

## EXCERPTS FROM FOREIGN EXCHANGES.

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

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

(From La Lumière.)

The *Gazette Hebdomadaire de Médecine* 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 consequently it is safe to assume that the efficacy of the operation is proportionate to the quantity and the energy of the magnetic effluvia of the operator."

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 beginnings are difficult.

## A Dream Becomes a Reality.

(From Psychische Studien.)

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

When she was yet a young girl she dwelt at Warasdin with her parents. Having heard it said that if one fasted on St. Andrew's day, and went to bed with the desire to see her future husband, this desire would be realized, 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 Studien.)

This strange affair is quoted by the excellent and very careful *Psychische Studien* as authentic.

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 vigorously—the long dead beauty whose portrait hung in the prince's room. Hastily 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 ghastly like 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 sharp 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 before my eyes."

Immediately my servant came to me, looking 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 murmured in my distress, as I wiped the cold sweat from my forehead—the lady of the picture in there?' 'My faithful servant, instead of answer, took my hand and felt my pulse anxiously. I shook him off impatiently. 'Fool!' I cried, 'I am perfectly well; I have not been dreaming. I have in very truth seen the woman here before me. Did not 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 the dog.' 'Fool!' I cried, 'there is no dog in the room.' 'Well, but who, then?' he cried out. '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-

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 consternation escaped from my lips, and was echoed by my servant. The picture 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 beckoned to my servant, and we went back, I in spite of my warm fur, almost frozen. On the next morning the examination was made again. The picture hung there, cut through the middle by a clean sharp 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 of 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 Raymond to a numerous 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 night he had a dream; the following night the dream was repeated, and when he awoke he wrote the dream in his note book. He had dreamed that he was reading in a pamphlet that had but just then been published, and in it came upon a treatment that precisely fitted the illness that had baffled him so. He applied it and his patient recovered. Two years after a pamphlet appeared 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 of which Du Bois Raymond 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, Francisca 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 her reply:

"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 o'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 I.—n offered to accompany me, seeing that my servant had not come, and I thankfully accepted the offer."

Our house stood quite alone, and before it flowed the Kulpapa. 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 distinctly 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 accompanied me as far as the terrace. At 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 answer, nor even return my greeting, but disappeared in the doorway, I felt very much hurt, and also much ashamed because of the presence 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 answer.

I took the lantern, and ran into the street in order to see whether anybody 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 imagination,' 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 very near him, and heard, in fact, the snow creak under his feet.'

When I told him that it was neither my husband nor our servant, and told him especially what had happened afterward, he was astonished and could not account for 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 memory of that night; but he lived twenty years after that. In conversation 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 excuse 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 Western States of America, the lady who was witness of the events here related, and who affirms the truthfulness of this narrative, stopped at Kansas City, and took lodgings with a lady who had been warmly recommended to her. The house was a charming one, 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 separate 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 window upon the balcony, came back into the room, and disappeared in a sort of mist. Madame X— understood then that the visit that she had received was not from an earthly being."

On the morning of the next day Madame X— 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 intreated not to speak of the matter to the other lodgers. Madame X— did not wish to pass another night in the same circumstances, but her husband laughed at her fears, until she finally consented to remain. The following nights passed without trouble. Five days 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 visitors 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 to 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. Terrified, she became unconscious, 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 mistress 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 wardrobe. She rose, went to the wardrobe, removed the articles which were within, and took out a large blue envelope. At this moment her strange sensation suddenly left her. The envelope bore the address of a lawyer of the city, and the next day it was placed in his hands. When he opened it, he was much surprised to find in it several legal documents, and among them the will of one of his clients

who had been dead twenty years; a will that had been vainly 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 so on 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 waiting 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 tempest, were dashed upon me. There was no noise, I heard nothing, but I saw distinctly, about a hundred yards from me, a large English steamer, the *Mary Elizabeth*, in distress, struggling against the fury 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. A terrible wave swept the deck, and carried away my father, and four sailors."

I saw no more; an unutterable sadness took possession of me, and I fell to the ground unconscious. They found me, and I was put to bed. My state of unconsciousness continuing too long, my mother, anxious, summoned the physician. When he arrived I was in a deep trance, and yet the moment he touched my forehead I awoke."

"What is the matter, my child?" he asked me."

"Oh! my God! my God!" I cried; "I have just 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 dining 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, I have a feeling that we shall never see our father again. Last night I saw in a dream the wreck 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. Rudina 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 since man appeared upon the earth, the systems of religion and of philosophy have pretended to solve 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 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 for 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 twenty 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 common 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,

proves to day that the future can sometimes be distinctly foreseen, 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 preceded 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 existing 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 credulity."

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. . . . has owed for its transmission 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 the 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 they had explained the phenomena by putting forth the theory of unconscious movement of the muscles. Others attributed them all to trickery 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 facts can no longer be rejected on the ground of mental aberration or stupidity."

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 experimental method; yet we ought also to admit that in the study of facts of this class we can almost 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 hopes. 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. Rudina 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 knowledge 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 will doubt."

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 discussed 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 earth, and who, whether celebrated or unknown 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 distinctly a book of instruction—and, in proportion as it is read and studied, the sphere of our knowledge will be enlarged, the mind will











**SPECIAL NOTICE.**

but brilliant address; Dr. Smith of Queen City Park made a few good remarks; Mrs. Maggie Butler spoke for a little while on the "Nearness of the Loved Ones to Each and Every One." Tests and readings were given by Mrs. Mogdy, Mrs. Emma Odiorne, Mrs. Nutter, Mrs.



Carbee, Mrs. Knowles; remarks from Mr. Lawrence in behalf of the National Spiritualists Association.

**BANNER OF LIGHT** for sale Thursdays and Sundays.

**ESOLIE HALL**—W. H. Amerige, 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 harmony.

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. Hadden, of Newburyport, able remarks; Mr. Edwards, Mr. J. G. Bowman, Mrs. J. A. Woods, Mrs. A. P. Gutierrez, Mrs. M. Lewis, Mr. M. W. Lawrence, able remarks; Mr. Steadman, invocation, remarks and tests; Mr. A. L. Blackwell, W. H. Lothridge, Mr. H. B. Hersey, Mr. Martin, Mr. Marston, Mrs. T. Fox, Mr. Kranski, 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.

Supper served at 6:30.

The evening's entertainment, opened by the President introducing Mrs. Wilkinson, who kindly volunteered to give us this entertainment, the following talent taking part: Piano solo, Miss Brahm; 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 Whitman; 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 all.

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 afternoon and evening sessions: Eben Cobb, Mrs. McKenna, Mrs. Dr. Wildes, Mr. Blot, Mrs. Mabel Wilham, Mr. A. Foster, Mr. Guinnell, Mrs. Grace Baker, Mrs. M. Cutter, Mr. G. Cutter, Dr. Brown, Mrs. Jennie Collins, Mrs. M. Reed, Dr. C. W. Hadden 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. Ferguson.

**BANNER OF LIGHT** for sale.

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

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

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 an earnest worker and staunch 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 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 Air 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.

An exceptionally convenient feature of this book is the arrangement of excursion rates 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 last season.

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

### 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 mosaic, the harmonious past in blue with clear tones, and the C. O. S. 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 druggist 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 large.

All articles or communications intended for the Museum or Spirit Art Department of the Jubilee should be sent direct to:

W. H. Bacon, Manager.

Lily Dale, N. Y.

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

**HALL'S**  
Vegetable Sicilian  
**HAIR RENEWER**

It has made miles and miles of hair grow on millions and millions of heads. Not a single gray hair. No dandruff.

### MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 2, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; subject at 8 o'clock, at the hall, 100 Bedford Avenue, between Lexington Avenue and Quincy street. Mrs. E. K. Kurth, President.

The Advance Spiritual Conference meets every Saturday evening at 8 o'clock, at the hall, 100 Bedford Avenue. All welcome. Herbert L. Whitney, Chairman; Mrs. E. K. Kurth, Vice President and Secretary.

Fraternity Hall, 80 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly invited.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 8 P. M. Mrs. L. J. Webster, President. Tra M. Courlis, Medium.

Meeting of Associate Spiritual Missionaries every Sunday, at 3 P. M., at Evolutionists' office, 100 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wine-Sargent, Conductor.

A Religious-Philosophical Conference will be held at Franklin Avenue every Wednesday evening at 8 o'clock. Mrs. E. K. Kurth with preside.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olmstead holds a Spiritual Circle every Wednesday at 8 P. M. and Myrtle Avenue at 8 P. M. Mrs. E. K. Kurth conducts a meeting every Sunday at 2 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 instance.

On Thursday evening, Dec. 23, the members of the Union entertained their friends at a pink tea, followed by a Christmas entertainment. 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, beautifully decorated, occupied one corner of the hall, and the President, Mrs. Kurth, distributed a number of gifts to gentlemen members, who, although unable to hold office, are ever ready to assist in any way that will be of benefit to the Society. Among the recipients were: Mr. La Fumée, Mr. Bennett, Mr. Hodge, Mr. 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 fine, and thoroughly appreciated by a large audience.

**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 that the wonderful tests received in our meetings.

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 these meetings.

**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. The "Fraternity of Divine Communion" attended the meeting in a body, wishing them success in their spiritual work for the coming year. Mr. Whitney in the chair, with a few practical remarks, called upon Miss Chapin (the blind medium) to sing. Mr. Delaford read a poem founded on facts, entitled "Christmas Night," finishing with a very pleasant talk on the "Philosophy of Spiritualism," and how he came into the Truth. Mr. Ira Moore Courlis was called upon, and responded with Bible in 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 Psychological 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 subscribed 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 the following:

"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 history, beside introducing the social, legal and religious customs of the realm. Translated from the Royal Court Records of Burma; by J. A. Maung Gyi, of the said Court.

"Haunted Houses, Strange Obsessions, and Other Remarkable Psychic Phenomena 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 religious to read this magazine as a stepping stone to the broader light, all iconoclastic criticisms 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 Muehlenbroch, 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, 2086 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 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 will receive the same careful attention as if you were paying him his regular fee. No doubt but what this offer will be gladly accepted by a great many of the sick of Boston, therefore all who can should call as early in the day as possible. All desiring to go to his flat at home will please write to J. H. Chapman, Sup't. Aver, Mass.

Remember the day, Jan. 15th, 10 A. M. until 4 P. M.

### CONNECTICUT.

**NONWICH**—Mrs. J. A. Chapman, Sec'y, says: Sunday, Jan. 2, Miss Lizzie Harlow delivered two discourses in the Spiritual Academy of an interesting character.

Professing 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 Guided 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 unflinching devotion to truth, ever standing fearlessly in the front ranks of reformatory movements, meeting all persecution with undaunted 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 elected for the ensuing year: President, Joseph Cooper; Vice President, Benjamin Prouty; Sec'y, Thomas Bentley; Treasurer, Isaac Potter; Executive Board, John W. North, Horace Eaton, David Buffington.

**BANNER OF LIGHT**, and other papers, for sale at the hall.

### Lake Helen Camp-Meeting, Florida.

To the Editor of the Banner of Light:

The Midwinter Camp-Meeting begins Feb. 6 and closes March 20.

Among the speakers engaged are Mr. J. Frank Baxter, Mrs. Caroline E. S. Twine, Mr. Geo. P. Colby, Mr. J. C. F. Grumline, 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 Smithton, Pa.

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. BUNTING, Northern Transportation Agent for the Camp-Meeting.

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

Dr. Dean Clarke gave a very philosophical and comforting discourse at Weymouth, Mass., on Sunday, Dec. 25. He speaks in Attleboro Jan. 9; the rest of January and February are open, and he will answer calls for funerals and week-evening lectures. Address Wellesley Hills, Mass.

G. W. Kates and wife have some vacant dates to engage at camp-meetings and would like calls for extra talk and writing. Address (room 234 Atlantic avenue, Rochester, N. Y.).

Julia Steelman Mitchell, now serving the Society at Tusculum, Pa., would engage in the East for March and April. Will give week-day lectures or sances in the above vicinity for January. Address, Tusculum, Pa., 14 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 lectures 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 to the meetings. She will also cooperate with the Lyceum workers during the present month.

Mr. J. S. Scatter, trance and test medium, has open dates for January and February, and is pleased to correspond with societies relative to engagements. Address 24 Pearl street, Cambridgeport, Mass.

For the month of January, 1898, 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 8th street, New Bedford, Mass. Will also attend funerals.

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

### SPECIAL NOTICES.

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

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

J. J. Morse, 26 Ossunburgh street, Easton 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.

**DR. J. DAVIS' WILD CUCUMBER PILLS**

CONSTITUTION. These pills are a perfect laxative and tonic, and change the torpid condition of the bowels to health and activity.

Price, prepaid, by mail, 25c. per box. Five boxes \$1. Prepared only by S. WEBSTER & CO., 63 Warren Avenue, Boston, Mass.

Agents: HUNNUTT'S PHARMACY, 285 Broadway, New York City, and FULLER & FULLER CO., Chicago, Ill. Jan. 8.

**Mrs. Anna Lewis, THE REMARKABLE HEALER.**

HIGHEST endorsement for treating diseases of every name and nature. Located at 22 Milford street, Boston (off Tremont street). Treatments at homes if desired. Illustrated handkerchiefs a specialty. Correspondence desired. 13th St. Dec. 4.

**Mrs. Dr. Caird, BUSINESS and Test Medium**; also gives clairvoyant diagnosis for ALEX. CAIRD, M. D. Dentist and Burial Director. Consultations free. 455 Columbus Avenue, Boston, entrance on Berwick Park. Lynn office, 19 Holton Place. Jan. 8.

**FLORIDA!** for Home-seekers and Investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSS, 11 Wabeno street, Roxbury, Mass. Jan. 4.

**Mrs. E. D. Concannon, PUBLIC CIRCLES** Thursday evenings, at 8 o'clock. Clairvoyant and Trance Sittings daily, 9 to 4 P. M. 413 Massachusetts Avenue, Boston. Jan. 8.

**HENRY SCHARFFETTER, 104 No. Collington Ave., Baltimore, Md., GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS.**

**HEADQUARTERS** for Spiritualists, Reformatory and Occult Literature; also subscriptions taken for BANNER OF LIGHT. Orders by mail promptly attended to. Catalogue free on application. Correspondence desired.

### WOMAN'S LETTER TO WOMEN.

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.

**BANNER OF LIGHT**, and other papers, for sale at the hall.



"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 renewed life.

"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 a jar 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 woman-kind has ever known, and makes women strong and well, perfectly and completely curing their female weakness and disease.

Dr. Greene's Nervura is the prescription of Dr. Greene of 31 Temple Place, Boston, Mass., the most successful physician in curing these complaints, and he may be consulted absolutely free, personally or by letter.

**Will Carleton's MAGAZINE**

EVERY WHERE

You have all heard of Will Carleton, the famous poet and author of "Farm Boyhood," "The City of Dreadful Night," "The Poet's Boy," etc. His magazine, **EVERY WHERE**, contains his latest poems, sketches and stories.

**SPECIAL OFFER**—4 months for only 10 cents—providing you mention this paper.

**EVERY WHERE PUBLISHING CO., Brooklyn, N. Y.**

**Mary T. Longley, M. D.**

GIVES advice and magnetic treatments for the cure of disease and obsession. Send age, sex, and leading symptoms by mail, or personally at her office. Also for the development of mediumship, business, advice, and psychic readings. Terms by mail, \$1.00 and \$2.00. Address, 517 South Olive street, Los Angeles, Cal. June 8.

**FRED P. EVANS,**

THE Californian State-Writing Medium, 31 West 3rd street, between Broadway and 5th Ave., New York. Jan. 8.

### Natural Magic:

BEING BOOK ONE OF THREE BOOKS OF

### Occult Philosophy or Magic,

BY THE FAMOUS MYSTIC

**HENRY CORNELIUS AGRIPPA, VON NETTESHEIM.**

Counselor to Charles the Fifth, Emperor of Germany, and Judge of the Prerogative Court.

This book includes the Early Life of Agrippa, his secret-four chapters on Natural Magic, New Notes, Illustrations, Index, and other original and selected matter.

EDITED BY **WILLIS F. WHITEHEAD.**

BY DIRECTION OF THE BROTHERHOOD OF MAGIC: **THE MAGIC MIRROR,** A MESSAGE TO MYSTICS, CONTAINING FULL INSTRUCTIONS ON ITS MAKE AND USE.

Agrippa was the great mystic of the sixteenth century, and his works on Magic are available only through the present edition.

The book, embracing some three hundred pages, is elegantly printed, from a beautiful long primer face, on hand-made paper, and a bound, \$5.00, in the latest art form, in two shades of cloth, gold top and raw edges.

Price \$5.00 net, postpaid. For sale by BANNER OF LIGHT PUBLISHING CO.

### DRS. PEEBLES & BURROUGHS,



J. M. PEEBLES, M. D.

**Successful Specialists In Chronic Diseases.**

### The Reasons Why

DRS. PEEBLES & BURROUGHS succeed because they know how to cure Disease, and do perform some wonderful feats in that direction. They succeed because they have all the skill, knowledge and experience that "up-to-date" wide-awake Physicians have, and what is far more, they have great

### Psychic Powers

That aids them in their Diagnosing and Treatment. Out of the thousands of Chronic Cases they have diagnosed the past year not one has written that it was incorrect. Here is one single individual reference to the Psychic Powers they possess:

Dr. 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 striking sensation in the hand that held your letter; this extended to the upper part of the arm, followed by a refreshing, uplifting feeling, as if I were being raised up bodily. This lasted 15 or 20 minutes. At the time I did not lose consciousness or become drowsy.

Yours truly, EVELINE A. BRAND, Dec. 20, 1897. 1111 N. Y.



J. A. BURROUGHS, M. D.



## Message Department.

### SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or otherwise, and should be accompanied by a return address, so that answers may be sent to the proper party. It is the policy of this office to answer all questions that are of a general nature, and to refer to the proper authorities those that are of a technical or scientific nature. It is the policy of this office to answer all questions that are of a general nature, and to refer to the proper authorities those that are of a technical or scientific nature.

### SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance, held Nov. 26, 1897.

#### Spirit Invocation.

Our Father 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 tender 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 spiritual 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 realms of the spirit in search of knowledge. We rejoice that the death 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.

Guide 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 necessities 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 life, and one of the biggest blessings many times is when we throw off the old physical 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 around 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 together with our friends in spirit?" and I want to say, "no," no more than we are always with our friends in earth-life, for we all have 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 California. I have friends all through the New England States that I think will help me out in spirit 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 lately, who are ready to turn to most anything 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 say to them, that we try to manifest as often as we can, and I find it is sometimes hard to get control of the medium's brain so thoroughly that my own identity will predominate, 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 often times conscious of your feelings and your thoughts, and know it just as it is; so do not look back so often and wish this was that, and that was this, for there is nothing that can be changed; nothing could have been changed, and all things must have their turn, because changes will be beneficial.

Say that William P. Blinn is here, and wishes

to bring comfort and consolation to those who are yet struggling in earth-sphere; and I would like this message to go especially to Philadelphia, Pa., where I feel I will not be forgotten.

#### George Brownson.

Well, my name is George Brownson, and my 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 time. Many have joined me in the spirit life 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 very much interested in Spiritualism and somewhat mediumistic, and I feel that I get 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 if I could reach this distance room, as you term it, and send forth a few of my own thoughts and have you publish them, perhaps I 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 to mingle my thought with theirs, and my 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 I could only make 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 spirit.

#### 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 left behind that I did not find death such a terrible thing after all, that I did not find things exactly as I thought I was going to, but what I did find I recognized perfectly, and I am perfectly at home in Boston and in Charles town, as Charlestown was my home, but I see 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 very reason that while many bend their knee in prayer, and send up their supplication to 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 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 now I have got the privilege, for I have been waiting and watching to see whether there was an opportunity for me to be able to send forth a few words of consolation. I have those who believe in Spiritualism, and I have heard them say so often, "Why, there is that BANNER OF LIGHT, that publishes those messages every week, and there are so many that say that we don't know anything about; why don't some of our own friends come?" and I have 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 of my own family know it; but I never was loved so much in earth-life as I am this morning, and I would like to let the earth ones know I have bettered my condition somewhat. I wish I had understood things better in earth-life, for then perhaps I should have done different; but they tell me over here that if it

had been destined for me I would have understood that doctrine; but we have to live our lives as they are, and put up with what we can; 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 both to ourselves and others that there was no need of it. By just stopping to think of others' feelings once in a while we might do different. I can now see through my follies, and 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. I feel as I lived there so many years I shall not be forgotten. They may be surprised to hear from me, as I was counted a man of odd ways; 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 Wiles; Louis H. Farnell; Joseph McCane; Edwin Chaffee; Edith Jackson; Aaron L. Thompson.  
Dec. 10.—Oliver Fairchild; Jeremiah Elehuz; William R. Babcock; Emma E. Walter; Alice Maronier; Stephen L. Marston.  
Dec. 17.—Amos Adams; William Wells; William Doten; Susan R. Dalton; Emma Dyer; Rebecca L. Brown.  
Dec. 24.—William H. Prince; Edward Lewis; Nathaniel Greeley; John O. B.; Annie W. Clark; Rev. Edmund W. Wilson.  
Dec. 31.—George Koch; George Collier; Amos Alberti; Lois Burpee; Matthew Bryant; Eyeline Palmer.

### ANSWERS TO QUESTIONS.



W. J. COLVILLE.

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

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

As to the effect of cremation on the spirit, it can produce no effect whatever, except in cases where 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 its cast-off material robe that it hovers close beside it, it could do no worse than accelerate the deliverance of the spirit to burn the body, and it could not be a pleasant or wholesome thought to wish to perpetuate a decaying frame because its former occupant might be beside it.

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 pray in a cemetery, as though the departed spirit were really in connection with a corpse. Such a practice, the very reverse of cremation, is 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 thinkers 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 objectionable as a costly gravestone or monument in a cemetery. One of the best reforms recently introduced into the large cities of England is the conversion of the old ghostly churchyards, filled with decaying tombstones, into beautiful little parks, surrounding the old parish churches in the business and other thickly populated 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 use, best of all when they take philanthropic shape, the dread of death and the belief in its power will be so greatly modified that it will be no longer so difficult for the average person to rationally dissent from the thought of immortality. We favor whatever tends to wean people away from attachment to discarded material.

A. 2.—So much has been well and frequently said upon that perennial subject, "Many mansions in the Father's house," that we are not sure we have any new light to throw upon it. Three general considerations concerning it are always in place:

1. The form in which the saying is cast proves it to be not an original revelation, but a declaration to the effect that the new teacher confirms the truth uttered by his predecessors and accepted by their disciples.

2. The many mansions may be regarded as many worlds, and even many solar systems, all given into the charge of such souls as have faithfully completed lives in lower states, and thereby qualified themselves for jurisdiction over planets far more glorious than this restricted earth.

3. The most vitally important lesson in the

doctrine is that of adaptation of individuals and groups of entities to special works.

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 form part of a society in spirit.

This does not imply that all who love each other are in the same place, and perpetually dwell together like occupants of one house on earth, but it does mean that they are so vitally, so intimately associated that they are always in spiritual fellowship.

Perfect sympathy 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 dear spirit-friends—who have gone on before—Will you kindly meet me when I'm called to pass over?

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; 'Tis beclouded with doubt and with cowardly fear That our sin-burdened lives in this temporal state May repel our admittance 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 increased 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 deprecates hope that we yet may be blest.

Shall we plead in defense that "none is without sin?"

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 that our debt 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 loudly 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. G. M. COLE.

### 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; 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 environments better adapted for the development of the psychic forces inherent in every human organism. These appearances have a 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 inspires lofty thoughts; he finds the interpreter 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 all this we perceive growth toward a true ideal, and an enlargement of man's psychic powers.

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 goodwill 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, of all progress, of all that is attainable in the realm of matter or spirit, have their home in 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, however faint, or an aspiration, however lofty, if in harmony with universal tendencies, but what will be realized somewhere and somehow. Not a tear that ever moistened a human cheek, or a sigh breathed in silence, but is recorded in the book of memory.

Think you a good or bad deed done is ever blotted out of existence? There is a scribe, whether we are conscious of it or not, who keeps a true and faithful record of our entire history from the cradle to the grave. We may outgrow hereditary tendencies and atone for wrongs committed, but every moral law violated renders the psychic forces of the soul weaker, and hence retards its growth. The truer we are to the organic laws of our being, the clearer our perceptive powers become, and the higher we rise in the scale of spiritual unfoldment. How inspiring is this thought, and what an incentive to the attainment of the highest and purest within our reach!

A higher ideal ever lies before us, and to realize this ideal is an ever-present inspiration to woo us onward and upward to loftier heights and broader fields in the domain of the eternal verities in the boundless realm of the unseen. The lofty thoughts that quicken the pulse and stir our dormant energies are by no means Utopian, but actual facts in every ego; implanted there by Mother Nature for growth and realization.

There is a divine force in man that impels him to reach out after something he has not as yet attained. He may not be able to define or describe this something, but he feels the impulse, and intuitively reaches out to secure it. This longing is the divinity within him that seeks to control crude matter and bring him in harmony with nature and her beneficent tendencies.

No anxious seat or theological dose can relieve a soul from conscious violation of moral law. He alone must bear the burden, however heavy, and work out his own salvation.

Helps are ever within his reach, and he can and will avail himself of their benefits sooner

or later. No soul ever yearned for purity of heart and life and was ever repulsed. The divine in man hears every cry 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 the attempt to describe such an attainment. It is only felt by the one who has reached this 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 harmony 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 have transcended 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 our perfecting lives that did not possess advantages while in the mortal, or used their knowledge to do wrong instead of right.

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 quenched 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 innocent pleasures. All these are to be enjoyed in spirit-life when one has cast aside the effects of earth's wrong-doing, has passed through the stage of uplifting others, and is free to progress onward. Then such take delight in cultivating that the heart most desires, and pursue their studies in colleges, universities and conservatories of music. We have, departments for sculpture, mechanical arts, 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 out to the infinite and grasped her secrets before they have cast aside the mortal.

Yes, the soul goes on and on progressing, perfecting what it desires most, and gaining knowledge on all subjects. The more knowledge you grasp while you are yet mortals the further you will be ahead when you enter spirit-life, 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 for 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 and instruction, your relatives and friends have advantages they could never command 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 timely article in *Progressive Thinker*, Vol. XVII, No. 421, with the above heading. Let it be repeated and its suggestions heeded. Danger lurks in ignorance and apathy. This organized move to annihilate Spiritualism means more than many Spiritualists suspect. Discussion, challenges to mediums, etc., are but preliminary. They do not expect to destroy Spiritualism by any such means. On the contrary, they know that it grows by opposition, and the more it is discussed the stronger it is, for "truth is mighty." But all of this is preparatory, and a part of the plot. The real purpose is to influence legislation against all exercise of spiritual gifts, make it a penal offense to practice mediumship and receive a reward for time and energy used, to fine and 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 bigots succeed. But can they succeed? That depends upon Spiritualists and Liberals. If we ignore their plots, and sleep the opportunity away, they may, and probably will. As Dr. Buchanan shows, they have done it in the past, and are doing it now in municipalities, and the 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 read Dr. Buchanan's article in the *Progressive Thinker* and then act. My hope has been that the Antis would arouse Spiritualists from their 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 Banner of Light Publishing Co. Price 60 cents.







Banner of Light

BOSTON, SATURDAY, JANUARY 8, 1898.

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. Figgins, 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, 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 are called 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 presented 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. Let Spiritualism have 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 their success. Friends, money, literature, willing and capable workers, appropriate places of meeting and appropriate instruments. I may be wrong, but it is my opinion that our hitherto non-success in organization has been largely due to the apathy and the indifference manifested in the long-continued and execrable neglect of the proper education of our children 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 conclusions arrived at. I do not pretend to be much of a prophet, but I will venture this prophecy: If the NATIONAL SPIRITUALISTS' ASSOCIATION OF AMERICA makes the education of our children an important feature of its active missionary work, it will be short-lived, and like the former National Association pass to innocuous desuetude.

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 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 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 attention 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 Association has accomplished in bringing about a better feeling among Spiritualists, in uniting societies 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, illustrating 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 anything 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 church is about all there is of it. "I am going to make this statement: The weakness 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 months' 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 land, but in France, and quoted those words of Paine's in answer to Franklin when he

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 now kindled would burn on until it finally bursts forth in a triumphant burst of glory.

Mrs. Mattie Hull, after expressing her pleasure 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 Topping, by Mrs. Richmond.

Mr. Francois B. Woodbury, and Rev. Mr. Cooley, 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 Christ" 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 others, to show that it was never intended by the rulers of this country that the State should legislate upon matters of the Church. In conclusion 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 follow us will reap what has been sown.

Rev. Mr. Cooley, 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 spoke 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 of "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. Figgins, 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 efficient system of education must be adopted, and that it must begin in the home and Lyceum, to 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 established 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. Spirit 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, votes of thanks were given to the people of Cleveland for their hospitality, to the National Association and to the different speakers, all of the daily papers, especially the Plaindealer, for the fair and honest reports given of these meetings.

JENNIE 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 be consulted by letter free. His experience is enormous; he has cured many cases like yours through letter correspondence. He can cure you. Write to him without delay. Remember it costs nothing to get his opinion and advice in regard to your case."

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodges Spiritual Society held services as usual at 33 Summer street, Sunday, Jan. 2. Fine audiences greeted Dr. Geo. A. Fuller of Worcester, President of the Massachusetts State Spiritualist Association, who was the speaker. Mrs. M. K. Hamill led the singing, and presided at the piano. At 2:30 Dr. Fuller read a fine poem, gave an invocation, and an able lecture on "Lift Up 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 Quid, Mrs. Furbush, Pierce, 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.

CADZILL.—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 prosperous condition; perfect harmony prevails among its members, finances are in a very satisfactory state, and prospects bright for the coming year.

The afternoon exercises consisted of invocation by Mrs. Lewis; remarks by President Kelly, Mr. Abbot of Boston and Mrs. M. C. Chase of Swampscott; recitation, Mr. Stevens; singing, Messrs. Abbot and Pierce, and tests by V. 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 social 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 Kelly; 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 mediumship of Mrs. Effie Webster of Lynn, Mrs. Nettie 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 the first time upon 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 enjoyed 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 tailorress did "busheling" at twelve and a half cents an hour. The oldest of our number made seven dollar Christmas dolls, which brought her coveted dollar. Another got dinners for a sick neighbor, and sold doughnuts. One crocheted fine lace edging. Others took upon themselves the (to them) unusual tasks: marker woman, floor scrubber, bar-b-que fish peddler, snow shoveler, etc., etc. Two of our fun 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 Patten, 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, having Mrs. C. Fannie Allen as speaker. 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. Allen. Mrs. Allen is a great favorite with the children, and always has something pleasant to say to the young.

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. Allen's address, Mrs. Ida Jannell of New Bedford gave a number of spirit-messages, which brought much comfort to those who received them.

We were all glad to have had such a good time while our friend and helper, Father Lyon, was with us. As he is about to leave us for a short time to visit the camp ground of his friends, we hope he will return to us much benefited by his outing.

Mrs. Allen 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 20. It is needless to mention 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 in the exercises.

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 subscriptions 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 culture were strung like pearls upon a thread of golden sentences, dressed in plain, practical and choice language. Her test séance gave great comfort to many afflicted ones, and her spiritual readings of character were surprisingly correct.

G. A. K. HALL, 573 MASSACHUSETTS AVENUE, 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. Scarlett (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

ENAMELINE THE MODERN STOVE POLISH Quick Shine Little Labor No Dust No Odor NO OTHER COMPARES WITH IT. IT'S THE BEST.

MEETINGS IN NEW YORK.

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

New Century Hall, 500 6th Avenue.—Services every Sunday at 3 P. M., with lectures by W. J. Colville. Visitors cordially invited.

First Society of Spiritualists.—J. Oleg Wright, speaker, meets at the "Tuxedo," 637 Madison Avenue, corner 58th street, Sundays. Services 11 A. M., 3 and 8 P. M. The Younger Spiritual Society holds its meetings every Friday at 8 P. M.; Sundays 3 1/2 P. M., and Children's Lyceum at 2 1/2 P. 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 closing portion was filled with exquisite allusions 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.

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. Russeque 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.

BRIDGEVIEW.—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. Ackerman 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. 1 Mr. and Mrs. Osmond P. Stiles will be with us, and Jan. 14 President H. D. Barrett. Good mediums at meetings every Friday evening 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 Spiritual 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-discussions and tests was convincing, many full names being given and readily recognized.

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: Sunday afternoon and evening, Jan. 2, Mr. A. P. Blinn was with us, and his lectures were interesting and pleasing to all. We hope to hear from him again. Mrs. A. Woodbury gave tests, which 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 Temple'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 Lawrence.

WALTHAM.—Mrs. Sanger writes: Our speaker of Jan. 2 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 with us.

FACE HUMORS Cuticura Pimples, blotches, blackheads, red, rough, 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 sweetest for toilet, bath, and nursery.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irving Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday 11 A. M., 7 1/2 and 7 3/4 P. M. Mrs. Mary O. Lyman, speaker. Harmonical Circle, 111 South Paulina street, every Wednesday, 8 P. M.

The First Spiritual Temple Society meets at 723 Hawthorn Avenue (Auburn Park), every Sunday evening at 7 1/2 o'clock. J. C. P. Grumling 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, Eggleston and in the city, as well as strangers, are cordially welcomed.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1832) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffey; Vice-President, Mrs. M. E. Cadwalader; Secretary, Frank H. Morrill. Services at 12 and 7 1/2 P. M. Young People's Meeting, 1 1/2 P. M.

The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 8th and Spring-garden streets, every Sunday at 2 1/2 and 7 1/2. Lyceum at 2 1/2 P. M. Friday evening. President, Hon. Thomas M. Locke; Vice-President, Samuel Wheeler; Treasurer, Julia R. Locke; Secretary, Chas. L. GeFraser, 1825 S. 18th street.

MILWAUKEE, WIS.

Unity Spiritual Society meets at Ethical Auditorium, 255 Jackson street, every Sunday at 7 1/2 P. M., and Thursday at 8 P. M. Flora S. Jackson, President.

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JUST ISSUED.

A CASE OF

Partial Dematerialization

OF THE

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 painstaking manner in which he has given to the phenomena and philosophy of Spiritualism, warrant the statement that this latest work will be an epoch-making book. He gives, in plain terms, the results of his personal investigations under 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 ripest thought.

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