necromantic to weep and ray in a cemetery, as though the departed spirit were really in connection with a corpse-Such a practice, the very reverse of cremation, s pernicious in the extreme, because it may work a double wrong, partly through injuring the persons who perform the necromantic rite. and partly by attracting the spirit to linger around its cast off mortal shell.

There is no argument against cremation except a purely sentimental one. The best think ers in all fields of thought advocate it, and we guarantee that when it becomes almost universally adopted, communion with the spirit world in an elevating way will be much easier to the masses of the people than it is to day. The preservation of a handful of ashes in a

funeral urn is not anything like so objection. able as a costly gravestone or monument in a introduced into the large cities of England is filled with decaying tombstones, into beautiful little parks, surrounding the old parish churches in the business and other thicklypopulated districts of such great cities as Liverpool and Manchester.

When all signs of death and burial are banished, and mementoes of the departed are exclusively in the form of things of beauty and unfoldment. How inspiring is this thought, shape, the dread of death and the belief in its now I have got the privilege, for I have been lower will be so greatly modified that it will

> A. 2.—So much has been well and frequently said upon that perennial subject, "Many mansure we have any new light to throw upon it ture for growth and realization. Three general considerations concerning it are always in place:

and accepted by their disciples. many worlds, and even many solar systems, all | cent tendencies. thereby qualified themselves for jurisdiction

to bring comfort and consolation to those who had been deathed for me I would have under- dockrine is that of adaptation of individuals

While all blessed states are comparable to mansions, and all are included in the same universal residence, of God, so thoroughly does the law of mutual attraction work that there is grouping and classification throughout all universes. Those who are in the same affection are gathered into the same state to

This does not imply that all who love each tally, so intimately consociated that they are

Perfect telepathy belongs to a very high order of spiritual growth, and every glimpse we catch of a means whereby distance is practically annihilated serves to help us to better understand the nature of life in the higher realms of spirit.

Written for the Banner of Light. MEET ME THERE.

Now, my deat spirit friends-who have gone on before-Will you kindly meet me when I'm called to pass

o'er? I feel I shall need, when I enter that land, The genial guidance of some friendly hand.

To our worldly perceptions the way is not clear; 'T is beclouded with doubt and with cowardly fear That our sin burdened lives in this temporal state May repel our admission at St. Peter's gate.

The days of our years have exceeded the span Of earthly probation allotted to man: And our waning, short days only add to our fears. That our proneness to sin is increas'd with our years Human nature is weak, and beset with temptations On every side of our worldly vocations: And our power to resist is but weakness at best. And depreciates hope that we yet may be blest.

Shall we plead in defense that "none is withou sio."

And, by making confession, claim to enter in? And that such is the doctrine taught here by the creeds.

And is ample atonement for all our misdeeds? Oh, we feel at that court we shall be in great need Of an advocate for our remission to plead-One whose kind intercession in our guilty cause

May procure us a pardon for transgressed laws. Then I beg you to meet me-I pray, meet me there-For I know I shall need your beneficent care. Far more than the babe that has no sins to mourn, When it passes on to its heavenly bourne.

Yes, I fondly confide, for you promised before You departed this life for that more restful shore. That you would meet me there, when my own time should come For a happy reunion in the heavenly home.

Washington, D. C., Dec., 1897.

The Possibilities in Nature.

BY DAVID WILLIAMS.

How little we know of Nature and her inherent possibilities! We are living in the realm of shadows-in a world of phenomena; cent pleasures. All these are to be enjoyed in and yet how few have learned life's lessons! The sensuous realm is our home during our earthly career, and in no other world are its environment's better adapted for the development of the psychic forces inherent in every human organism. These appearances have a department of the psychic forces inherent in every human organism. These appearances have a department of the psychic forces inherent in every human organism. These appearances have a department of the psychic forces inherent in every human organism. These appearances have a department of the psychic forces inherent in every human organism. divine significance, and to a clarified vision they are highly suggestive.

To a thinker the floral kingdom hints at beauty, and reveals in her domain a great variety of exquisite tints and an aroma that in- out; the infinite and grasped her secrets bespires lofty thoughts; he finds the interpreter | fore they have cast aside the mortal. of this beauty in his own being. So he begins to learn the lesson wrapped up in the realm of beauty suggested by the floral kingdom. In

And this divine lesson is taught on every page of Nature's inspired volume. Blessed are the ears that hear the rhythmic voices of Nature as she chants the requiem of priestcraft, bigotry and superstition, and sings the triumphant song of "Peace on earth and good will to men." Methinks I hear the refrain caught up by the angelic hosts and swelled into an anthem that reverberates through the corridors of heaven, and bowing in deep reverence and with a joy unspeakable that man is free to enjoy his natural birthright. The germs of all thought, realm of matter or spirit, have their home in have advantages they could never command the unseen world; and all phenomena point to this exhaustless reservoir out of which all that is visible springs.

The storehouse of nature is as limitless as the universe, and its resources are infinite. It can meet the demand of all sentient beings through an endless eternity. Not a hope, howwill be realized somewhere and somehow. Not the book of memory.

Think you a good or bad deed done is ever and the higher we rise in the scale of spiritual use, best of all when they take philanthropic and what an incentive to the attainment of the highest and purest within our reach!

A higher ideal ever lies before us, and to

There is a divine force in man that impels him to reach out after something he has not 1. The form in which the saying is cast proves | as yet attained. He may not be able to define declaration to the effect that the new teacher | impulse, and intuitively reaches out to secure | confirms the truth uttered by his predecessors it. This longing is the divinity within him 2. The many mansions may be regarded as him in harmony with nature and her benefi-No anxious seat or theological dose can re-

> law. He alone must bear the burden, however Helps are ever within his reach, and he can

or later. No soul ever yearned for purity of heart and life and was ever repulsed. The divine in man hears every ory for light, and instantly responds, and lovingly points the way out of darkness to the illumination desired. And this is nature's voice, ever true to human needs. To this voice the inspired ones all through the ages have listened, and as a result have been lifted into a realm where deep repose and a perennial joy have thrilled every nerve and tissue of their being. How futile other are in the same place, and perpetually the attempt to describe such an attainment. dwell together like occupants of one house on | It is only felt by the one who has reached this earth, but it does mean that they are so vi- altitude in spiritual unfoldment. And yet this is humanity's natural inheritance, and this goal he ultimately will reach, for nature's forces are irresistible. This ultimate is also in barmony with reason and the divinest aspirations of the soul. It is the beacon-light that guides all souls through this transient and evanescent earth life, and ever points the way to our true home in the land celestial. Utica, N. Y.

Beyond the Veil.

BY SPIRIT JOHN PIERPOINT. Through the organism of Lida B. Browne.

There is no haven of rest beyond the veil called death, but a life of activity. In various articles I have related my own and others' experiences who had transgressed the higher law and done deeds on earth that had to be atoned. for in spirit life. I have told of the work we all had to do to blot out our wrong-doing by uplifting others. You may now be interested to learn what comes next after atonement, what joys await one who has conquered, and risen above the trials and temptations that beset life.

I am still working among the dark spirits, for my transgressions were great, but am one of the highest teachers in our institution, an instructor of others who are newer to the work, and not acquainted with the best arguments to use in turning men's minds to higher things. I give lectures in our session room, and have the consciousness of doing good to others which rebounds on myself. Now this may seem strange to some who think colleges, reformatories, etc., belong to earth life alone. We are rounding out and perfecting lives that did not possess advantages while in the mortal or used their knowledge to do wrong instead

Look around you and see how many are deficient in education, those whose early life had to be spent at the plow or in the workshop, at serving or household drudgery. Can you not see how they may long for knowledge on things denied them when young? Many a lad would like to be a scientist, a sculptor or painter, yet from force of necessity had to crush any such ideas of fame, and for daily bread be forced to work at a mechanic's bench, in a factory or behind a counter. Think of a lady, delicate and refined, with a soul filled with music, poetry or art, compelled, from force of circumstances or early training, to be a nurse-maid, kitchen-girl or seamstress. Do you think that the longing for higher ideals is ever crushed? It may be quelled for a time, but when the spirit leaves the body, and is free to carry out its natural tendencies, it perfects the talents that have laid dormant so long.

In every heart there is a longing for beautiful scenery, flowers, music, gaiety and innospirit-life when one has cast aside the effects of earth's wrong-doing, has passed through electricity, etc. Many a problem worked out in our halls of learning is transmitted to mortals through some sensitive. Most of your inventions come direct from the spirit-world; the others are from minds that have reached

Yes, the soul goes on and on progressing, perfeeting what it desires most, and gaining knowledge on all subjects. The more knowledge you grasp while you are yet mortals the further all this we perceive growth toward a true you will be ahead when you enter spirit-life, ideal, and an enlargement of man's psychic powers.

And this divine lesson in targett on consumers and you can be teachers to others less fortunate. What education you obtain is never wasted, even if it is not utilized in your occupation in earth life, as it will be beneficial to you later on. Mental culture and soul growth are more to be sought for than wealth, for one perishes, while the other lasts forever.

The progression of a spirit is often retarded. by the grief of those left behind. Do not mourn tor those "gone before." If their lives have been good and pure, they ascend above the spheres near to earth, and to reach you again when you grieve and call them back, they have to pass through the spheres of the unhappy ones, which adds to their sorrow of seeing you mourn for them. Always rest assured that the spirit world is only a continuation of the physical, and that your loved child will receive care of all progress, of all that is attainable in the and instruction, your relatives and friends while in the mortal form. Eternal progression on all lines is our motto here. .

Dangers to Spiritualism.

Permit me to extend thanks to Dr. Buchanan

for his able and time y article in Progressive ever faint, or an aspiration, however lofty, if Thinker, Vol. XVII., No. 421, with the above in harmony with universal tendencies, but what heading. Let it be repeated and its suggestions beeded. Dauger lurks in ignorance and apathy. a tear that ever moistened a human cheek, or This organized move to annihilate Spiritualism a sigh breathed in silence, but is recorded in means more than many Spiritualists suspect. Discussion, challenges to mediums, etc., are but preliminary. They do not expect to deblotted out of existence? There is a scribe, stroy Spiritualism by any such means. On the cemetery. One of the best reforms recently whether we are conscious of it or not, who contrary, they know that it grows by opposikeeps a true and faithful record of our entire | tion, and the more it is discussed the stronger the conversion of the old shostly churchyards, history from the cradle to the grave. We may it is, for "truth is mighty." But all of this is outgrow hereditary tendencies and atone for preparatory, and a part of the plot. The real wrongs committed, but every moral law vio | purpose is to influence legislation against all lated renders the psychic forces of the soul exercise of spiritual gifts, make it a penal ofweaker, and hence retards its growth. The fense to practice mediumship and receive a retruer we are to the organic laws of our being, ward for time and energy used, to fine and the clearer our perceptive powers become, imprison all mediums who do not pay a juggler's license fee, and thus compel the outward public movement to retire. This will also be attempted to apply to public meetings where trance or inspirational speaking obtains, and no one can tell what may be done if these realize this ideal is an ever-present inspira- bigots succeed. But can they succeed? That was an opportunity for me to be able to send to rationally dwell upon the thought of immor | tion to woo us onward and upward to loftier | depends upon Spiritualists and Liberals. If heights and broader fields in the domain of we ignore their plots, and sleep the opportuniwho believe in Spiritualism, and I have heard | ple away from attachment to discarded mate- | the eternal verities in the boundless realm of | ty away, they may, and probably will. As Dr. the unseen. The lofty thoughts that quicken Buchanan shows, they have done it in the past. the pulse and stir our dormant energies are and are doing it now in municipalities, and the by no means Utopian, but actual facts in medical rings have succeeded in establishing a despotism worthy of the "Czar of all the Russians," and a shame to the middle ages; and money and organized bigotry can accomplish almost anything in the courts and legislative bodies. Every Spiritualist in the world should it to be not an original revelation, but a or describe this something, but he feels the read Dr. Buchanan's article in the Progressive Thinker and then act. My hope has been that the Antis would arouse Spiritualists from their that seeks to control crude matter and bring Rip Van Winkle sleep and put new life into them. But if they ignore it, and wait until they are bound hand and foot, the awakening will only cause friction and struggle, and the chains will tighten at every effort to break them. LYMAN C. HOWE.

WRITING PLANCHETTES for sale by Ban-

Bunner Correspondence.

Our friends in every part of the country are enruestly invited to forward brief letters, Hems of local news, etc., for use in this depart-

New York.

YONKERS. - J. A. Robinson writes: "A meeting of the Yonkers Spiritualist Society took place Tuesday evening, Dec. 28, Mrs. Mosher in the chair. The invocation was by Mrs. Tillie U. Reynolds, who also gave a long and able inspirational discourse, touching on almost every point relating to the prospects and progress of Spiritualism, appealing to all to enter into the struggle for spiritual free-dom, for the religion that gives the bread of life, whose God is the eternal principle of love and truth; in conclusion was given a beautiful poem on 'The Spirit of the Coming Year.' Mrs. Reynolds also gave a number of communications from spirit friends. The Children's Lyceum and Band of Mercy union Christmas Festival, Sunday last, was largely attended. Vocal and instrumental music, and speaking, was followed by a distribution of gifts to all scholars and teachers, President Andrews being the recipient of a handsome diamond stud, presentation on behalf of donors by Trustee Clapperton, in a few well-chosen words."

New Hampshire.

MANCHESTER .- Mrs. David Thayer writes: "We had for speaker Mrs. S. E. Hall of Roxbury, Mass., on Sunday, Dec. 26. We had memorial services for Mr. Frank Morrell, who was Secretary of our Society for four years. He was found dead in his room; had been dead a number of days when found. We had for speaker Mr. Daniel G. White, assisted by Mrs. S. E. Hall, who gave us very fine thoughts and comfort. The floral offerings were three wreaths of holly, representing Faith, Hope and Charity, and one large bouquet of flowers. In the evening the same speakers. Fine music by Miss

New York.

SARATOGA SPRINGS -A correspondent writes: "The First Society of Spiritualists of this city has held its fourteenth annual. meeting for the election of frustees and officers. Dr. W. B. Mills was reëlected President and Secretary; Geo. R. Burrows Vice-President, Levi Parris Treasurer, and Dr. Geo. W.

Our Society has chartered with the State Association, and hopes to be benefited by so All matter pertaining to our Society must be directed to W. B. Mills, President, Box 54.

Spirits as Surgeons.

Mrs. James Martin, late of San Antonio, Tex., but now of Oakland, Cal., residing at the Clarendon Hotel, 855 Washington street, had a very remarkable experience on Friday, Oct. 29, which should surely go on record along with all extraordinary occurrences, in order to encourage all who are struggling to aid in promulgating, the grand truths of Modern

She was alone in her parlor at the hotel, near the hour of noon, when Daniel Conway, the janitor of the building, came in great agitation

to her room, exclaiming, "I am choking to death! My throat is all swelling up inside; I am bound to die!"

She said, "Why, man, what do you mean? What in the world is the matter with you?"

He said, "Oh! "I was eating a piece of fish at bank and a hone has stuck in my throat lunch, and a bone has stuck in my throat. It's all over with me, ma'am; the doctors can't save me; I'm surely bound to go!" and

ing can cure me. I'm past all reach of mortal and spirit aid." And he went out, intending to go to the receiving hospital for a surgical operation, as a desperate resort.

Mrs. Martin sat down with a cheerful heart, notwithstanding the man's excitement, and almost forgetting the circumstance; when suddenly she felt herself leaving the body, and a sensation so strange seized her she concluded that the angel of death had come to call her spirit home. So she said to herself, "Well, I'll lie down, and pass out as serenely as possible, and she did. She went outside of herself, and saw her body reclining on the settee, and leaving it there, her spirit went in quest of Daniel Conway, who had not as yet reached the street. The next thing that Mrs. Martin knew, however, she was again lying on the settee, and the man in question returned to her room, greatly to her astonishment, exclaiming in no uncertain terms of sudden joy: "I'm cured, and the spirits did it! Yes, ma'am, the spirits did it!" and, sure enough, the bone had gone from his throat, and the pain and swelling entirely vanished. Nothing remained of the slightest trace

Mrs. Martin, from a sense of modesty, refuses to permit this fact to be published in the Oakland papers, as she is averse to the notoriety which it would naturally occasion. But Mr. Conway is ready and glad to give his testimony concerning such an illustration of the willingness and power of angels to come to the rescue of suffering mortals in time of greateat

Mrs. Martin is doing good missionary work on the Pacific coast. BENTON.

The Profession Improved?

Almost four centuries ago Paracelsus said to the regular physicians of that day: "You have entirely deserted the path indicated by nature, and built up an artificial system, which is fit for nothing but to swindle the public, and prey on the pockets of the sick. Your safety is due to the fact that your gibberish is unintelligible to the public, who fancy it must have a meaning. Your art does not consist in curing the sick, but in worming yourselves into the favor of the rich, and in swindling the poor. Yeu live upon imposture, and the abetment of the legal profession enables you to carry on your impostures, and to evade punishment by the law."

The ordinary physician knows little about the physical body, and nothing about the inner man. Man's divine spirit is able to change his nature, and to restore the health of the physical form. A physician who has no faith in

nature, and to restore the health of the physical form. A physician who has no faith in spiritual powers can be nothing but an ignoramus and quack, even if he had graduated in all the medical colleges in the world. Nature, not man, is the physician. Man has lost the true light of reason, and the animal intellect, with its speculations and theories, has usurped the place. The ways of nature are simple, and she does not require any complicated prescrip

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Banner of Fight.

BOSTON, SATURDAY, JANUARY 8, 1808

The Cleveland Mass Meeting. (Specially reported for the Banner of Light.)

The National Spiritualists' Association held a grand mass meeting at the Army and Navy Hall, Cleveland, O., on the 28th, 29th and 30th of Dec. The sessions, both afternoon and evening, were largely attended, and great enthusiasm was manifested. Many-prominent workers were present, among whom were Vice-President Mrs. Cora L. V. Richmond, Secretary of the National Association Francis B. Woodbury, Moses Hull and Mrs. Mattie E. Hull, Mrs. Carrie E. S. Twing, Mrs. Mosier, Mrs. Anne E. Thomas of Newport, Ky., F. D. Dunnikin of Avery, O., Mrs. Marion Carpenter of Detroit, C. H. Figures. D. M. King of Mantua, O., and others. Mr. Thomas Lees of Cleveland delivered the address of welcome. He said:

"As one of the workers here, and in behalf

of the Spiritualists of Cleveland, I extend a cordial greeting to the National Spiritualists' Association of Washington, D. C., and a cordial welcome to its representatives, the Vice-President and Secretary, who have traveled so far to conduct this meeting. I also welcome the officers present of the State Association, and likewise the officers and workers of the various local organizations from abroad. Yes; and I welcome all investigators, skeptics, and even the curiosity seekers who may stray in here. I trust that the three days' meeting will be profitable to all in attendance, and to the cause the National Spiritualists' Association is

now devoting its best energies to.
This meeting being called by our Washington friends, is, I take it, largely in the interests of organization, that our future work may be productive of better results. The object and scope of the meeting I leave for those who issued the call to declare. It is evident that our work in the past has been greatly retarded for the want of organization. Certainly, Spiritualism, organically speaking, has not in the past been a success. Is it yet too late to rectify our mistake, or shall we leave it for the church to do? Thirty years ago in this city was held the fourth National Convention of Spiritualists, with Isaac Rehn of Philadelphia as President. It was a notable gathering, the most notable within my memory. Organization was its main theme. Sound methods and plans were pre sented and adopted, seemingly with every prospect of success; but as time passed, the best thought of that memorable Convention came to naught, since which struggles to organize and maintain local organizations throughout the country have been, as all workers know, a series of continuous failures. In this city particularly, more societies have been organized and disbanded than perhaps any other one of its size, yet Spiritualism has al ways had some kind of organization to work through and present its claims. To-day, some of us think who attended that Convention in 1867, organization was premature at that time, while not a few now think it was too late.

We shall probably learn through the officers of the National Spiritualists' Association present at this meeting, the success of this later attempt. It seems to me that all the workers, professional and otherwise, should heartily welcome this later attempt of the National Spiritualists' Association, and unite with it in bringing order out of chaos.

Understanding that many subjects of vital importance are to be brought before this meeting, I will not trespass further on your time, However, I should be recreant to my duty as I see it, if I failed to say a word on behalf of our Children's Progressive Lyceums, that are languishing all over the country for the want of almost everything that would ensure them suc capable workers, appropriate places of meetnon-success in organization has been largely due to the apathy and the indifference manifested in the long-continued and inexcusable neglect of the proper education of our children | follow us will reap what has been sown. in the spiritualistic philosophy. I am glad to learn that the National Spiritualists' Association is just now waking up to the importance of our Children's Lyceum, and I hope some part of the time at this meeting will be devoted to a discussion of this subject, and definite con-clusions arrived at. I do not pretend to be much of a prophet, but I will venture this prophecy: UNLESS THE NATIONAL SPIRITUAL. ists' Association of America makes the education of our children an important feature of its active missionary work, it will be shortlived, and like the former National Association

pass to innocuous desuctude. Officers of the National Spiritualists' Association and friends, I again welcome you on behalf of the Spiritualists of this city, especially those who have traveled so many miles this inclement season. To you, Mrs. Richmond, who have been so long and favorably known, and from whom we have learned so much of the Spirtrom whom we have learned so much of the Spiritual Philosophy, may your inspiration during this meeting prove a benediction to us. May you, Mr, Woodbury, as Secretary of the National Spiritualists' Association, give us of your experience some good practical advice as to future work. And you, Mrs. Hull, as the Children's Lyceum Missionary, may you, during this meeting awaken greater interest in ing this meeting, awaken greater interest in the paramount duty of Spiritualists, the moral

and spiritual education of our children.' Mrs. Cora L. V. Richmond said in part: The reason for calling you together at this time is that the work demands it, and the movement is ready for organization among Spiritualists. She explained that it was not Spiritualism that was being organized, but Spiritualists, and pointed to both Church and State to prove the need of organization in order to insure success. The necessity was urged for more at tention being given to the training of the children, as they are the ones who will have to carry on the work of Spiritualism in the future. The lack of a permanent speaker was in many cases, the cause of the Children's Progressive Lyceum not succeeding. Reference was made to the work the National Associa tion has accomplished in bringing about a bet ter feeling among Spiritualists, in uniting so cieties that have been started, and, above all in getting the recognition from the outside world and the press that Spiritualists have

always desired. Mrs. Carrie E. S. Twing spoke briefly on the subject of organization, idustrating her remarks with reference to the animal creation, the flocks of birds and schools of fish; and to the natural world, wherein one blade of grass or one leaf on a tree, does not come out, and try to make a summer, but altogether they appear, and the world is made bright and beautiful. She pleaded for the cooperation of all present, so that those who have been reaching out for something better and sweeter may be told that Spiritualism is different from any

thing they have ever known.

Mrs. Cora L. V. Richmond introduced Moses Hull as the second Moses, appointed to lead

the people from bondage. Mr. Hull said in part: The talk has been a little on organization, and I believe I want to say a little on that subject myself. Organization in the courch is about all there is of it. 'I am going to make this statement: The weak-ness of the church is its power, and the power of the church lies in its weakness. In proportion as the church deserts its doctrine, in that proportion does it hold on to the people. If the church preached as it did when the Fox girls first came to the front, they would preach to empty seats in three mouths' time. But, in order that Spiritualism may be felt everywhere in the world, it seems necessary that we should organize. A time comes in every life when an individual becomes rational; he then turns to Spiritualism. It sometimes takes a great trouble or a great calamity to bring us to rationalism, but if so, that sorrow will come. The speaker then paid a tribute to the memory of Thomas Paine for the great work he had done in the cause of freedom, not only in this

said, "They are without freedom in France, and where freedom is not, there is my home. He concluded with an earnest appeal for help to carry on the good work, believing that with the help of the angels the little spark how kindled would burn on until it finally bursts forth in a triumphant burst of glory.

forth in a triumphant burst of glory.

Mrs. Mattle Hull, after expressing her pleas ure at meeting so many friends at this the first meeting gathered in the name of the National Association, asked the question: "What is the mission of the National Association and of the Lyceum and of all the other spiritualistic societies?" and answered it by stating: "To bring about a more practical Spiritualism." She appealed to the fathers and mothers who claimed to be Spiritualists, and yet never talked to their children about the beauties of their belief, to tell those children of what has helped them, to make it a practical thing in the home circle, and thus to place a shield around those children, helping them to realize that they are never alone, and saving them from the temptations of life by the knowledge that their angel friends are watching over them.

F. D. Dunnikin spoke briefly on the necessity and importance of cooperation among Spiritualists in order that the Cause may be advanced.

The evening session opened by singing and

an invocation by Mrs. Richmond.
In the opening address of the evening Mrs. Richmond said that she was proud to be a Spiritualist, because it represented all that is foremost in the world of human thought, and because it leads us to know that death is but a transition, and that we have an existence after we pass away from this life. The soul, longing for an answer to those questions, Whence came I, and whither am I going? was dwelt upon at some length, and the answers of men of science, infidels and materialists, shown to be thoroughly unsatisfactory.

Mrs. Mattie Hull asked the question. "What is Spiritualism, and What its Future Work?" and said that she believed the battle of the future was to be between Spiritualists on the one hand, and materialists and agnostics on the other. She expressed a hope that it might be a friendly battle, but said that the great question all were asking-if a man die, shall he live again?-must be answered, and that it was only through Spiritualism this could be answered satisfactorily.

Mrs. Anne E. Thomas, of Newport, Ky., and

Mrs. Mosier, of Cleveland, gave a number of tests and communications during the evening, which were acknowledged as true by those to whom they were addressed. Mrs. Richmond closed the session by rendering an improvised poem on subjects chosen by the audience.

An interesting feature of the afternoon session Wednesday, was the christening of Lillian Irene, infant daughter of John and Mary Top-

ping, by Mrs. Richmond. Mr. Francis B. Woodbury, and Rev. Mr. Coolie, pastor of the Seventh Day Adventists' Church, spoke on the subject of "Civil and Religious Liberty." Mr. Woodbury began his remarks by referring to the National Reform Association, which was organized a number of years ago, and whose object was to have laws enacted which would make of the Constitution of the United States an evangelical court, thus depriving all free thinking citizens of the right to hold office at our national capital because they could not take the oath of office, and also to have the names "God" and "Jesus placed in the Constitution of the United States, but in this they have been defeated. He said there was now another Association, called the National Reform Bureau, which was more dangerous than the old National Reform Association, because it was attempting to induce Congress to pass Sunday laws, especially for the District of Columbia. Spiritualists are opposed to these laws, because they believe that all men should be free to choose the day they please to worship on, or not to worship at all if they so choose. He claimed that this was not a Christian nation in the sense that Christian meant evangelical. He quoted from such authorities as James Madison, U. S. Grant, Horace Mann, and othcess. Friends, money, literature, willing and ers, to show that it was never intended by the capable workers, appropriate places of meeting and appropriate instruments. I may be wrong, but it is my opinion that our hitherto clusion he urged all, even those who are not Spiritualists, to go forward with the good work and not to become discouraged for lack of immediate results, but believe that those who

> Rev. Mr. Coolie, pastor of the Seventh Day Adventists' Church, spoke on the same subject. He said: "It is one hundred and twenty-one years since this young nation took its place among the nations of the earth. It was the first nation to advocate the separation of Church and State. Our forefathers said it could not be done, but it was decided that this should be a country where men and women could worship God according to the dictates of their conscience. In 1864 there arose in Ohio a people calling themselves National Reformers, who desired to inculcate principles that would take away from us the liberty we have enjoyed so long." Continuing, the speaker referred to a decision given by Justice Brewer, and said the Supreme Court of the United States is not the last court of redress, but the people of the United States, who made that court, are the final court of appeal. He concluded with an earnest appeal for those liberties which have been ours so long, that they shall not now be

> taken from us. The remainder of the session was occupied with a memorial service for Mrs. Amelia Colby Luther, whose funeral service was taking place

> at that time. At the evening session Mrs. Mattie Hull spake of the teachings of Spiritualism and the

demands it is making on the world to day. Mrs. Carrie E. S. Twing spoke on the subject f "Muddy Cups for Living Waters," and referred to the sordid uses to which some people desired to put Spiritualism, which, she said was carrying muddy cups to obtain the living waters of Spiritualism in.

Spirit communications were given at intervals through the evening by C. H. Figures, Mrs. Marion Carpenter, Mrs. Mosier and Mrs. Anne E. Thomas, and were acknowledged enthusiastically by the audience.

Thursday afternoon session was taken up with discussions by the different speakers on the subjects of "Organization," "Education," "Lyceum and Sunday School Work." It was the unanimous opinion that, in order to carry on the work of Spiritualism and provide for the future when those who are laboring in the Cause shall have passed out; a more effi cient system of education must be adopted, and that it must begin in the home and Lyceum, be followed later by colleges, which ought to be established for the training of those who desire to engage in the work, but have not means of themselves. In order to produce these good results, it was agreed and decided that there must be a thorough organization of Spiritualists, Local, State and National. Reference was made to the training school estab-

ished by Moses Hull. Addresses were delivered at the evening session, Thursday, by Moses Hull, Mrs. Carrie E. S. Twing of Westfield, N. Y., Mrs. Mattie Hull, and Mrs. Cora L. V. Richmond, who delivered an inspired allegorical address on foundation building. Spirita communications of a very pleasing and convincing character were given by the mediums who were present

on the previous evenings.

A very pleasing feature of the evening sessions was the singing of Masters Robert, Wayne and Clarence Pae, children from the

Cleveland Progressive Lyceum.

At the conclusion of the session of Thursday night, yotes of thanks were given to the people of Cleveland for their hospitality, to the National Association and to the different speakers, also to the daily papers, especially the Plaindealer, for the fair and honest reports given of these meetings.

JENNÍE DIFFRILL.

Don't be Hopeless and Discouraged. You need not be discouraged and lose hope just because local doctors have failed to cure you. It is only the specialist in such complaints who can cure you. Dr. Greene: 34 Temple Place, Boston, Mass., the most noted and successful physician in curing disease, can The speaker then paid a tribute to the memory of Thomas Paine for the great work he had done in the cause of freedom, not only in this land, but in France, and quoted those, words of Paine's in answer to Franklin when he

MERTINGS IN MASSACHUSETTS.

LYNN .- T. H. B. James writes: The Arthur Hodges Spiritual Society held services as usual at 38 Summer street, Sunday, Jan. 2. Fine audiences greeted Dr. Goo. A. Fuller of Worcestor, President of the Massachusetts State Spiritualist Association, who was the speaker. Mrs. M. K. Hamill led the singing, and presided at the plano. At 2:30 Dr. Fuller read a fine poem, gave an invocation, and an able lecture on "Lift Un Your Heads, oh! ye Mountains, and be ye Lifted Up." Tests, spirit messages, diagnoses and healing the sick free, Mrs. Alice M. Lefavour, Mrs. Anne Quaid, Drs. Fur-

bush, Pieroe, Warren and others.
At 7:30 Dr. Fuller read a poem, gave an invocation, and another able address on "The Mission of the Christ Child and the Various Manifestations and Teachings of the Church from that Time until the Present." His remarks were listened to with the closest attention. Mrs. Lizzie D. Butler followed with a test séance of an hour's duration, giving many

remarkable tests and messages.

Next Sunday the same, and other mediums.

Cadet Hall-Lynn Spiritualists' Association, Mrs. A. A. Averill, Sec'y, writes: Large audiences were in attendance on Sunday to assist us in celebrating our fourth anniversary. The New Year finds our Society in a very prosper-ous condition; perfect harmony prevails among its members, finances are in a very satisfactory state, and prospects bright for the coming

The afternoon exercises consisted of invocation by Mrs. Lewis; remarks by President Kelty, Mr. Abbot of Boston and Mrs. M. C. Chase of Swampscott; recitation, Mr. Stevens; sing ing. Messrs. Abbot and Pierce, and tests by W A. Estes, Mrs. Brennan and Mrs. Hare. Supper was served in the lower hall to one hundred and twenty five or upwards, followed by a so cial circle before the evening service.

At 7:30, Thomas's Orchestra gave a grand concert of an hour before the regular services; invocation by Mrs. Lewis; address, President Kelty; remarks, Mrs. Concannon, after which she gave a large number of very wonderful

tests. Next Sunday Mrs. Hattie Mason of Boston will be with us.

NEWBURYPORT.-S. A. Lowell, Sec'y, writes We have now closed our second month's work, and feel that we have been bountifully fed by what has been given us through the medium-ship of Mrs. Effie Webster of Lynn, Mrs. Net-tie Holt Harding and Miss Elizabeth Ewer of Exeter, N. H.

On Wednesday evening, Dec. 8, a very good audience, considering the weather, came to greet and listen to (for the first time on our platform) Mrs. Sadie L. Hand of Lowell. I feel sure that all were much pleased with her

way of giving messages from spirit friends. Dec. 15 we had a supper and entertainment for the benefit of our Lyceum, which was en joyed by all who attended. Dec. 29 we held our first "Experience Party,"

and many and varied were the kinds of work done to earn the dollar each one was expected to bring. One who was a medium got hers by talking; a tailoress did "busheling" at twelve and a half cents an hour. The oldest of our number made seven darkey Christmas dolls, which brought her coveted dollar. Another got dinners for a sick neighbor, and sold doughnuts. One crotcheted fine lace edging. Others took upon themselves the (to them) unusual duties of washer woman, floor scrubber, bar-ber, fish peddler, snow shoveller, etc., etc. Two told of their work in rhyme.

After the fun had subsided, we had a circle.

in which three of our local mediums took part Mr. Oscar Edgerly, his sister Mrs. Grace Pat ten, and Mrs. Poole.

Next month we shall have Mrs. Webster,

Mrs. Carrie Loring, Dr. Geo. A. Fuller and Dr Charles Harding.

FALL RIVER .- Mrs. Ann Hibbert, President, writes: We had a grand day, Sunday, Jan. 2, Everybody was delighted to see her. As soon as she stepped upon the rostrum she was loudly applauded by the large audience present. She was greatly surprised to see so many children; we had as guests the members of the New Bedford Lyceum, who came over in two special cars to greet Mrs. Allyn. Mrs. Allyn is a great favorite with the children, and always has something pleasant to say to the

We had a banquet at the close of the afternoon session, and over two hundred sat down to a most bountiful collation. Our New Bedford guests remained for evening service. At close of Mrs. Allyn's address, Mrs. Ida

Jannell of New Bedford gave a number of spirit-messages, which brought much comfort o those who received them.

We were all glad to have had such a good ime while our friend and helper, Father Lyon, was with us. As he is about to leave us tor a short time, to visit the camp ground of beautiful Lake Helen, we hope he will return to us much benefited by his outing. Mrs. Allyn will be our speaker through the

month of January.

BANNER OF LIGHT for sale at all sessions.

HAVERHILL.-O. Henckler writes that Mr. A. E. Tisdale occupied the platform at Brittan Hall Dec. 12, 19 and 26. It is needless to men-

tion that an intellectual feast was presented. Sunday, Dec. 19, Maj. How Post G. A. R. attended the services in a body.

Last Sunday Mrs. Lillie Prentiss of Lynn made her first visit to our city, and her work was exceedingly good.

Christmas night the Lyceum had its Christmas Festival and Tree. The children presented a Christmas drama, the program being finely rendered. The gifts were numerous. A grand test circle will be held in the hall Wednesday, Jan. 12. This circle will be for the benefit of the Union, and it is expected that every medium in the city will participate

Next Sunday our speaker will be Mrs. A. E. Cunningham of Boston.

SALEM - FIRST SPIRITUALISTS' SOCIETY -Manning Block, 65 Washington street.—N. B. P. writes: At 10:30 A. M. every Sunday morning the developing circle meets. Mr. Fred A. Wiggin of Boston was our speaker and medium Sunday, Jan. 2. He delivered two very fine discourses in his eloquent and convincing manner. His phase of mediumship seems like our lamented fellow townsman, Chas. H. Foster. Mr. Wiggin will be with us Sunday, Jan. 9,

again, and I hope that every one within a radius of ten miles of Salem will come and see this marvelous and wonderful medium, as this will be the last opportunity for a long time, perhaps for years, to see him again.

BANNER OF LIGHT for sale, and subscrip-

tions taken; annually, \$2.00; semi-annually \$1.00; quarterly, 50 cts.

SPRINGFIELD.-H. A. Budington says: Mrs. Carrie F, Loring closed a fine series of meetings for the Church of the Spirit Sunday evening, Jan. 2. Her lecture was upon the new year, and how to make the best of every hour. Good works, cheerful living and spiritual oul ture were strung like pearls upon a thread of golden sentiments, dressed in plain, practical and choice language. Her test séance gave great comfort to many afflicted ones, and her spiritual readings of character were surpris ingly correct.

G. A. R. HALL, 573 MASSACHUSETTS AVE-NUE, CAMBRIDGEPORT .- Mrs. L. J. Ackerman, Leader, writes: Sunday, Jan. 2, our morning circle was largely attended. Many interesting thoughts were expressed. We had a very fine meeting in the afternoon and evening; very well attended.

Mediums who took part during the day were: Mr. Scarlet (speaker morning and afternoon),
Mr. D. S. Clark, Mr. Nichols, Mr. Adams, Mrs.
Jones, Mrs. Merritt, Mrs. Poole, Mrs. Ackerman. Dr. Huot, Belle Robertson, Mrs. Millan,
Mr. Hall, Mr. Whitlock and a stranger from the world.



Mt. Auburn, who gave tests and prophesied. Mrs. Ackerman read many articles, all being recognized.
Our Indian Peace Council will be held on

Monday, Jan. 10, in the evening. BANNER OF LIGHT for sale at door.

Worcester.-Mrs. D. M. Lowe, Cor. Sec'y, writes: Sunday, Jan. 2, Mrs. May S. Pepper occupied our platform. Her afternoon remarks were prefaced by the rendering of a poem, "Remembering the Forgotten," this forming a basis for thoughts that were timely and practical. Her evening lecture on "The Value of Philosophy and Phenomena" was well received, followed by a large number of delineations, which were remarkably correct Mrs. Pepper will be with us again May 8.
Mrs. Sarah A. Byrnes will be our speaker

the remaining Sundays in January. On Friday afternoon and evening of this week the Woman's Auxiliary will meet with Mrs. Lowe, 11 Crown street. Supper and social, as usual. All are cordially invited. BANNER OF LIGHT for sale at each session.

BRIGHTON -D. H. Hall, President, writes Friday evening, Dec. 31, stormy as it was found a goodly number gathered together at the parlors of the Spiritual Progress Society. Mrs. L. J. Akerman and "Serita," Mrs. J. Seymour and "Humming Bird," and Mr. D. S. Clark, were the mediums for the evening, and all rendered good work that was appreciated. Jan. 7 Mr. and Mrs. Osgood F. Stiles will be with us, and Jan. 14 President H. D. Barrett. Good mediums at meetings every Friday even ng at 8 o'clock, 32 Foster street.

WAKEFIELD. - George T. Lamont writes: H. D. Barrett was with us Sunday evening, Jan. 2, his subject being "Spiritualism and its Phenomena and Organization." The power of the spirit seemed to be poured out upon him as he made point upon point. It was a new revelation to many, and will bear fruit. After the service, Mrs. Barrett, who is well known to some of our people, held a short reception. Friends were introduced by Sister Ripley, our President's wife.

FITCHBURG.-Dr. C. L. Fox, President, says Mrs. J. W. Kenyon of Cambridgeport spoke for the First Spiritualist Society again Sunday, Jan. 2. and a large audience greeted her at both services. Her addresses were very interesting and instructive. Her manner of giving spirit descriptions and tests was convincing, many full names being given and readily rec-

Mr. J. W. Kenyon speaks for us next Sunday

LOWELL - George H. Hand, Sec'y, writes: Dr. Wm. A. Hale was the speaker for the First Society Dec. 19, and all were very much pleased with his work. Dec. 26 Mrs. E. I. Webster occupied the rostrum acceptably to all. Jan. 2 Mrs. S. E. Hall conducted the service, and her work seemed to meet with approval.

BANNER on sale, and subscriptions taken.

WINCHESTER.-W. H. Borden writes: Sunwhich were recognized by all who received them. Commencing Sunday, Jan. 9, we will hold only one meeting each Sunday evening at 7 o'clock, at White's, or Good Templar's Hall, corner of Main and Church streets.

MALDEN.-W. E.S. writes: Mrs. J. K. D. Conant occupied the rostrum Sunday, Jan. 2. A large and appreciative audience listened with interest to her well-chosen remarks pertaining to the new year. She gave many readings, all of which were acknowledged.

We have with us Jan. 9 Mrs. E. C. Kimball of

WALTHAM.-Mrs. Sanger writes: Our speak er of Jan. 2 was Mrs. Abby Burnham of Malden. Her lecture gave great satisfaction, and the tests were different from any that have ever been given here, but all were readily recognized. Next Sunday Mrs. Prentiss will be

FACE

oily, mothy skin, itching, scaly scalp, dry, thin, and falling hair, and baby blemishes prevented by CUTICURA SOAP, the most effective skin purifying and beautifying soap in the world, as well as purest and sweatest for tellet, both and purest sweetest for toilet, bath, and nursery.

EVERY HUMOR From Pimples to Scrofula cured by Curioura Remedies.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 10% South Paulina street. Services overy Sunday Il Arm. 21% and 7% P.M. Mrs. Mary O. Lyman, speaker. Harmonial Circle, Ill South Paulina street, every Wednes-

The First Spiritual Temple Society meets at 7820 Hawthorn Avenue (Auburn Park), every Sunday evening at 7½ o'clock. J. C. F. Grumbine is the permanent speaker. The School in Metaphysics, Psychometry, Clairvoyance, Inspiration and Psychopathy, meets at the same place during the week. Friends in Auburn Park, Englewood, Egglestor and in the city, as well as strangers, are cordially welcomed.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Oadwaffader; Neoerstery, Frauk H. Morrill. Services at 2½ and 7½ P. M. Young People's Meeting, 1½ P. M. The Philadelphia Spiritualist Society meets at Handel and Haydu Hall, 5th and Spring Garden streets, every Sunday at 2½ and 7½. Lycenm at 2½. Séance every Friday evening. President, Hon. Thomas M. Locke; Vice-President, Samuel Wheeler; Treasurer, Julia R. Locke; Secretary, Chas. L. GeFrorer, 1325 S. 15th street.

MILWAUKEE, WIS.
Unity Spiritual Society meets at Ethical Auditorium, 558 Jefferson street, every Sunday at 7% P.M., and Thursday at 8 P.M. Flora S. Jackson, President.

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

MEETINGS IN NEW YORK

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

New Century Hall, 500 5th Avenue. - Services every Sunday at 3 P. M., with lecture by W. J. Colville. Visitors cordially invited. First Society of Spiritualists, J. Clegg Wright, speaker, meets at the "Tuxedo," 637 Madison Avenue, corner 59th street, Sundays. Services 11 a.M., 3 and 8 P.M.

The Yonkers Spiritualist Society holds its meetings every Friday at 8 r. m.; Sundays 3 g. n., and Ohldren's Lyceum at 2 g r. m. FIRST SOCIETY OF SPIRITUALISTS.-"The Tuxedo," Madison Avenue and 59th street.--M. J. Fitz Maurice, Sec'y, writes: Jan. 2, the morning lecture of Prof. Wright was one of the most profoundly scientific discourses ever delivered before this Society, while the

rions to the year just born.

The afternoon meeting was conducted by Prof. Wright, assisted by Mrs. Antoinette Candee and Mrs. Mattie Ogden, who, in their special phases, illustrated spirit return.

closing portion was filled with exquisite allu-

At the evening session several questions were sent to the Chairman, and handled by the controlling influence of George Rushton in a masterly manner, who wove the respective themes together in a fashion marvelous to the hearer. A word of praise is due the musicians for the harmony of their selections throughout the day and evening.

SPIRITUAL AND ETHICAL SOCIETY.-B. V. Cushman writes: Sunday, Jan. 2, our Society had the pleasure of listening to two admirable discourses from Mrs. Helen P. Russegue of Hartford. It is the earnest wish of all that she may come to us again. Next Sunday Mrs. T. U. Reynolds of Troy will speak for us, giving psychometric readings after each address.

JUST ISSUED.

A CASE OF

Body of a Medium

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF, Scientist, Philosopher, and Literateur, Ex-

Prime Minister of Russia.

Translated from the French by TRACY. GOULD, LL. B., Counsellor at Law, Member of the New York Bar.

The well-known scholarship of Count Aksakof, and the day afternoon and evening, Jan. 2, Mr. A. P. pains taking som to the phenomena and phil-Sophy of Spiritualism, warrant the statement that this thi Blinn was with us, and his lectures were interesting and pleasing to all. We hope to hear from him again. Mrs. A. Wood dury gave tests, der the most absolute test conditions possible, proving conder the most absolute test conditions possible, proving conclusively the verity of psychic manifestations. Count Aksakof never goes into print unless he has something to say. In the present instance he has found much of moment to say; he has said it well, and his translator has given his English and American friends an opportunity to enjoy the distinguished statesman-scholar's richest and ripost thought.

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Chap. II. Account of a Seance given by Madam d'Esperance at Helsingfors, Finland, Dec. 11, 1893, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Sight

and Touch. I. Testimony of Mile. Hielt. A. Letter from Mile, Hielt to Mons, Aksakof. B. Letter from Mons. Aksakof to Mile. Hjelt.

·C. Reply of Mile. Hjelt to Mons. Aksakof. D. Supplementary Letter from Mile. Hielt. I. Testimony of Staff Officer, Capt. Toppelius.

III. Testimony of Prof. Seiling. A. Letter from Prof. Selling to Mons. Aksakof. B. Letter from Mons. Aksakof to Prof. Seiling. C. Reply of Prof. Seiling to Mons. Aksakof. D. Supplementary Report of Prof. Selling (illus-

> E. Letter from Mons. Aksakof to Prof. Selling. F. Reply of Prof. Selling.
>
> IV. Testimony of Madam Helene Selling.

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B. Supplement to the foregoing letter. VI. Testimony of General Toppelius, VII. Testimony of Dr. Hertzberg. VIII. Testimony of Mr. Schoultz, C. E. A. Letter from Mr. Schoultz to Mons. Aksakof. B. Counter-Testimony of Prof. Selling. C. Counter-Testimony of Dr. Hertzberg.

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XI. Testimony of General Galindo and Mr. Lönnbom. XII. Personal Testimony of Madam d'Esperance, the Medium

A. Account of the Seance held at Prof. Seiling's restdence at Helsingfors, by Madam d'Esperance. B. Questions addressed to Madam d'Esperance by Mons. Aksakof.

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