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Written for the Banner of Light. ONLY A STEP.

'T is only a step to Heaven, Across such a beautiful stream. A murmuring brooklet of silver Flowing the two worlds between. Beyond lies the city of sunshine, In a tearless and painless land, Where roses of joy never wither Or die in the treasuring band.

REFRAIN.

Only a step, only a step, Only a step to Heaven. Nothing to fear, angels are near. Be it at morn or at even. Be it at night, God is the light; Brightest that ever was given, Chant the glad song to all the great throng, 'T is only a step to Heaven.

'T is only a step to Heaven, Where all our lost treasures we gain, And every dear one Death took from us We clasp to our bosom again; Love's sweet tles are thus re united. And answered is each earnest prayer; The dreams that we've long fondly cherished Are blessed realities there.

'T is only a step to Heaven, That home of the soul is so near, We oft catch a glimpse of its glory, A strain of its melody hear. A breath of its breezes elysian Falls soit on the brow lined with pain, And brings such delight, peace and comfort, Forgotten is every earth-stain.

'T is only a step to Heaven, Oh! may we all cheerfully go To the wonderful life of the spirit, Exempt from earth's sorrow and woe. Be called to sweet rest when all weary, And manifold pleasures above. Where reigns over all, great or humble, The presence of holiest love.

GENA SMITH FAIRFIELD.

Review of Rev. T. E. Allen.

BY PROF. W. M. LOCKWOOD.

A close and unbiased perusal of Rev. T. E. cover a valuable contribution to speculative clesiastical method of reasoning, there is in it much to commend, much of earnest thought, a strong expression of integrity of character honest desire to place Spiritualism upon a basis of what is thought by the popular mind premise, upon which his method of thought and argumentation rests.

Spiritualism does not mean the same system synonym for natural philosophy. To many vine thought and expression." While this systhat in matters of "the soul's destiny," relithrong of unwashed ignorance and mental | vine thought" takes form, so long as the popuinertia-the world's people, the popular mind | lar mind favors, fathers and instructs this sys--it is a term exciting ridicule and disgust, tem of causation-and it is the prevailing onesneers and jest.

more of a religion than a philosophy of natu- lying and fraudulent spirit; for it must be re- strated the principle known as "the chemical ral progression, something like all religions, membered that according to the "text book" Spiritualism. But in justice to Brother Allen's vine Wisdom" has greatly improved upon implies and suggests to us, assuring our good with "overruling mind." personal and religious ideals.

invisible impact and reactions of nature's unprogressions are identical, and that the everof nature. We say spiritual energies of nature, not because we believe these to be the actions and their co-relations, take place in a space," beyond ocular vision.

caused the visible universe, he will exclaim at | that he had made man, and he cursed the man | gression, based upon data capable of demon-Spirit." Then why do you persist in calling it "dead matter," "orude matter," "inert matter," if it really was made of a God's Holy shrug of their shoulders, insist upon calling the visible forms of matter made, as all affirm, out of such holy substance, "coarse matter," "MATERIALISTIC MATTER"? When, let us inquire, did this part of "His Holiness" die? and what are the wonderful changes taking trol of "God's spiritual law," that transforms his Holv Spirit into something "coarse" and materialistic? Wonderful laboratory of spiritual metaphysics, that transforms the ecclesiastic's God into materialistic rubbish.

What incoherency of deduction is this on the part of the pulpit and the public mind, to disclose that logical sequences of thought are not the possessions of those who clamor to have a God recognized as the Creator of all was "good," "a coarse fraud"? Is this "fakirism"?

Then again, very many of our Spiritualists or Mosaic hypothesis of nature, but who affirm that all we see is of spiritual origin, fall into the same error, and shout, "Materialism." "This is rampant and unspiritual material-

ism," the moment we attempt to show them

how nature's spiritual forces promote its visior its phenomena, Bro. Allen, with these irrafound, my dear brother, in this haze of ignor IS DEAD? ance of cosmic processes, to determine true then you have presented a dual system of matwe don't see but that "overruling power' Since Brother Allen does not say directly will have to father his carelessly generated

understanding of what the term Spiritualism in the pulpit to the general system prevailing elements per se, and not in an "overruling mind brother that, however we may disagree in pre- Now it may be asked, what has all of this mise or sequence of thought, he will be able line of thought to do with Bro. Allen's dis- amount of oxygen by weight, and not a god or spiritual motion, being united by an inner to recognize, we trust, particularly the differ- course? Be patient, dear reader; no system ent mode of approach we employ to the gen of moral poise and well being, no civilization definite amount of hydrogen, produces the cosmic processes; hence this same principle of eral subject under discussion, and withal a can rise higher than its ruling fountain head, phenomenon of water formation. In all of the cosmos unites the conscious ego in the form to kindly recognition of his excellent discourse | The fountain head rules the pitch or height of art of combination promoting the visible forms from the plane of reasoning peculiar to his the flow, not only in streams of water, but in hature, by the co-relations and reactions of streams of civilization also; and we are seek- invisible spiritual elements, science nowhere Having come into the knowledge of Spiritu- ing in the general muddle of prevailing opin discovers the form and feature of a God, or an stood, not only will Spiritualism advance in alism from a close observation and analysis of tions to ascertain if the phenomena of Spiritunature's elements and forces, as found in a alism can be traced to the same source of causachemical laboratory, and having determined | tion as that resulting so unexpectedly and dis- | ciple as the formula of nature; action and refor ourselves that the visibility of all of na- astroughy to "overruling power" and mind, action, and co relation, versus an overruling interpretation of these unseen forces, and this ture's forms is promoted and sustained by the predicated upon the duality of matter. If so, mind. Hence nature is not a dual system of seen energies, we have reached the conclusion | rational as a no legged infant; a distorted and | it. There can be no such thing as "dead matthat the philosophy of Spiritualism and the ambiguous test, as valuable to civilization as a ter," "crude matter" or "inert matter," since philosophy of nature with all of her cosmic baby with two heads and one leg; and a mate no form of matter can exist that is not suffirialization séance supported with a false face, changing panorama of phenomena witnessed a pair of false whiskers, and phosphorescent This erroneous ideal of the past, obtained beis promoted by the invisible spiritual energies cheese cloth, is as certain evidence of immor- fore the great principles of universal polarity tality as a natural born idiot or liar is of "Di- of nature's elements were known; and it would vine Wisdom" and "overruling power." In a long time ago have ceased to be voiced did breath of the gods or of a God; but because brief, if "Divine Thought taking shape" has not the bread and butter of the infidel fakir interpret; fraud of every kind will recede from their combined activities, their actions and re- made the blunders recorded against him in in the pulpit depend upon the fetich of dead public view, to give place to the gold of psychic "Holy Writ," the liars in the pulpit and the matter and an "overruling mind" to actuate chemical spiritual spectrum, or "dimension of liars on the spiritual rostrum represent a common brotherhood of an "overruling mind."

ambiguity of mind, afflicting alike the public ecclesiasticism has maintained through her pulpit, including the Unitarian, a large por- priesthood since the inception of the "Jehovis- hair and angel (cheese) cloth are to the matetion of the spiritual rostrum, the theosophist | tic age," and as many Spiritualists also affirm, | rializing pretender and perjurer in the spiritand the public at large upon the origin and if God really got so mad because the man made unlistic ranks. A more comprehensive knowlsequences of cosmic process. If we ask the in "his own image and likeness" turned out edge of nature's order and system of developordinary ecclesiastic, the Unitarian, the The to be a first class fool, and a liar, and an infiling her visible forms will not only establish

once that "God made it out of his Holy and the ground also-although the visible stration, but it will relegate to the caverns world was made of God's spirit, hence God of Olympus forever the fable selling takir of eccursed a part of himself when he cursed the clesiasticism, together with his dupe and coground-if this curse was potent enough to worker, "for the money there's in it," the Spirit? And why do they, one and all, with a change the character of the ground and the callous hearted pretender, who claims to be a soil so that it grew things that had never spiritual medium. And in that fabled region grown before-"thistles and thorns"-if this of Stygian darkness let them one and all tocurse killed matter, and it has since been so gether with the gods they invoke, continue dead and inert as to require on the part of their infernal orgies as long as their mind and "overruling power" the Influx of its divine zeal excites their ignorance. But there are spirit to actuate it and hold it together, there some superficial thinkers who will continue to place in that domain of metaphysics which all should be some way to prove it beyond the insist that God, or "overruling mind," made of these claimants affirm to be under the con- statement of the fakir in the pulpit, who, if his all of the elements of nature and polarized claim be not true, has been obtaining money them; hence our argument fails. To all such under false pretenses ever since theology has claimed a patent right to pilot the transgressor power as a causation, as a supreme power, es--the sinner in original sin-to heaven. If, on the contrary, it can be demonstrated that the Bible story of the origin of the universe is not true, if God Jehovah did not make it by a process of volition, that there was no fall of man from a state of God likeness, no curse of an Adam or of the ground, hence no need of a things, and then to pronounce what he said sensually begotten Savjor, that the universe is not "dead matter" of a half-dead God, and does not require an overruling power to actuate it, that matter and force, or matter and who do not believe in or accept the Creative spirit, are not dual, but are one and the same, and that the combination of spiritual forces promotes the visibility of form, that all phenomena of time and space are promoted by these invisible spiritual ir fluences, we shall be able to trace a system of natural philosophya philosophy of Nature's eternal co-relations, ble forms. Is the public mind or the individ- as a basis for Spiritualism, predicated upon cosual prepared to comprehend either mediumship mic data; and a thorough analysis of these data will.disclose not "an overruling power," tional and incongruous ideals of "cause and but an inner-ruling principle, uniting in recipeffect" uppermost in their shrouded mental rocal unity all expressions of infinitude. First ity? Where is the just judge and jury to be let us find out IF GOD, OR ANY PORTION OF HIM. Science has demonstrated since the discov-

spiritual inquisition for mediums in this state the invisibility of nature's elemental forces, of ignorant uncertainty? or shall we not rath. For nearly a hundred years it has affirmed that er call a halt until we find out if God's spirit all types and forms of visible matter are the is really dead and inert, and if we shall not result of processes of a finity, promoted by tific as the wisest philosopher. have to depend at last upon "cosmic spirit" to the universal polarity of sture's invisible elethe formation of a new compound. To illusminds. To some, a very few, the term is a mold matter, as Madam Besant says, into "di are invisible, therefore of spiritual character." as a mode of motion or energy of nature. Their others it incites a religious sentiment because tem of speculation makes overruling power the combining proportions by weight in the evolufor ages past the human has been instructed father of some strange monstrosities, like four- tion of water is 88.9 parts of oxygen to 11.1 part legged chickens, five-legged lambs and six of hydrogen. Now it will be asked what is the gion only could interpret it; hence Spiritual legged calves, two headed infants, infants with cause of this evolution of these elements into ism, to people under the sway of such teach-three legs, infants with no legs, infants with water. Science answers that it is because it polarity of 11.1 parts of hydrogen, and in the reaction of the hydrogen element it requires 11,1 parts of this latter element to overcome polarities being mutually overcome through belong to nature or super-nature, to physics | body in the flurry of business he stuck a mon- | polarity is established, which brings with it | tion. or metaphysics, we are left to infer that it is key's head, or into whose brain he projected a the phenomenon of water. Here is demonbalance," for the fact that it takes the polarity terms and vocabulary expressive of the relirequiring only a single text book, the Bible, that Bro. Allen thinks is the proper one to of just 88.9 parts of oxygen by weight on one containing the primitive speculations of a tra-ground our faith upon, the first man "Divine side of the chemical fulcrum to balance or overditional age. This, together with Unitarian Wisdom" and "overruling power" created, come the polarity of 11.1 parts of hydrogen on theism, he seems to think, can be successfully was a first class fool, a liar, a coward, and an the other side; and, as in every compound sub. No one element can promote form or sustain harnessed to the philosophical car of Modern infidel; and unless it can be shown that "Di stance that science can tear down or build up, this truth of the change of states of polarity thought, we cannot enter into this discussion his first effort, we shall be able to trace fraud is noted, science affirms that the omnipotence without first defining our own position and ulent mediumship and the fable-selling fakirs of the various combining processes exists in the or power," and as "proof stronger than holy moter of all types of existences. Therefore writ," she points to the fact that it is the "a supreme power," that, combining with a ruling principle of polarity, are the basis of all "over-soul," or an "overruling cause"; but the estimation of an intelligent public, but the everywhere it descries eternal automatic prinwe shall maintain that a no-legged séance is as matter and force, with a half dead god to run ciently polarized to act or to be acted upon.

This libel upon nature and her sublime sys-Right here allow us to submit the illogical If "matter is dead and crude and inert," as tem of co-relations is as necessary to the whole gospel scheme of salvation as a false face, false osophist or the Christian Spiritualist, what del, and God, or "Infinite Wisdom," repented Spiritualism as a philosophy of natural pro- Come over, Bro. Allen, and help us.

it into being.

we reply, that if it can be shown that any tablished the combining polarities of nature's elements, then we shall affirm that such power or mind ceases to be longer an overruling power, for the reason that polarity being once established, it cannot be set aside or broken up without disturbing the existing order of things, and such interference would promote cosmic chaos.

It is time these great principles of nature and chemical combinations were understood by the general public mind, for the reason that upon the mathematics of combining processes has been written the science of the "Co-relation of Nature's Forces" and the "Conservation of Energy"; and if these sciences, as taught in all the schools and colleges of civilization, be true, the duality of matter and force, with its ideal of an overruling power, is a vulgar barbarism, of such fetich character as to be unworthy a place or a longer hearing before an intelligent public. But if, on the other hand, the universal polarity of matter is something of so trivial nature that the mouthing prayer of some sycophant in the pulpit or some ignoramus on the public rostrum can set it aside, then what we call "the mathemat phenomena from false? Shall we establish a ery of the "chemical balance" by Lavosier, ics of nature," "the mathematics of the co relation of force," and "the conservation of energy," IS A STUPENDOUS HUMBUG; and Baalam's ass can be shown to be as wise and scien-

These two systems of thought we have so Allen's Quet discourse, published in recent float our bark of Spiritualism out of the fogs of ments. It affirms that this inner ruling prin- briefly presented are as diverse as the antipnumbers of the BANNER OF LIGHT, will dis | ecclesiastical humbuggery? So long as the ciple of polarity is automatic, self-inhering; odes; and if the Spiritualists of our day im-God-worshipers-and we care not whether that it is not promoted by chance, by caprice or lagine that their philosophy can be successfully ethics. As viewed from a plane of semi-ec | they be Christian, Unitarian, Theosophists or | an "overruling power," but that its existence | woven into the postulates and platitudes of Spiritualists-instruct that God's spirit inheres is of itself AN EQUATION-action and reaction, any form of ecclesiasticism, they will be sadly in all cosmic process, then it will logically fol- the action of one pole, balanced by the reaction | mistaken, for its concepts and premises are sulow that all phenomena of true character are of the other pole, and that this eternal self- pernatural, illogical and unthinkable. Philosin the formula of diction employed sufficient | promoted directly by his omnipotence; and existent principle of polarity is the base of all ophy and science are reasoned truth; hence to incite our admiration for the writer in his any phenomenon that is not promoted by his types and forms of chemical combination. In these factors of progress are entirely antipodal quickening spirit is false. If these instructors the application of this great truth-this inner- to the unknowable barbarisms upon which can make us believe that although God made ruling principle of cosmic processes-science Christianity and all forms of metaphysical to be respectable fraternity. His errors, if the visible world, yet the matter of which it is has determined and demonstrated, that in the speculations are predicated. Spiritualism as a such there be, will be traced to an undefined composed is dead and inert, and requires his act of chemical combination each element gives philosophy is naturalism. The co relations exoverruling power to quicken it into action, up its own individual polarity and enters into isting between the mortal and the life beyond the grave are as natural as those co-relations ter and force, requiring on the part of God trate: Oxygen and hydrogen are the elements existing between the invisible elements of naof thought, or imply the same ideals to all constant watchfulness and overruling care to of which water is composed. These elements ture and the visible forms they promote. Indeed, this truth is a part and logical sequence to cosmic process. Its philosophy is the philosophy of "modes of invisible motion," connecting in harmonious unity the general equation of infinitude. It has no use for the fetichisms of a prehistoric age or the fables of the Old or New Testaments. It discovers the uniing, seems to be a religion; but to the vast the face of a monkey, a dog or a sheep, as "di takes just 88.9 parts of oxygen to overcome the verse to be an ever changing panorama of phenomenal character, of which the visible is the phenomena, and the invisible forces promoting the visible are the real. The elemental forces the polarity of 88.9 parts of oxygen; and these or energies of nature are of a formative character, and throughout the infinitude of nature what Spiritualism is to him, whether its data progeny, his hastily-made infants, on whose the great truth of action and reaction, a new are co-related spiritual forces or modes of mo-

Spiritualism, then, as a philosophy of cosmic progression, has no occasion to employ the gion of the gods. No one overruling power is manifest in the universe, but every element of nature is omnipotent in its combining process. existence without the aid of other elements; and as all elements are co-related by a univer sal principle of polarity, each factor related to the other by invisible modes of motion, these become the basis of organization and the prowe affirm that invisible modes of molecular or the conscious intelligence of life beyond the grave. When this great truth of the reciprocal co-relation of nature's forces can be undercareless, senseless and erroneous thought now finding expression will give place to a higher interpretation will be accompanied with scien tific demonstration.

In the light, then, of a true Spiritualism, fraudulent mediumship with false instruction will gradually disappear. When the medium for physical phenomena can be made to com prehend that his or her intent to deceive can be caught as easily as smallpox, that mental modes of motion have their affinities in consciousness, hence he and she are a thinking galvanometer, whose modes of thought motion other sentient galvanometers drink in and can desses, this mental reformation, must not be confined alone to the mediums; it must begin with the public rostrum and permeate every department of public thought. is not a silly creed of human beliefs, or an "elastic creed," that will adjust itself to the illogical speculations of pious ignorance; the world of humanity has been damned long enough already by creedal nonsense; it now pleads for intelligent instruction-instructors who can demonstrate nature's spiritual forces

and man's relation to cosmic progression.

Notes on the Temples of Egypt.

BY QUESTER VITE.

No observant student visiting the temples of ancient Egypt can fail to be struck by the fact that most of the leading ideas included in the Christian system are shown by the sculptured records on the walls of these temples to have preëxisted in the Egyptian system under a slight difference of garb and of names.

The trinitarian idea, or the triunity of the Universal, was the foundation of the Egyptian system. In its most ancient mode, which survived longest in upper Egypt, it was presented in the form of the Divine Father, Divine Mother and the Divine Child, or King-Osiris, Isis and Horus. The symbolic term of Horus, however, applied not only to kings, but to all arisen or resurrected and justified souls, who became like unto their father, Osiris, or made in the image of their father. And this resurrection is found symbolically represented in the tombs, not only of kings and priests, but of governors, generals and scribes. It apparently applied to the official classes generally, but does not appear to have been extended to the common

In the temples of Edfu, Denderah and Phile, sculptured depictions are found of the Divine Mother Isis, nourishing the child. Horus, seated on her lap, which are identical in conception with the pictures and statues of the same subject made centuries later in Italy, Spain and France, etc., presenting the same idea in Christian garb and form.

But while the original Egyptian conception of sonship applied to all justified or resurrected sons, this conception became narrowed down in its transmission through the Alexandrian schools to one sole son of God, who was made to justify all others. The original trinity lost its more rational form of father, mother and child at the same time. The motherhood inherent in the Divinity became converted into the Holy Ghost. Celibacy and virginity were exalted, while motherhood (and coincidently woman) was debased.

The position of women in ancient Egypt was originally fully equal with that of man. The rueen frequently became regent on the death of her husband, or reigned alone, as in the case of the celebrated Natashu, and some of the Cleopatras. The degradation of woman, which lasted through the dark Middle Ages of European history, came through the Alexandrian modification of the primitive trinity in which the feminine principle was included. This modification was no doubt due to the influence of Persian and Arabian ideas on the Alexandrian school.

All Egyptian symbolism has an astronomical foundation, as will be shown further on, and a spiritual signification as well. The mythical legend of the slaying of Osiris by Typhon, the collecting of his scattered limbs by Isis, and his resurrection in the form of his son. Horus. refers in its astronomical bearing to the setting of the sun (Osiris) in the darkness (Typhon), which overcomes it temporarily. The moon, however (Isis), concentrates and reflects his rays in the darkness. The sun conquers the darkness and re-emerges again in the morning as Horus, or Hormachis. In natural phenomena the same legend referred to the positive life radiated from the sun, negative nature, and the generated outgrowth.*

But the spiritual interpretation was more significant. The life-rays of the Divine Father are sown in matter and temporarily "overcome" by the apparent evil of sense and of separateness entailed by that process. The Divine Mother, Isis, or Move, peunites the separated children in a higher unity, and these arise as justified or regenerate sons.

The old Christian dogma of the resurrection of the body, so long maintained but now fading away before the light of modern thought, is palpably of Egyptian origin, as is demonstrated by the fact that they preserved their bodies by most expensive processes, and housed them in tombs of extravagant cost and luxurious decoration, constructed in a manner that was intended to entail that they should "endure forever." The earlier dynasties used the pyramid form of tomb. Subsequent dynasties resorted to grottos cut deep into hills of solid

The comparatively primitive conception of the resurrection of the physical body appears. however, to have evolved into a more spiritual form in later dynasties, and to have been replaced by the conception of the resurrection of the soul, called Ka and also Ba, as illustrated in the so-called "Book of the Dead' (but the more correct title of which is the manifesting of Light, or manifesting unto the Light), which came to be sculptured on the walls of the tombs and wrapped round the mummies, drawn on bands of cloth, or papyrus, in later periods.

These drawings show the soul leaving the body and entering elysian fields, or land of Amenti. The conceptions of the life of the soul were, however, mere reflections of their human physical occupations, and showed but little imagination with regard to spiritual possibilities in the life to come.

The soul is shown in the symbolic form of a bird, rising from the body. This bird, the hawk, was associated with Horus, the son, and worn by him as a symbol of resurrection. In another form the soul was represented above all the gateways of the temples, as a-winged soul, carrying emblems of positive and nega-

*It will be noticed that the last rays of the setting sun in the afterglow in Southern Egypt are green, or entail a green effect of light. Osiris, as judge of the dead, was always painted green, thus showing that Egyptians associated the after death state (or soul state) with night, or netherworld, while physical life was associated with day.

as returning sometimes to visit the mummifled body in its tomb from which it had

It is a curious fact that the recent researches of Colonel de Rochas have confirmed the old Egyptian teaching that the soul, or double, the "Kha," could leave the body at times and return to it. There is little doubt that the Egyptian initiations and mysteries dealt with this possibility. The "double" of the Kings is sometimes represented on the sculptures accompanying them, and the "soul-bird" is

usually depicted over their heads.

The older version of the resurrection, that of the body, is illustrated in a most interesting series of sculptured tablets in a wall of a chapel in the temple of Philm. The dead body of Osiris is shown lying in the sep-ulchre, watched by two women. The angel loved father, the angel mother, the true sister messenger Thoth then appears, together with and brother gone before, and nature's song of Anubis, the guardian of the dead, and pour the nectar of life on the body, when the four genii or elements unite to lift it up again; the limbs unite, and the regenerate Osiris or Horus mounts the throne of the just. It is very clear where the later Christian version of this legend was taken from. It is believed that a similar inscription existed on the older tomb of Osiris at Abydos, where the legendary body of Osiris was supposed to have been buried. but that temple is now in utter ruins. The conception that Osiris was incarnated in a special body, and lived and died on earth as a savior, belonged to a degenerate period, or was perhaps a popularized form of the more spiritual truth lying behind it, that all men are sons of, or incarnations of, Osiris, the Deity, and rise again regenerate as Horus, or

The dozma of the incarnation is also shown by archeological records to be of Egyptian

In the great temple of Amenoph the third, at Luxor, are sculptured pictures showing the messenger of the gods who announces the coming birth of the King to the human virgin mother. Kneph, the breath or Holy Ghost, and Hathor or Venus, the goddess of life, are then shown holding the symbol of life to the mouth of the mother, thus indicating the incarnation by immaculate conception. The queen is then shown glving birth. Subsequently the adoration by three men is depicted, as

occurring in the presence of the god Kneph. The same idea is depicted in other temples. At Karnac Ramesis II. is shown being suckled by Isis; at Abydos Seti I. is nourished on the lap of Isis; at Philæ Ptolmey is represented similarly as being nourished by the Divine

The kings claimed to be "son of the sun," "living forever," divine incarnations of Ra. Their successors worshiped them as gods. Seti I., however, did not wait for his posterity to establish this cult of himself, but actually shows himself in the temple of Abydos as a god, and as being carried by and worshiped by

It is evident that not only the idea of a special and abnormal incarnation of deity in man came from the ecclesiastical systems of Egypt during its later and degenerate period, but the divine right of kings, as claimed in the middle ages in Europe, also took its origin in the regal systems of the same country.

Luxor, Upper Egypt. [To be continued.]

Nature's Thanksgiving.

BY LUCIE JANET WEILER.

Did you ever see the rosy dawn of a morning early in spring, and listen to the chirrup of the little birds as they hop about on the ground hunting for their breakfast, or as they give their morning song swinging on the branch of

To some ears the carolling of birds is sweetest music, and the plaintive pipe of a birdling in distress will awaken sympathy in the hu-man breast. By-and by the rose light takes on a golden tint, and that which we call the sun rises higher and higher in the heavens, until it sheds its benevolent flood of sunshine over val ley, hill and dale, and the warmth of its rays says to Mother Earth, "Begone, Jack Frost send forth from thy bosom the treasures you have hidden there." And Dame Nature, nothing loth, responds to the call, and soon the landscape is covered with a beautiful carpet of green. The trees begin to show a desire for a new gown. We see a tiny bud if we are watchful, and the bud unfolds into a leaf, and soon the trees are a mass of beautiful green foliage, and the gown is complete. The modest violet appears with its delicate fragrance, the daisies white, with their golden centres. The crocus, the tulips, in their varied colors of scarlet, white and yellow, the daffodils, pansies for heartsease, lilacs for peace, and we have our first spring flowers; and who could resist saying and feeling, after watching Nature's unfoldment from the rest and sleep of winter, how good God is!

The warm, indolent days of summer follow and more flowers come: beautiful roses, lilies exotics rich in colorings, delicate heliotrope, mignonette, fruits of many varieties, luscious and delicious to the taste, grains, all related to the vegetable kingdom, and are ours in abundance, and we are benefited according to our desires in that direction. Nature is in her glory. She is rising higher and higher in her zenith; true to herself, she will be generous from within her bounteous storehouse. And let me ask you right here, in Nature's kingdom is there aught lacking for our comfort? Every flower has its meaning, each tree its purpose every herb a curative power, every fruit and vegetable its part to perform in life, in fact, al life in all its forms, its mission to fulfill. Nature is a great economist, too. There is no waste, no loss, only a change of form and expression, a constant, never-tiring involution

Let us journey to the mountains, and as we gaze upon their grandeur and stateliness as they loom up before us in their majestic splendor, there is a lesson to learn of them, what is it? Some one said to me recently "that the mountains seemed like God's sentinels, keeping watch over valley and dell." I think that must be so, for right down here at the foot of this mountain is a little valley, to my right is a lake, glimmering and shimmering in the sun-shine, and what is that I see? Beautiful, fragrant water lillies, with hearts of gold, from a bed of darkness and night they sprang into being, into the day of purity and light; came to gladden our hearts with their beauty and grace, and how restful and pleasing to the eye. What perfect pictures nature has created for our enjoyment—how could it be otherwise, for God is the artist. We will turn now to the broad and boundless ocean; we will listen to the dash of the waves as they come surging, rolling, now leaping, dancing toward the shore; now they recede to a minor key; listen to their music, and the voice I hear is the voice of God talking in the waters, and the words are, "Lo! I am with you always." Look at the silvery gleam of the moon, as she throws the full light of her orbs upon the water; the water laughs and dances like a child at play, and smiles back at her in glad appreciation. How gloriously beautiful it all is; we would linger and linger, fain to turn away and close our eyes to such a masterpiece of creation. And the myriad stars in the heavens above-

it was a star in the east that heralded the birth

of a Saviour to the world-a Saviour who came

tive force. This winged soul was represented to teach us truth, the truth of eternal life. But wait a little yet, autumn has come upon us so gently and silently that we hardly realize her approach—autumn with her nut-brown tints of amber, scarlet and gold. The harvest is ready for the resper, and he, with soythe and sickle, will gather the fruits from the orchard, the general from the vineyard the organization the grapes from the vineyard, the grains from the fields. It is the harvest time of rejoicing, it is the season of praise and thanksgiving to the Almighty Father of Wisdom—the God of Na-ture—who with lavish hand has bestowed upon his children such good gifts, and in such abundsongs of thanksgiving the blessings that are ours, we can only say, with Hannah More:

"Fountain of Mercy, whose all-pervading eye Can look within, and read what passeth there, Accept my the ughts for thanks, I have no words, My soul o'erfraught with gratitude, rejects

The old of lapurages Lord hebold my heart?"

The aid of language; Lord, behold my heart." Some day we will again clasp to our hearts the dear children, feel their baby-fingers upon

> Written for the Banner of Light. THE BEST YOU CAN.

thanksgiving will then be complete.

BY SADIE BEULAH.

I stand on a spur of the season, Whose summit looks over the world, And watch, while the banner of Reason With legend of truth is unfurled; And over the vall y and mountain, Ti e sea and the plains of the earth, A message proceeds from the fountain, Regardless of station or worth, Bearing hope for the low and exalted. Midst the highways and byways of man. And those who in trouble have halted While doing the best that they can.

And none have a need to pass by it, Who wish the rare message to know; And none ever falled to espy it But those who are looking too low. For never a man hor a woman Came out from the myst'ries of God. To the light where the race we call human In their varied capacities plod, Who was not, by accurate rating, Full measured and gauged for the plan, Which for us is patiently waiting, Of doing the best that we can.

If you, my unfortunate brother,

To bafile the minions of sin, Have looked to the mind of another Instead of the mentor within; Instead of the Judge who is seated, On the throne of your soul from the start, Where your only true hope has retreated To mourn for the claims of your heart: If you build any hope on the story Of Heaven's vicarious plan. You have falled, and come short of the glory Of doing the best that you can.

The snares of a senseless tradition Have cumbered your wandering feet, And its systematized inapition Has rendered your capture complete. Lie still in the bed you have taken. At the beck of a guide who is blind, And if ever your hope is fersaken It will be in the loss of your mind; For they have but little to spare you In their stultified mission of man, Who curse if they fall to ensuare you, While doing the best that you can. Oh! try, by the message presented,

To see, above bigotry's nod, That never a book was invented That stands in the place of your God; That His word with no error is tinted, In customs of temple or mart, And his letters have never been printed Except on the page of your heart. With rays that the humblest may scan, On you, from her silver lining, For doing the best that you can.

'Haste not, of your sins the infliction On one who is loving and pure; The scheme has been borrowed from fiction And cannot be perfectly sure. The wisdom by vengeance placated On men who were lost in the night, But little above them is rated As a standard of goodness and light, Hold up to the face of your mentors That the only true lesson of man, Consists in self-study that centers In doing the best that you can.

There is something within to assure us Of the wisdom and truth of the plan, With the beauty and love that allure us While doing the best that we can. And we know, since creation was blended, That no one, whatever his pace, His limit of speed, has transcended By passing himself in the race. And I offer no farther petition Than always to be in the van, That warrants the highest condition

In Memoriam.

Of doing the best that I can.

On Friday, Jan. 7, Mrs. Harriet Howard Miner, of West Roxbury, Mass., daughter of the late Isaac B. and Mary Shaw, took leave of earth for the "Morning Land" of souls, aged 72 years 4 months and 27 days. For twenty-two years Mrs. Miner has been a cripple from partial paralysis, and was only able to walk by means of a crutch. She was often racked with pain, yet endured her sufferings uncomplainingly, knowing full well that pain could not endure forever. Her husband was a gallant soldier in the great contest for the preservation of the Union, and preceded her into spirit-life by many years.

Mrs. Miner was an earnest Spiritualist from the time of the "Rochester Knockings," and endeavored to live her Spiritualism each passing day. That she succeeded in so doing is proved by the many loving testimonials to the beauty and nobility of her life on the part of those who have known her for the last half century. She always sought to find the good in her fellowmen, and earnestly strove to avoid hasty judgment of the seeming mistakes of her friends. She had a word of encouragement for those who found life's burdens heavy, and never falled to look upon the bright side of all

things. Her infirmity seemed, to stimulate her spiritual nature, and all who came into her presence felt the benediction of her luminous spirit. She had no fear of the transition, but awaited the approach of the Angel of Immortality with a sweet smile of welcome that gladdened the hearts of all who knew her. She leaves many relatives and friends to mourn the loss of her physical presence, and to bless her memory for the spiritual light she has given them. Her sisters, brothers, nephews, nieces and friends all united in paying a tribute of praise to her memory. The funeral services were held at the residence of her sister, Mrs N. M. Morrison, West Roxbury, Mass., with whom Mrs. Miner has passed the last few years of her life, on Monday, Jan. 10. Mr. Harrison D. Barrett officiating. Mrs. Miner was well known at Onset, where she has spent her summers for many years.

For Over Fifty Years

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

Thoughts.

BY MRS. LOE F. PRIOR.

After carefully perusing the pages of THE BANNER of Dec. 11 and 18, my attention has been especially called to one very able paper, written by one of our learned leaders. I feel that I must give expression to some of the thought this article has called forth, and would use a woman's prerogative, and ask some questions.

Can we conscientiously, as Spiritualists or as a progressive people, do away with or entirely destroy (if we could) any of the teachings of the past? Have we not been able to reach our present position, intellectually, by the aid of these teachings? Did not the needs of the hour call forth the expression of the thought of that time? If this is so, then why should we keep "thrashing old straw," as our brother has done, in his speaking of the life of the Nazarene?

In the age in which we now dwell we have no means of finding out what has taken place in the past, only by consulting the written pages of history, of which we have two classes, sacred and profane. Science has not been able to adjust itself to the teachings of sacred history, because one is based upon the hypothesis of fact, the other upon theory. As we pride ourselves upon being a scientific body of people, our attention is turned to profane history and scientific research. But are we not, in our boasted knowledge, becoming somewhat bigoted and dogmatic? Do we always have the amount of respect for other people's belief that we ought to have? Is it not better to meet all advancement with love and sympathy? Will we not do more good to our fel low man by first appealing to his reason? Get him to think for himself in all things, but es pecially in spiritual matters, and soon he will throw aside the old forms. We cannot do this by taking from him the crutch upon which he has leaned, until we make him strong enough

One of the greatest stumbling blocks, and the hardest to mount in our path as exponents of the Spiritualistic Philosophy, is: "What do you, as Spiritualists, do with the Christ?" We are met on all sides with this question; and to the student, to the woman of research, it is a hard one to answer, that is, if we wish to gain a point for Spiritualism. We have learned to be diplomatic and always careful in our reply, for we do not wish to wound the feelings of others,

The churchman has based his hope of the future life upon the miraculous birth, life and death of Jesus of Nazareth.

In taking from him that hope, must we not show him first that he has been clinging to an ideal, and not a real life; second, that he can grow strong without the old prop; third, that he must look to salvation by what his life is for others? Can we prove that he has been worshiping an ideal? Yes, when we take in consideration that all the so-called sacred histories have been translated by the Catholic monks of the early third and fourth centuries A. D.; that much has been interpolated, and that a large portion is only fiction. The late Cardinal Newman says,* in referring to the opinion of Father Hardouin, "Most of our Latin Classics are forgeries of the monks." These are strong words, coming from one of the heads of the Church.

A great deal has been based upon the Immaculate Conception and birth of the Christ. First, Christmas day is an old Pagan day of feasting and making merry, the Feast of the Winter Solstice, and was observed long before the birth of the Nazarene. Hence the 25th of December cannot be his birthday:

Second, any reader of old Egyptian literature or history will find that many of the church ceremonies were observed in Egypt when that Empire was the most powerful. We find an immaculate conception here in the birth of Horus, son of Isis, and see pictures of the Egyptian Madonna on all monuments which this wonderful people have given to us. A mythical story, true, is the story of Isis, and her son Horus, yet it has served its purpose in the far distant past, and sufficed as a foundation or ideal around which could be grouped much that would be artistic if arranged by a master hand. Such were the old Romish

Not one immaculate conception in the past can we trace, but three: Isis and Horus, mother and child of Egypt, Jesus and Mary of Jerusalem, and Isa and Miriam of the Al-Koran. If one is a mythical story, why not all Have we any more foundation for one than for the other two?

In looking at the life of the Christ, what historic proof have we that he ever lived? None. if we reject the stories of the New Testament Old Roman writers wrote as philosophers historians and conscientious men. They had no other motive than to record the true his tory of their times. Why have they made no

authentic mention of the life of the Nazarene We find by research that such writings as have been permitted to come down to us have been corrupted and interpolated by monks for purposes of their own, which was to make a historic base for the Catholic Church coëval with the rise of the Roman Empire. Did they We leave history to answer.

Why have we no record of any writing by the Nazarene? All that can be found is his writing upon the sand-"He that is without sin among you, let him first cast a stone at What of the death of this ideal man? Have there not been martyred heroes of all ages? Are there not many Gethsemanes? How many of us climb to Calvary's heights? And are not all souls resurrected—not from the sarcophagus, but the moment the angel, Death, kisses to sleep the eyes of our loved ones?

Can we look upon the stories of the Holy Bible as mythological? Let them be to us an ideal, or that part which will by their teachings make us better men and women, we may accept; in this way we think they will serve the purpose for which they were written.

It is man's proclivity to worship or deify some character, real or imaginary. Are we not all idol or here worshipers? What if our idol has proven to be but clay, is there not the influence of the ideal still with us? Can we ever tear that ideal from our heart, our soul lives? We think not. If no ideal or real Christ ever existed, some other story would have been told. The need of the times demanded it—the future had use for the story. Can we imagine the condition of this earth if there had never been such a character? True, evolution would have gone on in all departments of life, but have not the religious teachings of the past been part of the evolution of man? We can not say why, or understand how the caterpillar must enter the chrysalis before it becomes the butterfly. Could not the power which gives life to the worm make a butterfly with-out this seeming waste of time? Why must man suffer pain and sorrow in life, if it be not for the perfecting of life? Why should we quarrel with what has passed? Yesterday, with all its doubt, pain and sorrow, has gone, and can never be recalled. To-morrow is yet to come. And to-day is so very short. Yet today is all that can ever be ours. Then let us ever try to live in the to-day, not for ourselves, but for others?, What matters our happiness f by some sacrifice we can make another happy?

"All hearts grow warmer in the presence Of one who, seeking not his own, Gives freely for the love of giving, Nor reaps for self the harvest sown."

• Grammar of Assent, page 289.

A Revelation for Weak Women.

the physician knows what they suffer, and no one but a great specialist in female diseases like Dr. Greene, A Temple Place, Boston, Mass, the most successful physician in curing these complaints, has the knowledge, skill and remedies which never fail to cure. Women should know that Dr. Green can be consulted by mail free. Welfe, the Dector, Vol. can thus set by mail free. Write the Doctor. You can thus get his opinion and advice in regard to your case free. Write now—it may result in your cure.

Cures Without Medicine.

The Mind-Curers, Christian Scientists, and others, uphold the doctrine of the power of the mind over the body, and apply that doctrine to the treatment of diseases. Their successes (which are said to be numerous) do n't seem to get noticed in the newspapers; but their failures do. The most skillful physicians, however, are more and more coming to recognize the influence of the mind over the body in their treatment of diseases. The fact is, the proofs of the reality of that mental or spiritual power nomena. First Paul tried to show to the Coover the physical body—the power of the real | rinthians that God was not personal, and that individual over the tenement he inhabits-are too many and too striking to be much longer ignored; and physicians should be the first to recognize the fact. The cases are too common to need many illustrations. We have all heard of the French convict, who, condemned to death, was made the subject of an experiment said many times, the fact that you individuely the doctors. Telling him his death sentence to the guillotine had been commuted to a pain-part of the great creative life-force, not the less death by blood letting, they brought out the lancet, then bandaged the convict's eyes, brought in a tub and a pail of warm water, and baring his leg, made a slight and harmless scratch above an artery, telling him the blood dripping away would soon end him-at the same time letting the tepid water drip down his leg and into the tub. The experiment is said to have been fatally successful; the man's mind was his executioner; he died in about ten minutes. Doctors know that in some cases harmless bread-pills will have more good effect on the patient than 'any heroic dose of medi-It is an established and accepted princicine. ple that the patient who is continually dwelling, mentally, upon his ailment, and taking a gloomy view of the probable result, tends to stances become your slaves, and you a master aggravate the malady-while a cheerful state of mind has a beneficial effect in tending to promote recovery.

Some interesting experiments in the action of the mind on the body are related in the New York Medical Times by Professor Education (Gates of Washington, who did not limit his subjects to the human family, but experience, and mented with dogs as well. By giving the dogs you can profit thereby—but the battle you must fight, and you alone. Yet the battle is must fight, and you can say: "I (myself) and he gave them, in the dark, yellow milk that did not contain an emetic. After the dogs had swallowed a fair allowance of this harmless milk, the experimenter turned on the light—letting them see how they had been fooled into drinking some more yellow milk—whereupon they were nauseated. He varied the experiment by giving these dogs milk, day after day, gradually increasing the color of it to yellow, but adding a little sugar. Mean-time he offered them white milk containing an emetic. By such deceptive means he led the dogs to prefer yellow milk to white. Educating, deceiving and reëducating certain parts of the canine brain, Professor Gates showed how it is possible to direct the action of certain groups of cells in the dog's brain that are related to the functions of some of the internal organs.

Dogs certainly are influenced, touching their ailments, by their thoughts or beliefs. The writer has a personal acquaintance with a fat and somewhat old fox terrier, who, a house-hold pet, has grown lazy and rheumatic—so rheumatic that he sometimes makes the jump to his bed in an easy-chair very reluctantly; but let him see a strange cat in the yard, and he flies after the intruder with the eager swiftness of his younger days. The sight of the cat utterly banishes for the time all his rheu

Having made post mortem examinations of upon, and found that the persistent exercise of certain kinds of thought and feeling had served to actually build up the structure of corresponding parts of the canine brain, Pro fessor Gates experimented upon a human subject. He says:

"Mrs. M. bad been suffering for nine years from dyspepsia, consisting not so much of gastric inability as of improper assimilation. I gave her a systematic series of training in pleasurable odors, perfumes and tastes, and a systematic series of remembrances of pleasurable gustatory and other hunger-feelings and thirst feelings, giving the training at the same hour each day every day for two months. The result was a complete restoration of her assimilative powers and a gain of twenty per cent. in weight—she had been very much emaclated—and of more than thirty per cent. in strength. The additional brain cells which I thus placed in the cerebral areas of the gastro-intestinal tract caused the brain to send more and better stimuli to the digestime organs, and thus bring about the cure of her disease."

That is an interesting and seemingly an important experiment. The experimenter believes that many, if not most people, can, by willing it, send blood to any particular part of the system, and thus somewhat alter the situation there. He calls this performance "dirigation," from the Latin, meaning to direct, or to lead. This is an account of one illustrative from the Latin, meaning to direct, or

experiment: "The professor immersed his right arm in a vessel of water so full that no more liquid could be added without running over. The arm was not moved, and the muscles were left entirely lax. Attention was now so carefully concentrated that consciousness of everything except the arm was excluded from the professor's mind. After eleven minutes this member was lessor's mind. After eleven minutes this member was so enlarged from the inflow of blood that the water began to run over. At the end of twenty minutes six hundred grains of water had been displaced. In the mean time the volume of his left arm, similarly placed, had diminished."

This experimenter says he can raise the temperature at any part of his body and alter the character of the perspiration of that part simply by "dirigation." He cites instances of persons who have strengthened weak muscles without any exercise, and started into activity some of their sluggish organs that would not yield to other treatment, by devoting an hour to "dirigation," once, or several times a day, for a fortnight, or perhaps for three months, according to the case. Prof. Gates, while no advocate of modification, but not confident that the use of drugs will ever be wholly abolished, is a strong believer in the remedial power of the mind. He says:

"Mind governs organic tissue and physiologic func-tions, because it creates these things, and constitutes their life. To learn properly to regulate each of the mental functions means to become a king in your own conscious domain."

-Editorial Hartford Weekly Times, Jan. 6.

Tribute to Mrs. A. H. Colby-Luther.

It seems fitting that some recognition of the valuable service rendered our society by this nobly gifted woman should find expression. Words, however, but feebly express the true appreciation we hold of this grand woman's useful and eventful life.

Fourteen years ago this present month Mrs. Amelia H. Colby spoke before the First Spiritual Union of Norwich for the first time. Large audiences were attracted by her fearless utterances, inspired by a high order of intelli gences whose earnest desire ever seemed to be for the uplifting of humanity from the bond age of slavery, in whatever department of human experience found-religious, political

In October, 1895, she spoke for us for the last time, coming here quite ill, yet persistent in carrying forward the work she loved so de-We knew her in our home-life as the loving,

warm-hearted woman, sister and friend, devoted to her children and grandchildren with that strong attachment born of loyalty to truth. We knew her upon the public rostram as one of the noblest advocates of Modern Spiritualism who ever addressed a public au-dience, and as a sister and friend we cherish her counsel, wisely given, as a "jewel of priceless worth. We feel assured that she will meet our as-

Weak, nervous women, who suffer from female complaints, irregularities, discharges, backache, etc., get no sympathy because they "look well." No one but strumentality to uproot creedalism and dog. matic theology as well as all forms of sentimental transcendentalism from the spiritual rostrum. Never in the history of our movement was her work more needed than at the present time. Who will fill her place?

MRS. J. A. CHAPMAN,

Sec'y First Spiritual Union of Norwich, Ct.

Written expressly for the Banner of Light. A Few Simple Truths in Our Philosophy.

BY IRA MOORE COURLIS.

In the twelfth chapter of First Corinthians we have proof positive that Paul believed in what are termed spiritual gifts, or mediumship. All through the chapter our beautiful he was no respecter of persons; but rather God; that God was the Father, and we his children; that by the same life that made him, creative force, but a part.

God is the creative centre from which you draw your very breath. You will never cease to exist as long as God lives, and as long as you live you will never cease to be an individual. If you are William Wilson now, you will be William Wilson throughout all eternity. The only change that you can ever know is the growth, or unfoldment, of your own soul. Just as the rose has had all its life wrapped up in its little cabinet, called seed, and passed through darkened conditions into the light before it became the beautiful blown rose, so you are unfolding every hour, and will throughout all eternity, until you grow into that condition where material things and circumover all, including yourself.

The highest phases of Spiritualism teach us that spirit is all; that all life in the universe, visible and invisible, is spirit; and the law to work out your own problem in life is within half won when you can say: "I (myself) and the Father (God) are one." When you say, "Of myself (my bodily, earthly self) I can do noth-ing; but it is the Father (the Light of Wisdom) that worketh in me to will and to do," that is the energy that man needs to day, and what the angels are bringing to us to make us so strong that we have all things under our feet. What are money, houses and lands, compared to such a gospel? When we can grasp that

thought we instantly become ministers of the Gospel of "Jesus the Christ," and are ready to do the work that the angel-world is waiting to have done.

Paul called mediumship a "gift," telling us that there are diversities of gifts, but all the same spirit. To one is given the gift of healing; to another the gift of prophecy; to another speaking in new tongues; to another the gift of teaching. This we see demonstrated in mediumship to day, and the time is not far distant when man, through his understanding of spiritual laws, will be able to give such conditions of harmony that the communications given through the psychic force will all be clothed in such a way that each message will be fully recognized. To day we see and hear. of mediums all over the world demonstrating to mortals the proofs of spirit-return and life beyond the grave, without the medium losing his or her identity, or ego. The thought so often advanced by people who know themselves to be psychic, but are not willing to yield their the brains of dogs that had been experimented own individuality to become entranced or controlled by an outside force, is becoming a thing of the past. When the proper conditions are given, and man learns to know and believe more in the grand philosophy of spiritual truths, and can forget material scenes long enough to hear the silent voice of spirit, then by impression and clairaudience will he be in constant communion with his augel friends, and be educated and led in paths he little knows of to day. When he is willing to stand up before the world and say, "I am a believer in Spiritualism; and in spite of its dark sides, and the faithlessness of many of its followers I am proud to say I am a believer," then his spirit-friends will begin to honor his faith, and prove to him in unknown ways how good it is

to "let his light shine." Mediumship is a precious and a holy gift, and I believe when the spirit world can find its worthy receivers we shall receive gifts that will be so startling as to convert thousands in a moment. The banner under which we sail bears the motto of Jesus: "Love to God, and Love to Man." "Love the Lord thy God with thy heart, and thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Spiritualism is a religion because it ties us to Spirit or God. It is the proof of the Church's teachings, namely, that we live again; that death is but a shadow, and in reality never exists, and never can,

The spirit world comes to us not so much to guide us in material matters as to educate us o so live that we may enjoy life in its reality. As we live the life, so shall we know the doc trine. As we seek, so shall we find. Swing wide open the doors of your inner

being, and aspire to the highest intelligence in the universe; invite and bid welcome only those thoughts that will elevate, lift, and build about you an influence of harmony, and in a very short time life will begin to appear brighter, and things and circumstances that seem to weigh you down to day will be things of the past. You will become a king, and all lower forces will be subject to you.

The Creative Power of Thought.

. BY T. AURELIA MOORE.

Having occasion recently to look through some of the August numbers of THE BANNER, I noticed the above communication by Dawbarn, which I read with interest, and only wished that every Spiritualist could read the practical and profound delineation, also the editorial in same number. In the last issue of THE BANNER is another very interesting editorial on same subject. Too much cannot be written in reference to this inexhaustible source of demand and supply.
In advancing the idea that "Thoughts Are

Things," to disinterested persons, or those not familiar with the philosophy, some argument naturally arises; but if to thoughtful persons, how soon they assume an interested attitude! Comparatively few comprehend (at least realize) the underlying sentiment contained in

Consider for one moment how little attention is given to our thought waves, or vibra-tions, while we stoically endeavor to have our conversation savor of discretion in every phase-our mind, meanwhile, filled with a boiling caldron of revengeful, envious things, which must not only poison our characters, leaving a detrimental influence on our personalities, but affect materially all who come within reach of our aura or atmosphere, aside from letting loose upon humanity those untamed savages whose influence shall be felt

while time exists. Are we so completely under the reign of these subtle foes as to be obliged to surrender the citadel, and become subordinate subjects? Or are we masters of our destinies, capable of controlling the machinery of the mind, and adjusting the same to the balance wheel of our subjective consciousness, causing one harmonious organization, from which shall emanate only the most pure and elevating vibrations, affiliating with the superior power in the propagation of those grand and wise precepts which shall enable us to enjoy life's blessings while in the material, and eventually guide us while in the material and eventually guide us to that port where the habiliments of earth-life are exchanged for the regulation robes of eternity? Let us remember that thoughts are implements of war, and instruments of peace. They can lacerate, exasperate and tantalize, or the opposite, can comfort, inspire, elevate and soothe. Let us individually strive to promulgate this beautiful theory, until, as the flood-tide, it shall inundate all nations, and become the universal axiom.

LYCEUM AND HOME DEPARTMENT

CONDUCTED BY MRS. J. S. SOPER.

SPECIAL REQUEST.

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

THEIR NICKNAMES.

Some children that I know, possess Of nicknames half a score; he is "Theo"—"Teddy"—"Ted," Though christened -

The next scarcely is called aright By any haps or chances;—
'Tis "Fanny"—"Frankle"—"Frank" and "Fang" Though her real name is —. Then " Larry "-" Laurie "-" Lanty " comes, (Though he always writes it —);
And his sister twin, whom most address
As "Flo" or "Floy" for —.

The last is "Lizzle" "Betty "-"Bess"-" Bettina

-and "Elspeth""Betsy"-"List"-"Beth"-"Bet"-"Lib," -January St. Nicholas.

Silvercap, King of the Frost Fairles.

BY ALICE J. PATTERSON.

Silvercap lived far up among the white, fleecy clouds of the North. All his life he had played and studied with his brothers, and sisters, and cousins in the fair kingdom of his father. But now he was almost grown, and he began to look with disdain upon childish sports and occupations, and to long for something greater to do. He was much rejoiced, therefore, to receive, one day, a message from his father commanding him to come at once to the Council Chamber of the palace to hear the discussion of plans for an expedition to the Earthland, and to receive orders to assist in the onslaught.

Silvercap did not waste a moment, but rushed into the palace, where he found his father, King Winter, seated upon a magnificent throne of crystals, and surrounded by his attendants. The king, as soon as Silvercap had taken his place, arose, and thus addressed the

"I have called you together, my dear subjects, because my son, the West Wind, has just returned from a flying trip to the Earth. He informs me that Prince Autumn, with his followers, is lingering longer than usual this year, and is loth to leave, even though he knows it is time for my reign to begin. We must, therefore, hasten down, and strike him such a blow that he will be glad to depart without

further delay. "North Wind, you must start with your forces at once. Make your first attack upon the trees, and scatter their leaves in all direc-tions, for there are some of the bold Autumn fairies still at work painting them all sorts of brilliant colors. Then hasten into the gardens and fields, snip off the heads of the asters, the goldenrod, and the other flowers that you may find. But you understand your work; see that you do it well.

"Prince Snow, set your forces at work to day, to fill all your bags with flakes from the mountains. Have them ready to night, so that you may fly down early in the morning, and begin scattering the crystals before the sun has a chance to peep at the ruins left by North

When King Winter had given orders to West Wind and Prince Ice, and others, he turned to Silvercap.

"My son," he said, "I have decided to intrust to you the band of Frost Fairies. They have remained in idleness long enough. It is high time they were beginning to serve me. Just what they can do I am not prepared to say. You may form your own plans, but what-ever you do, never forget that you are a prince, the son of King Winter."

Silvercap made a very low obeisance to the king, and left the Council Chamber. All the rest of the day he spent in deep thought. At length, after a sleepless night, he called the Frost Fairies together, and said:

"My father has appointed me to lead you forth to Earthland, to aid in maintaining, his rule there. North Wind has just returned, telling of the wonders he has wrought. He has wrenched the beautifully painted leaves from the trees, he has killed the flowers, he has driven all the birds away. This makes me very unhappy, for I am sure the Earth chil dren must be mourning and weeping for their flowers and leaves and birds. Let us, then, dear fairies, gather together myriads of the feather; leaves of our trees, and our dainty crystal blossoms, and hasten to the Earth to deck their trees and plants. Let us also fill our chariots with our waste building material; perhaps we may find some place on which to build fairy eastles for the children, and thus make them happy once more.'

The fairies were delighted, and set up a great shout for Silvercap, for he had always been their favorite. All day they worked busily, filling their chariots, and when the twilight began to gather, with happy hearts they started on their expedition to Earthland. They flew to the trees, and decked every bough and twig with the most exquisite lacy leaves. They covered every plant in the gar dens, even the weeds and grasses, with their wonderful feathery blossoms.

"I don't believe their own leaves and blos soms could look more beautiful," whispered bilvercap, as the last twig was finished. Now for the castles; where shall we erect asked the chief builder. them?"

"On the windows of the rooms where the children are sleeping," answered Silvercap:
So into the rooms, through chinks and crevices, the tiny fairies crept. Silently they began to build, not only grand castles with towers of all shapes and sizes, but the surrounding landscape as well, with its high hills covered with silvery trees and rushing waterfalls, its sloping valleys and bounding streams, its fields filled with rare blossoms, flocks of

flying birds and hundreds of tiny insects. The last chariot was emptied just as the sun began to unfold great streamers of red and gold in the eastern sky.

"Into your chariots, brave fairies! We must begone!" cried their leader. And away they flew. Silvercap alone waited long enough to hear the merry shout from the Earth-children

as they arose, exclaiming:
"Oh, the beautiful trees! Oh, the wonderful silver castles! Oh, the kind, loving Frost

King Winter was so pleased with the success of this plan that he immediately appointed Silvercap King of Frostland. And every winter since, he and his fairies come and work night after night to make the world beautiful for the Earth-children.—The Outlook.

Death of Niagara Falls.

Fifteen hundred years ago the terrestrial movements raised the Johnson barrier to the Erie basin so high that the waters of that lake reached not merely the level of Lake Michigan, but the point of turning all the water of the upper lakes into the Mississippi drainage by way of Chicago. But the falls were then cutting through the ridge, and when this was accomplished, before the change of drainage was completed, the surface of Lake Erie was suddenly lowered by many feet, and thus the falls were reëstablished for some time longer. Slowly, year by year, one sees the cataract wearing back, and suggesting the time when the river will be turned into a series of rapids; but another silent cause is at work, and one not easily seen—namely, the effects of the changing of level of the earth's crust. From the
computations already referred to it was found
that for the first twenty four thousand years
of the life of the river only the Erle waters
flowed by way of the Niagara River, and for 'After the usual exercises of opening, we were fa-

only eight thousand years have all the waters of the upper lakes been feeding the falls. If the terrestrial movements continue as at present, and there appears no reason to doubt it for the continent was formerly vastly higher than now, then in about five thousand years the rim of the Erie basin promises to be so high that all the waters of the upper lakes will flow out by way of the Chicago canal. Thus the du ration of Niagara Falis will have continued about thirty-seven thousand years. But the lakes will endure beyond the calculations of the boldest horologist. - Appleton's Popular Science Monthly.

Some Curious Trees.

There are plenty of them scattered over the globe, and perhaps one of the most useful is the Japanese wax tree, which looks very much like our common sumac. It is seen almost everywhere in Japan, and its white berries hang in clusters, and contain the thick wax around the seeds. This wax is obtained by bruising the seeds and boiling them, and then skimming the wax from the surface. The wax is made into candles, which give a fine, clear ight, and these candles are in very common use. The tree is a very ornamental one, and has been successfully transplanted to our own State of California.

What would you think if you were told there is a thread and needle tree? There is such a tree in Mexico, and it not only furnishes a needle and thread all ready for use, but many other things. Just outside the door of a Mexican home the beautiful tree stands, loaded with great clusters of flowers. At the tip of each of its broad, green leaves is a slender thorn needle, which must be carefully drawnfrom its sheath, at the same time slowly unwinding the thread, a strong, smooth fiber, at tached to the needle, and of great length. The Mexicans use this as we do our needles and cotton thread. Among its other uses the roots of this tree are delicious to eat, and its broad leaves are used to thatch the roofs of their houses. Paper is also made from these leaves, and from its strong fibres the natives weave

a kind of coarse cloth. The pottery tree, found in Brazil, is equally curious and useful. This tree does not grow pots and pans, as its name might lead you to think, but in its bark is silica, which is used to manufacture all kinds of dishes. To make this pottery the bark is burned, and the hard silica remains. This is pounded up, mixed with clay, and formed into the jars and pots de sired. They are very strong, and capable of standing intense heat without breaking. The tree is singular looking, with a slender trunk, which is often one hundred feet high before any branches appear. - Selected.

The Boston Spiritual Lyceum.

Sunday, Jan. 9, was one of Nature's fairest days, and brought a large attendance of children and adults to the afternoon session of this Lyceum in Berkeley to the afternoon session of this Lyceum in Berkeley Hall. The question considered was "If we Claim Spiritualism is an Emancipator upon what Ground do we Make the Claim?" and the majority claimed that Spiritualism was an emancipator, because it liberated us from the religious downas and superstitions of the past, also from the fear of death. Mr. A. P. Blinn argued that while Spiritualism was an emancipator, as had been claimed by many, in another sense it was not, for it bound us more closely to the narrow path of rectitude and duty. Mr. J. S. Mansergh. in addition to other grounds, claimed that Mansergh, in addition to other grounds, claimed that it emancipated us from "paying tribute to useless ministers and priests."

vantage of the occasion to criticise the Spiritualists for employing on their platform speakers who did not believe in the theistic conception of Delty. Messrs. Mansergh, Lang, Watson and Armstrong took exceptions to some of the Doctor's statements, and he, in turn, briefly replied to his critics.

For the younger, groups "Honesty" was the sub-lect. Auswers were given by Little Maud Armstrong, George Healey, Rupert Davis and Harry Glimore Greene, Mr. Fred H. Watson rendered a plano solo after which we had our grand march and song Harry Gilmore Greene, Martha McKenzle, Willie Sheldon, Esther Matel Bot's and Little Maud Armstrong gave recitations; Edward W. Hatch sang; Mr. E. B. Park-ard made remarks and read a selection. Dr. C. H. Harding spoke on the evils of capital punishment, and was several times interrupted by applause. The Conductor, Mr. J. B. Hatch, Jr., read a communication from the Banner of Light Publishing Co. relative to the starting of a Lyceum paper, and called upon those who wished to subscribe for such a paper to raise their hands. Every hand in the entire school went up, and the Clerk was directed to engage fifty copies, and to guarantee to obtain as many more sub scribers as possible.

Question for Jav. 23: "Where Should we look for the Errors that have Come into Our Ranks?" BANNER OF LIGHT for sale at the hall.

A. CLARENGE ARMSTRONG, Clerk.
17 Leroy street, Dorchester Station, Boston, Mass.

Children's Progressive Lyceum No. 1

Met in Red Men's Hall Sunday morning, Jan. 9. Dr. Hale opened the exercises, and stated in his remarks that in the near future he intended to introduce some new figures or designs into the grand march that would make it still more interesting.

Major Bancroft was with us, and expressed his great pleasure to again be able to visit Lyceum No: 1, and in his absence he had each week looked up ther Lyceum report in the good old Banner, to see how we were progressing. He closed his remarks by wishing each one present a happy and prosperous New Year.

Dr. Hale extended an invitation to those present to join the Association, and urged each one to put h s shoulder to the wheel, and assist in the promotion

of the Lyceum.

Mrs. Butler said: "We must have peace in our ranks if we are to educate our children." She made a few brief remarks to the children, all distenling very attentively. The entertainment consisted of recitations, "Up in the Morning Early." by Ethel Weaver, "Do Your Duty." Minnie Austin, and Mabel Emons; song, Sadi Falkner; song, Leo Hanscom; recitation, Miss Odlum; solo, George Mulford; read-

ing, Mrs. Brown.
The Lyceum closed with the Banner March. ABBIE F. THOMPSON, Sec'y.

Chicago Lyceum.

When last September our pastor (Mrs. Richmond) who has ministered to us for more than twenty years. in obedience to the wish of her guides accepted the call of the Washington Society to be their pastor for the coming year, we all felt like a frick without a shepherd. We consulted together, and determined to keep up our Sunday-school and Band of Harmony week day meetings at any rate, and we have done so. Starting in with our Sunday school at the home of our Superlatendent, Mrs. S. J. Ashton, we had less than twenty children the first Sunday, which number steadily increased, as well as the interest until we overflowed her home and had to rent a hall in the central part of the city. We now have an attendance of almost seventy five regularly. The interest and the harmon, the good-fellowship and spiritual power that are with us is such that we leave the meeting every Sunday (one and all of us) uplifted and strengthened for the duties of the coming week. As our school weekly increases in interest and power, and we are more and more aware of spirit presences with their messages of love, in our meetings, the barriers of sense separating us from the other side of life seem to grow less and less, and we almost stand "face to face." with the arisen ones.

Strangers who come among us feel the harmony in our midst, and many become regular attendants. We have a Sunday school to be proud of. Our Christmas entertainment given by the school, was well attended both by young and old. We hired a large hall; some two hundred were present, and all the children who came received a plum from the Christmas plumpudding.

C. M. Wellington.

voted with a resitation and a musical selection by Miss Dalsy Graves, also readings by Daniel J. Bates, Mattle G. Henverns, Nellie Lincoln, Sarah J. Marsh, Rila M. Henverns, Cota Newcomb., Mandana C. Morris, Hattle F. Beaverns. The Assistant Conductor, H. G. Dick, sang with fine effect.

The Lyceum meets every Bunday at 2 P. M., and is well attended.

A. A. S.

Washington, D. C., Progressive Lyceum,

Reorganized Jan. 9, 1898. Officers unanimously elected: Conductor, Francis B. Woodbury; Assistant Conductor, Mrs. Sarah Clendaniel; Guardian, Mrs. Annie L. Woodbury; Assistant Guardian, Miss Jen-nie White; Librarian, Master Vernon Burdine; Sec-retary, George S. Clendaniel; Treasurer, Mrs. E. M. Willis.

"Ouina" addressed the children after the election, and the Lyceum once more is ready to proceed with good and effective work.

Springfield Lyceum

Met as usual at Ladies' Ald Hall, Main and State streets, at 3:30 P. M., Sunday, Jan. 9, subject: "Death and Resurrection." The average attendance has increased within six weeks/from about twenty-five to creased within six weeks/iron about twonty-need forty-five and over. The good seed sown by Bro. W. H. Bach last winter is turning out a good harvest. A Young People's Spiritual Institute has been formed here, which will croperate with the Lyceum and the First Spiritualist Society. M. W. Lyman.

Charade.

The one is an article of use, While two is the cause of much abuse. The three is built with mast and bow, And on the water is made to go. Join one, two, three, and you will find A useful art to all mankind. Brownfield, Me. A SUBSCRIBER."

Original Riddles or Charactes from young people of all ages will be gladly received. Address this Department, BANNER of LIGHT.

Money versus Spiritual Phenomena.

BY E. W. GOULD.

To the Editor of the Banner of Light:

You may at first thought fail to recognize any issue between these two great factors in Spiritualism. But with a little consideration I think you will admit there is an important relationship, which ought not to be ignored. But we seldom see in THE BANNER. or other spiritual papers, any reference to financial matters, as connected with Spiritual ism, although we often see earnest appeals for increased subscription lists, showing the necessity for money in journalism. In fact, there are but few legitimate enterprises that are supposed to be successfully managed without money, especially in religious or social affairs.

So far as my observation goes Spiritualism is conducted with less money than any other organization of its size in America, to say nothing of its importance or its necessities. While this is a great mistortune and draw back to the Cause, of course there evidently is a reason for it. All admit that the phenomena are important factors in Spiritualism, and may be said to be its origin. But they are very far from being all of it. Although they are the foundation of the philosophy that has been built upon them. Much phenomena have been developed that are of such a diversified character, some of it being both immoral and damaging, that it is a grave question with many thinking Spiritualists whether we, as a sect, are not attaching too much importance to phenomena, considerng their source, character, and the money they

The question is being constantly asked, not only by professed Spiritualists, but by friends and investigators, why Spiritualism fluctuates so much? Why it is so difficult to raise the money to defray the expenses of societies? Why people are so unwilling to become members of a society, and, above all, why are those belonging to a society, or attending spiritual meetings, so parsimonious or unwilling to contribute when an opportunity is offered?
In answering the latter question an explana-

tion is found to all the others, and when reduced to the last definition, it will be found a lack of money. Not that the thousands who decline to contribute are unable to do so. But as a sect Spiritualists are poor, and many who decline to contribute liberally are not able to do so. Those who are able, and do not, may perhaps be able to give a satisfactory reason to their own consciences, if they have any.

Some method or system of relief has evidently got to be introduced to open the hearts and pocket books of those who feed upon the spiritual food furnished from the rostrum of societies which are obliged to resort to every legitimate means to provide it for those who seem to forget that spiritual food not only costs thought, care and anxiety, but also

For the want of this important factor nearly all spiritual societies in America are obliged to hold their meetings in public halls or other unattractive places, not suited to the tastes or habits of a large number of persons, who would be glad to attend if pleasant accommodations were provided. Those who do attend occasionally see so little expense involved, with so little comfort, and the attraction confined entirely to what is heard from the pulpit, their liberality is not appealed to, and they drop into the basket five or ten cents, not knowing, nor caring to know, where

the balance of the expense is to come from. It is fair to conclude that this class of Spirit-itualists, or investigators, would feel called upon, whether members of the society or not, to make liberal contributions if they were be ing entertained in a commodious, pleasant church building, well furnished, with good music, and an instructive, intelligent speaker, which all societies would have, if all who attend their meetings would contribute as liberally as they are able to, or as liberally as they would if attending any other church.

I may be in error, however, in regard to this If I was to take as an illustration the society in the great city of Washington, the capital of the nation, with a population numbering some thousands of Spiritualists, with the headquarters of the National Spiritualists' Association established here, I could hardly expect to sub-stantiate my position. But if I was satisfied this city fairly illustrated the great majority of Spiritualists in America, I think I should abandon the hope of ever believing Spiritual ists could be induced to adopt such methods as all other sects have found practicable and

l learn from reliable authority that there is but one Spiritualist society in this city, and that that one numbers less than one hundred registered members, and of those, less than forty are registered as regular monthly contributing members. This society occupies a regular church building, in a convenient and popular part of the city, and has employed by the year one of the best known and most popular speakers on the spiritual platform, Mrs. Cora L. V. Richmond.

They have also employed a regular choir of good singers, and the audiences indicate quite an average in intelligence and culture with other worshiping assemblages in the city. I learn from the managers, who are courteous and accommodating, that but little more than one half of the regular expenses are collected from all sources.

Now if any one is wise enough to explain why this parsimoniousness, this indifference to the necessary support of such a well organized and well-conducted society, they will please rise and explain. As I said before, I must think the Spiritualists of Washington are an exception in this particular.

Now, Mr. Editor, from your large experience

consideration, for a certain length of time, say until they are needed? You are perfectly aware there are thousands of persons now engaged in trying to be developed as spiritual mediums—some for legitimate purposes, perhaps others for other purposes; but as fact as they become capable of entertaining, whether hopsetly or fraudulently, they proceed to as honestly or fraudulently, they proceed to an nounce themselves as mediums, and none are so ready to patronize and encourage them as Spiritualists. I am not disposed to criticise any one who feels inclined to pose as an honest medium, or to listen to him; but I do object to the expenditure of so much money simply to gratify curiosity so long as there re mains so much necessity for money to build up and maintain the Cause throughout the

country.

Many sincere Spiritualists, who are always ready to spend their money to witness a phenomenon-a test-lose sight of the benefit a good Spiritual Society would be to them and to the Cause they love, and, when called upon to subscribe to its maintenance, are ready with the response that they "are not able." But when an itinerant medium arrives, claiming to be a test medium, they seldom fail to be able to be present at the first séance. We have far more mediums already developed than can be profitably employed, and I question the policy or the charity of encouraging others until there is room for them.

I apprehend we shall be far more successful in promoting the cause of Spiritualism by applying our energies and our money to orga ization, to building up societies, and in providing for those already converted to our theories than by developing, supporting or encouraging more mediums at the present time. I am aware of the sensitive character of mediums; but no one has a higher regard for their value, when legitimately used in connection with their profession, than I have. What I have said in this paper should not be

taken as a reflection upon mediums. As have said before, mediumship is not all there is in Spiritualism. I have attempted to show that some economic measures may be sug-gested for the benefit of the Cause that may eem arbitrary, but in the end will prove a benefit to the medium.

This is but one among the many suggestions that will probably be made by those who real ize that some plan must be adopted by those who are looking to the welfare and advance of Spiritualism, by which the present financial outlook may be improved, and the future placed beyond the possibility of failure.

There never has been a time since Modern Spiritualism was introduced, when so pressing a demand was apparent for increased revenue as the present. Simply from the fact that our numbers are rapidly increasing, and to be retained must be provided for, or they drift off into other sects, which are earnestly seeking for them. What has THE BANNER to say on this subject? Washington, D. C.

Buffalo .- Chicago -- Milwaukee. Importance of Fraternal Cooperation. The

Buffalo is taking a new departure, and the indications are good for a prosperous season and continued growth. The First Spiritual Church is receiving new accessions to its membership, and that, too, among representative people who carry weight and influence. The effort to finish its. Temple is being pushed as fast as the situation permits, and a fair is to are cordially invited to send such contribu tions as they can afford, either in money, or anything that can be turned to money, such as fancy-work, spreads, toys, books, or any useful articles for household convenience, novelties, crochet work, art work, canned or dried truits, etc., boxed and addressed to Mrs. Nellie Whitcomb, 248 North Divison street, Buffalo, N. Y. Mrs. Whitcomb is Mrs. Matteson's daughter, and an earnest worker for the church, and anything sent to her will be appropriated to the fair supplies for the building fund pleasant way for remote societies to establish an acquaintance and reciprocal relations, and stimulate interest and enterprise, and enlarge the sphere of usefulness and pleasure for all

There is a helpful stimulus, an actual pleasure in thus reaching beyond the boundaries of one's own neighborhood, and cooperating with strangers engaged in similar efforts. It actually creates (or evolves) the energy and incentive which cannot be evoked without this extended range of influences and interchange Societies or individuals thus helping the Buffalo enterprise, and contributing to the build ing fund, are likely to be similarly remem bered when their own needs make a call for reciprocity from Buffalo. Besides, it makes each contributor, in a degree proportionate to the amount contributed, a partner, with home interests in the First Spiritual Church. Let this cordial interchange and far-reaching fraternity and inspiring generosity be encour aged, and we will all be the better for it. It is easy to get together enough to make a respect able boxful of donations, varying from one cent to one dollar, or even five dollars, and ship to Buffalo for this worthy enterprise. The main thing is for remote societies to see and feel the value of this little effort, and then action, prompt and ready, will follow.

This month Carrie E. S. Twing is their speak

er, and she always draws. From Buffalo I made my way to Chicago dined with the editor of the Progressive Thinker New Year's Day, and landed at Milwaukee where I am to remain two months. Thus far I am much pleased with all I find here LYMAN C. HOWE.

Thoughts.

BY E. D SHAW.

To the Editor of the Banner of Light:

In your article entitled "Thoughts" you have opened up a subject that demands attention, which I hope to see discussed in THE BANNER by sound reasoners like Charles Dawbarn, et als. With your permission I will just

sketch my views upon the question: A thought is not a thing, any more than the movement of your arm is a thing. It is a phenomenon resulting from the action of some mind, or the action of the thought of some mind upon the brain. This phenomenon is first noted in the vibration of the brain molecules. which vibration is then thrown upon the ether, and carried by it to a distance, and may be taken by induction by another brain, the process being analogous to that of electrical

We are speaking now of what a thought is, or, if you prefer, of what it does after it comes contact with the brain, and not of its origin

in the spirit realm.

But while a thought is not a thing, I believe it can make a thing. By concentration of the will at one place, with sufficient practice, it is possible to objectify or materialize the ether. There is ample evidence that the Yogas do something of the kind.

Instead of force and matter I posit Will (God)

I believe the Sovereign Will formed these worlds out of ether. We are parts of this Infinite Will, and like it. Wherefore, it would seem that we should be able to make material things, to a limited extent, out of this ether, and then dematerialize, or deprive them of form.

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MHY MOWEN TOOK OFT

Some Women Look Fresh and Young at Fifty.

Others Appear Old and Dragged Out at Twenty-Five.

Did it Ever Strike You That There Must be a Reason for This?

"How old I look!" is what women say to their mirror.

The passing years are not what make the average woman grow old in looks, but the condition of nerve weakness, poor blood and low vitality. Some women of fifty preserve the youthful appearance of twenty-five. The average woman of to-day, however, appears old at thirty, with dull, hollow ringed eyes, thin, pinched, pale cheeks, sallow complexion, dark or bloodless lips, the face lined, and the expression the opposite of vivacious.

With good digestion, strong nerves and good blood, any woman can keep herself, young, fresh and youthful appearing, and she can attain this much desired condition by using that greatest nerve and blood invigorator known to modern science as Dr. Greene's Nervura. It is positively astonishing what this remarkable remedy will do for women. It is almost a Fountain of Youth, for it renews and maintains youth by creating perfect and complete health. Just see what its use did for Mrs. Ormiston Frain, of 83 Park Place, Passaic, N. J.



"I feel it my duty to testify to the merits of Dr. Greene's Nervura blood and nerve remedy. Eight years ago I was taken very sick with be held the first week in March for the build pains in my back and lower limbs. I was uning fund, and societies, as well as individuals, able to stand or to be about at all, and had to take to my bed. The doctors said I had womb troubles, and I kept changing doctors all the time, but got no relief. One day, when I was going to call in a new doctor, a friend called and asked me if I had ever tried Dr. Greene's Nervura. She persuaded me to buy a bottle; so I bought a bottle, and after a few doses I could feel a change. By the time the first bottle was used up I felt much stronger, and my pains did n't seem quite so intense. After a time I could walk a mile, and very seldom lie down in the daytime. As I grew stronger the pains gradually left me. I sincerely recommend Dr. Greene's Nervura in all cases where a general tonic is needed, and as a blood puri-

All women should take Dr. Greene's Nervura blood and nerve remedy in order to attain health, strength and beauty. You can consult free of charge Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician of the present day in curing disease.

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Banner of Bight.

BOSTON, SATURDAY, JANUARY 22, 1898. 188UED EVERY THURSDAY MORNING FOR THE WEEL

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

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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 taker, 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 paper has so long defended and upheld greatly his church to-day. At least two-thirds of the strengthened.

Prayer.

The January Arena, among other good things, contains an article by Benjamin F. Burnham, entitled, "Questioning from the Pews," which although written in a semi-humorous vein, is full of thoughtful suggestions to the mind of the student. Many readers will probably take exception to Mr. Burnham's characterization of the prevailing orthodoxy of to-day, yet his statements will induce the reader to think earnestly in regard to the questions are not men of Dixon's stamp. If they were, raised. The fact is, the pulpit conceals the real principles of orthodoxy from the pews, or endeavors to do so, hence the people do not know what their creeds contain through instruction from the average preacher. If the dogmas of eternal punishment, perseverance of the saints, infant damnation, etc., were emphasized to day as they were a quarter of a century ago, the pews would soon be entirely

The higher criticism of the Bible, and the study of the ethnic religions have done much for the masses who have sought through the public libraries to trace the history of religion for their own satisfaction. In proportion as the people have become enlightened in regard to scientific and historical matters, the pulpit has been compelled to modify its expressions, especially with regard to creeds and dogmas. But while they were concealed from sight, they have not been essentially changed by any church synod or council, so far as the orthodox church is concerned. Every person now received into the church is not questioned very closely with regard to the creed thereof. He is told that his influence will be greater, that he can do more good to his fellowmen in that way, and that it will help him in business as nothing else can. His belief is a secondary matter, and is lost to sight in view of the other more im-

nortant matters!

As for prayer, Mr. Burnham asserts that it is of no objective benefit to those who engage in it, that impulse, emotion and ecstasy possess no moral merit. We are inclined to believe that he is night in these conclusions. A rational mind finds it impossible to believe that an Infinite God will set aside an Infinite Law at the supplication of a finite being. It is also impossible to conceive of an Infinite Person as the presiding genius of the universe, therefore there is no one to whom these supplications can be addressed who is capable of hearing them, to say nothing of answering them. The laws of infinitude are fixed and immutable, and it is childishly absurd to place a finite mind at one end of the lever, the Infinite at the other, and expect to find any fulcrum over which to establish a balance.

Emotion has its legitimate place in human nature. Impulse and ecstasy are natural expressions of the mind, but they cannot be accepted as safe leaders for thought. The sup-Emotion does not reason, but rather laughs at logic. Impulse tramples upon all restraints of conscience, and rushes the individual into the state of mental hyperesthesia, in which the individual is utterly incapacitated to act for himself in any direction. All of these find expression in religious revivals in the form of fervid prayers and lurid exhortations. They are seupon the great sea of life, and should be voyant and magnetic physicians. Other re work. May success crown their efforts.

brought under control for the good of man-

Some claim that prayer makes the soul receptive to truth and to higher inapiration. A determination to find truth, and to so live that the higher influences of the spirit may come to the soul, will give the desired result. Montgomory has often been quoted as giving the best definition of prayer that ever found expression in words:

"Prayer is the soul's slocere desire Unuttered or expressed.

But, he does not infer that the soul's desire springs from supplicating or imploring any Unknown Power to condescend to do some particular thing for the especial benefit of the desirer. The person who loves truth, and seeks only the good in life, need have no fear of any power or person in heaven or on earth. No one can injure him save himself. To supplicate or to implore lessens man's respect for himself, and places him in the attitude of a cringing sycophant, seeking for favors at the hands of one whose will he can change by fawning flattery and smooth promises. Man should stand erect in the dignity and grandeur of human nature, and aspire for culture, inspiration to do the right, and knowledge by which he can determine that which is right. If prayer means soul aspiration for wisdom and knowledge, for purity of life, for rectitude of conduct, nobility of purpose, and spiritual illumination, then we have no objection to the use of that term. But, as prayer is commonly interpreted, it means nothing of that kind; its aim is rather to placate some quixotic deity, to induce him to set aside some great law for man's especial benefit, to secure immunity from the consequences of some selfish or sinful act; hence we feel that as such it is a travesty upon intelligence, and a useless, mean ingless ceremonial, that ought to be abolished.

Woman's Influence.

The New York Journal of Jan. 3 contains a review of a striking sermon by Rev. Arthur C. Dixon, of the Hanson Place Baptist Church, Brooklyn, in the course of which this modern man of God took occasion to denounce woman in the most bitter terms. He startled his hearers by declaring that women had led the three notable apostacies of modern times-Spiritualism, Christian Science and Theosophy. He declared that woman is either an angel or a powerful adjunct of wickedness; that she can either elevate man or drag him down to the lowest depths, that under her guidance man sinks incomprehensibly low: that women were unfit to preach the gospel that they should never have been ordained to the ministry, as they are physically and spiritually incapacitated for the position; that their place is in the home, and not in the pul pit, etc.

It is said that the above echoes from the seventeenth-century ignorance were warmly discussed and vigorously attacked by many of the most prominent members of the Rev. Dixon's church. The absurdity of his statements is apparent to every person of average intelligence, and we do not wonder that his flock felt incensed at his base tirade against materially enhanced, and the Cause which this the very persons who are the main props to members of the average church of to day are women. We do not believe the Hanson-Place Baptist Church is any exception to the rule, hence Dixon deliberately insulted two thirds of his own members. Apply his reasoning logically, and it would appear that he is judging all women by those who are within the folds of the church. In fact, it must be a woman of less than mediocre intelligence a strong working State Spiritualist Associawho would sit and listen to such nonsense as tion in Minnesota, as an ally of the National Dixon uttered on that occasion without ad-

ministering a sharp rebuke. It is well for the churches that all clergymen every church in Christendom would close its inform the secular press that all Intelligent, doors within the next six months. We are up-to-date Spiritualists have nothing whatglad that Dixon has spoken as he did. He has ever to do with frauds and fakirs. The secushown the women of his congregation and the lar press will give Spiritualists due credit for country at large how they are esteemed by some of the clergymen. It will do them good to realize that, despite their labors for the church, they are mere nonentities in the minds of those for whom they make the greatest sac- in the Union. They will serve two purposes: rifices, viz., the clergy. Now that Dixon has spoken, it would be well for those who agree and the other to protect the people from the not stand alone in holding such ancient ideas. and should not arrogate to himself all of the glory(?) that is attached to such "martyrdom" as will come from frankly expressing his convictions.

work of making the world better through devotion to principle, and too many couches of sota, pain, too many bruised and bleeding hearts testify to the benignity of her influence for Society for the Prevention of Cruany one to attempt to cast aspersion upon her work. It is one of her chief glories that she has led in some of the apostacies from Orthodoxy. Her work in Spiritualism speaks for itself, and needs no encomiums from us. In he has so wantonly made upon her.

Medical Monopoly.

We learn that a determined effort is to be made this winter to secure the passage of a stringent amendment to the so-called "Doctors' Law," that now disgraces the Statutes of Massachusetts. This is a matter in which

strictions are also embodied in the amend ment that will make it a very dangerous meas ure should it ever become a law. It is now before both houses of the Legislature; hence we call upon every Spiritualist, Liberalist and lover of justice, to send in remonstrances at

It will not do to may that the "apirita will take care of us; we need not worry." That absurd policy has resulted in all the mischief now affecting Spiritualism, and it is unsafe to follow it longer. The spirits will do nothing for us that we are able to do for ourselves. They did not come back to this earth to teach men and women to become shirks; their mission was a nobler one, and they have ever sought to make people think and act for themselves under the highest inspiration from them.

We now have an opportunity to put our Spiritualism into practice. Let us be on our guard, and keep close watch of the legislation at the State House. Officers of the Massachusetts State Spiritualist Association, the Spiritualists of this Commonwealth look to you to keep them posted with regard to this matter, and to lead them in a gallant contest for liberty and justice.

Suicide.

The Chicago Tribune's statistician reports 6,600 suicides in the United States for the year ending Dec. 31, 1897. This is said to be an increase over former years, yet we believe is not so large as was the number last year. This figure is appalling, and sets a very knotty problem before our eminent sociologists for solution and remedy. Men and women from all occupations have sought to escape the responsibility of life through self murder. "The profession that furnishes the largest percentage of the suicides is that of medicine. Despondency is asserted to be the cause that led to self destruction in a majority of cases last year, but in the case of the physicians, we venture to suggest that it may have been remorse occasioned by the numerous deaths that were due to their blundering.

Poison was resorted to by 2,384 persons as the safest method of ridding themselves of life, while 2,136 shot themselves, 870 preferred hanging, 596 drowned themselves, and 357 cut their throats. Various methods were employed by the remainder, such as dynamite, starvation, etc. It appears that men have a large ma jority in the Tribune's list, the number being 5,186 to 1,414 women. These gruesome statistics prove conclusively that existing material conditions are such as to cause thousands of people to feel that death, and perhaps annihilation, is preferable to life. Not even the dogma of eternal punishment has any restraint upon the would be suicide. Can anything influence him? is the next question.

It is a notable fact that suicide predominates amongst the educated and intelligent classes. being rarely resorted to by the ignorant and know the religious beliefs of this army of selfmurderers, and it may be possible that the argus eyed reporter of the Tribune will be able to state them in his next report. We cannot help feeling that every suicide is temporarily deranged, otherwise his innate common-sense would restrain him from the awful crime. Be that as it 'may, suicide is on the increase among the American people, and should be made a special study by those who have the welfare of mankind at heart. What can be done to obviate it?

State Organization in Minnesota.

We learn that steps are being taken to form Association in Washington. Two of the missionaries now at work in that State have been striking strong blows against the fraudulent elements in Spiritualism, and have sought to their good works as soon as it is assured that fraudulent practices and immorality are not condoned by them.

State Associations are needed in every State one to guard against unjust State legislation, with him to make themselves known. He does imposition of frauds and charlatans through a well directed bureau of information. We hail this effort in the North Star State, and hope the Spiritualists will rally around the flag of truth in one of the strongest organizations in the nation. Dr. J. N. and Mrs. Ella G., Ma-It is not necessary to eulogize woman and goon have the courage of their convictions, her influence. She has had her share in the and dare to attack fraud wherever they find it. We wish them success in their work in Minne-

elty to Children.

The annual report of this Society will give great satisfaction to every person who wishes the children to have justice done Theosophy she, too, has had her full share of them. During the past year the officers have leadership, and whatever of good attaches it. | investigated the cases of 6,195 unfortunate chilself to that movement may be said to be due to dren, and have found 2,173 of them to be the the influence of woman. She will continue to victims of shameful cruelty, whose sufferings bless humanity with helpful thoughts and pro- they were able to mitigate. They have also gressive ideas so long as this planet remains rendered timely aid to other deserving chilthe abode of human beings. She will do bet | dren, and made their persecutors feel decidedter and greater work as soon as she is freed ly uncomfortable. This is a splendid record. from the serfdom of creeds, and is able to re | and should induce every philanthropist, irspond to the promptings of her own divine in respective of church or party affiliations, to a vote of 125 ayes to 126 nays, Speaker Reed have filled more than four full columns it was tuitions. Dixon has helped to emancipate take an active interest in the Society by placwoman by his puerile tirade against her, as he ing means at its command with which to will not fail to see when he feels the force of continue its good work. We feel that this So the reaction that is sure to follow the attack ciety should be loyally sustained by the State of Massachusetts, and hope the Legislature will make it possible for it to continue its good work on a larger scale during the coming year.

The Medicos in Rhode Island.

Our esteemed friend and valued contributor, Wm. Foster, Jr., is making a grand fight for medical freedom in Rhode Island. Ever every Spiritualist and every lover of liberty since the arrest of the Christian Scientists. feels a deep interest. Under the present law, mentioned in a recent issue of THE BANNER, own soul in the ways of wisdom, and be thine a man well qualified to relieve suffering may the good people of Rhode Island have been pliant whose emotions lead him to ask for the be jailed, provided he uses the title "Dr." or stirred up in regard to the matter. Mr. Foster universe as a gift to himself may be perfectly the letters "M.D." in connection with his does not hesitate to tell the medical fraternity sincere, but his judgment is decidedly warped. name without having been registered as a the plain truth in the columns of the secular physician. It does not matter how much good press, wherein he relates some of the most he may have done; he has offended the majes absurd mistakes made by the talented (?) ty of the law through the inoffensive use of a "emdees," who wish to enjoy the monopoly of seething maelstrem of temptation. Ecstasy is a title that he has honestly earned through killing their fellow-men under the authority of of the sun of knowledge. healing sick, hence he must pay the penalty, a sheepskin. We hope the Spiritualists of either a heavy fine or imprisonment for some Rhode Island will be ready to argue the matter before the Legislature at its next session. The proposed amendment makes it a felony | The New State Association will be able to to heal any one by the laying on of hands, or | render excellent service in this direction, and | selves receptive to truth, and thereby relate rious menaces to honest commerce of thought by any of the simple devices known to clair- we know its officers are not afraid of hard ourselves harmoniously to one another as well

A New Departure.

The latest sensation in New Jersey is the new departure of Rev. E S. Stoddard, D. D., the rector of St. John's Episcopal oburch, who intends giving dancing lessons in the church building once a week. The price for each lesson will be twelve cents. The members of the class will be given a reception, or public dance, at the end of the course. The class has been formally organized, thirty young women and twenty-eight young men joining. Dr. Stoddard says he expects severe criticism, but it shall not deter him, for he considers dancing not only harmless, but a necessary diversion. We rejoice to note that he has the courage of his convictions. He realizes that social life is necessary to hold his people together. We could wish that Spiritualists were more alive to that fact. We do not need dancing alonein fact some are inclined to doubt the advisability of public dances-but we do need clubs, literary circles, social meetings, etc. We cannot hold our young people unless we take an interest in them.

Ohio State Spiritualist Association.

The Trustees of the above-named Association held a special meeting last week to elect a Secretary in place of Charles W. Taylor, resigned. All Obio Spiritualists will recall Mr. State organization. He put in many days and nights of earnest labor, besides several hundred dollars of his hard earnings, to make the State Association a success. He has been called to another State, in business relation, ship, hence was compelled to resign his position as Secretary. Mr. Willard J. Hull of Columbus, O., the able editor of our esteemed contemporary, The Light of Truth, was elected to fill the vacancy. We congratulate our Ohio brethren upon securing Mr. Hull's services as Secretary of their State Association. His energy and enterprise will impart new life to the Association, and do much to make it the success it deserves to be.

An Apostate Minister.

Rev. Alpheus Ideo, a Baptist preacher for twenty three years, announced his conversion like phenomena. to Spiritualism and withdrew from the church last September. Since that time he has been serving the Spiritualists of Indiana very acceptably. Simon Kittel, President of the Dunkirk, Ind., Spiritualist Association, speaks of Mr. Iden as an able, eloquent and interesting custom is unjust both to speaker and medium. speaker, and worthy of patronage at the hands | Even where both are combined in one person of the friends of the Cause. Mr. Iden first became interested in Christian Science, and, through the study of that subject, was thoroughly convinced of the truth of Spiritualism. Even the clergy are not proof against the evidence presented by Spiritualism, hence they, too, are coming our way. Revs. Bartlett and from those who have no regular church affiliasuperstitious. It would be interesting to Iden have set an example that will ere long be followed by many of their brethren.

> A strike among the mill operatives in New Bedford, Mass, and other New England cities, is reported as inevitable. The recent sweeping reduction in wages is the cause of the strike. The return of prosperity is so slow as to be very discouraging to the average wage earners of New England. With the Dingley Bill in full operation, Hanna reelected to the Senate, and Grover Cleveland in "innocuous desuetude," surely this nation ought to be more than prosperous. Sic transit gloria mundi.

Spiritualism is the only religion teaches that no one human soul is of greater value than another. Therefore, so long as one human being remains in the darkness of ignorance, or fettered by the injustice of his fellow-men, just so long will the world need Spiritualism. Perfect harmony, which is the highest heaven, cannot obtain while one sorrowing soul can be found, in mortal or spirit- 14. The farmers in the surrounding country

Mrs. Augusta Nack, the notorious woman, who saved herself from electrocution by turning State's evidence in New York City, goes to prison for fifteen years. With good conduct, one third of her term will be remitted, and she will be free in 1908. Thorn, her paramour, will soon be electrocuted. The woman was fully as guilty as he, but the law makes a distinction in this case, the justice of which no honorable person can see.

FF Goodness stands appalled when men and women seek to cover Error with the mantle of apology to hide her hideousness from the gaze of the unwary, that they may the easier become the prey of those in whose souls Evil, the dark-visaged child of Error, is the reigning power. As Spiritualists let us strive to dethrone Error that Goodness may become the ruler in the hearts of all mankind.

The reëlection of Senator Hanna in charges of bribery. An investigation will only result in securing a new coat of whitewash for all suspected parties. The people have very little to say in political matters, now that organized plutocracy holds the reins of power.

It is gratifying to know that the repeal of the Civil Service Law cannot be compassed during the present session of Congress. It reports from all local societies received after 4 failed to pass the House of Representatives by c'clock on Monday. As these reports would giving the decisive vote. For even this small impossible to use them intact, hence we took favor let us be truly thankful.

The mission of Spiritualism will not be fulfilled until fear in its every form, ignorance and superstition, shall have been banished from the earth forever. Then will come in the blessed millennial age of the spirit, in which Truth will reign over all mankind.

Trust not that man who claims to have the only key to the storehouse of wisdom, and listen not to the one who pretends to be a me. diator between thee and God. Educate thine own savior.

Life's shadows make the gleams of sunshine seem far more resplendent when they chance to flash across our pathways. Thus we learn that contrasts serve to enhance our joy by teaching us to patiently wait the coming

Physical and mental pain proves that we are not living in harmony with the higher laws of our being. It is our duty to make ouras to the world in which we live.

Mrs. Cora L. V. Richmond's Work in Washington.

In the three months that have elapsed since this nifted lady has been fulfilling her work as pastor of the First Spiritualist Society of Washington, two things have been proven be-

yond possibility of question. The first is the desirability and practicability of settled speakers for a year or term of years over local societies. The fact that Mrs. Richmond had been the chosen pastor of the Church of the Soul (formerly the First Spiritual Society) of Chicago for twenty-one years was sufficlent proof; but many regarded that as an exceptional instance of adaptation and affection between speaker and congregation.

The Washington Society, however, resolved to try the experiment this year, and many other societies are now contemplating a similar movement. Mrs. Richmond was "called," or invited, to take charge of the congregation for the year. The results already show the wisdom of this movement, both on the part of the Board of Trustees and the guides of Mrs. Richmond. Her work is world wide, and should, therefore, be centred at the capital of this country, where the population is so thoroughly cosmopolitan. Not only is it the seat of the Government and of fashionable folly, Taylor's able, efficient and self-sacrificing but it is also the centre of a very brilliant work, last winter and spring, in behalf of circle of minds, literary, scientific and artistic, drawn thicher by the mutual attraction of gifted minds. There is also a large constituency for a teacher like Mrs. Richmond (under the inspiration of her guides) among the scholars, poets and liberal-minded people who throng the Capital at this season of the year for health, pleasure and improvement.

> The other point is, the entire separation of the mental and ethical teaching from the phenomena.

The rostrum is for discourses on the philosoply and ethics of Spiritualism.

The séance (private, if possible) requires very different conditions, and usually attracts a different class of minds and awakens different states in the same minds. The management in Washington has chosen Thursday evening as the one for the presentation of psychometric readings, personal messages and

Henry J. Newton (now in spirit-life) discovered many years ago the inappropriateness of combining the two, and wisely reserved Sunday afternoons for the phenomenal services of the First Society in New York. The usual the separate night of the week would be easier and more desirable.

Mrs. Richmond's audiences are composed not only of the enthusiastic members of the First Association, but she attracts the brilliant minds from other denominations and tions-the Theosophists, Unitarians, Universalists and liberal thinkers.

The Lyceum, too, is receiving new impetus, as "Ouina" is always ready to speak to the

The Ladies' Aid is in a flourishing condition. Mrs. Richmond is President, and there is a most efficient corps of officers and members for work. The Bazaar, recently held under the auspices of this Auxiliary, netted the First Association over four hundred dollars, although held the most unfavorable week in the year, just before the holidays.

It is said that Mrs. Richmond intends to hold classes for the Soul-Teaching and other especial lines of instruction by her guides. May the work continue to prosper.

The Maine State Spiritualist Association

Held a most successful mass meeting in Skowhegan, on Thursday and Friday, Jan. 13 and turned out in force, and with the town people filled the new Grange Hall where the meetings were held. Nearly twenty new names were added to the membership of the Association. The platform workers who took part in the meeting were: Nettie Holt-Harding, F. A. Wiggin, Mrs. M. C. Wentworth, A. C. Smith. Mrs. Viola A. B. Rand, Secretary, and A. J. Weaver, President of the Association. It was a harmonious and happy meeting. Everything was done decently and in order. Dr. F. S. Bigelow, of Skowlegan, had the arrangements in charge, and was ever present and active in the work.

Attention, Spiritualists!

Magnetic physicians and their friends are urged to interest themselves in the case of A. R. Gilmore, who has been in jail for several weeks for holding himself forth as a physician without having been registered as provided by the "Doctors' Law" in this State. His fine has been fixed at the lowest possible figure, and it must be paid or Mr. Gilmore will have to remain Ohio is accompanied with some very ugly | in jail six months longer. A portion of the finer has been raised, but seventy-five dollars are probably be made, but we predict that it will | yet required to meet the payment in full. We will cheerfully receipt for all moneys sent to this office, and will guarantee that they will be applied as the donors wish.

Special Notice.

An avalanche of manuscript descended upon us this week and compelled us to minimize the pains to give each society a brief notice. Reports should be brief and to the point, and should reach us by the last mail Monday of each week.

The recent assault upon Spiritualism, by Rev. Marshall, in Atlanta, Ga., was made the subject of a special lecture by Mrs. Mary Gebauer, who is now working with one of the Spiritualist societies of that city. Rev. Marshall's words indicate that he is entirely ignorant of the teachings of Spiritualism, hence utterly incapable of discussing even one of its principles. Such pulpit ignorance and braggadocio are unworthy of more than a glance of contempt.

Mrs. M. E. Williams of New York City desires us to inform her friends in Philadelphia that she does not know a Mr. Ed. Keene, who is said to have used her name in connection with meetings he intends to hold in that city, and that she was not in Philadelphia during the holidays, as was reported.

A person who courts wealth courts trash. The best wealth is virtue, principle, character. Other wealth you can live without; this is indispensible to individual weal.—

sions save those of the morning. The Convention was called to order Friday morning at 10:30, with Vice-President Lucius Colburn in feel at home, and helped to establish a spirit of harmony that was not disturbed throughout the meeting. Mrs. Abbie W. Crossett of Duxbury, Mr. A. F. Hubbard of Tyson, Dr. S. N. Gould of Randolph, and Mrs. H. L. P. Ressegue of Hartford, Ct., made brief but fitting responses that warmed and cheered all present. Mr. A. A. Wilkins of Greenfield, Mass., closed

the morning session with a few clear-cut tests. The afternoon meeting was called to order at two o'clock, with Pres. E. A. Smith of Brandon in the chair. A spirited conference of one don in the chair. A spirited conference of one Colburn, Mrs. John A. Stafford, H. D. Barrett hour was held, in which interesting addresses and Mrs. H. L. Ressegue spoke briefly, each were given by Pres. Smith, Mrs. A. W. Cros one testifying to the great good derived from were given by Pres. Smith, Mrs. A. W. Crossett, Lucius Colburn, Mrs. H. L. Russegue, and Newman Weeks of Rutland. Each speaker laid a valuable offering upon the altar of truth, and made a deep impression upon the minds of the people. The Wilkins Sisters favored the company with a musical selection, offered a few graceful remarks, and, in the after which Mr. A. F. Hubbard of Tyson gave the lecture of the afternoon. Mr. Hubbard and his inspirers believe in a spiritual, proctical Spiritualism, and his earnest words gave

his large audience much food for thought.

A brief conference opened the evening session at seven o'clock, Newman Weeks, George Whitney, Dr. E. A. Smith, and John Withell of Montreal, taking part. After singing Mrs. H. L. P. Russegue gave the lecture of the evening. To give a résumé of this address would be impossible, while lack of space prevents us from giving it in full. It was one of Mrs. Rus segue's best efforts, and made a lasting impression upon all who heard her.

ture of the morning. She referred in a most eloquent manner to the arisen workers, Achsa W. Sprague, Fannie Davis Smith, and others who had labored earnestly for Spiritualism in responded. The Convention then adjourned other days. The effect of Mrs. Wiley's address without day. was remarked by all. Its rich spiritual thought comforted and uplitted every one present, while the eliquent pathos of her diction touched and softened every heart. Her words were veritable "apples of gold in pictures of silver." Pres. Smith, in a most eloquent speech, introduced Mr. Harrison D. Barrett of Boston. Mass, for the closing address of the morning. Mr. Barrett was given a royal Vermont welcome, and was so overcome that it was difficult for him to proceed. He spoke of the harmony prevailing in the Convention, and the benefit he had already derived from the uplifting spiritual influences surrounding all. He touched upon some of the practical issues of the day, and closed by complimenting the Vermont Spiritualists upon having the oldest State Association in existence. He referred also to its influence in regard to legislation inimical to and succeeded. Spiritualism, and said its success in that direction alone entitled it to the support of every Spiritualist in the State.

The afternoon meeting was called to order at 2:30, with President Smith in the chair. After singing by the Wilkins sisters, Mr. Harrison D. Barrett gave the lecture of the afternoon. He took for his subject "The Practical Side of Spiritualism," and his address was closely followed by the large audience in attendance. At the close of the lecture, President Smith announced a business meeting of the Ass ciation, for the election of officers. The following officers were unanimously elected: President, Dr. E A. Smith, of Brandon; First Vice President, Mrs. Sarah A. Wiley, cf Rockingham; Second Vice President, A. F. Hubbard, of Tyson; Third Vice-President, George W. Ripley, of Montpelier; Secretary and Treasurer, Janus Crossett, of Duxbury; Auditor, A. F. Hubbard.

Board of Managers: Don H. Chapman, Flotzbard, S. M. Goold, Bandelph, Norman

Fletcher; S. N. Gould, Randolph; Newman Weeks, Rutland; Mrs. M. Eastwood, Winooski; Mrs. E. M. Walker St. Albans; Mrs. L. G. Hammond, Ludlow; E. B. Clement, Barnet; L. D. Smith, St. Albans; George W. Ripley,

The evening meeting was opened at 7:30 with singing by the Wilkins Sisters. Mrs. H. L. P. Russegue was then introduced, and spoke at length upon the subject, "Spiritualism, What Has It to Do? What is Its Mission? What is Its Destiny?" She prefaced her remarks by giving some startling statistics in regard to the condition of the nation at large. During the past year \$5,500,000 were expended for foreign missions; \$222,000,000 for expended for foreign missions; \$222,000,000 for the sugar trust; \$660,000,000 for bread; \$990,000,000 for intoxicating liquors, and over \$900,000,000 for tobacco. From these interesting figures she proceeded to prove that Spiritualism had a work to do, and that Spiritualists were the ones to do it. It is idle to sit down praying the spirit world do the work of re-form alone. The angels will never help those who are too lazy to help themselves. When the American people spend more than three times as much money for whiskey and tohacco as they do for bread, something needs to be done. The cry to halt in that direction can not be uttered too soon. Why do people do this great wrong to themselves? Why do they drift into evil ways? Because of their false instruction in morality and religion. So long as they believe that some one else is to pay the penalty of their sins for them, just so long. will men permit their families to starve that they may have whiskey and tobacco. The mission of Spiritualism is to teach man his responsibility for his every evil deed, and to proclaim the law of consequences. The Destiny of Spiritualism is to reveal the immortality of the soul, and to lead the race to the realms of pu-

rity, justice and wisdom.
Sunday morning the meeting was opened at 9:30 with a general conference. The subject Medical Legislation was introduced by H. D. Barrett, the first speaker, who referred to the fact that Vermont was free from any medical restriction law, and said the State Association had been the means of defeating it. He also spoke of the sweeping measure just introduced into the Legislature of Massachusetts, and asked for the sympathy and good wishes of Vermont Spiritualists in the pending contest Dr. E. A. Smith spoke of the many contests that had taken place in Vermont, stating that the medical fraternity had tried to secure the passage of a measure favorable to their interests for thirty two years, but had been defeat ed in every Legislature. The last attempt was a desperate one, and it took much time and labor to defeat the bill. Mrs. Russegue, Mr. Hubbard, Mr. Colburn and Mr. Richardson spoke on the question, each one adding many valuable thoughts to the discussion. The Sunday laws received their share of attention, also compulsory vaccination, and other measures inimical to the liberties of the people. After a vocal solo by Miss Truax, Mrs. A. W. Crossett was introduced. She put in an earnest plea for the genuine mediums, and urged that more should be done for their protection through proper support and words of sympathy. She urged a more spiritual life upon the people, and pleaded for a more tolerant spirit with regard to religious opinions. She argued earn estly for the reestablishment of the home circle, and showed its benefits to the people who had formed them. This point was also elo-quently emphasized by Mr. Hubbard, Mrs. Russegue, Mrs. Wiley and other speakers during the several conferences. At the close of the morning lecture Mrs. Russegue gave sever-

The Vermont State Spiritualist Convention.

Twenty-Ninth Annual Gathering.

The Spiritualists of Vermont assembled in Grand Army Hall, Montpeller, Jan. 14, 15 and 16. The audiences were large and enthusiastic, the hall being completely filled at all sessions assembled in the distribution of the subject "The Alms and Objects of the National Spiritualists" Association. He held the attention of his heavers to the close of his address, and his pleasions may be those of the morning. The Conventions of the morning opened promptly arecommised.

The afternoon meeting opened promptly at 2 o'clock, with every seat in the hall coupied. The Wiking Sisters rendered one of their best selections, after which Mr. H. D. Barrett was introduced. He took for his subject "The Aims and Objects of the National Spiritualists" Association." He held the attention of his heavers to the close of his address, and his pleasions are those of the morning. for organization for business purposes found a ready response in all hearts. He was followed by Mrs. H. L. Russegue, whose subject was "The Higher Science and Religion of Spiritu-

> of the readers of the BANNER OF LIGHT. The closing session opened promptly at 7 o'clock, with standing room in the hall at a discount. This meeting was an old fashloned spiritualistic "Love Feast," which was much enjoyed by all. President Smith opened the meeting with a few well-chosen words, at the close of which he requested Mrs. Russegue to exercise her gift of psychometry for a few mo ments, which she did, to the edification of the audience. Newman Weeks, Geo. W. Ripley, Mrs. E. L. Turner, Mrs. Sarah A. Wiley, Mr. A. F. Hubbard, Mrs. A. W. Crossett, Lucius Colluga, Mrs. John A. Stafford H. D. Barrett

the Convention. Eternal vigilance was urged by all, and the wish expressed that all might

name of the city, invited the Association to hold its next meeting in Montpelier. He ex-pressed his pleasure at being able to attend the meetings, and the enjoyment derived from the exercises. As Mayor Gurnsey is one of the pillars of the Baptist Church, his kind words betokened the breadth of his spirit, and he was most warmly applauded as he took his

Rev. J. Edward Wright, pastor of the Unitarian Church, spoke of his hearty agreement with all he had listened to at this meeting, as he had been teaching the same things from his pulpit for some time.

Resolutions of thanks to the citizens of offered by Newman Weeks, A. F. Hubbard, Mrs. A. W. Crossett, Mrs. Russegue, Lucius Colburn, S. N. Gould, and Janus Crossett. Mrs. S. A. Wiley of Rockingham gave the lecture of the morning. She referred in a most contributed to the success of the convention of the unanimously adopted. A special vote of thanks to President Smith for services rendered was also adopted, to which he fittingly

CONVENTION ECHOES.

The Rochester Jubilee was well advertised, and twenty five delegates were selected to represent Vermont at that great gathering. Surely the "Green Mountain State" is abreast with the times.

The music for the entire convention was furnished by Misses Carrie B., Floy L., and Indiana C. Wilkins of Fairfax, Vt., whose sing ing won all hearts and gave the best of satis faction. They have been engaged for a portion of next season at Queen City Park. They deserve success, and should be encour-

aged in their laudable efforts. President E. A. Smith was at his best as pre siding officer, and exerted every effort to hold the interest of the people. He was constantly on the alert to make things pleasant for all,

Janus Crossett, the genial Secretary and Treasurer, was at his post throughout the Convention, and his kindly face beamed with delight as he facetiously reported financial re ceipts in excess of all expenditures.
The BANNER OF LIGHT was much in demand,

and extra copies eagerly sought by both Spiritualists and investigators. Not a few persons set a good example by subscribing for the paper first hand.

It was a splendid convention. Not a harsh nor a discordant note was struck from first to last; perfect harmony reigned, and the spiritened and cheered every soul present. The Convention was a benediction of peace to every troubled spirit. Its managers are en titled to much credit for their excellent work, which afforded the angelic hosts an opportu-nity to cheer and uplift their brethren on REPORTER. earth.

The Battle Open.

Sunday Law for the District of Columbia has Opened; Adventists, Seventh Day Baptists, Free Thinkers, and National Spiritualists' Association, and Hebrews United for a Deter mined Opposition; Advocates of the Law Admit their Scheme is to get Congress to Put Itself on Record; What the Progressive Wash ington Post says About the Proposed Law in its issue of Jan. 13, 1898:

SUNDAY IN THE DISTRICT.

"Some days ago we printed a highly-interestng and sensible communication from Gen. William Birney, one of the most distinguished residents of Washington. Gen. Birney's object was to call attention to a bill which has been recently introduced in Congress, "to regulate Sabbath observance in the District of Colum. bia," and to point out the numerous and sufficient reasons why enlightened people should protest against the contemplated legislation. Upon this point Gen. Birney said:

'A bill has been presented in both Houses of Congress (Senate, 92): House, 1075) to regulate Sunday observance in the District of Columbia. Although presented in the names of Congressmen, it is understood to have been formulated by agents of the National Reform Society, and to be supported by all the influence of that very active organization. merous petitions in its favor, coming from different parts of the United States—from Maine, Florida and California-have been presented, and many others are held in reserve for the coming months of the Congressional session. The effort to pass it will be an earnest one, made by parties whe are conscientious and able, and who regard it as important to have Congress do now what it has never done before—pass a eneral law prescribing the method observing Sun-

day in this Capital.

If the people of the District do not want a law of that kind, it is time for them to bestir themselves in epposition. Apathy on their part may result in the passage of the bill, though in a popular vote it would

certainly be defeated by a large majority.' It is quite safe to say, as Gen. Birney does, that the proposed bill would be defeated by a large majority if submitted to a popular vote. There is no demand for such a law except on the part of a few meddlesome cranks and busybodies, and their credulous disciples. The peo-ple of Washington do not want and do not need to have their Sabbath conduct regulated by They prefer the personal liberty Congress. which the founders of the nation came to America to seek, for which our forefathers shed their blood, and which is guaranteed to us by the Constitution. This National Reform Society does not represent the public sentiment of Washington. It represents the per-sistent activity and the tiresome vociferation of a few fanatics who perform for society the same mischievous and offensive functions that the Mugwumps discharge in politics.

These irrepressible agitators come forward with the impudent assumption that they are charged with the morality, the decorum and the righteousness of the community, and ask Congress to enforce by law their views as to our Sunday behavior. They support their pre-posterous demand by introducing petitions from their fellow-busy bodies in other parts of the country, and they hope that, with so much noise and protestation on their part, and so much contemptuous silence on the part of the population at large, they may be able to impress Congress with the usefulness and popularity of their scheme.

The question is whether the people of Wash-

al excellent psychometric readings, which aroused no little interest in the minds of the people. She was followed by Mr. A. Wilkins of Greenfield, Mass., who gave a few substantive and know, of course, that Washington is one

of the most orderly and well behaved communities on earth. Gent, Birney has shown by statistics that there is less misdemeanor here on Sunday than on any other day in the week, and we are convinced by experience and observation that the city is sequiet as the most exacting person could reasonably require. What possible object can these propagandists have in view save that of interfering with our private rights and privileges, and forcing us to pay tribute to their impertment caprice? What can be the inspiration of this maining activity if not the hateful spirit of intolerance that has enslaved whole populations and drenched continents in blood the chair. The Wilkins Sisters rendered a alism, as Demonstrated by the Phenomena and valuations and drenched continents in blood limits and tears? It is true that we do not expect considered Mrs. Russeque's finest effort, and welcome. Her earnest words made all visitors be regretted that this address could not have try ordaining a return to the gloom and type and the largest and been stenographically reported for the benefit; anny of two hundred years ago. But the ageute of impudence and mischief should be met by the representatives of enlightenment. They should be fought at every step by those who wish to preserve that liberty which is the vital essence of a progressive civilization. Washington with never be cleansed of cranks, perhaps, but surely there are in the community enough men of liberality and patriotic spirit

to scotch these social pests as they arise.
We do not want our Sabbaths regulated and our Sabbath observances prescribed by doc-trinaires and meddlers. We do not want the spirit of the Dark Ages introduced—a gloomy and hateful anachronism-into the sweet and noble sunlight of the Twentieth Century.' This bill can be defeated if every Spiritualist

will write to a Congressman and ask him to oppose the bill.

The people who are in favor are the Reformers whom the liberty-loving citizens of this country have often defeated. Rally and defeat them again.

FRANCIS BAILEY WOODBURY.

The Spiritualist Training School.

A quorum of the officers of the Spiritualist Training School met the Trustees of the National Spiritual Religious Association in Mantua, O., the 12th inst., to confer in regard to the second term of the school.

On account of the great Spiritualist Jubilee, which opens in Rochester, N. Y., the first of June, it was decided not to open the school until June 7, and continue six weeks, possibly one week longer.

Among other business transacted in the recent meeting, it was decided to make psychic studies one of the leading features of the school, and a department will be opened for that purpose; it will be under the direction of Prof. D. M. King. A juvenile department will be opened for the benefit of children who desire physical culture and elocutionary drill. A Prospectus will soon be issued, giving in detail the work, terms, etc., relative to the school.

Persons desiring a copy of the Prospectus, or general information in regard to the school are respectfully invited to correspond with the Secretary. MATTIE E. HULL, the Secretary. MATTIE E. HULL, Sec'y Spiritualist Training School. 536 Prospect street, Cleveland, O.

Mr. Albert K. Hebard, whose advertisement is in another column, has wonderful success in healing almost every disease, as his testimonials will verify. He will gladly give proof of his many cures to those who desire. He prefers cases given up by others. His cures are by spirit power. He does not give medicine, and has no hesitation in taking any case, with the assurance that he can help, if not wholly cure.

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

week, must reach this office by Monday's mail.] W. J. Colville lectures every Sunday in Philadelphia under the auspices of the First Society of Spiritualists, in Warner Hall, Broad and Wallace streets,

at 3 and 7:45 P.M. The meetings are being very largely attended, and many new laces are noticed among the audience. The hall is roomy and convenient in all respects; it can easily seat eight hundred persons. During next week (Jan. 24 to 29, inclusive) he will speak daily in Washington, at Wimo daughsis Hall, 1425 New York Avenue, at 2:15 and 8 W. F. Peck is speaking during January in St.

Louis, Mo. He is open for engagements within easy distance of that city for the next few months, and so licits correspondence from societies desiring to en gage his services for an extended term for the season of 1898 and '99 Address for the winter, 3005 Magazine street, St. Louis, Mo.

George W. Walrond is lecturing to good audiences every Sunday evening at Gay's Academy, Denver, Col. Mr. Walrond includes in his evening services an orchestral band, a gramaphone, a chromatic concerting (which latter instrument he plays under in spiration) and popular vocal songs. The audience last Sunday was nearly three hundred.

Dr. C. W. Hidden of Newburyport, Mass., will lect-ure in Springfield. Jan. 23, 30; Waltham, Feb. 13, and Fitchburg, Feb. 20. Edgar W. Emerson will be at Berkeley Hail, Sun-

day evening, Jan. 23; at Providence, Jan. 30 Mrs. Juliette Yeaw has at her disposal March 13, April 3, May 1 and 27, and June 12.

Mr. J. C. F. Grumbine is giving a special course of six lectures under the direction of Mrs. Esther Marion at 2012 Indiana Avenue, Chicago, Luesdays and Fridays, at 2 P. M., every alternate week of January, also Feb. 1 and 4. The public ministrations on Sundays, in Jefferson Hall, at 3 and 7:30 P. M., are well attended.

George W. Walrond, scientific astrologer and occultist, has decided to locate permanently in Den-ver, Col., where in the Opera House Block he has founded a school, for the education and study of the occult sciences. Two years residence in the Rockies has convinced Mr. Wairond that Spiritualism and the kindred psychic sciences have a great hold on the Western people, particularly so when presented in a thoroughly scientific manner.

Nellie F. Burbeck of North Plymouth, Mass., will speak in Portland, Me., Jan. 23d; Waltham, Mass., Jan. 30. She has a few open dates in February, March, April and May. The two first Sundays in each mouth are engaged for Maschester, N. H. She would be pleased to correspond with societies relative to engagements for the coming seasons of 1898 and 1809.

SPECIAL NOTICES.

Dr. F. L. H. Willia 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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This little instrument is intended to demonstrate the continuity of life, and will prove conclusively to all that the so-called "dead" are with us still. It, will convey to the inquiring mind messages of love and peace from those who have seemingly passed out of our lives, and if used in the right spirit will make us better men and women.

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There are many individuals proclaiming from house-tops and in all public thoroughfares their wonderful skill and marvelous success in treating diseases. But who are these modern wonders? What is their history? Where have they studied medicine? Where have they practiced it?

Where are their credentials? Spiritualists who appreciate the finer points of character, who appreciate magnetism and the finer psychic forces, should not only ask these questions, but they should insist upon a definite answer to each and all of them. When you take treatment from a physician you come within his aura, you are affected by his magnetism, and come under his psychic influence, and you should know with whom you. are dealing.

We have prepared a booklet, which we will send free to any one asking for it, which answers these questions fully; and a further answer to these questions is the results of our work. It was said of old: "By their fruits ye shall know them." It was true then, it is true to day, and will be true



J. A. BURROUGHS, M. D.

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Drs. Peebles & Burroughs, Indianapolls, Ind.: Gentiemen—Your diagnosis of my case is perfect. Faithfully yours, Chas. E. Bross, Madison, Wis. Dec. 24, 1897. Mrt. Western Union Telegraph Co.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—I received your diagnosis of my case. I
must say that it is perfectly correct.
Very truly yours, Alfred Schrox.
Abington, Ind.

Drs. Peebles & Burroughs, Indianapolls, Ind.:
Dear Sirs—Your diagnosis of my case is correct in every
respect. SARAH WILSON, Gaylord, Mich. respect. Jan. 6, 1848.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Sirs I received your diagnosis of my case, and you told me better how I felt than I could have done myself, told me better how 1 ien than 1 counts
and I want to take your treatment,
Yours truly,
MRS. AMBROSE DENNIS,
Middleport, 0. Drs. Peebles & Burroughs, Indianapolis, Ind.:

My Dear Doctors—In my opinion your diagnosis is very correct. My brother was very much surprised, and said you described his symptoms far better than he could flave done.

CHARLOTTE J. WAITE, Centralia, Ill.

Dec. 27, 1897. Drs. Peebles & Burroughs, Indianapolis, Ind.:
Kind Doctors—I think it has been about two months since
I wrote you last, and during that three I have been feeling
better than I have for the past ten years; so well that I
almost forget at times that I have ever been sick.

Yours truly, MRS. OLIVE STICKNEY,
Dec. 24, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Drs. Feeders & surroughs, indianapoins, ind.:

Dear Doctors—As my month has expired, will write to inform you of my condition, and as I am feeling so well I think I do not need any more medicines—I have not felt better for years. I thank you very much for what you have done for me.

Yours truly,

LYDIA BLACK,
Swedesboro, N. J.

Drs. Peebles & Burroughs, Indianapolis, Ind.:

Dear Sirs—I hardly know how to express my feelings toward you for the good you have done me. I am better now that I have been for eleven years. I shall not need any more medicine; as I am now all right.

Yours truly,

Dec. 31, 1891.

New Castle, Col. MARY A. OAKLEY, New Castle, Col. Dec. 31, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Sirs—I am feeling well. I gained twenty two pounds in three weeks after I began to take your treatment. I feel like a different person, and am well.
Yours truly, MRS. F. A. TONEY,
Jan. 3, 1898.

Drs. Peebles & Burroughs, Indianapolls, Ind.:

Dear Sirs—For concertine past I have been thinking to write you, feeling assured that you would be glad to know that I am well. My health has been so much improved from the first time that I was under your care that I am a wonder to my friends, as well as to myself.

Very truly yours, PHEBE A. LOVEJOY, Jan. 8, 1898.

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whose should be forwarded to shis once by made or left
err Counting-Room for answer. It should also be disleastly underwood in this connection that the Message pubched in this Department indicate that spirits carry with
them to the life beyond the characteristics of their earthly
inverwhether of good or evil; that those who pass from
the mandane sphere in an undeveloped condition, eventwill progress to a higher state of existence. We ask the
reader to receive no doctrine put forth by spirits in these
esclumns that does not comport with his or her reason. All
express as much of Truth as they perceive—no more.

The it is our earnest wish that those on the mundane
sphere of life who recognize the published messages of their
spiritriends on this page, from time to time, will verify
them by personally informing us of the fact.

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Dec. 10, 1897.

Spirit Invocation. Infinite Spifit of Love and Life, we ask thee to teach us that we may feel thy divine touch, and be made to realize our true missions on earth. Help us to understand our in fluence upon one another, not through spoken words only, but also through silent thoughts that go forth from all our minds. We ask for str. ngth, for spiritual illumination from the spirit divine, that each one may know his true position and do his work according to the understanding he possesses. We seek diligently to have our own hearts purified, that we may grasp more of spiritual truth. We realize the discontent of the human family, and note the agitation among men, and ask that we be inspired to do what is best for our fellow men, that example and precept may go hand in hand. Help us to render just tribute to both material and spiritual things, that the bodies and souls of men may be say this morning that William R. Babcock is fed with that which will best sustain them. May all be freed here. I think they will remember me in Lynfrom superstition, bigotry, ignorance and envy, that righteousness may be our daily guide. Quicken the soul of every true disciple who is laboring for the elevation and advancement of truth. Help us to assist each other each day we live, and give us knowledge, that we may be able to demonstrate by our works that Spiritualism is the way to a higher and better life even here on earth. May we see the light of science growing brighter and brighter, and recognize its true meaning to the world.

Guide us this morning, direct us in all things, and may our words cheer some soul in darkness and give him knowledge of immortality, and Truth shall have the praise nov

INDIVIDUAL MESSAGES.

Oliver Fairchild.

I will say good-morning, as is customary in earth-life when one stranger meets another. L'announce my name as Oliver Fairchild, and my earth-home was in Pittsburgh, Pa. It seems strange to me this morning that I should seek an avenue like this to return to earth-life. I have been out, of the body quite a number of years, and there have been many changes during that time, but it seems quite natural when we get close to the earth-sphere again, for it brings back many old recollections, and oftentimes places us in a position where we are desirous of making acquaintances more than

I wish to reach those in earth-life whom I have a special interest in just now. I want Mattie to know that since the body has been buried in mother-earth nearly twenty years. as the earth-ones count it, I have been awake to the consciousness of many of the changes that she has gone through. I also have a brother Charles whom I would like to come in contact with in earth-life, who has also gone through many changes, and they have not been the most pleasant, either. I would say to him

that after all he may realize we can meet again. Father and mother are with me this morning in spirit, and so are William and Frank. There are only a few now left in the body, and I will say that if you will seek more diligently the laws that govern spirit-power you can soon draw the line between the genuine spirit manifestations and those that are not. I speak of this because there are those connected with me in earth life who were somewhat interested in Spiritualism, but yet I have noticed lately that they have become a little bit disgusted with the way things are going, and they have become doubtful, but they must remember the weeds always grow with the flowers, for in earth-life there is nothing perfect; I will say to them: Because we have the weeds we know we have the flowers, so that while you may find fraud, you will know there is truth in Spiritualism after all, and it is for that reason I return this morning to say: Seek well for your selves,

Jeremiah Eighmie.

I am more than pleased to have this privilege this morning, although I have not been out of the body so very many years, and I had a good experience while in earth-life. I am pleased also to announce that I was famil- is then nervous and becomes positive, and feels iar with Spiritualism before I passed out of the body, that I had tested it in many forms, and , I knew it was the knowledge and not the faith. for I had proven it through many various organisms that the spirit can demonstrate itself better sometimes than at others. I have been | hold the active spirit any longer. I want them interested lately in the great interest that has been created through Spiritualism and its pro gress, and it seems strange, but it is the truth, that even if years have passed on Spiritualism ones on the spirit side, and I now take on ble and all positions honorable. God is the has been brought to the world as an absolute demonstration. The Orthodox have always ignored it, and yet they are talking and preaching it, although they do not like to have itcome under the name of Spiritualism. We and it will bring her mere happiness and more find that the spirit has manifested through all comfort. My home was in New York City. times, and will through all eternity; but this morning, while I have not many of my own to return to, I have still an interest in my fellow men. I wish to assist all, especially medi-ums, the true instruments of spirit control, and would say to them: "Be true to yourselves, and the spirit world will be true to you; stand firm for the right, even if persecution comes to you; have the moral courage to defend your cause, and cooperate together and I have attended this circle many times. in unison and in love, for therein the greatest strength prevails." I would like to send en- accept this communication from me, provided couragement and consolation to each one in I am capable of sending it out in a tangidividually, for I feel that I am not forgotten in | ble manner; but you understand it is hard New York and the surrounding country, in sometimes, friends, to convince another that bulence of which is the hidden cause of the New Jersey, etc. I have oftentimes promised | we can do such a thing; but I find that there | outward discord so much to be deplored. Th

through this BARRER or LIGHT, so that the don't think we would do before we passed day are drawn to those sensitives because of a world may know I laid the body saids, and out; and there are also many times that dirthat I am well pleased. I have met with the cumstances so aurround us that we do many loved ones, and I am contented, and I will be things in earth life that we don't think we in these days, that spiritual demonstrations more so when I find my family and fellowmen | would do, so you see time and conditions | are to be regulated by changing the mental | that no spirit can ever be raised against or in better condition, and my name is Jeremiah change things when we are anxious to accom- states of those who are to receive them, that Eighmie. My home will be remembered in Pieas- plish anything. It is immaterial to us as long | we could point to numberless instances of a ant Valley, Poughquag Dutchess Co., N. Y., as we get the desires quenched. I am not far complete "change of control" in consequence also in New Jersey, where I did business. I miliar with your city here, but am especially of an alteration in the mental or moral direcwas interested in various businesses, but had in Portsmouth, N. H. retired some time previous to going to spirit, for I lived to be over eighty years old. So you see I had a long earthly career,

William R. Babcock.

Well, it is beautiful, my friend, to have the opportunity to return to the earth life and mingle with those whom we have mingled with before; and there is a good deal of pleasure in coming to our associates-for I have found many times that our closest friendship was

and in social life. I was called out of the body somewhat suddenly, although I suppose my time had come, but I left things a little bit unsettled. and I thought many times if I could come in contact with those in earth-life I would do so. and perhaps be able to do some good. I was not a Spiritualist myself; in fact, I did not know much about it, and I have very few, I think, who are interested, as far as Spiritual ism is concerned, but I have those, I believe, who have not forgotten, and by sending out this notice I will arouse them to look out further. I shall be well remembered in New Jersey. The last spirit that spoke reminded | so. me of my own home, which was in Elizabeth, N. J. I have still a companion in earth-life who has been left a little bit lonesome, and not with the best of health, and it is for that reason I have returned this morning.

I know it is hard for one to control another's brain so that others will recognize him. I will be remembered as being connected with the Lynden Track Association, as I was very much interested in horses, etc. I think I am not forgotten by many who are interested in the same sport, but I don't know as I can interest them with any of my experiences on the spirit-side, but I find my attractions oftentimes around the old earthly scenes that I had such an interest in while in earth-life. So just den, as that was where the body passed away. and in fact I will be known all over the coun-

Emma C. Waite.

Well, I would like to send a message this morning to my dear children of earth, and to those that I am so anxious about. They are those who believe in Spiritualism, and I want to return to my dear boy, who is traveling to and fro in earth life, sometimes tossed on the angry waves of disappointment, feeling there is no one to talk to or sympathize with. My daughter Maggie has her own conditions to contend with, and many times, while she is sensitive, and I think conscious of the touch of the unseen hand, yet I can't make them understand me as much as I would like to. I have also a sister who is somewhat interested in Spiritualism, and I wish I could come in contact with her, for I know she could help my children to believe, and convince them that father and mother are not gone, that we have not left them; we have only left the body, and not them.

I thought as I came in contact with your public Message Department, oh! what a glorious thing it is to have an opportunity to come and feel just as familiar with the world as if we lived in it. I find sometimes that we cannot do as much as we would like, but our time is so limited that we can't all talk at once, and I do not wish to take up too much of your time this morning, for I do not wish to go into the earthly conditions with the dear ones I seek.

My son is now on the Pacific coast, and my daughter in the West; but your paper goes to so many places that I think I shall be able. through the influence of it, to wake up an interest, so that if they will give me an opportunity privately I will feel so pleased, for I want them to know that truly I have found the heaven, but not the one I expected. I found my dear companion waiting for me, mother and father also, and many of the loved ones. and my darling baby who had gone so many yêars before; just say that Emma C. Waite is here this morning, and my home Baltimore,

Alice Macomber. My name is Alice Macomber, and I have a father and mother yet in earth life. I would ing away, and I know that if she could be convinced I have been constantly around her, she tells, about dreaming about me, and she has been worrying a good deal because I trouble her in her sleep, and she seems to feel I am not happy. I wish k-could only make her understand that they are not dreams, that that her own mind stands out foremost, and so I see lately she has not been very well, and poor papa, too, but I want to say to them it is all right. I went away, and I was sick for so long that the old body could not to know that by and by, when we all meet in the spirit-land, we shall then know no more more or less of the earthly conditions, as I was very tired before I went awav.

Just say I wish this letter published, and I am in hopes some one will show it to mother.

Stephen L. Marston.

Well, I would like to send a few words this to be remembered; and while time has elapsed that remain the same. I have been very much interested, not only this morning, but many times since I have been in this atmosphere, I have been questioning how will my friends

I shall be remembered there, as I was many years engaged as Chief Engineer of the Ports- ness, and when next you read the Espistles to proved all effective to arouse the dormant mouth Fire Department. I was also interested | the Corinthians, you will find less difficulty by in the navy, and hence I will be remembered | far in comprehending the assence of the teachfrom a public standpoint, and I know I am not ling. 1. God is as much the author of one phase forgotten. I would like to come in contact with of spiritual manifestation as another, and no some of my old friends and associates and one should be sorry that his gift or her's differs brother workmen, for there are many things | from someone else's, as various ministries are yet to be agitated that will bring contentment | absolutely necessary to reach so as to enlighten to all hearts. I know I was pretty well worn various human temperaments. 2. No variety out physically before I left the body, but have in gifts or ministries necessitates discord, with those we met every day in business life ling a very strong will power, I held on as long therefore, whenever disorder prevails, rememas I could, and I feel this morning a little bit | ber that you can subdue it by compelling harof that exhaustion; but I will do what I can to mony to take its place. The unseen influences prove my identity. I want also to be remembered by those in my fraternal orders, that come so close to every man's heart-brothers after you have learned to govern your own inin unison. I want my children to remember | terior state. that father is not lost, but has been conscious of the various conditions that have come since he passed from the body. I have a daughter in help, and there is no doubt in our minds con-Everett, and friends that are scattered all around, and would like to have them think of me for just what I have done; and if they will Every human being can grow to become congive me an opportunity to prove my identity sciously receptive to the indwelling action of further, I shall be more than delighted to do the Holy Spirit, or—to make it absolutely I clung ever to the hope of being with him in

My companion is with me this morning, and a great many of the dear loved ones. Just say to those in Newburyport, Mass., that father and mother join with me this morning in sending forth blessings and words of encouragement, and say to them, fear not the consequences that are before you, for by-and-by, when we all meet in the spirit land, we shall meet to part no more. We shall understand each other, and will be more able to furnish the virtues than we can in earth-life. One of my sisters is not very well, and I wish to encourage her, and say that we all join in sending words of encouragement, and to remember that God doeth all things well.

My name is Stephen L. Marston, and Ports mouth, N. H., was my home.

Messages to be Published. Dec. 17.—Amos Adams; William Wells; William Doten; Susan B. Dalton; Emma Dyer; Rebecca L. Brown. Dec. 24.—William H. Prince; Edward Lewis; Nathaniel Greeley; John O.Is; Annie W. Clark; Rev. Edmond W. Wil-

Dec. 31 - George Koch; George Collins; Annie Alberti Lois Burpee; Matthew Bryant; Eveline Paine.

Jan.7.—James Kennedy; Charles A. Mansfield; Louise
N. Wilson; Mary Ann Burns; Alice S. Ingranam; Mary N. Wilson; Mary Ann Burns; Allee S. S. Briffin; Mary E. Pierce; John Davis; Clara A. Peet; Jane W. Creigan.

ANSWERS TO QUESTIONS GIVEN THROUGH THE MEDIUMSHIP OF



QUES - [By Thomas C Lawton, Chester, Pa.] No. 1. In the twelfth chapter of First Corinthians Paul speaks of different spiritual gifts, but all the power, he says, comes from the one and same Spirit God Now this same Paul says in the fourteenth chapter of First Corinthians, thirty-second verse, the spirits of the prophets are subject to the prophets. I think these are two different statements about the gifts coming from the same spirit. Please explain this. No. 2—Fourth chapter of First John, first six verses. Does be mean the individual spirit, or other control-ling spirits? No. 3.—1 Peter, 3: 19, 20.

Ans. 1.-We do not see any discrepancy in the two passages cited; our own interpretation like to come in contact with them, because being as follows: Paul, in common with all mother has never been reconciled to my pass- great thinkers, acknowledges one universal, supreme intelligence, to which he attributes, as to a primal source, all spiritual force disand if she could feel that it was me that she | tributed throughout the universe. The arguwas talking with, she would feel better, for ment in 1 Cor. xii. is intended to explain the equality of varying spiritual gifts, instead of fostering the erroneous impression entertained by many that one gift is necessarily more divine than another. Taking into account the whole tenor of Paul's teachings we have no I can talk with her nights after she retires difficulty in understanding what he means, better than I can when she is awake, for she | for in many other places he insists strenuously upon the equal dignity and usefulness of the different members of the human body, explaining that just as many members having distinct offices are required to constitute a perfect frame, so differing ministries are necessary in a church, and differing occupations in

the social order. There is to be no rivalry among brethren; all are counseled to work together as members of sorrow nor pain. I met so many of the loved, a fraternity in which all workers are estimaauthor of variety, but not of discord. Nature shows us charming pictures of diversity, but nowhere is unkind rivalry and competitive strife to be tolerated if men and women are to rise superior to savage codes, and live according to the rule of Christ, which is the order of mutual esteem. If the spirits of the prophets are subject to the prophets, as it is declared in the fourteenth chapter of the same epistle, morning to those in earth life, for it is pleasant this statement is only made in connection with the maintenance of necessary order, and and changes have come, there are many things | the quelling of disturbance in public or social assemblies.

"God is not the author of confusion, but of peace." In all "congregations of the saints" -meaning in every assemblage of persons whose motives are pure and orderly-peace reigns; discord is, therefore, an evidence that those who are posing as prophets have not disciplined their own emotions, the inward tur-

to the dear loved ones of earth-life to raturn are many things that we do afterward, that we spirite attaching themselves to sensitives to perchical affinity sufficient to attract and hold them together; and so far is it practically true

tion of the medium. Let these two ideas sink into your consciousare so far subject unto you, that they can only | To the Editor of the Banner of Light: manifest through you with your permission,

A. 2.—There is a higher Spiritualism than that which depends exclusively upon outside cerning the attitude taken by so enlightened a spirit as the beloved St. John on this topica plain to all who conceive of a higher self or of communion with the universal-to the illumi nation resulting from an opening up of the interiors of their understanding. We stand ready to welcome instruction alike from within and from above and from without, therefore we see nothing perplexing in the statements which to many minds seem discrepant, because they vary in the sense that they refer to different classes of [spiritual experience. The passage now referred to deals with a question in theology, which we do not wish to He said about four years, and he thought well decide in any arbitrary spirit, but we do main tain that it holds a far deeper meaning than most theologians perceive; for while it may weeks from that time. have definite historical relation to the views entertained by the apostles as to the dignity | date till I took him home in February, 1896, I of Jesus as a spiritual illuminator of mankind, | visited him seventy one times, carrying him its deeper import carries us into the field of loving gifts and teaching him Spiritualism. practical spirituality. No one can read the Gradually I began to "see the light of thought gospels intelligently without being struck with the stress everywhere laid upon the sani- tors asked me what I did to my brother to tary benefits accruing from the acceptance of the gospel message, which, when duly appreciated and rightly applied, is glad tidings for flesh as well as spirit. The coming of the Christ into the flesh is by no means to be restricted to the acceptance of the historical fact of a single divine incarnation; it leads us to the conclusion that every truly inspired prophet is led by his understanding of the subjective and objective phases of spiritual science to declare a way to health and fleshly purity in this material state of existence, as well as blessedness in the super-material state

The whole tenor of John's epistles is that 'whosoever loveth is born of God," and, leaving the New Testament for the nonce, and turning to Prof. Elmer Gates's practical demonstrations in his laboratory, we are obliged to teach that modern science equally with discharged in six weeks for pounding my brother in the night. After discharging him, primitive Christian theology declares that kindly emotions benefit and purify, while epiteful feelings toward others vitiate and destroy the physique. Christ must be made manifest in flesh, i. e., the highest principle of humanity must be revealed in the ultimates of carnal expression, so that whole flesh shall be the manifest tabernacle and befitting instrument of holy spirit.

A. 3. - The preaching of Jesus to the spirits in prison, alluded to in this third scriptural quotation, though a topic of much controversy, is very easily explained in the light of what is well known in many quarters concerning the duration of cycles and what occurs when one dispensation passes into another. Every two thousand years, or thereabouts, a

"world" or "age" comes to an end, and such an epoch is always a period of judgment and resurrection. Whenever one of these periods is upon us there is unusual stir and activity in the spirit spheres connected with the planet. and then, consequently, upon the earth itself.

This present age is ending, and, as it closes. multitudes of spirits who have been for nearly two milleniums in a state of dormancy, are now being quickened to new activity, like the symbolical dry bones in Ezekiel's vision, which were only dead apparently.

When Jesus expired on the cross, Peter says he went in spirit to Hades, or the underworld (taking the penitent thief with him no doubt) on a mission of benevolence. Those inhabitants of earth, who, two thousand years ear lier, had resisted the overtures of the Spirit of Truth, were offered another opportunity. Their state during the interval had been one of darkness, but no eternal punishment, but only age-long exclusion from light and happiness, consequent upon their own waywardness, is taught in the New Testament. Fire is eternal; the law of retribution, or conse quence, is likewise eternal; but all discipline

has a reformatory end in view. There are certainly periods of opportunity which begin and end, and if we refuse to embrace such, we must pay the penalty; but no state is hopeless in the eyes of enlightened angels. True it is without its own volition, but true, also, is it that the higher ones never abandon the lower, never despair of them, never consign them to perdition. The intellectual preaching of Noah may have proved ineffective to upraise, while the loving, spiritual fervor of Jesus may have spiritual fires in these slumbering inhabitants of Tartarus.

Remember there are but two ways in which any one can lay hold upon truth, viz., the rational and the affectional; but as the feelings lie deeper than the intellect, the lesser (watery) ministry of intellect may have failed where the larger (flery) ministry of love will

A Letter from Abby A. Judson.

My object in writing now is to illustrate the bearing of Spiritualism upon insanity. My brother Elnathan had a sunstroke in 1860, followed by brain-fever, and was sent to an insane hospital in 1864, and remained under the charge of "experts" on insanity until 1896. I could never forsake him; and, though his condition was such that seeing him gave me great pain. I visited him from time to time, and sent him gifts on his birthdays and at Christmas. his last hours.

In December, 1892, I was visiting in Bloomington, Ill., where I met Amanda M. Thayerwhose mediumship has been largely instrumental in building up Spiritualism in that section. Lingering with her one day at the dinner-table, she saw our old family physician, under whose supervision arrangements were made to send my brother originally to an insane hospital. Fully recognizing his identity. I asked him how long my brother would live? of my going East to be near him. My brother's transition took place in four years and six

I came East in October, 1894, and from that come playing on his brow." One of the docmake him so much better. In my visits to my brother I said over and over to him, as to a little child, that our mother was with him often, that she loved him dearly, that his soul was the same as ever, though men judged him insane; that he would be exquisitely happy when freed from his diseased body, and that my loving thoughts were with him wherever I went. He began to realize his mother's presence, for he was a sensitive, and much in his conduct that was called insanity was due to being obsessed by dark spirits. When his left side became partially paralyzed

I was allowed to take him home. Then came the tug of war, for the dark spirits who had held him so long came the very first evening, and dreadful oaths and frightful obscene words came from lips that never before spoke wrongly in my presence. Dismayed to my heart's core, I engaged the aid of a male nurse, who stayed nine weeks, and then left for other work. He was succeeded by one who came well recommended for hospital work, whom I I made no more engagements to lecture, and from June 17, 1896, till his transition, Feb. 8, 1897, I took entire charge of him, day and

The first few months were dreadful. in the house with him, as his screams forbade other inmates, I fought the battle with those dark, revengeful or despairing spirits; and at last, through spirit aid, and spirit aid alone, I conquered. Our father and our mother stood by me, and the spells of obsession became less frequent and less violent. Learning what lines of thought opened the door to the low spirits. I taught my brother how to think and how to use his will against them. My will, reinforced by his own, made the last four months of his earth-life so calm and sweet that we moved into the house of friends. Though Seventh Day Adventists, with views almost antipodal to mine in many, respects, their patience and their sympathy cheered us both.

His bright intellect, his loving spirit, and his fortitude in pain, made him again what he was in youth, perhaps the finest character I have known. Some loves of earth fade away in the clear light of the spirit world. Not so with my love for him, and I can say, with the old German ballad:

"Him loved I ever, him love I to-day; And him will I love forever and aye,"

He comes but little to the earth-plane, where he suffered so long, and is then carefully guarded, as it is still unsafe for him; but when I am alone he sometimes shows me the clear light of the form and the color which marks his identity, and I always know that he loves me, and that he is happy.

Had Spiritualism done only this for me, restoring my brother to sanity, that were enough, But it has done everything for me. "It is my guide, my light, my all."

But my letter is already too long. As many are anxious about my eyes, I willonly add that I can read a little with my worse eye, and expect soon to read well with the better eye. It s a great joy to read again in my papers, the BANNER OF LIGHT, The Progressive Thinker, The Light of Truth, and The Philosophical Jour-nal. Though living in Arlington, N. J., all mail for me addressed to Worcester, Mass., is at once forwarded to me.

Yours for humanity and for spirituality,

Scoff and Cough.

The man who scoffs at the friendly advice, to "take something for that cough," will keep on coughing until he changes his mind or changes his earthly residence. A great many scoffers have been converted by the use of the standard cough remedy of the past half century, -Ayer's Cherry Pectoral. But some are scoffing and coughing yet. They wheeze with asthma, bark with bronchitis or groan with the grippe. Singular, is n't it, the number of stubborn people, who persist in gambling, with health and perhaps life as the stake, when they might be effectually cured of cough, cold or lung trouble, by a few doses of

Ayer's Cherry Pectoral.

. More particulars about Pectoral in Ayer's Curebook, 100 pages. Sent free. J. C. Ayer Co., Lowell, Mass.

Obituary of Dr. Henry Sheffield of Nashville, Tenn.

Our city, and the South generally, has sustained an irreparable loss in the transition to the higher life of our worthy brother, Dr. Sheffield, on Christmas morning, at 1:38 o'clook.

Sheffield, on Christmas morning, at 1:38 o'clook. Sheffield, on Christmas morning, at 1:38 o'clock. I know of no one whose departure would cause more profound regret.

He was a natural physician, a man of warm sympathies, wonderful intuition, and extraordinarily successful in practice. He moved to Nashville in 1855, when there were only three or four families using homeopathic remedies. His experience was, therefore, that of all pioneers. He had to endure the ridicule and bitter opposition of the old school of medioine; but his firm, upright career, fortitude courage and patience drew to him influential friends, enabling him to establish homeopathy here, and to give him a large and lucrative practice, which he enjoyed until his death. He graduated in medicine in the Cleveland Homeopathic Medical College in 1852. In 1890 he was elected a permanent member of the he was elected a permanent member of the American Association of Orificial Surgeons. In 1891 he took a post graduate course in the Chicago Homeopathic College, in 1896 a dip-loma in the National College of Electro Thera-peutics. He was a valuable contributor to the medical journuls.

Dr. Sheffield stood high in masonry, and for many years was one of its most active and prom-inent members. In 1860 he was constituted a Mason in the thirty-second degree. In March 1868, a life member in Nashville Commandery. He was Eminent Commander of Nashville Commandery No. 1, in 1869. He was Grand Caratain-General of the Knight Templars of Ten nessee in 1890. He as also a member in high standing in the Royal Arcanum, Nashville Council, No. 92.

Dr. Sheffield was a born reformer. Instead of going with the current, as public men are so likely to do, and particularly medical men, he felt that as he found the truth there was a work for him to do in enlightening and uplifting society, and like a hero he was always found at the front, engaged actively in the conflict to make the world better. He was for forty years an outspoken Spiritualist. His experience in this field of observation was quite remarkable,

cordingly. His prophecy was fulfilled to the

Selfishness.

To the Editor of the Banner of Light :

Why has any one ever believed that through experiments on living animals the human race might be benefited? Simply because those who make these experiments have for ages told the general (and usually unthinking) public that such a result would necessarily follow their vivisections.

As "Nothing succeeds like success," so As "Nothing succeeds like success," so nothing is as likely to make people believe an assertion as to have it made constantly, and "Season assertion as to have it made constantly, and "Season assertion as to have it made constantly, and "Season assertion as to have it made constantly, and "Season assertion as to have it made constantly, and "Season assertion as to have it made constantly, and "Season assertion as to have it made constantly, and "Season assertion as to have it made constantly, and "Season assertion as to have it made constantly, and "Season assertion as to have it made constantly, and "Season assertion as to have it made constantly, and "Season assertion as to have it made constantly, and "Season assertion as to have it made constantly, and "Season assertion as to have it made constantly, and "Season assertion as to have it made constantly, and "Season assertion as to have it made constantly, and "Season assertion as to have it made constantly, and "Season as to have it made constantly as the season a made by those who ought to know of what

Do they know? Undoubtedly they do; but just as certainly they do not share their knowledge (on this subject) with the large class of those who look to them for accurate informa

tion in regard to experimental investigations.
A vivisector subjects a dog to a "blood pressure" experiment, during which it endures unspeakable agony for hours. The researcher tells the public that by such experiments he shall sooner or later learn to cure various diseases in human beings; that his desire is to do it as soon as possible, etc.

How does this tally with the facts? Perhaps

not as well as the investigator could wish.

The action of the blood in an animal which

goes on all fours, and in one which by nature walks upright, is so essentially different that no matter how much is known in regard to the former, it cannot be used to advantage in the treatment of the latter class. To judge of the blood pressure in man, experiments on human beings would be necessary.

Does not the vivicector know this as well as

we do? Surely, but it would curtail his free-dom as an experimenter to acknowledge it, and therefore he will not do so. "...and now remains

That we find out the cause of this effect, Or rather say, the cause of this defect, For this effect defective comes by cause." We have not far to go. We might call both

cause and effect by one single word-selfish-A vivisector, from a selfish desire to find out a mere scientific fact, which may make him famous, resorts to vivisection, and this awful practice reacts on him and makes him more and more selfish.

ANNA SARGENT TURNER,
Secretary New York State Anti-Vivisection
Society, Saugerties, N. Y.

Medical Clairvoyants.

BY DELEVAN BATES.

The BANNER OF LIGHT is very much interested in the exposing of fraudulent manifestations by pretended mediums. Why not include a few of the pretended clairvoyant physicians in this exposition? Their cards fill the columns of the papers, and from a personal experience with a dozen of them during the past six months, I can honestly say that I believe nine out of every ten are simply playing upon the credulity of their victims with the pre-

tended ciairvoyant diagnoses sent out. The case sent by me was an exceptional one, and well adapted for testing the truth and honesty of the clairvoyants. Not a single satisfactory diagnosis was received. I will give a de scription of the patient and the affliction, asking a genuine clairvoyant, if such there be, who can give the cause and proper treatment, to correspond with me in regard to the case. hoping the results may not only be of value to the patient, the doctor and the Cause of Spiritualism, with which the clairvoyant appears to be somehow connected, but also to the regular medical profession, many of whom have been baffled in endeavoring to solve the diffi-

culty.

The patient is a female, forty-eight years of age, of regular habits and good general health. The ailment is paroxysmal tachycardia-the heart starting, without apparent reason, and running from five hours to fifty hours at a pulsation so rapid that it cannot be counted—200 250, 300 flutterings (they can hardly be called pulsations) to the minute. It stops as it begins —of its own accord. All the known heart corrections have been tried times without number, but not one of them will break the par-

As was said before, it is an exceptional case, and perhaps not one physician in five bundred has had a similar one for treatment. The patient is not a thin, nervous woman, but on the contrary, weighs a hundred and sixty five pounds, and does a fair amount of manual labor each day, when not experiencing an attack of the heart hurry.

For the benefit of humanity, will not some independent clairvoyant offer to investigate this case, and reveal the cause of the heart's persistent irregularity. The best of references can be given, and statements from a dozen regular physicians furnished.

Anrora, Neb.

A. W. GLEASON, BEAL

Hall's Catarrh Oure is taken internally, and acts directly on the blood and mucous surfaces of the system. Bend for testimonials, free. F. J. CHENEY & CO., Toledo, O. B. Sold by Druggists, 75c. Jan. 15. AGENTS Gents \$100 & MONTH AND EXPENSES.

You work at home or travel, showing, appointing agents, and taking orders. Patented "Quaker" Hath Cablart. 97,000 told. Demand unlimited. Home necessity. Turkiah, Hot Air, Vapor, Sulphuwor Mcdicated Haths at Home. 8 etc. Purises watem, produces Cleanlineas, Health. Strength. Provents disease, obesity. Ources, Maiaris, Rozema, Catarrh, Female III, Blood, Skin, Nerve, Kidney troubles. Beautiles Complexions. Quaranteed best made. Price, S. W., 5 bls. Write today. Book Free. K. WORLD MFG. OG, Olncinnati, O. Oct. 23.

Florida Camp.

THE Southern Cassadaga Camp Meeting, near Lake Helen, Fla., commences Feb. 6th, and closes March 20th, 1898. Cheap excursion rates are offered by Clyde Steamship Lines the first and n iddle of every month. For particulars, wrife to H. A. BUDING FON, 91 Sherman street, Springfield, Mass. Railroad "Tourist Tickets" can be nurchased direct to-Lake Helen. Pirst-class speakers and mediums will be present. Good, board and rooms at moderate prices. Cottages reasonable. Tenting privilege free. Full particulars given by

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Dec. 25.

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NO ODOR

Banner of Pight.

BOSTON, SATURDAY, JANUARY 22, 1898.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hail every Sanday at IM A. M. and 7% r. M. Speaker for January A. K. Tladale. Singing the Radies' schubert Quariet. E. L. Allen, Frantient: J. B. Eatoh. Jr., B. seretary, it Sydney street. Station K. Boston. Mass.

Barton Spiritual Lycom meets in Berkeley Hail every Sunday at 1 r. M. All are welcome. Bend the children. Jr., B. Match. Jr., Conductor: A. Clarence Armstrong, Glork. The Haying Hand Society meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper at 8 o'block—in Gould Hail, 3 Boylaton Place. Mrs. Carel L. Hatch, President; A. Augusta Eldridge, Secretary.

"Spiritual Fracternity."—At First Spiritual Temple,

Hatch, President; A. Augusta Eldridge, Secretary.

"Spiritual Frateraity."—At First Spiritual Temple, Reter and Newbury streets, Sundays at 10% and 7% P. M. The continuity of life will be demonstrated through different phases of mediumship. Next Sunday at 2:30, lecture through a trance speaker. Wednesday evenings, at 7%. Sociable, conference and phenomena. Other meetings subsounced from the pistform. A. H. Sherman, Sec'y.

() hidren's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Meu's Hali, 114 Tremont street, at 18% A. M. All are welcome. Mrs.

M. A. Brown, Superintendent.

Dwight Hall, 514 Tremont Street.—The Ladias'

B. A. Brown, Superintensent.

Bwight Hall, 514 Tremont Street.—The Ladies'
Lycom Union meets every Wednesday afternoon and even
ing; supper at 6\forall P. M. Mrs. M. A. Brown, President; Mrs
Abbie Thompson, Secretary.

Appleton Hall, 9% Appleton Street—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Sunday at 2% and 7% P. M.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening—supper at 8 P. M.—at Miller L. A. Alibe, President. Carrie L. Hatch, Sec'y, 14 Sydney street, Dordester.

Carrie L. Hatch, Sec'y, 14 Sydney street, Dormester.

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

The Veteran Spiritualists' Union holds meetings the third Thursday of each mouth in Dwight Hall, 514 Tremont street, at 71/2 P. M. All are invited. Elsen Cobb, President; Mrs. J. B. Soper, Clerk, 9 Bosworth street, Boston. Ragle Hall, 616 Washington Street, Boston.

Ragle Hall, 616 Washington Street.—Reetings till, 34 and 74 Sundays. Dr. W. H. Amerige, Conductor.

Hiswatha Hall, 841 Tremont Street (near Eliot street).—Meetings Sundays at 11 A. M., 2½ and 7½ P. M., also wednesdays at 2½ P. M.; for speaking, tests and readings Edwin H. Tuttle, Leader.

Harmony Hall, 724 Washington Street. 16% A.M., 2% and 7% P.M. Tuesday and Thursday afternoons at 2%. N. P. Smith, Chairman.

Elysian Hall, 820 Washington Street.—Sunday, 11 A.M., 3 and 7% P.M.; Tuesday, Social, at 8 P.M.; Wednesday, 5 P.M.; Thursday, 3 and 8 P.M.; Friday, 3 P.M. Mrs. Gillland, Conductor.

Williand, Conductor.

Commercial Hall, 694 Washington Street.

**Meetings Tuesdays and Thursdays, at3 r. w. Sundays at 11, 2% and 7%. Mrs. M. A. Wilkinson, President.

Hollis Hall, 780 Washington Street.

**Meetings Sycry Sunday morning, afternoon and evening. Eben Cobb.

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

The Home Bostrum, 21 Soley Street, Charlestown.—Meetings Tuesday, Thursday and Sunday evenings, Th. Dr. Walter H. Roilins, Conductor. BANNER OF LIGHT for sale.

Arcade Hall, No. 7 Park Square, 7% P. M. Sunday, Mrs. Florence White. mrs. Prorence white.

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

Grand Army Hall, 573 Massachusetts Avenue, Onmbridgeport.—Sundays, Il A. M., 2½ and 1½ F. M. Mrs. L. J. Akerman, Conductor.

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

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

The Band of Harmony conducts public meetings at Unity Hall. Studio Building, Davis Square, West Somerville, each Sunday, at 7½. Progressive Spiritualists' Society holds services at Templars Hall, Bailey's Building, Pleasant street, Malden erry Sunday at 11 A. M. and 3 P. M. Mr. J. R. Snow, Pres Ident; Mrs. Rebecca Mortoh, Sec'y.

withstanding the unpleasant weather a good etry," and then proceeded to give illustrations sized audience was in attendance at our hall through articles presented by the audience. Sunday morning, Jan. 16. Mr. Watson opened Mrs. Hall, from Brighton, by special request, the meeting with a service of music. After a sang "The Gates Ajar," which was finely renselection by the quartet President Allen president Allen president Allen president also brought forth from Mrs. sented Mr. F. A. Wiggin, who was our guest. Mr. Wiggin read a poem, after which the quartet sang that beautiful song by C. P. Longley, "Only a Thin Veil Between Us," Mrs. Jennie Worcester singing the solo part.

Mr. Tisdale commenced his address by quot-

ing from the song, saying: Mr. President, Ladies and Gentlemen: Home, beautiful home, no longer in sadness we roam, but safe in the land of beauty we gather with loved ones

Does this expectation of home appear to you as a living truth? Do you really believe that there is another home? Do you really be-lieve in your heart in another life?

One of the strongest arguments in this life is the belief of a life hereafter. It is not what we believe but what we know. Your spirithome is both conditional and local.

It depends upon your own acts whether your home in the spirit world shall be a mansion or a hovel. It depends upon you whether your home will be prepared by loved ones or not. Your loved ones are never idle. Mr. Tisdale closed his address with a poem.

Mr. F. A. Wiggin kindly agreed to give readings, and after a selection by the quartet he gave seventy five readings, which were all rec-

In the evening another large audience was present. Mr. Tisdale was assisted by Mr. Edgar W. Emerson. After music by the quartet, Mr. Tisdale gave one of his best lectures, at the close of which the quartet sang "Annie Laurie," with such good effect that they were obliged to repeat it Mr. Emerson closed the meeting by giving many delineations that were recognized. The many friends of Mr. Emerson were pleased to meet and hear from

Next Sunday Mr. F. A. Wiggin has been engaged to give tests in the morning. He willopen the meeting and Mr. A. E. Tisdale will close the meeting, so that Mr. Wiggin can leave in time to catch the noon train for Haverbill, where he is to speak in the afternoon Mr. Edgar W. Emerson will give tests in the

evening at the close of Mr. Tisdale's address. It has been said during the past week that this society is in debt fifteen hundred dol lars, and that they are about to close their meetings. This is all false. They are not in debt to any such amount, and no more than they are usually at this season of the year, and they are not going to close until June, and then only for the summer. They are engaging speakers for next season, and will hold their meetings in Berkeley Hall. The speakers to follow this season are Mr. Oscar A. Edgerly during February, Mr. J. C. F. Grumbine during March, Mr. F. A. Wiggin during April and May; also at our anniversary cele

You can also find the BANNER OF LIGHT for sale at this half the balance of the season.

ARCADE HALL -A correspondent writes: The spiritual meeting conducted by Mrs. Florence White in Arcade Hall, No. 7 Park Square, Jan. 16, was very largely attended.

A very interesting program of instrumental music was rendered by the Metropolitan Orchestra. The singing was very good, and the tests given by Mrs. White while under the control of her guides were all recognized. Another well-known medium, Miss J. M. Grant, as sisted Mrs. White, and her tests were excel-

Notice was given that these meetings would continue every Sunday evening in Arcade Hall at 7:30, the first part of the evening to be given to music, followed by a short lecture and tests by Mrs. White and other prominent mediums. All those who attend these meetings are assured of a very pleasant evening.

THE LADIES' LYCEUM UNION-Mrs. Abbie F. Thompson, Sec'y, writes-met in Dwight Hall Wednesday afternoon and evening, Jan. 12. Business meeting called at 5:30, after which supper was announced. The children took possession of the hall at eight o'clock, and

Next Wednesday is Whist-Night.

On the 26th of January Mrs. Butler gives a paneake supper, followed by an entertainment the Church of the Spirit: Mrs. E. D. Concap-

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

a good time Supper at 6:30. Entertainment at 8. Dancing commences at 10.

COMMERCIAL HALL, Mrs. Wilkinson, President .- A correspondent writes: Sunday morn ing, Jan. 16, meeting opened with song service, led by Mrs. Shelton; Mr. DeBos led in prayer. Developing circles are well attended, and great interest manifested, and are conducted by fine healing and developing mediums. Mr. DeBos gave a short address; Mr. Davis, a poem; good tests, Mrs. Kimball, Mrs. Nutter, Mrs. Guiterrez Dr. Kimball, of Northampton, gave several free healing treatments. The Doctor has a very fine magnetic power.

During the afternoon and evening exercises the tollowing mediums took part, assisted by the Jubilee singers: Mr. Cowan, Mrs. Knowles, Mrs. Millan. Mr. J. S. Scarlett, Mrs. Nutter, Mrs. Moody, Mrs. Kimball. Mr. W. Rollins, Mrs. Wood. Mrs. Kenyon, Mrs. Putuam and Mrs. M. J. Butler. Solos by Mrs. Wilson and

BANNER OF LIGHT for sale on Thursdays and Sundays.

THE LADIES' SPIRITUALISTIC INDUSTRIAL Society-C. M. Manning, Sec'y, writes-held an adjourned meeting at Dwight Hall Jan. 13, afternoon and evening. Business meeting call ed at 5:45 by the President, Mrs. M. A. Brown. The following Directors were elected, thus completing the Board of Officers for the ensuing year: Mrs. C. M. Mallard, Mr. F. S. McAllister, Dr. J. E. Patrick.

Evening meeting called at 8:30 by the Presi

dent, continued with a piano solo by Miss Braham; remarks and tests by Dr. Huot. Mr. Jackson, Mrs. Shirley; remarks, Mrs. W. S. Butler, Mr. Shaw and Mr. Fuller, The meetng closed at 10 o'clock.

Next Thursday, Jan. 20, the Veterans meet with us. Supper at 6 o'clock.

Home Rostrum, 21 Soley Street, Chares rown -A correspondent writes: Jan. 16 meeting opened with song service, as usual, Mrs. Carlton, organist. Invocation and lecture, Mr. Geo. Lamont of Wakefield; fine tests and readings, Mrs. Dr. Caird, followed by a few brief readings by the Chairman Meetings are becoming so interesting that our hall is being filled. Mediums specially invited.

MEETINGS IN MASSACHUSETTS.

THE CAMBRIDGE SPIRITUAL INDUSTRIAL Society-Mrs. L. E. Keith, Sec'y, writesheld its regular meeting Wednesday, Jan. 12, in Cambridge Lower Hall, 631 Massachusetts Avenue. Mrs. Soper, President, in the chair, called the business meeting at 4:45. Supper was served at 6:30. The evening meeting was opened with a service of song, piano accom-paniment by Miss Came. Mr. A. E. Tis-dale addressed the meeting in a very feeling manner, touching upon some of the most serious subjects of the day, to which each heart in the audience must have responded, closing his remarks by singing "Just a Thin Veil Be Boston Spiritual Temple, Berkeley Hall.—J. B. Hatch, Jr., See'y writes: Not-spiritual way, responded to both address and song, also gave a sliort address on "Psychomwas quite a favorite of an only daughter, who had long since gone to spirit life. Other talent was called upon, and responded in a very

pleasing manuer. The next meeting will be held Jan. 26, when there will be a musical and literary entertainment, at which the noted Ladies Schubert Quartet, of Boston, who serve the Boston Spiritual Temple so well, will take part; also readings, recitations and other musical talent, vocal and instrumental, of well-known ability. All are invited to enjoy a very pleasant even-

SALEM - FIRST SPIRITUALISTS' SOCIETY -A. O. U. Hall, Manning Block.-N. B. P. writes: Sunday, Jan. 16, Mrs. Nettle Holt-Harding, of East Somerville, Mass., was our speaker and medium. Subject in the afternoon, "What are We Fitting Spiritualists for, and What is Spiritualism to Humanity?" Evening, "Power of Nature." Mrs Harding spoke very intelligently on the above subjects, in a very able manner, and made it quite interesting to the hearers. She is a favorite in this city, and has improved very much since we last heard her We sincerely hope that her many friends will come and hear her next Sunday. She gave a great many tests, and a large num

ber were recognized.
Sunday, Jan. 23. Mrs. Nettie Holt Harding will be with us again. BANNER OF LIGHT for sale, and subscriptions taken; annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cts.

MALDEN. - A correspondent writes: "The Malden Progressive Spiritualists met at 11 A. M. and 3 P. M., on Sunday, Jan. 16, at Tem plars' Hall, Bailey's Building, Pleasant street. The subject for consideration at the morn-

The subject for consideration at the morning meeting was that discussed by the Boston Spiritual Lyceum, "Where is the Hell and Heaven of Spiritualism?"

In the afternoon the President opened the meeting by reading Miss Lizzie Doten's poem, "The Living Word," followed by a brief essay on "The Philosophy of Life," after which very inspiring addresses were made by Mrs. Abby Recombance Malden and Mrs. Mark E. Thomp.

Burnham of Malden and Mrs Mary E Thompson of Onset, Mass. Messages and descriptions of spirit friengs were recognized, and well received, through the mediumship of Mrs. Clara L Fagan of Malden.

The BANNER OF LIGHT will be on sale every Sunday at the ball

BRIGHTON .- D. H., Hall, President, writes: A feast of good thoughts and truths were enjoyed by those present at the Friday evening meeting of the Spiritual Progress Society. After a very instructive address by Mr. J. S. Scarlett's controls, Mrs. J. S. Soper, of the BANNER OF LIGHT, being present, made some very interesting remarks. The remain der of the evening was devoted to "Humming Bird," one of Mrs. J. Seymour's controls. Many excellent tests were given by the little control, to the entire satisfaction of every one present.
Friday evening, Jan. 21, will be "Stephen's" and "Humming Bird's" night.

SPRINGFIELD.-M. W. Lyman writes: Oscar A. Edgerly of Newburyport, who occupies the platform of the First Spiritualist Society this month, is making many friends here. His lectures are sound, practical and of a highly spiritual nature. He speaks afternoons upon sub-

jects taken from the audience. The Lyceum subject, Jan. 16, was "Miracles." The Ladies Aid Hall is crowded every Thursday evening at the sociables.

WAKEFIELD. - A correspondent writes: Mrs. Pettingill of Malden spoke for us in Traders Hall to an audience only limited by the capacity of the hall: Her lecture was most interesting and her character readings very satisfactory.

and dance in Red Men's Hall; grand march at | non drew one of the largest houses of the sel-

ten o'clock. All who have attended one of Mrs. Butler's entertainments know tull well clear delineations of spirits, and the comfort-what they are, and this will excel them all. There will be prizes offered. Come and have ened with intense interest, and responded to ing messages she voiced. The audience list ened with intense interest, and responded to nearly every test given. Mrs. Concannon won a host of friends, and awakened a general de sire to hear her again. Dr. Hidden speaks next Sunday.

> LOWELL -George H. Hand, Sec'y, writes: The Lowell Society of Spiritualists were favored by Dr. Wm. A. Hale Sunday, January 16, with two lectures and test séances, a presentation of philosophy and phenomena interesting to the large audience present. Blanche H. Brainard Jan. 23, 30. BANNER OF LIGHT On sale at all meetings.

Mass Meeting of New York Spiritual Association.

To the Editor of the Banner of Light: The first Mass Meeting of the New York State Spiritual Association opened in Buffalo, N. Y., Jan. 14, with State President Frank Walker in the chair. The morning and afternoon sessions were in the nature of a confer ence. We came here on the invitation of the First Spiritual Church of Buffalo, who gave us such a warm welcome we felt at home at once. At the opening and afternoon session the attendance was not so large, but the hall was

packed in the evening.

The meeting was called to order at 8 P. M. by Frank Walker, President of the New York State Association of Spiritualists. A very fine vocal solo was sung by John Mellen of Buffalo, N. Y. President A. G. Atchison of the First Spiritual Church of Buffalo, delivered a short address of welcome to the officers of the New York State Association of Spiritualists, to which Frank Walker, President, responded. Miss Kate Sherburne sang two vocal solos in a very pleasing manner. Mrs. S. Augusta Armvery pleasing manner. Mrs. S. Augusta Armstrong delivered a fine address from the subject "Shadow and Substance," ending with an inspirational poem. Mr. A. F. Pinkel gave a whistling solo, followed by an address by Moses Hull, of Cleveland, Or Vocal solo, "Open those Pearly Gates," John Mullen. Mrs. Margie Waite of California then closed the session with a number of excellent tests. Benediction by Carrie E. S. Twing, First Vice-President of New York State Association of

Spiritualists. The second day of the Buffalo Mass Meeting dawned dark and dreary, with a heavy fail of snow, which later turned to rain, but it did not dampen the ardor of the Buffalo Spiritual ists. The morning session was a stirring con ference, led by Bro. W. H. Bach, of Lily Dale, N. Y. The afternoon session was called to order by Bro. Walker at 2:10 p. m., with music by Miss Blanche Fisher, of Brande, N. Y. He then called W. H. Bach to the chair. E. W. Sprague, State Missionary for the New York State Association of Spiritualists, cave a short-address. Vocal solos by Miss Aggie Chase. Address by Mrs. Lucy Burton Powers. Music by Miss Blanche Risher. Lecture and tests by Mrs. Tillie U. Reynolds, Second Vice President of our New York State Association of Spiritualists. Vocal solos by Miss Blanche Fisher, of Brande, N.Y. Address by Moses Hull, followed by the benediction.

Evening session opened at 8 o'clock, with President Frank Walker in the chair. Vocal solo, "Daddy" (by request), Miss Blanche Fisher. President Walker made a few opening remarks, explaining the object of the Buffalo Mass Meeting, which was to assist and strengthen our State Association. He was followed by a short address by W. H. Lach; whistling solo, A. F. Pinkel; address, Mrs. Carrie E. S. Twing; vocal solo, Miss Blanche Fisher; address, Moses Hull Brother Walker then spent a short time in raising funds to carry on the work of the State Association, securing over one hundred dollars. Mrs. Mag gie Waite of California gave some very excel-lent tests, which closed the meeting; followed by an oyster supper gotten up by the ladies of the First Spiritual Church of Buffalo, to pay for their new piano.

The hall was filled in the afternoon, and at the evening session was packed to its utmost capacity., Fraternally,

HERBERT L. WHITNEY, Secretary N. Y. S. A. S. [To be continued.]

Meetings of Local Societies.

Countess Wachmeister occupied the platform with Prof. J. Clegg Wright, at the First Society of Spiritualists, New York City, Sunday, Jan. 16

Mr. J. H. Knight spoke for the Woman's Progressive Union, Brooklyn, N. Y., Sunday, Jan. 16. Mr. J. H. Altemus of Washington gave

The Fraternity Spiritual Society of Brooklyn, N. Y, had for speaker Jan. 16 Mr. I. R. Sanford. Mrs. L. A. Olmstead gave tests. R. E. Fichthorn conducted the Sunday ser vices Jan. 16 of the First Church of Spiritual Progression, Newark, N. J. G. H. Dorn closed

the meeting with tests. The Fraternity of Divine Communion, Brook lyn, held its regular meeting Jan. 16 Prof. Fred P. Evans, Mrs. Lucie J. Weiler, Ira Moore Courlis and Prof. E. A. Whitelaw took part in

the exercises. Dr. C. H. Willis spoke and gave tests at Waltham, Mass., Sunday, Jan. 16. Mrs. Nellie Burbeck is expected Jan. 23.

Mrs. Jennie K. D. Conant occupied the platform at Malden, Mass., Sunday, Jan. 16, giving

an address and psychometric readings. Mrs Sarah A. Byrnes occupied the platform of the Spiritualist Society in Worcester, Mass., Jan. 9 and 16. and will also officiate Jan. 23 and

The Woman's Auxiliary held its fortnightly gathering at G. A. R. Hall, Worcester, Mass., Friday evening, Jan. 21. Supper was served 6

Cadet Hall, Lynn, Mass., had Mrs. Tillie U. Reynolds as speaker and test medium on the

Mrs. Effie I. Webster of Lynn, Mass., occu-pied the rostrum of the Haverhill, Mass., Spiritualist Society last Sunday.

The Arthur Hodges Society, Lynn, Mass., listened to Mr. F. H. Roscoe of Providence at its last meeting. The usual test and healing circles were held morning and afternoon.

The Boston Ladies' Aid Society held its regular meeting Friday evening, Jan. 14. Mr. J. Frank Baxter, A. P. Blinn, Mrs. Hattie G. Ma-son, Mrs. Kate R. Stiles, Fred H. Watson, J. Southcote Mansergh (delegate to the N. S. A.) took part in the exercises. On the 21st a medium's meeting will be held, with good talent in attendance. A vote of thanks was given J. B. Hatch, Sr., for his efforts in raising \$32 for the

Mrs. A. Woodbury of Boston gave platform tests at Good Templars' Hall, Winchester, Mass., Sunday evening, Jan. 16. Society expects good mediums each weck.

First Spiritualist Society of Fitchburg, Mass., had for speaker and test medium Sunday, Jan. 16, Mrs. L. M. Prentiss. At the usual meeting at Good Templars' Hall

Charlestown, Mass., Sunday, Jan. 16, Mr. J. J. Arnaud and Mrs. E. J. Peak occupied the platform with speaking and tests, Thursday evening, Jan. 27, supper will be served at 6:30. At the G. A. R. Hall, Cambridgeport, the usual morning circle and afternoon and evening meetings were held, Jan. 16, the following

taking part: Messrs. Clark, Scarlett and Hall, Dr. Huot and Mesdames Merritt, Poole, Rob-ertson and Ackerman; pianist, Mrs. Seymour. Indian Peace Council was held Monday even-At Gould Hall, Boston, the Helping Hand Price, cloth, 75 cents; paper, 50 cents. Society held its regular meeting Wednesday . For sale by BANNER OF LIGHT PUBLISHING CO.

· DUICK SHINE · LITTLE LABOR.

> evening, Jan. 12, the following taking part in the exercises: Messrs. Allen, Shaw, Harding (Forest), Harding (Charles) and Messames Allee, Butterfield, Waterhouse MacKenzie and Cassell. Wednesday, Jan. 26, the Society will give a Klondike Party. At Eagle Hall, Boston, the regular healing

> and developing circle and afternoon and even-ing meetings were held Sunday, Jan. 16: the following taking part: Messrs. Nichols, Kransiki, Fuller, Blackden, Steadman, Hilling, Mar-tin, Hersey and Amerige, and Mesdames But-ler, Kenyon, Woods, Tracy, Weston, Fish, Rich, Guiterrez, Ratzel, Dade, Forester, Howe and Miss Ratzel; pianist, Mrs. A. C. Armstrong.

TEXAS.

BAIRD.-J. H. Peters writes: We have with us Miss Annie Martin of Brenham, who is conducting splendid circles at our home. We feel that she is doing much for our beloved Cause of Truth. Mrs. Carrie M. Hinsdale is also with us. Sunday evening, Jan 9, she delivered a lecture at the Court House. The meeting was well attended and all seemed pleased with her effort. She lectured again Thursday even-ing, Jan. 13. She will probably remain with us two or three weeks. She has set the people to thinking, and is assisting in the great work of wakening the people of Texas. Spiritualism is making great strides in this State. Our ranks are increasing daily. May the good work go

NOTICE.

The next public meeting of the Veteran Spiritualist Union will be held at Dwight Hall, 514 Tremont street, on Thursday evening, Jan. 20, at 7:30. Speakers: E. A. Tisdale, Sarah A. Byrnes, Dr. Charles W. Hidden and others. Good music. Supper will be served at 6 P. M. by the Ladies' Industrial Society.

HERE IS MONEY FOR YOU.

A correspondent says: I was awfully hard up, and it reemed almost impossible to make money at anything. Five weeks ago, almost in despair, I began selling Non-alcoholic Flavoring Extracts, and have cleared \$28.00 a week: one day I made \$3.00. Everybody wants them, as they are in powdered form, and lovely for ices, puddings, cakes, candles, etc. They are perfectly pure, and far superior to liquid extracts, and twice as strong. Address the U. S. FRUIT CO., St. Louis, Mo., and they will start you at once, and it's your own fault if you don't make money. It's nice work for ladles My sister sold as much as I did last week. You can sell over and over to the same families, hotels and restaurants, etc. Why be idle, when you can make \$26.00 a week?

Dr. Hidden's Beautiful Songs.

Among the latest song successes may be mentioned the following from the pen of DR.C.W. HIDDEN, whose name is so familiar to Spiritualists and liberals throughout the land: "KEEP SUMMER IN YOUR HEART" is a delightful ballad; "THE ORGAN IN THE CORNER" is one of the sweetest, tenderest songs ever written; "I'LL SING awestest, tenderest songs ever written; "I'LL SING AGAIN DOWN BY THE SEA" is a sweet song, with a pretty waltz refrain. All are finely engraved and printed, and each title-page bears a likeness of the author.

Price 40 cents nor conv Price 40 cents per copy.
For sale by BANNER OF LIGHT PUBLISHING CO.

JUST ISSUED.

A CASE OF

Body of a Medium.

INVESTIGATION AND DISCUSSION

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

Prime Minister of Russin. 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 pains-taking study he has given to the phenomena and philosophy of Spiritualism, warrant the statement that this, this latest work, will be an epoch making book. He gives, in plain terms, the results of his personal investigations under the most absolute test conditions possible, proving conclusively the verity of psychic manifestations. Count Aksakof never goes into print unless he has something to say. In the present instance he has found much of moment to say; he has said it well, and his translator has given his English and American friends an opportunity to enjoy the distinguished statesman scholar's richest and ripest

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B. Letter from Mons, Aksakof to Prof. Seiling. C. Reply of Prof. Seiling to Mons. Aksakof. D. Supplementary Report of Prof. Seiling (illustrated). E. Letter from Mons, Aksakof to Prof. Seiling.

F. Reply of Prof. Seiling. IV. Testimony of Madam Helene Selling. A. Note from Mme. Selling. B. Remarks on the same, by Mons. Aksa-

kof. V. Testimony of Mile. Fanny Tavaststjerna. A. Letter from Mile. Tayaststjerna to Mons. Aksakof. B. Supplement to the foregoing letter. VI. Testimony of General Toppellus. VII. Testlmony of Dr. Hertzberg. VIII. Testimony of Mr. Schoultz, C. E. A. Letter from Mr. Schoultz to Mons. Aksakof.

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dence at Helsingfors, by Madam d'Esperance. B. Questions addressed to Madam d'Esperance by Mons. Aksakof. C. Supplementary Explanations by Madam d'Es-Chan, III, Personal Investigation by Mons, Aksakof,

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Chap. VI. Conclusions. 12mo, 197 pages, large type, illustrated.

II. Supplementary Remarks by Mons. Aksakof.

RHODE ISLAND.

PROVIDENCE.-David F. Buffinton, writes: We had for speaker Sunday, Jan. 16, Mrs. Sadie L. Hand of Lowell, Mass. Afternoon subject. taken from the hymn previous to the lecture, "When the Days are Going By," after which she gave several readings, all recognized. Sunday, Jan. 23, Mrs. Julia Davis of Somerville, Mass., will serve us. She will hold a séance at the house of Bro Joseph Cooper, President. 46 Zone street, Providence, on Monday,

MAINE.

PORTLAND,-M. A. Brackett, writes: Sunday, Jan. 16, we had with us one of the old workers, Mrs. May Sanders Woodward. Shegave good tests, also a benefit to the Society. May she be long given health to continue in the good work.

'True friendship's laws are by this rule exprest, Welcome the coming, speed the parting guest." All good housekeepers "welcome the coming" of ENAMELINE, the Modern Stove Polish, because there is no labor, dust or odor in its application, and it is the best stove polish on earth.

It may not be any evidence, because a man keeps even in his accounts and pays as he goes, that he has money, but it is an evidence that he will have money.-Ex.

MEETINGS IN BROOKLYN.

EThe Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; Eyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 64, at the hall, Walsh's Academy, 423 Classon Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Horbert L. Whitney. Ohalrman; Mrs. Belle R. Plum, Vice President and Secretary. Fraternity Hall, 889 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 r. M. Sunday School at 2 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lect-urers 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 74 P. M. Mrs. L. J. Weller, President. Ira M. Courlis, Medium.

Meeting of Associate Spiritual Missionaries every Sunday, at 3 r. M., at Evolutionst office, 1899 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Sargent, Conductor.

A Religio-Philosophical Conference will be held at 437 Franklin Avenue every Wednesday evening at 8 o'clock. Mrs. F. M. Holmes will preside. Jackson Hafil, 515 Fulton Street.—Mrs. L. A. Olmstead holds a Spiritual Class every Wednesday at 8 P. M.
630 Myrtle Avenue.—Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M.

MEETINGS IN NEW YORK.

A delphi Hall .- The Spiritual and Ethical Society holds neetings every Sunday morning and evening. Mrs. H. T. New Century Hall, 500 5th Avenue. -- Services every Sanday at 5 P.M., with lecture by W. J. Colville. Visitors cordially invited.

First Society of Spiritualists, J. Clegg Wright speaker, meets at the "Tuxedo," 637 Madison Avenue, cor ner 59th street, Sundays. Services 11 A. M., 3 and 8 P. M. The Yonkers Spiritualist Society holds its meetings every Friday at 8 P. M.; Sundays 3½ P. M., and Children's Lyconia at 2½ P. M.

MEETINGS IN CHICAGO.

First Society of Spiritual Unity meets at Irwin Hail, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services overy Sunday Il A.M., 2% and 7% P.M. Mrs. Mary C. Lyman, speaker. Harmoniai Circle, 111 South Paulina street, every Wednes-

day, 8 P. M. The First Spiritual Temple Society meets at 7820 Hawthorn Avenue (Auburn Park), every Sunday evening at 7½ o'clock. J. C. F. Grumbine is the permanent speaker. The School in Metaphysics, Psychometry, Clairvoyance, Inspiration and Psychopathy, meets at the same place during the week. Friends in Auburn Park, Englewood, Eggleston and in the city, as well as strangers, are cordially welcomed.

MEETINGS IN PHILADELPHIA. The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffer; Vice-President, Mrs. M. E. Cadwallader; Secretary, Frank H. Morrill. Services at 2½ and ½ P. M. Young People's Meeting, ½ P. M.

The Philadelphia Spiritualist Society meets at Handel and Haydu Hall, 8th and Spring Garden streets, every Sunday at 2½ and 7½. Lyceum at 2½, Scance every Friday evening. President, Hon. Thomas M. Locke; Vice-President, Samuel Wheeler; Treasurer, Julia R. Locke; Secretary, Chas. L. Gefrorer, 1325 S. 15th street. MILWAUKEE, WIS.
Unity Spiritual Society meets at Ethical Auditorium, 558 Jefferson street, every Sunday at Typ. N., and Thursday at 8 p. M. Flora S. Jackson, President.

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