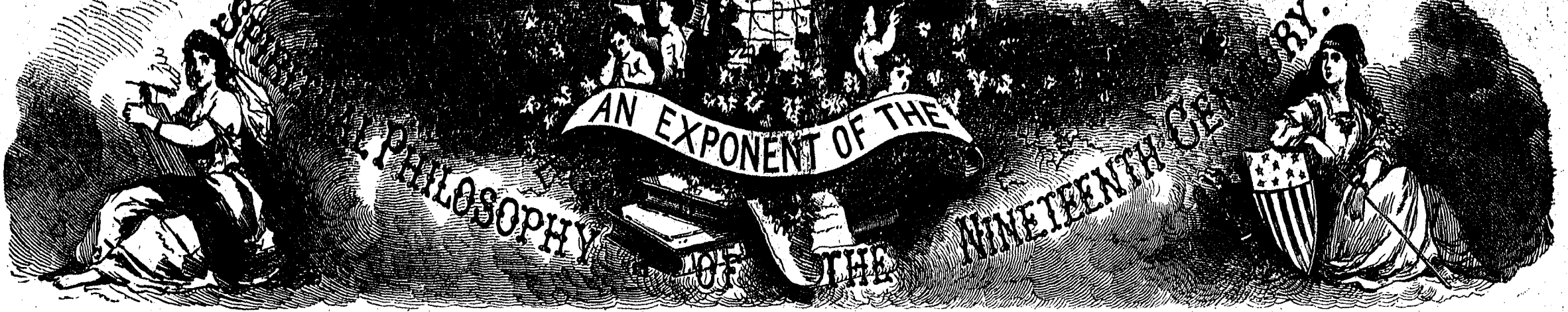


BANNER OF LIGHT.



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NO. 20.

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 gleam that comes through the tempest,
Bespeaks of port and of home.
So hope does ever guide us
If its rays we will but see,
Unto the dawn of the spirit morn,
To our own in eternity.

The Difficult Problems.

BY ALEXANDER WILDER.

To the Editor of the Banner of Light:

Your New Year's number abounds with articles 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 evil-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 treatment or as lenient as a white person would under analogous circumstances. Nevertheless, 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 matter 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 colonized in this country arbitrarily by the shipload, saturated as they were with these propensities. 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 little instruction in regard to anything 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 attitude 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 organized to prevent colored men from engaging in them. They are excluded from the manufacturing, from responsible positions in business houses, from almost every calling that is not menial. And even menial callings, like shoe-blacking, shaving, street sweeping, scavenging, 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 handicraftsmen.

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 massing all productive industry under the absolute 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 tramps. Can we reasonably expect better things of unfriended negroes? How can education make them better? Does it not 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 occasioned much of the criminality.

Lynch law and kidnap 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 brutalized by cruelty and injustice, the more brutal he will be. Besides, he may learn to fight back. The men who punish black 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 atop. Shiftlessness must be discarded as being the nest of all viciousness. Kind service rendered to shiftless persons is utterly thrown away. But industry and thrift will carry the day. When men are asleep the enemy is able to sow his poisonous fungi. 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 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 shown that political enfranchisement of itself is not freedom, nor is it even a bettering of conditions. Only personal virtue constitutes liberty; to be skillful, industrious, thrifty, with resolute purpose, will make men equal to their fellows. "Who would be free, themselves must strike the blow." This is the way to strike it. It is a significant fact that the effort is made in every calling to keep down

the number of those who follow it. I see a complaint that there are too many lawyers. I think so myself. It is said that in the city of New York alone there are ten thousand. The locusts are hardly more numerous or destructive. An article copied in the *Literary Digest* has a like mention of too many clergymen. Divided, as Protestant Christendom is, there are not pulpits enough for them, even with standing salaries. The medical circle makes the same wail of woe. The 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 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 others a chance.

In short, every profession is in arms to prevent 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 forcibly shut out from all kinds of profitable industry. The very children 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," and it was her wish that I should deliver the oration. She wanted her body wrapped in the 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 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 if it should be my lot to conduct her funeral 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 few days before she passed away, she called Mrs. Marks to her bed and said, "Write down these words for a text for my funeral discourse." Then she slowly repeated: "I DIE THIS YOUNG IN THE YEARS 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 herself 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 and demand, reach out and take what they want; but where the people are lacking in either intelligence or integrity, republics are the worst despotisms the world ever saw." It seemed a calamity to her to put the destinies of intelligent and honest American citizens in the hands of the average bigoted and ignorant 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 point out the mistakes of those in power. She detested and thoroughly denounced the shams and anthropomorphisms of the church. These denunciations caused many to put her down as a raver and rauter at religion itself; but it was not so; she believed in natural law, and when they threatened her with the wrath of a vacillating and capricious deity, she always defied him. He was only a church scarecrow; she wanted to meet him.

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 of her ministry, went to the church and the minister to see whether they might believe a demonstrated scientific fact. She saw the church as an incubus—a huge nightmare, standing in the way of truth. The church and ministry were doing just what they did in the days of Jesus; they were taking away the key of knowledge. She saw and knew it, and she felt that this power must be dethroned before genuine truth could gain the foothold it de-

served. She buckled her armor on and went at the herculean task, and I believe did as much toward accomplishing it as any other one person in the world.

Perhaps Mrs. Luther did not, in her later years, realize what she and others had done—that the church was rapidly losing both its power and its dogmatism; the result of this was the matter and the manner of her discourses never changed to suit the changes in the times. She followed her attacking policy to the end.

While Mrs. Luther did not like the word religion, she was one of the most profoundly religious persons I ever met. Her religion, like that of Thomas Paine, her guide, was "to do good." She believed with the apostle James, that pure religion and undefiled, before God and the Father, is this: to visit the fatherless and the widows in their affliction, and to keep one's self unspotted from the world.

And she did keep herself unspotted from the world. Notwithstanding all her hard-fought battles, no breath of scandal ever attached to her; friends and foes alike believed her intensely sincere. They all believed her to be a woman of pure unswerving fidelity to what she believed to be right.

Once upon a time I overheard certain camp-meeting 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 seemed to grow a foot taller, and her eyes flashed the indignation she felt as she looked 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 I 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. There she had two babies—three, including her husband—all of them making demands on her whole time. She tried to preach and care for all these children at the same time. As I learned that she did the duties of a farmer and farmer's wife, and a mother to the children all the week; that she was milkmaid, 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 farmer's lumber wagon and drove off ten to twenty-five miles to preach on Sunday, it 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."

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 meetings, and noted with satisfaction her growth and her work.

When D. M. Bennett was wrongfully sentenced to one year's imprisonment in the Albany Penitentiary, 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 enlarging our country, our government and our flag, 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. Bennett was condemned and sentenced, everybody knew that both the condemnation and the 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 when both pronounced the books not obscene; when the promise was made that that sentence 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 stand before an audience and say I am an American citizen." She then went on to pile up her invectives; her oratory and logic carried 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. 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 two months 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 resume 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 suffering sister. It is safe to say that she did not have one good night's sleep during Mrs. Luther's long sickness. Not a fayer did Mrs. Luther ask but that Mrs. Marks tried to grant. She did much to smooth Mrs. Luther's way to the beyond.

The Upper Rooms of Our World.

BY W. A. CRAM.

Here, at the end of the nineteenth century, closing fifty years of wonderful growth in science and art, the twentieth dawns with the promise of infinitely more and higher still. In no direction does the promise appear greater and richer than in the realm of unseen worlds and life that everywhere surrounds us. Not long ago, this little visible earth was generally thought to be the most real and important part of the universe. It was the world floating in empty realms of ether, or surrounded by in finite space void of matter and life.

Let us glance at an outline map that the later discoveries and the higher science of our day is tracing for us. Here we mark our little seen earth globe of grosser matter, of ruder energies of being, a kind of central land and home of life; around this, a wide reaching, infolding atmosphere of finer, invisible elements, of mightier energies—a great, unseen atmospheric continent outlying our present earth-home. Again, we see, through a more inward vision, over and about this atmospheric land, a vast realm of ether still higher invisible world-elements and energies.

We thus look upon our world, seen and unseen, as a kind of creation home of three rooms, rising one, over the other: First, the little lower room, we see and know as mountains, 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-rooms; seen and unseen, not only adjoin but interblend. Life pulses and spiritual nerve threads throbb and run up and down, uniting all as one great world organism of differing degrees or members of body and life.

Keeping this picture in mind, we consider further: It has been commonly believed that real, embodied creature life was limited to our earth surface, the lower room of our world; moreover, even of this visible part, only a very small part was thought to be alive. The mountains were dead matter; the clouds void of life; the rocks and earth clod soulless. To-day we are discovering more and more plainly how the whole visible earth is alive, remodeling and throbbing with nature's ceaseless pulsations of being, of creation and resurrection. The very mountain rocks are born, live and die as really and naturally as plant or animal, only in lower degrees of evolution. Every atom of the earth-clod is animate with nature's soul, striving, rising and transforming into consciousness of being. Each drop of water is a tiny world of microscopic creatures. Not a 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 that it is the realm of more refined matter, of 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 immeasurable atmospheric world room over and about 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 life-thought 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 of living beings, earlier born, truer, more 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 know on our earth plane.

Everywhere Nature's law and fact appear quite plain, that organisms and life arise in time and kind, according to world and place-development, 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 law and fact running out and up into the unseen in still stronger and truer ways. If the soul and nature, as revealed here, do not contradict and annihilate themselves in the invisible realms, then creation, corresponding somewhat to that we know as crystal plant and animal, must first have arisen in the upper, invisible rooms of our world, in the ether and 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 streams and sunset clouds, our earth plants and animals, were of the heaving, raging chaos of unformed matter, earthquake-broken, cyclone-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, alive by the eternal energies of all being, subject to the same natural laws of evolution,

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 spiritual life-blood flows through all degrees. Through birth, growth, decay and death, nature's steps of evolution, the soul of the world awakening and transforming, ascends and descends from room to room in the ceaseless education of life. Yet we are more and more assured that the movement of the great whole is eternal progress into the more and better of the universe for each and all, crystal, plant, worm, man and heaven's highest angel alike. 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 plants climbs up and lives in fitting insects and singing birds.

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; he, too, is ascending, trans-forming into life and likeness of being in the upper invisible rooms of our world, thus entering upon home, work, study and delight of the higher nature in the ethereal unseen of which our 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 striving he gives and awakens in the soul of each and all. What we bemoan as defeat, and loss are aids toward immortal success in upper world rooms. In this light all life appears greatly worth living. To go about our common daily life in this little earth plane of visible things, with clear-abiding consciousness of this vast natural unseen realm, or home, over us, thinking of things dwelling there as really as we here, only in more perfected ways, and knowing that our living here is ever an upward way toward that higher, surely here is a source of increasing hope and strength for us.

Do not such thoughts and visions of the infinitely natural and real unseen, reveal a glory and heavenly promise in all things, all life of this little lower seen we hold to-day? To bear about in our hearts this vivid consciousness, this strong conviction that our loved "dead" have arisen, and are more alive in the ethereal rooms above as naturally as we, only in more perfected ways, hoping, loving and striving, cultivating their fields, caring for their homes, studying, growing into knowledge, into beauty 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.

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 prelatory 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 pleasantry, and then read an original poem, entitled "Charity." 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 tribute to the late Mrs. Pickering. Leo Hanson sang, accompanied on the piano by Mr. Peak. Dr. Hildey was introduced amid great applause. He spoke of his experience in Spiritualism, and referred to the time when he made his first remarks, while investigating, at Mr. Cobb's meeting. Congregational singing by audience, Mr. Peak accompanied.

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. A. J. Bonnette Jr. 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. SORER, 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 number of musical managers who had assembled for that purpose.

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

BANNER OF LIGHT BOOKSTORE.
SPECIAL NOTICE.
THE BANNER OF LIGHT PUBLISHING COMPANY, located at 95 Bowdoin Street (from 66 Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Free, Reformatory and Miscellaneous Books at Wholesale and Retail.
Books, to be sent by Express, must be accompanied by full cash; the balance, if any, must be paid U. S. D. Orders for books, to be sent by Mail, must be accompanied by cash in the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.
Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Some under \$5.00 can be sent in this manner for 5 cents.

In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of independent free thought, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.
No attention is paid to anonymous communications. Name and address of writer is indispensable as a guarantee of good faith. We cannot undertake to preserve or return canceled articles.
Newspapers sent to this office containing matter for inspection, should be marked by a line drawn around the article or articles in question.

Banner of Light.
BOSTON, SATURDAY, JANUARY 15, 1898.
ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.
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TWO DOLLARS PER YEAR.
The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year (former price \$2.50).

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1897, the heretofore high standard 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.

The Purpose of Spiritualism.
The associated press, in reporting the proceedings 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 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 were reported in extenso, and briefly commented 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 exceedingly 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 but one of its many beneficent objects. It deals with the philosophy of life, and logically as well as demonstratively proves immortality. Its phenomena challenge the attention of the world, and as science deals with phenomena in the so-called material universe, it must needs deal with spiritual phenomena in the universe of mind. Spiritualism, then, does possess a scientific side that cannot be swept away by speculative theorizing.

Spiritualism includes all reform movements, hence does not stand solely in opposition to the introduction of the Christian or Jewish God into our National Magna Charta. It was lately charged against the National Spiritualists' Association that all it had ever done was to oppose God in the Constitution. The emphasis 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, designed to carry forward all measures that will aid human progress, and build up a pure Spiritualism. 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., are tyrannical and unjust. The country should be roused to their iniquity, and an educational campaign at once inaugurated for the purpose of securing the repeal of all laws inimical to the welfare of society. 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 effect at the earliest possible moment.

It is true that everything cannot be done at

once; but it is also true, that the thrumming of a single string always results in the same vibrations of sound. THE BANNER is opposed to God in the Constitution, and never hesitates to say so on all occasions. It has the right hand of fellowship for the League in its good work along that line. But there are larger and far more important issues to be considered. The greatest good to the greatest number of people should be urged, hence educational work among the masses in all progressive movements is necessary. The National Association is designed to aid in developing a constructive Spiritualism.

The age of iconoclasm has passed away. The new age demands the erection of the temple of the soul out of the elements that have been proved indestructible through the demonstrations of Spiritualism. Is it not, therefore, wise to be cautious in uttering a final pronouncement in regard to the work of Spiritualism? The National Association came in response to the demand of the spirit-world. Its purposes are beneficent, and its objects noble. It is a necessary factor in the work of Spiritualism, but it should be the servant of Spiritualism, and not its master. Spiritualism has a phenomenal, a scientific, a philosophical and a religious side, therefore only the best and highest instruction in all four phases should be given to the masses from both sides of life. The National Spiritualists' Association can aid this great work or retard it. We believe it will aid it if it is properly supported and conducted.

Vaccination.
We learn from an exchange that a fashionable dressmaker in Atlanta, Ga., was recently fined twenty-five dollars for refusing to be vaccinated. After spending one night in prison, the lady submitted to the operation. Atlanta has a smallpox scare, from which the regular M. D.'s purpose reaping a rich harvest of dollars from their victims. Everybody must be vaccinated; it is the law; and it does not matter whether any person has any reasonable objections or not; he must be vaccinated and pay the man of medicine for injecting the virus into his blood.

Vaccination has been shown to be deleterious to health in our columns on too many occasions to need further arguments on that side at this time. Compulsory vaccination is not only destructive to health, but it is also an encroachment upon the sacred rights of every individual citizen. It should be resisted by all honorable means in the power of every loyal citizen. If the law making it a compulsory matter is sustained by the Supreme Court of the State, then submit to the operation; but see to it that some friend is near to remove the virus by means of warm water, by pressure of the hand or by cauterizing the wound.

Human life is precious, and no body of men has the moral (and we believe the legal) right to inject poison into the veins of any individual. Quick consumption, typhoid fever, blood-poisoning and other diseases have often followed the injection of vaccine, and in many instances, have taken the victims out of the form. Even if the vaccine is considered absolutely "pure" (3) its introduction into the blood of a healthy person often causes death. Vaccination is a menace to life as well as health, hence should be stoutly opposed by all who wish to dwell in healthy physical forms while on the earth.

Smallpox is not so dangerous under the skillful nursing of to-day as are many other diseases. Its ravages are few, and its sporadic appearances are due to imperfect sanitation and carelessness. It can be dealt with far 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 those diseases, are yet fresh in the minds of our readers. If vaccination is good for smallpox, 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 of the human family.

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 after marriage Mrs. Merrick-Orchardson entered spirit life, and left her entire estate, valued at \$100,000, to Orchardson. This was done under advice from her spirit-husband, Mr. Merrick, who frequently visited the newly-married pair through the mediumship of the only original and notorious Diss De Bar.

It was through the Diss De Bar that the marriage was brought about, and it is supposed that Orchardson agreed to give her a share of the estate which his aged wife would bequeath to him under the influence of that most unprincipled woman.

As soon as Mrs. Merrick-Orchardson's relatives learned that her will deprived them of their natural inheritance, they endeavored to have the will set aside. This they were not only able to do, but they also succeeded in having her marriage to Orchardson pronounced null and void almost four years after her body had been placed in the grave! This is the decree of the Supreme Court of Illinois, and establishes a very odd precedent in the history of American jurisprudence.

We feel that the will should have been annulled, but consider that the setting aside of the marriage in an arbitrarily retroactive 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 to wealthy rakes or impetuous licentiatees, called the nobility of Europe. No Illinois judge would presume to declare one of the latter marriages invalid, and it seems that the question of Spiritualism must have biased the judgment of the court. It establishes a precedent that can be carried to great lengths against 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 Spiritualism that rascality under the cloak of mediumship will never be condoned by the law. It shows what may be expected whenever the

right is trampled upon with impunity by the unscrupulous. Spiritualists have apologized for crimes against civil and moral law because the offender was a medium. The Beach-Rogers and Orchardson-Merrick imbroglio go to show that this can be done no longer. We congratulate the country upon this important victory. If Spiritualists will prove to the world that they neither endorse nor condone wrong-doing, that they hold the malefactors strictly to account for their evil deeds, be they mediums, speakers or laymen, they will not be called upon to blush for their religion through such outrageous cases as have been recently decided in New York and Illinois.

The State Convention.

We gave a few items of interest in regard to the recent State Spiritualist Convention in our last issue. The reports of the President, Secretary and Treasurer were read, accepted and ordered filed. The entire Board of Directors was re-elected, after which the Convention adjourned for one year. It is not necessary to refer in specific terms to the work of the Convention. Those who were in attendance do not need to have their memories quickened, and those who were absent do not care to know. Its work is done, and the question now is in regard to the work of the coming year.

The coming twelve months will, doubtless, be devoted to the agitation of two or three important issues. The State Association is now considered the representative of a large number of the citizens of Massachusetts. As their representative, its officers are expected to defend the rights of the people in every possible way. The stringent amendment to the "Doctors' Law" will call for vigorous opposition, as well as every other attempt to encroach upon the liberties of the people on the part of organized monopolists at the State House this winter. To that end the Directors will carefully watch legislation, and demand a hearing upon every measure inimical to the interests of their constituents.

If an attempt is made to abolish capital punishment, the Spiritualists should be heard in favor thereof, and the State Association is its servant to do this work. If any reform measures enlarging the liberties of the people and ameliorating their sufferings are proposed, Spiritualists are in favor of them, and want the public to know it. The Association has done good work in the past through its Quarterly Convention, and its appeals for right and justice among the people. But its sphere of usefulness is enlarging, and its power for good in increasing as it becomes actively interested in 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 Association effective, every Spiritualist in the State should at once connect himself with it. In union there is strength, and Spiritualists should not forget that fact. We do not seek to criticize, but wish rather to encourage the officers of the Association in their work. We are willing to do our part, and respectfully urge all of our readers in the old Bay State to stay the hands of the officers of the State Spiritualist Association in their every battle for liberty, right and justice. This they can do only through cooperation.

"Holiness Band."

In the Superior Court, at Norwich, six members of Lyne's famous "Holiness Band" were arraigned, on a charge of tumultuous and offensive 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 unusually 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 peculiar 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 week, and the State Attorney, Solomon Lucas, took the members of the "Holiness Band" 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 another 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 special 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. Russeque, Hartford, Ct., H. D. Barrett, Boston, Mass., and all of the State speakers, have been invited, and are expected to be present. Good music will be in attendance, and a grand good time will be enjoyed by all. Half-rate tickets can be obtained from all points on the Vermont Central railroad. It is the twenty-ninth annual Convention of this Association, and will be one of the most important in its history. Don't fail to attend the Convention.

We are in receipt of a handsomely bound copy of *The Light of Truth's* splendid album, containing the photographs of some of the 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 eminent workers, and cause them to take a deeper interest in them and their work.

Every reader of the BANNER OF LIGHT is interested in the cause of human progress. THE BANNER is a representative of that cause, hence should be liberally supported and loyal ly sustained. Mem.—Subscribe for the BANNER OF LIGHT for an interested friend or neighbor, thereby assisting this journal in its laudable work. We want to double our subscription list before April 1 next, and trust that our friends will aid us in this good work.

Henry M. Taber.

Henry M. Taber, author of the well-known work "Falth or Fact," recently reviewed in our columns, entered spirit life Dec. 24, 1897. His will has been filed for probate in New York City, and contains matter that has excited much comment throughout the country. 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 Trustees of the First Presbyterian church of New York, and held official relations with that 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 doctrine 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, untruthfulness and obscenity; that the effect of orthodox Christian teachings is to encourage ignorance, selfishness, acrimony, intolerance, wrong and mental slavery; that Christianity, so-called, is not the religion of Christ; that it supplants ethical culture and true morality with meaningless theology and unbelievable dogma; that it puts anathema (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 by doing that which the above clearly expressed wishes are carried out, and that they will resolutely and persistently resist any effort 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 hypocrisy. He dared to express his honest convictions, and told the truth in plain terms.

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 Commonwealths named. They were legally murdered, and no words of ours can undo the awful deed. Both of these men were convicted of the crime of murder upon circumstantial evidence. Both men died protesting their innocence, urging that the guilty parties were yet at large. It is useless to rehearse the story of the crimes of which they were accused. They have gone to meet the consequences of their acts, and the principles of eternal justice will yet place them before their fellow-men in their true light.

Legal murder is, next to abortion, the most heinous of all forms of murder. It is cold, deliberate, 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 to 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 of dealing with this class of criminals. By keeping them at work, they will not only earn their own living, but will also earn something for the families of their supposed victims. Let 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 well-known philanthropist, Dr. Levenson, 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 grand Mass Meeting at the Spiritualist Temple, corner Prospect and Jersey streets, Buffalo, N. Y., Jan. 14, 15 and 16. An excellent literary and musical program will be presented. All Spiritualists and Liberalists are cordially invited to attend the meeting. The Trustees of the State Association hold their quarterly meeting at that time.

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 appearance 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.

Human beings often mistake acquaintanceship for friendship, only to be stabbed to the soul by those whom they mistook for friends. Soul assassins, destroyers of human trust, are the most heinous offenders against the law of the spirit.

Organization.

The theme of the evening mass meeting at the close of the Massachusetts State Convention was "Organization." Many excellent suggestions were made by all of the speakers, who were at their very best on that occasion. The address of Dr. E. A. Smith and Mr. F. A. Wiggin were especially valuable and full of instruction. Dr. Smith spoke of the practical effects of organization among Spiritualists in Vermont, where for more than a quarter of a century a State Association has been in existence, and has worked quietly and effectively in the interests 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 getting speakers for a term of months or years. By this method an effective barrier against fraud and charlatanism could be erected, and opportunity given the Spiritualists to make themselves felt in the civil affairs of their respective 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 friend 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 controversy whose only possible result can be mutual recriminations between the contending parties.

"Poems and Essays."

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. The human soul is ever aspiring for goodness, and friendship is one of its tenderest plants, whose roots are to be found in the most sacred precincts of the soul, while its blossoms are the deeds of kindness, words of love and truth that always indicate the trustworthy friend. True friendship is rare, and is often counterfeited by the ignoble and unscrupulous 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 oft-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.

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 eons of ages to expiate it. Don't commit such a crime.

We are in receipt of a little book containing a story entitled "Nancy's Eventful Christmas," written by Miss Anna Sylvester 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 seek in life, as a rule; therefore, it behooves us to resolutely search for truth, goodness and honesty, instead of error and falsehood, in our daily walks in life.

Ormsby's Geo-Hello 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. Ormsby, 109 Jackson street, Chicago.

Dr. E. A. Smith, President of the Vermont State Spiritualist Association, was in the city on business during the past week, and favored THE BANNER with a very pleasant call.

To the Public.

Inasmuch as my name has been associated with the proposed entertainment in Columbia Theatre on the 16th inst., I wish to correct the impression that has gone forth with regard to the same. I was not to interpret 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 Spiritualism 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 did not hesitate whatever in signing the letter to the Red Cross Bureau, proffering the proceeds of a thoroughly legitimate Sunday evening entertainment, conducted entirely by Spiritualists, 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 moral powers 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 legitimate entertainment for the benefit of my suffering fellow-men, not to 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.

I 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 knowingly be a party to a fraud upon the public, hence wish it distinctly understood by all Spiritualists that my endorsement of the Columbia Theatre entertainment for Jan. 16 is conditionally withdrawn. I feel that my signature was unfairly obtained, hence I am justified in repudiating it as I do. Honest, legitimate Spiritualism in public, and in private, or none, is my motto, and I am in no wise responsible for anything that appears upon that program. I am willing to endorse all parties named therein with two exceptions, and I take these exceptions very strongly.

HARRISON D. BARRETT.

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 sinner feel the truthfulness of her messages and advice.

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

What do we live for, if it is not to make life less difficult for each other?—George Elliot.

The Young People's Department of the Jubilee.

As is well known to the readers of the spiritual 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 its lines, where conservatism would at large be beneficial. With this end in view I would request that the President, Secretary, or some chosen representative of every Young People's Society 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 communications an 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 sufficient stamina and self-esteem to take hold, push forward and support their branch in a manner worthy of themselves. Funds are needed to make the department self-supporting, and as an equitable manner of defraying the expenses, it is proposed to institute a charter-membership, the age of members to be definitely limited to persons between the ages of sixteen and forty, these parties to become charter-members upon the payment of twenty-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,

I. C. L. EVANS,

1332 1/2 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 insts.

Among those who will assist in the sessions are Moses Hill, 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 present and give communications. Spiritualists in the vicinity of Buffalo, assist by attending.

FRANK WALKER,

Pres. N. Y. S. A. S.

Spiritualists' Photographs.

As Bro. Bach does not desire the photographs of the late amongst Spiritualists for the Jubilee Art Department, I will assure all who send that they will be made as a special exhibit at the hall of the First Spiritual Church of Rochester, 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. I 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 periodical. The New Year's number is rich in this department. The principal feature of the number is Mr. Gladstone's recollections of Arthur Henry Hallam—a paper of extraordinary interest and charm. The article is illustrated with fine portraits of Mr. Gladstone and the subject of his sketch. A number of excellent short stories, editorial articles touching on various current topics, and notes on science and affairs, fill out this most attractive number of the great family weekly.

MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3 o'clock, and every Tuesday at 8 o'clock, social meetings every Thursday at 8 o'clock, supper at 8 1/2, at the hall, Walden Academy, 423 Clinton Avenue, between 10th and 11th streets. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 118 Bedford Avenue. Food, drink and medicine always in abundance. Free. All welcome. Herbert L. Whitman, Chairman; Mrs. Belle R. Plum, Vice President and Secretary.

Fraternity Hall, 86 Bedford Avenue, near Myrtle Avenue—Meets Sunday at 2 P. M. Sunday School at 2 P. M. Mrs. L. A. Ounstead, Medium. Speakers and lecturers regularly provided.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 7 1/2 P. M. Mrs. L. J. Weiler, President. Ira M. Courtis, Medium.

Meeting of Associate Spiritual Missionaries every Sunday at 2 P. M. at ex-convict office, 109 Bedford Avenue. Thought, philosophy and facts from our volunteer workers. W. Wines Bargent, Conductor.

A Religious-Philosophical Conference will be held at 407 Franklin Avenue every Wednesday evening at 8 o'clock. Mrs. F. M. Holmes will preside.

Jackson Hall, 515 Fulton Street—Mrs. L. A. Ounstead holds a Spiritual Class every Wednesday at 8 P. M. 630 Myrtle Avenue—Mrs. B. R. Plum conducts a meeting every Sunday at 2 and 8 P. M.

BROOKLYN.—A. Bishop Wellstood, Sec'y, writes: The Fraternity of Divine Communion held its semi-monthly social at Lortie Park, 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. Prémel 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, contralto solo; then the Professor obliged with an overture; Miss Eva Stodder was introduced in fancy dances and song, assisted by her sister Florence. 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 Courtis, clearly and ably explains in his address.

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 announced Miss E. Fourtoun in a soprano solo: "For all Eternity" (violin obligato); baritone: "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 Pastor, Ira Moore Courtis, 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 (as we will 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 unfolding will be more 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 piano duet by the Misses Paul. The inspirational address of Mrs. B. R. Plum was followed by most interesting remarks by Messrs. MacDonald and Pessinger, after which Miss Chapin, the blind medium, favored the company with a song. Mr. 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 Secretary, 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 Courtis, one of Brooklyn's prominent mediums, was invited to the platform, and after a short talk on "Spiritualism" gave a number of tests, which were fully recognized. Mr. J. H. Altman followed with the usual séance. The evening session opened with a short but eloquent address by the Hon. A. H. Dailey. Mr. Altman followed with spirit delineations, which were truly remarkable. At the close of the séance, Mr. Frank Walker, of the State Association, gave a brief outline of the Convention to be held at Rochester in June.

BROOKLYN.—J. A. Robinson writes: A pleasant evening was passed at Mrs. B. R. Plum's parlors, 630 Myrtle Avenue, on Sunday, Jan. 9. Among those present, prominent in Spiritualism 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 measures were taken to assist financially in the work of the Jubilee; and after giving communications from spirit-friends, the meeting was brought to a close.

NEW YORK.

YONKERS.—J. A. Robinson writes: Mr. Andrews, our President, called the meeting to order Jan. 7, and Mrs. Mosher gave the invocation. 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 Friday evening.

INDIANA.

INDIANAPOLIS.—Ollah Toth 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, lectures. The church is prosperous and the Lyceum growing in interest. The Ladies' Aid is doing good work in lifting the church debt.

A Favorite Calendar.

With the approach of a new year, most people discover 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 Advertising Agents, Philadelphia. The 1898 edition has just arrived, and is being 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 the text is a most interesting and useful. We are not surprised to learn that the edition has been double in recent years. Its price (25 cents) includes delivery by mail to any address in perfect condition.

The Spiritual Almanac.

SOME EXPLANATIONS BY THE COMPILER, MRS. ORPHEA E. HAMMOND.

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

I am aware that the Almanac will be disappointing to many friends who have taken the pains to furnish me with elaborate and exceedingly interesting statistical matter, which has been 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 407 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 relating thereto should be addressed. Prof. Whitelaw is President of the Brooklyn College of Music.

Music is to be a great feature of the celebration. Send in your name, address and contribution to the undersigned.

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

To the Friends of Dr. Charles W. Hadden.

We appeal to you, notwithstanding our defeat 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 forward.

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 these selfish Spiritualists that we are too loyal to Spiritualism to try to injure an organization because we cannot control it.

E. D. EDWARDS,
N. P. SMITH.

Movements of Platform Lecturers.

(Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.)

Mrs. Annie E. Cunningham spoke and gave tests Sunday, Dec. 19, at Harwichport, to fair audiences, and on all week-day events intervening, except Tuesday and Friday, for First Spiritualist Society, Olean, N. Y.; First Spiritualist Society, Hornellsville, N. Y., Dec. 30, 31, Jan. 2 and 3; engaged by First Spiritualist Church, Rochester, N. Y., Jan. 16, 19 and 23.

E. J. Bowtell lectured and gave psychometric readings on the Sundays of December, morning and evening, and on all week-day events intervening, except Tuesday and Friday, for First Spiritualist Society, Olean, N. Y.; First Spiritualist Society, Hornellsville, N. Y., Dec. 30, 31, Jan. 2 and 3; engaged by First Spiritualist Church, 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: Sundays, Jan. 16 and 23, Cedar Hall, Lynn, Mass.; 20, Newburyport, Mass.; Feb. 6 and 13, Salem, Mass.; 27, Marlboro, Mass.; 20, not engaged. Would like engagements not far from Boston for that date and week evenings during the latter part of January and February. Would attend funerals. Address in 111 March 1, 3, Lawrence street, Lynn, Mass. Home address, 1637, Sixth avenue, Troy, N. Y.

Dr. Dean Clark will answer calls for platform lectures. Address him at Wellesley Hill, Mass.

SPECIAL NOTICES.

Dr. F. L. H. Williams 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.

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Jan. 15. (P. O. Box 382, N. Y. City, U. S. A.)

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Mrs. S. A. Taylor.

SITTINGS daily from 2 to 4 P. M., and 7 to 9 P. M. Public Seances Thursdays at 7:30, at 29 Centre st., Brooklyn, Mass. Jan. 15.

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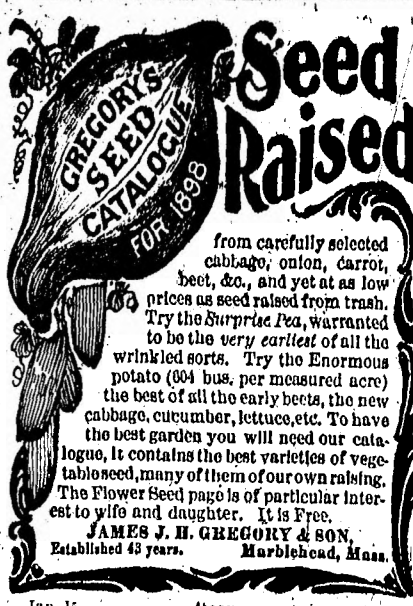
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JUST ISSUED.

A CASE OF

Partial Dematerialization

OF THE

Body of a Medium.

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF,

Scientist, Philosopher, and Literature, Ex-Prime Minister of Russia.

Translated from the French by TRACY GOULD, LL. B., Counsellor at Law,

Member of the New York Bar.

The well-known scholarship of Count Aksakof, and the painstaking study he has given to the phenomena and philosophy of Spiritualism, warrant the statement that this latest work will be an epoch-making work. He gives, in plain terms, the results of his personal investigations under the most absolute test conditions possible, proving conclusively the verity of spirit manifestations. Count Aksakof never goes into raptures but 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's scholar's richest and ripest thought.

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Chap. II. Account of a Séance given by Madame d'Esperance at Helsingfors, Finland, Dec. 11, 1897, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Sizzi and Toech.

I. Testimony of Mlle. Hjelt.

A. Letter from Mlle. Hjelt to Mons. Aksakof.

B. Letter from Mons. Aksakof to Mlle. Hjelt.

C. Reply of Mlle. Hjelt to Mons. Aksakof.

D. Supplementary Letter from Mlle. Hjelt.

II. Testimony of Staff Officer, Capt. Toppellus.

III. Testimony of Prof. Sellling.

A. Letter from Prof. Sellling to Mons. Aksakof.

B. Letter from Mons. Aksakof to Prof. Sellling.

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IV. Testimony of Madame Helene Sellling.

A. Note from Mlle. Sellling.

B. Remarks on the same, by Mons. Aksakof.

V. Testimony of Mlle. Fanny Tavastijerna.

A. Letter from Mlle. Tavastijerna to Mons. Aksakof.

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Chap. V. Personal Statement of the Medium as to her condition during the Dematerializing Séance.

I. Questions by Mons. Aksakof and Replies of the Medium.

II. Supplementary Remarks by Mons. Aksakof.

Chap. VI. Conclusion.

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SPRIT Message Department.

SPECIAL NOTICE.

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

SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE H. D. CONANT.

Report of Séance held Dec. 3, 1897.

Spirit Invocation.
Oh! thou Divine Spirit, again in humble supplication we ask thy divine blessing upon us, as we seek wisdom, knowledge and instruction in all the affairs of life. As we open our circle-room this morning, dedicated to the demonstration of spirit return, may we realize the meaning thereof in full appreciation, and by the 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 beautiful flowers that bloom in their own spheres.

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, boldly and firmly defending truth and justice on all occasions. May we be clothed upon with the spirit, hallowed anew with the waters of truth, and blend together as one people, nurtured by the strong cord of love and progress.

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 evermore. Amen.

INDIVIDUAL MESSAGES.

Harriet Porter Wise.

Good morning. I am more than pleased at this privilege of identifying myself in your circle-room, as I, when in earth-life, many times appreciated and enjoyed the many messages that were printed through this room, and I wondered why they 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 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 of 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 promised 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 spirit—and 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 forgotten 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 decorated 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 of the changes that have been surrounding him since the earthly separation; but never mind, Will, all will come out well, and you will find changes are usually for the best, although sometimes you cannot see it—when

things do not go as you want. I would like to call other names, but time will not permit; but want my brother in New Orleans and all my friends and relatives to know that there is no death; they have destroyed the body, but, thank God! the spirit is conscious of its previous existence, and conscious of its friends and their thoughts. Say that Louis H. Pernell is here, and my home was in Chicago, Ill.

Joseph McCane.

Well, as one goes out, another comes in. I 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 I find had, and although I do not know much about it, I think sometimes that if I could send them some word, perhaps it might help to open up an avenue wherein I could return still easier. I would agree with those who have preceded 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 don'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 wonderful 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 as 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 earth-life 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 changed 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.

Good morning, my friend. I am glad to be here this morning; it seems like returning home. It seems so good to be in the earth-sphere, 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 spirit-life, but I have been here sometime and I am now quite a big girl and Grandma Thompson is with me, and grandpa. I have a sister Emma with me, and so 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 not 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 helping 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 mediumship, 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 earth-life 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 use them very well, and I find the same effect this morning, as I come in contact with the medium, but I am anxious to let the friends know that I survived death. I became conscious of another existence after I passed from the mortal body. Although I hoped for a

future existence, I was not certain of it, because our people were all Orthodox, and believed in heaven and hell. It is hard work sometimes to eradicate all ideas that we have been born and bred in; but I find to-day that it does not cost a man or woman their position if they express ideas differently from 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 does not 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 in the welfare of humanity and progress, and 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. Thompson 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.—Oliver Fairchild; Jeremiah Eichman; William R. Babcock; Emma E. Walte; Alice Macomber; Stephen L. Marston.
Dec. 11.—Amos Adams; William Wells; William Doten; Susan B. Dalton; Edna Dyer; Rebecca L. Brown.
Dec. 24.—William H. Prince; Edward Lewis; Nathaniel Greeley; John D. Os; Annie W. Clark; Rev. Edmund W. Wilson.
Dec. 31.—George Koch; George Collins; Annie Albert; Lois Burpee; Matthew Bryant; Eveline Paine.
Jan. 1.—James Kennedy; Charles A. Mansfield; Louise S. Wilson; Mary Ann Burns; Alice S. Ingram; Mary Dickey.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By C. A. Davidson, Parkersburg, W. Va.] When a form is materialized, and converses in the natural voice, loud and strong as in life, is the spirit of the loved one with that form, or are thought-waves sent?

Ans.—It is impossible to give a sweeping, off-hand 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 reproduction into matter 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-rooms which are manipulated by several spirits 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 communicate 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 unnecessary 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 Propagation 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 inertia 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 Hammett Hall. He is a profound speaker, and his ministrations are 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 2:15 Olive street): Jan. 10, "The Will or the Man"; Jan. 11, "The Intellect, or the Knowing Man"; Jan. 12, "The Heart, or the Emotional, Feeling Man"; Jan. 13, "The Intuition, or Understanding Man"; Jan. 14, "The Divided Man." On Dec. 29, before a large class he gave a special lecture in Jefferson Hall on "Psychopathy." In Chicago, under the auspices of Mrs. E. Marion, and at her beautiful 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.

Address of Dr. George A. Fuller, Delivered at the Convention of the Massachusetts State Association, Palace Hall, Boston, Jan. 4, 1898.

(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 belongs 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 expenses 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 these 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 privilege to attend.

Our next mass meeting was held in Labor Church at Lynn, May 4. While not so largely attended as the Anniversary meeting in Boston, 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 Onset 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-President of our Association, our esteemed brother and co-worker, Mr. J. B. Hatch, Jr., and when his name is mentioned in connection with a meeting, it seems almost superfluous to say 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 meeting was not largely attended, yet we are assured 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 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, allow me to speak of the Convention of the National 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' Association. As usual, in the deliberations New England did credit to herself, and became an important factor in accomplishing a glorious work for the cause of Spiritualism. It was certainly a beautiful sight to look over that Convention, 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 organizations 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 consensus of the entire Board of Trustees 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 that 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

International Celebration of the Semi-Centennial of Modern Spiritualism at Rochester, N. Y., commencing June 1, 1898, 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 Hamburg, N. Y., containing, as far 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 financially in its unfoldment. Undoubtedly 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 substantial manner at the materialization of the plans already outlined by the General Manager.

In passing, allow me at this point to call 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 Directors, 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. Barrett, Hebron Libbey, Mrs. Carrie F. Loring and Mrs. Carrie L. Hatch. This Committee, in accordance with precedents 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 only be made a long time in advance, this 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 for instructive and entertaining 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 regard to the needs of the hour from the standpoint of Spiritualism have been fully set forth in his Washington address on "The Parting of the Ways," published in the BANNER OF LIGHT of Nov. 6. He fully believes that the time has come for earnest efforts to be put forward 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 race.

With this end in view, as an Association, we ought not only to encourage the publishers of the BANNER OF LIGHT and its valued editor in the work already well inaugurated, but also it is plainly our duty to aid them financially; and your President would suggest, 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 this many work of this kind. Local societies should establish libraries of Liberal and Spiritual literature, and public reading rooms should be maintained in all our larger cities, where leading 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 education 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 sturdy will whose volitions are determined by reason and an enlightened conscience."

The silly opposition which has been manifested by some in our ranks to education is dying out, simply because 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 out. The Training School of Messrs. Weaver and Hull, and the Belvidere Seminary of Miss Bush, should be made the centres of a great spiritual and educational movement. With 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 to Spiritualism, 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.,
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 a channel. It has made me very happy, as I believe it did emanate from the friend 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 CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent 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 finding it 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. Sent by mail, by addressing, with stamp, the following: W. A. NOYES, 230 Powers' Block, Rochester, N. Y.

Banner of Light.

BOSTON, SATURDAY, JANUARY 15, 1898.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. Speaker for January, A. E. Tisdale. Singing, the Schubert Quartet. E. L. Allen, President; J. B. Hatch, Jr., Secretary, 14 Sydney street, Boston.

Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 P. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor; A. Clarence Armstrong, Clerk, 14 Sydney street, Boston.

The Helping Hand Society meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper at 6 o'clock—in Good Hall, 2 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

"Spiritual Fraternity," at First Spiritual Temple, 420 Newbury street, Sunday at 10 A. M. and 7 P. M. The continuity of life will be demonstrated through a trance medium. Next Sunday at 7:30 lecture through a trance medium. Wednesday evening, at 7:30, a lecture, conference and phenomena. Other meetings announced from the platform. A. E. Sherman, Sec'y.

Children's Progressive Lyceum—Spiritual Sunday school—meets every Sunday morning in Red Men's Hall, 41 Tremont street, at 10 A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Dwight Hall, 51 Tremont Street—The Ladies' Lyceum Union meets every Wednesday afternoon and evening; supper at 6 P. M. Mrs. M. A. Brown, President; Mrs. Abbie Thompson, Secretary.

Applington Hall, 95 Applington Street—Palm Memorial Building, side entrance—The Gospel of Spirit Return Society, Whittie M. Soule, Pastor, will hold services every Sunday at 10 A. M. and 7 P. M.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 6 P. M.—at 41 Tremont street. Mrs. Mattie E. A. Allen, President, Carrie L. Hatch, Sec'y, 14 Sydney street, Dorchester.

The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 51 Tremont street every Thursday afternoon and evening; supper at 6 P. M. Mrs. M. A. Brown, President; Miss C. M. Manning, Secretary.

The Veterans Spiritualistic Union holds meetings the third Thursday of each month in Dwight Hall, 51 Tremont street, at 7 P. M. All are invited. Eben Cobb, President; Mrs. J. S. Soper, Clerk, 3 Bosworth street, Boston.

Eagle Hall, 616 Washington Street—Meets at 11 A. M. and 7 P. M. Dr. W. H. Ammerig, Conductor. **Harmon Hall, 215 Washington Street**—Meets at 11 A. M. and 7 P. M. Tuesday and Thursday afternoons at 2 P. M. N. P. Smith, Chairman.

Commercial Hall, 604 Washington Street—Meets Tuesday and Thursday at 3 P. M. Sundays at 11 A. M. and 7 P. M. All are invited. Eben Cobb, President. **Halls Hall, 780 Washington Street**—Meets every Sunday morning, afternoon and evening. Eben Cobb, Chairman.

Good Templars' Hall—1 Johnson Avenue, Charlestown—Sunday, Wednesday and Friday evenings, and Friday afternoons, 7 P. M. E. J. Peak, Chairman. **J. K. D. Conant's Test Circles** every Friday P. M. at 2 P. M. in her rooms, BANNER OF LIGHT Building, 42 Bosworth street.

The Home Rostrom, 215 College Street, Charlestown—Meets Tuesday, Thursday and Sunday evenings, 7 P. M. Dr. Walter H. Rollins, Conductor. BANNER OF LIGHT for sale.

Brighton—The Spiritual Progress Society holds meetings every Friday evening at 8 o'clock, at 22 Foster street. D. H. Hall, President.

Grand Army Hall, 578 Massachusetts Avenue, Cambridgeport—Sundays, 11 A. M., 2 P. M. and 7 P. M. Mrs. L. J. Ackerman, Conductor.

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

The Cambridge Spiritual Industrial Society holds meetings the second and fourth Wednesday in each month, in Cambridge, 591 Massachusetts Avenue. Mrs. J. S. Soper, President; Mrs. L. E. Keith, Secretary.

The Hand of Harmony conducts public meetings at Unity Hall, 510 College Street, Davis Square, West Somerville, each Sunday, at 7 P. M.

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 Connecticut, rendered a choice selection.

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 the following at a few of the thoughts he expressed: "The highest form of science is a staunch friend of Spiritualism. Nature is the ego of the thought of man. Spirit cannot be 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.

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 a beautiful selection.

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 a 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 morning, Jan. 9, service opened with singing. The developing circle was conducted by Mrs. Alexander, Mrs. Lewis and Mr. Hill. Remarks, Mr. Charles Abbott, Mr. DeBos, Mr. Butler and several others; good tests, Mrs. Nutter and Mrs. Millan.

Afternoon service began with half-hour singing by the Jubilee trio. The following took part in the exercises: Mrs. Shelton and Miss Wilson, Mrs. Whittier, Charles Abbott; singing by the audience, after which tests and readings were given by the following mediums: Mrs. Annie Hanson Kibbie, Mrs. Nutter, 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 Relation of Modern Spiritualism" by Mrs. Shelton and Mrs. Wilson; tests, Mrs. Hanson Kibbie, Mrs. E. C. Dickinson, Mrs. Nutter, Mrs. Shaw, Mr. Maclean Carbee and Mrs. Moody; Mrs. Sueie Falconer, Amelia Chapman and Leo Hanson sang.

BANNER OF LIGHT for sale on Thursdays and Sundays.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY—Carrie L. Hatch, Sec'y, writes: The annual meeting of this Society was held at 21 Tremont street, Friday, Jan. 7, Mrs. Abbie in the chair. The reports of Treasurer and Secretary 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. Allen; Vice President, Mrs. A. P. Butterfield; 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. Mattie C. Mason, M. S. 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 \$3, and we were able to realize quite a sum from the friends present. Mr. Baxter sang two beautiful selections, and Mrs. Eva Cassell favored 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.

Friday, Jan. 21, is Mediums' Night. Mrs. Shackley, Mrs. Chandler, Mrs. Mason, are to be with us, and many more.

HOME ROSTROM—W. H. R. writes: Sunday evening, Jan. 9, meeting opened with song service, Mrs. Carlton organist. Reading of a poem, invocation and lecture by Mr. George T. La

Reports of Meetings, being of local interest only, should be made as brief as possible, that justice may be done the general reader.

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

Our meetings are increasing, the hall being well filled at each session.

BANNER OF LIGHT for sale at each meeting.

EAGLE HALL—W. H. Ammerig, Conductor.—A correspondent writes: Sunday morning, Jan. 9, free developing circle from 10 to 11. Mr. Ammerig attends to the healing personally.

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

The afternoon and evening meetings were well attended. Tests and readings. The following able workers and mediums took part throughout the day: Mrs. Magie J. Butler, Mrs. E. D. Butler, Mrs. C. B. Hare, Mrs. J. W. Kenyon, Mrs. E. A. Mason, Mrs. J. A. Woods, Mrs. L. A. West, Mrs. E. C. Rich, Mrs. A. P. Gutierrez, Mrs. M. Reed, Mrs. A. Forester, Mr. 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. Krauski, Mr. H. B. Hersey, Mr. J. S. Quimby, Mr. E. W. Sylvester and others.

The above and other fine talent next Sunday. Grand Indian Peace Council at this hall Thursday, Jan. 13, at 7:30. Fine mediums will take part. Mrs. A. C. Armstrong, pianist, assisted by Mr. Steadman and others.

BANNER OF LIGHT on 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 cents 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, making it a grand success.

After the fruit had all been sold and the prizes distributed, 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. Crawford, 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 number. Business meeting called at 8 o'clock by the President, Mrs. M. A. Brown, for the annual 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 one postponed, 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.

HOLLS HALL—A correspondent writes: We held a highly interesting circle on Sunday morning, Jan. 9. Dr. F. K. Brown and Mrs. Jennie Collins assisted in development.

Our audiences at afternoon and evening meetings had the pleasure of listening to the following workers: Eben Cobb, Dr. F. K. Brown, Mrs. Howe, Mrs. A. P. McKenna, Mrs. A. Forester, Madame Reed, Mrs. Grace Baker, Dr. H. E. Tripp, Mrs. M. Cutter, George Cutter, Mrs. Knowles.

In the evening Mrs. Mabel Witham tendered Mr. Cobb a benefit. Many people left, unable to get seats. There was a stereopticon 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, after which supper was announced. The evening was devoted to spiritual exercises, and we had a very pleasant and profitable meeting, the following mediums taking part: Mrs. M. A. Brown, Miss Odum, 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: Sunday, 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. Aruans 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 Spiritualistic Association, Columbia Hall, 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. Hand of Lowell, Mass.

On Wednesday evening, Jan. 5, Mr. Emerson conducted a test service in Columbia Hall, as assisted by Mrs. May Pepper. The hall was well filled.

On Thursday evening, Jan. 6, the members of our Association held a Parlor Entertainment at the home of Mr. Pzyer, 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 significantly of the effectiveness and attractiveness of her work.

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

MAINE.

PORTLAND—M. A. Brackett, Sec'y, writes: Sunday, Jan. 9, afternoon and evening, we had two of the most interesting meetings with our home mediums we have had for some time. We are pleased with the growing interest the young people have manifested, and we feel sure we will have a fine society in the near future. Mrs. S. E. De Lewis and Mrs. M. A. Ridlon will assist on all occasions.

MEETINGS IN MASSACHUSETTS.

LYNN—T. H. B. James writes: A fine audience greeted Dr. Geo. A. Fuller of Worcester, President of the Massachusetts State Spiritualist Association, who lectured for the Arthur Hodges Spiritual Society Sunday, Jan. 9. Mrs. M. K. Hamill presided at the piano, and led the singing. At 2:30 Dr. Fuller read a poem on "The Way to Heaven," invocation under inspiration, then gave an able address on "What Good 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 able scholars, through science and investigation, that Spiritualism has solved the mystery of life after so-called death. Then many tests were given by Mrs. Alice M. Lefavour, Mrs. D. E. Matsen, Mrs. Annie Quaid, Mrs. Furbush, Warren and Pierce. Diagnoses and magnetic treatments were given to many by Mrs. 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 Perpetuality 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. Kelly, 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 following members were elected: President, Mr. F. E. Crowell; Vice President, Mrs. P. R. Nutting; Recording Secretary, Mr. George W. Nutting; Corresponding Secretary, Mr. George S. Hutchinson; Treasurer, 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 listening to a most logical and instructive lecture delivered by our very earnest brother and co-worker, Mr. H. D. Barrett. Mr. Barrett has many friends in this city, and was greeted by the large audience of the season. He will again be with us Jan. 30.

Next Sunday Prof. F. A. Wiggins will occupy the rostrum.

LOWELL—George H. Hand, Sec'y, writes: The First Spiritual Society had as speaker and medium Sunday, the 9th, Geo. A. Porter, who gave two very instructive lectures, followed by test séances.

Monday, Jan. 3, the annual election of officers was held, and the following were elected: C. Frank Hill, re-elected President for the third time; Edward C. Thompson, First Vice President; Clinton Rollins, Second Vice President; Geo. H. Hand, re-elected Secretary and Treasurer; Samuel Whitely, Collector. A new Constitution and By-Laws was submitted, and adopted without a dissenting voice.

We are all ready for another year of harmonious 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.

MALDEN—A correspondent writes: The Progressive Spiritualists of Malden are holding meetings at Temple's Hall, Bailey's Building, Pleasant street, Malden, every Sunday morning at 11, and afternoon at 3. The platform is free to all mediums and advocates of progressive 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 spirit message given through the organism of Miss Lizzie Doten in 1863, entitled "Edgar A. Poe's Farewell to Earth," which was followed by a few 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. Wiggins 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 mediumship 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, Leader, 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 a few remarks, after which Mr. Scarlett delivered a very fine and appropriate address. The following took part: Mr. H. H. Mrs. Ackerman, Mr. Clark, Dr. Huot, Belle Robinson; recitations, M. V. Leavitt and Mr. D. S. Clark.

BANNER OF LIGHT for sale at door.

HAVENHILL—"O. H." writes that Mrs. A. E. Cunningham officiated at last Sunday's meetings 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, writes—held 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-

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 "Psychometry," 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 Sunday, Jan. 9, before the Church of the Spirit; also sang appropriate music with charming effect.

A large audience in the evening listened attentively to a well-prepared lecture on "Spiritualism, 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. Conannon 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 Supper and Entertainment Tuesday evening, Dec. 21. Among the entertainers were Lelia and George Braz, piano and violin solos; Jeanette Noyes and Cecile Follansbee, readings and recitations; 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 thought-transference. The affair was a decided success.

SPRINGFIELD—First Spiritualist Society, Spiritualists' Hall, Main and State streets.—M. W. Lyman writes: Oscar A. Ederly 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." This was said by many to have been the best lecture thus far this season. Tests followed each lecture, fully recognized.

WATTHAM—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 honor 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 with us.

WINCHESTER—W. H. Borden writes: Regular 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 Hall—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

New Century Hall, 500 5th Avenue—Services every Sunday at 4 P. M., with lecture by W. J. Colville. Visitors cordially invited.

First Society of Spiritualists, J. Clegg Wright, speaker, meets at the "New Avenue" corner 5th street, Sundays. Services 11 A. M., 3 and 8 P. M.

The Yonkers Spiritual Society holds its meetings every Friday at 8 P. M.; Sundays 3 P. M., and Children's Lyceum at 2 P. M.

FIRST SOCIETY OF SPIRITUALISTS—"The Tuxedo," Madison Avenue and 59th street.—M. J. Fitzmaurice, Sec'y, writes: Jan. 9, at the morning service Prof. Wright said: "The attainment of 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 yearnings of a sad heart, learn to dry a tear that the truth may flow, learn to give a coat to the man who has no coat, 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 getting old; soon the voices will be heard; tripping o'er the mountain will come the angels' feet, the flowers of a new life bursting 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 flourishing gardens of eternal life. The picture fades out from the memory of the soul. Eternity is thine. Thy soul unit is the eternal unit of the being.

The afternoon session was made very interesting 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 Candee, with several fine psychometric readings.

The evening lecture was fully up to the usual standard of excellence, and was upon questions 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, remarkable proofs of her psychometric and clairvoyant 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.

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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.