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## THE SPIRITUALISTS' "GOOD-NIGHT."

BY HELEN STUART RICHINGS.

Close now thine eyes upon earth's fading light;  
Thy bark shall glide through darkest night,  
For at the helm stands one in raiment bright—  
Good-night! Good-night! Good-night!

Sleep thou secure; 'tis but a little while  
Till thou shalt open thine eyes to see them smile—  
The loved, the "lost," all free from stain or guile—  
Good-night! Good-night! Good-night!

E'en as the portals of the glowing West  
Swing wide, to take the day to peaceful rest—  
So Death takes thee to some beloved breast—  
Good-night! Good-night! Good-night!

Then past the harbor-bar sail, sail thou on!  
Thy soul at peace, all fear of dying gone.  
The night is past—behold! a fairer dawn—  
Good-night! Good-night! Good-night!

\* Suggested by "The Christian's Good-night," in the  
"Gospel Hymn Book," and may be sung to the same air.  
H. K. S.

## In the Temples of Egypt.

BY QUESTER VITE.

[Concluded.]

The original cult of Osiris, Isis and Horus appears to have prevailed mainly during the early Memphite empire and in upper Egypt. But for reasons which are still obscure the great priests of the middle empire, centered in Thebes, presented the old cult under new names, while yet retaining the old when necessary to propitiate such worshippers as preferred the older form. The Divinity became Ammon-Ra, the "concealed one," the power concealed within or behind the sun. The divine motherhood was presented in the form of Nut or Mant, i. e., space, from which all things issued, and was depicted in the form of a woman embracing all space within the curve of her bent limbs, and from whose umbilicus rays of light issued to earth. Horus was retained as the child, the son, and soul regenerate.

The various attributes of the Infinite were represented in the guise of symbolical gods and goddesses, who personified qualities, thus constituting the Pantheon, which otherwise would be difficult to comprehend. Each of these had stars attributed to them.

Modern research is gradually discovering that the great priestly caste of Thebes possessed very considerable astronomical knowledge. Sir Norman Lockyer has recently shown, in his "Dawn of Astronomy," that their temples were so oriented as to act as telescopes, and were constructed so that the special orb or star to which they were dedicated would throw a beam of light through its central axis into the holy of holies, and illuminate the symbolical figure of the god therein on a given date. The temple of Denderah, of Edfu, of Philæ had zodiacs painted on their ceilings. At Thebes the months were represented by human figures surrounding the Mother Nut (see Brugsch). Each decarinate was similarly and symbolically represented. The worship of special gods and goddesses was thus associated with an astronomical system.

During the time of the early empire the sun was in the radical mansion of Gemini. Hence deity was represented in the form of the double Harmaehis. During the middle empire the sun had moved into Taurus. The priests, therefore, presented the symbol of the bull, Apis, as the incarnation of deity to the ignorant crowd of mythical, childish Egyptian people. In the later empire the sun had moved into Aries, hence the ram, or goat, or lamb was presented at Mendes and elsewhere as the divine incarnation, and also in the form of the ram-headed God. Had the Egyptian empire lasted till the sun moved into Pisces, fishes would, no doubt, have been presented as the symbol of divinity subsequently.

Lockyer shows that stars were associated with the names of the various gods, Isis, Nuthor, Typhon, etc., etc. Probably it may be found in the course of time that the Ammonite cult was a system of worship of the Infinite as revealed in its manifestations in the stellar universe.

On the other hand, the famous Harris Papyrus and the popular tales now being published by Flinders Petrie, show that magic was practiced to a considerable extent by the priests. The tomb of Pepi at Sakkarah exhibits a sculptured record of the curing of an obsessed woman by the laying on of hands, or by magnetic passes. A tablet exists showing that a tributary chief of Bakhten asks Rameses XII. to send him a magician to cure his daughter, who was obsessed.

As Baedeker points out, it becomes daily more evident that there was a secret system hidden behind the symbols openly presented, and sculptured, and which was revealed only to initiates, including priests and kings. What that knowledge embraced cannot be estimated. But it is probable that the magic "Book of Thoth" (subsequently termed Hermes under the Greek dynasties) referred to by Petrie in his "Popular Tales," and now re-presented by the "Tarot," which is included in the hermetic system of magic or occultism, and which comprises zodiacal, stellar and cosmic symbolism, resumes some reflection of this knowledge. The secret lore of Israel, which it is claimed Moses learned from and brought from the Egyptian priests, and resumed in the Kabbala, also comprises cosmic symbolisms and interpretations, and to that extent runs on parallel lines with what modern research is revealing with regard to the Egyptian secret or esoteric system (as Baedeker now terms it), and to that extent confirms such a possibility. The Kabbala further retains the old Egyptian

trinity of Father, Mother and Son, in the forms of Abba, Aima and Microprosopus. It deals with the positive and negative forces carried in vitality, symbolized in the two serpents which surround and arise from the Egyptian winged disk of the soul, and are represented in the crook and flail of Osiris. It recognizes the River of Life, symbolized in the rays issuing from the divine Mother Nut, and in the Aukh, by which the Gods gave life to the kings, or initiates.

I have shown elsewhere (see *Light of Truth*) that a stela recently discovered at Thebes shows that the Israelites existed as a tribe in Syria, and were there conquered, among others who had revolted, by Menephtah, at the time that they were supposed to be in captivity in Egypt. The official catalogue of the Gizeh Museum in Cairo states: "The name of the Israelites contained in this stela is the first mention of Hebrew people found in hieroglyphic inscriptions, and this sole citation in a monument of Menephtah, who has been considered to have been the Pharaoh of the Exodus, suffices to upset the systems which have been built up on the date of the departure of Moses from Egypt."

The German school of Egyptologists even go the length of considering that the Jews never were captives in Egypt at all. In the face of these facts it would appear that the Old Testament is not an actual historical record, but rather a system of teachings veiled in symbolic form, and hiding within the numerical and cosmic value of the Hebrew letters an esoteric system of teaching, in a somewhat similar manner to that by which the Egyptians hid their spiritual meaning behind personified allegorical forms and legends. But it is only by a knowledge of the cosmic and numerical values carried by the Hebrew letters that such meaning can be interpreted. This knowledge is in the hands of secret Kabbalistic societies, and is never revealed to the public. University students and philologists have no knowledge of its existence, but will never understand the meaning and place of the Old Testament without it.

These facts, however, go to show that the secret esoteric system of Israel, contained in the Kabbala, is related to that of Egypt, and is probably based on the latter, whether Moses learned it from the Egyptian priests or not. This is further confirmed in the fact that the Kabbalistic or Hermetic (a term evolved during the Greco-Egyptian, or Ptolemaic dynasties, signifying Thoth, the messenger, Mercury, intelligence, etc.) occultism deals with the relation of sounds (breath, Holy Ghost, vibrations) to colors, and thereby with the relation of arbitrary names, or spells (mantras), to cosmic forces, which throws some light on the curious magical words referred to in the "Harris Papyrus," and on the rational possibility inherent in magical invocations, based on a system of the combined use of related sounds and colors and cosmic relations.

The use of this system carries inherently great spiritual temptations, however, to the practicing magician, as will be referred to further on, and almost inevitably develops egotism, self-exaltation and spiritual pride, instead of humility and surrender, which are the outcome of true spiritual growth.

The temples erected by these priests during the glorious period of the middle empire exhibit an imposing magnificence to which the churches or temples of no other country can offer any parallel, including St. Peter's of Rome and St. Sophia of Constantinople. Karnak is stupendous still, and imbues the beholder with reverential awe, even now in its ruin. The temples of Rome, as judged by their ruins, were small in comparison. Even the Acropolis of Athens, though splendid, was more æsthetic, and fades behind the imposing grandeur of Karnak. The cult of Greece was imbued with the æsthetic love of beauty rather than the religious worship of the Infinite, while Rome exalted and worshipped power and force. But the Egyptian cult was essentially religious, and continually presents the immortality of the soul as its basic foundation. Its temples express the aspiration of the soul in its efforts to rise upward, as represented in their columns, which rise to a tremendous height, into the dimness of the shrouded light which veiled their roofs. No one can walk through Karnak or Luxor without being impressed with reverence and awe.

The magnificence to which these temples attained, the wealth and slaves bestowed to them by the kings when returning from their conquering expeditions ended, however, in causing the priests to aim at attaining temporal as well as spiritual power. A similar struggle arose to that subsequently repeated in the history of the Catholic Church and its popes in Europe, followed by similar results.

There is little doubt that the mystic ceremonies sculptured on the walls of the temples were actually enacted, or personified theatrically by the priests, robed in symbolic attire. The kings were initiated into the holy mysteries by the priests, and made dependent thereupon themselves. The initiate was introduced by the officer wearing the costume of and representing Thoth, the messenger to Ammon-Ra as represented by his great high priest, accompanied by Isis, and received the emblems of life, stability, and of power from the god so represented. The subsequent baptism of European kings by popes, on the occasion of their coronation, was, undoubtedly, copied from this old original.

Under the eighteenth dynasty the power of the Ammonite priests became almost kingly. Amenhotep IV. appears to have crushed their rising ambition for supremacy for a time, and removed the capital from Thebes to Tel-el-Am-

arna, and to have established a purified form of religion. But he died young, leaving only daughters, and though his sons-in-law reigned after him, they do not appear to have been sufficiently powerful to maintain his reforms, and under the nineteenth dynasty the power of the Theban Ammonites became again renewed. Under the twenty-first dynasty they appear to have declared their independence, and the kingdom became divided into two centres, the kingly power being centred at Tauris, while the priestly one was at Thebes. This division weakened the kingdom, and opened the door to invasion by Semetic, or Babylonian kings, who established the twenty-second dynasty. Under these foreign rulers the Ammonites retreated to Ethiopia (Nubia), where again they built grand temples in several places, on similar lines to those they were obliged to leave behind in Thebes. It is to be noted that the twenty-fifth dynasty was of Ethiopian origin, which fact suggests a probable connection with the exiled Ammonites as its source.

These internal struggles between the ecclesiastical and the kingly powers permanently weakened Egypt, and opened the way for its conquest by the Persians, and subsequently by the Greeks under Alexander, followed by the degenerate period of the Ptolemies, the ultimate conquest by Rome, and the fall of Egypt as a nation.

Thus the effect of priestly ambition ruined the country upon which it lived, as was repeated again in later European history in Spain and Italy, and to some extent in France, where the priests endeavored to institute a system of ecclesiastical rule, which was no doubt copied from its old Egyptian prototype. The fall of the Egyptian system is no doubt attributable to their knowledge and use of magical practices, which inevitably tend to tempt toward their application for selfish ends. The magician assumes an attitude of command, of superiority toward the forces he evokes. This must gradually produce a loss of the attitude of reverence and surrender toward the Supreme. The High Priest or Adept becomes exalted and self-inflated at the cost of true spirituality.

The conquest of Greece by Rome caused Greek philosophers to emigrate to Alexandria, which had been founded by the Persians, and developed under the Greek Ptolemies, who succeeded Alexander. It was favored by the Roman prefects subsequently, and its schools became known as the best in the then civilized world. The Greek philosophy here met the teachings of the Arabians, Chaldees and Persians, while the whole penetrated and modified the old religion of Egypt. From amidst this confusion and conflict the Neo Platonists evolved their beautiful teachings, in which Greek ethics are mixed up with Egyptian magic. Apollonius, Apuleius, Ammonius Saccas, Plotinus, Porphyry, Iamblichus followed each other during three or four centuries, which coincided with the period during which the Christian system is supposed to have originated. It is possible that the basis of the Christian system may have evolved from among these various conflicting schools, synthesizing and carrying much of the old teachings forward under new vestures and terms. Whether there ever was a personal Christ, or whether his immaculate conception was of the same symbolic character as that depicted at Luxor; whether his tomb in Palestine is as mythical as that of Osiris at Abydos; whether his resurrection is as emblematic as that of Osiris at Philæ, may be left to be decided by individual researchers for themselves. But, in any case, the identity in the main incidents in the respective legends, as in the basic ideas of the two systems, undoubtedly constitutes interesting food for reflection.

The drift of these considerations leads the unbiased investigator to infer that both the Old and the New Testaments must be taken as symbolic representations of hidden esoteric truths. The Old apparently embodies much of the ancient Egyptian and Chaldean conceptions, while the New represents the result of the reaction of Greek ethical philosophy and Persian dualism with the preëxisting Egyptian system.

The ceremonies of the Catholic Church are full of rites which are based upon ceremonial occultism; their vestments and the symbolism thereon are based upon those used in ancient Hermetic (Egyptian) magical rites; even the cross itself comes from the Egyptian Ankh, and the "Son of Man," or microprosopus, is one of the symbols used in mystic, occult initiation. Their leading feast days are based upon astronomical phenomena, and consequently are drawn from preëxisting, i. e., the Egyptian system.

It is evident that the law of evolution, which has been recognized as applying in all material domains of science, must be recognized as applying preëxistentially in the domain of ideas, as cause always has logical precedence over effects. A valuable work remains for some future student to contribute to existing knowledge, i. e., the evolution of man's religious conceptions as transmitted through nations and ages.

Luxor, Upper Egypt.

Formerly the fakirs used to travel about the country "exposing" Spiritualism. Now-a-days the worst of them are working their nefarious impostures under the name of Spiritualism. Their object in either case is a single one—money. There is more money for them now operating under the cloak of righteousness than there was in pretending to expose it. In the course of time they will make one more shift of base and land in oblivion.

Light of Truth.

## Consistency.

BY THOMAS H. B. COTTON.

Consistency ever seeks to adjust its subject to the righteous demands of the moment, interpreted by existing conditions of significant objects. Therefore consistency is Spiritualism; therefore Spiritualism is consistency. Moreover, Spiritualism is practical, or it is nothing. Yet it is the Utopia of the wisest dreamer, the goal and acme of all that is good and true. It is to us the perfection toward which all things in the universe are tending. It is progression, from the crudest stage of conscious existence to the greatest degree of advancement of all that is to be. This is consistency. This is Spiritualism. This is the spirit at work.

On yonder ship, speeding across the briny deep, an unfortunate man falls overboard. There stands by an eminent scientist, who is able to describe, to the entire satisfaction of every listener, the latest discoveries concerning the Cathode ray or the most useful application of recent developments in electricity. However, he now stands aghast, and his heart beats in his bosom with tremendous excitement as he watches a brave and sturdy sailor leap over the railing and disappear beneath the wave! A hundred witnesses are watching with bated breath while waiting for the reappearance of the sailor. Will the drowning man come up with him? To the infinite relief of all, the man is saved. That sailor is rewarded by the praises and the gratitude of that happy crowd, far more than gold could ever compensate him.

Now what do we behold in this? This is the very essence of Spiritualism. Here we behold an object lesson in philosophy, in science, in art, which is science applied. We might define this work of rescue by some super elegant phrase or high sounding eulogy; but that would only spoil it. It is enough to say that a brave man rescued a comrade from drowning. Philosophically considered, it was preventing premature, or violent death, for all premature death is violent. Scientifically, it was procuring oxygen for the lungs of that drowning man before the vital forces within him are too far reduced to appropriate it in the normal way. Artistically, we are all ready to say of the rescuer, none deserves the name of artist more than he. It is Spiritualism. Why? Simply because it is the spirit at work. Moreover, it is the essence of progressive Spiritualism because it is the spirit at work in the normal way.

Science is good, philosophy is good, art is good. But the humanity impulse that will not let a comrade suffer when possible to relieve it, stands in magnificent eminence above these as the peak of Teneriffe towers in majesty above the surrounding plain. In this noble act, science, philosophy, art and the humanity impulse, all blend in one of the sublimest demonstrations that ever engaged the attention of man on earth. This humanity impulse that recognizes comradeship in every human being on earth—this with the dominant consistency that will not permit suffering where relief is possible, is the quintessence of Spiritualism.

Progressive Spiritualism to one enthusiast means researches into science, broad, deep, penetrating. Progressive Spiritualism to another enthusiast means the luminous unfoldment of some grand system of philosophy, disclosing especially the pros and cons, ins and outs, causes and effects, which operate in producing correspondence or harmony between the various spheres of human existence. Spiritualism to another is the effort of the human spirit to reproduce itself in works of art. Neither of these ideals by itself is sufficient to measure the essence of Spiritualism in its completeness. Are all three taken together sufficient? Consistency forces us to answer in the negative.

In the above illustration, the essence of Spiritualism consisted not in science, philosophy or art, nor in all three combined, though all were included in that superb object-lesson. On the contrary, science, philosophy and art remained in the background. Why? Manifestly because there was an emergency. All experience forces this conclusion. All agree that this is true.

Now to make this illustration as practical as possible, let us tell the simple truth, and call this drowning man a human waif; a human waif for our present purpose meaning simply a human being rendered helpless from any cause. In this emergency of the drowning man, consistency declares that the essence of Spiritualism, or the spirit at work, consisted not in technical science, philosophy or art, but in the simple act of humanity that went straight to the rescue of that waif. Logically we are forced to the inevitable conclusion that in all cases of emergency, where waifs are in danger of premature dissolution that fact alone determines the essence of Spiritualism in the case, namely, that it consists not in science, philosophy or art, technically speaking, but in the simple act of humanity that goes straight to the rescue of those waifs. It is this, or it is nothing.

As every thinking Spiritualist will agree, this age in which we live is one of tremendous emergency, when millions are liable literally to starve to death in a few months. Consistency, therefore, forces us as Spiritualists to declare unequivocally that Spiritualism in this age consists in caring for the waifs till the waifs practically disappear from the earth. This done, and well done—and it is by no means an impossible dream—Spiritualism will then be what those other enthusiasts have sought in vain to make it, the culmination of all systems of philosophy, science and art, into one grand symphony responding to the music of the spheres.

Our definition of "waif" admits of as many variations in detail as there are different causes operating to produce the various forms and degrees of helplessness. The typical example is the starving child in some great city. Then come the invalids, the cripples, the blind, deaf, dumb, the aged and infirm, the army of the unemployed seeking work, the so-called insane, and the apparently dead, who must not be buried alive.

Now there attaches to all these forms of helplessness the condition of suffering ever present or imminent. This suffering exists in all degrees of severity, the worst phases culminating in premature dissolution on every hand; a persistent, stupendous emergency, which, like the case of the drowning man, bids the scientist and the philosopher apply their energy, the fruits of their wisdom, along with that of the artist, all to be directed straight to the rescue of these waifs, as the result of the spontaneous prompting of the humanity in-

struct, that will not permit a human being to suffer in its power to relieve it.

Spirits on the earth-plane, if the foregoing is true (and there is no legitimate room for the "if"), then we must right about-face, and move on at once with the zeal of that sailor, risking our all—our very life, if necessary—each one working individually all day long, day after day, upon that single principle as the rule of life, "What can I do this day for the relief of the waif? What can I do individually? What can I do cooperatively? What can I suggest to others, few or many, near or far, in a way that is thoroughly practical, looking to the immediate as well as the ultimate relief of waifs, wherever found on earth?" Let family circles be formed with this specific purpose in view: relief of waifs in this world as well as in the unseen, for there, as well as here, their name is legion.

My friends, while I am writing this, there comes, as it were, a wave of triumph in advance, so plainly do I sense a power carrying everything before it, when this course shall be pursued to the letter. This daily concentration of all Spiritualists throughout the civilized world, forever looking to this one end, the relief of the waifs until waifs are found no more: The result of all this daily work, and I will say the tremendous power and wisdom gained in the circles, will very soon eclipse the most sanguine dreams of the most ardent enthusiast. I need not argue this point. All feel it to be true. In these circles mediums will be speedily developed throughout the world. Some of these will be inspirational, some will develop the conscious, and some the unconscious trance, according to the temperament of the medium. Each phase will bring to the earnest mortal, longing for guidance, that wisdom which will insure cooperation on the grandest scale of all, resulting in the inconceivable joy of the grand spectacle of a world where all is happiness, and waifs have disappeared.

Oakland, Cal.

## Food for Thought—Rev. T. E. Allen and His Critics.

BY GILES B. STEBBINS.

To the Editor of the Banner of Light:

The articles of Mr. Allen, and the comments and criticisms which followed them in your columns in the last two months of 1897, are significant and valuable. Their bold and frank, yet friendly, comments on each other; their strong protests against certain views and practices held as good by many Spiritualists, and the friendly reception of those protests, show an appreciation of that old saying, "Faithful are the wounds of a friend." Only by such frank speech can we learn to make to-morrow better than to-day.

The different methods in which these able and sincere writers gave their opinions—showing how the philosophic, the critical or the intuitive and spiritual mood was most leading in each mind—were to me an interesting psychological study.

I must quote from my valued friend, William Emmette Coleman of San Francisco—a scholar of wide repute, a critic searching and true, a man of kindly feeling and rare sincerity.

He says: "I agree with Mr. Allen that it is important that we study the religious discoveries of the past in connection with the truths already in the world. Spiritualists need more culture and the various religious systems of the world, including the one by which they are environed, the Christian. Especially, I think, they should know much more about the true character of the Bible, the true history of ancient Judaism, the origin and nature of early Christianity, etc. Spiritualists, and all others, should be well acquainted with the important results attained by what is called the 'higher criticism' of the Bible. I am sorry to say that nowhere in spiritualist literature, or in the lectures of our speakers, have I seen any indication of acquaintance, even in a rudimentary form, of the assured truths of the higher criticism, except in case of Mr. Walter Howell. This gentleman, though nearly blind, and unable to read save under great difficulties, and then only a little at a time, has yet secured a fair knowledge of the general results of the higher criticism; and in his lectures on the spiritualist system he introduces matter therefrom derived, whenever pertinent to the subject being discussed. This worthy example of Mr. Howell should be followed by all our writers and speakers."

The lamentable ignorance of Spiritualists generally, regarding the true nature of the Bible writings, their origin, dates, etc., is a reproach to the Cause; and through it great injury is often done to truth and right. Owing to their ignorance and prejudice, many Spiritualists unjustly abuse and vilify the Bible, while others rate it far above its real worth."

In his high estimate of Walter Howell a personal acquaintance leads me fully to agree. As to the lamentable ignorance of other religions of the real origin of the Bible, and the value of the higher criticism too prevalent among Spiritualists, I wish and hope with him that it may cease. Yet I would suggest that there are hosts of evangelical Christians whose ignorance on these matters is darker than that of Spiritualists.

In the early days of Spiritualism the great beacon light before its leading advocates was the supreme fact of spirit-presence; of light and life from the spirit world. To that they naturally turned their chief attention, with little regard to other religions or to Bible criticism. That beacon light is still, and ever will be, ours, but the time has fully come to study, in its clear radiance, the great matters to which Mr. Coleman calls our attention. He says truly that Spiritualists, and all others, need more culture, and the various religious systems of the world, but that nowhere in our literature or lectures has been any indication of any acquaintance with "the higher criticism" except in the case of Walter Howell.

Over twenty years ago I put in print "Chapters from the Bible of the Ages." "To the growing multitude of thoughtful men and women who believe that 'the word of God is not bound' by any limitations of book or race or time or religious systems, this compilation from the teachings and inspirations of many



centuries and peoples is respectfully dedicated.

From "Vedic and Buddhist days to our own," its preface says, "selections are made from sacred books, and from the great words of naturally inspired men and women. Great care has been taken to quote only from the best authorities."

No orifice has ever questioned any quotation in this volume of over four hundred pages, of which thousands have been sent out, and of which only a few are left in my house; and no more will ever be published, as the plates are used up.

Of the cessation of the old sledge-hammer style of striking at the Bible, which did good service in its day but is worse than useless now, and the substitution of that impersonal and searching truth as to that collection of books to-day which is called the "higher criticism," I have spoken—and a few others have done the same—ably and truly.

Books I have seen from Spiritualists on Bible criticism and cognate topics, in which truth and error were honestly mingled, confusing the mind of the reader and revealing the ignorance of the writer; and others, reliable and valuable. More of the first than the last, I regret to say.

This comment will not, I know, trouble a man so large and true as Mr. Coleman.

The publication in your BANNER of this series of articles surely shows an aim for fewer tares and more and better wheat.

Detroit, Mich.

### Reminiscences of a Truth-Seeker.

BY DR. THEO. HANSMANN.

It certainly is no praise to the writer that he was already over sixty three years old when he became reluctantly convinced of the truth of Spiritualism. But the facts were so overwhelming that they could not be denied, in spite of his previous training.

Sad it is that the majority of people will not accept, not even investigate, to find a truth that is bound to save nations, doomed, sooner or later, to unavoidable destruction of social institutions.

The masses have intentionally kept in ignorance of the return of spirits—of departed relatives and friends, near and dear yet—ready to cheer, console and advise. If angels came to Patriarchs, if Moses received the ten commandments by spiritual influences, written on plates, certainly the same can occur at this time, under favorable conditions, as the laws of nature were so wisely given by the great universal spirit, whom we call God, that they did not require any improvement or alteration.

People are commencing to realize that stars, invisible to the eye, can be photographed—soon will dawn upon loving hearts the possibility of obtaining the pictures of those dear ones who passed away—and our histories will be embellished with correct likenesses of the most famous men and women of past ages.

What grand possibilities are in store for suffering mankind when truth, the whole truth, is taught. Truth will prevent the stronger from overreaching the weaker brother; and the masses now struggling and suffering, will enjoy life on earth as it was intended by a wise Providence; universal brotherhood will encircle our globe. If we look at the greed cropping out everywhere we come to realize that the story of Dives has not been preached effectively. Who was at last the happier one, Dives or Lazarus?

Since more than thirteen years the writer of these lines has carefully investigated the phenomena of Spiritualism, well trained to guard against fraud by so much falsehood and crime surrounding him; he has industriously kept account of his experiences, not tallying always with the narratives of reporters, who seldom were thoroughly qualified to grasp the conclusions to be drawn from the proofs of Spiritualism he had put before them.

To-day he will narrate only some experiences he had a few years ago with Miss Magie Gaul of Baltimore, Md., whose fame as a clairvoyant and clairaudient medium had come to his ears.

I heard of Miss Gaul's presence in Washington, D. C., when on my round to visit my patients. I immediately drove to her temporary residence. We never had seen each other before. She did not ask my name.

"Barbara is here," Miss Gaul said. "She brings you flowers." I could not recollect who this Barbara might be. "She says you have done so much for her. I did not know." Her face is pitted all over—the name is Barbara Fechtig. My to me invisible visitor had to depart without being recognized.

Now Miss Gaul described a friend of mine who gave his name as Herrmann. Even a detailed description of him failed to reveal my visitor to me.

"His name is Engelhaupt." I could not recollect. "How many years ago did he know me?" I asked. Miss Gaul listened a moment.

"Forty-four years ago."

Then I remembered my visiting friend well. I had known him so many years ago.

Miss Gaul gave me several more tests of the presence of my spirit friends, but who Barbara was I did not find out till I had returned home. I sat down at my desk, and suddenly I felt as if someone took hold of my neck. Now I recollected that forty years ago when a student of medicine at the University in Göttingen, I had a patient, Barbara Fechtig. She had confluent small-pox; and as other students were rather shy of this case, I continued to attend to her. I have even yet copies of the prescriptions I wrote for her.

Mrs. Laura W. Apel was a great friend of Dr. P. S. Schucking, who had published the first paper in the German language advocating Spiritualism. Later, when stranded by this publication, he received a position in the State Department through the efforts of General N. P. Banks, who knew the blessings of Spiritualism, as many others in high positions do, but keep it secret as it is more fashionable.

Mrs. Apel could not share the opinions of her friends in that respect during her lifetime, but when her friend of many years had, without her being aware of his fatal illness, passed over, she wanted to hear of him if possible.

Although at that time not thoroughly convinced of the possibility of spirit photography, I advised her to go to a medium for spirit photography, and there she obtained a picture, which she showed to me triumphantly. The photograph showed her lamented friend, and Dr. J. J. Woodward, the latter one of those physicians who attended President James A. Garfield when he had been shot by Charles Guiteau.

Mrs. Apel had never seen the medium before, and he did not know anything of her acquaintances; the faces on the photograph were probably those of very mediumistic persons, or Mrs. Apel's own hitherto unobserved mediumistic constitution had enabled spirits to manifest on this occasion.

It was but natural that henceforth Mrs. Apel became very interested in Spiritualism, and it became the greatest pleasure to her to have Miss Gaul as her guest, when the latter received those eager to learn of their spirit friends.

When my time allowed me to do so, I availed myself of the kind invitations of Mrs. Apel to take luncheon with her and Miss Gaul. On one occasion we heard distinct raps on the walls, at our backs, I spied some delicate wine glasses on a table, and, perhaps five feet distant from any of us, I turned up these glasses, and asked the spirit of Dr. Schucking if he could rap on this glass, too. Instantly we heard a gentle scraping on the matting, as if a large insect was running over the floor, and then we heard three distinct raps on the glass. Now I turned another

glass up; the feet of the two vessels were so large that their upper rims were probably one-eighth of an inch apart. I requested my friend Schucking to knock the glasses together; he did so three times; we all were delighted to see and hear it done.

One morning, the sunlight streaming into the room, I was sitting with Miss Gaul, in ordinary conversation. Suddenly her face assumed a wonderful change, and a man's voice spoke through her. I never before had seen a transfiguration, hardly could realize it, and was utterly surprised. Several persons controlled her in rapid succession, and if I had had a photographic apparatus I could have obtained pictures of them all. They changed her face completely so that it resembled those who had taken possession of her organism.

Each one of those spirit-friends spoke to me in their own characteristic manner, and how the face of the medium could assume the features of people so very different from each other I am unable to understand. If I ever have been wide awake I was so then, certainly not hypnotized.

When Miss Gaul came out of her entranced condition she was utterly dazed, and remained so for perhaps five minutes. I have had similar experiences with this medium on several occasions, but never afterwards were the transformations so life-like.

Washington, D. C.

### Banner Correspondence.

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

#### California.

LOS ANGELES.—M. T. Longley writes: "Spiritualism in Southern California is doing a grand and instructive work. All along the coast, and throughout the inland towns, great interest is manifested by hundreds of intelligent persons in the philosophy and phenomena of our Cause. In Los Angeles several societies hold Sunday services, and their halls are usually well filled with attentive audiences. Among the media doing good work here may be mentioned Mrs. Von Fritag, Mrs. Weeks Wright, Mrs. Johnson, Mrs. Higgs, Mrs. Balbridge, Dr. Gillette, Mr. Gledley, Mr. Green, Mrs. Longley, Mrs. White, while there are others who also fill their place in adding to the usefulness of the Cause."

The Ladies' Independent Aid Society holds free Sunday evening services, at which Spirit John Pierpont frequently lectures in his characteristic manner to the acceptance of those who are hungry for spiritual truths.

The Ladies' Independent Aid Society also holds free public meetings each Wednesday evening. The Society is a benevolent one, and very popular. During the season it has clothed a number of poor children, and accomplished much other charitable work. At a recent dramatic entertainment given by its members nearly thirty dollars were cleared for its treasury. In July its Treasurer, Mrs. Corliss, conceived the idea of placing a box upon the table for receiving penny or other money contributions for Christmas. The result was that nearly eighteen dollars was collected. In addition to this, a kindly Spiritist sent the President, Mrs. Longley, a box of toys, worth about fifteen dollars, and a benevolent lady furnished a large box of candy. On Sunday evening, Dec. 26, a Christmas festival was held by the Ladies' Aid, at which about seventy-five children received gifts of toys, fruit and confectionery, beside articles of clothing donated to those of the poorer families. Many of these little ones were not of spiritualistic families, but from homes where the direst of poverty reigns, and had it not been for this festival they would not have received any token of Christmas cheer.

As it was the season of a bright and happy one to many a little heart through the efforts of the members of this worthy Society. The Truth Seeker's Society also had a Christmas tree, at which gifts were received by the members of its Lyceum. Many of our Eastern Spiritists are familiar with the name of Mrs. Henry, formerly of Kentucky, a good trumpet medium. Mrs. Henry and her family are located in a pleasant home in East Los Angeles, where her son, Mr. John Henry, holds his etherizing sittings, and gives private sittings. Some weeks since Mr. and Mrs. Henry celebrated the thirtieth anniversary of their marriage, at which a large number of friends gathered to offer congratulations to the still youthful bride and groom. The gifts and floral offerings were many and beautiful. In the evening exercises, concluding with a dance, were highly enjoyed by the participants.

I notice that Dr. E. D. Babbitt has recently issued a new edition of his valuable book "Religion," and that it has an addition of great importance and interest, which all thinkers and students will be anxious to peruse, even if they have read the work in its former dress. Dr. Babbitt, and his genial wife are fixtures in Los Angeles; they having purchased a handsome house in a beautiful quarter of the city, fronting Westlake Park, and Spiritualism and society here are all the richer for having these genial souls in their midst.

Dr. Cora A. Morse of San Francisco is a brainy worker in the liberal school. She, too, has done and is doing a useful humanitarian work. Dr. Morse is peaceful with her pen, and possesses a delightful descriptive style; this is evidenced in her pretty booklet recently issued from the press upon "Yosemite and its Wonders."

#### Pennsylvania.

PHILADELPHIA.—Charles L. Geffrory writes: "On Sunday, Jan. 16, the Philadelphia Spiritualist Society held a memorial service in commemoration of the life and work of Mrs. Colby-Luther. Prof. W. M. Lockwood of Chicago delivered an oration before a large and intelligent audience. A beautiful pastel portrait of Mrs. Luther, in a heavy gilt frame, decorated with flowers and silken flags, was upon the platform."

Mrs. May Pepper followed with a short address, relating personal incidents and experiences in connection with some of her work with Mrs. Luther. In the evening, the Professor lectured on "What is Human Consciousness?" followed with a séance by Mrs. Pepper.

During the month of December this Society was served by F. A. Wiggins, which was his first engagement in Philadelphia. He left us with many pleasant memories, and we much regret our inability to secure him for another season.

Prof. Lockwood's course of six scientific lectures opened with a large attendance than we had dared anticipate. At the annual election of this Society the following officers were elected: President, Hon. Thomas M. Locke; First Vice-President, Samuel Wheeler; Second Vice-President, Chas. A. Hammar; Treasurer, Julia R. Locke; Secretary, Charles L. Geffrory; Historian, Mary R. Galloway; Advisory Board: Mrs. Joseph M. Hinds, Mrs. Maria Wheeler, Miss Josephine Smith, Mr. Edgar B. Chav, Mr. Adolph Koesler."

#### Illinois.

CHICAGO.—C. M. Wellington writes: "Our Band of Harmony meets every other Thursday in Handel Hall. This is the Ladies' Auxiliary to The Church of the Soul, and was presided over by Mrs. Richmond (or rather her beautiful control, Quina), for many years previous to Mrs. R.'s going to Washington, D. C. We keep up the meetings. The ladies come in the afternoon. Mediums are invited to be present and speak. A lunch is served at six o'clock, at which the gentlemen are invited, and in the evening we have a varied program. Generally a paper is read on some spiritual topic, and answers to questions are given through the mediumship of Mrs. Ashton, whose guides are very instructive, and are in perfect harmony with those of Mrs. Richmond. Music and occasional recitations lighten up our exercises, and we are spiritually fed and are growing."

Nov. 11 we devoted the evening to a tribute and memorial to our brother, James G. Clark, and we were indebted to THE BANNER for much valuable information concerning his life and work. We keep THE BANNER on sale at all our meetings."

CHICAGO.—Mrs. C. H. Horne, Sec'y, says: "The First Spiritual Society of Chicago, Ill., is being entertained by the efficient ministrations of Mrs. Georgia Cooley, clairvoyant and clairaudient from childhood. As a lecturer Mrs. Cooley is a teacher of spiritual laws that pertain to life in the mortal and spiritual realms. During the three months Mrs. Cooley has been serving this Society she has ever been ready to assist in the Socials, Benefits and Conference meetings, besides attending to her regular lecture work. Her inspirational songs, copyrighted in '94, are largely in public use. We are hoping that she may be with us for some time, and assist in the organization of the State Spiritual Association."

#### New York.

NEW YORK.—Titus Merritt writes: "Notwithstanding New York City has had quite a list of good mediums, it has had a valuable accession to its list by the arrival of Mrs. N. D. Miller Wilcox from Los Angeles, Cal. This is the medium whom the late Rev. Samuel Watson of Memphis, Tenn., some fifteen years ago had such astounding manifestations through her mediumship as to make a complete convert of himself to Modern Spiritualism. Mr. E. C. Leonard and myself attended one of her sittings for materialization under good test conditions. I also attended one of her independent slate-writing sittings. Both were wholly satisfactory. I am also glad to announce that Fred P. Evans has arrived. Skeptical New Yorkers can have a good opportunity to learn the importance of this movement."

NEW YORK.—B. V. Cushman writes: "Wednesday evening, 20th inst., our friends gathered to enjoy a New England supper given by our newly organized 'Ladies' Aid.' The supper was followed by an entertainment, consisting of singing by Mrs. J. H. Tuttle, Mr. Harry McBride, Miss Marian McBride, piano solos, etc.; recitations by Dr. J. H. Tuttle, Prof. B. R. Throckmorton, Mr. and Mrs. Herbert Melleh; original poem by Mrs. H. W. Farnsworth, our Vice-President, closing with one of Mrs. Brigham's finest improvisations. In response to many requests we propose to have similar evenings at least once a month."

BROOKLYN.—Belle R. Plum, Sec'y, writes: "In the absence of the President of the Advance Conference, 1188 Bedford Avenue, Saturday evening, Jan. 15, the meeting was called to order by the Vice-President, with congregational singing of that old, sweet melody, 'Home of the Soul,' after which Mr. Lafume gave us a few reminiscences, followed by Mr. Simmons in practical application and memories of a long spiritual experience. Bro. Hodges favored us with a beautiful solo, entitled 'It is Sweet to be Remembered,' followed by Mrs. McCutcheon, whose theme was 'The Home of the Soul in the Eternal Now.' Mrs. Parkhurst spoke of the influence of early training and environments, giving Paine's thought, 'To do good is our religion.' The closing address was by Mr. Deleree, concerning the sixth sense, which brought to the earnest searcher after truth a comfort, with no doubt about the journey's end of life or the unveiling of that future where spirit waits to welcome and to clasp hands with spirit in the light of breaking morn. The services were closed by singing and spiritual aspiration."

BUFFALO.—J. W. Dennis writes: "The N. Y. State Association of Spiritualists has just closed a very successful three days' mass meeting here. The principal speakers and mediums were Mrs. Ann Hibbert writes: "Sunday, Jan. 16, we had with us for the third Sunday this month Mrs. C. Fannie Allyn, who gave two grand addresses, taking her subjects as usual, from the audience. Our audiences have gained in numbers and intelligence every Sunday since she came. Mrs. Allyn's poems are beyond description. At the close of the evening address she gave several very fine readings from articles placed upon the table, which were declared correct. Mrs. Allyn has two more Sundays to be with us, and we predict large audiences."

GREENWICH.—Mrs. Juliette Yeaw writes: "The average attendance at the Independent Liberal Church has been quite in excess of several preceding seasons. The Christmas festivities were observed, as usual, with large numbers present, despite the extreme cold. The yearly munificence in giving manifested itself in a stately, symmetrical tree, heavily laden with toys and confections for the juveniles, and a table covered with beautiful gifts for the older people. Dr. George A. Fuller has occupied the platform twice this season, and has each time enthralled his audience with his scholarly and logical lectures."

Fortnightly sociables and suppers, sometimes with fine entertainments, keep alive the social element and add to the exchequer of the Society."

#### Massachusetts.

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#### Kentucky.

LOUISVILLE.—W. C. M. writes: On Dec. 23, 1897, the People's Spiritual Church of this city was organized, with twenty-eight charter members. The following were elected officers for the ensuing year: President, Val Speed; Vice-President, C. M. Shrader; Corresponding Secretary, W. C. Mann; Financial Secretary, B. G. Gould; Treasurer, Mrs. Miller Leylisle; Trustees, John Leylisle, Levi Cole, A. N. Ruder, Mr. J. A. Meyers, Mrs. C. Kirchner; Stewards, F. J. Leinrich, W. T. Jones, Mrs. Emma Hazard, Mrs. W. C. Mann. Hon. George Emerson, Speaker; Mr. J. A. Myers, Musical Director."

Mrs. Mary Garrett, of Cincinnati, Ohio, has been engaged for the month of January. Mrs. Garrett is a good medium. She is making many converts here. We would like to keep her longer, but she has other engagements."

Good mediums who have no engagements for the months of February and March will please address W. C. Mann, Corresponding Secretary of the People's Spiritual Church, 730 W. Walnut street, Louisville, Ky.

#### District of Columbia.

WASHINGTON.—Occasional Reporter says: "Large audiences attended the services of the First Association last Sunday. Mrs. Richmond's discourses were on the following subjects: Morning—The Relation of Adeptism and Phenomenal Spiritualism to Spiritual Truth. Evening—The King's Palace, Oriental and Masonic."

The Ladies' Aid held well-attended meetings every Friday evening. Supper is served at 6 p. m., and a social meeting follows. Subject of next afternoon meeting of Ladies' Aid, Adelaide Proctor and Her Writings."

The Bazaar held recently was a success, four hundred dollars having been already received by Treasurer from same."

#### AT SUNSET.

Given Inspirationally Through FLORENCE H. KELLOGG.

I watched the sunset golden  
Till the gate was opened wide,  
Then my soul went softly through  
To the glory on the other side.

In realms of peace untold  
I wandered sweetly on—  
A glad, untrammelled spirit—  
Freedom, at last, was won.

Oh, soul of mine, be joyous!  
Rest thou in blissful ease,  
The past shall be forgotten,  
The pain of life shall cease.

Floating like strain of music  
In twilight far away,  
Floating like song of birds  
In blithesome month of May.

Too long hast thou been held  
In prison walls on earth,  
Come now and claim thine own  
Mid scenes of truer birth.

Yet what is this that holds thee?  
What binds thee to thy past?  
Why mayest thou not rest  
Here in this realm so vast?

What means this sound of pain?  
Whence comes the darkness drear?  
Is it in vain, oh! soul of mine,  
Thou seek'st to linger here?

A thought of tasks unfinished  
Takes all thy peace away,  
The souls unhealed in earth-life  
Forbidden there to stay.

In vain doth idle dreamer  
Seek here a selfish rest;  
Return and help thy brother  
In manhood's earnest quest.

God on thine armor firmly,  
No duty may thou shrink,  
The heights of joy and gladness  
Are only won through work.

Who comes alone knocks vainly  
At the golden gate of heaven.  
Go give thyself for others, then  
May the keys to thee be given.

For only as thou shalt live  
Faithful to duty below  
The gates of rest shall open,  
The flowers of peace shall grow.

As voice of angel speaking  
I heard the earnest word,  
The better self within me  
To fuller life was stirred.

Back from the shining portal,  
Down through the sunset light,  
My soul returned to earth  
To win its way through right.

Fay, Russell Co., Kan.

#### A Tribute to A. E. Tisdale.

BY F. FORREST HARDING.

A paper read at the Helping Hand Society Jan. 19, 1898.

Having known Mr. Tisdale for almost a decade of years, I wish to add my humble tribute to so worthy an instructor in the great cause of human unfoldment. It was on the fertile banks of the Penobscot where first we met, where the tints of heaven mingled with the August breezes, and kissed its rocky slopes into a calm repose. Here a weary soul might pause along life's journey to catch the echoes from a golden shore. The blue-capped hills in the background lifted their silent forms, as if in humble aspiration to invoke the smiles of beauty, and to catch the sparkling waters that came leaping down the slopes.

Individuals are like hills and mountains of varied degrees of unfoldment, and are but channels or conductors to the spiritual waters of life that come gushing toward us, to invigorate latent flowers in the garden of our mentality. Such a mountain peak and conductor did I recognize in my friend Tisdale. There was that which was spoken through the man, greater than the man. That is genius, that is intellect, that is truth, that is soul power, the kingdom of thought without fences. We build our own enclosures, and draw the circumference to our own circle of being, both in this life and the spirit realm; hence diversity of opinion. The soul is a mirror. It reflects ourselves in nature, and it is our sovereign duty to enlarge that reflective power.

A continuous feast has been the order of Berkeley Hall restaurant. Lockwood dredging the river of the debris and driftwood of the centuries; Tisdale an oracle of the temple of thought, pouring forth in thunder tones the wisdom and logic of master minds and servants who have chiseled their names on the temple of life down the corridors of time.

Well might we pause by this hillside of life, and quaff at these beautiful rivulets of truth that flow within the scope of our consciousness.

Nature is dual, and so is all her parts. Man, her highest expression, is a concentration of all that has preceded; and he who only perceives the form does not perceive the man.

Why do we gather at this time to pay respect to our guest? Is it on account of his great education? No, not at all. He has never had the opportunity to educate himself. But it is due to the fact that his brain can be acted upon, and can be used to voice the opinions of our arisen brothers, fully demonstrating (except to the spiritually blind) the fact of continued life. A living monument of the truth and a menace to the creed-bound and fettered past.

Dead—they are not dead. No discontinuity of the soul of genius, of intellect, of character and of beauty. Nature can never be twisted. She insists on no mispent energies. Her zeal is ever onward, ever forward, ever smiling at the agnosticism of men who draw limits unto her methods.

But, says Brother Tisdale, you must widen, widen, widen. I love those noble souls that inspire you. They are not singing psalms or playing jawharps, but are still delving in the problems of life that confront semi-civilized humanity. They are still seekers after truth in all its forms, and we are students with them, ever willing to listen to their opinions that we may add unto our own.

When the armor-plat of life is broken and we are released from its shackles, we will meet them in the temples of philosophy.

"By the laughing, sparkling fountains  
In the sylvan groves of wisdom,  
Where the flowers never shall fade;  
But redolent ever shall be  
Of the poor and the afflicted.  
Yes, where vision is restored  
In the soul of Mother Nature,  
That great, central soul of being."

May you continue in the great work that devolves upon you by disseminating thought and logic, applying all that is beautiful in the soul of philosophy, poetry, song, art and religion to the living soul of truth; for

"Truth is the summit or being,  
Justice the application of it."

#### CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, adding stamp, naming this paper, W. A. NORTON, 822 Powers' Block, Rochester, N. Y.

#### A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

I am happy to be able to state that the two operations performed on my right eye by Dr. Weeks of New York City, have resulted in perfect success, and that the operation he has performed on the left eye has improved its vision to some extent. All the true sciences unfold to us the undeviating character of the laws of the universe, and happy are we who live in an age when these laws are better understood than ever before.

When the opaque lens has been removed, if there is no other trouble with the eye, colors look clearer and more beautiful than before. It was so in my own case. When the impeding lens of the right eye was removed, on the 11th of last November, I exclaimed at the clear blue of the sky. But, though the parts of the eye are clear, the removal of the lens affects the refracting power of the eye, and this is corrected by artificial lenses in the spectacles.

To obtain the best result, this surgeon likes to divide the remaining back casing of the lens a number of weeks after the removal of the lens itself. By two dainty cross-outs this filmy capsule is divided into four parts, which roll back, leaving a perfectly free access to the rays of light. This is called the secondary operation, and this is what Dr. Weeks has done to the unfortunate left eye, which was operated on elsewhere last May.

In May the tiny wound broke open on the third day; and being allowed to heal without interference, the result was a cystoid scar, which adheres to the iris and impedes its natural function, which is to contract or dilate freely in looking at different objects.

I have been thus particular, for I now come to the sad part of my narration, and tell my sympathizing readers why it is that, though I can now see better than I remember to have ever seen before, it is yet impossible to read, write or sew more than two or three minutes at a time without an irritating pain in the eye that was operated on last May. This cannot now be remedied. The adhering portion of the left iris cannot now be cut away, and I must bear this thorn in the flesh as best I may.

How wonderful the skill by which the surgeon can prescribe to the optician the exact form of the glasses to be made! A variation of the tenth part of a hair's breadth wrong, and the glass is wrong. And yet far more skill is employed by Nature in many billions of human eyes now used on the earth-plane, to say nothing of the eyes of all the animals. And no human skill has ever made an optical instrument equal to the human eye. The utmost man can do is to follow Nature. "Art can obey, but not surpass."

As finite beings, what can we know of God, or Infinite Intelligence? Only by its manifestations in universal law. No more can we ever know than this. To this law do we bow. To this law do we endeavor to conform. When deviating from this law causes pain, to this pain do we submit. Better to suffer pain from violated law than live in a lawless universe.

I am thankful to see again, to walk again with my fellows, seeing like them. But, were it mine to choose, better physical blindness than spiritual blindness! In a subsequent letter I hope to be permitted to tell some of the spiritual sights, some of the angelic ministrations, that soothed my pain, and, in spite of bandaged eyes, brought some of heaven before my inner vision.

I am living in Arlington, N. J., and may do a little work in this vicinity, with improving health. Mail for me can be addressed here or Worcester, Mass.

Yours for humanity and for spirituality,  
ABBY A. JUDSON.

#### January Magazines.

AMERICAN MONTHLY REVIEW OF REVIEWS.—The opening editorial department of "The Progress of the World" gives a clear and exhaustive New Year's summary of political conditions in both hemispheres at the threshold of 1898. The elaborate article on "The Future of Austria-Hungary," by an Austrian, is by all odds the best account yet given in the English language of the warring forces which threaten to undermine the dual monarchy of Central Europe; Mr. Charles A. Conant gives a clear-cut analysis of the present demands for currency reform in the United States; Dr. W. H. Tolman sums up the municipal progress of New York City under Mayor Strong; Lord Brassey's remarkable paper on "The Position of the British Navy," with Assistant Secretary Roosevelt's comments is full of food for thought when read in connection with the compact digest of the United States Annual Naval Report, which follows, and the review of Capt. Mahan's new book; two noteworthy letters of Count Tolstolai on the doctrines of Henry George, one addressed to a German disciple of George, and the other to a Siberian peasant, are also published in this number. The magazine's regular departments of "Current History in Caricature," "Leading Articles of the Month," "Periodicals Reviewed," and "New Books" cover such timely topics as Hawaiian annexation, and the great strike in England. The Review of Reviews Co. (Union Square) New York.

SCRIBNER'S MAGAZINE begins its twelfth year with this number. The frontispiece, by Olivedine, gives a characteristic scene in a Virginia mansion on the night of a party in the days before the war. It is from Thomas Nelson's serial novel "Red Rover," which opens in this issue. The leading article is Senator Lodge's great historical narrative, "The Story of the Revolution"; Bret Harte, in verse, tells a legend of Circenister, which was burnt by the Saxons, who ensnared the birds and sent them back to the thatched roofs with firebrands on their wings; Aline Gorren writes about "A French Literary Circle," and describes the friends of the brothers Goncourt. There are other papers from prominent authors, which with "The Field of Art" make a very interesting issue. Charles Scribner's Sons, New York.

NEW ENGLAND MAGAZINE.—Among the important papers in the current issue will be found Arthur T. Hopkins's contribution on "The Old Middlesex Canal," Mary A. Greene's on "Gen. Nathaniel Greene," "The City of Lawrence, Mass.," by George H. Young, and "Boston's Penal Institutions," by William I. Cole, all illustrated. There are also stories and articles by the following prominent writers: Sarah Platt, Richard B. Sewall, Lydia Avery Coonley, Herbert Randall, Dora Reed Goodale, Abbie Farwell Brown, Horace Bushnell, F. Spencer Baldwin, and others. The departments are well cared for, making



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?

GRANDMA.

I've got the dearest Grandma, And I believe that she Thinks there's no other little girl In all the world like me. It's awful nice to have some one To think the same as you, 'Cause, don't you know, it makes it seem As if it must be true. And although I love my mamma, And I'm sure that she loves me, Sometimes there'll be a subject On which we won't agree. Maybe I feel as if I'd like A little bit to eat— Not very much, but just a piece Of something nice and sweet. And mamma'll look at me and say, As she strokes down my curls, "There's naught so good as bread, my dear, For hungry little girls." But Grandma always keeps a jar Of cookies on a shelf, And when I'm hungry she says to me: "There, Dollie, help yourself."

Grandmother.

I am sorry for any one who never had a grandmother. Undoubtedly all of us had two female ancestors of the second generation preceding our own. But that does not prove that we all had two grandmothers, nor that we had even one. A grandmother—a real grandmother—is a being unique, peculiar. She must possess certain qualities aside from mere ancestry. She must be one who is remembered as placid, benign and dignified, though jolly. She must be loving and of unbounded generosity. I have no doubt that city grandmothers are a worthy race. I don't know. I never had one of that environment. My ideal grandmother lives in the country, as both of mine did. She must be, as both of mine were, a woman who can see a parcel of grandchildren as wild as mustangs race often across her cherished flower-beds, perhaps with a pain at her heart, but with a smile on her face. She must be one who sees, with an almost divine patience, that same drove of young mustangs chase each other through the house, leaving a small cartload of dirt from their shoes all over her dining-room carpet and her immaculate kitchen floor. She must, with an outward laugh though with an inward sigh, close every door which those same mustangs invariably leave open. She must, above all things else, have what one of my grandmothers called a "buttry" and the other called a "pantry." One evidence of the importance of this is the fact that after all these years I remember so vividly the different nomenclature; almost as clearly, in fact, as I remember the contents of those apartments. Children, particularly boys, used to be, and probably are to-day, voracious feeders and always hungry. The ideal grandmother must have, in buttry or pantry, an unending supply of doughnuts and gingerbread and sugar cakes. If doughnuts and cakes be out and cooked in marvelous shapes, which a youthful imagination is really to accept as representing boys and girls and cats and dogs, so much the better grandmother is she. She must also have a marvelous and, to the youthful mind, an almost sacred receptacle known as a "store-room," many-shelved, and all its many shelves adorned with great disks of flaky, creamy pies, mince, apple and pumpkin. Whatever may in absolute truth have been her culinary skill, those who can grow to mature years without preserving an unshakable faith in their grandmother's superiority as a cook over any Brilliant-Savarin, have souls fit only for "treason, stratagem and spoil."

I was a fortunate boy, for I had two such grandmothers, and I look back now across the years with keen enjoyment of the recollections of summer holidays at "grandmother's house" in one of the little towns on the New England coast. That house was always the retreat and asylum for her own children when they became world-weary, and in the eyes of her grandchildren was little short of Paradise. The house, the barns, the gardens, the pastures and their mistress made a combination of delights that will never be found again on this side of the "shining shore." The big swing that hung from the great oak tree was, during stormy weather, transferred by one of the hired men to a high beam in the barn. From its point of suspension there, we could swing away out through the big door and back again, just missing the edge of the hay-loft, almost up to the roof. Seldom, I think, in that blessed pine-tree has heard any whine of "What can I do now?"

I well remember, though it was before I was put into knickerbockers, how that grandmother taught me to knit. She was always knitting. So was the other one, for that matter. Two needles were placed in proper position in my chubby little hands, and I was initiated into the mysteries of "Now, over, so," and "Now, back through, so," with infinite amusement and interest on both sides. I think that during the next few weeks I must have begun more stockings than I have worn out in all the years since that time. When I was older, and got to studying American history, with what delight I used to sit beside her while she told me how she stood on the hill in what is now Manchester-by-the-Sea, and, with her sister and other townswomen, watched the fight between the Chesapeake and the Shannon. Such rides as we used to go, such putting parties to the mill away pasture, such excursions to the beach; such blackberrying parties to the hillside, and such blueberrying parties to what was called the "swamp." There was always a wagon-load of us. Sometimes the big hay-wagon, with two horses, was required. Such singing and shouting and laughing I do not believe has been heard since.

Many girls picture to themselves what they would be and do as mothers. Do they ever think what sort of grandmothers they would be? It is something for which to have lived, that away on in the coming years there will be men and women with white and whitening hair, who will look back to the days at "grandmother's" with unalloyed enjoyment, as to some of the happiest days of all their lives. It is something to be able to leave, blessed old woman whom they think about as "grandmother," among of letters written to me after I had gone out into the world, and worn a beard for so many years that I almost forgot that I was not born with one. The lines of the letters are regular and shaky, but "plain as print." They were penned by a woman, who some years before had passed her allotted "threescore years and ten," but who, "by reason of strength," saw more than four score. They are signed, "Your loving grandma." To her I was still a boy. The things about which she wrote were the things that interested me as a boy. They interested me then, and they interest me now. They tell of old Buttercup's latest calf; of some new pigs; of the great prospect for apples on a particular tree; of the flowers, and the strawberries and the grapes. In one she tells of having had old "Tom," her favorite horse, hitched to the old chaise, and driving eighteen miles, all alone, to see her sister. Oh! that old chaise. It was one of the old-fashioned kind, seldom seen now-a-days. It was a big-hooded body, suspended upon two

stout leather straps, over two great wheels. To ride in it was really a misery to me. It might have been comfortable enough for grown people. She preferred it to any other vehicle. But I well remember the everlasting jolt, jolt, jolt, of it, as I sat with my poor little legs too short to reach the floor, while my heels played an endless tattoo upon the leather flap that made the front of the seat. Little things? Undoubtedly they are. But they are big enough to blot out for a little while my present cares and anxieties, by putting in front of them a long panorama of happy days, and many gentle thoughts of an old lady, who at midnight on the thirty-first of one December began a new year in a land where there is no night. I am sorry for those who never had a grandmother.

"Waiting."

Really, there is no waiting. The infinite and universal processes have never been known to suspend action. One process may emerge into another process, but the suspension of the infinite life-action, even for a moment, cannot be conceived. There can be no waiting in the realm of the infinite. The processes that form conscious beings have never been known to wait.

But conscious beings when formed have delegated to them a like power, seen in the infinite realm, that makes mind superior to grosser substances, and gives, as in the infinite universe, the power of control, the power to regulate, the power to be fully automatic, the power to be a complete law unto itself. This conscious power is the same in essence as the power that moves the universe. It differs only in degree. It evolved from it. It was born from it.

Waiting, pertaining to man, is a negative term. It means that the possibilities in the individual may be delayed. It means that the higher, better, truer man may be put off. It means to evolve in the same circle that the fathers did. It means fear, lack of confidence, distrust, less conscious power. Waiting is putting off individual capacities for greater and more stable felicities.—The Marion Enterprise.

Truth.

A deaf and dumb boy was asked, "What is truth?" He stepped to the blackboard and made a straight line.

"And what is falsehood?" And he made a zigzag, crooked line. This was a good answer, wasn't it? We hear boys in their play pledging each other to do "the straight thing," meaning, of course, being true and truthful. And when we hear them say that a boy is "crooked," we know they mean that he lies and deceives. A little girl who had tried it said: "The trouble about telling a lie is that when you have told one you have to tell ever so many more to cover the first one up."—Jennie M. Bingham.

The Boston Spiritual Lyceum.

Sunday, Jan. 16, this Lyceum held a very interesting session in Berkeley Hall. "Where is the Heaven and Hell of Spiritualism?" was the question, and answers were given by Winifred Ireland, Estelle Granville, Esther M. Botts, Sadie Jackson, Martha McKenzie, Edith Gerrold, Charlie Hatch, Harry Caird, Clarence Dutton, George Hubbard, Willie Sheldon, Jessie Jackson, N. B. Austin, E. B. Packard, F. H. Watson, Mrs. Jackson, Mr. Edward W. Hatch, Miss Alice P. Bill, Mr. G. S. Lang, Mr. J. Mansergh, Mrs. A. S. Waterhouse. "Duty" was the topic for the little ones, and five responses were given. After a stirring Grand March, with fifty-five children in line, recitations were given by Little Maud Armstrong, Clarence Dutton, Harry Gilmore Greene, Leslie Woodworth, Stephen Fennell, Harry Caird and Grace Turbell; Esther Mabel Botts sang; Mr. Fred H. Watson rendered a piano solo; Mr. Albert F. Bill made remarks; Mr. J. S. Mansergh read part of a letter from Mrs. Lockwood; Mrs. M. A. Lang read a poem; Mrs. A. S. Waterhouse made remarks, and the Clerk read a poem from "The Lyceum" of Cleveland, Ohio. Question for Jan. 30: "Does the Trance Condition Weaken, or Otherwise Effect the Will Power of the Medium?"

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

Children's Progressive Lyceum No. 1

Met as usual in Red Men's Hall, Jan. 16, with seventy-six members present, and a good audience. The older groups had an interesting lesson upon spiritual growth, and the little groups gave some very good answers to their subject, "Kindness." The march was followed by an instructive entertainment, including recitations by Teresa Lovett and Frankie Lamont. A poem, "Be Careful What You Say," was read by the Conductor, Mrs. Brown. Her control Lulu then told a story illustrating how an untruth in a word caused fourteen years of hardships. The march was followed by a recitation by the children, and a recitation by the older groups. The Lord's Prayer in song, Little Eddie sang "A Mother's Love," and "Tiny Hands," songs, Leo Hanson. There were four new pupils added to the Lyceum to-day. Mrs. Brown promised to give a half hour rest to the children some Sunday soon. A Pancake Supper, followed by concert and dance, will be given by Mrs. Butler for the benefit of the Lyceum, Wednesday evening, Jan. 26. CHARLES B. YEATON, Sec'y.

Waltham Lyceum.

We had a large attendance Sunday, Jan. 16, and a very interesting and instructive session. Our group of young men, six in number, are waking up to their usefulness, and have for the past month given forth some strong points upon both the lesson and subject for the day. They are about to start a debate between the group of young ladies and themselves, giving the former a choice of subject, and we hope it will create an interest that will be felt both in and out of the Lyceum, and be the means of adding to our ranks both old and young. We had for a lesson to-day "There is no Death," and for a subject, "What is the greatest piece of mechanism in the world, and why so?" Our entertainment consisted of eleven numbers, readings, recitations, piano and mandolin solos, and a song. 552 Main street. Sec'y of W. C. P. U.

Washington, D. C., Progressive Lyceum.

The Children's Progressive Lyceum has been thoroughly reorganized. Sunday, Jan. 16, the best attended session of the season was held. Subject of the lesson of the day, "Salvation from the Standpoint of Spiritualism," was considered for half an hour. An adult class, under the leadership of Mr. Wood, President of the First Association, is a prominent feature of the school. Mrs. Wheeler Brown teaches a large class of bright young men and women. Ouida, one of Mrs. Cora L. V. Richmond's guides, is much interested in the school, and is a great favorite with the children. The Washington Lyceum extends fraternal greetings to all schools in this country and England. FRANCIS BAILEY WOODBURY, Conductor.

Greenwich Lyceum.

The exercises of the Greenwich Lyceum during the present season have been of increasing interest. We have required each scholar in turn to propose a subject for the next Sunday's consideration, and

have always had a generous response in the recitations and readings of the Lyceum members, and interesting remarks of the audience at large. Our young people never weary of the march, and on Sunday the older folks join the ranks, that the usual routine may be observed. Sunday, Jan. 16, the subject was "Whittier." After the consideration all joined in singing "Merry and Happy are We." A short, pathetic, beautiful story, read by Mr. H. W. Smith, closed the exercises. JULIETTE YEATON.

Salem Lyceum.

Nathan A. Chase, Conductor. The session of the Lyceum was held Sunday, Jan. 16, at the usual hour, 12:30, in A. O. U. W. Hall, with an attendance of about forty. We had for a subject, "Bible," and it was discussed with much interest. There were recitations by several children, including Willie and Mabel Neale, Nathan Chase, Annie Galt, Edna Peach, Gustie, Frank and Ward Galt; recitation by Beale Chase, and a reading by Mrs. Gardner. Our greatest need is something for the small children. There seems to be nothing in the form of a lesson for the readers to use. I hope this will soon be remedied, for it is the main part to have the children carefully instructed in regard to the true merits of our beautiful faith. MARY L. THOMAS, Sec'y. Jan. 16, 1898.

Fall River Lyceum.

Our Lyceum met as usual at 12:30, Sunday, Jan. 16 and was largely attended, and finely conducted by Mr. James Lucas and his sister Alice, who were ably assisted by Mr. Holden. The organ music for the march was very inspiring, and was very much enjoyed by all present. BANNER OF LIGHT for sale at all sessions. Mrs. ANN HIBBERT.

The New Bedford School of Progress

Held a very successful entertainment on New Year's Eve, in which the scholars rendered that dialogue which appeared in THE BANNER, entitled "Fair Wishes." It was a surprise to the people; everybody was very well satisfied. RICHARD RIDING, Sec'y.

Answer to Charade in last BANNER—Penmanship.

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

Western News Notes.

SAN FRANCISCO.—W. B. T. writes: Steady progress is being made in these parts, and on the whole there seems to be an increased interest in Spiritualism. As an indication of a change in public opinion regarding the genuine nature of the phenomena claimed by Spiritualists, it may be mentioned that the attitude of the daily press shows a marked difference. Whereas in times past the powerful dailies invariably turned a deaf ear to the claims put forth by exponents of our belief, now they are more tolerant. The Call, a leading morning journal, recently published a supplement composed of forecasts for the coming year by leading recognized mediums of San Francisco. Among the forecasts one that especially attracted notice was of a very remarkable character, made by Mrs. J. J. Whitney. This has called forth considerable comment outside spiritual circles. It dealt with the important mining discoveries in the north, and a few days after its publication it was verified in several particulars, causing much interest in watching for further developments. Among matters for congratulation during the past year has been the steady growth of the State organization, and its very successful campaign at Tracy, Glen, Oakland. The Progressive Spiritualists' Association has also been doing good work, and making progress. It holds weekly meetings in the Scottish Hall, Larkin street, where Mrs. Lillie of Boston is delivering a series of lectures, and at which Mrs. Whitney gives tests. This well-known medium is causing great interest by her question answering; some truly remarkable tests being given, and the controls generally showing by unmistakable messages the independent character of the tests. This Society will move into another hall next month, having secured a beautiful and commodious one in The Alcazar, where the meetings will continue throughout the winter. Mr. Ryder, President, Mr. Small, Treasurer, and Mr. Koch, Sec'y, are energetic in pushing the work of the Society, and there is a future full of promise before it. Mention should not be omitted that Mr. J. Lillie does great service at these meetings leading the singing, and providing very acceptable solos. There are many other interesting meetings held throughout the city; among them might be mentioned those of Madam Young, at 605 McAllister street, which are well attended, and of a most interesting character. At the residence of Mr. E. Morse meetings of a Socialistic Society are held weekly. These meetings are of a very high order, and presided over by Mrs. Dr. Janney. Mrs. Dr. Morse also takes a leading interest, and is energetically advancing the young Society. Already it attracts much notice, the hall being regularly filled to its utmost capacity, and the list of members showing a regular and steady increase. It may be mentioned that Mrs. Temple, wife of the well-known medium of Chicago, is at present in this city, residing with her mother, and studying for the degree of M. D. A couple of obituary notices to the lady student have been successfully treated. Mr. E. K. Earle is away in the Klondike, and there has been no word from him for some time. Dr. Louis Schlessenger is doing good work in Los Angeles, where, from all accounts, he is achieving marked success. Generally speaking, there has been a marked advance all along the line, and although religious prejudice and public skepticism retard progress, the Cause goes on gaining strength from day to day, and the prospect of the coming year indicates continued advancement.

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Mass Meeting of New York Spiritual Association.

To the Editor of the Banner of Light: [Continued from last week.]

Jan. 16, 1898.—Although the morning hours gave promise of pleasant weather for the day the clouds soon gathered, and we had another fall of snow; but bad weather does not affect Buffalo's citizens, judging by the very large attendance. The meeting was called to order by President Frank Walker, who requested E. W. Sprague to act as Chairman. Mrs. Carrie E. S. Twining read a poem and delivered an address. After singing by Mrs. Van Blacom, the session closed with spirit-compositions, through Mrs. C. A. Sprague, of Jamestown, all of which were recognized. Afternoon session opened with President Frank Walker in the chair. Congregational singing. Poem by Mrs. Carrie E. S. Twining. Address, W. Wines Sargent of Brooklyn, Trustee New York State Association of Spiritualists. Solo, "Daddy," (by request), Miss Blanche Fisher, followed by Mrs. C. A. Sprague in a number of spirit-messages, all of which were recognized. A special collection was taken up to help pay for the new piano. The evening meeting opened at 7:30 o'clock, with the house packed to the doors. President Frank Walker in the chair. The meeting opened with congregational singing, followed by a poem, "The Beautiful," read by Mrs. Carrie E. S. Twining, which she made the subject of a very interesting address. Our active and successful organizer, E. W. Sprague, followed with an address on "Spiritualism," Singing, "America," Short address by W. H. Bach. Solo, "Only a Thin Veil Between Us," John Mullen, followed by many successful tests by Mrs. Maggie Waite. Resolution offered by Trustee W. Wines Sargent, of Brooklyn: Resolved, That the Trustees of the New York State Association of Spiritualists express hearty thanks to

In What Does Woman's Beauty Consist Which So Powerfully Attracts Men?

It is Not the Pretty Face Which Charms but the Bright Eyes, Glowing Cheeks, Vigorous Vitality and Exuberant Spirits. This Hint to Wise Women is Sufficient.

Beauty lies less in the features than in the condition and expression of the face. The Creator has endowed every woman with beauty, and every woman in good health, who is of a cheerful nature, is beautiful and comely to look upon. A clear, fresh, wholesome look is the result of the possession of good health, and no woman can be beautiful and attractive without good health. The dull, dead, gnawing pain, the sense of nervousness, weakness, oppression and discouragement, the tired, listless, languid feeling, the shooting pains, the aching head, the pain in the back—all these are symptoms of a disordered system, and all these are beauty-killers, producers of dull, leaden complexions, unnatural flushings, dark circles under the eyes, black heads, lustreless eyes and other disfigurements which divest women of their natural gift of beauty. Why be homely when you can be beautiful and attractive? Get good health, and with it those looks and attributes which attract, please and fascinate. It is within your power to do so, for it is within every woman's power to be well and strong, and hence look her best, if she will use Dr. Greene's Nervura to give her strong, vigorous nerves, pure, rich blood, a clear complexion, and thus restore the energies and vitality of sound and perfect health.

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Mrs. William Bartels, 230 East 87th street, New York City, says:

"Dr. Greene's Nervura made a wonderful improvement in my health, and that dark, sallow look left my face. My friends hardly knew me. I have gained in flesh, and am like a different person."

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"There was hardly any more color in my face and hands than in chalk. Dr. Greene's Nervura made me well, and restored my natural color and complexion."

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"My face broke out with pimples, and I was almost giving up in despair when I got Dr. Greene's Nervura. Now I am well and strong, thanks to this wonderful remedy."

Mrs. S. R. Berry, of Lebanon, N. H., writes:

"Dr. Greene's Nervura has done wonders for me. I am stronger again, and have got back my former looks and good color."

A doctor met me a few days ago and said that I was doing wonderfully, that my eyes were bright, and that I looked well."

These are only a few of the thousands upon thousands of women who owe their present health and strength, and consequently their beauty, vivacity and enjoyment of life to the timely use of Dr. Greene's Nervura, and if the reader is wise she will not hesitate or delay using this really wonderful remedy, this great natural boon to womankind.

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BY HENRY MIDDLETON PAXTON.

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspondence. Our columns are open for the expression of important facts, but we do not endorse all the varied shades of opinion to which correspondents may give utterance.

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

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

## Banner of Light.

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

## Spiritualism and Mediumship.

THE BANNER OF LIGHT is the oldest publication in the world devoted to the principles of Spiritualism. During forty-one years it has endeavored to present a rational exposition of its scientific, philosophical and religious tenets, and has succeeded in satisfying thousands of people that Spiritualism was grounded in the eternal truth. THE BANNER has also declared that mediumship was one of the cornerstones of the spiritual superstructure, and has never faltered in its devotion to those sensitive who have dedicated their lives to the service of the spirit-world. It holds to-day that mediumship is a fixed fact in the economy of nature, and the most precious boon ever vouchsafed to a sorrowing world.

Spiritualism is needed by humanity, and it should be given to all who seek its inspiring truths in all its purity and grandeur. THE BANNER declares anew its fealty to that Spiritualism which destroys death, that purifies and ennobles the lives of men, that uplifts the fallen, that prevents others from falling, that opens wider the door to the storehouse of knowledge, that teaches responsibility for every deed, that banishes sorrow, and leads to higher heights, and gives a clearer perception of duty to mankind. The mediumship that will assist in the work just outlined will have a loyal friend in this journal, in its editor and all of his associates.

We now venture to present a few facts to the interested public. If it is Spiritualism to engage in slandering our fellow-men, in unmitigated prevarications, and a mental guerrilla warfare, then we must declare our opposition to it. If it is Spiritualism to engage in questionable mediumistic practices, and to maintain that fraud and chicanery are as valuable and as much to be welcomed as virtue and truth, then again we declare our opposition to it. If it is Spiritualism to zealously defend all frauds and counterfeits as mediums, and to threaten the lives of those who dare to expose wrong and outrage, as well as those who earnestly advocate a loyal defense of genuine mediums, then for a third time we decline to be counted in the affirmative.

The above sentences place before the minds of all Spiritualists a condition that exists in far too many places at the present time. Because the present management of the BANNER OF LIGHT has dared to protest against base and ignoble claims set forth in the name of Spiritualism, because it has dared to ask for a thorough house-cleaning from garret to cellar, with plenty of hard soap and good scrubbing brushes, THE BANNER has been made the target of all sorts of abuse and misrepresentation on the part of those who have received a touch of the scrubbing-brush. We do not heed gossip, as a rule, nor do we intend to be swerved from the path of duty by threats and falsehood.

To those parties who have threatened the life of the editor because of his stand for true Spiritualism and honest mediumship, we say that as long as we are able the work of renovation shall go on. If all who aid and abet those who seek to destroy true Spiritualism through falsehoods, misrepresentations, villifications and other base methods, we say we shall continue to defend truth as we see it, and shall present an honest, upright, clear, wholesome Spiritualism in spite of all opposition. If a cause needs to be bolstered up by threats of assassination and falsehood, it shows its own weakness. We declare anew our intent to defend true mediums

at all cost, and to wage eternal warfare against all who are proved to be counterfeits.

Spiritualism is a sacred treasure, and the purest religious truth ever vouchsafed to man. It shall never be prostituted if the BANNER OF LIGHT can prevent it. If those who oppose this policy choose to continue their uplifting (?) work of calumny and abuse they will be the ones to suffer, and not we ourselves. The angels in high heaven have been weeping tears of blood at the iniquities practiced in the name of mediumship. It is time to tack ship, and to begin the work of reform. We shall do our part, regardless of all threats of assassination, and shall continue to advocate a pure Spiritualism, without prefix or suffix, and shall fearlessly defend every honest, upright medium to the end of earth-life.

## Dabit Deus His Quoque Finem!

State organization in Minnesota has been accomplished none too soon. The fraudulent and counterfeit elements have, through inaction, secured a strong foothold in the Northwest, and it will take the united efforts of the friends of true Spiritualism to dislodge them. The old workers feel the necessity of a thorough renovation in the methods of propaganda, and heartily cooperated with the missionaries of the National Association to form an organization that would serve as an instrument of offense and defense in behalf of true Spiritualism.

The work of several pretenders, who have "records" in other States, had been such as to arouse feelings of deepest indignation and regret on the part of all lovers of truth. Several of these combinations were at work in the large cities in Minnesota, and were enjoying their ill-gotten gains to the utmost. One party confessed to a knowledge of one hundred and fourteen trick methods of producing manifestations, and said those victimized would defend the genuineness of her mediumship, even if she told them she had duped them. In one instance, in Montana, an old man was given a sitting, and he had been most completely deceived. He left the medium (?) with eyes suffused with tears of joy, and frame shaken by emotion too deep for utterance, because of the bogus message he had received. "The old fool," exclaimed the pretender, "could never be convinced that I have deceived him! He was a hard one to reach, but I brought him to time, and received a good share of his money."

This confession was made unblushingly to the true mediums with whom the pretender was conversing. Joined with this party were others, who claimed to have other phases of mediumship, yet loudly protested against the exposition of all fraud. If a self-confessed trickster is upheld or defended by any one claiming to be a public medium, after the exposition is made known, it is safe to conclude that such ones may also be engaged in the same despicable work of defrauding the public. With several instances of this kind before them, the Spiritualists of Minnesota felt called upon to act in order to save the good name of Spiritualism.

They have formed a State Association to assist them in their work, and one of its first duties was to defend an honest medium and a true worker from an assault through the law, made by some of the parties referred to above. Error can only triumph for a time; it always retreats from its contests with truth, and such will be the outcome in Minnesota. Imposture, fraud and treachery are no parts of Spiritualism. "Whom the gods destroy they first make mad," and the anger of the fake element everywhere betokens the fact that they hear the rumbling sounds that tell them that the Jugernaut car of destruction is fast approaching. Falsehood, fraud, chicanery and assassination must go. "Dabit Deus his quoque finem!" God will put an end to these things also!

## The Church and the Poor.

B. O. Flower, in an able article in the January number of *New Time*, presents some interesting facts with regard to the experiences of Rev. Henry Frank, D.D., in his attempts to attend divine services in the churches of the rich in New York City. Dr. Frank dressed himself as a working-man, in clean but homely garments, and sought admission to several of the wealthiest churches in the great metropolis.

His experiences at the Broadway Tabernacle may be taken as a type of all churches visited by him. An usher told him to go into the church and find a seat. This he did, but when he had established himself in a comfortable place, a heavy hand was laid upon his shoulder, and he was imperatively ordered to leave. The one who gave the order was very unkind, and far removed from a gentleman. Dr. Frank left the church in disgust.

In the evening Dr. Frank and a reporter of the *New York World* visited a number of churches. The reporter wore a fine silk hat, a broadcloth suit, and had the appearance of a man of wealth. He and Dr. Frank entered the church at different times, and in every instance the reporter was taken to a splendid seat, while Dr. Frank, being commonly clad, was placed in an obscure and very uncomfortable position. The reporter lost no time in taking his place by the side of Dr. Frank.

The gentlemen exchanged clothes, then went to another church, where the situation was at once reversed, Dr. Frank getting the comfortable seat and the reporter the uncomfortable one. This story has its lesson for all who will study it in its true light. Wealth hardens the hearts of all who worship at its shrine, and destroys all feelings of affection for mankind. Church-worship to-day consists of toadying to Mammon, and to those whose outward appearance indicates that they are ladies and gentlemen-in-waiting in Mammon's court. The law there recognized is the equality of good clothes against the equality of human souls. When will the religion of Humanity be accepted by the race?

## Mass Meeting in Chicago.

A call for a grand mass meeting in Chicago, under the auspices of the National Spiritualists' Association, appears in another column of this issue, over the signature of Mrs. Cora L. V. Richmond, Vice-President of the National body. This call has been issued in compliance with a vote of the trustees of the National Spiritualists' Association, who placed the entire management of said meetings in Mrs. Richmond's hands, and authorized her to arrange for and conduct the same. We predict that the Chicago meeting will be a grand success, and hope it will be the means of establishing a strong State Association in Illinois.

## A Catholic's Opinion.

Father McGrady of Bellevue, Ky., recently preached an interesting sermon upon the subject of Spiritualism. He affirmed that exorcism spirits visit their earthly friends, and cited both sacred and profane history to prove his point. His reference to the story of Samuel and the woman of Endor was decidedly apropos, and declared: "If the woman of Endor could conjure up a spirit, a nineteenth-century medium may communicate with the souls of departed men." Father McGrady also stated that both good and evil spirits had the power to return to earth, and urged his hearers to glean their knowledge of the future from the divine oracle instead of from the other source.

The doctrine of spirit communion has been affirmed by the most eminent minds in the Catholic Church from the earliest of the Christian centuries. Father McGrady has merely iterated the opinions of Monseigneur Capel and other prelates with regard to the matter. Our Catholic friends claim that while spirit-communion is a fact, it should not be taught to the ignorant masses, as they would make bad use of the liberty it would give them. It is considered the special prerogative of the priesthood, to whom is supposed to be committed the custody of all spiritual gifts. Judging by some of the unspiritual acts of many so-called Spiritualists, the Catholics have a strong argument in support of their claim that spiritual gifts should not be placed indiscriminately before all classes of people. Indeed, some individuals apparently need the restraining force of a fear of the tortures of hell in the nether world to make them half-decent on the earth.

It is a pity that the liberty Spiritualism gives mankind should be mistaken for license, and wrong-doing be defended in its name. Through the education of the soul of man in spiritual things will the race become fitted to possess the rich gifts of the spirit. While we do not advocate the deprivation of any mortal of the light of Spiritualism, we yet feel that he should be taught the proper use of that light, before it is placed in his keeping. Churchmen have been heard to say that the fear of hell kept them from robbery and murder. Such men as Spiritualists, with the fear of hell removed, could not be restrained by their consciences, and would commit the very crimes they contemplated in secret. It is to be regretted some who claim to be Spiritualists have not ceased their scandalous, slanderous attacks upon one another through the restraints of conscience. If men's consciences cannot be quickened by Spiritualism, then it will do them no good. Education along spiritual lines of thought is sadly needed by our race.

## Massachusetts Spiritualists.

The attention of our readers is respectfully called to the proposed medical bill published on the fifth page of this issue. It is a measure that should arouse every Spiritualist in this State to a realization of the danger of the situation. Clairvoyant diagnosis, magnetic healing, mental healing, and all kindred methods of treatment are proscribed by this bill. The Christian Scientists, hydropathists, and botanic physicians will be subject to fine and imprisonment if this measure becomes a law. It is useless to beseech the spirit-world to prevent the passage of this drastic bill. Work is needed, and it cannot be begun too soon.

Our readers are aware that the pending contest means the expenditure of money, which must be used in securing testimony, in publishing remonstrances, etc. The State Spiritualists' Association is in a position to do the necessary work as soon as it is equipped with funds. Every magnetic healer, mental healer, spiritual healer, and all others affected by the proposed bill should contribute to a common defense fund, and place it in the hands of the State Spiritualists' Association for immediate use. It is useless to attempt to defeat this measure with an empty treasury, and it is only right that those who are affected by it should lead in making contributions to the fund for their defense. If they will show a common interest in the matter, the people whom they have benefited will not fail to do their full duty in this emergency.

We therefore respectfully suggest that donations to the Medical Liberty Fund be at once sent to the Secretary of the State Spiritualists' Association, with instructions that they are to be used only in behalf of medical freedom in Massachusetts. Do not wait for some one else to move, but act now. The battle is on, our danger is imminent, and our peril extreme. Eternal vigilance is the price of liberty, and it will not do to pause for one instant in the pending contest. The spirit-world will do nothing for their friends on earth that the latter are able to do for themselves. But they will cooperate with all who are anxious to defend themselves, and will render efficient aid when it is needed most. SPIRITUALISTS OF MASSACHUSETTS, LET US RALLY FOR THE DEFENSE OF OUR RIGHTS AS CITIZENS OF THE COMMONWEALTH!

## Suicide and Life Insurance.

Through Mr. Justice Harlan, the Supreme Court of the United States has handed down a decision that the relatives of a suicide cannot recover his life insurance unless it can be proved that the deceased party was insane when the deed was committed. This decision is in harmony with the judicial decisions in other nations, and may prove a restraint upon one class of suicides, who have tried, through heavy insurance, to provide for their wives and children. Sooner or later it will be demonstrated that every suicide was actuated by some power outside of himself, otherwise the deed never would have been done. The decision of the Supreme Court is final, as far as earth-life is concerned, but the decision of the Supreme Court of Eternal Truth is higher authority still, and men and nations will yet be obliged to bow to its mandates.

The stories of spiritual manifestations in the columns of the secular press, such as "The Old Lady of the Hearth," in the *Philadelphia American*, and the full-page account of "Ella, the Medium," in the *Chicago Tribune*, indicate the present appetite of the reading public. Novels without references to occult or spiritual phenomena will not sell, and newspapers without accounts of psychic phenomena are not up to date, and are not patronized. May the good work go on.

Our friend, W. H. Newcomb of Silver City, New Mexico, has our thanks for interesting papers sent us from his home in the Far West.

## Practical Co-operation.

The First Church of Spiritualists, Buffalo, N. Y., has inaugurated a movement to practically apply the principle of cooperation in spiritualistic work. That enterprising society is exerting every effort to complete its Temple, and to raise the mortgage of \$8,000 that is now upon its property. The officers of the church have extended an invitation to the Spiritualists of the United States to aid them in their work, by contributing some useful or ornamental article to be sold at a Fair to be held March 24, 25 and 26 next. If each person interested in Spiritualism will spend even one trifle as an offering, it will show their interest in the good work, and prove the efficacy of cooperation.

The Fair will be under the efficient management of Mrs. J. H. R. Matteson and daughter, Mrs. Nellie Whitcomb, whose names are a guarantee to every Spiritualist, of square dealing and integrity of purpose. All articles should be sent directly to them, 248 North Division street, Buffalo, and they will promptly receipt for the same. Isolated Spiritualists who have no opportunity to attend meetings, hence are not often called upon to contribute for the support of the Cause, can find a most worthy object to which to donate their mites in this Buffalo Fair. Members of Spiritualist societies can easily make up a small box of salable articles without much expense to themselves, by cooperating their efforts, and send their united offerings by express to the Managers of the Fair. We hope all Spiritualists will heed the call of our Buffalo friends, and send their boxes to Mrs. Matteson on or before the first of March. This is cooperation practically applied, and we trust that every Spiritualist will take an interest in the matter.

## A New State Association.

The Spiritualists of Minnesota have organized a strong State Association with an excellent corps of officers. The following is a list of the officers and trustees for the year next ensuing: President, J. S. Maxwell, St. Paul; Vice-President, C. D. Pruden, Minneapolis; Secretary, Joseph P. Whitwell, St. Paul; Treasurer, O. J. Johnson, Minneapolis; Trustees: H. E. Lepper, J. H. McDonald, E. J. Phillips, Frank Shaft, Thomas B. Farmer. These officials represent the best elements in Spiritualism in the North Star State, and are alive to the importance of establishing a higher standard in ethical as well as phenomenal work. Great credit is due Dr. J. N. and Mrs. Ella G. Magoon, missionaries-at-large of the National Spiritualists' Association, for their efficient work in making State organization a success. The new Association will at once charter with the National body as one of its strongest auxiliaries. We congratulate our Minnesota friends, and wish them every success in their good work.

## Attention, Mediums, Magnetic Physicians and Spiritualists!

The fight for medical liberty is at hand. Send in your contributions to a common defense fund to the Secretary of the State Spiritualists' Association at once. Address all communications to Mrs. Carrie L. Hatch, 74 Sydney street, Dorchester Dist., Boston, Mass. Now is the time to act! Liberty is in danger of a foe without a conscience! Rally for the right, or freedom is lost! The Massachusetts Medical League is strongly fortified behind the present unjust medical law and plenty of money. To defeat the machinations of the enemy, work is necessary, and funds must be obtained with which to meet the expenses of the contest. ACTION, ACTION, ACTION is now demanded. Let us respond as a unit to the call of duty.

## The Lyceum.

The recent awakening of interest in the Children's Progressive Lyceum through the efforts of the National Spiritualists' Association, has culminated in the establishment of a journal devoted solely to the welfare of the children, in Cleveland, O., under the editorial management of Mr. Thomas Clifford, 61 Willowdale street. The new journal is appropriately called *The Lyceum*, and is issued weekly for fifty cents per year. Mr. Clifford has undertaken a noble work, and we trust that his laudable efforts will arouse all liberalists to a sense of their duty with regard to his efforts in behalf of the children. Hudson and Emma Tuttle are regular contributors to *The Lyceum*, and its editor is seeking to fill its columns with that which will interest, amuse and instruct the children. We wish *The Lyceum* a full measure of success.

## The Junior Spiritualists' Club of Great Britain.

We are in receipt of a tasty pamphlet containing the Constitution of the above named society, and its officers for the year ensuing. Among the honorary Vice-Presidents we notice the names of Dr. J. M. Peebles of San Diego, Cal.; Mrs. Carrie P. Pratt of Boston, and the editor of the BANNER OF LIGHT. The objects of the Club shall be the furthering of the social intercourse and literary culture of the younger section of the spiritualistic community. It corresponds to the Young People's Spiritual Institute of the United States, and will do a good work. J. J. Morse is President, and Mr. H. Roden Rumford, 55 Boganston street, London, W., is Secretary. Success to the Club!

## A Good Remedy.

Those words can well be spoken of Dr. Mack's Benzoin Emulsion, a remedy for sore throat, loss of voice, bronchitis, incipient consumption, etc. It is for sale at this office, two ounce bottle, 50 cents; four ounce bottle, 75 cents. It will help the most obstinate cases, and is worthy of trial.

Mr. T. J. Coolidge comes forward with the first donation to the defense fund for medical freedom in Massachusetts. May one thousand others follow his noble example before the close of the present week. Don't fail to send the dollars to the Secretary of the State Spiritualists' Association at once. Freedom is in danger, and we must rally as one for a common defense.

The slanderer is the vilest creature that lives upon the earth to-day. We have never yet learned why such a being was ever created, nor do we recognize him as a legitimate member of decent society. As he is especially active just now in many spiritualistic circles, we hope our readers will protect themselves from him as they would from the visits of a wild beast.

## In Re Anthony Comstock.

The *New York Journal*, Jan. 19, says that Richard K. Fox and Robert W. Urban, proprietor and manager of the notorious *Pollux Gazette*, were recently arraigned before United States Commissioner Shields on a charge of sending obscene literature through the mails. They were held in twenty-five hundred dollar bail each for examination. These arrests are due to the efforts of Anthony Comstock; and, while his evidence was obtained in a very questionable manner, we believe that the work of Fox and Urban is decidedly injurious to public morals, hence should be restricted. The freedom of the press is a sacred right, but it does not include a license to poison the minds of the people with risqué stories and other matter designed to appeal to the lowest elements in human nature. We do not believe in Comstockian methods of reform, and have no confidence whatever in his professions of piety. We believe there is a legitimate method of eradicating evil, and hope that the trial of Fox and Urban will reveal the means by which it can be accomplished.

## Appreciative Words.

"THE BANNER OF LIGHT is alive and full of good things. Never since we have known it have we been so thoroughly pleased, and in accord with its editorial policy. Mr. Barrett takes a firm stand for clean, reputable, scientific, rational and religious Spiritualism. He has a hard task before him to uphold THE BANNER, and keep it floating, white and spotless to the breeze, but we are assured that he will be sustained by the earnest and sincere friends of truth on both sides. Frauds and fakes of all descriptions have clung on to the movement, and they do not like the 'notice to quit' which they are receiving from indignant and outraged Spiritualists, whose patience and forbearance are exhausted at last. Go ahead, Bro. Barrett, and success to you!"

The above from *The Two Worlds*, Manchester, Eng., is truly appreciative by the BANNER OF LIGHT and its editor. Many thanks, Bro. Wallis, for your good wishes and kindly words of encouragement.

## A Rare Offer.

We respectfully call our readers' attention to our advertisement, in another column, of the sweeping reductions in the price of several excellent works. "Visions of the Beyond," by Herman Snow, "Spirit Invocations," by Allen Putnam, and "A Galaxy of Progressive Poems," by John W. Day, can be obtained for the small sum of twenty-five cents each. These works each sold originally for one dollar, and now the three can be purchased for less than the cost of one. With these works will be sent several pamphlets, filled with choice reading matter, free of cost. This is a rare opportunity to obtain some choice books at extremely low rates, and we hope every Spiritualist will avail himself of it.

## The Lyceum Banner.

The Lyceum Banner, London, England, J. J. Morse, editor and publisher, with Miss Florence Morse, associate editor, comes to our table every month filled with excellent reading for children of all ages, from the tot of six years to the child of ninety winters. It should be in the home of every Spiritualist, especially where there are children. The energy and enterprise of Mr. and Miss Morse should be sustained and encouraged by all Spiritualists. We wish *The Banner* every success.

The program presented at the Columbia Theatre for the benefit of the Red Cross Bureau was altered through the eliminations of the objectionable elements, and was favorably received by a large audience. It now appears that the party who scoured the signature of the editor of the BANNER OF LIGHT to an unqualified endorsement of the program as at first arranged, labored under a misapprehension, hence the misunderstanding, so far as the party was concerned, that arose with regard to the matter, all objectionable features having been added after the paper had passed into other hands. The entertainment was a financial success, and netted the Red Cross management a generous sum. Mr. Geo. E. Richardson of the Red Cross Bureau is entitled to much credit for his efforts to relieve the sufferings of the worthy poor of Boston.

He who denies the communion of departed spirits with mortals denies the Bible, and he who admits it is a Spiritualist.—Talmage.

Why doesn't Mr. Talmage defend his own utterances? The above is taken from one of his recent sermons, and we venture to say that he would declare he never said it if his attention were to be called to the above sentence. Talmage is a sensational religionist, hence irresponsible for his words and actions.

Dr. C. E. Watkins of Ayer was at the Quincy House, Boston, on the 15th inst., on business in connection with his medical practice. The doctor is a busy man, and tries to use his gifts for the benefit of his fellow-men. He is a firm believer in organization, and loyally defends the gospel of cooperation.

The little book entitled "Key Notes," by Miss Susie Clark, is receiving most favorable notice by the press. It contains gems of thought for every day in the year, and makes a beautiful birthday gift. Indeed we feel that every person would be spiritually benefited by daily reference to the book.

Beautiful thoughts are immortal perfume, compounded in the laboratory of eternity, and transmitted to us through the atomizer of unremitting effort and unceasing charity.—T. A. Moore.

## Movements of Platform Lecturers.

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

Mr. F. H. Roscoe reopened meetings in B. T. Hall, 123 Westminster street, Providence, R. I., on the 23d inst. He will continue services in B. T. Hall for the next twenty Sundays.

Geo. W. Kates and wife have held a series of successful meetings in Troy, N. Y., Jan. 16, 18, 20, 21 and 23. Mrs. Kates' work as a test medium is highly commended.

Frank T. Ripley, lecturer and test medium, will remain in California until spring, and will lecture and give tests anywhere in that State. Address all letters to 199 East Fourth street, Los Angeles, Cal.

Geo. A. Fuller, M. D., lectures in Bridgeport, Conn., Jan. 20; at Greenfield, Mass., Feb. 6; Church of the Spirit, Springfield, Mass., Feb. 13; at South Deerfield, Mass., Feb. 14, and at Worcester, Mass., Feb. 20 and 27. Has dates in May and June that he would like to engage. Address 42 Alvarado Avenue, Worcester, Mass.

A new camp-meeting is talked of at Silver Lake, near Perry, N. Y., and persons interested will please address J. W. Dennis, 120 Normal Avenue, Buffalo, N. Y.

W. J. Colville has been lecturing during the present week in Winoanah Hall, 1425 New York Avenue, Washington. His Sunday lectures in Philadelphia are still very successful. They are regularly delivered in Warner Hall, Broad and Wallace streets, 375 and 740 E. N.



## The Proposed Medical Bill.

**Section 1.** The examination for registration as physicians or surgeons under the provisions of Chapter 458 of the Acts of the year 1893, shall be, in whole or in part, in writing in the English language, and shall be of a scientific and practical character, and sufficiently thorough to test the applicant's fitness to practice medicine. They shall embrace the general subjects of surgery, physiology, pathology, obstetrics and gynecology, practice of medicine, anatomy, and such other subjects as the Board may determine.

**Sec. 2.** Authority to practice medicine in this Commonwealth under said act, or the several later acts relating thereto, shall be a certificate issued by the Board of Registration in Medicine, and it shall be unlawful for any person to practice medicine in any of its branches within the limits of this Commonwealth who has not exhibited and registered in the City or Town Clerk's office of the city or town in which he resides or maintains an office, his authority for practicing medicine, together with his age, address and place of birth; and the person so registering shall subscribe and verify by oath before such clerk an affidavit containing such facts, which, if false, shall subject the affiant to conviction and punishment for perjury.

**Sec. 3.** Nothing in this act shall be so construed as to discriminate against any particular school or system of medicine, or to prohibit service in a case of emergency, or the domestic administration of family remedies; and this act shall not apply to a commissioned medical officer of the United States army, navy or marine hospital service in the discharge of his official duty; nor to a physician or surgeon from another State who is a legal practitioner authorized by a State Examining Board to practice medicine in the State in which he resides when in actual consultation with a legal practitioner of this Commonwealth; nor to a physician or surgeon residing in another State and practicing medicine therein by authority of a certificate or license received after having passed a satisfactory examination in the several branches of medicine as required by a State Examining Board in the State in which he resides, whose general practice extends into the border towns of this Commonwealth, provided such physician does not open an office, nor designate a place in such towns where he may meet patients or receive calls; nor to a physician duly authorized to practice medicine in another State called as the family physician to attend a person temporarily abiding in this Commonwealth.

**Sec. 4.** Any person who, not being then lawfully authorized to practice medicine within this Commonwealth, and so registered according to the law, shall hold himself out to the public as a practitioner of medicine, whether by appending to his name the title Dr., or M. D., or any other title or designation implying a practitioner of medicine, or attempting to practice medicine in any of its branches, within the limits of this Commonwealth, shall be deemed guilty of a misdemeanor, and shall be punished by a fine of not less than one hundred nor more than five hundred for each offense, or by imprisonment in jail for three months, or both; and in no case where any provision of this law has been violated, shall the person so violating be entitled to receive compensation for services rendered.

**Sec. 5.** Any person shall be regarded as practicing medicine within the meaning of this act who shall append to his name the letters M. D., or shall assume or advertise the title Dr., or physician, or any other title which shall show or tend to show that the person assuming or advertising the same is a practitioner of medicine, or of any of the branches of medicine, or who shall investigate or diagnose, or offer to investigate or diagnose, any physical or mental ailment or defect of any person with a view to affording relief, as commonly done by a physician or surgeon, or who shall prescribe for or treat a person for the purpose of curing any real or supposed disease, whether by the use of drugs or by the application of any other agency or alleged method of cure or alleviation or prevention of disease, or to operate as a surgeon for the cure or relief of any wound, fracture or bodily injury or deformity, after having received therefor or with the intent of receiving therefor either directly or indirectly, any bonus, gift or compensation.

**Sec. 6.** After the beginning of the year 1901 no person on whom the degree of M. D., or its equivalent, has not been conferred by a medical school considered reputable by the Board of Registration in Medicine, shall be entitled to an examination.

**Sec. 7.** Any applicant failing to pass an examination satisfactory to the Board, and therefore refused registration, shall be entitled, within one year after such refusal, to another examination at a meeting of the Board called for the examination of applicants, without the payment of an additional fee, and one such re-examination shall exhaust his privilege under his original application.

**Sec. 8.** Sections 9, 10 and 11, of chapter 458 of the year 1893, and so much of section 4 of said chapter 458 as conflicts with sections 6 and 7 of this act, and chapter 412 of the year 1895, are hereby repealed.

## The Y. P. S. I.

The Young Peoples' Spiritual Institute continues to make progress in enlisting an interest in its work. The movement is not for children, but for adults. The vigorous Spiritualists who are able to carry on the work of public meetings should be enlisted and encouraged. The Y. P. S. I. will do that, and will develop mediums and enjoy their gifts without public interference. As an auxiliary to the public society, and a helper of the Lyceum the Y. P. S. I. is already a great success. Organizers everywhere are solicited.

Fraternally, G. W. KATES,  
234 Monroe Avenue, Rochester, N. Y.

## Mass Meeting of the National Spiritualists' Association.

I hereby call a Mass Meeting in the interests of the National Spiritualists' Association; to be held in Hall, 40 Randolph street, in the city of Chicago, Feb. 22, 23 and 24.

All preliminary communications should be addressed to me, care National Spiritualists' Association, 600 Pennsylvania Avenue, S. E., Washington, D. C.

Speakers and mediums who can be present will please communicate with me at the above address.

CORA L. V. RICHMOND,  
Vice-President N. S. A.

Mrs. Anna Lewis, whose advertisement is in another column, is meeting with wonderful success in treating disease. A gentleman who was almost a wreck physically, recently in two treatments called himself comparatively well, the treatments having revitalized his body. This is only one among many of Mrs. Lewis's triumphs over disease.

**HALL'S Vegetable HAIR RENEWER**

Gray hair warns us of old age. Renew your hair and laugh at the warning. Challenge baldness—it won't come.

## A Few Words in Relation to Our Coming International Jubilee.

BY DR. FRED. L. H. WILLIS.

I have read with interest the earnest appeal that has appeared recently in most of our journals from the pen of our energetic and most efficient General Manager, Bro. Frank Walker.

I was greatly surprised to learn from it that any Spiritualists—especially those who have had any business experience whatever—should be blind to the self-evident fact of the imperative need of money to carry on the vast amount of preparatory work absolutely essential to the success of such a demonstration as is contemplated on the occasion of the semi-centennial anniversary next June of the advent of Modern Spiritualism.

This necessitates a vast amount of labor and the expenditure of no inconsiderable amount of money for stationery, for the printing of circulars in foreign languages, and for postage, which, every one knows, costs more than double, both on letters and circulars, what it costs for domestic correspondence.

Equally large are the expenses attending the management of other departments of preparatory work. This has been succinctly and clearly stated by the General Manager in his appeal. It may be that his appeal needs no added word of mine to increase its weight and influence, but nevertheless I cannot resist the strong impression I feel to add, without consulting him, my testimony to his as to the urgent need of money, and to beg all who desire to heart the success of this movement, or who sympathize with the ardent desire of the management to make it a grand demonstration of the wide spread power and influence of our beloved Cause, to respond speedily with donations of money in accordance with their means, and thus strengthen and encourage the heart and the hands of our General Manager, who is toiling so unselfishly and so energetically, and, as he says, "working day and night."

I have yet to learn that one single co-worker with Bro. Walker desires or expects one dollar of compensation for his toil. So far as I am concerned, it is purely a labor of love, and I would gladly defray all the expenses attending it; but having been cut off almost wholly from all my sources of income for nearly three years by the state of my health, it is impossible for me to do so. And Bro. Walker's appeal for contributions towards defraying the necessary expenses of the various departments is simply just, and I cannot believe that the Spiritualists of the country will allow it to pass unheeded.

I believe that Spiritualism is about to be subjected to an ordeal more trying than any it has ever yet been called upon to pass through. I have no fears but that it will emerge from it triumphantly and take a higher, nobler and far more influential position than it has hitherto occupied, because it will come forth purified, cleansed as by fire from the parasites, that, like ugly blotches or like vampires, have fastened themselves upon it, and fattened from off it.

I see, in the successful accomplishment of this Jubilee just at this juncture of affairs, just on the threshold of this movement against us on the part of the "Antis," one of the most powerful means possible for thwarting their designs, and immensely strengthening our own position, and giving to the world a splendid demonstration of who and what we really are, and what true Spiritualism is; and to that end I add my most urgent appeal to Bro. Walker, for individual and collective efforts to furnish the management with funds, from the smallest amounts upwards, thus ensuring success.

I have never prayed so heartily for anything—and with me prayer is simply earnest desire—as I have that something might happen to rouse our Spiritualists out of their condition of apathy and indifference. It may be that our rabid friends, the "Antis," are going to furnish the necessary cyclone.

## Death and Funeral Services of Melville C. Smith.

MELVILLE C. SMITH, whose name has stood preëminent as a promoter of rapid transit for New York City during more than a quarter of a century, died of pneumonia at his residence, 14 West 95th street, Jan. 12, 1898, after an illness of one week.

Mr. Smith was born at Ditchfield, Herkimer Co., New York, Oct. 8, 1823. He acquired his education in Ontario Co. and at Clinton Liberal Institute of Oneida Co. He subsequently went to Minnesota, where he became an extensive land-owner.

At the age of thirty-one Mr. Smith was chosen State senator in Minnesota. In the year 1865 he returned to New York City and opened a real estate office on Broadway, in company with his brother, Delano D. Smith. He became impressed with the great necessity for the more adequate facilities for the trade, travel and commerce of the city. He was elected a director of the New York Pier and Warehouse Co., and very soon thereafter devoted his energies almost entirely to perfecting and popularizing an underground plan for Broadway, substantially the same as that since advocated by the rapid transit commission.

In 1868 he had introduced in the Legislature a Bill for an Arcade Underground Road for Broadway, in which he had the active support of such men as Governor A. D. Cornell, Peter Cooper, Commodore Vanderbilt, John A. Griswold, and a host of others influential in their day. Not until the year 1896 did he succeed in getting a charter from the Legislature, which included the right for a four-track road under Broadway. At that time, among others, were associated with him ex-President Chester A. Arthur, Cornelius N. Bliss, William Windham, Alfred M. Hoyt, Henry Sandford, George S. Coe, Jerome Fassler and Benjamin F. Dunning. Capital was secured to construct the road, contracts were made, and when all was in readiness, the Court of Appeals declared the Act unconstitutional. After all legal rights to construct the underground road were obliterated, Mr. Smith still worked for the project, endeavoring to aid the Rapid Transit Commissioners in its consummation.

Mr. Smith very early in life began to take a great interest in Modern Spiritualism. His mind was of the logical and purely analytical type. He soon perceived that the old theological systems of the world had no echo in his soul, and that he looked out upon life with wonder and aspiration for that truth and light which the phenomena of Modern Spiritualism brought to him. He was long interested, and was one of the best friends the late Nettie Maynard ever had. He investigated the phenomena with care and patience. He was broad and generous in his judgments, and at one time was a Trustee of the First Society of Spiritualists of New York City; up to the time of his death was a donor to the Society, and was one of the main forces which led to the Society engaging the services of J. Clegg Wright for the permanent speaker. He was a broad and generous friend, and gave largely of his substance to support the spiritual cause.

The funeral services were held at Dr. Eaton's church, Forty-sixth street and Fifth Avenue, at 2 P. M. on Saturday, Jan. 15. The pall-bearers were Senator E. B. Thomas, Senator J. E. Pierce, Mr. John Gammon, Eugene J. McEnroe, Judge McCoom, E. W. Austin, J. P. Maynard, ex-Postmaster, White Plains, and B. F. Carpenter.

The body of the church was well filled by the friends of the family and the Spiritualists of New York City.

Dr. Eaton opened the services, and the choir sang "There is Only a Thin Veil Between Us." Mr. Beals, an old friend of Mr. Smith, made appropriate personal remarks, giving interesting personal reminiscences of Mr. Smith's early life. He was followed by Mr. J. Clegg Wright, speaker for the First Society of Spiritualists, who, in the entranced state, spoke on "Immortality," in substance as follows:

"Man is naturally immortal. The phenomena of nature come and go—change is marked

in all things you see: there are spring, summer, autumn and winter, the germ, the plant, the flower, alternating states. When the first man died the savage looked upon the body with fear and awe. Death is change—mystery. Life is change—mystery. The soul is an undying entity. It never came into being, it will never come to an end. Melville C. Smith, the soul, lives on forever.

In his physical expression he was a man of judgment, integrity, courage, no ordinary man any, but a man capable of good, great thinking, a philanthropist, a lover of mankind, a lover of justice, of liberty from his earliest years. Eloquent in the cause of Right, fearless in the cause of Justice, a seeker and a worker for the public good.

He has passed; he has gone to the country to which all must go. You, most of you, are getting old, and you will soon meet him where the tyrant of the human race has no expression in the social order of that life; where love and beauty bloom you will meet that soul again. It is beautiful. Death is as beautiful as birth; heaven more beautiful than earth; the joys of thought in celestial states transcend the joys of thought in material states. Life is secure. There is no way to wrecked life. Nature is stable; it cannot be wrecked. It cannot be destroyed; realizing the permanency and stability of nature, the soul in that nature is as stable as the rest of the great totality of existence. We weep to day at the severance of a relationship, at the falling of the curtain, at the end of an epoch. We grieve. You are in the darkness, you are climbing the mountain, you are viewing the coming with hope, the buoyancy of your thought turns you heavenward. It shall not be defeated. That hope shall not be betrayed in the coming time. This brave, sweet soul shall greet you upon another shore. It is not death as you see it, but change, for man is naturally immortal."

The Rev. Mr. Eaton concluded the service by appropriate remarks of encouragement and hope that the soul departed would meet again with those who stayed to mourn; with the trust that this will be so, was a faith in God that he will not leave his children desolate.

RUSHTON.

## Three Journeys Around the World.

I wish to say a word of appreciation of this wonderful book: I am delighted with it, and have received such instruction and uplifting through it, that I desire others, in large numbers, to have the same pleasure. It is a valuable addition to our works of travel, because of the ripeness of the mind observing and recording its observations. It is just what the wise man would like to see if he had the time and means to travel; and it is all pleasantly brought home to our firesides, and we can follow the pilgrim from place to place, as in a happy waking dream. We might well wish that he will be spared and inspired to go once again, and make discoveries for our edification and delight. We are not only taken over the course, and see what is best worth our while; we are not only shown the landscapes and the cities and the peoples, but we have history, poetry, philosophy and heavenly wisdom to enrich and bless the varied scenes. We are struck with the reform spirit, its desire for the good of man. Truly it is a golden gift, and I feel assured of its success and wide circulation.

WILLIAM BRUNTON.

## NEW JERSEY.

NEWARK.—Mrs. G. A. Dorn writes: Sunday, Jan. 30, the First Church of Spiritual Progression will hold its meeting in the hall corner of West Park and Broad street, at 7:45 P. M. Mr. Palmer and Mrs. L. A. Olmstead, of Brooklyn, will be the mediums for the evening. Mr. Palmer will give a short talk, followed by Mrs. Olmstead with tests.

## MAINE.

PORTLAND.—M. A. Brackett writes: In spite of the very disagreeable storm, a good audience greeted Mrs. Nellie F. Burbeck, at Orient Hall, Sunday, Jan. 23. All were most pleased with her earnest work. There will be a Fair and "Old-Fashioned Supper" Friday, the 28th.

## Land of Flowers.

Florida, when called the "Land of Flowers," was appropriately named, and for one who has never seen it, and wishes to reach there in ease and comfort, let him take the CLYDE LINE, as it is the only direct line, and those contemplating a trip, and wanting any literature or information, write to the Clyde Line, 201 Washington street, Boston, Mass., or 5 Bowling Green, New York, N. Y.

E. F. Kessler, M. D., of Milwaukee, Wisconsin, writes that Dr. Brand's book, "How to Get Well, and How to Keep Well," is worth its weight in gold. This most valuable book is for sale at the Banner of Light bookstore. Price \$1.00.

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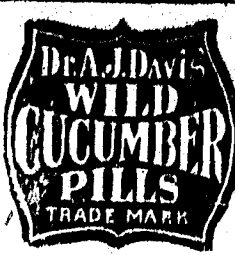
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FLORIDA! for Homeseekers and Investors, is described in a handsome illustrated book which you can obtain by mailing a two-cent stamp to J. H. FOSB, 1 Wabeno street, Roxbury, Mass. Jan. 4.

Charles H. Harding, MEDICAL, Business and Test Medium. The Aldrich, 98 Broadway street, Suite 10, Boston, Mass. Jan. 29.

## THE OCCULT DEMONSTRATOR.

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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 SCHROY, Abington, Ind. Dec. 27, 1897.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Sirs—Your diagnosis of my case is correct in every respect. SARAH WILSON, Gaylord, Mich. Jan. 6, 1898.

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, and I want to take your treatment. Yours truly, MRS. AMBROSE DENNIS, Middleport, O. Jan. 5, 1898.

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 have done. CHARLOTTE J. WAITS, Centerville, 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 time 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, Plainville, Minn. Dec. 24, 1897.

Drs. Peebles & Burroughs, Indianapolis, 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 me. I thank you very much for what you have done for me. Yours truly, LYDIA BLACK, Swedesboro, N. J. Dec. 24, 1897.

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 than I have been for eleven years. I shall not need any more medicine, as I am now all right. Yours truly, 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, Boise, Idaho. Jan. 3, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Sirs—For some time 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, FARRAR A. LOVBOY, Milford, N. H. Jan. 8, 1898.

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## SPIRIT

## Message Department.

## SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in the departments of thought and action—should be forwarded to this office by mail or by messenger, and should be accompanied by a return address. It should also be clearly understood in this connection that the messages published in this department indicate that spirits are not only able to receive no doctrine but forth by spirits in these columns that does not comport with his or her reason. All expressions of much of truth as they perceive—no more. It is in our earnest wish that those on the mundane plane of life who recognize the published messages of their spirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

## SPIRIT-MESSAGES.

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE H. D. CONANT.

Report of Séance held Dec. 17, 1897.

## Spirit Invocation.

Divine Spirit, we ask thee to draw light unto us all this morning, to give strength to the weak, light to those who are in darkness, and to lead us all in wisdom's ways. We need thy assistance in all things, for we realize the strength of the spirit, and feel the great responsibilities resting upon us all. May thy influence purify our spoken or unspoken thoughts, and teach us to realize that they leave their imprint upon our souls.

We ask for knowledge that we may do the right, and move on in the straight pathway that leadeth to righteousness. We thank thee for the knowledge of eternal life, that death has been conquered, and that we can rise superior to the environments of the physical form. We ask thy blessing upon every instrument used by our spirit-friends to give their messages of love that all may know of immortality. We ask the blessings upon those who are laboring for the elevation of humanity; may strength be given them to do their work; may knowledge be their guide in all the affairs of life. May each communicating spirit be able to voice his own thoughts, and thereby prove his individuality, and thy name shall have glory and praises evermore. Amen.

## INDIVIDUAL MESSAGES.

## Amos Adams.

Good morning. I have been very much interested while I have been listening many, many times to the various influences that control this medium at various times. While I feel a stranger in one sense, as far as location is concerned, I am not a stranger to the BANNER OF LIGHT and its wonderful works, because while in the body it was a great consolation to me, although I was from the far Southern States, or in other words from the Pacific coast.

Although not in spirit life so very long, I felt I would like to send out a few words of encouragement, not only to my co-workers and those that are laboring for the welfare of humanity, but also my home and my surroundings. I was a Spiritualist in life, and I was a Spiritualist in death, for what was good for me to live by was good for me to die by, and I was more than delighted by the influence I drew from this room the other evening, and our friend Dr. Peebles was made glad by the cooperating of friendship and the expression of gratitude. I was well acquainted with him in earth-life; there are many times while we are in earth-life that there are things that come up that may change our personal opinion, as when we get to spirit-life we can observe things differently.

I am still active, assisting and helping my friends, and try and bring myself as a benefit to all, although I have to work perhaps more inconveniently, because it is not so easy to get the organism that we can control, but when we do the best we can that is all that is necessary, and I wish them to know in Oakland, Cal., that I have been here, and I am trying to come to those that have not yet got the knowledge or the light that death does not end all, neither does death separate the loving hearts, because love can never die; that always survives the physical, and depends more on the spiritual.

I wish also to be remembered especially at the camp-meeting, where I had such an interest. I was one of the veterans, as the word might be expressed, in the spiritual cause, for I labored for it a great many years, and it brought a blessing to me; and say to them, I met the dear loved ones on the spirit side, and they are with me this morning.

Just say that Amos Adams is here this morning, and wishes to send greetings to all old friends, and I shall be remembered in many places through my large association both from a business standpoint, and from my connection as President of the Oakland Camp Association of Lake Merritt, at Oakland, Cal.

## William Wells.

Well, I, too, am thankful for this privilege this morning, but I have not traveled so far as the former spirit, for my home was right here in Chelsea. I will be well known in Boston, although I have been out of the body some time.

I was also interested in Spiritualism a little bit before I passed out of the body, but I don't know whether most of my people would consider me a Spiritualist or not, because one may feel that there is something in it and yet not make themselves pronounced, but I am anxious this morning to identify myself here and to make our friends at home realize that truly spirits can return; that father has not left them; that I have been with them in earth and in spirit, trying to assist them all I can. I see there has recently been shadows, and other things have come up that have caused a great deal of worryment; and I thought as my son often gets THE BANNER, and so many of my friends and neighbors also take it, I would be able to reach them through your columns better than in any other way. I do not want to say anything public through the press, but merely to identify myself and let them know I have been conscious of the conditions and changes that have been surrounding them. I am in sympathy with them all.

Just say if they will seek me in private I can communicate, and that William Wells is here this morning and wishes to send greet-

ings to his friends, and thought that this would give them more consolation than anything he knew of.

## William Doten.

Good-morning. It has been a long time since I tried to reach a spiritual medium to send forth any communication to the loved ones of earth, for I have been out of the body a great many years. Years ago I had those that were very much interested in the investigation of spirit-control, but most of my loved ones are in spirit-life; very few are left on earth-life; yet there are those that I wish to speak to, for I know the material brain can be changed by the fact of circumstances in life, and I feel that they know that the spirit speaks to them; but they have closed the door of their hearts to recognition, and to-day, as we are approaching a season of the year when all memories are revived, both the sad and the pleasant ones, the mortal brain is constantly striving to make others happy and to know what Christmas means. It means to the world light, that the star of the east has dawned and brought to this planet progress and individual happiness to those who seek for it, and, as I approach the earthly plane this morning, I am attracted here by the shadows of circumstances through physical illness, and I am anxious to reach the dear loved ones. I care not to call any names because they will be well known in your present city and also in Cambridge, where I feel I am not forgotten, although I laid away a great many years. My own home, where I separated from the body, was in Vermont, and I thought that through your valuable columns I might be able to bring them to realize that the spirit lives.

Agnes is with me in spirit this morning, and so is Mary, and my companion is also with me, and it is her sister and my own sister that I am anxious to reach in earth-life, that they may know we have not forgotten them, that we are still trying to do what we can under the existing circumstances, and just say that William Doten is here, and I think that those that this is intended for will understand why it is given as I have said.

## Susan B. Dalton.

Well, I want to come in this morning, and it is a hard work for me to speak individually. I have come through other mediums, but the guides always spoke for me, and so I did not need to come in contact with the medium's mind; but they told me this morning that if I could hold the medium and say what I wanted to, I might try and do it, and I want to reach mother and father that are yet in earth-life. I want also to reach a sister and aunt that are interested in mediumship. Father and mother do not know much about it, but I feel if I can come and say a word it will help me to make them understand me better, for I am oftentimes by mother's side. I, too, have been away from earth-life for quite a number of years. I passed away on Christmas morning, and that is why, when the anniversary of my birth comes around, it always brings back memories and the number of years counted, and they wonder who will be the next to be called home, and mother oftentimes wonders if we will all meet again. Sometimes I feel that she thinks we will, and then other times she don't seem to be certain of it, so I want to say to her this morning, Yes, we will meet again. I am only waiting for you, dear mother, watching every day and every hour until you have completed your earthly mission and your usefulness is over, then you shall hear the spirit say "Come," and when you come you will not dread that dark river of death, because it is your own dear ones that will welcome you here in spirit; your dear mother, father, children and friends will be the first ones to welcome you over the threshold.

I am glad of this privilege this morning, for I have sought for it a long time, and I promised Aunt Ida that I would come some time, if I ever could control the medium here, because she used to say if I could come through the BANNER OF LIGHT Message Department I could reach so many more, and convince them better than coming through her, for she is mediumistic, and is conscious of the spirits around her. So just say that Susan B. Dalton is here, in New York City, and mother and father are now, I think, in Connecticut; so there has been many changes.

## Emma Dyer.

I am very glad to have this privilege this morning, and as I come into this place I don't feel a stranger to it; I have been here many times before. Although I never manifested directly through your paper, I feel that I have been present in spirit many times. I have been asked why I do not manifest through the paper, for I have those who thoroughly believe in spirit-return, and I have those who do not. I have my companion and my boys still in earth-life, whom I love very dearly. I like to give them all the opportunities I can to prove spirit power, yet there are those who still doubt it, and I presume will do so until the spirit touches their own spirit, and their eyes behold things as they are; but I wish to come, because there are more purposes than one to be accomplished.

It is very beautiful to control a medium, and express the gratitude and happiness of yourself in the spirit-world, and to picture us all meeting again; but sometimes we can look back on earth-life, and we see those who have smiles upon their faces, appearing happy and contented; and yet their heart is not contented. I know so well what that means, for my own life was made up a good deal so; it is the sunshine we carry in our own spirit that makes others happy around us. I know that in earth-life as we make others happy so we are happy. I know this message will not be published until after the holidays are over, yet the thought is with me, and I will say to them, I wish you all a Merry Christmas and a Happy New Year, feeling that before another year comes around conditions and circumstances will change with those who have not got the light. I make this statement so that sometime they can look back and remember what I say.

I shall be well known right here in town, for I am perfectly familiar here in Boston and in the suburbs, especially in Dorchester. I wish them all to know that I am with them heart and hand, and will do my level best to demonstrate to the world that the spirit does survive the body, and is conscious many times of what the mortal does.

I have come this morning at the request of one who is near and dear to me, for he has asked many times why I do not manifest through THE BANNER, and I am here to prove that I can hear what he says.

My husband's name is John, and I want him to know that I realize what his physical condition is, and it will not be a long time before we shall be together; and we shall then understand, and make others understand, spirit demonstration, for we can both manifest together. My name is Emma Dyer.

## Rebecca L. Brown.

Well, I think this is just beautiful to have the consciousness that when we return to earth-life there are so many, many things that look familiar, and while I was not-conscious, while in the body that the spirit could return to earth-life, and I thought there was no forgiveness, yet the saying was: "While the lamp holds out to burn, the greatest sinner may return," and that passage always runs in my ears.

While in earth life I was very active, and had so many duties to perform, and so many cares to take up my time, that I had very little time to go to church or belong to any church, and so when sickness overtook my body, for the disease was called dropsy, I was a great sufferer. During my sickness my friends were very anxious that I should make some confession or the acknowledgment of some religious sect, so that when I would pass beyond I would have something to introduce me to heaven, and when the doctor said I must die, I dreaded it, for I did not know what to do; and when the minister came in these were the words he kept repeating: "While the lamp holds out to burn, the greatest sinner may return," and it seemed to give me light, yet not confidence; but when I got out of the body, and was separated from the material, I awoke in a much more beautiful place than I thought was possible, for the lamp was still burning, and the sinner could still return. I find I have been able to minister unto others as I had ministered before, and I found that the God that I worshiped was a just God, and he assisted me in ministering to those who could not help themselves; and that is my mission this morning. I wish to repeat this, because, to those that this is intended for, I wish to give the same consolation that it gave me, seeing that they have not a long while to stay on the earth-plane, and will soon join me in spirit. I want you to know that the lamp still holds out to burn, and I wish them to know, also, that death is not that dark, desolate, cold, clammy condition that has been pictured. Heaven is the condition of your own heart; and those who are honest to the world are not asked over here what church they belong to, or whether they belong to any; it is, what good we have done in the world, and if the world has been better for our living in it. These are the questions that are mostly asked as we approach our spiritual sphere, or those are the questions that concern us many times when we approach our spiritual home.

I am glad this morning to be able to come in here and speak these words; and so, as I understand it now, I was more of a Spiritualist than anything else, although I did not know what Spiritualism meant, and I will just say to them all, believers or disbelievers, that I am here this morning. The time is not far distant when you, too, will say so.

Just say that Rebecca L. Brown is here this morning, and I will not be forgotten, although years have lapsed since I passed away from Concord, N.H. I will also be remembered in Portsmouth, where I labored many years as a nurse, and will be remembered generally as Carrie, as they used to call me. I have yet father and mother, Rachel and Fred, and so many that it would take longer time than can be given me this morning to mention; but we all join in sending the Christmas greeting.

## Messages to be Published.

Dec. 24.—William H. Prince; Edward Lewis; Nathaniel Greeley; John O. S.; Annie W. Clark; Rev. Edmund W. Wilson.  
Dec. 31.—George Koch; George Collins; Amie Albert; Lois Burpee; Matthew Bryant; Evelyn Palmer.  
Jan. 1.—James Knapp; Charles A. Mansfield; Louise N. Wilson; Mary Ann Burns; Alice B. Ingraham; Mary Dickey.  
Jan. 10.—Mary Ann Burns; Dr. Alvah Griffin; Mary E. Pierce; John Davis; Clara A. Post; Jane W. Greigan.  
Jan. 21.—Jeannette C. Noyes; William Matthews Wilson; Isaac Ballou; Jesse N. Murphy; Randolph S. Cowin; Lizzie Boardman.

## Verifications of Spirit Messages.

To the Editor of the Banner of Light:  
It gives me great pleasure to not only verify the message of JABEZ P. DAKES in your issue of Oct. 23, but also to corroborate its truthfulness as to its marked individuality, etc. In deed it speaks well for Mrs. Conant's mediumship, as it does for all those large-hearted individuals who conduct this noble exponent of truth, giving an opportunity for the exalted inhabitants of the higher life to communicate with those they still love who sojourn on this seventh-rate world. My dear uncle was better known in America, as well as in Europe, as J. P. DAKES, M. D., L. D. He was one of the most distinguished homoeopathic physicians and surgeons of his day, and was the author of many medical works. He was a true gentleman in every sense of the word, a noble defender of liberal medicine, and against the encroachments of allopathic bigotry and class legislation he was ever outspoken and defiant. No, no, he is not forgotten, and I am glad to have him say "I still have an interest in progress and the advancement of life through all channels from which it falls"; also, "I am more conscious to-day of the wonderful power magnetic healing is... I wish to reach a nephew. I am with him in his work." I am very, very thankful for his kind words of cheer.

I take this opportunity to thank all the many friends and mediums who helped to make the "outing" of myself and wife this summer, in New England, so enjoyable. Our sojourn of seven weeks in Onset, with the three weeks in Boston and vicinity, was most delightful.  
DUMONT C. DAKES.  
Continental Hotel, New York City.

To the Editor of the Banner of Light:  
In THE BANNER OF NOV. 12 I read in the Message Department a communication from THOMAS L. LORING (am not sure about the L. being correct) who says he died in Portland, Me., by an accident, which is true. Mr. Loring was a druggist in that city for many years. Some years ago in the Spring a violent storm of snow and rain occurred, causing many of the branches to break and fall upon the sidewalk, making it very dangerous for pedestrians. It was one of these branches which struck Mr. Loring just as he was going into his house in the evening after leaving his store. I have forgotten whether he was killed instantly or not; at any rate, he lived only a short time. The doctor and the undertaker were very large acquaintance and was the most interesting conversationalist I ever met, and old Portlanders will always remember what a treat it was to be in his company, listening to his witty sayings. On the whole, the communication is a most remarkable one, it being so much like him.  
AN OLD PORTLANDER.

To the Editor of the Banner of Light:  
In an issue of THE BANNER, some time since, appeared a message given through the mediumship of Mrs. J. K. D. Conant, from JUSTIN HUNGERFORD of Appleton, Wis. I wish to

say that if Mrs. C. had lived all her lifetime by his side, she could not have given a better representation of his mannerisms in writing of his death.  
There is no doubt, from the internal evidence, but that Justin Hungerford dictated the message, as claimed.  
Yours fraternally,  
HENRY H. WAINER.  
63 Glad Hill Avenue, Everett, Mass.

To the Editor of the Banner of Light:  
The REV. FOSTER HENDRY's message in the Nov. 13 BANNER was probably from an acquaintance and fellow-colleague of mine in Brown University, Providence, R. I., fifty years or more ago. He then spelled his name "Foster Henry," without the "d." He graduated in 1848, attended the Newton Theological Institute, and subsequently served as a Baptist pastor and minister in Tyringham, Mass., 1852-57; Pawtucket, R. I., 1857-61; Danversport, Mass., 1861-63; Newport, N. H., 1863-72; North Bennington, Vt., 1872-80; Cavendish, Vt., 1880-83; Hinsdale, N. H., 1883-86, and died in Cavendish, Vt., April 3, 1886. The message is characteristic of him in its matter and range of thought, and in its mildness, simplicity and style of expression, I have no sufficient reason to doubt that it was given or prompted by Foster Henry, whom I well knew fifty years ago.  
ALFRED E. GILES.  
265 Fairmount Ave., Hyde Park, Mass.,  
Nov. 16, 1897.

To the Editor of the Banner of Light:  
My attention has been called to a message purporting to come from EREN WEBBER, in your issue of April 17, 1897. I was well acquainted with him. We were playmates together, and what he says is as correct as the multiplication table. I like the Message Department, for several of my old friends have made themselves known through its columns.  
Yours very truly,  
B. F. JOHNSON.  
Gardner, Dec. 27, 1897.

To the Editor of the Banner of Light:  
The friends in this vicinity recognize the messages from Mrs. HARRIET MILLER, of Paw Paw, Mich., DR. FARNSWORTH, of Saginaw, Mich., and Mrs. MARIAN WORTH, of Kalamazoo, Mich., published in recent issues of THE BANNER, as substantially correct. The parties named were well known here.  
Yours for Truth,  
L. S. BURDICK.  
Tawas, Mich.

Dear Mrs. Conant:  
I wish to tell you of my great joy when I found in the Message Department of the BANNER OF LIGHT a communication from my sister, MABEL EDNA BIGLOW, who passed away April 4, 1893.... It seemed as if Mabel had been visiting somewhere for a long time, and that we had had a nice letter from her.... I shall always look upon you as a true friend. I am  
Aurora, Neb.  
ABBIE BIGLOW.

To the Editor of the Banner of Light:  
The message of RICHARD S. COOK, published in your columns Sept. 4, 1897, I recognize as from my brother. There are some portions of it in reference to his wife and daughter that I do not perfectly understand, which I would like explained. He passed over at my house, and the communication is characteristic of him.  
McMinnville, Oregon.  
MRS. L. J. FULLER.

To the Editor of the Banner of Light:  
In THE BANNER OF Oct. 23 there was a message from my husband, HERMAN SNOW. I cannot find language to express how happy I was on reading the message. I have been a Spiritualist for years, and I haven't the shadow of a doubt but that our dear friends can communicate with us when a chance is offered them. The message from my husband was clear in every detail. Thanking you very much for publishing the message, I remain,  
Respectfully yours,  
MRS. BETSEY SNOW.  
Cotuit, Mass.

To the Editor of the Banner of Light:  
A copy of the BANNER OF LIGHT was recently handed to me, and the first message I saw was headed by my mother's name, MARY A. STOVE. I read the message, and can say that it is characteristic of her on the earth side, and I know she is with us in spirit, and hope to hear from her again through your paper.  
Yours truly,  
G. L. STOWE.  
Springfield, Vt., Dec. 11, 1897.

To the Editor of the Banner of Light:  
I am much interested in the message of ELLEN L. ANNIS, published in the issue of Dec. 11. I was somewhat acquainted with the lady in life, and feel that the message is very characteristic of her. It will cheer her family, and especially the aged husband, who is a superannuated Methodist minister.  
MRS. E. F. BROCKLEBANK.  
Canandaigua, N. Y.

To the Editor of the Banner of Light:  
Among your "Individual Messages," in today's paper (Dec. 11), I notice one from my friend, JOSEPH C. LINDSEY. This spirit is reported as saying that while in earth-life he "did not acknowledge or express the idea of Spiritualism, or claim to be a Spiritualist." Here is a great mistake I was intimately acquainted with the Mr. Lindsey in question, he being a near neighbor of mine, with whom I was in frequent communication. We had many interviews together on the subject of Spiritualism. He was outspoken in his belief, and was proud of having been an early and constant worker in the Cause, from the time of the Fox girls' rappings. He was a subscriber to your paper, and had a good spiritual library. There must be a mistake somewhere.  
Dec. 12.—Since writing you yesterday, concerning the message of my friend, Joseph C. Lindsey, I desire to report to you that in my usual Sunday morning séance with my family, Mr. Lindsey said:

"I will say a few words in regard to the message, or communication, given by me through the mediumship of Mrs. Conant of Boston, and printed in the BANNER OF LIGHT of Dec. 11. The medium became slightly mixed in the first part of my communication. She saw, or sensed, the opposition felt by my own people in earth-life, when she reported me as saying: 'I did not acknowledge or express the idea of Spiritualism, or claim to be a Spiritualist.' This accounts for the mistake. The rest of the communication was correct."  
Orange, N. J.  
LUDLOW PATTER.

To the Editor of the Banner of Light:  
Please publish the statement that the communication from CHARLES REEVES, who passed away several years ago near Greenport, L. I., was true in every particular, and gave great satisfaction to his many friends.  
W. C. BUCKINGHAM.  
Peconic, Suffolk Co., L. I., N. Y.

To the Editor of the Banner of Light:  
I should like to say a few words concerning a message given in your paper of Oct. 9, from B. F. PORTER. We, his children, are glad to ac-

knowledge it, and firmly believe that it is our dear father. We thank him, the kind medium, and all connected, for his kind and loving words, and remembrance, for he had a happy promise, and returned to us through his paper old, the BANNER OF LIGHT, a welcome visitor in his home. We hope that the stricken and sorrowing ones on the other side of the river may have the comfort and pleasure that we derive from these messages, and knowledge that our dear ones do live, and can return to us.  
Farmington, Ill.  
Miss J. G. TUTTLE.

For Over Fifty Years  
Mrs. WILSON'S SOUTHERN SYRUP has been used for children's teething. It soothes the inflamed gums, always all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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If there are any errors in this List, we wish those most interested to inform us.

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Mrs. R. STILES, 40 Dwight street, Boston, Mass.  
Mrs. S. A. SMITH, Athol, Mass.  
FANNIE H. SPALDING, 353 East Main st., Norwich, Conn.  
Mrs. M. J. STEPHENS, 402 A street, S. E. Washington, D. C.  
G. S. SCARLETT, 66 South Main st., Somerville, Mass.  
AUSTEN E. SIMMONS, Woodstock, Vt.  
Mrs. ABIE E. SHERTS, P. O. Box 33, Grand Lodge, Mich.  
Mrs. JULIA A. SHADDOCK, 36 Main street, Worcester, Mass.  
Mrs. M. SHIRLEY, 109 Washington street, Boston, Mass.  
Mrs. J. W. STILL, Morris, N. Y.  
Mrs. C. A. SPAGNUCK, 48 Newland Ave., Jamestown, N. Y.  
Dr. E. W. C. STROUT, 184 Tremont st., New York.  
Dr. J. C. STREET, 181 Tremont street, Boston, Mass.  
Mrs. NELLY M. SMITH, 12 Summer street, Cleveland, O.  
EDWIN S. STRAIGHT, 74 Warren street, Providence, R. I.  
E. W. SLOAN, Albany, Franklin Co., N. Y.  
Mrs. H. T. STEARNS, Cassadaga, N. Y.  
Mrs. HATTIE SMART, Chelsea, Mass.  
Dr. E. N. SANDERS, 21 Soley street, Charlestown, Mass.  
Mrs. L. A. F. SWAIN, Union Lakes, Minn.  
Mrs. CARRIE E. DOWNER-STONE, San Jose, Cal.  
Mrs. FANNY WILSON, 300 E. 1st street, Detroit, Mich.  
GILES B. STEADINS, 107 Henry street, Detroit, Mich.  
Mrs. E. STRANGER, Muskegon, Mich.  
J. H. SEVERANCE



For sale by BANNER OF LIGHT PUBLISHING



Banner of Light.

BOSTON, SATURDAY, JANUARY 29, 1898.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. Speaker for Jan. 29, Mrs. J. B. Hatch, Jr., Secretary, 117 Broadway street, Boston, Mass.

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

Mrs. Nettie Holt Harding, Mr. H. D. Barrett and Mr. Forrest Harding, readings by Miss Lucette Webster, a fine band solo by Charles Davis, accompanied on piano by Master Rupert Davis. Mr. Dean Clarke read an original poem. Rupert Davis gave a fine vocal selection. Mr. Tisdale, guest of the evening, closed with eloquent remarks.

Next Wednesday evening we will have a Klondike Party, and Mr. F. A. Wiggin will give readings.

BANNER OF LIGHT for sale at the hall.

EAGLE HALL.—W. H. Amerigo, Conductor.—A correspondent writes: "Sunday morning, Jan. 23, the circles at 10 and 11 were quite well attended, with very satisfactory results. Magnetic and massage treatments to the sick free at the 10 o'clock circle. The speaking, tests and readings at afternoon and evening sessions were of a very high order, and all fully recognized. The following mediums took part throughout the day: Mrs. J. W. Kenyon, Mrs. E. D. Butler, Mrs. A. Forester, Mrs. M. Ratzel, Mrs. C. C. Weston, Mrs. T. Fox, Mrs. J. A. Woods, Mr. W. Martin, Mr. A. L. Blackden, Mr. Marston, Mr. Amerigo, Miss Annie Ratzel, a fine recitation.

Grand Indian Peace Council will be held Thursday evening, Feb. 3, at 7:30 sharp. Fine talent and a grand time may be expected. Mrs. A. C. Armstrong, pianist.

BANNER OF LIGHT on sale at door.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY.—C. M. Manning, Sec'y, writes—met at 21 Tremont street, Thursday, Jan. 20, afternoon and evening. Business meeting called at 5:30 by the President, Mrs. M. A. Brown. Supper at 6:30. The evening was devoted to the Veterans.

Next Thursday, Jan. 27, will be the usual monthly dance. All are cordially invited.

HOME ROSTRUM, 21 SOLEY STREET, CHARLES TOWN.—"E. A. S." writes: Sunday, Jan. 23, the meeting opened with song service; invocation and remarks by the Chairman, followed by tests and readings by Mrs. Woodbury, Mr. Hersey, Mrs. Dr. Bell and the Chairman.

Good audiences. Good mediums expected next Sunday.

MEETINGS IN MASSACHUSETTS.

LYNN.—T. H. B. James writes: The Arthur Hodges Spiritual Society had fine audiences Sunday, Jan. 23. At 2:30 P. M., Mrs. M. K. Hamill led the singing and presided at the piano. The following mediums and speakers took part throughout the day: Mrs. D. E. Matson, Dr. A. E. Warren, O. R. Follinger, Mrs. Lizzie D. Butler, Geo. L. Baker, Mrs. Alice M. Lefavour, Mrs. E. C. Herriek; diagnosis and magnetic treatment by Mrs. Annie Quaid, Mrs. E. C. Herriek and Mrs. Pierce and Warren. 7:30, piano solos by Mrs. K. Mettler Wentworth, under inspiration; Mrs. Caleb Prentiss, Mrs. L. A. Prentiss.

Next Sunday, at 2:30, tests, diagnosis, healing, etc., by many good mediums, assisted by Prof. Kenyon and wife. At 7:30 Prof. Kenyon will lecture, and Mrs. Kenyon will give tests and messages.

Cadet Hall—Lynn Spiritualists' Association, J. M. Kelly, President.—Mrs. A. A. Averill, Sec'y, writes: Sunday, Jan. 23, Mrs. Tillie U. Reynolds was with us, and gave most eloquent addresses and very satisfactory tests and messages. Mrs. Reynolds is a great favorite with Lynn people. Mr. and Mrs. Kelly sang "They are Calling us over the Sea" very beautifully.

Next Sunday we have Mrs. Abbie N. Burnham of Malden.

BRIGHTON.—D. H. Hall, President, writes: Friday evening, Jan. 21, the controls of Mr. J. S. Scarlett and Mrs. J. Seymour gave tests and readings to those assembled at the weekly meeting of the Spiritual Progress Society.

Mr. Scarlett's lecture was one of advanced thought and was fully appreciated. Societies in want of a good, reliable speaker and medium can do no better than to secure Prof. Scarlett. Mrs. Seymour's control, "Singing Bird," has captured the minds of our Society. "Straight Arrow" gave a number of readings, all recognized.

Jan. 28 will be an evening with "Violet," Mrs. Millan.

SALEM—FIRST SPIRITUALISTS' SOCIETY.—A. O. U. W. Hall, Manning Block.—N. B. P. writes: Mrs. Nettie Holt-Harding, of East Somerville, occupied our platform at both meetings, Sunday, Jan. 23, and her discourses were very good, and the tests given were correct in nearly every instance. She did better than ever before.

Sunday, Jan. 30, Mrs. Nettie Holt-Harding will again be the speaker and medium; this will be her last engagement with our society this season.

BANNER OF LIGHT for sale, and subscriptions taken; annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cts.

SPRINGFIELD.—H. A. Budington writes: The meetings of the Church of the Spirit continue to be of special interest and attract many of the brightest minds in this city. Dr. Hadden delivered his popular lecture Sunday evening, "The Man Wonderful and the House Beautiful." Eloquent and instructive, he held the attention of the audience to the finish.

Next Sunday Dr. Hadden will speak twice, the subjects being "Over the Threshold" and "The Wonders of Hypnotism."

CAMBRIDGEPORT.—G. A. R. Hall, 573 Massachusetts Avenue.—Mrs. L. J. Ackerman, Leader, writes: Sunday, Jan. 23, we had with us, morning and afternoon, Mr. D. S. Clark, Mr. Scarlett (speaker), Mr. Hall of Brighton, Mrs. Merritt, Mrs. Poole, Mrs. Banks.

In the evening, very fine attendance and good talent; the usual opening exercises, followed by a recitation by Mrs. May Leavitt;

then Mr. and Mrs. O. F. Stiles of Boston gave very excellent tests, all being recognized; a band solo by Mr. Hunt, appreciated by all; Mr. Clark read many articles, and gave satisfaction; Mrs. Ackerman, with "Serita," closed with readings.

Our next Indian Peace Council will be held on Friday evening, Feb. 11.

BANNER OF LIGHT for sale at door.

BROOKLYN—People's Progressive Spiritual Association, 54 Main street.—George S. Hutchison, Sec'y, writes: Sunday evening, Jan. 16, F. A. Wiggin occupied the rostrum, and, after devoting half an hour to a very instructive lecture, gave some of the most remarkable tests ever listened to in our hall.

Sunday, Jan. 23, Mrs. Sadie L. Hand of Lowell delivered an interesting lecture the first of the evening, then devoted an hour to giving spirit-messages. Mrs. Hand has a very pleasant manner of addressing an audience, and her messages were all recognized. She will be with us again Feb. 27.

Next Sunday Mr. H. D. Barrett will be our speaker.

FALL RIVER.—Mrs. Ann Hibbert, President, writes: Sunday, Jan. 23, we had two very interesting meetings. Mrs. Allyn was our speaker. She gave two excellent discourses from subjects taken from the audiences. Next Sunday closes her engagement with us for the present.

Our rostrum will be occupied during the month of February by the following speakers: Sunday, the 6th, Mrs. Lizzie B. Butler of Lynn, test medium; 13th, Mr. J. B. Scarlett of Cambridge, test medium; 20th, 27th, Mr. A. E. Stiles, the blind medium.

MALDEN.—A correspondent writes: The Malden Progressive Spiritualists met at Temple's Hall at 11 A. M. and 3 P. M., Sunday, Jan. 23. The subject, "Where shall we look for the Errors that have come into the Ranks of Spiritualism?" was considered by the president, and character readings were given by Mrs. Clara L. Fagan.

Mediums and advocates of Progressive Spiritualism are cordially invited to the platform. The BANNER OF LIGHT is for sale at the hall.

WALTHAM.—S. writes: In the absence of both speaker and president, the vice-president, Mrs. Kimball, most ably assisted by Mrs. Wheeler and Mrs. Drew, all members of our union, conducted the service. Many thanks are due our kind sisters for their help in time of need. Our circle of Wednesday was largely attended, fifty-nine being present. Mrs. Kenyon gave tests. Mrs. Trask, from Kendall Green, a young speaker who used to meet with us, gave an excellent address. Next Sunday we have Mrs. Robertson.

SPRINGFIELD.—M. W. Lyman writes: Mr. Oscar A. Edgerly of Newburyport continues his ministrations with the First Spiritualist Society, and the people will regret to part with him Feb. 1, when he leaves to commence work again in Boston, being engaged to lecture in Berkeley Hall during February. The Lyceum numbers are steadily increasing, and the Ladies' Aid Hall is taxed to its full capacity to accommodate those who attend their Thursday soirées.

HAVERHILL.—Otto Henckler writes that notwithstanding the disagreeable weather, large audiences attended the services Sunday. The lectures were very instructive, and were followed by spirit-communications in Mr. Wiggin's usual convincing manner.

Friday, circle, at Mrs. Jones's, 55 Pleasant street, Bradford.

Mr. Wiggin will again be with us next Sunday.

WAKEFIELD.—Geo. T. Lamont writes: We had Mrs. Hattie C. Mason with us Sunday evening, Jan. 23. Her subject, "Let there be Light," gave evidence of a high inspiration. Her tests were excellent, and brought gladness to a number of inquirers. Let there be light.

WINCHESTER.—W. H. Borden writes: Regular meeting held at Good Templars' Hall Sunday, Jan. 23. Mrs. H. W. Tracy of Boston gave many tests and evidences of spirit return.

MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 8 o'clock. Lyceum at 2 o'clock; social meetings every Tuesday at 8 o'clock; supper at 6, at the hall, Walcott's Academy, 423 Nassau Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Fraternity of Divine Communion meets every Saturday evening in Single Tax Hall, 118 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitner, Chairman; Mrs. Belle R. Plum, Vice President and Secretary.

Fraternity Hall, 685 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 3 P. M. Sunday School at 2 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

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

Meeting of Associate Spiritual Missionaries every Sunday, at 3 P. M., at Evolutionist office, 1099 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. Mrs. Sarah C. Condon, Conductor.

At 49 Franklin Avenue every Wednesday evening at 8 o'clock. Mrs. F. M. Holmes will preside.

Jackson Hall, 618 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.

BROOKLYN.—Mrs. L. L. Smith, Sec'y, writes: On Sunday, Jan. 23, the regular services of the Woman's Progressive Union were held at 423 Nassau Avenue. Mr. George Delere addressed the afternoon meeting, and in the evening Mr. I. R. Sanford gave a short lecture. The remarks of both speakers were well chosen, and received the closest attention.

Mr. J. H. Altman closed both meetings with spirit-delineations, which were readily recognized in every instance.

On Wednesday evening, Jan. 19, Mr. Altman gave a séance for the benefit of the Society, at the home of the President, Mrs. E. F. Kurth. It was a decided success in every way.

Thursday evening, Jan. 27, the members of the Union will give a fancy dress reception.

BROOKLYN.—A. Bishop Wellstood, Sec'y, writes: The Fraternity of Divine Communion held its regular Sunday evening service at Arlington Hall, Sunday, Jan. 23, Mrs. L. J. Waller presiding. Congregations singing. Bible reading by the pastor, Mrs. Moore Courie, with a very fine musical program consisting of vocal solos and duets, and violin solos by Prof. Whitelaw, then an address by the medium, and the usual test séance.

The BANNER OF LIGHT is always enjoyed by our members.

The semi-monthly musicale was held at the Lottie Parlors on Friday evening, Jan. 21. The program consisted of a contralto solo, very finely rendered by Mrs. E. Heeg; violin solo, Prof. Lortie; recitation, Miss Sophie Denike, then some fancy dancing by Miss Florence and Eva Stodder. The audience enjoyed the dancing the rest of the evening, with ice cream and cake. The affair was voted a grand success.

BROOKLYN.—A correspondent writes: The Fraternity Society is to institute a series of exchanges, beginning with Sunday evening, Jan. 30, at which time Mrs. L. A. Olmstead will be in Newark for the evening, and Mr. H. C. Dorn will take Mrs. Olmstead's place on the Fraternity platform, 889 Bedford Avenue. Mrs. Annie R. Palmer, the famous elocutionist, and Mr. W. F. Palmer, correspondent and inspirational reader of the Fraternity, intend to accompany the party.

ARE YOU HUNGRY?

Go to work for us and we will fill your mouth with good things and your pockets with money. We want men and women everywhere to sell our Non-alcoholic Flavoring Powders for cakes, candies, ices, etc. They are perfectly pure and as strong as liquid extracts. We pay big wages and give regular employment. Address the U. S. FRUIT CO., St. Louis, Mo., and we will start you to work at once. Don't be hungry—go to work. Jan. 29.

JUST ISSUED.

A CASE OF

Partial Dematerialization

OF THE

Body of a Medium.

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF,

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

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

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

CONTENTS.

Chap. I. Theoretical Speculations.—Materializations and Dematerializations.

Chap. II. Account of a Séance given by Madame d'Esperance at Helsingfors, Finland, Dec. 11, 1883, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Eight and Touch.

I. Testimony of Mile. Hjelt.

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

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

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

D. Supplementary Letter from Mile. Hjelt.

II. Testimony of Staff Officer, Capt. Toppellus.

III. Testimony of Prof. Sellung.

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

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

C. Reply of Prof. Sellung to Mons. Aksakof.

D. Supplementary Report of Prof. Sellung (Illustrated).

E. Letter from Mons. Aksakof to Prof. Sellung.

F. Reply of Prof. Sellung.

IV. Testimony of Madame Helene Sellung.

A. Note from Mme. Sellung.

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

V. Testimony of Mile. Fanny Tavaststerna.

A. Letter from Mile. Tavaststerna to Mons. Aksakof.

B. Supplement to the foregoing letter.

VI. Testimony of General Toppellus.

VII. Testimony of Dr. Hertel.

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

A. Letter from Mr. Schoutz to Mons. Aksakof.

B. Counter-Testimony of Prof. Sellung.

C. Counter-Testimony of Dr. Hertel.

D. Counter-Testimony of Miles. Hjelt and Tavaststerna.

Babies Thrive On It. Gail Borden Eagle Brand Condensed Milk. LITTLE BOOK "INFANT HEALTH" SENT FREE. Should be in Every House. N.Y. CONDENSED MILK CO. NEW YORK.

MEETINGS IN NEW YORK.

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

First Society of Spiritualists, J. Clegg Wright, speaker, meets at the "Tuxedo," 657 Madison Avenue, corner 65th street, Sundays. Services 11 A. M., 3 and 8 P. M. The Eastern Spiritualist Society holds its meetings every Friday at 8 P. M., Sundays 10 A. M., and Children's Lyceum at 2 P. M.

FIRST SOCIETY OF SPIRITUALISTS.—"The Tuxedo," Madison Avenue and 65th street.—M. J. Fitz-Maurice, Secretary, writes: Jan. 23 Prof. J. Clegg Wright occupied the platform at the morning and evening sessions, and replied to the questions propounded in his usual profound fashion. In the afternoon Miss Maggie Gaulle gave many wonderful evidences of spirit return, that were thoroughly appreciated by the large audience present.

Miss Gaulle will be with us again next Sunday, and during February we expect Mrs. May S. Pepper to interest our audiences with her remarkable mediumship.

NEW YORK.

YONKERS.—J. A. Robinson writes: The members of the Yonkers Spiritualist Society held their usual weekly meeting Friday evening, Jan. 21, President Andrews in the chair. After the usual singing and readings the Society voted to transmit immediately to the treasurer of the Jubilee Fund the amount subscribed. Secretary Merritt made some remarks on "Materialization and Slate-writing," exhibiting several slates covered with writing in different colors, obtained through the mediumship of Mr. Fred Evans.

Mrs. N. Brigham is expected next week, and Mrs. M. D. Miller-Wilcox, materializing medium, on Sunday, 30th inst.

CONNECTICUT.

NORWICH.—Mrs. J. A. Chapman, Sec'y, says: Miss Lizzie Harlow of Haydenville, Mass., is doing excellent work for the First Spiritual Union of Norwich, Ct., speaking under inspiration in the afternoon. She gives good philosophical discourses. In the evening Miss Harlow speaks in an entranced condition, in answer to questions presented by the audience. This phase of Miss Harlow's public work is of an attractive character, her audiences having increased gradually every Sunday evening since her engagement opened.

Next Sunday afternoon the exercises will be in honor of Thomas Paine.

RHODE ISLAND.

PROVIDENCE.—David F. Buffinton, writes: We had as speaker and test medium, Jan. 23, Mrs. Julia E. Davis of Somerville, Mass. Her tests were very convincing, and all recognized. We had a very good audience.

Next Sunday, Jan. 30, Edgar W. Emerson of New Hampshire.