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Written for the Banner of Light. HOPE.

. I see a gleam in the darkness On life's storm-tossed sea at night, And I know it means to us safety, For I can read it in letters so bright. My heart responds to the message That comes o'er the surging sea, And a strength and a faith comes around me As an omen of what shall be,

And on through the night we go drifting Mid billows and mountains of foam, For this glosm that comes through the tempe Bespeaks of port and of home.

So hope does ever guide us. If its ravs we will but see. Unto the dawn of the spirit morn, To our own in steruity.

The Difficult Problems.

BY ALEXANDER WILDER.

To the Editor of the Banner of Light:

Your New Year's number abounds with arti cles and paragraphs of a very suggestive character. The one setting forth the increasing propensity to crime manifested by the colored population. exhibits a matter for grave apprehension. There is, however, a disposition to exaggerate the evi'-doing of negroes, as well as to avenge it by murderous cruelty. It is hardly probable that a colored man, when accused, receives as fair trea ment or as lenient as a white person would under aualogous circumstances. Nevertheles, the fact may not be evaded that crime is uncommonly frequent among the negro population, and we will not dispute its increase.

Good sense dictates that we probe the mat ter to the bottom. It will be found, upon examination of the case, that the ancestors of this class of population were savages, indolent, sensual, ignorant and prone to crime, such as theft, lewdness and murder. They were colo nized in this country arbitrarily by the shipload, saturated as they were with these pro pensities. Nor have we heard of any general disposition to reform them. While in slavery they were subject to the passions and propensities of the white population, and received and it was her wish that I should deliver the little instruction in regard to anything better.

the number of those who follow it. I see a com- | served. She buckled her armor on and went | plaint that there are too many lawyers. I at the heroulean task, and I believe did as think so myself. It is said that in the city of much toward accomplishing it as any other New York alone there are ten thousand. The one person in the world. locusts are hardly more inumerous or destructive. An article copied in the Literary Digest

has a like mention of too many clergymen. Divided, as Protestant Christendom is, there | power and its dogmatism; the result of this was are not pulpits enough for them, even with standing salaries. The medical circle makes | never changed to suit the changes in the times. the same wail of woe. 'Ine boasted elevating of the standard of medical scholarship is not so much to produce physicians better qualified, but simply to make a medical education so expensive that young men of limited means will that of Thomas Paine, her guide, was "to do in empty realms of ether, or surrounded by in not be able to study medicine. The Trade Unions, under all their forms, have a similar aim. They declare that the number of apprentices must be kept small, so as to give and the widows in their affliction, and to keep day is tracing for us. Here we mark our little others a chance.

In short, every profession is in arms to pre vent young men from entering them. The skilled avocations are organized for this end, yet the newspapers decry the strikes and excesses of the unskilled and ignorant. Men are castigated for not working, and then are almost foreibly shut out from all kinds of profitable industry. The very clfildren are born trespassers encumbering the ground. Verily these things ought not to be; and it behooves those who suffer to take the proper remedy into their own hands and apply it resolutely.

A Just Tribute to a Noble Worker.

BY MOSES HULL.

The readers of the BANNER OF LIGHT have all heard of the exit of Mrs. Colby-Luther to "that better country." One who was devoted as honestly and as faithfully to Spiritualism and the various departments of reform as any devotee ever was to his fetish has gone, and all who knew her extend to her their congratulations.

She arranged for everything connected with her funeral in as systematic and business-like a manner as if she were preparing for a pleasure trip. At her funeral she wanted patriotic songs, the first of which should be "America," oration. She wanted her body wrapped in the

Perhaps Mrs. Luther did not, in her later years, realize what she and others had donethat the church was rapidly losing both its the matter and the manner of her discourses She followed her attacking policy to the end. While Mrs. Luther did not like the word reigion, she was one of the most profoundly regood." She believed with the apostle James, that pure religion and undefiled, before God one's self unspotted from the world.

And she did keep herself unspotted from the world. Notwithstanding all her hard-fought she believed to be right.

Once upon a time I overheard certain campmeeting officers undertake to dictate to her what she might and what she might not say; it would have done any one who believes in freedom of speech good to hear her reply. She at that man as one almost beneath her notice. "Sir," said she, "what do you mean? I have no axes to grind. If you are going to undertake to tell me what to say, you may say it yourself. I here and now cancel my engagement; I can be silenced, but 1 allow no dictator to stand between me and my duty.'

She did say what she chose ; it was the grandest sermon I ever heard, even from her lips; but it set the masculine and feminine " Mother Grundys" to howling, and she never got another call to go to --- camp.

I first heard Mrs. Luther speak at a grove meeting at Tolleston, Ind., early in the sixties. | real, embodied creature life was limited to our | home, over us, thinking of beings dwelling Then she had two babies-three, including her | earth surface, the lower room of our world; | there as really as we here, only in more perhusband-all of them making demands on her | moreover, even of this visible part, only a very | fected ways, and knowing that our living here whole time. She tried to preach and care for small part was thought to be alive. The moun is ever, an upward way toward that higher. all these children at the same time. As I learn- tains were dead matter; the clouds void of surely here is a source of increasing hope and ed that she did the duties of a farmer and farmer's wife, and a mother to the children all the we are discovering more and more plainly how week; that she was milk maid, laundress, seamstress and cook: that after working hard fourteen or fifteen hours every day for six days in the week, she loaded herself and her babies into a tarmer's lumber wagon and drove off ten | really and naturally as plant or animal, only | this strong conviction that our loved "dead" to twenty-five miles to preach on Sunday, it in lower degrees of evolution. Every atom of seemed to me that she was staggering under a load that no man and few women could carry. I wanted to urge her to lay down at least half of her duties. I wanted to say: "Mrs. Colby' -for that was her name then-"do lay down some of your tasks or you will soon go either to an asylum or to the other country.'

The Upper Rooms of Our World.

BY W. A. CRAM no direction does the promise appear greater

long ago, this little visible earth was generally thought to be the most real and important ligious persons I ever met. Her religion, like | part of the universe. It was the world floating | worm, man and heaven's highest angel alike. finite space void of matter and life.

Let us glance at an outline man that the and the Father, is this: to visit the fatherless | later discoveries and the higher science of our plants climbs up and lives in flitting insects

seen earth globe of grosser matter, of ruder energies of being, a kind of central land and hom'e of life; around this, a wide reaching, inbattles, no breath of scandal ever attached to folding atmosphere of finer, invisible elements, her; friends and foes alike all believed her in. of mightier energies-a great unseen atmostensely sincere. They all believed her to be a pheric continent outlying our present earth. woman of pure unswerving fidelity to what home. Again, we see, through a more inward home, work, study and delight of the higher vision, over and about this atmospheric land, a | nature in the ethereal unseen of which our vast realm of ether of still higher invisible world elements and energies.

We thus look upon our world, seen and un seen, as a kind of creation home of three rooms, rising one over the other: First, the seemed to grow a foot taller, and her eyes little lower room, we see and know as mounflashed the indignation she felt as she looked tains, clouds, woods, ocean, plants and animals; above and around this, a larger, higher, atmospheric room; above and around the atmosphere, the ethereal room of being. All parts of this universe, seen and unseen, alike are subject to the same laws of nature and life, so far as we can discover. These world- and striving he gives and awakens in the soul rooms; seen and unseen, not only adjoin but of each and all. What we bemoan as defeat interblend. Life pulses and spiritual nervethreads throb and run up and down, uniting upper world rooms In this light all life apall as one great world organism of differing de grees or members of body and life.

Keeping this picture in mind, we consider further: It has been commonly believed that ness of this 'vast natura' unseen realm, or life; the rocks and earth clod soulless. To-day

these upper and lower world-rooms interblend and interwork. Each higher has the roots of its being in the lower, each lower its leafage and flowering in the higher; a common spir-Here, at the end of the nineteenth century, itual' life blood flows through all degrees. closing fifty years of wonderful growth in sci | Through birth, growth, decay and death, naence and art, the twentieth dawns with the ture's steps of evolution, the soul of the world promise of infinitely more and higher still. In | awakening and transforming, ascends and descends from room to room in the ceaseless eduand richer than in the realm of unseen worlds cation of life. Yet we are more and more asand life that everywhere surrounds us. Not sured that the movement of the great whole is. eternal progress into the more and better of the universe for each and all, crystal, plant, The stones of the field crumble and decay, the soul of them, transformed, ascends to body and life in grasses and flowers; so the soul of and singing birds.

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Man also, born into this visible order of things, hopes, loves and strives a little time here, soon decays and dies as naturally as stone or plant; be, too, is ascending, transforming into life and likeness of being in the upper invisible rooms of our world, thus entering upon lower seen is but the rude molds and symbols. Through the increasing light of the higher science that is opening to us a little the vision of the infinite unseen, we discern how pain is a providence of good, that there can be no real defeat or loss for worm or man. How can the soul of the wheel crushed worm be lost or defeated?

The integrity of the universe assures triumph to the lowest creature, as well as to the highest. God cannot go bankrupt that he will not fulfill his promises to pay: of love, hope and loss are aids toward immortal success in pears greatly worth living. To go about our common daily life in this little earth plane of visible things, with clear-abiding consciousstrength for us. Do not such thoughts and visions of the inf nitely natural and real unseen, reveal a glory this little lower seen we hold to day? To bear have arisen, and are more alive in the ethereal rooms above as naturally as we, only in more. striving, rising and transforming into con- perfected ways, hoping, loving and striving, sciousness of being. Each drop of water is a cultivating their fields, caring for their homes, and use of ever-increasing science and art, of friendship and helpfulness, what thought more exalting and peace-giving? These are only the crude pictures, the child studies of the unseen, upper world that our higher science is opening to us. They promise infinitely more and better.

I concede that they are very religious, but the raptures of an orgiastic religion are not far removed from the revellings of a gross sensualism.

Since their emancipation the prominent at titude toward the new-made freeman has not been all that it should be. This is as true in the North as in the South-perhaps more so. The first necessity to keep a person moral and law abiding is to keep him employed. Right | here we find the industries of the country or ganized to prevent colored men from engaging | in them. They are excluded from the manufactories, from responsible positions in business houses, from almost every calling that is not menial. And even menial callings, like shoe blacking, shaving, street sweeping, scavengering, waiting in hotels, are invaded by white men, so that they are enforced to be idle. They are not employed as carpenters. blacksmiths, shoemakers, or other kind of handicraftsman.

Admitting that they are lazy naturally, shiftless, till a genuine Yankee feels provoked and prone to all kinds of naughtiness, where is the incentive offered for them to become anything better? Our own modern system of down these words for a text for my funeral massing all productive industry under the ab- discourse." Then she slowly repeated: "I solute control of wealthy corporations, and making the workingman's condition hopeless, is steadily producing its natural result of pauperism, and converting able bodied men into idlers and transps. Can we reasonably expect better things of unfriended negroes? How can education make them better? Does it not the rather increase their sensibility and consciousness of their hopeless condition? Such seems to have been the experience with educated Indians. We must insist, then, that this hopelessness occusions much of the criminality.

Lynch law and kindred barbarisms, after the manner of the savagery of the Dark Ages, will only make the evils more deeply seated. The negro is here to stay, and, the more that he is | gence or integrity, republics are the worst desbrutalized by cruelty and injustice, the more brutal he will be. Besides, he may learn to fight back. The men who punish bluck men atrociously are hardly superior, morally, mentally, or even socially to those they punish.

But all the same, the colored population must do the work of their own elevation. Such learning as they can obtain they must resolutely acquire. Ignorant white men can never hold scholarly colored men in subordinate position Intelligence will always come out point out the mistakes of those in power. She atop. Shiftlessness must be discarded as being detested and thoroughly denounced the shams the nest of all viciousness. Kind service rendered to shiftless persons is utterly thrown denunciations caused many to put her down away. But industry and thrift will carry the as a raver and ranter at religion itself; but it day. When men are asleep the enemy is able | was not so; she believed in natural law, and to sow his poisonous fungoids. There are industries still open to true and earnest colored men. and they should enter the field and become productive laborers wherever they can. So she wanted to meet him. fast as they do this, the execrable exclusiveness which leads selfish men and associations to proscribe them will have to give way.

Sentiment alone will waste itself without action. The sad experience of thirty years has of her ministry, went to the church and the shown that political enfranchisement of itself is not freedom, nor is it even a bettering of conditions. Only personal virtue constitutes church as an incubus-a huge nightmare, liberty; to be skillful, industrious, thrifty, standing in the way of truth. The church and with resolute purpose, will make men equal to their fellows. "Who would be free, them- | days of Jesus; they were taking away the key selves must strike the blow." "This is the way of knowledge. She saw and knew it, and she to strike it. It is a significant fact that the felt that this power must be dethroned before effort is made in every calling to keep down genuine truth could gain the foothold it de- the beyond.

United States flag. I am sorry that I have forgotten who it is in Philadelphia that sent a fine silk flag to Mrs. Marks for that purpose.

She preferred that there be no invocation or other ceremonies, which would look in, the least like aping the churches and religions she had so long ago forsaken. Many years ago, when she first asked me to be present and to say the last words over her remains, she said. 'No invocation, if you please." While I am no stickler for such things, I argued the matter with her. She said: "It is all right from your standpoint, but the people do not understand it in that light. Put in the time you would spend in praying in explaining to the people what prayer is, and why you do not pray: it will do more good than all the prayers ever made." I there and then promised that services I would do as she requested, but I said to her, "Your instructions are wasted words, as there is much more prospect that

you will officiate at my funeral than that I will at yours."

A tew days before she passed away, she called Mrs. Marks to her bed and said, "Write DIE THUS YOUNG IN THE TEARS OF MY LIFE. THAT THE LIBERTIES OF MY COUNTRYMEN MAY LIVE."

I think her statement was literally true; in a certain sense, I believe there is such a thing as vicarious suffering. She suffered on account of the ignorance and the sins of the people. She killed nerself doing her best to rid the country of both ignorance and sin.

She said many times: "Republics are the best governments in the world, where the people have the intelligence to know what they want and the integrity to stand up, demand, reach out and take what they want; but where the peop'e are lacking in either intellipotisms the world ever saw." It seemed a calamity to her to put the destinies of intelligent anti honest American citizens in the hands of the average bigoted and ignoraut voter.

She was jealous for our Republic; she feared for its safety; and, like the old prophets, she never ceased her warnings. There never was an administration where she did not see room for improvement; and she never failed to and anthropomorphisms of the church. These when they threatened her with the wrath of a vacillating and capricious deity, she always de fied him. He was only a church scarecrow;

When Mrs. Luther began her public work, under the influence of that grand old hero, Thomas Paine, the church held the world under its thumb. Most people, in the early days minister to see whether they might believe a demonstrated scientific fact. She saw the ministry were doing just what they did in the

But she did carry all this load; she outlived her husband and all of her children. After that I saw her from time to time at camp and grove that it is the realm of more refined matter, of if it should be my lot to conduct her funeral meetings, and noted with satisfaction her growth and her work.

> When D. M. Bennett was wrongfully sentenced to one year's imprisonment in the measurable atmospheric world room over and Albany Ponitentiary, an immense mass indignation meeting was gotten up in Chickering Hall, New York. There I saw her power as I never had seen it before. She stood before that vast audience, and, after eulogizing our

> country, our government and our flaz, she said (I quote from memory): "Now, Mr. President, for the first time in my life I stand before an audience to confess that I am ashamed that I am an American citizen. When D. M., Bennet was condemned and sentenced, everybodr knew that both the condemnation and the of living beings, earlier born, truer, more sentence were unjust-that Mr. Bennett had done no wrong. All regarded it as a triumph

> of church power over justice. Then when the books which Mr. Bennett had sold were placed in the hands of the President of the United States and the Attorney General, and | know on our earth plane. when both pronounced the books not obscene; when the promise was made that that sen tence should not be carried out; then when Mr. Hayes-I will not dignify him by the name President-in obedience to a petition of five hundred Methodist preachers, allowed that man to go to a prison to which he had been unjustly sentenced, I confess I am ashamed to law and fact running out and up into the unstand before an audjence and say I am an American citizen." She then went on to rile up her invectives; her oratory and logic car | tradict and annul themselves in the invisible ried that vast audience almost off its feet, and

> there were screams of applause. Mrs. Colby Luther has done her work, and done it well. She never shrank from duty, | invisible fooms of our world, in the ether and No cause was ever so unpopular but that, if it was right, she could be depended upon to defend it.

> In talking to me of her demise, some twomonths before it took place, she said: "I do not want to go; there is too much to be done: but if my work is done, I hope they will soon let me go, for I am so weary. I know I shall of unformed matter, earthquake-broken, cyresume my work on the other side; but there is so much to be done here, and so few to do it. There are more workers on the other side than here.'

It would be unjust to close this article without saying Mrs. Luther's chosen home during the last two years of her earthly pilgrimage was with Mrs. Lydia Marks of Muncie, Ind. Mrs. Marks is a grand woman, with a large heart and an intelligent head. She did all that perhaps any one could do for her suffer ing sister. It is safe to say that she did not have one good night's sleep during Mrs. Luther's long sickness. Not a favor did Mrs. Luther ask but that Mrs. Marks tried to grant. She did much to smooth Mrs. Luther's way to

the whole visible earth is alive, remolding and throbbing with nature's ceaseless pulsations and heavenly promise in all things, all life of of being, of creation and resurrection. The very mountain rocks are born, live and die as about in our hearts this vivid consciousness. the earth-clod is animate with nature's soul, tiny world of microscopic creatures. Not a studying, growing into knowledge, into beauty nook or corner of all the visible earth but is a home of life.

If now we turn to the invisible atmosphere, so long thought to be the world space of dead elements and soulless energies, we may learn mightier energies of being than we can see or feel. Our higher science is fast leading us on to the thought, the conviction, that the imabout us, is the home of beings more perfected in many ways than we.

Furthermore, the limitless ethereal domain, the outlying and overlying continents and fields of our world, is more and higher living still, according to Nature's way of creation. Here, then, is another world picture and lifethought we wish to keep clearly in mind: the visible earth teeming with life everywhere; over and about us the atmosphere as a higher world room, the finer, richer, more real home beautiful grown in the soul's immortal life than we, doubtless, in many ways; above this, the upper, ethereal room, more open to the light and life of the infinite. Here we conceive of existence far transcending aught we

Everywhere Nature's law and fact appear mite plain, that organisms and life arise in time and kind, according to world and placedevelopment, first and highest in those rooms earliest and best grown fitted. This is Nature's way, so far as we can discover, throughout the visible earth, and we trace the same seen in still stronger and truer ways. If the soul and nature, as revealed here, do not conrealms, then creation, corresponding somewhat to that we know as crystal plant and animal must first have arisen in the upper. atmosphere where earliest the elements and energies of organism and life have rounded and harmonized into that rest and peace befitting higher creature-existence.

When as yet our fields and woods, rippling strezms and sunset clouds, our earth plants and animals, were of the heaving, raging chaos clone-tossed, we conceived of the ethereal continent of our world as already settled and harmonized into fields and woods, befitting homes for plants and animals somewhat as these we know. In that long past time, when our earth plane had grown only to that rest and peace of nature that could give birth to algae or polyp as her highest creation, according to this law and fact of nature's evolution in life, our atmosphere was, doubtless, peopled with beings maybe higher than our seen earth has borne.

Constituted of the same world elements, ject to the same natural laws of evolution, bled for that purpose.

Who can outline in farthest reach of thought or highest vision, the maps, the geography, the natural history, the sciences and arts of the great natural upper lands and life of the unseen that the twentieth century will give to us?

The Veteran Spiritualists' Union -

Held its regular public meeting with the Ladies' Spiritualistic Industrial Society, Thursday evening, Dec. 16, President Cobb in the chair.

The exercises were opened by Mrs. Hattie C. Mason singing, to her own accompaniment,. The Organ in the Corner," after which Pres. Cobb made prefatory remarks, introducing Dr. Dean Clarke, who said he supposed that it was because he was growing old he was now called a veteran. He spoke in a vein of pleasautry, and then read an original poem, enti-tled "Charity." He continued with remarks He continued with remarks regarding the need of such institutions as the Veterans' Home-like all great truths, it costs sacrifice to maintain it before the world; it devolves upon us to provide the means to care for. our worthy poor when they cannot do it for themselves. It is not a work of charity, but of justice. Mr. Pickering of Chicago was introduced, and said that although he was now from Chicago, he was not a stranger here; he, had lived in Roxbury. Mr. Cobb paid a trib-ute to the late Mrs. Pickering. Leo Hanson sang, accompanied on the piano by Mr. Peak. Dr. Hidden was introduced amid great applause. He spoke of his experience in Spirituatism, and referred to the time when he made his first remarks, while investigating, at Mr. Cobb's meeting. Congregational singing by audience, Mr. Peak accompanist.

Mrs. Kate R. Stiles was introduced, and referred to what she knew of Spiritualism; claimed to be a veteran in years, but not in the Cause. She continued with many true and helpful thoughts for the instruction of those present. Leo Hanson and Sadie Faulkner sang a duet. Mr. E. H. Tuttle made brief remarks. but to the point. Dr. Huot said there was not much left for him to say, the ground had been well covered. Mrs. Sanger said she felt it was good to be present, and as she looked into the upturned faces, she was impressed they were a congregation of workers. As to the Home, what cause could be more noble? She spoke of the work of the Waltham Society, and of their Lyceum, only three years old. Antoinette Cyr recited, much to the pleasure of all. George Kennedy gave a banjo solo. The Union's share of the collection was \$2.42, and a doiley contributed by Miss Barton, through Mrs. Russell, netted \$3 00.

MRS. J. S. SOPER, Clerk.

To test the power of the telephone in transmitting tuneful sounds, Mrs. Helen Buckley sang two songs into a funnel at the office of the Chicago Telephone Company, and the notes were distinctly heard in New York by a alive by the eternal energies of all being, sub number of musical managers who had assem-

BANNER OF LIGHT

JANUARY 15, 1898.

Written for the Banner of Light. SALVN,

To Angel Medime, our Sister Amelia C. Luther.

I bring a wreath, and twined amid its leaves Are blooms meet for the gleaner, buds whose hues Transcend those of our gardens; nurtured in the soll Of angel lands, and kissed by heavenly dows; T were meet such soul should have a finer wreath Than crowns the head of average teacher here. She stood high on the mountain, when they faltered there

Bhe grasped their hands, spoke lofty words of oheer.

Tried in the fire, which purifies and cleans The dross that clogs and hampers mortal form, She stood majestic, glorious in her strength.

A beacon-light, high o'er the wildest storm, Unawed by waves that swept athwart her course,

Firm grasped the helm though seas ran mountain high,

Steered Progress' bark straight onward through the gloom

Strong for the Right, though Danger hovered nigh What can I bring beside my half blown wreath?

Small compense were the words my simple pen Could trace of deeds and thoughts that rippled forth From her grand life to struggling souls of men.

We met in the near past one sunny morn of May, Clasped hands, eyes greeted, then kind Memory's hand

Turned mystic pages whereon æons gone We tolled together in a long-forgotten land.

Then it were meet, methinks, that I should turn aside From cares of earth to twine about her head The deathless laurel leaves, half open buds of Hope From souls of slaves freed by her you call dead.

Good morrow, sister, till in angel lands We meet, clasp hands, catch your kind words of cheer

Hearts turned from skepticism to your gems of thought,

And all were better for your being here.

Then when you bring your offerings, flower or word, Let each be tipped with sunbeams, leave behind the yew,

Lest some sad note should touch the angel harps Of sorrow, whose weird song she left with you. Your heart-throbs, tears, are unbloomed buds of Love Whose wreath she bears to bloom 'neath angel

skies. How well you loved her, how her work was done, Traced on your souls is read by angel eyes.

FRED L. HILDRETH. Jan. 1, 1898

Does Spiritualism Belong to Chris-

Is the Spiritualist body a Christian sect? Is Christ our leader? Shall we claim the Christian name? I answer no to all these questions. I answer no, not because of any prejudice I possess, but because 1 can find no sufficient

I have other reasons beside those here presented, but lack of space will prevent them from appearing in this paper.

Christianity is a vast system of religion. extending more or less thickly over nearly onethird the civilized world. Its members form a mighty army of nearly four hundred millions of human beings, of many languages and climes. One hundred and seventy five millions are Roman Catholics, ninety millions are Greek Catholics, one hundred and fifteen millions are Protestants. This great army of be-lievers accepts the church, the Bible, and the system of religion set forth in the New Testament as the absolute and final religion, which is in time to supersede all other religions, and that sooner or later to the name of Jesus every knee will bow.

upward of half a million of thoroughly disci plined officers has compacted this army into a solid wall of masonry, which will successfully

fault is not with them, only in the sense that everybody is at fault who refuses to inveni-gate. The main fault lies in Ohristianity li-celf. The Ohristian religion is not Spiritual-ism, as that word is accepted to day by Spirit-ualists. It is nearer to it than is Materialism. and has more things in common with it; but it does not include it. It is neighbor to it, but does not embrace it as a member of its family. It may be said that Modern Christianity is not true Christianity; that Primitive Chris-tianity is when an analy of the told

tianity is where we must go. I may be told that Jesus was a Spiritualist, also his disci-ples, and that the religion they founded was in all essentials what Spiritualism is to day. I doubt it.

I recognize the fact that Jesus was a medi-um, and an especially good healing medium; but I am not convinced that he was really conscious that his healing power came from spirits; if he was so conscious, he did not say so and stand by it.

I may be mistaken, but so far as I remember, I do not think he ever distinctly stated that his power over disease and to work "miracles" came from spirits. The question was frequently put to him, as it naturally would be. At first he refused to tell the source of his power. "When in the temple the chief priests and the elders said unto Jesus, by what authority doest thou these things, and who gave thee this authority? And Jesus answered, I will also ask thee one thing which if you will tell me, I, likewise, will tell you whence I get my power. The baptism of John, was it from heaven or of men?" He was safe, for he knew they would not answer was safe, for he knew they would not answer it. If they said "of heaven," he would reply "then why did you reject him?" If they said "of men," they would displease the people whom they feared. And so they answered, as he knew they would, "We cannot tell." And Jesus said unto them, "Neither tell I you by what autherity I do these things." Again and again, after he had been speaking in the temple or after he had done speaking in the temple or after he had done some "miracle," it was talked about, and the question was put to him: "Who art thou to do these things?" Herod heard of his "wonderful works," and

gave his opinion "that John the Baptist was risen from the dead, and that he did these things;" others said that "it is Elias;" others said, "It is one of the prophets." And all this time Jesus kept silent. Every time the question was put to him, as it often was, he avoided a direct answer.

At last, when people began to say, "He hath a devil," it is the work of devils, and that "he casteth out devils through the power of the prince of devils," and finally when the Pharisees confronted him after he had cured a man who was both dumb and blind, and charged him with being under the power of Beelzebub, he was obliged to speak in order to defend himself, and he stoutly devied the charge. It was in reply to this charge that he uttered the off-quoted sentence, "As house di-vided against itself cannot stand."

The time had now come when Jesus could no longer postpone declaring whence came the extraordinary power he possessed, if he expected to retain the hold he had upon the

people. It was everywhere demanded. This moment was the crucial point in Jesus' career, so far as Spiritualism is concerned. For those who believe that he worked "miracles," there are three positions which can be taken. The Spiritualist declares his power came from spirits. The Pharisees declared it came from Satan. The Christian declares it came from God. Which of these positions did Jesus take? If he took the first he was a Spiritualist; not otherwise, Did he take the irst, as every honest person must who is a Spiritualist? Not at all. He took the ground that his power came direct from God, and ever after this, when referring to the subject; he took the same position and defended it by arguments. He said it was the "finger of God," the "Spirit of God," God and "the Heavenly Father," who was the source of his power. But we have still further testimony on this point.

When he sent forth his Disciples he said to them, "When ye are brought before governors and kings, take no thought how or what ye shall speak, for it shall be given you in that same hour, for it is not ye that speak." In this case he was speaking to his twelve chosen disciples, probably in private, as he often did, and not to enemies, the fear of whom might It is more than mere brick and stone. It is | lead him to keep back the whole truth. Now an enormous living organization, herculean in when closeted with his most intimate co workers, we should expect him to give his honest sentiments without reserve. And who did he tell them would speak through them as instruments? Had he been a Spiritualist, as we use that word to day, he would have said "your spirit friends," or the "higher intelli-gences," or at least "the angels." But as it was, he said, "for the Spirit of your Father, which speaketh in you"-the God within you -will give you what to say. Jesus heard a spirit-voice at the time of his baptism; on the mount of transfiguration he saw two spirit-forms, whom he supposed to be Moses and Elias; his whole career was marked by spirit manifestations. At first I think Jesus was puzzled as to the source of his power, but I think, from the general drift of his talk, that he settled down to a belief something like this: that God his Father in a supernatural manner and for a special purpose selected him, set him aside, and endowed him with a special gift, by which all his wonderful works were done, without much thought that spirits had anything to do with the matter, only that God occasionally permitted him to see them for some certain purpose. This "gift of God" he seemed to consider transferable, because when he sent out his disciples and also the "seventy," he said to them: "I give well write over the door the words of Dante, you power in my name, that you shall do the works which I do, and even greater works.' After the crucifixion the phenomena continued through the mediumship of the Disci ples, but they accepted the teachings of Jesus that they came from God. "On the day of Pentecost, when the disciples were gathered together, they were all filled with the Holy Ghost, and began to speak with other tongues." By "Holy Ghost" they meant God, or His spirit, as is proven by the speech of Peter on that occasion. "Ye men of Israel, hear these, words: Jesus of Nazareth was a man approved among you by miracles and wonders and signs, which God did by him in the midst of you." He did not say "angels," but God. We are not, however, to infer that angels did not manifest themselves much in the way they do to day. They appeared to Cornelius, to Peter and to others: but they are spoken of generally as beings delegated by God to speak and act for Him, as one person for another, and are usually mentioned as "angels of God," which means messengers of God. When Peter was cast into prison, not "an angel," but "the angel of God," came to him and said, "Arise! go forth." In speaking of this event after-ward, Peter said: "Now I know that the Lordcame to him and said, "Arise! sent His angel and delivered me Angelic appearances continued in the church after Peter and his associates had passed away. Indeed, the Christian church in no age has been without them, but Christians have invariably attributed them to the direct and interposing act of a personal God, just as Jesus and eter were accustomed to do. To believe the phenomena take place is one thing; to believe they take place by the free and voluntary act of decarnate spirits, according to natural law, and can therefore happen in all ages and places, is another thing; and this latter is what Modern Spiritualism means, and this is what distinguishes it from "Bible Spiritualism," or from "Christian Spiritualdhism, Parseeism, Judaism, or almost any ism | ism." There are people who believe the phenomena occur, but who are not Spiritualists as that word is used to day. Mr. Hudson has written a large book on "Psychic Phenomena," admitting their existence in every phase, but claiming they are produced by spirits in the flesh. A body of Christians meet every year on Old Orchard Campground, who profess to do many of the miracles Jesus did. From Jesus to Joseph Cook, in every century, Christians have accepted the reality of phenomena. but they have taken the ground that when they happened in the church they were from support a lecturer who preached the trinity, God, and when they happened outside the an endless and arbitrary hell, the fall of man in Adam, and his restoration through the blood of Jesus, or the Bible as God's word, properly Spiritualists-not as we in this age though he did preach spirit communion? would not. The Christians are good people, and the church, especially in the Catholic Church. be without its lieipful suggestions.

They are not properly Spiritualists, because they do not that the ground that spirits are perfectly free to communicate with earth when conditions are isvorable. The quastion now arises, if we are to select any one to be our leader, ought it to be Jeaus? In the light of the facts which I have present-ed I do not see that be in instity entitled to

ed, I do not see that he is justly entitled to that honor. Even of what is called Bible Spir-itualism, Jesus is not the founder. The Old Testament is as pregnant with spirit-mani-featations as the New. They originated with the founder of the second sec Judalem, not with Jesus, and are therefore Judalo, and not Ohristian.

Christians, have accepted as a fact. He has set forth a considerable account of the spirit. world, its inhabitants and its relation to this, while Jesus has given us almost nothing. If we are to select a leader, the name of Andrew Jackson Davis has a high claim upon us. But do we want any leader? Is it best to

nail any man's name to the mast head of Spiritualism? I say, no. The whole genius and spirit of our religion is, that it is not, and shall not be made, in spirit nor in name, nor even by inference, a one man's religion-be that one man even a Jesus or a Buddha.

It had its origin in the spirit world, and if they in that world wished, when they gave it to us, to have it labeled "Christian," why did he would utter such an emphatic no, that the whole spirit realm would sense it.

Spiritualism is the expression of nature. has been bestowed upon the Hindoo, the Per-sian, the Turk, the Japanese, the European, the American. Like the sunshine and the rain-fall, it descends alike upon believers in all religions (r of no religion, in proportion as right conditions are made.

Christianity includes less than one-third of the earth. By what authority, then, shall we limit or tie up Spiritualism by calling it Chris-tian? If we call it Christian in Christian nations, what shall we call it in Mohammedan nations or in Buddhist nations? There are Spiritualists with whom it is a question whether the existence of Jesus is a fact or a myth. What name shall we give to their Spiritualism? Spiritualism is founded on nature, and not on the doctrine or experience of some man, and it is as much larger than Jesus as the uni verse is larger than a man. The Golden Rule, Charity, Kindness and Love did not originate with Jesus. He found them in the world when he came; and Christians have no right to brand them with the name of their leader, as if they were his personal property. They belong to Spiritualism as rightfully as to Christianity. They belong to nature, and are ours when we adopt them. They are not Christian virtues, but human virtues. We don't need to be Chris-

tians in order to possess them. Spiritualism is founded upon science; and it would be just as proper to call the law of gravitation "Christian" because its discoverer was a Christian, as to call the universal fact of spirit intercourse Christian, because, forsooth, it came to light in its present form in a socalled Christian country.

Christianity is a temporal religion, and belongs only to earth. If it exists at all in the spirit-world it is in the lower spheres, and is made up of church members just recently passed over. As they become enlightened, and rise, they leave it behind.

But Spiritualism is eternal. Vast numbers become Spiritualists' as soon as they enter spirit-life, and in the higher spheres of that life all embrace it.

Notwithstanding the facts I have presented. some may still hold that Jesus was a Spiritualist, and that his teaching is identical with nineteenth century Spiritualism. Suppose we grant they are right. That does not change the matter. That does not weaken the argu-That is no good reason why we should ment. adopt the Christian name. For it is not Christianity as it existed nineteen hundred years ago, but Christianity as it is to day, which we have to deal with. Custom compels us to use words with their modern meaning, not with bursts, cyclones and floods incident to the contheir ancient. The word "villain" once meant "villager," and the word "girl" once meant gestion of water in the air, the flow of water is

Forestry and the Water Problem, Prevention of Floods and Drouths.

BY J. O. BABHETT, SEC'Y MINE. FORESTRY ASSOCIATION.

widespread alarm, and people begin to inquire with a view to remedy the difficulty: What is the reason that we do not have our usual flow of water in lake and river? The opinion pre-valls that our negolitation is decreasing in. It is obvious that forest, but have precipitate humid winds, like the forest. I think Swedenborg has a far stronger claim the reason that we do not have our usual flow I think Swedenborg has a lar stronger grain for leadership than Jesus. He had a clear un-derstanding of the freedom which the spirit. world enjoys to bommunicate with this with-out divine dictation; a freedom which neither out divine dictation; a freedom which neither mistake According to meterological records. mistake. According to meterological records, the average precipitation, taking in a series of years, is about the same during the period of its usual descent in Minnesota, giving us twenty-five inches, water enough for all practical purposes if judiciously conserved.

In our attempts, feeble at the best, to find the cause of an apparent unbalance somewhere in our water system, we should modestly consider our inability by any interference to change cosmic laws. What belongs in agency to sun and moon and stars, for aught we know, to continental environments, oceans, electric forces inlaid in frictional matter, cyclonic winds, polar temperatures affecting all olimates, are things of power beyond human conthey not do it themselves? If Jesus were to-tay asked his opinion on the matter, I believe nomena despite all our assumptions of mas tery. Summer and winter, sunshine "and storm, water synthesis and water transformations into living organisms, have always been and always will be; hence there is no room for unfaith in chances for us to live and let live, we conform our energies to the divine order f nature.

But a serious responsibility is ours as to the uses we make of our natural blessings. Nature repairs our inroads upon her orders as best she can, but this by no means pardons our guilt. As most of our lakes are drying up and rivers diminishing, our seasons more fortuitous, our drouths generally intensifying in rigor to the peril of our crops, it is certain that, while we change no natural laws, we have, by our self-aggrandizing arts, changed the channels and distributive direction of precipitation and its

The problem, then, is a simple one. To say, as some would be wise gentlemen do say, that the decrease in the water-flow and prevailing dryness, changeable locally, is the result of certain elemental or climatic conditions in space through which our planet is passing, is an apologetic hypothesis which explains nothing. Such assumption aside, plain facts and common sense ought to guide us in solving the problem in hand. To place it in a more lucid light, note the circulatory system of our bodies. t is enough for our purpose simply to say, that y various electro chemical and muscular ac-ivities the food we eat is manufactured into blood for body structure; that the blood in the veins, like water in rivers, is a mixture of pure and impure elements flowing into the heart; from the heart to the lungs, that remove the impurities in the form of breath and yitalize he oxygenated pure blood that is sent back into the heart; thence, by innumerable arteries to change and rebuild every impaired particle of our bodies, till every organ and function is quickened into new life to perform its work; hence, through the capillary nets into the veins again: and so round and round till the system caves in, and the angel of death lets out he new-born spirit of eternal years. Suppose the lungs are clogged, hurt, or some way renlered incapable of performing their functional duty, what now? Is the blood diminished in quantity? No, the simple trouble is that it cannot distribute itself in normal circulation, and the poor man or woman suffers by congestion, fever, or some other ill. Remove obstructions and restore healthy action to the ungs, and all is right again. What the lungs are to our bodies, the forests are to the water circulation of the earth. If

we must, to a great extent, lose our lake and river systems because of the increasing de-mands of agriculture? This calsuity follows unless we save and build enough forestry to counterbalance the unlimited draft upon our precipitation. A compensative law here abound be considered. The more densely we cover Without water there is no life. Without water adequate to natural needs, life lingers in sickly and unfruitful conditions. The de-oreased flow of water now a days has aroused a the full function of the forest. Our farm and the full function of the forest. Our farm and

> takes an acre, another or at least half an acre somewhere should and must be given to forestry, to preserve the precipitational balance. The forestry and water problem reduced to its primal base of operation is mathematically

> 1. That at least one third of our remaining native forests of the State, located mainly on non-agricultural lards, and the spring headlands of our water systems, should be reserved as a forest area, kept intact for all time for water preservation, game and lumber profit

> without invasion upon new growth. 2. That at least one third of the unforested prairie portion of the State, comprising mainly rocky, sandy, bluffy, deep gullied and other poorer sections, should, under the authority and supervision of the State, be consecrated to tree growing.

> We cannot reasonably anticipate that such a forest area will be built up and secured for perpetuity until our legislature shall legalize his pressing demand. Let us work together for these ends, and the victory will be for and to the people.

Report of Secretary

Of the Massachusetts State Association of Spiritualists.

BOSTON, Jan. 4, 1898.

To the Officers and Members of the Massachusetts State Association of Spiritualists:

In accordance with Art. 7, Sec. 3, of the By-Laws, your Secretary begs leave to offer the following report:

We have at the present time two hundred and fifty four names upon our membership roll, and have received the sum of \$353.29 during the year. This we think is a very good showing, considering the agitation in regard to organization, and from the fact that all our meetings are free, and we depend altogether upon our collections.

We have held mass meetings in Boston, Lynn, Onset, Lake Pleasant and Newburyport during the year, all of which have proved a succe

The Anniversary exercises held March 29, 1897, were a grand success. Local papers gave us fair reports, and the Spiritual papers much space, so we had an opportunity to reach a large circle of Spiritualists.

The mass meeting held in Lynn on May 4 was a success, and we succeeded in arousing an interest in that city.

In July, at Onset, your President, Dr. Fuller, was able to have a day set apart for the State Association to hold a meeting, and July 17, 1897, was appointed for that time. This meeting was one of the most successful held during the year. Many able speakers were present, and all said a good word for organization. The financial results were more than we expected, and we were able to turn into the treasury a good round sum.

The next mass meeting was held at Lake Pleasant Aug. 9, 1897. Through the efforts of your First Vice President, J. B. Hatch, Jr., this day was set apart for us. We held very successful sessions. Many of the prominent workers were present, and a good stand was taken for organization. We received quite a sum of money also from this meeting. In November, on the 16th day, your State they are raided by axe and fire, if the State be

Association held a mass meeting at Newburyport, and this meeting we feel (although not intermittent, attended by sudden rise and fall receiving as good financial results) has done into drouth sequences which we can avert, the most good. The local society at Newburyin their meetings. They invited your directors to hold a meeting, they invited your directory new life was instilled into their society; in fact, your Secretary was informed that Spiritualists who had not attended for years were present at our meetings. The following Sunday large audiences attended the meetings. On Oct. 17, 1897. a delegation was sent from this Society to Washington, D. C., to represent them at the National Spiritualists' Associa-tion Convention held in that city. As in former years, Massachusetts was to the front in the work to done and it with with or to in the work to be done, and it is with pride I am able to state that New England was recognized by all as being the banner delegation. The National Spiritualists' Association has again conferred the honor upon Massachusetts by reëlecting our President, Dr. George A. Fuller, as one of the trustees of that Asiociation, thus proving that they recognize the worth and quality of our President, as we in Massachusetts do. While at Washington, we were enabled to assist in forming a National Spiritual Lyceum Association, and good work is expected from the same. The Board wishes me to present the follow-We recommend the endorsement of the work of Harrison D. Barrett, editor of the BANNER OF LIGHT, in the stand he has taken in regard to fraudulent mediums, and that this Society will ever stand with him for the cause of truth and justice. "We recommend a vote of thanks to Mc. Hebron Libby for the use of his office for meetings, it having saved this Society much expanse. "Waresonnanlavite of thinks to all lecturers, mediums, musicians, aul all parties who have assisted us in the pust year, and made it possible for the Directors to make a success of their work. "We extend thanks for all courtesies received from the spiritual press-the BANNER OF LIGHT, in particular-for extended reports of our work during the past year.' And now, in closing, let my urge each and every one to lay petty differences aside; come together, boun i by the ties of love, an i work for the best advancement of the cause of truth and justice.

tianity ?

BY A. J. WEAVER.

reasons to answer yes.

I write this article for the purpose of pre-senting some of the reasons for my position.

Nineteen hundred years of faithful drill by defy the destructive work of ages.

size and strength, the largest, best equipped with human hearts, hands and money, best united under the name of Christ, and most determined in purpose of any organized power on earth, social, political or religious.

The idea that Spiritualism can enter and take possession of this huge body, and by degrees transform it into such a system of science, religion and philosophy as Spiritualism is to day, or especially as it will be when full grown, is but a fancy of the imagination, almost too improbable to receive serious attention

If Spiritualism and Christianity combine, it will be like the lion and the lamb lying down together, It can be done, but the lamb must be inside the lion. When Spiritualism as such enters Christianity and is received, it will be chewed, swallowed, digested, and everything about it which harmonizes with accepted Christian ideas will enter into the blood, bones and muscles of the church, of which it will become a part, losing every vestige of its individuality, as much so as an arple when it is eaten, and that part of it in which lies its personal identity and intrinsic worth, and which Christians reject, will pass down as waste matter and be ejected. When Spiritualism enters the church it may

"Let him who enters here leave all hope be When a Spiritualist joins the church, hind." it is his Spiritualism and not the church and its doctrines which goes down and out of sight The alligator lies with open jaws and with perfect stillness, and fattens on the insects that light upon his waiting tongue, which promises food and rest; so the church fattens on the Spiritualists who seek refuge in its warm embrace. A Spiritualist may join it, accept its name, bask under its smiles, hand over his purse and his influence into its keen ing, sit in his pew in silence, and thus give tacit consent to what is said, but never, even once, is he allowed to stand before the congregation, "in the house of the Lord," and exhibit and read a message from his sainted mother who had entered spirit-life. The church will take everything else a man has, even his tobacco and whiskey, his dishonesty and selfishness, everything but his Spiritual ism.

When I became a Spiritualist I felt as most Christians feel at first when they become Spir Itualists, that Spiritualism could and ought to be made a part of Christianity, and I attempt ed to preach it from the pulpit. But I soon found that when I set forth its claims, I was simply tolerated because of personal friend-ship and respect. I soon found that to say in the pulpit "Spirits can and do return, tip tables, write on slates, and are seen and talked with by clairvoyants and clairaudients," is what no minister can do more than once and hold his place, no matter how much respected and beloved he may be; no matter how much character and ability he may possess. Rev. M. J. Savage tried it, but has retreated,

equivocated, failed. Rev. T. Ernest Allen tried it, and is trying it, and he can tell you, with tears in his eyes, how he must padlock his lips or lose his pulpit. He is allowed to de-fend Mohammedanism, Brahminism, Budon earth, but Spiritualism is forbidden ground. I have personal frierds, of long years stand-ing in the liberal church, who tell me they are. Spiritualists, but tell me, also, that they do not dare even to mention the name Spiritual-

ism in their pulpits. I do not think Christians should be too severely condemued for doing this. None of us like to pay our money to hear that defended and promulgated which we neither believe nor respect, but hold as rank delusion. How many Spiritualists would give their money to even though he did preach spirit communion I would not

a child of either sex, but we have no right now to use them in their ancient sense. Grant, for argument, that the word "Christian" once meant "Modern Spiritualism." It certainly means something very different to day.

What is true of words is true of organizations. If a young man about to vote wishes to decide with what political party he will iden. tify himself, he does n't ask what did the Republican party stand for in its beginning, what did the word Democrat mean as understood and used by Jefferson; but he wants to know what those parties represent, and what they are to day; and that will determine which party he will join. So before we conclude to enroll Spiritualism as a part of Christianity, let us be practical, and see whether, as a matter of fact, there is a natural union between them; if there is not it will be like mixing oil and water. Spiritualism is practically a new religion on

earth, because it embodies a truth new to this age, and, in its present form, new to the world Its birth is the beginning of the coming religion. Judaism followed the religion of the Canaanites, and was a step in advance. Christianity followed Judaism, and was another step in advance. Spiritualism follows Christianity, and is another upward step. To force Spiritualism back into the Chris-

tian church is like attempting to crowd a newborn chicken into one of the old shells. It is a retrograde movement. The germs of Spiritu-alism were in primitive Christianity. But what has Christianity done in all the ages to warm and quicken those germs into life? It has been "setting" on them for nineteen hundred years, and has hatched not one. Those eggs were spoiled long ago. Our Modern Spiritualism did not come from that old fowl, nor the eggs she laid, but is the offspring of the present age, and not nearer than cousin to early Christianity. Wesley was a medium, possibly in some re-

spects as good a one as Jesus; and if I am not mistaken, he, as well as his family, acknowl-edged that the phenomena which occurred for successive years in his house, were produced by spirits, but inasmuch as Methodism to day repudiates Spiritualism, we should belittle our manhood by pretending we are primitive Methodists, or Methodists of any kind. It is just as debasing to our self-respect to try to crowd ourselves int.) the Christian fold, where we are sourned both through fear and hate.

We fail to appreciate the nature of Spiritualism when we try to tie it to the great ship of Christianity, to be towed by it and without its consent, over the sea of life. It reminds me of a boy catching hold of the hind end of a martet wagon to get a ride.

Spiritualism is not a dory, to be attached to any vessel. It is a ship itself. full-rigged, with chart, compass and orew. We only need to guide it aright, employ no dishonest or incompetent help, keep it clear of other vessels such as Theosophy, Christianity, Astrology, and of the many small crafts of unproven theories and doctrines which as yet are only specula-tions, set its sails so as to catch the breezes which blow from the hills and mountain tops of wisdom and purity of the spirit land, and our noble ship will weather every storm, and bear its precious cargo of truths in triumph and safety to every part of the world. Old Orchard, Me.

Suggestions for Sowers of Seed.

Probably a majority of the farmers and gardeners of the country know something about the work of Mr. James J. H. Gregory of Marblehead, Mass., and many of them have been gainers by his discoveries of new varieties of squashes, cabbages, potatoes and peas. Mr. Gregory, is the head of the great seed house of James J. H. Gregory & Son, and his strong common sense and careful experiments have done a great deal to make the Gregory "house grown" sender reat deal to make the Gregory "home grown" seeds horoughly relied upon wherever they are sown, from the Atlantic to the Pacific, and abroad. The most recent catalogue of the firm contains a lengthy list of improved new varieties in vegetables, small fruits of improved tew varietles in vegetables, small fruits and flowers, and a vast number of practical farm and garden facts, acquired on the experimental farms at Marblehead. As this book will be sent free to any one writing for it, no one who plants seed, whether in a very small garden or on a very large farm, need be without its lieinful suggestions. hard-pan under the soin, farter, and giving it to the plants of our culture, so that all lakes fed by surface water, and not by deep underground springs, must inevitably dry up. Are we, therefore, to infer that eventually

for it is in our power to build up forestry. Am port needed our aid; the workers there were I correct, that forests answer as lungs to a few but stanch, and were bound to persevere country? Let us inquire here with unprejudiced care.

destitute of forests, though there may be cloud-

The limbs and leaves of the forest shelter the round from the excessive heat of the sun. hereby lessening the evaporation of water that is in the ground, and preventing excessive dryness in the air that is so dangerous to our

The dead leaves and sticks on the forest floor constitute the best mulch in the world, pro-teoting the tree roots. Their decay furnishes he roots with sustenance to develop the trunks, limbs, leaves, flowers and fruit of the trees. The dead leaves and sticks, together with the mosses growing upon their decay, ab-sorb the water and clog the way of floods, thus economizing water for future needs. By virtue of this forest carpet, constantly wasting and reconstructing, the pelting rains are checked, also by the leaves and limbs, and the wind beaten snows are prevented from packing and hardening the ground, leaving it, comparatively, in a loosened-up condition for the water to infiltrate into the gravel and other water bearing strata, constituting under-ground reservoirs, feeding our springs that make the living lakes, rivers and wells of the country.

The vast network of tree-roots, dipping their innumerable tiny mouths into these reservoirs and through the mulched soil for nutriment, carries the alimental liquid by the capillary action of woody fibre up, up to the leaves, that by electric force of the sun's rays tear the oxy gen and carbon apart, giving the oxygen to the air for animal and plant respiration again, and appropriating the carbon for woody structure, ring after ring, as the years of growth revolve. As noticed in our parallel figure, the lungs of the human system are prime factors in making blood fit for body-structure, with all its organs and functions that support immortal mind; so the forests make pure water by the process before described. But for the forests, that enable mixed and impure water from the dust burdened air and decay on the groundsurfaces to filter through sand and gravel, there would be no water fit to sustain sentient life.

Surely the forests are the lungs of a country, and from their aromatic bowers, where man and beast can better breathe, come the healthful breezes and the purified waters that drive away the pestilence and supply all the people

with the very "elixir of life," Contrast with the forest the natural condition of the treeless prairie. The terrible hot and cold winds blow there unchecked and untamed, beating the ground harder and harder at every merciless touch, oft rolling up sand waves, oftestripping off the covering on mil-lions of agrees of grain, wilting down our ten-der plants, depleting the very juices of life under the inflamed skins of our exposed stock, making farmers nervous, angular and profane-ly mad while buffeting against these aerial fiends; and yet not over ten per cent. of them are doing anything practical and worth a men-tion of credit to build up forest walls for a paying agriculture.

Without the necessary forestal areas on the prairie, what is the effect of our hard-struggling agriculture upon our lake and river sys-tems? In their wild state our prairie sods are grass matted and hard, preventing much of the water from the clouds to sink underground, and allowing it to run off into great lakes that overflow and cut the country into river chan-nels. Hence it was that when the prairie was unsettled, and the forests unraided by axe and fire, our lakes and rivers, generally speaking, were filled to the brim. The subduing of the sods by the plough and pulverizing them by the harrow, thus tearing off the sod shell, have let the rainfall down into the lower strata, mainly retained on the surface of the clay

Respectfully submitted, [Attest.] CABRIE L. HATCH, Sec'y.

For Over Fifty Years

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

Passed to Spirit-Life.

From Lowell, Mass., Dec. 30, OYRENA A. YOUNG, aged 64 years.

years. Mrs. Young had been a patient sufferer through many years of her life, during which she was ever grateful for the kindly attentions of friends and relatives. She was a member of the Baptist denomination, and Rev. Smith Ford conducted the services of burial Sunday, Jan. 2. Bhe was theroughly convinced of the truths of Spirit-ualism through the mediumship of her daughter, Mrs. An-na Coggeshall, with whom she lived for many years. A hus-band, three sons and one daughter await the grand relinion "some sweet day by-and by." G. H. H.

From his residence, Bellefont street, Pittsburgh, Pa. Saturday morning, Jan. 1, 1898, after a lingering illness of four months, WILLIAM FLEMING, aged 71 years.

Mr, Fleming was a widely known and highly respected clitizen. He is survived by his wife. The funeral services were conducted by Mrs. C. L. Stovens and Mr. F. Corden White.

From North Adams, Mass., Dec. 27, MRS. ALIOB PRATT, wife of Edward Pratt, formerly of Hoosick Falls.

Mrs. Pratt is survived by a husband and daughter, moth-er and sister. The funeral was held at the home of her sister, Mrs. Frank Eldredge. Services conducted by the writer. Mrs; TILLIE U. REYNOLDS.

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

JANUARY 15, 1898.

BANNER OF LIGHT.

LYCEUM AND HOME DEPARTMENT

CONDUCTED BY MRS. J. S. SOPER.

SPHOIAL REQUEST.

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

Written for the Lycoum and Home Department. IN THE MORNING.

BY MRS. J. CLEGG WRIGHT.

I know a little farmhouse Whose root is wide and low; It is dull red in summer. And in winter's white with snow.

'T is there that "Whistling Willie" lives, And I'll tell you, so you'll know though he really is a jolly boy, on the winds of winter blow

He just hates to get up early in the morning.

The broad-faced cook, she calls him, When she bounces out of bed, She tells him he must get up, For those chickens must be fed; She must have the milk for breakfast That the cows must have their hay, That there really is no reason In his sleeping half the day, And oh! that's so éarly in the morning.

He hears the cook first call him When he's snug and warm in bed; He muffles up his ears, And he covers up his head, He raises up the cover. And sticks out his toes, He peeps at the windows, And wonders if it snows,

For, oh! it's so cold in the morning. At last the cook gets angry,

And hangs upon his door. He dares not wait a moment now But jumps out on the floor. He puts on his clothing, And stamps on his boots, He wraps up his ears, And to the barn he scoots Before he's half awake in the morning.

He whistles and he sings When he makes the fodder fly, He says the cows laugh at him, And wink the other eye, The chickens all come running, Making foot-tracks in the snow, They think he 's got his pockets' Full of corn, do n't you know, When he goes to the barn in the morning.

He does all the chores. And with the milking pail He rushes to the house, Like a frigate in a gale, And oh! he feels so hungry, And he wants to warm his toes, He smells the ham afrying, And everybody knows When the hens cackle. And the rooster crows,

There 'll be eggs for break fast in the morning.

Will there be a Future for Animals?

In an English work upon this subject, recent-Moor, are given the views of many persons whom the world has delighted to honor. We are large-ly indebted to *The Animals' Guardian*, London, for many of the quotations which we have been

after their manner, according to their kindto be restored, giving praise and glory to Him who created them." The last chapter again quotes Archdeacon

Farrar: "Is a noble animal, which has almost risen to the virtues of humanity, less worthy to live than the man who in a thousand ways has de based himself below the level of the brutes?" George Macdonald, in a paper called "The Hope of the Universe," in the Sunday Review, says: "St. Paul (in Romans vill: 19) seems to believe that market believe that perfection in their kind awaits

It appears that in the expectation of the apos-tle, the new heavens and the new earth are to be inhabited by blessed animals....When the apostle spoke of the whole creation, is it possible he should have dismissed the animals from his thoughts?" Bishop Ellicott writes, in a sermon on "The Destiny of the Creature," ".... it is impossi-ble to doubt that when the restitution of man takes place, the restitution of the earth and its [other] occupants will speedily and immediately follow.'

Other quotations are given, including one from a sermon by Rev. J. Hampden Gurney, and from a tract by Mr. H. N. Oxenham (on "The Moral and Religious Estimate of Vivi-section,") to the effect that "many theolo given indeed consider that the procession of the series o gians, indeed, consider that animals have a future life;" and he go s on to state that it is his own view, and gives an extract from Dr. Newman's "Parochial Sermons" (Vol. 1V.) favorable to the same opinion.

The quotation by the Rev. Dr. Wood from Mrs. Somerville follows:

"I shall regret the sky, the sea, with all the changes of their beautiful coloring, the earth its verdure and flowers; but far more shall I grieve to leave animals who have fol-lowed our steps affectionately for years, without knowing for certainty their ultimate fate -though I firmly believe the living principle is never extinguished." Miss Frances Power Cobbe, in an essay on

"The Future of the Lower Animals," deals with this subject in her own inimitable way as follows:

The sense thus aroused in many minds of the cruel wrongs of vivisected animals has led them to review with new interest and deeper concern the hypothesis of another life reserved for such creatures when death has relieved them irom their undeserved sufferings. The inquiry 'Have they another existence?' is no longer merely suggested by tenderness and regret, but pressed on them with the whole weight of their faith in eternal justice. Perhaps some one special case of which they have read recurs continually, challenging some solution endurable to their moral sense. Perhaps it is Paul Bert's dog, left alone at night, with all the chief nerves of its body dissected out and exposed, and with the clanking engine still forcing air into its lungs, after the torturer, wearied with his work, had gone to rest. Perhaps it is one of those baked to death by Claude Bernard in his stove. Perhaps some other poor brute; the victim of Schiff, or Roy, or Rutherford, or Goltz-which has been dealt

with by man as man might be dealt with by God if he were to thrust his adoring servant into hell. They cannot banish this foullywronged and tortured animal from their

do right, and their faith that in his universe

presume to speak on such a subject, but, as i

s often helpful to know what others think, I

will venture to say plainly that so far as ap-

pears to me, there is no possible solution of

this heart-wearing question save the bold as-sumption that the existence of the vivisected

animal (and of course, as a consequence, of

other creatures of the same rank in nature)

does not end at death. It is absolutely neces-sary to postulate a future life for the tortured

dog or horse or monkey, if we would escape

the unbearable conclusion that a sentient crea

ture, unoffending-nay, incapable of giving of-fense-has been given by the Creator an exist-

ence which on the whole has been a curse.

That conclusion would be blasphemy. Reject-

ing it with all the energy of our souls, we find

life of (some, at least, among) the lower ani-mals."-Stlected.

Christmas for Dead Brother.

The Little Girl Found that the Mail Cannot

Reach Heaven.

A little girl, probably ten years old, but small

for her age, stood in the Post Office building

waiting for the stamp-window to open. In her

hand she held a small package, roughly tied in

brown paper. When the window opened she

was the first to speak to the stamp clerk. She

handed her package through the window, ask ing how much postage it would take to send it

The clerk looked at the address, and then back at the child. Post-Office clerks see many

strange addresses, but the one which he saw

there was the strangest he had ever come

"Robert MacNaughton,

To the clerk the little girl explained that the

package contained a present her father had given her on Christmas. The one to whom it was addressed, she said, was her brother, who died a week ago, and she thought it only right

that he should share her Christmas. Her par ents, she said, knew nothing of her intention, nor did she want them to know of it. She had

a few pennies with which to buy the stamps,

and when she was told that the United States

Dr. E. A. Smith of Vermout made brief re-

Mrs. Maggie S. Butler expressed great pleasure to again be present. She loves the Lyceum, and she made an earnest appeal for new workers in the Ly-

Dr. Hale extended an invitation to friends to join

The Boston Spiritual Lyceum.

Sunday afternoon, Jan. 2, there was a full attend-

nce at this Lyceum in Berkeley Hall. "What is Our

Mission in Life?" was the question considered, and

brief but interesting answers were given by nearly

ject of discussion, "Truthfulness."

marks.

Heaven."

o its destination.

across. It read:

ourselves logically driven to assume the future

each opportunity, all agreed should be our aim in life. "Truth" was the subject for the younger groups, and from ten ohidren nine answers were given. The following program was well rendered: Plano solo, Mr. Fred H. Watson; recitation, Little Maud Arm-strong; song. Miss Grace Warren; recitation, Clar-ence Dutton; Mr. G. S. Lang made remarks, and re-clied a poem; Mr. Watson rendered another plano solo; Charles F. Lang gave a recitation. Question for Jan. 16: "Where is the Heaven and Heil of Spiritualism?" BANNER OF LIOHT for sale at the hall. A. CLARENCE ARMSTHONG, Clork. 17 Leroy street, Dorchester Station, Boston; Mass. each opportunity, all agreed should be our aim in

Marlboro Lyceum.

The children of the Lyceum gave an interesting entertainment and enjoyed a Christmas tree in I. O. G. T. Hall, Main street, Friday evening, Dec. 24.

For a novelty the children were attired as braves and squaws, each taking an Indian name, by which they were known during the evening. The following program was rendered:

they were known during the evening. The following program was rendered: Tableau, "An Indian's Love," in three scenes; "The Seminole's Reply," by "Chiet Rainbow" (Claude Spalding); instrumental music, "Standing Holly" (Annie Fish); "Our Christmas," "Prairie Queen" (Myrtie Spalding); instrumental music, "Big Eagle" (Frank E. Scribner); "Christmas Carol," "White Bull" (James Temple); song, "Happy Christ-mas Bells," "Pale Lily" (Mabel Cutter) and "Moon-shine" (Katle Joyce); "The Family Drum Corps," "Sunshine" (Agnes Fish); "Christmas Eve," "Po-cahontas" (Ethel Sherman); song, "Sleeping Po-liceman," "White Fawa" (Sadle Kyle); "Oid Christ-mas,", Sunbeam" (Famile Guertin); "Warrior Bold," "Pride of the Forest" (Carrie Gould); tab-leau, "The Young Savaze," "Little Chief Strong Eagle" (Harold I. Gould, one year old); song, "Christmas Bells," by paphooses. The tree was then scalped of its treasures by "Chief Running Fox" (Joseph Croucher). After the tree was disposed of, dancing was induiged in until 11 o'clock. All jelned in pronouncing it a decided Success, F. A. SPALDING, Sec.

F. A. SPALDING, Sec. success.

Norwich Lyceum.

The Children's Progressive Lyceum of Norwich," Ct., held its annual holiday entertainment for the children on New Year's eve, in the Lyceum room of the Spiritual Academy. Two bountifully laden trees, with gifts for old and young, stood one on either side of the platform, an attractive point of observation for the younger eyes. The Conductor, Miss Eleanor Kloppenburg, had prepared a very pleasing program of singing by the Lyce um, recitations and songs by the members of the youngest groups, who most cred-itably performed their parts. After this followed the distribution of gifts from the trees, and while all were remembered, the little ones were made happy with dolls, toys and candies, and their delight gave joy to all. With social somersa-tion and the exchange of cordial and eatlest wishes for a bright and happy New Year for all, the evening closed, another pleasant event in the history of the Lyceum. MARY P. CLAPP, Sec'y. children on New Year's eve, in the Lyceum room of

Salem Lyceum,

Nathan A. Chase, Conductor. The Lyceum met at the usual hour, 12:30, in the A. O. U. W. Hall, with upward of forty present. The subject for the day, "Truth," was discussed with a great deal of interest. We feel that our Lyceum is now doing a good work among the children, and we are greatly encouraged. Wednesday, Dec. 29, we had a supper for the chil-dren and friends of the Lyceum, from 5 to 6, after which every scholar received a gilt from our Christ-ing of a short drama, presented by Edward Williams, Mrs. Wells, Mr. Wing, Mr. Bixby, Miss Call, Mrs. Williams, Mr. Neale and Frank Stillman. Recita-tions by Bessie and Nathan Chase. Song by Mrs. Johnson and daughter. Dialogue by Irving, Edith and Eleanor Coats, and a selection from "Pinafore" 'Truth," was discussed with a great deal of interest. by children, after which there was dancing until 12, Jan. 2, MAY L. THOMAS, Sec y.

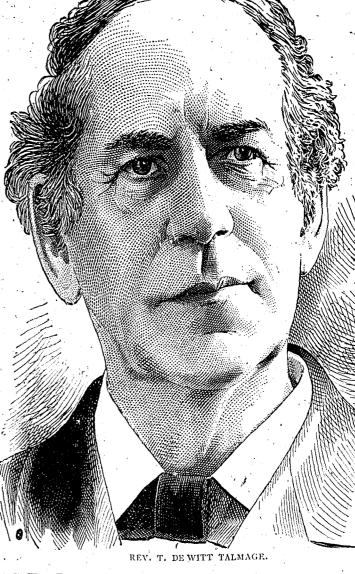
Lynn Lyceum,

I. Warren Chase, Conductor, held a very interest. ing session on Jan. 2, with good attendance, and much interest manifested. Messrs. Pierce and Abbot of Boston were present, and contributed greatly to the

REV. T. DE WITT TALMAGE,

The Most Eminent Preacher in the World **Recommends Dr. Greene's Nervura.**

Rev. Dr. Talmage Finds Help in the Use of Dr. Greene's Nervura and His Commendation of this Grand Remedy Will Influence and Encourage the Weak, Sick and Suffering to Use It and Be Cured.



Rev. T. DeWitt Talmage, undoubtedly the exhausted sensations of general debility; a greatest living divine, occupies in the hearts cure from those conditions which cause indiand minds of the people a position of preëmi- gestion, dyspepsia, kidney and liver complaints, nent esteem and regard. No other preacher is female weakness, etc.

so widely known, no other clergyman is so dis- You can be cured if you will use Dr. Greene's vhere his name and works are not known. teacher of the people, testifies, by his written hausted people. testimonial, that Dr. Greene's Nervura blood the words of this great preacher, that Dr. veritable fountain of health. Greene's Nervura is the one remedy among strength they have lost.

tinguished throughout the world. A great or a- Nervura blood and herve remedy. Strength of tor and writer, his sermons have the widest nerves, strength of muscle, strength of body, dissemination, until there is scarcely a family renewed power, ambifion and endurance, are its wondrous gifts to nerve weakened, run When such a man, a recognized leader and down, debilitated, nervous, tired out and ex-To the despondent and discouraged it is the and nerve remedy has helped him, and that he hope of renewed life-a new world, as it were, recommends its use for invigoration after over- from which pain, suffering and despair are banwork to restore the strength, energy, nerve- ished; to the weak, tired and prostrate, it is a force and vitality of the system, when for any tower of strength; to the nervous, sleepless, reason they are lost, weakened or impaired, irritable, brain-weary and nerve racked, it those who are sick and suffering, who are weak, gives natural, refreshing sleep, and strong and nervous, without strength, energy and ambi steady nerves; to the low-spirited sufferers tion, who are discouraged and disheartened by from nervous prostration and female comrepeated failures to be cured-in fact, all who plaints, it is the entrance upon a new existhave need of a strength giving and health-re- | ence of robust happiness; indeed, the sick and storing medicine, can take renewed hope from suffering will find in Dr. Greene's Nervura a Dr. Greene's Nervura is a physician's preall others to give them back the health and scription, the remedy of physicians for the cure of the people. Use it if you have need of a health and strength-giving medicine, and consult Dr. Greene, if you desire, which may be done without charge, either personally at his office, 34 Temple Place, Boston, Mass., or by letter. Above all do not be persuaded to accept some Hope of cure should not be lost while Dr. substitute which the dealer claims is "just as Greene's Nervura remains untried; no one good," on which he makes a little more profit. should be discouraged, or despair of a cure There is no other remedy in the world of anywho has not yet sought in this wonderful rem- thing like the value, power and efficacy of Dr. edy relief from the pain of rheumatism and Greene's Nervura in restoring health and neuralgia; restoration from nerve-weakness strength, Insist on having Dr. Greene's Nervand nervous prostration; renewed strength ura blood and nerve remedy, and accept no

obliged to condense. The scoffer at the idea that animals may possibly be possessed of the quality corresponding to a soul, would be wise to pause, and at least give attention to the opinions of scholars and students who have viewed the subject not alone from a religious but from a scientific standpoint. The involun-tary thought is, that if human beings are to be compensated for their miseries here justice would demand that the dumb race should share in this compensation. Surely the lower animals suffer equally with man, and it is largely the suffering of the innocent for the guiltynot suffering entailed by folly or sin on their

own part or that of their progenitors. Church people will doubtless be surprised to learn that in a sermon John Wesley expressed his belief that in accordance with Divine Writ the animals descended with man from their original high estate, and that they would share his final redemption.

Quotations are next given from a sermon by the Rev. R. Eyton; from a treatise by Rev. R. Willink; from Keble's "Christian Year"; and from Matthew Arnold, the author of that inimitable poem "Geist's Grave."

Further on is given the gist of a sermon on "The Curse of Cruelty," delivered by the late F. O. Morris of Nunburnholme in York Minster, in the course of which he observed :

t seems to me hardly possible that any one could be cruel to a dumb animal if he believed in the future existence of that creature after death.... But certainly it is not impossible. On the contrary, it is probable, and there is good reason to believe that it is so. It was the opinion, among many others, of the great Bishop Butler, one of the most profound thinkers that ever lived. He wrote: 'We cannot argue from the reason of the thing that death is the destruction of living agents. Neither can we find anything in the whole analogy of nature to afford us even the slightest presumption that animals ever lose their living powers, much less if it were possible that they lose them by death

We fail to see what bearing their possible immortality could have upon our duties toward them as sentient creatures, or how their mortality would give us license to ignore their claims here; rather should we not allow them all the happiness that could be crowded into their supposably brief days? Here comes in. the colorsal selfishness that, under the old dis-pensation, made men do right for fear of being punished if they did wrong-not doing right because it was right hor because they loved the right.]

The compiler next quotes a tract from Mr. W. Pringle on "The Present and Future Con-ditions of the Animal Tribes;" alludes like wise to a sermon by Archbishop Farrar, in which he refers to the love of St. Francis of Assissi for the birds especially-though loving all the lower creation, and be lieving that they were to share, in part at least, the destiny of the human race.

Bishop Butler and Dean Stanley gave utter ances to expressions of belief in a hereafter for animals; also Canon Lyttleton, Rev. A. L. Hussey and Mrs. Brightwen, in their writings. Passages are also very properly quoted from Rev. J. G. Wood's entertaining book, "Man and Brast Here and Hereafter." Mr. Wood and Beast Here and Hereatter." Mr. Wood maintains that "unless these poor oreatures are compensated in another life, there is no such a quality as justice:" also Mr. Prideaux, writing in the Animal World for May, 1888, says: "The familiar and enchanting Eastern tale, 'The Transmigration of Indur,' derives foundation from a Hindoo belief in a spiritual bel Emmons, Leo Hanson; Little Eddle. ABBIE F. THOMPSON, Sec'y.

part of the lower creation." The followers of the Greek sage, Pythag oras, in the sixth century before Christ, held the same bellef. In an epitaph on a favorite dog, Sir Francis Doyle wrote:

Not hopeless round the calm sepulchral spot A wreath presaging life we twine; If God be love, what sleeps below was not

Without a touch divine."

Pusey believed that the lower creatures, as well as man, "are destined to share in the final redemption o' all things."

Certainly," says Canon Carter, in Parish achings, "Holy Scripture seems to show Teachings, "Holy Scripture seems to snow that the living things around us-even the that the living things around us-even the every child. To educate, develop and perfect our. ture sketch by Rev. Robert Blight. In "The this r lowest oreatures-are not to be destroyed, but, selves, making the best use possible of each day and Higher Civilization versus Vivisection," Rosa offer.

they ought to think of it consistently with their reliance on the judge of all the earth to

Original Riddles or Charades from young people of all ages will be gladly received. Ad dress this Department, BANNER OF LIGHT. there can be no final and remediless injustice. It is with great diffi ience that any one should

Banner Correspondence.

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

Indiana.

SOUTH BEND.-S. E. Snoke writes: "Mr. I. Frank Baxter has again been with us, with his magnetic presence, drawing larger and better crowds each night. His work was exceptionally good, awakening an interest with a class of people who have never given our beautiful philosophy thought. We hope in the future to secure Mr. Baxter for an extended period.

New York.

HORNELLSVILLE .-- E. J. B. writes: "The following officers have been elected to serve the First Spiritualist Society, Hornellsville, N. Y., for 1898: Steven Coston, President; A. Gilchrist, Vice President; C. R. Waters, Sec-retary; Charles Young, Treasurer; Mrs. E. Coston, Mrs. M. Sabins, J. D. Roosa, Trustees."

Pennsylvania.

PITTSBURGII.-Barbara Shafer writes: During the month of December Mrs. Ida P A. Whitlock was with us, and spoke to crowded houses at every meeting. Her messages were recognized, and attested.

Swedenborg's Grammar Nowadays.

When at a spiritualistic séance, Saturday evening, the shade of Emanuel Swedenborg communicated to the effect that "the fools of earth suiteth not all alike," every one agreed that "it was wonderful "-and it was. It was wonderful as to grammar, at least, for Swed-enborg, when he lived on earth, was an edu-cated man. The message recalls a story of Charles Dickens. The novelist was once pres-ent at a gathering where mediums were in-voking the spirits, when it was announced her arms. The little girl told the clerk her name was Elsie MacNaughton, and that she lived at No. 234 Houston street. Her father, she said, was a gripman on the Broadway cable line.—Mail and Express, N. Y.

Children's Progressive Lyceum No. 1 Met in Red Men's Hall Sunday morning, Jan. 2; sub-Dr. C. W. Hidden, being present, addressed the children, saying he only regretted he did not bring his grandchild. He is a friend to the Lycéum work. He complimented the children on so full an attend-

its Opportunities," by Gov. John R. Rogers of Washington. "Our Interstate Protective Tariffs," by James J. Walt, is an able exposi-tion of the evils, of discriminating freight ist between the Canadians and the people of the United States. "Municipal Proprietorship" is ably discussed in the affirmative by Augustus L. Mason, Ex President of the In dianapolis Street Railroad Company. Mr. B. O. Flower writes on "James G. Clark, the American Laureate of Labor," "Questionings bell, in "American Domesticity," points out the reasons of the apparent decay of the do-mestic life, but draws a hopeful conclusion as to the future. The fiction of the number is a striking and amusing apologue by Charwin Lesbald, entitled "The Smelting of the Hon. Jerry Webb." "Mistletoe" is a beautiful na-ture sketch by Rev. Robert Blight. In "The

Rev. Dr. Talmage says :

1400 Mass. Ave., Washington, D. C. I commend Dr. Greene's Nervura blood and nerve remedy for invigoration after over-work. I have used the Nervura for that purpose. T. DEWITT TALMAGE.

from the weak, tired feelings, run-down and other.

G. Abbott presents a humane and pathetic ap- A NEW EDITION JUST PUBLISHED. peal against the unwarranted abuse of animals, and the dissection of them alive in par-ticular. In "The Editor's Evening" Dr. Rid-path offers some satirical criticisms on the Saints of Trinity Church, a pleasing paragraph on the transmutation of silver into gold, and a sonnet on "Orion." The number concludes with a three-page review of Camille Flamma-rion's story of "Urania." The Arena Co., Boston.

RECEIVED: The Housekeeper, Minneapolis, Minn. The Household, Böston, Mass. The Kin-dergarten Review, Milton Bradley Co., Springfield. Mass.

NOT ALWAYS UNDERSTOOD.

A fact often overlooked, or not always understood, is that women suffer as much from distressing kidney and bladder troubles as the men. The womb is situated back of and very close to the bladder, and for that reason any distress, disease or inconvenience manifested in the kidneys, back, bladder or urinary pasthe first article is Part 11. of "Freedom and sage, is often, by mistake, attributed to female

weakness or womb trouble of some sort. The error is easily made, and may be as easily avoided by setting urine aside for twenty four charges by the railways of the United States, "Our Friends the Enemy" is a contribution by John D. Spence of Toronto, on the rela-tions, social and political, which ought to ex-tions, social and political, which ought to ex-tions a sediment or settling is evidence that your kidneys and bladder need doctoring. If you have pain or dull aching in the back, pass hours; a sediment or settling is evidence that water too frequently, or scanty supply, with smarting or burning-these are also convincing proofs of kidney trouble. If you have doctored without benefit, try Dr. Kilmer's Swamp-Root, the great kidney remedy. The mild and the extraordinary effect will surprise you. It from the Pews" is the title of an able paper by stands the highest for its wonderful oures. Judge Benjamin F. Burnham. Helen Camp- If you take a medicine you should take the best. At druggists', fifty cents and one dollar. You may have a sample bottle and pamphlet. both sent free by mail. Mention the BANNER OF LIGHT, and send your address to Dr. Kilmer & Co., Binghamton, N.Y. The proprietors of this paper guarantee the genuineness of this

Poems of the Life Beyond and Within." Voices from Many Lands: and Centuries, Saying, "Nan, Thou Shalt Never Die."

Edited and compiled by GILES B. STEBBINS.

GILES B. STEBBINS. These Poems are gathered from ancient Hindostan, from Persia and Atabia, from Greece, Rome and Northern En-rope, from Catholic and Protestant hymns, and the grees poets of Europe and our own land, and close with inspired volces from the spirit land. Whatever seemed best to Illus. trate and express the vision of the spirit catching glimpses of the future, and the wealth of the spirit catching glimpses of the future, and the wealth of the spirit catching glimpses of the future, and the wealth of the spirit catching glimpses of the future, and the wealth of the spirit catching wirren's mortality in words full of sweetness and glory-full, tee, of a divine philosophy. No better collection illustrating the idea of immortality has even been made.-Rev. T. J. Sunderland, Ann Arbor, Mich. The poet is the prophet of immortality. The world wi thank the compiler long siter be has gone from this life,-James G. Clark, in Auburn Advertizer. A most precious book.-Mirs. M. E. Root, Bay City, Mick. A golden volume.-Hudson Tutle. Pp. 264, Izhio. Price **91.00**; For sale by BANNER OF LIGHT PUBLISHING CO.

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THE ARENA.-The frontispiece of the cur rent number is a portrait of Henry George, and

BANNER LIGHT OF

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In quoting from THE BANNER care should be taken to distinguish between cultorial articles and correspond-nce. Our columns are open for the expression of imper-onal free thought, but we do not endorse all the varied theres of opinion to which correspondents may give utter-

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

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



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We trust that Spiritualists everywhere will sooperate heartily with us in the step which bas been taken, and that regular subscribers for THE BANNER will make an effort to inprease its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1897, the heretofore high standord of THE BANNER could easily be maintained, the value of its contents and the practicality materially enhanced, and the Cause which this paper has so long defended and upheld greatly strengthened.

onor; but it is also true, that the thrumming right is trampled upon with impunity by the of a single string always results in the same unsorupulous. Sniritualists have apologized vibrations of sound. The BANNER is opposed for orimes against civil and moral faw because to God in the Constitution, and never heal- the offender was a medium. The Bench-Rogers tates to say so on all occasions. It has the and Orchardson-Merrick imbroglios go to show right hand of fellowship for the Secular League, that this can be done no longer. We congratin its good work along that line. But there ulate the country upon this important victory. are larger and far more important issues to be [1]. Spiritualists will prove to the world that considered. The greatest good to the greatest they neither endorse nor condone wrong donumber of people should be urged, hence edu- ing, that they hold the malefactors strictly to cational work among the masses in all progress- account for their evil deeds, be they modiums, ive movements is necessary. The National speakers or laymen, they will not be called upon Association is designed to aid in developing a to blush for their religion through such outrageconstructive Spiritualism.

the soul out of the elements that have been

proved indestructible through the demonstra-

Vaccination.

and conducted.

virus into his blood.. .

wound.

ous cases as have been recently decided in New The age of iconoclasm has passed away. The + York and Illinois. new age demands the crection of the temple of

The State Convention.

We gave a few items of interest in regard to tions of Spiritualism. Is it not, therefore, the recent State Spiritualist Convention in wise to be cautious in uttering a final proour last issue. The reports of the President nunciamento in regard to the work of Spirit-Secretary and Treasurer were read, accepted ualism? The National Association came in and ordered filed. The entire Board of Diresponse to the demand of the spirit-world. rectors was reëlected, after which the Conven Its purposes are beneficent, and its objects noble. It is a necessary factor in the work of tion adjourned for one year. It is not neces-Spiritualism, but it should be the servant of sary to refer in specific terms to the work of Spiritualism, and not its master. Spiritualism | the Convention. Phose who were in attendhas a phenomenal, a scientific, a philosophical ance do not need to have their memories quick and a religious side, therefore only the best ened, and those who were absent do not care and highest instruction in all four phases to know. Its work is done, and the question now is in regard to the work of the coming should be given to the masses from both sides of life. The National Spiritualists' Associa- year.

The coming twelve months will, doubtless, tion can aid this great work or retard it. We be devoted to the agitation of two or three imbelieve it will aid it if it is properly supported portant issues. The State Association is now considered the representative of a large num ber of the citizens of Massachusetts. As their representative, its officers are expected to de-We learn from an exchange that a fashionfend the rights of the people in every possible able dressmaker in Atlanta, Ga., was recently | way. The stringent amendment to the "Docfined twenty-five dollars for refusing to be tors' Law" will call for vigorous opposition, vacchated. After spending one night in as well as every other attempt to encroach prison, the lady submitted to the operation. | upon the liberties of the people on the part of Atlanta has a smallpox scare, from which the organized monopolists at the State House this regular M. D.'s purpose reaping a rich harvest winter. To that end the' Directors will careof dollars from their victims. Everybody must | fully watch legislation, and demand a hearing be vaccinated; it is the law; and it does not | upon every measure inimical to the interests matter whether any person has any reasonable | of their constituents.

If an attempt is made to abolish capital pun objections or not; he must be vaccinated and ishment, the Spiritualists should be heard in pay the man of medicine for injecting the favor thereof, and the State Association is its servant to do this work. If any reform meas-Vaccination has been shown to be deleterious to health in our columns on too many ures enlarging the liberties of the people and ameliorating their sufferings are proposed, Spir occasions to need further arguments on that itualists are in favor of them, and want the side at this time, Compulsory vaccination is not only destructive to health, but it is also public to know it. The Association has done good work in the past through its Quarterly an encroachment upon the sacred rights of Convention, and its appeals for right and just every individual citizen. It should be resisted by all honorable means in the power of every | ice among the people. But its sphere of useloyal citizen. If the law making it a compul- | fulness is enlarging, and its power for good in sory matter is sustained by the Supreme Court | creasing as it becomes actively interested in of the State, then submit to the operation; the progressive movements of the times.

The missionary work is very important, and we hope the Quarterly Mass Meetings will be continued. In order to make the work of the to inject poison into the veins of any individ. should not forget that fact. We do not seek to criticise, but wish rather to encourage the poisoning and other diseases have often fol- officers of the Association in their work. We lowed the injection of vaccine, and, in many are willing to do our part, and respectfully instances, have taken the victims out of the urge all of our readers in the old Bay State to form. Even if the vaccine is considered abso. | stay the hands of the officers of the State Spirof a healthy person often causes death. Vac- liberty, right and justice. This they can do before their fellow-men in their true light. cination is a menace to life as well as health, only through cooperation.

Henry M. Taber.

Henry M. Taber, author of the well-known work "Faith or Faot," recently reviewed in close of the Massachusetta State Convention our columns, entered spirit life Dec. 24, 1897. Ilis will has been filed for probate in New York Olty, and contains matter that has exolted much comment throughout the country. es of Dr. E. A. Smith and Mr. F. A. Wiggin were Mr. Taber was a Free Religionist, and saw fit to embody his creed in his will. He was at one time President and Treasurer of the Board of ganization among Spiritualists in Vermont, Trustees of the First Presbyterian church of where for more than a quarter of a century a New York, and held official relations with that State Association has been in existence, and body until the death of his wife in 1894. It now appears that Mr. Taber was never a member of the church, but simply acted the part of an agent in relation to its business affairs. His wife was a devoted church woman, hence his connection with the church.

The following is his so called creed, quoted from his will:

" Believing that all religions, including Christianity, are superstitions; that the basic doc-trine of the Christian religion-the fall of man -is utterly and absurdly false, and that its opposite-the rise of man (from lower orders)-is a scientific fact; that belief in (so called) miracles are hallucinations of the brain, and never had the slightest existence in fact; that the chief characteristics of what is known as "the Word of God' are injustice, cruelty, untruth fulness and obscenity; that the effect of orthodox Christian teachings is to encourage igno. rance, selfishness, acrimoniousness, intolerance, wrong and mental slavery; that Chris' tianity, so-called, is not the religion of Christ; that it supplants ethical culture and true mo rality with meaningless theology and unbelievable dogma :; that it puts an unknown (and probably unknowable) imaginary being in the place of nature; that it gives a name and a personality to evil, an equally unknown and imaginary being; that it so works upon the credulity of its adherents as to invite in them a fear of (that most horrible of doctrines) eternal punishment; I say, believing all this, I, in all kindness, request that over my remains there be no religious services of any kind, nature, or

description whatever. 'I also request that my body be cremated at Fresh Pond or other crematory, and, that my ashes be left there.

"If, as has been said, 'the highest tribute to the memory of our dead consists in obedience to their wishes,' may I not trustingly hope that my children will pay the tribute to my memory of seeing that the above clearly expressed wishes are carried out, and that they will resolutely and persistently resist any etfort that may be made on the part of any of my pious relatives or friends to thwart my wishes.

Evidently Mr. Taber's respect (?) for the church was based upon his actual knowledge of its hypotrisy. He dared to express his honest convictions, and told the truth in plain teams

Legal Murders.

During the past week Theodore Durrant of California, and John O'Neil of Massachusetts, were sent out of their physical forms under the authority of the laws of the two Common-Association effective, every Spiritualist in the | wealths named. They were legally murdered, State should at once connect himself with it. and no words of ours can undo the awful deed. has the moral (and we believe the legal) right In union there is strength, and Spiritualists Both of these men were convicted of the crime of murder upon eircumstantial evidence. Both men died protesting their innocence, urging that the guilty parties were yet at large. It is useless to reheatse the story of the crimes of which they were accused. They have gone to meet the consequences of their acts, and the lutely "pure" (?) its introduction into the blood | itualist Association in their every battle for | principles of eternal justice will yet place them

Legal murder is, next to abortion, the most heinous of all forms of murder. It is cold, de-

JANUARY 15, 1898.

The theme of the evening mass meeting at the was "Organization." Many excellent suggestions were made by all of the speakers, who were at their very best on that occasion. The addressespecially valuable and full, of instruction. Dr. Smith spoke of the practical effects of orhas worked quietly and effectively in the in-

Organization.

terests of the people. The medical monopolists have tried hard to secure the enactment of a doctors' law, but have met with defeat at every attempt, through the influence of the Vermont State Spiritualist Association. By having a representative of that body on the ground at the State House, they have made their influence felt, and have signally defeated organized injustice at every point. His illustrations were very appropriate, and showed conclusively that men of medicine erred too frequently to be trusted with the precious lives of the people. Dr. Smith's arguments in favor of organization were absolutely irrefutable.

Mr. Wiggin made several excellent points in favor of cooperation, and set forth in an eloquent manner the advantages of settling speakers for a term of months or years. By this method an effective barrier against fraud and charlatanry could be erected, and opportunity given the Spiritualists to make themselves felt in the civil affairs of their respect. ive cities. The public schools, temperance work and other reforms, particularly charitable work, all need the careful attention of the Spiritualists. With a permanent speaker every society of Spiritualists can be made a power for good in the land.

Explanatory.

Our esteemed friend, Dr. C. W. Hidden, takes exception to a portion of THE BANNER's report of the recent State Convention. Inasmuch as the Doctor was a candidate for the Presidency of the State Association, THE BANNER disclaims any misrepresentation of him or his candidacy. We did him no intentional injustice, and regret that any misunderstanding has arisen with regard to the matter. We aim to do equal and exact justice to all patrons of THE BANNER, but we do not feel that we should enter into a discussion of personalities in considering this particular case.

If any injustice was done our triend the Doctor by our reporter, or by any one else, we deeply and truly regret it. Whatever may be the personal feelings of the respective factions, we hold that nothing can be gained by either party through the publication of their grievances. We certainly do not wish to defend a wrong action on the part of any individual, or body of individuals. In publishing our report, we endeavored to be perfectly fair. and impartial. The omission of. Dr. Hidden's candidacy was wholly unintentional, hence was actuated by no ulterior motive whatever. We feel that we have given the salient features of this affair to our readers, beyond which they have no interest whatever. We respectfully decline to be drawn into a contro. versy whose only possible result can be mutual recriminations between the contending par-

The Purpose of Spiritualism.

The associated press, in reporting the pro ceedings of the great mass meeting at Cleveland, Ohio, inaugurated and conducted by the officers of the National Spiritualists' Association, was exceptionally fair and impartial. It gave the simple facts without prejudice, and and carelessness. It can be dealt with far placed the speakers before the country in their true light. The mass meeting was largely attended, and many of the representative speakers and mediums instructed the people in matters' spiritual. The utterances of the officers of the National Association | those diseases, are yet fresh in the minds of were reported in extenso, and briefly com- our readers. If vaccination is good for smallmented upon by the secular press throughout the country. From this fact we learn that the secular press and the opponents of Spiritualism in general, look to the National Spiritualists' Association for the true statement of the purpose or purposes of Spiritualism.

Such being the case, it becomes necessary for the officers of the National body to be exof the human family. ceedingly careful in their addresses to' the public as to the aims, objects and meaning of Spiritualism as 'exemplified by the Association they represent. To say that Spiritualism's sole purpose is to oppose the introduction of the word God into the Constitution of the United States does not express the full scope of the movement. Yet the reports of the Cleveland meeting as published far and wide, would lead the public to conclude that such was the fact. The purposes of Spiritualism are manifold.

To demonstrate the survival of the human ego over the change called death is out one after marriage Mrs. Merrick Orchardson enof its many beneficent objects. It deals with | tered spirit life, and left her entire estate, the philosophy of life, and logically as well as valued at \$100,000, to Orchardson. This was demonstratively proves immortality. Its phe done under advice from her spirit husband, nomena challenge the attention of the world, Mr. Merrick, who frequently visited the newand as science deals with phenomena in the ly-married pair through the mediumship of so-called material universe, it must needs deal with psychical phenomena in the universe of mind. Spiritualism, then, does possess a scientific side that cannot be swept away by posed that Orchardson agreed to give her a speculative theorizing.

hence does not stand solely in opposition to most unprincipled woman. the introduction of the Christian or Jewish God into our National Magna Charta. It was late-Ly charged against the National Spiritualists' Association that all it had ever done was to have the will set aside. This they were not laid upon this point at Cleveland would indicate, to the outside world, that the charge was well founded. The fact is, the National Association is, or should be, a business body. deaid human progress, and build up a pure Spirit- of American jurisprudence. ualism. It will not attempt to commit the Spiritualists of America to a single issue, to the exclusion of other reforms.

The laws in favor of compulsory vaccination, medical monopoly, licensing of worthy mediums, etc., etc., are tyrannical and unjust. The country should be roused to their iniquity, and an educational campaign at once in- | to wealthy rakes or impecunious licentiates, augurated for the purpose of securing the repeal of all laws inimical to the welfare of so- would presume to declare one of the latter interest in them and their work. ciety. Homes for indigent Spiritualists, speakers, media and laity are needed. This reform is one of the purposes of the National Spiritualists' Association; also schools, hospitals. sanitariums, libraries, Lyceums, or Spiritualist Sunday-schools, mediums' defense funds. missionary funds, etc., etc., are crying needs of the present hour, and it is the business of the National Association to carry them into alism that rascality under the cloak of medieffect at the earliest possible moment. It is true that everything cannot be done at

hence should be stoutly opposed by all who wish to dwell in healthy physical forms while on the earth.

but see to it that some friend is near to re-

move the virus by means of warm water, by

pressure of the hand or by cauterizing the

Human life is precious, and no body of men

ual. Quick consumption, typhoid fever, blood

Smallpox is not so dangerous under the skillful nursing of to day as are many other. dis eases. Its ravages are few, and its sporadic appearances are due to imperfect sanitation more successfully than can consumption or diphtheria. The doctors are trying to find a vaccine for both of those diseases. Koch's Lymph for consumption and Anti-toxine for diphtheria, as experiments in vaccination for pox, consumption, diphtheria, hydrophobia, etc., by all means extend it to the measles, mumps, scarlatina, pneumonia, and all other diseases. "True in one, true in all; false in one, false in all." Either make it a mandatory remedy for all diseases or abolish it altogether. It is a useless and dangerous custom that should be at once abolished for the good

» An Odd Precedent.

Apropos of the Beach-Rogers case in New York City, comes the Orchardson Merrick case of Quincy, Ill., to attract the attention of the world to another of the unpleasant things connected with Spiritualism. In 1893 Charles Orchardson of Chicago married Mrs. Merrick of Quincy, Ill. The groom was sixty years of age, the bride eighty years. One year the only original and notorious Diss De Bar. It was through the Diss De Bar that the marriage was brought about, and it is supshare of the estate which his aged wife would

Spiritualism includes all reform movements, bequeath 'to him under the influence of that

As soon as Mrs. Merrick-Orchardson's relatives learned that her will deprived them of their natural inheritance, they endeavored to to be present. Good music will be in attendoppose God in the Constitution. The emphasis only able to do, but they also succeeded in all. Half-rate tickets can be obtained from having her marriage to Orchardson pronounced | all points on We Vermont Central railroad. It | The Trustees of the State Association hold null and void almost four years after her body | is the twenty-ninth annual Convention of this had been placed in the grave! This is the decree of the Supreme Court of Illinois, and essigned to carry forward all measures that will tablishes a very odd precedent in the history | the Convention.

We feel that the will should have been annulled, but consider that the setting aside of manner is carrying the matter a little too far. It is true that undue influence was used to secure the marriage, but no more so than is used by many parents in selling their daughters marriages invalid, and it seems that the question of Shiritualism must have biased the judg-Spiritualists in the future, but it is not without value to the Spiritualists of to-day, if they will but profit by the lesson it conveys.

It teaches all persons interested in Spiritushows what may be expected whenever the that our friends will aid us in this good work the law of the spirit.

"Holiness Band."

In the Superior Court, at Norwich, six mem bers of Lyme's famous "Holiness Band" were arraigned, on a charge of tumultuous and of fensive carriage, quarreling with, beating and striking one Alvina Mather, and other wrong conduct, in the town of Old Lyme, on Oct. 11, 1897. It is stated that a physician attended the old lady on the day following her "treatment" by the "Holiness Band," and found bruises on her body; the above charge was made, and Mrs. Mather was made an unwilling witness in court.

The secular press comments upon the pun sually respectable appearance of the six people in court, and, in referring especially to one, Prof. Anderson, states: "He is a man who would hardly be taken as having such beculiar notions. He has a truthful, honest countenance, but a close scrutiny shows frequent involuntary contractions of his eyelids, indicating a highly strung nervous temperament,"

The case came up for action the following told the members of the "Holiness Baud" to go home and stay there till he sent for them. This was interpreted as a final dismissal of the case.

The Hartford Times makes this case the basis of an able editorial, entitled "Cures without Medicine," which we shall quote in full in anothef issue of THE BANNER, owing to its length. We are not sufficiently acquainted with all the facts of this particular case to comment upon it, further than to note the action of the State Attorney, which is an indication that he did not evince especial sympathy with the motives of the physician, who undoubtedly desired the prosecution of those who endeavored to effect cures by faith and otherwise, without the use of medicine.

The Vermont State Convention.

The Vermont State Spiritualist Convention

will be held at Montpelier, Jan. 14, 15 and 16, Mrs. Helen P. Russegue, Hartford, Ct., H. D. Barrett, Boston, Mass., and all of the State speakers, have been invited, and are expected ance, and a grand good time will be enjoyed by Association, and will be one of the most im portant in its history. Don't fail to attend

EF We are in receipt of a handsomely bound copy of The Light of Truth's splendid album, the marriage in an arbitrarily retroactive | containing the photographs of some of the most prominent workers in the cause of Spiritualism. It is a creditable work, and shows the enterprise of our esteemed contemporary in placing it before the public. It will acquaint the Spiritualists of the country with our emi called the nobility of Europe. No Illinois judge | nent workers, and cause them to take a deeper

EF Every reader of the BANNER OF LIGHT meet of the court. It establishes a precedent is interested in the cause of human progress. that can be carried 'to great lengths against | THE BANNER is a representative of that cause, hence should be liberally supported and loyal ly sustained. Mem.-Subscribe for the BAN. NER OF LIGHT for an interested friend or

liberate, calculating, diabolical murder, and has not even the excuse of sudden anger as its provocation. It is a relic of ancient barbarism, and is based upon' the atrocious doctrine of "a life for a life." Modern civilization is recreant to the progressive spirit of the age, in permitting capital punishment to exist in any form. Murder is a horrible crime, but it is not mitigated in the least by its legal repetition, Its enormity becomes far greater, while its effect upon mankind is far more demoralizing. Through legal murder innocent men are liable to be sent into eternity. It is an open question in the minds of the most intelligent people of the United States as to the guilt of both Durrant and O'Neil. If it shall be proved a few years hence that these men were innocent, the stain upon the fair name of both California and Massachusetts can never be effaced. It would have been better to have placed these men in restraint at some kind of labor, until their guilt or innocence could have been established. This is true, also, of all persons accused of murder. Life imprisonment is the only humane method | The human soul is ever aspiring for goodness, week, and the State Attorney, Solomon Lucas, of dealing with this class of criminals. By keeping them at work, they will not only earn whose roots are to be found in the most sacred their own livings, but will also earn something precincts of the soul, while its blossoms are for the families of their supposed victims. Let | the deeds of kindness, words of love and truth capital punishment be abolished at once and forever !

A Six Cent Verdict.

Anthony Comstock is awarded six cents by the jury in his suit for libel against the wellknown philanthropist, Dr. Leverson, of New York City; but he (Comstock) must pay all the costs of Court. Now that he is richer to the amount of six cents, no doubt he will at once begin his search for vice through his infamous decoy letters. It is a pity that such men as he are permitted to be at large to plot against the'

honor and well-being of their fellow-men.

Grand Mass Meeting.

The New York State Spiritualist Association will hold a graud Mass Meeting at the Spiritualist Temple, corner Prospect and Jersey streets, Buffalo, N. Y., Jan. 14, 15 and 16. An excellent literary and musical program will plate it." Do n't commit such a crime. be presented. All Spiritualists and Liberalists are cordially invited to attend the meeting. their quarterly meeting at that time.

Wedding Bells

The wedding cards of Albert Henry Lamson and Miss Mary Ella Weeks, both of this city, are at hand. The happy affair took place in Elkins, N. H., the 22d ult. THE BANNER wishes Mr. and Mrs. Lamson much joy in their new relationship, and a safe voyage over the great ocean of life.

Three Trips Around the World,"

This excellent work by Dr. J. M. Peebles will be out of press Jan. 15. All subscribers who have been patiently waiting its appear ance will rejoice at this welcome news. Do not fail to order a copy at once. This book should be in every house. Price, \$1.50 per volume.

83 Human beings often mistake acquaint. anceship for friendship, only to be stabbed to neighbor, thereby assisting this journal in the soul by those whom they mistook for its laudable work. We want to double our friends. Soul assassing, destroyers of human

"Poems and Essays."

ties.

This little book, compiled and published by Ira C. Fuller, Brookfield, Pa., is now out of press, and is for sale at this office The poems were written by a well known medium, under control, and many of them are rich in sentiment and full of suggestion. It is worthy of patronage. Price one dollar per volume.

The Spiritualist Mass Meeting

At Skowhegan, Maine, will be held on Thursday and Friday, Jan. 13 and 14, 1898. F. A. Wiggin, test medium, A. J. Weaver, President Maine State Spiritualist' Association, A. C. Smith of Maine, and others, are expected. A large attendance is desired.

Some one has said that friendship, like the immortality of the soul, is too good to be true. Another has said that it is the fairest flower, that blooms in this cold world of ours. and friendship is one of its tenderest plants. that always indicate the trustworthy friend. True friendship is rare, and is often counterfeited by the ignoble and unscruppious among men.

We learn that the statistics of Manchester. N. H., show a decrease in crime in that city of fifteen per cent, during the past year. It is most encouraging to note such a record in contradistinction to the off-repeated cry that the world is degenerating, and that education and civilization affect only the method and not the amount of crime. We extend congratulations to the city of Manchester.

EF Evil may be undeveloped good, and murder may be a virtue, but no man should console himself with the false idea that he can ever escape the penalty he incurs through wrong doing. No greater evil is known in the universe than an assault upon the purity of a human soul. It will take sons of ages to ex.

We are in receipt of a little book containing a story entitled "Nancy's Eventful Christmas," written by Miss Anna Sylveran through the mediumship of Miss Blanche H, Brainard: It is one of those selections interesting alike to children and adults. We extend thanks to the one who sent it as a "Christmas" Greeting."

By seeking to find the highest good in our fellow-men, we cultivate goodness in our own souls. We find what we serk in life, as a rule; therefore, it behooves us to resolutely search for truth, goodness and honesty, instead of error and fals hood, in our daily walks in life.

E Ormsby's Geo Helio Ephemeris Almanac, Business and Weather Guide for 1898 is at hand. It is filled with interesting and instructive matter, and is highly educational in its tendencies. Every Spiritualist should have a copy. Copies can be obtained of F. E. Orms by, 169 Jackson street, Chicago.

Br Dr. E. A. Smith, President of the Vermont State Spiritualist Association, was in the umship will never be condoned by the law. It subscription list before April 1 next, and trust trust, are the most beinous offenders against city on business during the past week, and favored THE BANNER with a very pleasant call.

JANUARY 15, 1898.

To the Public.

Inasmuch as my name that been associated with the proposed entertainment in Columbia Theatre on the 16th Inst., I wish to carrect the impression that has gone forth with regard to the same. I was asked to interest myself in the work of the Red Cross Bureau, in behalf of the worthy poor of Boston, through the presentation of the higher phases of Spiritual ism to an interested public by leading representative Spiritualists. This I was very glad to do, and, under the assurance that the management of the affair was in the hands of a most excellent party, I Mid no hesitancy whatever in signing the letter to the Red Cross Bureau, proffering the proceeds of a thoroughly legitimate Sunday evening entertainment, conducted onlirely by Spirifualists, to its charity fund.

My surprise was great when I learned that my friend was not the manager of the entertainment, and that my name was associated with at least two parties whose medial powors are decidedly questionable. I at once protested to the Red Cross Bureau, and requested that my endorsement of the proposed entertainment be withdrawn. So far as questionable mediumship and phenomena are concerned, this has been done. I have nothing whatever to do with the affair. I did not write the letter to the Bureau, neither did I know that my name would be used as a sponsor for questionable work. My endorsement was given to'n legitimate entertainment for the benefit of my suffering fellow-men, not to dances and song, assisted by her sister Flor any manifestation that would lead the public to believe that Spiritualism is nothing but a show, It is too sacred to me to be presented as a theatrical performance of any kind.

1 am in full sympathy with the work of the Red Cross Bureau, and will gladly aid it in every possible way. But I cannot and will not know ingly be a party to a fraud upon the public, hence wish it distinctly understood by all Spiritualists that my endorsement of the Co lumbia Theatre entertainment for Jan. 16 is conditionally withdrawn. I feel that my signature was untairly obtained, hence I am justified in repudiating it as I do. Honest, announced Miss E. Fourtoune in a soprano legitimate Spiritualism in public and in private, or none, is my motto, and 1 am in no wise responsible for anything that appears upon that program. I am willing to endorse all parties named thereon with two exceptions, and I take these exceptions very HARRISON D. BARRETT. strongly.

Mrs. S. A. Taylor of Brockton, Mass., whose advertisement appears in another column, can be relied upon as an earnest and sincere instrument for the angel world. She impresses one with her honesty and integrity, and makes the sitter feel the truthfulness of her messages and advice.

Dr. Elizabeth M. Whiting's address is 167 Springfield street, Boston, ibstead of 157, as per advertisement on seventh page.

What do we live for, if it is not to make ite less difficult for each other ?-George Eliot.

The Young People's Department of the Jubilee. As is well known to the readers of the spir-

MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Hunday Atternoon at 3, and evening at 8 o'clock; Ly-genin at 2 o'clock; acclai nucktings every Thursday, at 3 O'clock; supper at 64, at the hall, Walsh's Academy, 423 Glasson Avenue, between Loxington Avenue and Quincy stroot. Mrs. E. F. Kurth, President.

alroyt. AIRS E. F. Riffin, Fremuent. The Advance Apiritual Conference mosts every faturday overing in Bingle Tax Hall, 1188 Bedford Avenue. Good Proshers and modulum always in attandance. Sea s free. All welcome. Herbert L. Whitney, Chairman; Mrs. Belle R. Plum, Vice President and Scretary.

Fraternity Hall, 869 Bedford Avonue, near Myrth Avenue.-Meetings Bauday at 8 p. M. Sunday School at 2 p. M. Mrs. L. A. Olimstead, Medium. Speakers and lect-urers regularly provided.

The Froterhily of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Erincipie," holds its meetings at Arington Hall, corner of Gates and Nostrand Avenues, every Sunday at 74 p. M. Mrs. L.J. Weller, Presi-dent. Ira M. Courils, Medium.

Meeting of Associate Spiritual Missionaries every Sunday, at 5 P. M., at Evolutionist office, 1999 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Sargent, Conductor.

A Religio-Philosophical Conference will be held at 197 Franklin Avenue every Wednesday will be held t 497 Franklin Avenue every Wednesd glock. Mrs. F. M. Holmes will preside.

Jackson Hall, 515 Fulton Street.-Mrs. L. A. Olin-tead holds a Spiritual Class every Wednesday at 8 P. M. 680 Myrtle Avenue.-Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 r. M.

BROOKLYN. - A. Bishop Wellstood, Sec'y, writes: The Fraternity of Divine Communion held its semi-monthly sociable at Eortie Parlors, on Friday evening, Jan. 7. The President, Mrs. Weiler, opened the entertainment with a few appropriate remarks. Next was an overture by Prof. Lortie and orchestra, when Professor and Mrs. Premeir were introduced; every one knows them as parlor, entertainers, consisting of sleight of hand tricks, recitations, and crayon artists, which were enjoyed very much. Mrs. E. Heeg, contraito solo; then the Professor obliged with an overture; Miss Eva Stodder was introduced in fancy ence. Then the floor was cleared for dancing, which was enjoyed by all present.

The regular Sunday evening service was held at Arlington Hall on Jan. 9, with a large and intelligent audience in attendance, a great many of them investigators in the Philosophy and Truth, which our medium, Ira Moore Courlis, clearly and ably explains in his ad-

We have specially engaged Prof. E. A. Whitelaw, of the College of Music of Brooklyn, with violin solos for the month of January, which will be enjoyed, as he stands second to no one

in his art in Brooklyn, The President, Mrs. L. J. Weiler, opened the meeting with congregational singing, and solo; "For all Eternity." (violin obligato); bari-tone, "Ave Maria," by our able Choir Master, F. J. Lovejoy; violin solo, Prof. Whitelaw; contralto solo, "Two Hearts," ably rendered by the favorite, Mrs. E. Heeg; then our Pas-ter Ing Moore Courties and our Pastor. Ira Moore Courlis, gave an address on "Power of Thought," which was a powerful illustration that "thoughts are things," and as we think so we live; in the other life (we will all reach in time) we will discard speech, and our thoughts will be clearly read; so we are only preparing ourselves for a higher sphere to live in. 'The unfoldment will be nore rapid if we control our thoughts. Miss Sophie Denike favored us with a recitation, followed by the usual test séance, with names, dates and incidents so clear as to be easily recognized.

The BANNER OF LIGHT is always for sale at our meetings, and is an able journal devoted to the only true philosophy, Spiritualism.

BROOKLYN.-J. A. Robinson writes: There was a large attendance at the Saturday evening meeting of the "Advance Spiritual Conference," President Whitney in the chair. After the opening song and remarks, we were favored with a fine plano duet by the Misses Peul. The inspirational address of Mrs. B. R. Plum was followed by most interesting re-marks by Messrs. MacDonald and Pessin ger, after which Miss Chapin, the blind me-

The Spiritual Almanac.

· OF

BANNER

SOME EXPLANATIONS BY THE COMPILER, MIS. ORPHA E. HAMMOND.

I have just received from the publishers a copy of the Spiritual Almanao, which I engaged to compile for Dr. C. E. Watkins, physiclan in chief of the Health Home, Ayer, Mass.

I am aware that the Almanac will be disap pointing to many friends who have taken the pains to furnish me with elaborate and exceedingly interesting statistical matter, which has beeu eliminated for want of room. But I will say to those kind friends that it will only be an instance of "hope deferred." Steps are already being taken for the publishing of a more elaborate work. in which the interesting matter that I have received will be incorporated. It will also contain a complete account of the founding, rise and present status of the different camps and societies and statistics and experiences of prominent mediums and speakers and of the varied phenomena extant. A prospectus of the proposed publication is forthcoming.

The International Jubilee.

To the Editor of the Banner of Light; Prof. E. Adolf Whitelaw of 497 Franklin ave. Brooklyn, N. Y., late of San Francisco, has been appointed Director of the Musical Department of the Jubilee at Rochester, N.Y., June 1 to 8, 1898; to whom all matters relat ing thereto should be addressed. Prof. Whitelaw is President of the Brooklyn College of Music.

Music is to be a great feature of the celebra-tion. Send in your name, address and confribution to the undersigned.

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

To the Friends of Dr. Charles W. Hidden.

We appeal to you, notwithstanding our deeat at the recent State election, to remain loyal to the State Association and its interests. Let us show our opponents that defeat at an election makes us not less loyal to the great principles of Spiritualism that, we all desire to orward.

If the officers elected adopt a policy that we believe is inimical to the best interests of Spiritualism we will again try to get control of the Association, that it may represent the great body of Spiritualists in the State. Let us show Massachusetts Spiritualists that we are too loyal to Spiritualism to try to injure an organization because we cannot control it.

Movements of Platform Lecturers.

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

MIS. Annie E. Cunningham spoke and gave tests Sunday, Dec. 19, st. Harwichport, to fair andlences; was at East Dennis Sunday, Jan. 2, 1898, and at Haverhill Sunday, J m. 9. Would be pleased to make engagements for the last two Sundays of January, February and March. Address, 98 Berkeley street, Suite 10:

E. J. Bowtell lectured and gave psychometric readngs on the Sundays of December, morning and evening, and on all week-day eventors, motiong and even-ing, and on all week-day eventors intelyening, except Tuesdays and Fridays, for First Spiritualist Society, Olean, N. Y.; Fust Spiritualist Society, Hornells-ville, N. Y., Dec. 30 31, Jan. 2 4 and 9; engaged by First Spiritualist Courch, Rochester, N.Y., Jan. 16. 19 and 23

Dr. Walter D. S. Hayward can be addressed at 11 Goodman Place, Hartford, Ct., until further notice.

Mrs. Tillie U. Reynolds has the following engagements, Thile V. Reynolds first the following cheagements: Sundays, Jan. 16 and 23 Cadet Hall Lynn, Mass.; 30, Newburyport, Mass.; Feb. 6 and 13, Salem, Mass.; 27, Mariboro, Mass.; 20, not engagements like engagements not far from Bist is for that date

and week evenings during the latter part of January

and February Would attend funerals. Address un in March 1, 3 Lauder street, Lynn, Mass. Home ad





Diseases.

DRS. PEEBLES & BURROUGHS succeed is 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 alds 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:

Body of a Medium.

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF.

Scientist, Philosopher, and Literateur, Ex

Prime Minister of Russia.

clusively the verity of psychic manifestations. Count Ak-

sakof never goes into origt 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 rinest

CONTENTS.

Chap. I. Theoretical Speculations - Materializations and

Chap. II. Account of a Seance given by Madam d'Esper

ance a' Helsingfors, Finland, Dec. 11, 1893, at which the phenomenon of the Partial Dematerialization of

Dematerializations.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Genitemen-I received my medicines, and have been taking them as directed, and feel much better and stronger. At my second sitting for Psychic Treatment I experienced a pricking sensation in the hand that held your letter; this extended to the upper part of the arm, followed by a rest-ful, uplifting feeling, ds if I were being raised up bodily. This lasted for over two my minutes. At the time I did not lose consciou ness or become drowsy. ophy of Spiritualism, warrant the statement that this his latest work, will be an epoch making book. He gives, in plain terms, the results of his personal investigations un Tours truly, EMELINE A. BRAND, Richmond Hill, N. Y der the most absolute test conditions possible, proving con-Dec. 20, 1897.



F, D. EDWARDS. N. P. SMITH. Translated from the French by TRACI GOULD, LL. B., Counsellor at Law, Member of the New York Bar. The well-known scholarship of Cound Aksakof, and the pains-taking study he has given to the phenomena and phil

Jan. 15.

itual press, a Young People's Department, as an auxiliary to the Jubilee, is to be formed, and it is hoped that it will be one of the most important features. Time is fleeting, and work on this branch must be immediately and extensively carried on. It is desired to formulate a Young People's Department that will be universal in its scope, broad in its features, liberal in its ideas, yet conservative in lines where conservatism would at large be benefi-With this end in view I would request cial. that the President, Secretary, or some chosen representative of every Young People's Soci ety interested in the Cause, immediately correspond with the undersigned, giving, as far as may be deemed advisable, the general features of their organization. From these communi-cations au effort will be made to select some of the most feasible plans as a basis for a general organization, destined to become an auxiliary of the National Spiritualists' Association.

General Manager Walker has advised me that this branch of the Jubilee must be self supporting, to which remark I have informed Mr. Walker that the young people have suff cient stamina and self esteem to take hold, push forward and support their branch in a manner worthy of themselves. Funds are need ed to make this department self supporting, and as an equitable manner of deflaying the expenses, it is proposed to institute a chartermembership, the age of members to be definitely limited to persons between the ages of sixteen and forty, these parties to become chartermembers upon the payment of fiventy five cents. I desire to immediately designate parties in all parts of the country to work up the cause in their locality, and therefore call upon each one to aid me, as far as possible, to make this work a success

Fraternally yours,

13521 B street, S W., Washington, D. C. In charge Young People's Department.

Mass Meeting at Buffalo.

The Board of Trustees of the New York State Association of Spiritualists holds a meeting at Buffalo, N. Y., Jan. 14 and 15, and in conjunction therewith there will be a mass meeting under their auspices at the Spiritual Temple, cor. Prospect and Jersey streets, with three services daily, on the 14th, 15th and 16th insta

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insts Among those who will assist in the sessions are Moses Hull, Mrs. Carrie E. S. Twing, Mrs. Tillie U. Reynolds, W. W. Sargent, Dr. W. B. Mills, Mrs. S. A. Armstrong and W. H. Bach. The noted medium, Mrs. Maggie Waite, will be served and give non-multivations be present and give communications. Spiritualists in the vicinity of Buffalo, assist FRANK WALKER, Pres N. Y. S. A. S. by attending. .

Spiritualists' Photographs.

As Bro. Bach does not desire the photographs of the laity amongst Spiritualists for the Jubilee Art Department, I will assure all who send day evening. that they will be made as a special exhibit at the hall of the First Spiritual Church of Roches ter. N. Y., during the Jubilee, and at our local anniversary celebration to be held March 27 to April 3. I will also hold the photographs for a local museum that we hope to establish here. 1 wished to help the Jubilee, and did not mean to interfere with the art department. I will send circulars of our anniversary to each one who sends a photograph, and will return to all who who are not satisfied. G. W. KATES.

234 Monroe Avenue, Rochester, N. Y.

THE YOUTH'S COMPANION contains the most carefully selected, instructive and interesting miscellany printed in any American periodi-cal. The New Year's number is rich in this cal. 100 New Years, humber is from in this department. The principal feature of the number is Mr. Gladstone's recollections of Arthur Henry Hallam—a paper of extraordi-hary interest and charm The article is illus. trated with fine portrilts of Mr. Gladstone and the which of this destable. A number of correlation the subject of his sketch. A number of excellent short stories, editorial articles touching on va rious current topics, and notes on science and affairs, fill out, this most attractive number of the great family weekly. the great family weekly.

favored the company with a song. Mr. like engagem Frank Walker, President of our State Association, gave a clear and forcible statement in regard to the coming Jubilee to be held at Rochester, appealing to all to so interest themselves as to contribute to its success and our Cause, and "make it a bright epoch in the world's history." People from all parts of the earth would be there, and the arrangements

will be perfect. After a song by Bro. Hodges, a vote was taken, and the Conference decided to join the State Association, withdrawing from the National Association for this purpose. Our President, Mr. Whitney, who is also State Sec-retary, will attend the Mass Meeting at Buffalo. on the 14th, 15th and 16th inst.

BROOKLYN.-L. L. Smith, Sec'y, writes: On Sunday, Jan. 9, the regular services of the Woman's Progressive Union were held at 3 and 8 P. M. At the afternoon meeting Mr. Ira Courlis, one of Brooklyn's prominent medi ums, was invited to the platform, and after a short talk on "Spiritualism" gave a number of tests, which were fully recognized. Mr. J. H. Altemus followed with the usual séance.

The evening session opened with a short but eloquent address by the Hon. A. H. Dailey. Mr. Altemus followed with spirit delineations, which were truly remarkable. At the close of the séance, Mr. Frank Walker, of the State Association, gave a brief ontline of the Con-vention to be held at Rochester in June.

BROOKLYN.-J. A. Robinson writes: A pleas ant evening was passed at Mrs. B. R. Plum's parlors, 630 Myrtle Avenue, on Sunday, Jan. 9.

Among those present promiuent in Spiritu alism was President Walker of the New York State Association. There was reading of poem, song, invocation by Mrs. Plum, and violin solo by young Master Laventhal, after which President Walker made an interesting address. Mrs. Plum's inspirational address received well merited attention. Active meas ures were taken to assist fluancially in the work of the Jubilee; and, after giving com-munications from spirit-friends, the meeting was brought to a close.

NEW YORK.

YONKERS .- J. A. Robinson writes: Mr. An-

drews, our President, called the meeting to or-

der Jan. 7, and Mrs. Mosher gave the invo-

cation. After the usual hearty singing our

President entertained us with some interesting remarks and readings from well known writers in our ranks. Your correspondent being called on read a short original article,

and was followed by Bro. Fletcher in his usual

intelligent discussion of spiritualistic matters.

After remarks by several in the audience, and the usual singing, the meeting was brought to a close, all expressing themselves as more than

satisfied with this truly spiritual union. It is announced that Mrs. Olmstead, of the borough of Brooklyn, will be with us next Fri-

INDIÁNA.

INDIANAPOLIS - Ollah Toph writes: Dr.

Peebles served the First Spiritualist Church through December, the lectures followed by the test medium, Mrs. Josephine Ropp. of Terre Haute. She continues through January,

and Mr. Thomas Grimshaw, popular here, lect-ures. The church is prosperous and the Ly-ceum growing in interest. The Ladles' Aid is doing good work in lifting the church debt.

A Favorite Calendar.

With the approach of a new year most people dis-cover the need of a new calendar. This fact accounts for the great number of these articles that burden the

mails at this time. Among them all the one which suits us best is that published by N. W. Ayer & Son,

Newspaper and Magazine Advertisit g Agents, Dilla-delphia. The 1639 edition has just arrived, and been put in commission. Perhaps its chief attraction is that the figures are clear enough to be read across a room. It is, however, a most handsome specimen of

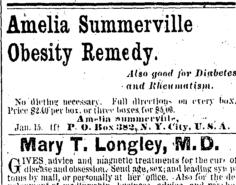
the printer's art, while its business talk always in ter-ests business men. We are not surprised to learn that the edition has been doubled in recent years. Its

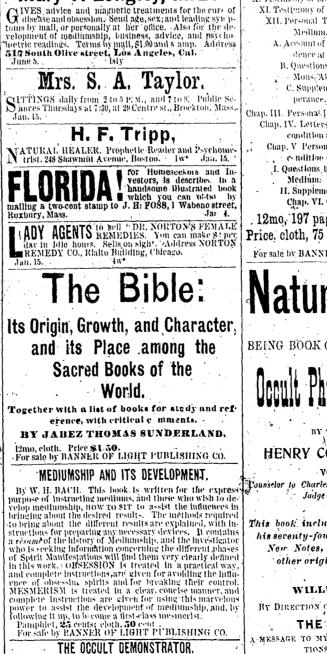
Dr. Dean Clark will answer calls for platform lev tures. Address him at Wellesley Hill-, Mass. SPECIAL NOTICES.

dress, 1637, Sixth avenue, Troy, N Y.

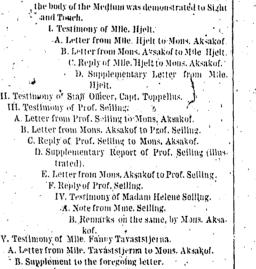
Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Jan.1.

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.





This little instrument is intended to demonstrate the continuity of life, and will prove conclusively to all that he so-called "dead" are with as still. It will convey to the inquiring mind messages of love and peace from th inquiring mind messages of love and peace from those who have seemingly passed out of our lives, and it used in the right spirit will make us better men and women. The Occuit Demonstrator is faxial's inches, closes like a box when not in use, is so deflectely adjusted that it will respond to the least vibration, and should be operated by one person only at a due. Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.



VI. Testimony of General Toppelius. VII. Testimony of Dr. Hertzberg.

VIII. Testimony of Mr. Schoultz, C. E.

A Letter from Mr. Schoultz to Mous. Aksakof. B. Counter-Testimony of Prof. Sciling.

C. Counter-Testimony of Dr. Hertzberg, D. Conster-Testimony of Mlles. Hielt and

Tavastsi jerna.

X. Testingony of General Sederholm. X. Testimony of Mr. J. B ildt.,

XI, Testimony of General Galindo and Mr. Lönnhohr XII. Personal Testimony of Mad un d'Esperance, the

A. Account of the Séance-field at Prof. Seiling's rest dence at Helsingfors, by Madam d'Esperance. B. Questions addressed to Madam d'Esperance by

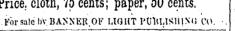
Mons. Aksakof. C. Supplementary Explanations by Madam d'Es

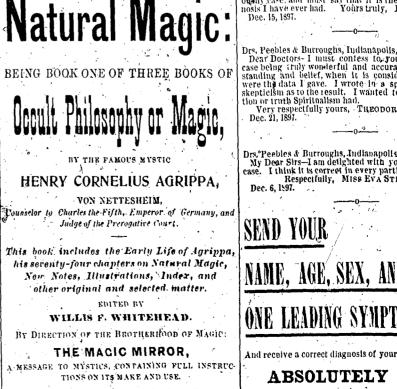
Chap. III. Personal Investigation by Mons. Aksakof.

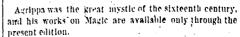
Chap. IV. Letters from the Medium concerning her condition after the scance at Helsingfors. Chap, V. Personal Statement of the Medium as to her

- e-indition during the Dematerializing Scance. I. Questions by Mons. Aksa' of and Replies of the Medlum:
- II. Supplementary Remarks by Mons. Aks tkof. Chap. VI. Conclusions.

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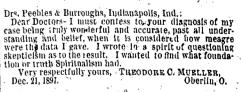
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Drs. Pe-bles & Barroughs, Indianapolis, Ind : "Dear Doc_ors—I write to let you know I am feeling so well ithink I do not need an more medicine. I have not felts a well-in years. I have rece-summended a friend of mine to you, a: d I rust and believe you can do as much for her a you have for me. She is a great sufferer, and if you re-lieve her it will certatuly be a great cure. I thank you yary much for what you have done for me, and hoping your good work may-prosper, I remain. Yours truly, Lypia T. BLACK,-Dec. 28, 1897.

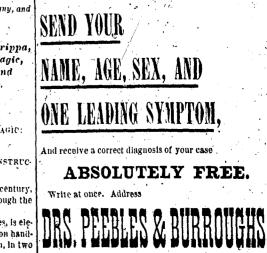
If you are, and your home physician does not seem to he giving you the relief he should, would it not be wise to at least write to DRS. PEEBLES & BURROUGHS for one of their F.ee Diagnoses of your case? They might be able to tell you something of incalculable value to yourself and the preservation of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

Are You Ill?

Drs. Peebles & Burroughs, Indianapolis, Ind.: pear Doctors--I have just carefully read your diagnosis opiny case, and must say that it is the mol correct diag-nosis I have ever had. Yours truly, E. W. PAGE, Pagetown, Obto. Pagetown, Ohto.



Drs.*Peebles & Burroughs, Indianapolis, Ind.: My Dear Sirs—I am delighted with your diagnosis of my case. I think it is correct in every particular. Respectfully, MISS Eva STRICKLAND, Dec. 6, 1997. Audover, O.



Jan. 8.

INDIANAPOLIS, IND.

OF LIGHT. BANNER

Questions propounded by inquirers-paving practi-eal scaring upon human life in its departments of thought is labor-should be forwarded to this office by mail or feit et ear Counting. Boom for answer. It should also be dis-tined in this Department indicate that spirite carry with them to the life beyond the characteristics of their earthly lives whether of good or evil; that those who pass from the mundane sphere in an undeveloped condition, event-mally progress to a higher state of existence. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his or her reason. All express as much of Truth as they perceive-no more. The is our carneest with that thoes on the mundane space of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact. is here, and my home was in Chicago, 111.

SPIRIT

Message Department.

SPHOIAL NOTION.

SPIRIT-MESSAGES,

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF

MRS. JENNIE K. D. CONANT.

Report of Seance held Dec. 3, 1897.

Spirit Invocation.

Ohl thon Divine Spirit, again in humble supplication we

ask thy divine blessing upon a 1, as we seek wisdom, knowl

edge and instruction in all the affairs of life. As we onen

our circle-room this morning, dedicated to the demonstra-

tion of spirit return, may we realize the meaning thereof in full appreciation, and lay idle curiosity aside. As the

sun sheds its light upon the world, so may each returning

spirit throw the light upon some dark soul. May it be able

to give encouragement and consolation to those who are in

darkness, that they may seek to know more of the truth,

realize more fully the impress of love, and recognize the

We thank thee for the many blessings that are bestowed

upon the children of earth, yet we seek higher education,

for we recognize that there is much to be done from our side of life. May we be guided in the right direction, bold-

ly and firmly defending truth and justice on all occasions.

May we each be clothed upon with the spirit, baptized anew

with the waters of truth, and blend together as one people,

Bless us this morning, direct us in all things as thou seest

best; give us wisdom, knowledge and patience, is our

prayer this morning, and we will sing thy praises now and

INDIVIDUAL MESSAGES.

Harriet Porter Wise.

this privilege of identifying myself in your

circle-room, as I, when in earth-life, many

times appreciated and enjoyed the many mes-

sages that were printed through this room, and

I wondered why the e. were not more of our

own that returned through the great channel

that is open to all, and I have felt many times,

and have expressed it, that I knew that I

Good morning. I am more than pleased at

united by the strong cold of love and progress.

evermore. Amen.

beautiful flowers that bloom in their own spheres.

Joseph McCane.

Well, as one goes out, another comes in. cannot speak as the others have spoken, for I did not know anything about Spiritualism when I went out of the body, but I find I am just as anxious to return as if I had, and, although I don't know much about it, I think sometimes that if I could send them some word, perhaps it might help to open up an me, that the spirit is always able, while in the body, to harmonize and rise superior to those environments. I suppose it can be done, but I never was able to do it, and I do n't know whether the fault was my own or some one else's; but it is no matter; we all live our own lives, and I suppose we do the best we can, or at least we think we do, and in doing that I suppose we can do nothing better: but I have been out of the body a good many years-I should think about ten years-and I have

been somewhat interested in the workings since I have been in spirit life. I was a very powerful man, physically, and

they used to tell me of the wohderful mediumistic power I carried, and that I could draw people toward me, etc., and I wondered why I have not been able to draw those in earth-life to me since I went out of the body, for I went. somewhat suddenly, with pneumonia. I left a wife and four children; the youngest at that time was but a few months old. I feel that there have been many changes during that time, as one of the boys has been brought to spirit, and I have him with me. and that is Freddie. My mother has also joined me in spirit life since, and I have found many coming over who have awakened an anxiousness in earth-life as to whether we shall meet again, and I have tried various ways to come in contact with my brother George, because he is the oldest of the family and goes in for everything that comes along, and so he is interested in Spiritualism, and that is the reason I am here this morning, for I think if George will see my message he will help me to come in contact with others who are now scattered all around. I cannot give you, the address of them all, but when I passed away out of earthlife I was in New York City, the west side, and I was interested in shipping. I don't mean in going to sea; but I was interested in transportation, and so I worked a great deal on the wharf. I think I am not forgotten. although times have chauged since then, and I met my death, in one sense of the word, there.

You can just say that Joseph McCane was here this morning, and those who see my message, if they will try and help me to make myself better known, why, I will try and identify myself more. My wife's name is Elizabeth Morrill McCane.

Edwin C. Chaffee. .

things do not go us you want. I would like to future existence, I was not certain of it, becall other names, but time will not permit; cause our people were all Orthodox, and bebut want my brother in New Orleans and all lieved in heaven and hell. It is hard work my friends and relatives to know that there is sometimes to eradicate all ideas that we have no death; they have destroyed the body, but, been born and bred in; but I find to day that thank God I the spirit is conscious of its pre- it does not cost a man or woman their posivious existence, and conscious of its friends | tion if they express ideas differently from and their thoughts. Say that Louis II. Pernell some one else. I can remember the time that If any one was thought to believe in anything outside of Orthodoxy, it was almost as good, or almost as bad, as a criminal; but now it do n't make any difference.

I want to help Susie and Mabel. I want them to know that death is not the dark, desolate condition that they have read about, but it is like a dream to me, and my earthly existence seems like a dream and waking up, to throw off the physical body; and we can comprehend ourselves more than before. I am interested avenue wherein I could return still easier. I in the welfare of humanity and progress, and would agree with those who have preceded know now that much depends upon a person's own self, as to whether they seek for knowledge or not. Just say that Abraham L. Thompsom was here. My people are New Hampshire folks. Old Isaac Thompson will be remembered years and years ago, who was my father, and he is also in spirit-life. It is my family that I wish to come in contact with now. They are in Concord, N. H., although I passed out of the body in the mines in California.

Messages to be Published.

Dec. 10. Babcock; Marston, Dec. 17. -Oliver Fairchild; Jeremiah Eighmir; William R Emma E. Walte; Alice Macomber; Stephen L

Marston, Dec. 17.—Amos Adams; William Wells; William Doton; Susan B. Dalton; Enima Dyer; Rebecca L. Brown, Dec. 24.—William H. Prince; Edward Lewis; Nathanle Greeley; John O.Is; Annie W. Clark; Rev. Edmond W. Will son.

Meeter, Jame Collins, Annie Alberti; Dec. 31.-George Koch; George Collins; Annie Alberti; Lois Burpee; Matthew Bryant; Eveline Palne Jan. 7.-James Kennedy; Charles A. Mansfield; Louise N. Wilson; Mary Ann Burns; Alice S. Ingrabam; Mary Plakar

ANSWERS ATO, QUESTIONS

Address of Dr. George A. Fuller, Delivered at the Convention of the Massachusetts State Association, Palae Hall, Boston, Jan. 4, 1888.

(Reported for the Banner of Light.)

Another year has rolled by-since we met in convention. Again it is my privilege to address you. At the last two Annual Conventions my reports were read by others, on account of my enforced absence from New England by my lecture engagements. Two years ago I was in the city of Chicago, and last year in that of Washington. But this season my engagements are such that it is possible for me to be present with you. Although at the conventions mentioned I have been absent from you in body, I have nevertheless been present with you in spirit. And now I take especial delight in welcoming you all to this our Annual Convention, and trust that all who are present have come with the best intents and purposes, and are ready to sacrifice much for the advancement of that Cause we all love so well. May harmony pervade all our deliberations, and good-will be manifested unto all who have labored earnestly and long for our beloved Association.

Only those who have been with us from the inception of this work know of the sacrifices that have been made by those who have kept the fires burning upon its altars during the brief years of its history. Much credit be only be made a long time in advance, this longs to them for the work they have accomplished, and a just meed of appreciation should be extended to our mediums, speakers and musicians, who have given of their services without money and without price whenever they have been called upon to serve the Massachusetts State Association of Spiritualists. The Committees appointed to arrange for Conventions and Mass Meetings have never failed in the performance of their duties. Much time has been required of them, in order. that proper halls might be secured and all the many minor arrangements for a successful convention completed. The Secretary and President have always answered promptly all letters of inquiry received by them. The records have been most faithfully kept by the Secretary, and the Treasurer has never neglected any of the duties of his office. The President has always aimed to treat all fairly in the conventions, and has ever tried to perform all the duties that have devolved upon him as President, to the entire satisfaction of all members of the Association.

Besides our annual Convention held at Union Hall, Boston, Jan. 5, 1897, we have held five mass meetings during the past year-one each at the following places: Boston, Lynn, Onset, Lake Pleasant and Newburyport. Very little outlay, besides for halls, traveling ex-penses and advertising, have these been to the State Association. The reports of these meetings, carefully prepared by our able Secretary, and duly published in the BANNER OF LIGHT and other spiritual papers, show that all of them have been largely attended, and that the committees appointed to arrange for these meetings have performed all the duties that devolved upon them in a most satisfactory manner, and it is with great pleasure that I announce that over sixty of our public workers have taken part in these meetings.

On the 29th of March our first mass meeting was held at Berkeley Hall, Boston, in order that, as an Association. we might appropriately celebrate the Forty Ninth Anniversary of Modern Spiritualism. The attendance was very large at all the sessions. All the mediums, speakers and musicians participating were at their best. Taken as a whole, it was one of the most enjoyable meetings it was ever my

International Celebration of the Semi-Centen. nial of Modern Spiritualism at Rochester, N.Y. niai of modern opiritualism at housester, N. X. commencing June 1, 1808, and continuing in session for eight days, under the auspices of the National Association of Spiritualists. I would call particular attention to the circular issued by the General Manager, Mr. Frank Walker of Hamburgh, N. Y., containing, as far as prestinghing at the present hour, a complete as practicable at the present hour, a complete outline of work to be presented at this meeting. There can be no doubt but that this will be the greatest meeting ever held in this country in the interest of Spiritualism. All Spiritualists throughout the country should be aroused to the importance of this occasion, and should be urged to assist morally and finan-cially in its unfoldment. Undoubtediy the Massachusetts State Association of Spiritualists will put itself on record as not only in full sympathy with this grand celebration of our Jubilee, but also ready to assist in a more sub-stantial manner at the materialization of the plans already outlined by the General Manager.

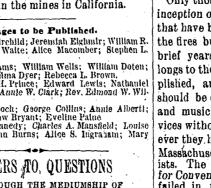
In passing, allow me at this point to cally your attention to the proposed celebration of the Fiftieth Anniversary of Spiritualism in Boston under the auspices of the Massachusetts State Association of Spiritualists.

At a special meeting of the Board of Direct-ors, held May 4, 1897, the following Committee was appointed to make all arrangements and have in their charge this celebration: J. B. Hatch, Jr., George A. Fuller, Harrison D. Bar-rett, Hebron Libbey, Mrs. Carrie F. Loring and Mrs. Carrie L. Hatch. This Committee, in accordance with precedents already estab-lished by other libb exercities already established by other like associations, were given full power to make contracts and to continue in office until after the celebration should occur, As contracts for hall and talent could step seemed absolutely necessary; and it also seemed wise that the Committee should not be changed after a part of the arrangements had been completed. This Committee has secured the Bijou Theatre for the 30th and 31st of March, 1898, and much talent has already been promised for the occasion. The outlook for a large gathering and instructive and entertain. ing sessions was never better. We only ask for the hearty cooperation of the Spiritualists throughout the State to make this meeting the crowning glory of the first half-century of New England Spiritualism. The President's individual opinions with re-

gard to the needs of the hour from the stand-point of Spiritualism have been fully set forth in his Washington address on "The Parting of the Ways," published in the BANNER or LIGHT of Nov. 6. He fully believes that the time has come for earnest efforts to be put for-ward on the part of all true and sincere Spiritualists for the advancement of a higher philosophical, rational and religious Spiritualism; one that shall meet all the demands of every human soul; one that shall lead to the moral, intellectual and spiritual advancement of the

With this end in view, as an Association, we ought not only to encourage the publishers of the BANNER OF LIGHT and its vallant editor in the work already well inaugurated by that grand old organ of liberty and human progress, but also it is plainly our duty to aid them financially; and your President would sug-gest, with this object in view, that a certain portion of the receipts from conventions and memberships in the Massachusetts State Association of Spiritualists be set apart for purchasing copies of the BANNER OF LIGHT for free distribution. Judiciously distributed, through the mails and otherwise, we believe great good would be accomplished. In fact, we know of no better missionary document than the BANNER OF LIGHT, containing, as each copy does, such a variety of interesting and instructive reading matter.

We would also request local societies to aid the State Association in missionary work of this kind. Local societies should also establish libraries of Liberal and Spiritual literature, and public reading rooms should be maintained in all our larger cities, where latest publications upon spiritual and reformatory topics could always be found. Your President has not the least doubt but that publishers would be found willing to do their part, provided that societies and individuals were found willing to do theirs. Likewise in the interests of education we should show our full appreciation of the efforts of Messrs. Weaver and Hull in establishing the Spiritualist Training School. We sincerely hope that this movement will be so fully appreciated by the Spiritualists of the country that very soon similar schools will be organized in other localities. Especially would we urge upon Massachusetts, the State that has always stood for education, the necessity of aiding, not only morally, but also financially, this latest child of Spiritualism. We trust that the Massachusetts State Association of Spiritualists will put itself on record as heartily appreciating the efforts of these noble men to establish a school where the young may be trained without losing their respect for mediumship and Spiritualism, and thus be fitted to fill honorable places in the future on our platform. As Prof. Painter says, "The end of ed-ucation is complete human development.... The elements of his manhood are a healthy body, a clear and well informed intellect, sensibilities quickly susceptible to every right feeling, and steady will whose volitions are determined by reason and an enlightened con-science." The silly opposition which has been manifested by some in our ranks to education is dying out, simply because the more intelligent are pushing to the front, and freely expressing their ideas upon the subject. According to one authority, education simply means the art of expression. By true education all the possibilities of the individual are brought The Training School of Messrs. Weaver out. and Hull, and the Belvidere Seminary of Miss Bush, should be made the centres of a great this object in view the Massachusetts State Association of Spiritualists should recommend these institutions for the patronage of all Spiritualists. Spiritualists of Massachusetts, in bringing this report to a close, I would that I might impress upon you, more than I have been able to do in the past, your duty as Spiritualists; not only the duty that you owe toward organization, but also the still greater duty that you owe to self, and to one another. That duty that you owe to self is that you make the most of all your abilities, and that you may learn the great lesson of life, and not allow yourselves to be swamped by circumstances, but that instead you shall learn to rise above them, and make the best use of every experience in life. The duty that you owe toward others, not always expressed in kindly acts, but sometimes in criticism that may at the time seem hard, should always rest upon truth and justice. Let me, then, in closing, urge upon you that you do your duty as it seemeth best to you, toward self, toward others, and finally toward all organizations. GEO. A. FULLER, M. D.,





JANUARY 15, 1898.

should return through the BANNER OF LIGHT and give to the world my confidence in spirit return, and distribute our good thoughts, so that they may come in contact with some souls that need comfort, and I wish also to be drawn closer to those that I was strongly attached to in earth life, for I have many yet, more by the ties of friendship than relationship in the mortal sphere, because most all of my own family are in spirit. I have met them, and it was a family reunion. I have not been out of the body so very long, but it seems that I never realized how much any one misses another until some noted time comes around, such as our holidays. I found friends that were sad. their souls were in darkness, for they are not able to conceive the light of those that are gone; instead of rejoicing in the guidance of God, they seem to be rebellious, and feel that their friends that were with them have now gone. They look into the grave, and see its dark pit, and there they have left them, waiting the results of some future day to raise them sublime in the heavenly sphere; but to all such this morning I wish to say, do not follow the body, do not follow what you have 'laid away, but follow the spirit, and I say to all, the spirit is close by you.

I feel, my friends, I would like this message to go some distance, as I shall be remembered especially in California, although I have those that have not forgotten me in England. I wish those in this country to remember me, especially those that were so kind to me the latter part of my earthly career, and I know the spirit-world has assisted and helped me wonderfully. I thought it would do my friends good to know I have made the effort I prom ised to through your columns; and just say that Harriet Porter Wise is here this morning, and I wish to send greetings to all, and want them to remember that Mother Wise is not dead nor sleeping, but will be able to assist others.

Louis H. Pernell.

Well, as I heard that old mother of Israel talking previous to my taking control, I was thinking what influence one has upon another -whether it is in the body or in the spiritand it seems to me this morning that we are both on the same mission, that mission of earth to remind our friends that we have not forgot. ten them, and to let them know we are conscious that they do remember us. As our good sister has just said in her communication, we have many ties by friendship that bring us closer to each other than our blood relationship. We are all brothers and sisters in the common cause of life, and we must try to sustain and uphold each other.

I wish to reach those in Chicago, Ill., especially, where I left some strong ties of friendship, strong ties of brotherhood. I want to send words of encouragement to the Spiritualist society there, and say to them that, although they have laid the body away and dec orated it with so many beautiful flowers, tokens of their respect for me-I say it because I know they are going to agree with me-I am yet with them, working in harmony, and trying to overcome the obstacles that many times reach us in earth life, although we do not always know the why and wherefore. I wish my old friend and writer, William Marston, to know that I am with him, and have seen some use them very well, and I find the same of the changes that have been surrounding seffect this morning, as I come in contact him since the earthly separation; but never mind, Will, all will come out well, and you will find changes are usually for the best, al. | conscious of another existence after I passed though sometimes you cannot see it-when from the mortal body. Although I hoped for a

here this morning; it seems like returning" home. It seems so good to be in the earthsphere, where we can be identified and give a few encouraging words to those that are left. I would like to draw near unto my companion, who is now in not very good health, and I would like to carry good conditions and help her, knowing she is nearer the spirit than in earth life. I would like to say to all those that encourage us that we will meet in the spirit, and then we will understand and comprehend each other better. I would like also to send words of encouragement to all that are laboring for the welfare of humanity and the upholding of Spiritualism in its true sense.

We wish also to come in. contact with those of the Greenwich, Mass., Liberal Church, as I was very much interested in that institution, also its workers, and I have watched its progress and its work for humanity. Long may those that are connected with it be spared to labor as they have labored. I wish to say to Mr. Smith, our brother and co worker, Be of good cheer, for I have met many of the dear loved ones on the spirit side that would like to communicate with you, and do communicate through various channels, but thought if I could get hold of this medium a few minutes this morning, perhaps I would be better able to send forth a communication of more benefit; but as we give thanks to all good and loving workers on the spirit side, we see where it is needed to day more than ever,

Say that Edwin C. Chaffee is here, and my home was in Enfield, Mass.

Edith Jackson.

Well, I would like to send a letter, although I am just a little girl, but I think if I can make mamma know that Edith has not left, although she has placed my body in the earth, my spirit is now with God that gave it, and I was only five years old when I went to spiritlife, but I have been here sometime and I am now quite a big gill and Grandma Thompson is with me, and grandpa. I have a sister Emma with me, and we are all here together this morning, and so is Grandma and Grandpa Jackson. I would like mamma and papa and all the loved ones to know that we oftentimes stand by them, and try to assist them when they do n't always know just what we are doing. Mamma has not been very well lately, so I speak of this because I want her to know that she will be better by and by, and we are help-

ing her all we can. Just say that Edith Jackson is here, and wants to reach mamma; for mamma of late. years has become quite interested in medium. ship, and she is quite a medium herself, but does not give up to it; if she would, we could do more for her, and make her well. My home will be located here in Boston, Mass., because mamma and papa are both here.

Abraham L. Thompson.

Good morning. Well, it seems as if I am as hoarse as ever. I find when I return to earthlife so many of the old conditions come back, that it seems hard work for me to talk; for I had paralysis before I passed away, and it affected my throat and vocal organs, and hence for some time I could not with the medium, but I am anxious to let the friends know that I survived death. I became

ng as in life, is the spirit Good morning, my friend. I am glad to be of the loved one with that form, or are thought waves sent?

W. J. COLVILLE

QUES.-[By C. A. Davidson, Parkersburg, W. Va.] When a form is materialized, and converses in the

Ans.-It is impossible to give a sweeping, offhand reply to the above, because no solitary explanation would suffice to interpret all the varied aspects of this complicated phenomenon. Students of spiritual manifestations do well to consider the enormous variety of experiences possible to them in the course of prolonged investigation.

At one time or in one place you may be actually holding communion with your spirit friend in so intimate a manner that the materialized shape may be actually a reprojection into mat. ter of the psychic body of your friend. At another time, or in another place, the theory of thought waves may cover the ground, as there are often appearances built up in séance- meeting, it seems almost superfluous to say in succession, as such appearances are lay figures produced by so called "cabinet spirits," or directors of the phenomena, in cases where each individual spirit seeking to communi- ing was not largely attended, yet we are as cate is unable to construct a separate characteristic form.

The theory of "thought-waves" properly belongs to the field of telepathy and other mental phenomena rather than to materialization. Thoughts are frequently so projected that you see clairvoyantly the form of the absent friend who is reaching out to you mentally; but such an experience is not shared by others who may be in a room with you, unless they are similarly susceptible with yourself.

Materialization necessitates the construction of an extempore physical frame, and is unneces sary among people who are sensitive enough to realize spiritual appearances.

Mr. Grimshaw and J. C. F. Grumbine's Work in St. Louis.

Mr. Grumbine opened his January engagement with the Self Culture Society Jan. 2, speaking upon the subject of "The Propaganda of Spiritualism "at 3 P. M., and "The Message of Spiritualism to the World" at 7:30 P. M. The audiences are not large, but are very sympathetic. Both societies here are having a struggle, because of the general apathy and in ertia of the people. Class work is a novelty here, although during the last twelve years Dr Willis and Mr. Grumbine have held large and interesting classes. The interest in such work among the people is not deep-seated and sincere. There is a lack of interest, due to an unawakened spiritual consciousness, or an inactive intuition.

Mr. Grimshaw is doing admirable work at Howard Hall. He is a profound speaker, and his ministration is dignified, while his inspirations are of wide range, subtle in logic and clear in diction. His following is enthusiastic in his praise, and he is doing a worthy work. A special course of lectures, under the personal auspices of the Self Culture Society, has been arranged. Mr. Grumbine gives five lectures upon the following themes (at 2815 Olive street): Jan. 10, at 2 P. M., "The Will or the Man"; Jan. 11, "The Intellect, or the Knowing Mau": Jan. 12, "The Heart, or the Emo-tional, Feeling Man"; Jan. 13, "The Intui-tional, or Understanding Man"; Jan. 14, "The Illuminated and Conscientious Man, or the Divine Man." On Dec. 29, before a large class he gave a special lecture in Jefferson Hall on "Psychopathy," in Chicago, under the anspi-ces of Mrs. E. Marion, and at her heautiful apartment, 2012 Indiana Avenue. Tuesdays and Fridays, at 2 P. M., Jan. 4, 7, 18, 21, 31, and Feb. 1, he conducts a class, and a large number have already applied for tickets. The first Sunday in February Mr. Grumbine expects to lecture in Galesburg, Ill., and then proceed to Lake Helen Camp, Florida. He returns East to Berkeley Hall for the month of March, when he will open up his class work in Boston.

lege to attend. Our next mass meeting was held in Labor Church at Lynn, May 4. While not as largely attended as the Anniversary meeting in Bos

ton, I feel that good work was done upon that occasion, and that it proved at least of some benefit to the local societies of that city, The next in order was that held at Onset Bay Camp-Meeting on July 17. Through the courtesy of the management of the Onsel Bay Camp Meeting Co., the Auditorium was placed at the disposal of the State Association free of charge, and the day given up entirely for its uses. This meeting was not only enthusiastic, but also a financial success.

Aug. 9, through the courtesy of the Lake Pleasant Camp-Meeting Association, a mass meeting was held on that Camp-ground. This meeting was in charge of the First Vice Presi dent of our Association, our esteemed brother and co-worker, Mr. J. B. Hatch, Jr., and when his name is mentioned in connection with a rooms which are manipulated by several spirits that it was a success. Here much interest was created in the subject of organization, and the State Association received many members.

The last mass meeting of the year was held Nov. 16, at Newburyport. Although this meetsured on good authority that it has already proven of great benefit to the local society. And right here we are led to ask the question. Should not the State Association look out as well for the interest of local societies as for its own? The financial success of a Convention is not all that we look for, but instead we should aim to make as good an impression upon the community as possible, and thus enlarge the sphere of usefulness of the local society.

In connection with the work of the Massachusetts State Association of Spiritualists, al low me to speak of the Convention of the Na tional Association of Spiritualists held at Washington, D. C., Oct. 19, 20 and 21, 1897. A large party from New England, under the charge of our First Vice President, Mr. J. B. Hatch, Jr. attended this Convention. The delegates from our State Association were Mr. J. B. Hatch, Jr., our honored Secretary, Mrs. Carrie L. Hatch, and our Second Vice-President, Mrs. Carrie F. Loring. This Convention was one of the most important meetings ever held in the interest of the National Spiritualists' Associa-As usual, in the deliberations New Eng tion. land did credit to herself, and became an im portant factor in accomplishing a glorious work for the cause of Spiritualism. It was certainly a beautiful sight to look over that Con vention, and behold delegates from the north, east, south and west, called for the purpose of considering the best plans for organizing the scattered forces of Spiritualism into working order: in fact, a great movement looking toward the ultimate consolidation of State and local societies into one grand working unit.

I have been pained to learn that false reports have gone forth with regard to the action of your President'upon this occasion. This is neither the time nor place to enter into the discussion of personalities, and no one regrets more than your President the necessity that compels him to correct the many reports that have been circulated. Neither persons nor or ganizations have ever in the least turned him from what he considered the path of duty when acting in his capacity as one of the Trustees of the National Spiritualists' Association. Most of the reports that have been circulated are groundless, and therefore false; others are correct only in part. He has never expressed himself as hostile to any organization that works in the interest of Spiritualism. He claims the right to his opinions, and certainly, in this land of freedom, should have the right to express them. At Washington a principle was at stake, and he simply expressed his opinion-but not until that same opinion had been freely expressed by others-and that opinion was the concensus of the entire Board of Trus. tees of the National Spiritualists' Association. Mark you, at that meeting of the Board he did not start the ball in motion, neither was he the originator of the motion that was carried without any opposition. Your President has in his possession the written statement of the honored and respected President of the National Spiritualists' Association concurring in these statements.

Let us, then, come to the consideration of more agreeable topics. Some action at this Convention should be taken with regard to the Pres. Mass. State Association of Spiritualists.

Verification of a Spirit Message.

In THE BANNER of Dec. 11, 1897, there appeared a message from J. ESTEN STUART of this place. I had been asking him a few days before why, with what he knew of Spiritualism and its methods, he could not communicate, and I suggested to him THE BANNER as channel. It has made me very happy, as I believe it did emanate from him. I wish to thank the medium and the friend who kindly forwarded it to me, his mother.

ELLEN'S. STUART. Appleton, Me., Jan. 2, 1898.

CONSUMPTION OURED.

An old physician, retired from practice, had placed n his hands by an East India missionary the formula In his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and per-manent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Bent by mail, by addressing, with stamp, raming this paper, W. A. NOXES, 820 Powers' Block, Rochester, N.Y.

JANUARY 15, 1898.

BANNER OF LIGHT.



Dr. Tomlinson, in his authorship of this series, has essayed to furnish the young American mind with an accurate historical account of the causes leading up to and the events transpir-ing during the war of 1812, and he gives a type of juvenile literature that is of incalculable benefit to the youth of the land. Dr. Tomlinson was for years principal of Rutgers Academy, and he is quite conversant with the character of literature that is most desired by the youth, and he is also a judge of the manner of presentation that will best hold the attention of his readers.

The scene of action has changed from the South, where the story of "Tecumseh's Young Braves" was laid, to the Great Lakes, and in cludes many stirring adventures both on land and water. General Scott, the hero of Lun-dy's Lane, for the first time appears upon the scene with the army; the trials and delays in building a navy and its later movements upon the lakes are described, and in the reconnoitering and cutting out expeditions connected with the latter our boys have their full share. Upon the whole, the youthful readers of this. and the preceding books of the series will have not only an interesting work to peruse, but a correct historical account of many incidents of the war of 1812. Lee & Shepard, Publishers, Boston. Price, \$1.50.

DOROTHY DRAYCOTT'S TO MORROWS. A 80quel to "Dorothy Draycott's To days," or "Sirs, Only Seventeen." By Virginia F. Townsend, author of "Darryl Gap," "Only Girls," "Mostly Marjorie Day," etc.

Miss Townsend has many admirers, and anything new from her pen will be received by them with great pleasure and interest. She always introduces us to characters that we like to associate with. She throws upon our senses the charm of youth and beauty without diminishing our reverence for the soul within it, or permitting us to forget that it is a blos-som of Divine Thought. Her plots are always ingenious and full of interest, and incidents and situations follow swiftly in her stories. Her books are always pure, and her latest pro-duction will not disappoint her many readers, it being full of incident, following the careers of several of the characters in whose fortunes Miss Townsend's readers are interested. Although in a sense a sequel to "Dorothy Draycott's To days," it is a work complete in it-self. Lee & Shepard, Publishers, Boston. Cloth, \$1.50.

"ALL'S RIGHT WITH THE WORLD." By Charles B. Newcomb. Boston: The Philosophical Publishing Company, 19 Blagden street, Copley Square. 261 pages, price \$1.50.

No description, however elaborate, can reveal the value of this work to our readers. It is replete with instruction from first to last, and must be carefully studied to be fully ap-preciated. Mr. Newcomb has given his read ers some of the choicest "apples of gold in pictures of silver" in his new work. The book sparkles with rare gems of thought, and glows with sunny philosophy on every page. It arouses thought and makes the reader feel arouses thought and makes the reader feel that he has been strengthened mentally and spiritually by its perusal. The author has opened the door to the storehouse of wisdom, and invited the people to enter and partake for themselves. The tone of the book is one of lofty spirituality, and leaves an impress for good upon every mind. The book should be in every home. For sale at this office.

IN MEMORIAM By Alfred Tennyson. With a Preface by Henry Van Dyke. Illustrated by Harry Fenn. New York: Fords, Howard & Hulbert. [8vo, xxxiv., 229 pp. Silk, gilf top, uncut edges; boxed; \$3.50.]

It is not often that so undisputed a master-piece as Tennyson's "In Memoriam" is left so long without the attention of a special edition for purposes of presentation. Whether for its exquisite poetry, its profound philosophy, its reverent religion, or its uplifting strongth in bereavement, it has always been prized among

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TESTIMONIALS.

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BOSTON, MASS., Nov. 12, 1987, DEAR SIR—Permit me to add my testimony to the grea medical value of Dr. Mack's Benzoin Emulsion. Law medical value of Dr. Mack's Benzoin Emuision. I have used it with signal success in acute and chronic bronchilis, and other throat affections. Also, I find it of much value and other throat affections. Also, I find 1 of much value in allaying the irritating cough of pneumonia, and in a case of consumption it relieved the cough after all of my efforts had been exhausted without avail. I am familiar with its composition and ingredients, and therefore can speak authoritatively. Very truly, William A. Hale, M. D.

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pendent Slate-Writer. By J. J. OWER. A book you ought to read. Absorbingly interesting, and should be in the hands of every thoughting man and woman. No one can read its pages without being convinced of the existence of a future life. The book is of great value, not only to Spiritualists, but to those interested in the problem of man's future life as well as to those interested in phenomenal research.

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munchester, Eng." This book is an admirable supplement to the one of the same name written by M. A. (Ozon), and published some years since-the supplement being the weightlest-part-and the two combined give proof positive of the reality of di-rect spirit-writing." - The Hardinger of Light, Melbourne, Autralia.

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

Mrs. M. A. Chandler, M EDIUM, 616 Tremont street, Boston. Private Slitings daily. Seances Thursday atternoons. Jan. 15.

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Massage, 157 Springfield street, Boston. Jan. 1. 13w* Mrs. Florence White.

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MRS. A. FORESTER, TRANCE And Business Medium. Magnetic Healer, Hotel Avon, 27 Union Park street, corner of Washing-ton, Boston; Suite 5, one flight. 16 to 5. 4w* Dec. 25. MRS. ANNIE El CUNNINGH AM., Jan. 15. 93 Berkeley street, Suite 10, Boston.

MRS. J. C. EWELL, Medical and Inspira-tional, 542 Tremont street, Boston. Jan. 1.







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As the author has received numberless inquiries from all parts of the world as to where and how these lectures on Psychology can now be procured, the present volume is the deched and authoritative answer to all these kind and earn-est questioners. The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and, at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise su-pervision over the morally, weak and mentally afflicted, will derive some help from the doctrines herewith pro-mulgated." CONTENTS.

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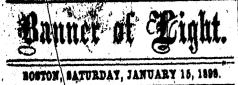
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Reports of Meetings, being of local interest only,

should be made as brief as possible, that justice may

JANUARY 15. 1898.



NEUTINGS IN BOSTON.

Bergeraling of An Boyley and States and Stat

Batch, Freident; A. August Eluridge, Scorelary. "Spiritual Frateraity."—At First Spiritual Temple, Exeter and Newbury strate, Sundays at 10% and 1% P. M., the continuity of life will be demonstrated through differ-ent phases of mediumship. Next Sunday at 2:30, lecture through a trance speaker. Wednesday evening, at 7%, sociable, conference and phenomens. Other meetings announced from the platform. A. H. Sherman, Sec'y. atticated Broassater Vacenar, Spiritual Sunday.

sibildren's Progressive Lyceum-Spiritus Sunday School-meets every Sunday morning in Red Men's Hail, 514 Tremont street, at 184 A.M. All are welcome. Mrs. M. A. Brown, Superintendent.

m. A. Brown, supermeentent. Dwight Hall, 514 Tremont Street.—The Ladies' Lyceum Union meete every Wedneeday afternoon and even ing; supper at6% P.M. Mrs. M.A. Brown, President; Mrs Abbie Thompson, Secretary.

A puleton Hall, 9% A puleton Street-Palue Memo-rial Building, side entrance. The Gospel of Spirit Return Society, Minale M. Soule. Pastor, will hold sorvices every Bundag at 3% and 7% P.M.

The First Spiritualist Ladies' Ald Society meets every Friday afternoon and evening-surper at 6 P. M.-al MI Tremont street. Mrs. Mattile E. A. Allbe, President, Carrie L. Hatch, See'y, 74 Sydney street, Dordester.

The Ladies' Spiritualistic Industrial Society mosts at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown, President; Miss C. M. Mauning, Secretary.

The Veteran Spiritualists' Union holds meetings the third Thursdan of each month in Dwight Hall, 514 Tr-mont street, at 72 F. M. All are invited. Eben Cobb, Presi-dent; Mrs. J S. Soper, Clerk. 9 Bosworth street, Boston.

Eagle, Hall, 616 Washington Street.-Meeting. at 11, 2% and 7% Sundays. Dr. W. H. Amerige, Conductor. His watha Hall, 241 Tremont Street (near Ellot) street).-Meetings Sundays at 11 A. M., 2½ and 7½ P. M., also Wednesdays at 2½ P. M., for speaking, tests and readings Edwin H. Tuttle, Leader.

Harmony Hail, 724 Washington Sirect.-104 A.M., S. and 75 P.M. Tuesday and Thursday afternoons st 23. N. P. Smith, Chairman.

Elysian Hall, 820 Washington Street.-Sunday, 11 A.M., Sand 74 P.M.; Tuesday, sodal, at 8 P.M.; Wednes-day, 8 P.M.; Thursday, 3 and 8 P.M.; Friday, 8 P.M. Mrs. Gilliand, Conductor:

Commercial Hall, 694 Washington Street.-Meetings Tuesdays and Toursdays at 3 " Sundays at 11, 2% and 7%. Mrs. M. A. Wilkinson, President.

Holl's Hall, 780 Washington Street.-Meetings very Sunday morning, afternoon and evening. Eben Cobb, every Suno Chairman.

Good Templar. Hall-I Johnson Avenue, Charlestown Dist.-Sunday, Wednesday and Friday evenings, and Fri day afternoons. Mrs. E. J. Peak, Chairman.

J. K. D. Conant's Test Circles every Friday P. M. at 2%, in her rooms, BANNER OF LIGHT Building, 8% Bos-worth street.

The Home Rostrum, 21 Soley Street, Charles-town.-Meetings Tuesday, Thursday and Sunday evenings, 74. Dr. Walter H. Rollius, Conductor. BANNER OF LIGHT for sale.

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

Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport.-Sundays, II A. M., 2% and 7% P. M. Mrs. L. J. Akerman, Conductor. Temple of Honor Hall, 391 Massachusetts Avenue.-The Pro gressive Thought Society holds meetings every Sunday, morning, afternoon and evening. The Cambridge Spiritual Industrial Society holds meet-ings the second aud fourth Wednesday in each month, in Cambridge Lower Hall, 631 Massachusetts Avenue. Mrs. J. S. Soper, President; Mrs. L. E. Keith, Secretary. The Band of Harmong conducts public meetings at

The Band of Harmony conducts public meetings at Unity Hall, Studio Building, Davis Square, West Somer-ville, each Sunday, at 7/2.

BOSTON SPIRITUAL TEMPLE, BERKELEY, HALL.-J. B. Hatch, Jr., Sec'y, writes: The very beautiful morning was in part the cause of the large audience that gathered in this hall Sunday forenoon, Jan. 9, and they were well paid for coming, as Mr. A. E. Tisdale gave a very able address. After Mr. Watson's piano recital the Ladies' Schubert Quartet, having just returned from a week's engagement in morning, Jan. 9. Dr. F. K. Brown and Mrs. Connecticut, rendered a choice selection. Jennie Collins assisted in development. After the invocation Mrs. Magoon sang a beautiful solo, assisted by the quartet. Mr. Tisdale then took for his subject, "Nature as a Symbol, as a Thought of Man," and Brown, Mrs. Howe, Mrs. A. P. McKenna, Mrs. the following are a few of the thought of Man, and Brown, Mrs. Howe, Mrs. A. P. McKenna, Mrs. expressed: The highest logic of science is a stanch friend of Spiritualism. Nature is the ego of the thought of man. Spirit cannot be In the evening Mrs. Mabel Witham tendered weighed and measured; and cannot be divided. Matter can be weighed and measured, and can be divided. Something cannot be produced from nothing. The union of spirit and matter form an ego called nature. If we should desire to understand nature we should become acquainted with it. Nature is always struggling for something higher. Nature's impulse is to reach forward. Nature knows no discouragement. The speaker closed his address with a poem

mont of Wakefield; tests and readings by Chairman, followed by Mrs. Carlton with lests. Next Sunday night Mr. Lamont and Dr. Calrd are expected.

be done the general reader.

Our meetings are increasing, the hall being well filled at each session. BANNER OF LIGHT for sale at each meeting.

EAGLE HALL-W. II. Amerige, Conductor.-A correspondent writes: Sunday morning, Jan. 9, free developing circle from 10 to 11, Mr. Amerige attends to the healing person-

ally The developing circle at 11 was of a very high order. Many fine tests were given, and all fully recognized. These circles are increas-

The afternoon and evening meetings were well attended. Tests and readings. The fol-lowing able workers, and mediums took part throughout the day: Mrs. Maggie J Buller, Mrs. E. D. Buller, Mrs. C. B Hare, Mrs. J. W. Kenyou, Mrs. E. A. Mason, Mrs. J. A. Woods, Mrs. L. A West, Mrs. E. C. Rich, Mrs. A. P. Guiterrez, Mrs. M. Reed, Mrs. A. Forester, Mr. Occord E. Stiller, Mrs. Occord F. Stiller, Mrs. Osgood F. Stiles, Mrs. Osgood F. Stiles, Mrs. W. H. Tracy, Mrs. T. Fox, Mrs. C. C. Weston, Madame Grace Baker, Mrs. T. Goff, Mr. J. S. Bowman, Mr. Krausiki, Mr. H. B. Hersey, Mr. W. Quimby, Mr. E. W. Sylvester and others. The shore and other fine talent next Sunday The above and other fine talent next Sunday. Grand Indian Peac+ Council at this hall Thursday, Jan. 13, at 7:30. Fine medium's will take part Mrs. A. C. Armstrong, planist, as sisted by Mr. Steadman and others. BANNER OF LIGHT OU sale at door

GOULD HALL .- "H." writes: The New Year's Tree celebration, given by the Helping Hand Society, Wednesday evening, Jan. 5, drew a large audience.

The tree was laden with oranges, and they were sold for ten ceuts each. Every orange contained a slip of paper which corresponded with a prize that was displayed upon a table near the tree. It was a novel idea, and pleased every one, miking it a grand success.

Atter the fruit had all been sold and the prizes dis ributed, what there was left was sold at auction, and a good sum of money was turned into the treasury. Speaking and music followed, Mr. Fred Watson, Mrs. A. E Cunningham, Mr. and Mrs. Crawtord, Mr. A. P. Blinn, J. S. Mansergh, E. W. Hatch and Mrs. M. C. Barrett taking part. Mrs. Kate R. Stiles closed, with an original poem.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY-C. M. Manning, Sec'y, writes-met at Dwight Hall, Thursday, Jan. 6, afternoon

and evening. Supper was served at 6:30 to a large num ber. Business meeting called at 8 o'clock by the President, Mrs. M. A. Brown, for the annual election of officers for the ensuing year.

nual election of officers for the ensuing year.
The following were elected: President, Mrs.
M. A. Brown; First, Vice President, Mrs. M.
J. Davis; Second Vice-President, Mrs. S. A.
Chadwick; Recording Secretary, Miss C. M.
Manning; Financial Secretary, Mrs. C. H. Appleton; Treasurer, Mrs. S. A. Appleton, The
directors were then voted for, but owing to a
tie between a number there was only one

tie between a number there was only one elected, and that one was Dr. W. O. Perkins; and as the hour was very late, the meeting was adjourned till next Thursday, Jan. 13, at 5:30. Thursday evening, Jan. 13, there will be speaking from the platform.

HOLLIS HALL - A correspondent writes: We held a highly interesting circle on Sanday Jennie Collins assisted in development.

Our audiences at afternoon and evening

MEETINGS IN MASSACHUSETTS.

LYNN.-T. H. B. James writes: A fine audience greeted Dr. Geo. A. Fuller of Worcester, President of the Massachusetts State Spirituallst Association, who lectured for the Arthur Hodges Spiritual Society Sunday, Jan. 9. Mrs. M. K. Hamill presided at the plano, and led the singing. At 2:30 Dr. Fuller read a poem on "The Way to Heaven," invocation under in-spiration, then gave an able address on "What food has Spiritualism Done for Humanity?' He gave a synopsis of the phenomena and philosophy of Spiritualism in the past and present, and proved by many ablescholars, through science and investigation, that Spiritualism has solved the mystery of life after so-called death. Then many teats were given by Mrs. Alice M. Lefavour, Mrs. D. E. Matscn, Mrs. Annie Quaid, Drs. Furbush, Warren and Pierce. Diagnoses and magnetic treatments were given to many by Drs. Furbush, Pierce, Warren, Mrs. Quaid, and Mr. Bodreau. At 7:30 Dr. Fuller read a poem on "Tired of Waiting." Invocation, and an able lecture on "The Per-laso sang appropriate music with charming effect. petuality of Spiritualism." His lecture was a masterly production. Mrs. Lizzie D. Butler followed with a remarkable test séance.

Next Sunday, at 2:30, tests and healing the sick tree, and at 7:30 Dr F. H. Roscoe will give a short address, followed by a test séance.

Cadet Hall-Lynn Spiritualists' Association, J. M. Kelty, President.-Mrs. A. A. Averill, Sec'y, writes: Sunday, Jan. 9, Mrs. Hattie C. Mason of Boston was with us, and gave a short lecture, followed by tests; she also rendered several solos. Music by Mrs. Cross, organist, and W. H. Thomas, cornetist. Next Sunday Mrs. Tillie U. Reynolds of Troy, N. Y., will be with us.

BROCKTON-People's Progressive Spiritual Association, 54 Main street.-George S. Hutchinson writes: Sunday, Jan. 2, Mrs. Nettie Holt Harding occupied the rostrum, and addressed the audience in her usual able manner. At the conclusion of her remarks she gave a number of spirit messages; all were recognized.

Monday, Jan. 3, we had our annual election of officers. The tollowing members were elected: President, Mr. F. E. Crowell; Vice President, Mrs. P. R. Nutting; Recording Secretary, Mr. George W. Nutling; Corresponding Secretary, Mr. George S. Hutchinson; Treas-urer, Mr. C. H. Stimpson; Trustees, Mr. A. T. Sweetser, Mr. C. S. Jennings, Mrs. F. E. Crowell

Sunday, Jan. 9, we had the pleasure of listen-ing to a most logical and instructive lecture delivered by our very earnest brother and coworker, Mr. H. D. Barrett. Mr. Barrett has many friends in this city, and was greeted by the largest audience of the season. He will again be with us Jan. 30. Next Sunday Prof. F. A. Wiggin will occupy

the rostrum.

LOWELL .- George H. Hand, Sec'y, writes: The First Spiritual Society had as speaker and medium Sunday, the 91b, Geo. A. Porter, who gave two very instructive lectures, followed by test séances,

Monday, Jau. 3, the annual election of officers was held, and the following were elected: C. Frank Hill, reëlected President for the third time; Edward C. Thompson, First Vice President; Clinton Rollins, Second Vice President; Geo. H. Hand, reflected Scoretary and Treasurer; Samuel Whiteley, Collector, Anew Constitution and By-Laws was submitted, and adopted without a dissenting voice.

We are all ready for another year of harmo nious effort for the Cause. Good reliable speakers who can interest the people, and test mediums who can give *tests*, may address the Secretary, 34 Lincoln street.

BANNERS on sale and subscriptions taken.



ive and touching address. It is the general wish that Mr. Barrett will favor the society again this season, and all look forward to his coming.

Wednesday, Jan. 12, Mrs. Kate R. Stiles of Boston will give an address on "Psychome-try," followed by demonstrations. It is hoped all will be present, and give Mrs. Stiles an earnest greeting.

SPRINGFIELD,-H. A. Budington writes: J. Frank Baxter gave two fine lectures on 'Sun-

A large audience in the evening listened at-tentively to a well prepared lecture on "Spir-itualism, its Facts and Philosophy." A remarkable séance closed the evening, in which Mr. Baxter described with convincing accuracy a number of spirits, bringing recognition from many in the audience.

Next Sunday Mrs. E. D. Concannon of Boston will hold two services.

BRIGHTON.-D. H. Hall, President, writes: There was a good attendance at the Spiritual Progress Society last Friday evening, Jan. 7. Mr. and Mrs. Osgood F. Stiles, of Boston, and Mrs. Mellan, of Cambridge, conducted the meeting and social.

This meeting, being the first one in the new year, seemed to be an assurance of good results, judging from the interest taken by those attending,

Friday evening, Jan. 14, the society will hold its regular meeting, and good talent will be present.

NEWBURYPORT -- A correspondent writes: The Independent Club held a successful Sup per and Entertainment Tuesday evening, Dec. 21. Among the entertainers were Lelia and George Brage, plano and violin solos; Jeanette Noyes and Cecile Follansbee, readings and rec-itations; Mrs. Jessie Stevens and Miss Florence A. Hiddin, popular songs; and Dr. C. W. Hidden and Master Fred Walter Knapp in an exhibition of magic, second-sight and thoughttransference. The affair was a decided success.

SPRINGFIELD - First Spiritualist Society, Spiritualists' Hall, Main and State streets .-M. W. Lyman writes: Oscar A. Edgerly is the speaker this month, and the meetings have been very successful, being largely attended.

Sunday afternoon, Jan. 9, he took subjects from the audience, dwelling largely upon Capital Punishment, or Murder, Legal and Illegal." Illegal." This was said by many to have been the best lecture thus far this season. Tests ollowed each lecture, fully recognized,

WALTHAM.-Mrs. M. L. Sanger writes! Our speaker of Jan. 9 was Mrs. Lillian Prentiss of Lynn. A large audience greeted her, and the whole time was devoted to tests, which were indeed wonderful. Any society which has need of a truthful test medium should employ her; she is a true, earnest worker, and is an houor to our Cause. Next Sunday we have Dr. C. H. Willis.

MALDEN.-"W. E. S." writes: Mrs. E. C. Kimball occupied the platform. She devoted the entire evening to communications, which were readily recognized. Jan. 16, Mrs. Jennie K. D. Conant will be NEW HAMPSHIRE.

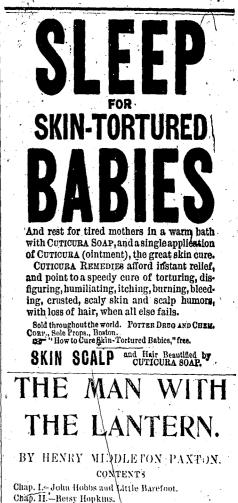
MANCHESTER.-F. C. Fearon writes: Sunday. Jan. 2, we had with us Mrs. Nellie F. Burbeck of Plymouth, Mass. Her work was mostly confined to tests, which were well received and recognized.

Friday evening we held our weekly circle at the home of Mrs. Noyes, West Manchester. Mr. Daniel White of this city gave the invocation; Mrs. Burbeck, tests. Sunday, Jan. 9, Brother Pierce, the singer

and test medium, gave us a pleasant surprise. His sineibg carried us back to our childhood days. Mrs. Burbeck was our soeaker, and also gave tests. Mr. and Mrs. H. U. Blanchard were also with us, assisting in the music, and Mr. B. favored us with a lecture upon "The New Era, or Modern Spiritualism." All were well pleased with the meating. well pleased with the meeting.

NEW JERSEY.

NEWARK .- Mrs. Dorn writes: The First Church of Spiritual Progression held its meeting as usual in the hall corner of West Park and Broad streets. Mr. R. E. Fitchthorn gave a very interesting talk to a good-sized audience. Mr. Dorn made a few remarks, and then gave quite a number of psychometric readings. Our meetings are growing in number and interest. Friend Fitchthorn will be with us again Sunday evening, Jan. 16.



In the evening a good sized audience listened to another grand lecture by the guides of Mr. Tisdale. The Schubert Quartet and Mr. Watson furnished beautiful music.

Mrs. M. A. Chandler was called upon, and told of a vision that she had seen while Mr. Tisdale was speaking in the morning. In the vision she saw Mrs. Colby Luther and the guide of Mr. Tisdale. Sunday next Mr. Tisdale will speak morning

and evening.

The BANNER; OF LIGHT is for sale at this hall all day Sunday.

COMMERCIAL HALL, Mrs. Wilkinson, President.-A correspondent writes: Sunday morn ing, Jan. 9, service opened with singing. The developing circle was conducted by Mrs. Alex ander, Mrs. Lewis and Dr. Hill; remarks, Mr. Charles Abbott, Mr. DeBis, Mr. Badger and several others; good tests, Mis. Nutter and Mrs. Millan

Afternoon service began with half-hour sing ing by the Jubilee trio. The following took part in the exercises: Mrs. Shelton and Miss Wilson, Mrs. Whittier, Charles Abbott; sing ing by the audience, after which tests and readings were given by the following mediums: Mrs. Aunie Hanson Kibble, Mrs Nut-ter, Mrs. Wood, Mrs. Millan, Mrs. Knowles and Mr. Rollins.

Evening -Poem by Mrs. Whittier; Mr. Scarlett gave a short but very interesting address on "The Religion of Modern Spiritualism"; duet by Mrs Shelton and Mrs. Wilson; tests. Mrs. Hanson Kibble, Mis. E. C. D. ckinson Mrs. Nutter, Mrs. Simpson, Madam Carbee and Mrs. Moody; Miss Sidie Falconer, Amelia Chapman and Leo Hanson saug. BANNER (F LIGHT for sale on Thursdays

and Sundays.

THE FIRST SPIRITUALIST LADIES' AID SO-CIETY -- Carrie L. Hatch, Sec'y, writes: The annual meeting of this Society was held at 241 Tremont street, Friday, Jan. 7, Mrs. Allbe in the chair. The reports of Treasurer and Sec. retary were read. The sum of \$87.61 has been expended for charitable purposes, clothing and many suppers have been given to the needy.

The following officers were elected for the ensuing year: President, Mrs. Mattie E. A. Allbe; Vice President, Mrs. A. F. Butterfield; Alloe, vice (resident, Mrs. A. F. Burternein, Secretary, Mrs. Carrie L. Hatch, Treasurer, Mrs. S. E. Burrill; Directors, Mrs. A. E. Barnes, Mrs. Alice Waterhouse, Mrs. Abby Woods, Mrs. Lizzie Shackley, Mrs. M. E. Young, They were all unanimously elected.

In the evening we had some very fine talent: Mrs. Clara Field Conant, Mr. J. Frank Baxter, Mrs. Hattie, C. Mason, M ss. Frank Wheeler. Mr. J. B. Hatch, Sr., congratulated the officers: he said he wished to do something to assist the society, and he started a subscription with \$5, and we were able to realize quite a sum from the friends present. Mr. Baxter sang two beautiful selections, and Mrs. Eva Cassell fa vored us with instrumental music.

Next Friday the delegates to Washington are requested to be present during the evening, as a report is to be given by one of the delegates.

be with us, and many more.

HOME ROSTRUM .- W. H. R. writes: Sunday evening, Jan. 9, meeting op aned with song ser. Surday young peeple have manifested, and we feel sure we will have a fine society in the near vice, Mrs. Cariton organist. Reading of a poem, future. Mrs. S. E. De Lewis and Mrs. M. A. invocation and lecture by Mr. George T. La. Ridlon will assist on all occasions.

In the evening Mrs. Mabel Witham tendered Mr. Cobb a benefit. Many people left, unable get seats. There was a stereopticou exhibition, singing and tests. Music by Mr. and Mrs. Tyler, Mr. and Mrs. Sam Lucas. BANNER OF LIGHT on sale.

THE LADIES' LYCEUM UNION-Mrs. Abbie F. Thompson, Sec'y, writes-met in Dwight Hall Wednesday afternoon and evening, Jan. 5. Business meeting called at 5:30, President

Mrs. M. A. Brown in the chair, alter which supper was announced. The evening was de-voted to spiritual exercises, and we had a very pleasant and profitable meeting, the following mediums taking part: Mrs. M. A. Brown, Miss Odlum, Mrs. Collins, Mr. Adams, James C. Garland and Mrs. Freeman Haskell. Next Wednesday is Children's Night. Little Eddie has a fine program.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST .- F. W. Peak writes: Sun-

day, Jan. 9, at 7:30 o'clock, song service commenced, the writer leading, and organist; invocation by the Conductor, Mrs. E J. Peak; after which Mr. J. J. Arnans offered a few well chosen remarks. Many fine tests were given during the evening. There was a large and appreciative audience. Mediums are welcome.

RHODE ISLAND.

PROVIDENCE .- David F. Buffinton, Sec'y, writes: The Providence Spiritualist Association, Columbia Hill, corner Richmond and Weybosset streets, had again for its speaker and test medium on Sunday, Jan. 9, Mr. Edgar W. Emerson.

On Sunday, Jan. 16, we have with us Mrs. Sadie L. Haud of Lowell, Mass.

On Wednesday evening, Jan. 5. Mr. Emerson conducted a test se vice in Columbia Hall, as sisted by Mrs. May Pepper The hall was well filled. On Thursday evenin :, Jan. 6, the members

of our Association held a Parlor Entertain-ment at the home of Mr. Pyzer, which was very well attended. The entertainment was a

decided success, and similar meetings, will be held from week to week, which will be announced from our platform on the previous Sunday. BANNER OF LIGHT, and other papers, for sale

at the hall.

TEXAS.

FORT WORTH - A correspondent writes: The First Spiritual Society is being ministered to by Mrs. Jennie Hagan Jackson for a period of five months. The splendid efforts of her lofty inspirers are reaching many people. A remarkable and unique fact in connection with her ministrations is that men greatly predominate in her audiences; this speaks most significant. ly of the effectiveness and attractiveness of her work.

She is pleasantly and happily situated with riends in her own cottage. Her New England rinds will, be glad to know of her pleasant surroundings, and that the more genial clime of the Southland adds much to her health and vigor.

MAINE.

PORTLAND.-M. A. Brackett, Sec'y, writes: Friday, Jan. 21, is Mediums' Night. Mrs. Sunday, Jan. 9, afternoon and evening, we had Shackley. Mrs. Chandler, Mrs. Mason, are to two of the most interesting meetings with our two of the most interesting meetings with our home mediums we have had for some time. We are pleased with the growing interest the

MALDEN.-A correspondent writes: The Progressive Spiritualists of Malden are lolding meetings at Templar's Hall, Bailey's Building, Pleasant street, Malden, every Sunday morning at 11, and afternoon at 3. The platform is free to all med ums and advocates of progress-

ive Spiritualism. On Sunday morning, Jan. 9, the subject for discussion was "What Effect has Alcoholic Intemperance on the Human Body and Soul?" The afternoon meeting was opened by the President, Mr. J. R. Snow, who read a spiritmessage given through the organism of Miss Lizzie Doten in 1663, entitled "Edgar A. Poe's Farewell to Earth," which was followed by a tew remarks on the subject discussed at the Boston Spiritual Lyceum, "If we Claim Spiritualism to Be an Emancipator, on what Grounds do we Make this Claim?" About an hour was devoted to psychometric delineations and descriptions of spirit friends by Mrs. Clara L. Fagan, a test medium of Malden, which were recognized, and well received.

SALEM-FIRST SPIRITUALISTS' SOCIETY-Manning Block, 65 Washington street.-N. B. P. writes: Mr. Fred A. Wiggin of Boston occupied our platform afternoon and evening Sunday, Jan. 9. His lectures were delivered in a clear and satisfactory manner, which seemed to electrify his hearers, and many were the words of praise which were given by the audience, and as a test medium he stands alone; he has no superior, and few equals. He gave at both meetings seventy or more tests, and they were all correct. His phase of medi-umship is truly wonderful. Sunday, Jan 16, Mrs. Nettie Holt Harding

will be our speaker and medium. She is a fine lecturer and excellent test medium. BANNER OF LIGHT for sale, and subscriptions taken; annually, \$2.00; semi-annually

\$1.00; quarterly, 50 cts. CAMBRIDGEPORT-G. A. R. Hall, 573 Massachusetts Avenue.-Mrs L. J. Ackerman, Lead-

er, writes: Sunday, Jan. 9, our morning circle was filled with spirit power; many tests were given by the following mediums: Mr. Scarlett, Mr. Nichols, Mr. D. S. Clark, Mrs. Merritt and Mrs. L. J. Ackerman. In the afternoon and evening we had very

good a tendance. Mr. Nichols's guides made few remarks, after which Mr. Scarlett delivered a very fine and appropriate address. The ollowing took part: Mr. Hall, Mrs. Ackerman, Mr. Clark, Dr. Huot, Belle Robertson; recitations, May Leavitt and Mr. D. S. Clark, BANNER OF LIGHT for sale at door.

HAVERHILL.-"O. H." writes that Mrs. A. E. Cunningham officiated at last Sunday's meet ings to large and appreciative audiences. Next Sunday Mrs. Effie I. Webster.

The Friday developing circles will be discontinued at the hall for the present. Instead, the circles will be held at homes of the various members. Friday evening the circle will meet with Mrs. Swift, 27 Kent street.

, FOXBORO - A correspondent writes: Friday evening, Jan. 7, we had as speaker and test medium that ever-welcome worker, Edgar W. Emerson, who gave great satisfaction to all who listened to him. Twenty or more names and messages were given, nearly all of which were recognized.

THE CAMBRIDGE SPIRITUAL INDUSTRIAL SOCIETY-Mrs. L. E. Keith, Sec'y, writesheld its regular meeting Dec. 22, at 'Cambridge Lower Hall, 631 Massachusetts Avenue. Business meeting was called at 4:30, the President, Mrs, Soper, in the chair. Supper was served at 6*:*30. The evening meeting was opened at 7:45, with a service of song after which Mr. Harrison D. Barrett delivered a very instruct-

with us WINCHESTER .- W. H. Borden writes: Regu-

lar meeting held Sunday evening, Jan. 9, at Good Templars' Hall, corner Main and Church streets. Mrs. H. E. Millan of Cambridge, Mass., gave many readings, all of which were acknowledged.

MEETINGS IN NEW YORK.

Adelphi Hull.-The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T Brigham, speaker. New Century Hall, 509 5th Avenue. -- Services every Sunday at 3 P. M., with lecture by W. J. Colville. Vis-itors cordially invited.

First Society of Spiritualists, J. Clegg Wright, speaker, meets at the "Tuxedo," 637 Madison Avenue, cor-ner 59th street, Suudays. Services 11 A. N., 3 and 8 P. M. The Yonkers Spiritualist Society holds its meetings every Friday at 8 P. M.; Sundays 3½ P. M., and Children's Lyceum at 21/2 P. M.

FIRST SOCIETY OF SPIRITUALISTS-"The Tuxedo," Madison Avenue and 59th street. -M. J. Fitz Maurice, Sec'y, writes: Jan. 9. at the morning service Prof. Wright said: "The attainment the soul most needs is resignation; the bliss of resignation, the bliss of satisfaction at the coming of the change. The soul that battles with its fate, the soul that fights in tears and grief with the conditions of its existence, is an undeveloped soul, not ready for the victor's crown. The man who can take joy and sorrow as the breath of peace, who can give and receive, who can give with greater joy than accept with pleasure, who can give the acknowledgment of greatness to another, who can despise ambition, and rise to the fitness of life-that is the great soul (applause): The soul that can absorb from every source its truth, the soul that has risen to the universality of thought that all men and women stand related to you as your own, that a wrong' done to one is a wrong done to you, that a right done to one is a right done to you. When a soul can get there, it is getting on to its moral victory: it is getting to the glory of self victory, to the joy of its enduring peace. Learn these lessons now, learn to drink happiness from a lover's joy, learn to plant a rose in the barren yearn-ings of a sad heart, learn to dry a tear that the truth may flow, learn to give a coat to the man who has none, learn to give a loving life to the soul that has no bliss. See the widow and the orphan, see the man in prison, apart from light and love, cursed by his kind; love him. Society has done to him a greater wrong than he did to society. Help him to rise to a higher justice.

This is the beginning of a new year; some of you are geting old; soon the voices will be heard; tripping o'er the mountain will come the angels' feet, the flowers of a new life burst-ing on the "Ardath "of thy soul; the mystery of thy future in the dream of thy evolution coming to thee.

Thy consciousness stands no death. no dissolution, but thy rejuvenation in the flourish-ing gardens of eternal life. The picture fades out from the memory of the soul. Eternity is Thy soul unit is the eternal unit of thine. thy being. The afternoon session was made very inter

esting by Prof. Wright, who presided, Mr. Varcoe, Fred P. Evans, now located temporarily in New York, Mrs. M. E. Wallace, Mr. Frank Walker, who addressed the meeting forcibly upon the coming Jubilee, and Mrs. Antoinette Landee, with several fine psychometric read

ings. The evening lecture was fully up to the usual standard of excellence, and was upon ques tions from the audience of scientific significance.

NEW YORK-Spiritual and Ethical Society. B. V. Cushman writes: Sunday, Jan. 9, Mrs. Tillie U. Reynolds spoke in our hall, remark. able proofs of her psychometric and clairyoyant power following each address. Mrs. Brigham will be welcomed home next Sunday. On the 19th, at 7 P. M., we have a New England supper, followed by a literary and musical entertainment.

Chap III.-Grief in High Circles. Chap. IV .- John Hobbs Sees & Spirit, Chap. V.-A Friend y Call Chap. VI.-John Hobbs Sees Darkly, Chap. VII .- An Unexpected Meeting. Chap. VIII .- The Woman's Story. Chap. IX .- D win in the Depths of Despair. Chap X .- Restored. 12mo, cloth. Price 75 cepts. For sale by BANNER OF LIGHT PUB'.ISHING CO. THE ANGEL OF HOREB. A Critical Re-view of Biblical Inspiration and Divinity. By M. B.

Paper. Price 10 cents. For sale by BANNER OF LIGHT PUBLISHING;CO.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 Sourd Paulina street. Services overy Sunday 11 A. M., 3% and 15 P. M. Mrs. Mary C. Lynan, speaker. Harmonial Circle, 31 South Paulina street, every Wednes-day, 8 P. M. 11 A. M.

The First Spiritual Temple Society meets at 7820 Hawthorn Avenue (Auburn Park), every Sunday evening at 7% o'clock, J. O. F. Grumbine is the permanent speaker. The School in Metaphysics, Psychometry, Clairvöyance, In-spiration and Psychopathy, meets at the same place during the week. Friends in Auburn Park, Englewood, Egglestor and in the city, as well as strangers, are cordially welcomed.

MEETINGS IN PHILADELPHIA

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capi. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 24 and 14 P. M. Young People's Meeting, 15 P. M. al 2% and 2% P. M. Young reopie's alceling, 1% P. M. The Philadelphin Spiritualist Society meets at Handel and Haydh Hall, 8th and Spring Garden streats, every Sunday at 2% and 7%. Lycenum at 2% Scance every Friday evening. President, Hon. Thomas M. Locke; Vice-President, Samuel Wheeler; Treasurer, Julia R. Locke; Secretary, Chas. L. GeFrorer, 1325 S. 15th street.

MILWAUKEE, W18. Unity Spiritual Society meets at Ethical Auditori-um, 538 Jefferson street, every Sunday at 7% P.M., and Thursday at 9 P.M. Flora S. Jackson, President.

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