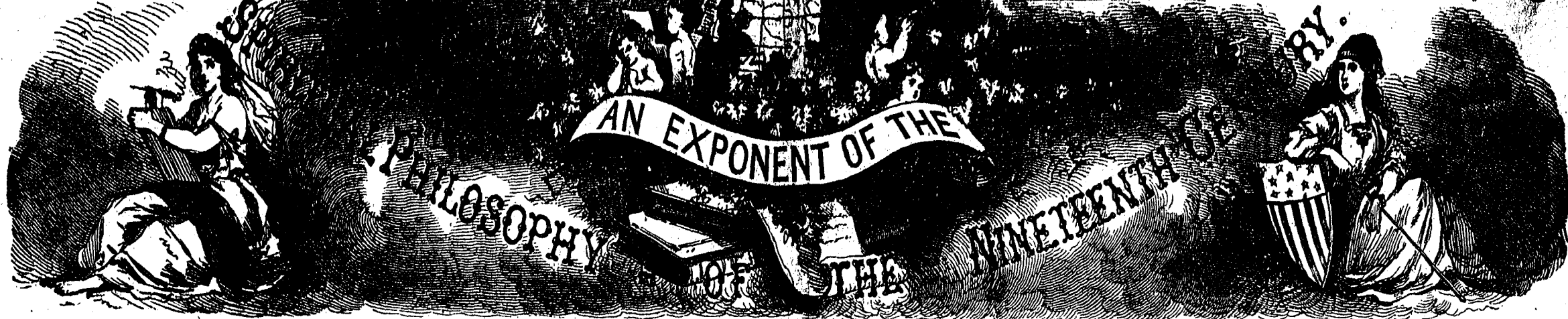


BANNER OF LIGHT.



VOL. 82.

Banner of Light Publishing Co.,
9 Bowditch St., Boston, Mass.

BOSTON, SATURDAY, FEBRUARY 12, 1898.

\$2.00 Per Annum,
Postage Free.

NO. 24.

Written for the Banner of Light.
RE-UNITED.

BY Z. H. BARTON.

One bit of sorrow in darkness hidden,
One saddened heart of joy all ridden,
Into the past with longing eyes,
Gazing afar 'neath starry skies,
Watching for dreams forever fled,
For banished hopes, long gone and dead;
Beautiful hands so pure and white,
Holding thy Phantom Love to-night;

Beautiful orbs of bluish gray,
With the mellow light of a summer's day—
Her sunny locks with tint of gold,
Her angel form like dream untold;
Soft as the rippling waters' flow
Or an evening breeze, she murmurs low;
But her voice is lost, the vision's past;
Poor house of clay—the die is cast.

Oh! hear thou me, sweet maiden fair,
And trust thee to my tender care;
Come to the arms of one who waits
To lead thee through bright Eden's gates;
Upon a couch of fragrant flowers
Thou'lt find sweet rest, through balmy hours;
When awakened from thy heavenly sleep,
Thou'lt gaze in eyes serene and deep—

In eyes where love of long ago
Burned with an e'er increasing glow;
Thy dreams return and live for aye,
Oh, on through one Eternal Day.
Oh, happy moment! rest sublime!
Again that voice, a poet's rhyme—
Sweet strains of music, soft and clear,
Are wafted o'er her waiting ear.

The weary lids are open now,
Contentment crowns a placid brow;
She hath no need of spoken word,
For thought responds to thought unheard;
Can this be heaven? All things so fair
Come not without his tender care;
And yet my Leon's face I see,
Still rings his voice of melody.

O world ethereal! world so blest!
O world where all is peace and rest!
Where souls united e'er shall be,
A home of Immortality.
Where love is given for love alone,
The kingdom is a love, at one.

"There is No Death."

BY R. E. FICHTHORN.

Florence Marryat, receiving communications from those who had passed on, including every physical stage, from premature "Princess Gertie" to that of her father, concluded that "There is No Death." This startling statement is now familiar to most of those who believe in Spiritualism. Although used as a motto by some of the societies, it is still only a belief.

There is not a word uttered by human kind that conveys so much feeling of terror as the one word *death*. Spiritualism has done much to relieve it of its sting, yet there is still much to be done before the wreck, with its dark shadow, is cleared away. No greater boon could come to man, and no more worthy aim can we conceive of, than that of lifting this mill-stone, giving relief to the millions who are still being crushed by its weight.

To conceive of a condition where health reigns supreme upon a renewed earth, might inspire us with more hope and zeal in our preliminary work. Man is responsible for his condition of ill-health and consequent inharmoniousness, hence he should throw off the incubus of doubt and disease. This generation may say the time has not yet come for such a change, but there must be a beginning or there can never be an end. If we really believe there is no death, just to that extent do we violate our convictions and hinder our growth. "By not using what we have, even that which we do not have shall be taken away," which we take to mean that by not making an effort to embody the ideal presented to us, even the ideal presented by those who would lead us upward and onward will be taken away. What is existence without ideals or souls of things to be manifested? They do not really belong to us until we have embodied them for ourselves.

Thus far we only believe there is no death because our friends return and tell us so. It is we who say they have died, but they never return to confirm our statements. They evidently realize the nonentity of death as a fact; but how may we enjoy the same realization without the experience? There is not much real benefit to mankind while upon the mundane plane to affirm their belief in the negation of death, if we must all pass through the change before we can really know it for ourselves. It must become more than a mere inference, based upon the affirmations of those who return. They may know, but should their communications cease, how long before we who have professed the most would begin to doubt? It is, therefore, essential that we should know for ourselves, independent of the authority even of the angels. Beliefs resting only upon revelations, even if they do come from the very highest source, must be continually sustained from without, leaving the believer in a dependent condition, with beliefs as changing as the revelations. Eternal life is a condition above the sense consciousness, and no amount of objective authority can take the place of the actual realization of such a condition. I know I am eternal life, is the only condition that enables me to say, I know there is no death.

It is with Spiritualism as it is with all other studies: teaching merely by objects is only its kindergarten stage. The second step could never be reached if we should set aside the first. We do not advocate meat for babes, but we wish to call attention to the fact that milk

is not sufficient as a foundation for the belief that there is no death, and its use alone is indicative of the condition of infancy. Such are still viewing the temple of Spiritualism from without, and are not acquainted with its condition of intuitive knowledge.

Spiritualism, more than all other isms put together, gives us the key that alone can give us an understanding of man: *that we are spirit now*. A consciousness of this fact is needed as a basis for our denial of death. Not because my friends return, but because I am spirit, and spirit never dies. God is Infinite Spirit, including all spirits, so that there are really no spirits, only spirit. If spirit or any individualized entity of spirit could die, the universe would cease to exist. The individualized self-consciousness of the continuity of conscious existence is the mark of our high calling, and when such a condition takes possession of us, objective proof can only confirm our understanding. All objective teachings should lead to subjective realization, so that we can say I know because I am it.

But something dies. If it is not man, what is it? As there is no such condition as inertia, then there is no absolute death, but only change of a condition. If man in his highest self is God incarnate, or spirit which never changes, then so-called death or change attributed to man is a change of what he has, and not of what he is. Man is spirit, but has a body. Body we know is continually changing, because the individual man who is a state of consciousness is capable of rising and expanding forever, demanding a continual change of body, as a mode of manifestation. This change of body is not a change of the form, but a change of the molecular vibrations of the body. Form is our identity, and never changes: it is the appreciative elements constituting its visibility that come and go, besides changing relations in obedience to the form.

When we see a form materialize we only see the garment with which the form is being clothed. There is no deformity of form, but only an imperfect discordant manifestation of the indestructible form. The molecular mutations of the body will never cease, while form as our identity is and will remain immutable through endless ages.

The body dies not because it is subject to change, but because this changing process, absolutely necessary as an effect of the growth of the conscious entity, is not under control. Therefore we have so-called death, a tragical change of that which might have been avoided by a normal change. Earthquakes and all material violent upheavals prove that the laws of universal harmony could not provoke harmonious progressive changes. Opposing forces are developed, and unite in producing sudden eruptions of stagnant matter that would not yield to a normal change.

The principles of nature manifesting as laws, are the same yesterday, to day and forever. The sudden changes of material phenomena confirm the fact that they are progressive in manifestation, but immutable. If the media of manifestation will not yield normally, sudden changes are provoked, restoring the equilibrium. When we once spiritually perceive the substance of omnipresent harmonious principles, we can also conceive of a condition when these principles will be harmoniously manifested. If the Creator has a plan it can only be the manifestation of himself, for there is nothing else to be manifested. When that which manifests spirit will yield normal obedience, all tragic changes will be avoided. When man as the highest manifestation of the Divine can get sufficient control of his body, which is his promised land, the vibrations of the body will be raised to the plane where they will be in accord with himself, or self-consciousness, therefore normal. However, to be more exact, the vibrations of the body are always as high as the self-consciousness of the individual. If the condition of the body is stagnant, it is only an effect for which the conscious entity is responsible. The body never tells any falsehood; it is exactly true to its cause.

The first step necessary is to come to our selves. Then a normal progress in gaining a knowledge of ourselves will raise the vibrations of the body, resulting in a natural movement of its molecules, and while this condition continues there is no necessity for tragic change. All sudden changes in the body prove that there has been a stagnant condition of consciousness. Remove the cause, and the effect will adjust itself.

If we are really convinced that there is no death, we should lead the way in removing the cause of the illusion of death. When we rightly conceive and realize our divine birthright, dominion over our earth must follow as a logical sequence.

Miss Judson's Letters.

BY AMANDA A. CATE.

Through the columns of THE BANNER I wish to thank sister Judson in the name of all suffering humanity for the publication of her experiences in regard to her brother's perfect harmonization through spirit power. I have been laboring in that direction very successfully for the past eight years. I feel it is such a signal victory for our side, and coming from such a source, will engage the attention of every thoughtful mind that is interested in humanity that are suffering from the varied forms of insanity, a condition of mind that is so little understood by the medical profession; and not until the light that Spiritualism has shed upon it was it understood all that are afflicted in that way (and our asylums are full

of them) can be harmonized; in coming time a complete reformation will be made in the methods adopted, and this case, with others I could cite, is the beginning of the revolution.

Our sister is now suffering from the conditions through which she was compelled to pass to accomplish her noble, self-sacrificing work. We miss her sweet spiritual presence from the rostrum, but the influence she then exerted with her writings is always felt. She, too, will be fully restored; I have that cheering assurance to send her; and again will she be able to fully take up her work for the Cause so dear to her heart with added power and clearer conception. We know she will again gladden our sight and that of so many of her friends. Angel hosts are with her, and the power that is being given toward her restoration to harmony is greater than any in the universe. Our strong, loving, helpful thoughts are ever sent to her, and kindest wishes.

Astrology.

BY L. W. VAN DYKE.

Astrology, the mother of astronomy, is the oldest of all sciences and the least understood. It comes to us from the dim past, hoary with age, and few, indeed, are there who can read the secrets hidden beneath the symbols used to represent the planets—this symbolism founded on the ever-acting positive and negative forces of nature, shown us in material life as male and female in its dual expression. These forces in astrology are symbolized as the Sun, which is positive and electric in nature, the life giver to all material life, and without whose vivifying rays no material life could exist; and the Moon, the negative, or female principle, which receives its light and power from the Sun; and the combined force is given expression in material life upon the earth.

Astrology is founded in nature, and is simply an explanation of the natural law working through the physical expressions of nature. Through long observations it has been found that all phenomena or physical expressions of life correspond to certain movements and configurations of the heavenly bodies, also upon the law that every atom has an effect upon every other atom, and that all is in a continual state of vibration.

Josephus, in his "Antiquities of the Jews," book I, chapter II, says: "They were also the inventors of that peculiar sort of wisdom which is concerned with the heavenly bodies and their order; and, that their inventions might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire, and at another by the violence and quantity of water, they made two pillars—the one of brick, the other of stone; they inscribed on them both their discoveries; that in case of the pillar of brick being destroyed by the flood, the pillar of stone would remain and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them. Seth, son of Adam, and his children erected the pillars. Now this pillar of stone remains in the land of Syria to this day. Josephus."

Thothma (Hojax), king of Egypt, one of the wisest men who ever lived, was deeply interested in all occult studies, and at the age of seventeen was admitted to the chamber of adepts. After he became king he built the great pyramid by the measurements that were revealed to him by the higher intelligences. The king's chamber was used by the adepts as a place in which they could enter the trance state, and leave their bodies for days at a time to travel through spirit-realms. The reason they used this chamber was that there was no variation in the temperature, and they could safely leave their bodies, which they could not do outside. The pyramid in its measurements symbolized the measurements of time, the movements and distance of the sun and planets in our solar system; parts of it were used for observation as well as secret occult operations. In its arrangements it symbolizes life and death and many other interesting facts to those who will study it from a symbolic standpoint. It also marks a period in the world's evolution as the culmination of man's material achievements, and from that time man would begin to build for a higher, or spiritual life. It was the greatest material achievement of man, and the greatest that will ever be built. Like all things of a material nature it is subject to decay, and to-day stands deserted and alone, a wonder to the world who study it.

Two hundred thousand men and women were engaged for twenty-four years in the building of the pyramid. After it was completed, Thothma built an observatory for the study of the movement of the heavenly bodies. A special observatory was built for the study of the sun, and it was fitted up with lenses of all colors, so the sun and its spots could be observed every hour of the day. Then Thothma selected twelve hundred of his wisest mathematicians, and he gave them attendants and all things necessary, divided them into groups of one hundred each, and they were sent to all parts of the earth to study conditions and make records of all manner of things. They returned in sixteen and seventeen years, and their reports were classified and compared with the movements of the planets, sun and moon, during this time, and a record made of the observations. In some countries they found wise men who had all the information collected that they required for past periods. This process was kept up for hundreds of years, and gave Egypt her great learning.

During Thothma's reign he built in Egypt seventy-seven colleges of great learning, twelve colleges of prophecy, two hundred houses of philosophy, seven adepts, three thousand free schools and four thousand houses of sacrifice to Osiris, the God then ruling in the lower heavens.

During Thothma's reign there were graduated to the rank of adept more than four thousand men and three hundred women, all capable of the death trance and of going about in spirit. Over seven hundred were permitted within thirty years to the east of the holy chambers in the pyramid; and their spirits were conducted into the heavenly regions, where they sojourned many days, without harm to their bodies. Because of the position of the chambers, there was no action upon their bodies while in the swoon. I think I hear the reader ask: And what caused the downfall of such a people? A dependence on spirits and a desire for reincarnation.

To resume, for hundreds and hundreds of years the Egyptians were the most learned people in the world, and especially in a knowledge of the stars, in adepts and miracles. But woe came upon them: the land became flooded with hundreds of millions of earth-bound spirits; and the chief desire of the people of Egypt was to be able to return in spirit after death, and dwell with mortals. And the things that followed are not even lawful to mention. Suffice it, these spirits lost all sight of anything higher than to dwell on the earth; they knew no other, and they watched about when children were born, and obsessed them, driving hence the natural spirit, and growing up in the new body of the newborn, calling themselves reincarnated; and these spirits professed that when they lived on earth before they were great kings, queens and philosophers.

As the planets continually revolve in their orbits, so history repeats itself; and, friends, we are free, on the eve of this cycle of light, to rise to the highest heavens of life and light, through the positive expression of our own spirit through our own bodies, climbing up step by step through self control, or the doom of Egypt awaits us by becoming too negative and dependent, and, through false teachings, being led to desire only the things of earth and spirit-control. Cultivate all of your faculties to the highest, controlling the physical body and listening to the still, small voice of the quickened spirit within. Take all the good you can get from spirits and mortals; but if you expect to grow in spirit and in truth, do something for yourself.

Astrology does not teach fatality. The vibrations of the stars operate upon our physical bodies, causing various feelings and emotions, by which, if we act upon them, every act of our lives can be predicted and read by the movements of the stars in connection with their positions at birth by the skilled astrologer; but if you let your spirit control you, then you rise superior to the indications, or, as has been said, "The wise man rules his stars, the fool obeys them." "If ye be led by the spirit, ye are not under the law." "It is sown a natural body, it is raised a spiritual body." Ignorance of planetary influence is a state of bondage most fatal to success. I will be what I will be. Astrology is simply a science of law and life founded on observed facts in nature, and has nothing to do with fortune-telling. It requires study, with patience and good general knowledge for its acquirement. When properly drawn, the horoscope of birth shows your strong and weak points, and you are enabled to make the best of life by knowing yourself.

Denver, Col.

A Letter from Elizabeth Lowe Watson.

To the Editor of the Banner of Light:

Now comes a somewhat belated pause in the rush and hurry of California's long summer-time—those cloudless, electrical months during which one finds such an endless amount to do, with spurs in the very atmosphere, urging one to his utmost performance. And you of the North and East can scarcely realize how delicious to us is the downpouring rain, the lessened tension, the restfulness that pervades everything here this winter day. Winter, and yet within range of my vision, as I write, there are orange and lemon trees bending under their burden of golden fruit, while budding acacia and stately palm trees sway in the soft south wind, and daphne, heliotrope, roses and violets scent the air, robins and meadow-larks make merry in their shower-bath, and a multitudinous life is already astir in the pregnant earth.

And in the brief respite from imperative demands upon time and strength, I am wondering if I can be granted a little of your precious space in which to reply to the many inquiries from various quarters as to what I am "doing with myself, what do I think of the 'Antis,' what of the Jubilee?" etc., etc.

How little of the real work of our lives is a matter of our own planning and forethought. And yet to choose, to "think ahead," to live by some well-regulated system, is our plain duty, is it not? But no man lives to himself alone, and therefore we are swept along by the force of circumstances, governed by our relations to others, creatures of our environment, and at the same time creators of new conditions.

Had "Sunny Brae," and what it now stands for, been suggested to me a few years ago, I would have indignantly exclaimed: "Impossible!" A small, bare plank, a bit of vantage-

ground, a "forlorn hope"—that is what it seemed in the beginning—and now? why, it is *home*, that is, *heaven*! For though to the observer of externals only, our home-circle is scant and fragmentary, it is, nevertheless, rich in love, because *death* is no robber, and signals are constantly passing between us and our beloved arisen.

To be content with one's relations to the universe, is not that heaven? And if one is sometimes forced to doubt the existence of an Omnipotent Wisdom and Goodness, are we not convinced that there is an upward, goodward tendency, impulsion, that will finally bring order out of seeming chaos and rectify all evils? And this great general law of nature ("God's way of doing things") applies to every particular of human life.

"The slings of outrageous fortune" are nature's challenge to the latent possibilities of the soul, and the most appalling calamities are often God's angels in disguise. I think it is pretty clearly proven that the main purpose of the life on earth is not happiness. The larger the soul-growth, the greater is the sympathy for the suffering; therefore I think that even "in heaven" we will find that "our joys are shaded; the perfect smile belongs to God alone."

The longer I live, the firmer is my belief that the busiest life is the happiest. To be a working factor is the great, endless sum of existence! Plant flowers; help clear away thorns and thistles that tear and sting the daily life; soften hard lines; speak the gentle word; bind up the wounds; give bread, not stones—these things any one, every one can do, anywhere, everywhere, and they mean life or death, joy or misery, to immortal souls!

I want to say to Spiritualists everywhere, let us bridge the chasm between ourselves and humanitarian workers of every creed as swiftly as we can. *It can be done*. Among all classes there is such a widening of the mental horizon that no one who is generous, whose sympathies are broad, and who "loves much," need feel isolated, barred out of the average societies that are "making for righteousness" in every community. I know this from actual experience. In this neighborhood Spiritualism a few years ago was considered the synonym of mental and moral infirmity. Now how different! Every one treats the subject with respectful interest. The little church is not too sacred for the voice of a Spiritualist. The circle of King's Daughters, consisting of fifty noble women working "In His name," extends a loving welcome—in short, the question now-a-days is, not "Are you a Spiritualist?" "Are you a Christian?" but "What are you willing to do for humanity?" And I mean humanity without the big H—your neighbor, next-door, the first tramp that asks for food, the children that need fresh air, and all the "Antis" in the world cannot undo a good deed, nor disprove a fact, nor give the lie to nature!

And on the whole, I rather think that we should be glad that we have an Anti-Spiritualist Association, for it will do a lot of necessary but unpleasant work, perhaps even save the trouble of uprooting fraud! Isn't it a significant fact that ours is the Woman Suffragists' Jubilee year also, and that an Anti-Suffragist Association was organized about the time of the Anti-Spiritualist? And certainly the Anti-Suffragists have done the Suffragist cause more good than harm, exposing the fallacies of those opposed to equal rights, and becoming the laughing-stock of all thoughtful, right-minded persons. Is it not remarkably fitting that Woman Suffrage and Spiritualism should have been born so near together, both as to time and place? Woman, always called "Angel" by her lover; and now comes the union of heaven and earth in the New Era, the dawning light of which begins to stream across the world!

Of course daughter and I are going to the Jubilee. Daughter is to be graduated from the State University about the 10th of May, and as soon thereafter as possible we shall start toward the land of the rising sun, via Salt Lake and Denver. I am to speak at the June picnic at Cassadaga, and at that lovely camp again in July, returning home just in time to avoid hay fever (Aug. 1), over the Northern Pacific via Spokane and Portland.

Spiritualists ought to make this Jubilee year the most glorious that the world has ever seen. We can honestly say that Spiritualism has done more toward freeing mankind from superstitious terrors than any other one agency. Now let us make it a redeeming power! Let us eschew differences of opinion on non-essentials as between Spiritualists, Materialists, Protestants, Catholics, and strive to show by our works that we love purer, hope more and live higher than any other class of men and women on this earth!

Oh! Grief, look up and dry thy tears!
The night is passing, dawn appears;
Comes compensation for thy years,
The heavens hear and answer thee!

Man triumphs over beast at last,
The age of tyranny is past;
Death and its woes are fleeing fast,
And Love shall win the victory!

A man was once asked why he took so much pains to oblige others in trifles. His answer was in substance: "I have neither the wealth, nor the intellect, nor the learning, nor the position to do big things for God or man, and so I take delight in doing any little thing to promote another's interest or enjoyment. In this way I may add to the sum of human happiness."—*Christian Intelligencer*.

The first book printed in New Haven, Conn., was that which contained the laws of Yale College. It was issued in 1748, and was all in Latin. The laws were afterwards printed in English, in 1772.

Written for the Banner of Light.

REMARKS.

BY C. D. VAUGHAN.

I am spirit, and indeed,
And no more am bound by creed.
Now I feel alone
Speaks in language all its own.
Higher, higher let me climb
Mingle with such souls sublime
As shall understand my needs.
Lo! I hear a voice that pleads:
"Strive each day some good to do,
Be to others just and true,
Self forget, the right defend;
Thou shalt conquer in the end.
When thou canst resign thy will,
And a spirit, calm and still,
Hour by hour and day by day
Scatters blessings on its way,
Then, indeed, with grander souls
He whose power thy fate controls
Will award thy place with joy,
Where no heaven shall gold alloy.
Earth or heaven, it matters not;
Sin in each hath power to blot.
But from self redeemed at last,
Thou shalt find thy struggles past."

Rambling Cogitations.

NO. 1.

BY EDWIN WILDER.

The diversity of thought, the different opinions and conclusions arrived at and held by many speakers and writers on the subject of Spiritualism, its wonderful and varied phenomena, the intent and purpose of its originators and promoters, together with the lessons to be drawn therefrom, are such, as it seems to me, any thoughtful person must at once come to the conclusion that there is, can be but one or two fundamental points around which, and on which, the great body of believers can be successfully focused, on which they can be at-one ment.

The fact is that there are physical phenomena, and with, and included in them, intelligence very like and quite akin to the human, as expressed through and by the aid of mediums, making communion with this invisible agency or intelligence possible, and on these two facts there is, can be, no real diversity of thought, no marked difference in opinion; all are in full accord. But when we begin to make deductions, to draw conclusions, and assert that spirits in communion or intercourse with this, that, and the other, positively, absolutely, then we at once discover a marked difference in the consensus of opinions, each individual drawing his own conclusions, making his own deductions as to the intent and purpose of the spirit-world, its reliability and practical application in our present life and environments, as expressed and made manifest through chosen agents. This being the case, and the general indifference manifested by a large portion of the believers with regard to the formulating and promulgation of a creed, or statement of belief, should be a strong pointer in evidence that they do not deem it essential or fundamental to the growth or perpetuity of Spiritualism. They would, however, on all occasions, accent the two known facts, communion and manifestation, as positive evidences of the continuity of life, and the perpetuity of mind or intelligence. No; let there be no Christian prefix or affix, or investigating committees in the statements of the fundamentals in Spiritualism.

The Science of Spiritualism, as I apprehend it, is an absolute knowledge of the phenomena in all of their manifold phases, and herein is one of our most vital lackings.

We have had a vast amount of spoken and written speculations, theories and philosophies regarding them, but where is to be found one of these many theorists and speculators who can give a clear and lucid statement or demonstration on the rostrum as to the manner the phenomena are produced? For example, on the public platform, place a common wooden table in the immediate presence, but not in touch of certain individuals known as mediums; ask certain questions, orally or mentally, requesting the table to change its position to the right or left, forward and back, to balance on one leg, to turn about, or over, standing on its top, or even, in time with music, to wait about the platform, to be suspended in the air, all of which are promptly and fully complied with. Such questions have been asked, and the table, in its various movements, has answered them correctly. Where is the individual, the scientist or philosopher to-day, after the lapse of fifty years, who can explain or illustrate the phenomenon of table-tipping? How long have tables, musical instruments, and a host of other things, been possessed of mentality, and able to understand the English or other languages? How long have they been possessed of physical power, and, as the boys say, can "get up and get" of their own accord? How long have musical instruments had stored up within themselves the musical score, and been able to play a most difficult tune correctly without the visible touch of human hands? And yet we are constantly harangued through the press and on the platform about being "curiosity hunters," because we demand some intelligent explanation of this, and all the other wonderful things done by an invisible agency. No, we must attend the regular meetings, must contribute to the support of the speakers, who turn about and abuse us; must put behind us the actual, and accept of their mental speculations, "their philosophy," "their theories," or be set down as ignoramus, or as children who must have "toys and playthings" for amusement.

Messrs. Loveland & Co. may have their philosophy; it is their meat and their drink. But concerning the continuity of life and spirit-communion, give me demonstrable evidence, facts. Mr. Loveland says, "The phenomena of Spiritualism are as explicable and comprehensible as those of electricity and magnetism." Just about! Where is the individual (name him) who can give us the full facts pertaining to electricity? So far as I can learn, he is yet to be born. "It is a force, and has heating and illuminating qualities. Its possibilities are unknown," and here the servant's explanation ends. I would like to observe the actual in the phenomena by spirits exorcism, and in so far as is possible will try to furnish my own solvents regarding them; and it may be barely possible that they will be as correct and satisfactory as are those furnished by better educated and more cultured individuals. Some artisans have as clear mental faculties, can observe and weigh evidence and judge of phenomena quite as well as some of our better read, and it may be in some way better educated individuals. But no one knows it all.

Some of our "know it all folks" say electricity explains the cause of spirit-phenomena. Has electricity intelligence? Does it understand and speak all languages? Can it play correctly, on strings, their instruments, "Home, Sweet Home," and some of the most difficult music written, without visible or human touch? It is such phenomena as these, and the levitation of ponderous and human bodies without contact or touch, that I wish to understand and have explained by our educated speakers, mediums and philosophers. I would be most happy to learn the how and wherefrom came the flowers—years ago—that were strewn over the bed on which Dr. F. L. H. Willis was resting. Will some one tell us how Dr. D. D. Home and others could handle live coals and not be burned, or the hair on the head or hands be not even singed? Will some one be kind enough to show us how cloth of various texture animalized, or made manifest to our senses, out from seeming nothingness? A correct solution and answer to these, and like questions, will do more to win respect and make converts (for which to-day I care little, I once did), more to perpetuate Spiritualism, than

all the propaganda by press, platform or association.

Speakers or mediums who can do this kind of work will have no occasion to retire from their calling because of the lack of support or appreciation in the rank and file of the plain people. How many readers of the BANNER OF LIGHT, in attending meetings in halls or groves, have found small and diminished audiences where the speaker or some one else has given delineations of form and figure, narrated circumstances transpiring while said person was in the flesh? Where do you find the small audiences when Mr. Baxter, Mrs. Pepper, Mr. Emerson, Mrs. Whitney or Mr. Wiglin and many others are present to demonstrate, to give proof of the continuity of life and the perpetuity of the intellect, or memory? The multitudes are with them, and such as they will continue the work so long as it is needful. No, gentlemen, their days are not yet numbered; neither do phenomena require the special service of any one man or association to direct or maintain them. No one society is needed to keep the cause from decrepitude and decay. It is born of spirit, and it will do its perfect work! What is our duty as individuals? How can we best serve the Cause and ourselves? First, let us harmonize our differences, and agree to kindly differ, holding to a unity of purpose, all working for the selfsame end, but each as shall seem to him best—no one greater than another; the *hod-carrier* is essential to the *master-builder*. The spirit of unity should be the centre around which we should rally, co-operating with the exanimate spirit-world for the uplifting and upbuilding of man, until we shall be able to hold converse with the "dear departed" just as readily and as really as we do with one another in the flesh.

I enjoy each and every phase of spirit-phenomena. I esteem and respect all forms of mediumship, and I hold that every one is essential to it. No one phase can say to the other: We have no need of thee. Some one is an hungered for that which another might reject or have no interest in. Man has not the make-up of the spiritual menu.

What is Intuition?

BY RICHARD WAHLE.

Is intuition infallible?
What are the peculiar qualities of intuition to recognize it from spirit impressions?
Is it not reason that discriminates?
And if so, is not reason the highest tribunal in man's nature?

I gave the above questions to different platform speakers without ever getting a satisfactory or convincing reply to them.

So much is said of intuition, as being the highest sense, the sense of the soul, a sense which is as much higher than reason as the soul is higher than the body. By intuition, it is said, you can tell the past and the future; you can see and hear things thousands of miles away; you may dispense entirely with book-learning, the never-failing truth will ever come to you by intuition. These indeed are grand and beautiful things, worth striving for with all our might, particularly while it is claimed every individual is in possession of this faculty; it only needs development. The unfolding of our spiritual nature is the unfolding of this spiritual sense. It is further stated that an intuitional thought comes like a flashlight to illuminate the darkness of brain. No investigating, no thinking or reasoning is required.

But spirit impressions come to us in the same manner, independent of our own reason, often even in spite of it. We have learned that they are not reliable; we must use our reason to discriminate. While communion with spirits once in the flesh is a glorious fact, because it gives us the evidence of a future life, and the possibility of the realization of our highest ideals and fondest hopes, we pity the man who neglects his reason, and acts indiscriminately according to the dictates of a spirit outside his own. Justly we say such a man is a fool; he cripples his own spirit, and abuses the grand and beautiful truth Spiritualism has revealed to the world.

We see there are two thought-forces, intuition and impression; the prompting of our own spirit, and the prompting of an outside one. They are coming in the same garb, independent of reason. One, it is said, shall be obeyed invariably, even if reason revolts, and the other, impression, only with care and caution. But how can we tell the difference between the two?

If there is a way or a sign by which we can distinguish one from the other it is of the greatest importance for the world, and for Spiritualists especially, to know it. To say "You must feel it," can never do. Our feeling in any matter and at different times varies. It depends on so many different influences, physically and spiritually, that it is no guide at all. There must be some outside sign by which to recognize this wonderful gift. Think of the great harm that might be done and most assuredly is done by persons not following reason, but an indistinct feeling, which they call intuition! Are we going to commit the same error of which the church is guilty, and debar reason, with the only difference that instead of faith we put up another idol, and call it intuition? Shall we judge before we know the facts? Shall we believe before we investigate? Shall we allow ourselves to be drawn to or repelled from persons or measures on account of a "feeling," without taking the trouble to find out their true character? Verily, there must be some unfailing sign, some indisputable singularity, connected with this thought-force, that we at least may recognize it before we abandon our reason.

And, after all, is it not just possible that this feeling, which some call intuition, may be nothing more than the outcome or sum total of our habitual way of reasoning, as though we may walk, unconscious to ourselves, a much trodden path, so it gives its verdict in a matter before we had time to think over it, according to our mental or moral state. It may be right, it may be wrong. Is prejudice desirable?

But if intuition is something else, then in the name of truth and humanity give us its distinct characteristics. If you cannot do this, and still maintain it to be a spiritual sense, capable of performing all the aforesaid wondrous things, then let us wait until we become spirits—I mean without a material body. As long as we are in the flesh, let us trust to reason and cultivate common sense. It surely serves our present sphere better than all intuition in the heavens.

Baltimore.

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, by addressing, with stamp, naming this paper, W. A. NOYES, 822 Powers' Block, Rochester, N. Y.

"The Purpose of Spiritualism."

BY PROF. J. A. LOVELAND.

To the Editor of the Banner of Light:

In your editorial of Jan. 15, under the above heading, you most appropriately say: "Spiritualism has a phenomenal, a scientific, a philosophical and a religious side; therefore only the best and highest instruction in all four phases should be given to the masses from both sides of life."

I wish to endorse most emphatically the above statement, and also to add that we on this side of life are in a very hampered condition for doing this most important work. As to the phenomena, no great difficulty might be experienced, except that the progress of occult science has shown that many of what we have been in the habit of calling spirit-phenomena are easily explainable by methods entirely independent of any decarnate spirit-influence. This brings us directly to the scientific phase of the question. And here, as a body of people, we have made no exhaustive analysis, so that the inexperienced teacher can thoroughly expound the subject to the people. Comprehension of the science involved in the phenomenal phase of Spiritualism is not gained by the unscholarly methods of many who assume to teach Spiritualism to the people.

The science of mediumship is but little understood, even by mediums themselves. We often scout the credulity of religionists, but they cannot surpass the unscientific, unreasoning credulity of many professing Spiritualists. We can't afford to throw stones at the credulous.

But when we come to the philosophical phase we may well call upon the shades of Locke and Kant to save us from what is promulgated as the philosophy of Spiritualism. There can be no sound philosophy without a correct science. Philosophy is synthesis, and that is impossible without prior and exact analysis. Spiritualism has, in its phenomena, been largely analytic, but has left to us the completion of the analysis, and the more important work of synthesis, or the deductions naturally and logically flowing from the inductive processes of analysis.

These deductions are the principles, in other words, the philosophy of Spiritualism. And the application of those principles to human life, in all its multifarious relations, constitutes the religion of Spiritualism.

In your editorial you have wisely proclaimed that Spiritualism is scientific, philosophical and religious. I include phenomena in the scientific. This is a challenge to the thinking world to investigate Spiritualism. A thinker steps forward, and says, "My dear sir, you affirm science, philosophy and religion of your cult. Will you please refer me to the authoritative categories of your philosophy, and the constitution of your religion?" What must be your answer? You must confess that there are no such categories—that there is no standard of religious doctrine or ethical conduct; that we are intellectual anarchists. Each one has a philosophy, science and religion of his own. You might answer, and make a magnificent statement of a correct philosophy, but you would be compelled to confess that it was your own, that the great Spiritualist body, through its National Organization, had made no such statement. It would be your private opinion.

No people have a right to claim a philosophy unless prepared to formulate its categories. If we are unable to do this let us be modest, and admit that we have neither science, philosophy nor religion, but simply and only an undigested mass of phenomena which each one interprets as he best can. We are the modern Babel, and shall continue to sustain that position in the consciousness of the thinking world until we formulate our philosophy in a Declaration of Principles.

Thought.

BY A. D. STOWELL.

The articles on the subject of Thought in the Jan. 22 issue of THE BANNER, entitled "The Creative Power of Thought," by T. Aurelia Moore, and "Thoughts," by E. D. Shaw, are to me very suggestive.

If so-called evil thoughts do actually produce vibratory waves whose influence shall be felt while time exists, it would seem to me that it would be a crime to be wise; as evil thoughts can only be expressions of ignorance, and also we can see in every-day practical life that ignorance is the broadest channel through which we can gain knowledge and wisdom by the method of cutting and trying. How often people think they know what is just the right way to do a certain thing, but when they come to put their theory into practice they discover that the thing desired has not been produced or brought about; then they seek and try some other plan of action. And thus perhaps several ignorant attempts will have been made before the desired end in view shall have been attained or reached. It seems to me that evil thoughts are simply God's thoughts, and the effect produced is nothing more than shadows on the wall, calculated to scare and force people not only to be wise but to do acts of wisdom, love and charity.

As an illustration, we know that all so-called social, moral and political evils, etc., can be traced (though often indirectly) to the violation of natural law, even to the unjust law made by man, and God never fails to mete out a just punishment to one and all, and accepts no excuses on the plea of ignorance. Hence it seems to me that God's method of punishing the violators of his laws at first to threaten, then scare, and finally force all into a recognition and knowledge of the law, and when that shall have been accomplished, then the shadowy, vibratory waves produced by the ignorant expressions of evil thoughts will gradually cease to exist. Thus I am led to the conclusion, and I firmly believe, that evil is good, or God, and the effect produced by the thought of it is transient, and not eternal in duration.

That thoughts are not things is to me a self-evident truth. That a kernel of wheat, and all the other forms of life, animate and inanimate, including mankind and his power, as an individual, to create or produce the various inanimate forms of life known to the science of mechanics, art, etc., etc., are effects produced by a first cause—or thought—would seem to be self-evident truths; but thought in itself is the power, the life that creates and causes the different forms of life to change and grow, but to know anything about life or thought, and how it creates and causes growth and change in forms, etc., is simply a matter of conjecture, a something beyond the comprehension of mankind.

Mazeppa, Minn.

Vivisection.

BY LUIGI GALVANI DOANE, M. D.

If one looks into the motives from which actions spring, one finds in loneliness one of the strongest of underlying motives. The fact that a person was lonely will account for almost any unusual act that can be named, to say nothing of the ordinary "uses of this world."

To some natures a companion seems indispensable. Not merely another human being; but some one to enter into one's thoughts and ambitions, one's joys and sorrows.

There is no true companionship without at least a partial oneness in thought, a bond of sympathy strong enough to carry two people, dissimilar in many ways, happily along the same road. The question "Can two walk together, except they be agreed?" must always call forth a negative reply, for two together by mere physical presence are in reality separated by untold space as soon as a disagreement arises. The test of enduring companionship is the ability to converse or remain silent at will (with no misunderstanding, nor feeling of restraint) whenever, in the presence of a real companion.

What a sense of utter desolation is perforce experienced by those who feel the need of some one to share in all the cares and sorrows of life, even more than in its transitory joys! How many lonely men seek in marriage the companion of whom they have dreamed—that ever-present one whose happiness, as well as duty, shall consist in being her husband's companion! Are they often satisfied?

Others strive to find a companion among their own sex. In society, in business—everywhere, perhaps unconsciously to themselves, their one aim is to discover a fellow creature who will be just the companion they wish; one who will either strengthen their own personality, by the addition of new ideas, or in whom they may enjoy that greatest of all reliefs, the rest of forgetting one's self, of losing for a time one's own miserable personality in the individuality of another.

One might keep on indefinitely as long as paper and ink held out, (till after even the most indulgent reader's patience had been exhausted) and yet not begin to comment exhaustively on the ways in which the acts of human beings have been and are being influenced by that potent factor, loneliness.

But I can, as I write, call to mind one class of actions which have not only (as far as my own knowledge goes) never been effected by lack of or desire for companionship, but which could not (as I think) be so caused.

I do not believe that any one has ever practiced vivisection because he was lonely.

It is easy to imagine that a lonely person should make a companion of a dumb beast; but that loneliness should (for example) induce a man to cut out his kidney from a living animal, and then watch his victim as it suffered and died, is not as easy to imagine.

A man, sorrowing for a companion he had lost, or dreaming of one he would fain possess, might find solace (of a certain kind) in watching a cat playing with his kittens; but that the loss could be repaired, or the ideal filled, by cutting off the breasts of the mother cat, that he might view her surviving love for her offspring, even when deprived of the possibility of feeding them, is not as probable.

A lonely man might find amusement and distraction from melancholy thoughts in the antics of a monkey; but it would hardly have the same effect were he to bore a hole in the monkey's head, and try experiments on its brain, in the endeavor to prove some preconceived theory as to the functions of the cerebral hemispheres.

Yes, men have married in haste (to repent in the usual way), they have stolen, and lied, and committed murder, and done (probably) at most everything else, to gain a companion; yet I feel sure that among all the manifold sins of which it has been the occasion, that of vivisection cannot rightly be laid at the door of loneliness. Better a crust in a garret than a banquet with a contentious woman. Vivisection is but scientific cruelty.

The Victory.

BY EDITH E. HATCH.

Passion somehow got in the wrong house with sweet-tempered Peace. It must have been an affliction sent on Peace to try her fortitude, and see how much she could stand up under without becoming like one of Milton's storm-tossed, fallen angels, grovelling helplessly in the mire.

Passion was always saying and doing things to try Peace, and see how much she could endure without losing her placid serenity of temper. Peace, however, was never moved from her usual manner of thinking and doing, though Passion tried his best to disturb her tranquility, and have her become like himself, a low, vile monster.

"You tyrant!" cried Passion, "you are all ways in my way; just when I think I am going to enjoy myself, you always thrust your unwelcome presence upon me."

Peace knew better than to reason with Passion, for Passion knew no reason, as he was the offspring of Vice and Ignorance, while Peace was the offspring of Firmness and Righteousness.

Sometimes Passion, like Satan, used soft, seductive tones to allure Peace; sometimes his voice was loud and angry; but Peace went on in her own sweet way, now and then admonishing, and again keeping silence as best fitted the occasion. No matter what Peace did or said, it always annoyed Passion to have her about. He could not bear her positiveness, and abhorrence of evil. He wanted her to become like himself, and then he would have fled from her, and left her to lament and bemoan her fallen condition. But Peace was too much like her parents ever to give up to Passion's fickle whims. No matter how dark her road, how cheerless her lot, she bore everything with a calmness that surprised Passion oftentimes into an awful rage.

"Who do you think you are," said Passion, "you little idiot? I will take the pride out of you some fine day by killing you."

Peace answered not a word, which angered Passion, so that he flew at her with his sharp, piercing arrow of revenge. It did hurt gentle Peace, angelic though she was; yes, it caused her prostrate before wicked Passion, so that he could not see her; to him she had gone forever; to him, as he supposed, she was dead; he had killed her. But Peace was not dead; she was more alive than ever. She could not be more herself than ever, for she had always been calm, sweet and lovable.

Now she found herself in more congenial surroundings, where there was a higher class of beings. She found herself robed in the most glorious garments, and surrounded by Purity, clothed in ethereal loveliness. Love, with a bright, shining radiance, and Humility, who had won the battle of life, and was now side by side with the highest and noblest.

Was Peace happy at last? It needs no answer.

The Spiritualists of Illinois.

The National Spiritualists' Association has called a mass-meeting for Feb. 22, 23 and 24, at Handel Hall, in the city of Chicago. We urge that every society, circle, neighborhood and town of Illinois make special effort to be well represented at that gathering. Plans for the broadening of our State work will without doubt be determined upon. Now is the time for a strong effort and a move altogether.

G. L. S. JENIFER,
DR. D. S. WHITE,
GEO. F. FERRIS,
C. C. HENDERSON,
D. G. HILL,
GEORGIA GLADYS COOLEY,
Officers of Illinois State Spiritualist Association.

For Over Fifty Years

Mrs. WINGOLD'S SOOTHING SYRUP has been used for generations. It soothes the child, cures the grown man's indigestion, cures wind colic, and is the best remedy for Diarrhea. Twenty-five cents a bottle.

A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

It seems to be one of the laws of spiritual progression that while the higher can come to the lower, in order to assist those who are seeking to rise, yet the lower can ascend only as they become fitted to do so. Spirits of unusual brightness have been through the lower grades of the great school, to which they can return at will; but those of the lower benches must go on step by step, and their progression will be the more rapid as they try to assist those who are still less advanced than they.

Most of those who pass out of the body linger for a while near the earth-plane, and are easily seen in their spirit-form by the clairvoyant. As their development advances, their forms become more ethereal, though they always retain a likeness to the former fleshy body. As they advance to higher conditions, though they are just as recognizable by those whose home is on their plane, the form is not seen by the ordinary clairvoyant, but they appear as lights to him, though the soul can always at will assume a grosser spirit form that can be seen by spiritual eyes on or near the earth-plane.

Dante, though his "Inferno" is woefully marred by the horrible visions taught in the thirteenth century, yet unfolds many spiritual truths in his "Paradiso." Taken by his arisen guide, Beatrice, to the upper realms, he sees such spirits as St. John and Thomas Aquinas only as lights, though they, of course, knew each other by their forms. And these different, characteristic lights he learned to recognize.

All this tallies with my own experience as a clairvoyant. When my spiritual vision began nine years ago, I saw my father, whose transition took place in 1850, many, many times. As time passed on, I saw him less and less, and have scarcely seen him of late, except the two occasions at the hospital, as described in my last letter, when he took the old earth appearance to cheer and strengthen me. Meanwhile, his spiritual influence on me has increased, and is distinctly recognized. Already the promise he made to me in 1890, through the slate writing of Sarah De Wolf, is in process of fulfillment: "Soul to soul, like the blending of light, will our souls mingle." A missionary here, he is still a missionary. His powerful will carries him everywhere, and he can avail himself of varied means to make himself felt in Burmah, in America, with his children, and with the clergy.

My mother, who passed on in 1845, even then a finely-attuned spirit, comes but little to the earth plane, except by influence. I have seen her form distinctly but once, and that was some eight years ago. For six years I have often seen her light, and I know it at once. The first time, in 1892, being in both mental and physical trouble, I begged her to come. A large, oval, purple light, deep in the centre and shading off by imperceptible gradations, came from the left, and gently swept my face. She replied to my words by many sage little raps, within my organism. I love to see that purple light. It caresses me; it blesses me. It takes away every kind of pain. When I see this light, I feel that it is more closely my mother than if she put on an earth-form. It is my mother's glorified form, and it looks to me here like a purple light. Three times she tried to materialize through mediums, but after I came home the last time, I said, "Don't try again, dearest mother; there is no need. I know you come. Why should you put on an outside form, which is, after all, not really you, for me to feel with my fleshly hands."

My father wrote me last spring, through an unknown psychic, "The soul needs no tongue, my child." How true! I did not need the gentle reminder. He wrote it for those around, who desired to see what would be written for me.

But my eye is used up, and I will only add that my left eye is less painful, and we hope that its poor little iris will learn to adjust itself to its imprisoned state.

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

Milwaukee Doings--Some Facts and Frauds--Waking Up!

Here, as elsewhere, the Cause has suffered much from unprincipled adventurers, who have a new name in every city they visit, and play upon the credulity of unsophisticated Spiritualists and investigators, and always work harm to the Cause, create friction between friends, and break down the moral force which unifies and builds upon spiritual verities and national interpretation of nature. If Spiritualists read our papers, and kept themselves posted on the doings of these once, senseless invaders, and invariably demoralized conditions that preclude the possibility of fraud in séances, it would soon clean out the shameful shams, and give true mediums a chance to live; and if all genuine mediums would ask for such conditions as leave no reasonable chance for a doubt, and refuse to sit under any condition that could involve them in suspicion, the lines would be drawn clear and sharp between the true and the false, and credulous people would not be imposed upon by tricksters. More of this at another time.

Milwaukee has a strong rallying force of intellectual integrity that has raised the work to a higher level, and is seeking to inspire the public confidence with works that command the respect of intelligent critics. The Ethical Calendars occupy the same hall, and their speakers, Prof. Duncan, is a scholar, and his discourses are of a high order. This furnishes a good element for our work to follow.

Mrs. J. C. Bump is an indefatigable worker for the Cause, and a dozen like her would make success permanent, and build a large, enduring society. Mrs. Jackson, the President, is genial and pleasant, and her influence harmonizing. The blizzard spoiled the masquerade Tuesday evening, Jan. 25, and the party was adjourned to Monday evening, the 31st. George H. Brooks has done excellent work here, and bridged the chasm by his efforts and ability, making it possible to continue the good work despite the counter efforts of fanaticism and fraud. The reports of the evil doings of Ben and Emma Foster have again shocked and astonished many, and thus people are being educated in the "abstrusities of godliness" and the shoddy of Spiritualism. It does not disturb the spiritual philosopher, who sees evolution working thus "in mysterious ways its wonders to perform." But it hurts the pessimist, and causes much temporary trouble in societies. "All is well that ends well," and of the outcome there can be no doubt. The general awakening among speakers and the spiritual press to the needs of the hour, and a sense of the "true inwardness" of much that has long been covered with "faith, hope and charity," is a hopeful sign of the times. There is manifestly a rapidly growing approval of the outspoken sentiments and sharp criticisms of the BANNER OF LIGHT, and the general demand for a sifting process in the interest of true mediumship and rational Spiritualism. This city has a large element of liberalism, and to-night they are to celebrate the anniversary of the birth of Thomas Paine, and Dr. Juliette Severance has been chosen to deliver the English address, the Germans having one in their own language. More anon.

LYMAN C. HOWE.

News Which is Good News to Women.

It is a fact that women who suffer from female complaints, and are consequently weak, tired, nervous, dragged out, and full of pain and ache, do not have the same opportunity to be cured as do the residents of the great cities where the most successful specialists in female diseases reside. Dr. Greene, of Temple Place, Boston, Mass., who has the largest practice in the world, and who is without doubt the most successful specialist in curing female complaints, offers to give free consultation by mail to all women suffering from the above mentioned ailments, discharges, pains and irregularities. Write at once, and we promise Dr. Greene will cure you.

LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

THE BOY.

When you hear a fearful racket,
Like a miniature cyclone,
With some sound so strange that surely
Their like was never known.
While the mother listens calmly,
Even with a smiling face,
You may know that it is nothing
But the boy about the place.

When there's a rumble in the cupboard
And the milk-pail soon runs dry,
And you can't keep pies or cookies,
No matter how you try;
When you vainly seek for apples
That have gone and left no trace,
Hard times is not the trouble—
There's a boy about the place.

When there's a sawdust on the carpet
And some shavings on the bed,
When the rug is tossed in corners,
And your chairs stand on their heads,
While, if a fool you're feeling, you
All round the house must race,
You may know he's making something,
Is the boy about the place.

When the house is full of sunshine
On the darkest kind of day,
And you have to laugh at seeing
Some outlandish, boyish play,
And when eyes so bright and loving
Are raised to meet your face,
You will pray, I know, "God bless him,
Bless our boy about the place."
—*Pacific Coast Endeavor.*

Written for the Lyceum and Home Department.

A Broken Doll.

By May Hedrick, Fourteen Years of Age.

"Oh! Tom, I have broken my beautiful doll," said pretty little six-year-old Hildred Thornton, as she ran up to her cousin.

"Well, well, little kitten, I'll get you another," answered Tom.

Hildred Thornton was an orphan, and lived with her mother's sister, Mrs. Gilligan, or "Aunt Hetty," as the child called her. Mrs. Gilligan had two children, Tom, a bright lad of sixteen, who attended college, petted and humored his little cousin, which made his sister Isabel, eight years of age, very jealous.

They resided in Avondale, O., and their gardens, with their rare fruits and flowers, were among the best and richest for miles around. Little Hildred was the pride of Avondale, loved by all, except Isabel, for her sweetness and kindness; every bird, cat, dog, rabbit and squirrel was her friend. Isabel was attending school, and as Tom was most always at college, Hildred was left to amuse herself. She had a little dog whom she had fed one day. But Kernel, as she called him, would not leave her. Now, as Kernel was only a common dog, Mrs. Gilligan would not permit Hildred to keep it, but Hildred told Tom, and he gained his mother's consent. Kernel was Hildred's only playmate. Tom had bought Hildred a beautiful wax doll, which she loved very dearly.

"How did you break it?" inquired Tom.

"I don't know, I had her in the cradle behind the door, and when I went for her this morning the cradle was upset, and dolly on the floor, with her nose broke and her eyes knocked out. Won't Isabel be mad?"

"Why?" asked Tom.

"Cause last night she said to me, 'You better take care of your dolly, or you will break it,' and I said to her, 'You jest mind 'ure bizness, Isabel Gilligan; I kin take care of my dolly myself.' Then Isabel said if I broke it you wouldn't buy me no more, but you will, won't you, Tom?" she asked, coaxingly.

"Yes, yes, kitten, but I must get to my lessons. Don't worry, and he left the room.

Not long after, Isabel came home from school. She went into the library, where she found her cousin playing with her broken doll.

"Oh! oh!" she exclaimed, "how did you break your nice doll?"

"I didn't break it," stoutly answered Hildred.

"Who did, then?"

Hildred repeated her story to her cousin.

"Does Tom know it?" inquired Isabel.

"Yes, I told him: He has gone to get me another."

Isabel grew very angry.

"Hildred Thornton, aren't you ashamed, to break all the nice things Tom, my brother, gets you? You are only an orphan, and living off of us, and—"

"Isabel," said the child solemnly, "I is not an orphan. I have a mamma and a papa in heaven, who love me just as well as Aunt Hetty loves you; and if—if you don't like me here, I can go away."

"I wish you would, and soon too," answered Isabel.

"All right." A heavy sigh arose in her little bosom, and Hildred walked to the door. "Good-by," she said, but her cousin only turned away. Hildred went to the nursery, gathered a few toys—among which was the broken doll—made a parcel of them, and went to her aunt's room.

"Aunt Hetty," she said, "I see going away. Good-by."

Mrs. Gilligan, thinking she only intended to take a walk, as she often did, kissed her lovingly.

Then calling Kernel, the little child left the beautiful home, and wandered into the wide, wide world, which so many of us have already done. Through wood and forest, hill and vale, she trudged, pausing to drink from the nearby brook, or stopping to listen to the birds' song, or stooping to gather some wild violets which beautified the meadows. At last, tired and hungry she lay down upon a grassy spot and slept.

The sun had already risen; the birds were singing in the leafy trees, the flowers were opening their buds to bless the morning, the grass was still glittering with the dew, when Farmer Brown, while driving his goods to market, saw a strange sight. On a bed of grass lay a little child, her golden hair wet and tangled, her beautiful cheeks red as a rose, but her lips white as a lily. In one hand she clasped a small parcel, in the other a bunch of violets. Farmer Brown picked the child up and laid her gently in his rough wagon.

"Now, Dick," he said to his horse, "run for your life."

The good old creature ran as fast as his legs could carry him, and in a short time brought them to the farm house. The farmer sprang from his seat, and lifting the child in his arms, hastened into the house. After telling his wife about the strange affair, he sent one of the farm hands for a physician hurriedly.

Hildred was laid on a little cot in the best room, for no room was too good for the "little fairy," as the farmer called her. After some delay the physician arrived. He looked at the child and shook his head; he felt her pulse and thought:

"She must have laid out in the dew all night," he said, "for there is every indication of—leverage."

The poor farmer looked dismayed. As the doctor was leaving, he felt something pull at his leg. He looked around and saw Kernel, for Kernel had guarded his little mistress through the night, and had followed her to the farm house.

"Oh, ho!" said the doctor, "here is a trace; that dog belongs to the child. Perhaps he can show you where she lives."

"A go didea," answered the farmer. "Here, wife, be must be hungry; get the little creature something to eat."

Leaving orders that she must be kept very quiet, and not disturbed, the doctor left, promising to call on the morrow. Meanwhile Hildred was left to slumber in quietude.

After the little wanderer had left her Avondale home, Isabel went to see her friend Carline Marmette. Upon her return the next day she found the whole house in confusion. Mrs. Gilligan looked annoyed, and Tom looked troubled and sad.

"What's the matter, Tom?" she asked, very much frightened.

"Where is Hildred?" he demanded.

"I don't know, unless she is in her room," answered Isabel.

"No, she isn't there, and she cannot be found."

Just then a loud racket was heard at the door. Isabel opened it, and Kernel came bounding in.

"Tom," said Isabel, "a gentleman wishes to see you."

"Come in, sir, come in," said Tom to the stranger.

The farmer, after seating himself, said: "I guess I suppose she belongs here."

"Who's a little child?" asked Tom, hurriedly.

"Well," continued the farmer, rather embarrassed, "you see I was up early this morning, and was taking my goods to market, when I found a little girl beside the road, and—"

"Where is she?" broke in Tom.

"At my house. She is very ill. A dog was with her, and he guided me here. Come with me, if you will, for the physician says that she is very sick."

"Oh! Hildred, you naughty child, what made you to do?" Then, recovering himself, he said: "Isabel, hasten and tell your mother that Hildred is safe, and I will bring her home."

[To be concluded.]

Dressing to Please Husbands.

Many a girl dresses to please her lover, but how few wives, in comparison to the many, dress to please their husbands, and yet the husband, if he be a good one, and oftentimes if he is not, is infinitely dearer than the lover.

Many women think anything is good enough for home, especially in the morning, but when they appear on the street, they are as stylishly and neatly dressed as one could desire. This is a grave mistake, and one not easily rectified, for alas! smaller things than this have caused men to seek entertainment and enjoyment away from home.

How often do we see women in old slippers, shoes, and soiled or faded wrappers, with hair uncombed or up in curl papers.

I have in mind a pleasant picture of a trim little matron, who, no matter what time of day one calls, she is sure to be neatly dressed, with smooth, shining hair. It is not because she has so much more time than her neighbors, but she realizes that a lady, however hurried or busy, should always take time to be neatly dressed.

This same little woman does her own housework, is the mother of two wideawake children, and does much of the family sewing.

The simplest gown of cambric or muslin, daintily made and scrupulously clean, is always in good taste, while an elaborate one of silk or velvet, if soiled or half-worn, presents a most untidy appearance.

Because a gown is dainty and becoming is no reason why it need be expensive. Simplicity should be observed in dress as in household decorations. Frequently we hear women say: "I can't afford all the pretty and dainty things you have for the house," to some friend. If they would count up the cost, they would soon see that the difference in expense is in favor of the friend, whose clever fingers fashion the attractive trifles which add so much to a woman's toilet.

Most men are fond of pretty things, and like to see their wives becomingly attired. As a rule they dislike black and dark colors. Rich golden browns, soft grays and tans, warm shades of red and delicate pinks, blues and greens, are usually among their favorites.

A young girl once remarked to a matron, who was busily engaged in making some very dainty underwear, negligee robes and dressing gowns of pale tinted muslin and lawns: "Why do you fuss so much on such articles of dress? I should consider it wasted time when there are so many more important things to do." The little woman, with loving light shining in her eyes, replied as follows: "Why should I consider it time wasted when my husband loves to see me in dainty and becoming costumes? As long as I have the time, strength and money to afford it, I shall study to please him in my dress."

A woman who is considered one of the most faultlessly attired women of our city, dresses every day as stylishly and becomingly for her husband as though they were entertaining distinguished visitors. Her dainty muslins, wools and silks are the envy of many of her friends. Sydney Smith once said: "How exquisitely absurd to teach a girl that beauty is of no value, dress of no use! Beauty is of value. Her whole prospects and happiness in life may often depend on a new gown or becoming bonnet."

If it is necessary to dress attractively to win a husband, how much more so it is necessary to dress to hold that love.—*Carrie May Ashton.*

Children's Progressive Lyceum No. 1

Met as usual Sunday, Jan. 30, at 11 A. M., in Red Men's Hall. After the opening exercises the older members discussed the lesson "The Phenomena of Spiritualism," while the little folks were taught the meaning of "Duty." This was followed by the Banner March, with seventy-two members in line; after which the children entertained the audience with recitations and songs. Mrs. Wm. S. Butler told the children how hard she worked for the Lyceum, and asked them to cooperate with her for their own benefit, as well as others.

Saturday evening Mrs. Butler tendered a reception to the older groups; the evening was very pleasantly spent, and before going home each and every one agreed to give their aid and interest to the support and progression of the Lyceum. Mrs. Butler also requested the friends to be with us Wednesday evening in Dwight Hall, as that was with the interest of the Lyceum.

As a result of the concert last Wednesday evening, under the management of Mrs. Butler, the Lyceum and Lyceum Union are free from debt, and money in the treasury.

CHARLES B. YEATON, Sec'y.

The Boston Spiritual Lyceum

Met as usual in Berkeley Hall, Sunday, Jan. 30, "Does the Trance Condition Weaken or Otherwise Affect the Will Power of the Medium?" was considered, and while some claimed that it did weaken and otherwise affect the will power of the medium to be frequently entranced, others took an opposite view. Mr. A. E. Tisdale spoke from personal experience, and thought the trance condition had not weakened his will power, but mediumship in the trance condition usually was only a stepstone toward some higher phase. Mr. Tisdale closed by paying an eloquent tribute to the memory of Thomas Paine.

The entertainment was of the usual program, and closed a very interesting session.

Question for Feb. 13, "Do we Retain our Individuality at the Change called Death?"

BANNER OF LIGHT for sale at the hall.

A. CLARENCE ARMSTRONG, Clerk.

17 Leroy street, Dorchester Station, Boston, Mass.

Washington, D. C., Progressive Lyceum.

After a half-hour devoted to the lesson from the Lyceum, Mrs. Richmond read an interesting letter from the friends in Chicago. Mr. Richmond being the correspondent. "Omina" improvised poems for the children, and taught them a practical lesson about practical Spiritualism. In the evening the children attended an illustrated lecture on the "Klondike," by Dr. Francis.

FRANCIS BAILEY WOODBURY, Conductor.

Salem Lyceum,

N. H. Chase, Conductor, in the chair. The Lyceum commenced Sunday, Jan. 30, at the usual time, in the A. O. U. W. Hall, 12-30 P. M. The subject for discussion was "Salem" and quite a number gave some interesting reminiscences of the good old witch city. Mrs. Nettie Holt-Harding related her experiences on her visit to the city of Washington, at the

National Spiritualists' Convention last October, which pleased the children very much, and Mr. Forest Harding made a few remarks.

N. B. P.

A prize will be given to the young lady and to the little girl who will send in the largest number of clippings, etc., for this Department.

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.

New York.

BUFFALO.—J. W. Dennis writes: "Mrs. Carrie E. S. Twing has just filled her January engagement with the 'First Spiritualistic Church of Buffalo,' and this motherly, kind hearted woman has, as usual, left the impress of her motherly kindness upon us. Mrs. Twing never fails to bind up the broken and wounded souls that listen to her lectures, and her good and well-meant advice is always timely and kindly spoken. Last Saturday evening she held a seance in the Temple of the First Church. About seventy-five people attended her seance. No matter how many good local mediums we have, our people all love Mrs. Carrie E. S. Twing. She leaves Buffalo the last day of February for the Southern Cassadaga Camp at Lake Helen, Fla. Her address will be there for the time between now and the middle of March; after that date it will be at the old home at Westfield, N. Y."

Our platform is to be occupied during February by that talented lady, Mrs. Helen Stuart-Ribbings. Moses Hull's engagement to the First Church for a year from Sept. 1, 1898, seems to mark a new era in Spiritualism in Buffalo. As I understand the matter, Mr. Hull engaged with this Society under the condition that there should be an abundant fund promised from business men who were reliable, who would see that his salary was paid in full, and that all other funds raised by the Society should be appropriated by the Society for the purpose of building a second story on the present structure. If this can be accomplished the First Church will have a fine edifice for its home in the future.

Mrs. Dr. Matteson is at present the financial backer of the Temple Society, and she attends to this part of the work well. Mr. Hull will occupy the First Church platform jointly with his wife during the month of March.

Mrs. Nellie Whitecomb, a daughter of Mrs. Dr. Matteson, is the leader in all the First Church work where there is any money to be raised by fair, social or anything of a social character. A present she is engaged in getting up a fair to be held in the church on the 25th, 26th and 27th of March next, and she declares that she can raise five hundred dollars at this fair for the building fund. If hard work and perseverance will accomplish it, she will succeed, for she has sent over two hundred letters asking for contributions to this work.

The Buffalo Spiritual Society, holding its meetings in the downtown district in A. O. U. W. Hall, is flourishing well at the present time, and is doing a good work in teaching the A. B. C. of Spiritualism to new inquirers, your correspondent claiming to be well enough posted upon the phenomena and philosophy of Spiritualism to aid in teaching the rudiments to an infant class, at least.

Buffalo, with its four hundred thousand people, only maintains two societies, while Boston and Chicago each support eighteen or twenty separate societies; but while Buffalo always employs transient speakers, I learn that Chicago depends entirely upon local talent, which is the only true manner to advance our Cause among our own people; but it would be hard work to find much local talent in Buffalo to aid us, simply because the local talent has never been brought out by practice and work in the proper way.

Massachusetts.

ONSET.—C. D. Fuller writes: "At a meeting held at the residence of Mrs. C. T. Wilder on Dec. 29, a society was formed, to be known as the Onset Spiritualist Society. Objects: To hold meetings, and teach and practice the doctrines of Spiritualism, and affiliate with and take a charter from the National Spiritualists' Association."

The first annual election of officers was held on Jan. 5, 1898, when the following were elected: President, J. H. Young; Vice-President, G. W. Nickerson; Secretary, C. D. Fuller; Treasurer, Mrs. C. P. Wilder. The Society is holding meetings every Sunday at 2:30 P. M., at Fire District Hall."

Connecticut.

BRIDGEPORT.—Secretary writes: "On Jan. 30 a new society was organized in this city, which is to be known as 'The Progressive Spiritualist Society.' It consists of fifteen members, who are earnest workers in the Cause of Spiritualism."

Its purpose is "To be good and do good"; demonstrating spiritual truth in its different phases. Its principles are: Brotherly Love, Truth and Morality. Its regular meetings are held at 22½ East Main street, on Sunday and Wednesday evenings of each week at 7:30 o'clock. All are welcome."

Foreign Magazines.

THE CENTURY.—The current issue is the Midwinter, and contains a marked variety. The second part of Dr. Weir Mitchell's new story, "The Adventures of Fra Giois," describes the exciting scenes attending the outbreak of the French Revolution. The scene of Mrs. Harrison's "Good Americans" changes from the Berkshires to Constantinople and the Aegean. In the series of "Heroes of Peace," Jacob A. Riss writes of "Heroes Who Fight Fire," his article being illustrated by J. H. Hambridge. Captain H. D. Smith writes of "The United States Revenue Cutter Service." There is a graphic personal narrative of experience in "The Steerage of Today," by H. Phelps Whitmarsh, who came over as "No. 1616, Group C," the narrative accompanied by Castaigne's sketches. An unusually novel paper is "My Bedouin Friends," by R. Talbot Kelly, with pictures by himself, setting forth unique adventures in the Egyptian desert. There is a continuation of the important reminiscences by Mrs. Sara V. Stevenson of Mexico during the French Intervention, with glimpses of Maximilian, his allies and enemies. Other subjects that are treated are "The Great Exposition at Omaha," by the supervising architect, "Currency Reform," by a member of the Monetary Commission, "An appreciation by Bander Matthews of the distinguished American scholar, Prof. Lounsbury of Yale; an account and facsimile of the MSS. of 'Auld Lang Syne,' owned by Mrs. Pruss of Albany, with an unpublished portrait of Burns; a description of 'Ruskin as an Oxford Lecturer'; 'P. Lincoln's Visiting Card,' the story of the parole of a Confederate prisoner, obtained by a boy of fifteen, and 'The First and Last Writings of Washington,' shown in facsimile. Two more 'Galleys' by the new Century story writer, David Gray, are given; a rollicking story of bicycles in Japan, by the author of 'The Cat and the Cherub,' and a paper on 'Bre'r Con in Old Kentucky,' by John Fox, Jr. All the above articles but those in the body of the magazine are illustrated.

St. Nicholas.—The third of Rudyard Kipling's "Just-So Stories" appears in this number. It tells "How the Rhinoceros Got His Wrinkly Skin." The tale has full-page illustrations by Oliver Herford. Mr. Stockton's serial, "The Buccaneers of Our Coast," takes up the adventures of Bartholemey and Roc, two famous pirates. The twelve lively boys who make up "The Lakerim Athletic Club," in Mr. Rupert Hughes's serial, find a lull in the season of athletic contests, and engage in a royal snow-fight battle. Mr. J. T. Trowbridge's "Two Biddicut Boys" continue their exciting search

for the runaway trick dog. Mr. William O. Stoddard, in his historical romance, "With the Black Prince," describes the battle of Crecy. In Mr. Clement Pessenden's fairy tale of Solomon, "Through the Earth," the tunnel is finally pierced through the earth and the car is dropped into it for its first journey. Carrie Clark Nottingham contributes a pretty story for very little girls, under the title of "Mirabel's Gift." F. H. Spearman describes some "Queer American Rivers," "The Quikok Horse," by F. S. Dellenbaugh, is an account of the remarkable results attained in training horses for the American fire departments. H. A. Ogden, the artist, contributes a bit of Revolutionary history in "How a Woman Saved the Army," with illustrations by himself. The incident described occurred at Whitmarsh, near Philadelphia, in December, 1777, and the heroine was a Quakeress named Lydia Darragh. There are a number of sketches and jingles for the little ones, and plenty of pictures by favorite illustrators. Many of the articles are specially appropriate to the mid-winter season. The Century Co. (Union Square), New York.

RECEIVED.—Our Animal Friends, New York. The New England Anti-Vivisection Society Monthly, Court Square, Boston, Mass. The Kindergarten Review, Milton Bradley Company, Springfield, Mass. The Phenological Journal, Fowler, Wells Company, 27 East Twenty-first street, New York. The Humane Alliance, The United Charities Building, New York.

National Spiritualists' Association.

To the Editor of the Banner of Light:

The quarterly meeting of the Board of Trustees was held at headquarters Jan. 5 and 6. Treasurer and Secretary reported that total receipts during the past quarter had been \$1,340.10. Balance on hand in general fund, \$184.82. The amount of \$631.72 debt at last Convention was reported as entirely liquidated. Societies were granted charters at Milwaukee, Wis., Laramie, Wyo., Winchester, Ind., and Chicago, Ill. State Association of Texas was granted exclusive jurisdiction.

Another edition of the Constitution and By-Laws recommended for adoption by local societies by National Spiritualists' Association officials was ordered printed, as first edition had been entirely exhausted.

Complaint was received from H. Pugh and others in regard to restrictions placed on holding meetings by Spiritualists at various Soldiers' Homes by superintendents of said Homes. Action was taken immediately to appeal to proper authorities for justice for Spiritualists who desire to hold said meetings.

The following missionaries were appointed: Mr. and Mrs. L. N. Clamer, Dr. and Mrs. J. N. Magoon, Mrs. Carrie E. S. Twing, Mrs. Julia Steelman Mitchell, Allen Franklin Brown, Mrs. Tillie U. Reynolds, Mrs. I. W. and T. D. Kaynor, Mrs. L. C. F. Prior and E. W. Sprague.

All persons are hereby notified that State Agent and Missionary certificates expire each year at the Annual Convention. Captain E. W. Gould was appointed Special Financial Agent.

Allen Franklin Brown was instructed to proceed with arrangements for mass meetings at New Orleans and in the Middle West.

Mrs. Cora L. V. Richmond was instructed and given full power to arrange and conduct a mass meeting at Chicago, Ill., in February, 1898.

State agents were nominated by President Barrett and confirmed by the Board for every State in the Union.

Mass meetings at Cleveland and Washington, D. C., were both a success, and each turned a balance above expenses over to the treasury. It was unanimously voted, at the request of most of the contributors, that the Babe Will Fund be held as a Legal Fund, to be used only in the defense of wills made in the interests of Spiritualism, and especially in the interests of the National Spiritualists' Association, and that this vote be published in the columns of the spiritual press.

The Secretary was also instructed to print in the spiritual press the statement: "That persons desiring to leave property to the National Association would act wisely, and save much trouble, perhaps, by deeding said property direct to the Association, retaining and holding until their transition, a life lease of the same." By this method it is believed much litigation can be avoided in the future."

Mr. Frank Walker, Manager of the Jubilee, made a splendid report of the arrangements for this grand celebration at Rochester, N. Y., under the auspices of the National Spiritualists' Association, June 1 to 8, 1898. The eminent musician, Prof. E. A. Whitlaw, of Brooklyn, was confirmed as Musical Director of the Jubilee. L. C. Evans was confirmed as Superintendent of the Young People's Department; address 1323 B street, S. W., Washington, D. C. At a previous meeting, as reported, J. Browne Hatch, Jr., of Boston, Mass., was confirmed as Lyceum Conductor of the Jubilee. W. H. Bach, Superintendent of the Art Department, and Dr. Fred L. H. Willis, Superintendent of Foreign Correspondence Department. All persons are hereby notified that these persons are officially appointed, and in their several departments represent the National Spiritualists' Association, reporting to the Manager, Frank Walker, Hamburg, N. Y.

Remember, the Manager of this Jubilee can make this affair a magnificent success; he and his co-laborers have the ability to do this. Will the Spiritualists see that the necessary funds are forthcoming at once? Good business men desire always to know how much cash they will have to use when going into business. If you are a Spiritualist and desire to assist the Jubilee, now is the time to do so.

Persons who have subscribed to the National Spiritualists' Association will remember that this Association is under a heavy expense; the demands for literature are large; two thousand copies of the Annual Report are nearly ready to be issued. Send \$1.25 to Headquarters, then, at once, become a Contributing Member, and also secure a copy of the Annual Report, thus aiding the managers of the National Spiritualists' Association to sustain the institution through the Jubilee year.

FRANCIS B. WOODBURY, Sec'y,
400 Pennsylvania Avenue, S. E.,
Washington, D. C.

Turn your back upon go-sippers; for remember that when they talk to you of other things they will talk of you to others, and in about the same way.—*Ex*

HOW TO TELL IF WE HAVE KIDNEY OR URIC ACID TROUBLE.

There comes a time to both men and women when sickness and poor health bring anxiety and trouble hard to bear; disappointment seems to follow every effort in our behalf; we get discouraged and skeptical. In most cases serious mistakes are made in doctoring and in not knowing what the disease is or what makes us sick. Kind nature warns us by certain symptoms, which are unmistakable evidences of danger, such as too frequent desire to pass water, scanty supply, scalding irritation, pain or dull ache in the back—these tell us in silence that our kidneys need doctoring. If neglected now the disease advances until the face looks pale and sallow, puffy or dark circles under the eyes, the feet swell, and sometimes the heart acts badly. By these conditions, which are plain to be seen, nature tells us again that our kidney trouble is growing worse, and that we are on dangerous ground. Should further evidence be needed to find out the cause of sickness, then fill a vial with your water and let it stand twenty-four hours. If there is a sediment or settling, it is further proof that the kidneys and bladder need doctoring.

There is satisfaction in knowing that Dr.

A WOMAN'S SUFFERINGS.

Some of the Agonies They Needlessly Endure.

Nervousness and Female Weaknesses Ruin Many Lives.

These Poor Sufferers Have Found a Sure Way to Get Well.

Female weaknesses are more common to-day than ever before. Constant work and worry weaken the nerves and vitality, and female weakness follows. As a result there are pain, discharges, suppression, irregularities, weak back, inflammations, bearing down, bad taste in the mouth, loss of appetite, faintness, constipation, nervousness, sleeplessness and irritability. Mrs. S. Taylor, of 251 West 17th street, New York City, says:

"For years I have been unable to attend to my household duties, owing to severe sickness. I was troubled terribly with female weakness, suppression of the menses for over six years, nervous exhaustion, sleeplessness and general debility. I had coldness of limbs and feet, and was in a helpless condition. I feared I should never get well."



"I had been under a doctor's care all the time, but got no better. I was utterly prostrated, and good for nothing. By the advice of a friend, who was cured by Dr. Greene's Nervura blood and nerve remedy, I began using this wonderful medicine. After taking it a short time I was completely cured of all my troubles. My nerve-strength returned, my female weakness entirely left me, my nervousness disappeared, I slept well, and was in perfect health. For this blessing I have to thank Dr. Greene's Nervura blood and nerve remedy. It is a wonderful medicine."

Such testimonials as these are always the means of curing thousands of suffering women who are wise enough to accept the advice of those who have been cured. Countless numbers of people all over the land have regained their health by this wonderful remedy, and are crying out to their fellow-creatures to take Dr. Greene's Nervura blood and nerve remedy, and be made well and strong. It is not a patent medicine, but the prescription of the most successful physician, Dr. Greene, of 34 Temple Place, Boston, Mass., who can be consulted free, personally or by letter.

STRIKINGLY, or the Improvement of Ourselves by Wiser Generation. By Dr. M. L. Holbrook. Editor Journal of Hygiene. Prof. E. F. Bacon writes: "On receipt I immediately read Strikingly through. It is the most readable and useful book of its kind I ever read. It cannot fail to awaken in the mind of every reader ideas of race and child culture by wise selection and other scientific means. The chapter entitled 'The Theoretical Baby' (which is as a matter of fact a real one) ought to be printed and scattered broadcast. I have had occasion to thank Dr. Holbrook for many books, but never more than for this one. If I were rich enough I would put a copy in every library in the land. Cloth, 12mo, pp. 192. Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO."

Phenomenal Manifestations.

To the Editor of the Banner of Light:

It was my good fortune to be present at a seance held in the parlors of Mrs. Edella D. Concaunon, which, from its remarkable character, seems worthy of mention in your columns. It might be termed combination seance, so many and varied were the manifestations. The light had hardly been turned out before a large music box was taken from the table, and floated high above our heads for at least five minutes, the music indicating its rapid changes of position. Then there were several etherialized and materialized forms and hands all coming from the center of the room; then the sound of heavy steps, as if of people walking around and among us. When the light was turned on several oil paintings, three water color paintings, nearly a dozen pencil drawings, and some twenty messages, were found on the table. All this occurred inside a circle about eight feet across, formed by fourteen persons sitting, each holding another's hands, with strict injunctions not to let go under any circumstances. The medium was between two skeptics, who were very careful to hold her tightly. I have witnessed many seances, but never one that seemed more convincing of the truth of spirit-return. Several of those present, however, stated that the manifestations were no more wonderful than have been occurring right along at Mrs. Concaunon's seances.

Boston, Ma.s.

Z.

Kilmer's Swamp-Root, the great kidney and bladder remedy, fulfills every wish in quickly relieving such troubles. It corrects inability to hold urine, and scalding pain in passing it, and overcomes that unpleasant necessity of being compelled to get up many times during the night. The mild and extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. All up-to-date physicians, Hospitals and Homes, endorse it because of its remarkable success in the treatment of kidney and bladder troubles, or disorders due to weak kidneys or uric acid, such as catarrh of the bladder, gravel, rheumatism and Bright's disease, which is the worst form of kidney trouble. It is just the remedy we need, and may be obtained of any druggist for fifty cents or one dollar. To prove the merits of this remarkable discovery, you may have a sample bottle and a book of information, both sent absolutely free by mail, upon receipt of three two-cent stamps to cover cost of postage on the bottle. Mention the BANNER OF LIGHT, and send your address to Dr. Kilmer & Co., Binghamton, N. Y. The proprietors of this paper guarantee the genuineness of this offer.

BANNER OF LIGHT BOOKSTORE.

SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING CO., located at 90 North Street (from Tremont Street), Boston, Mass., keeps for sale a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books at Wholesale and Retail.

Orders for Books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid by D. D. Orders for Books, to be sent by mail, must be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be safely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

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

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

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

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 12, 1898.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE.
No. 9 North Street, corner Province Street,
(Lower Floor.)WHOLESALE AND RETAIL AGENTS:
THE NEW ENGLAND NEWS COMPANY.
14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY.

49 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company.

Issue B. Rich, President.
Fred G. Tuttle, Treasurer.
Harrison D. Barrett, Editor.

Matter for publication must be addressed to the Editor. All business letters should be forwarded to the BANNER OF LIGHT PUBLISHING COMPANY.

TWO DOLLARS PER YEAR.

The management of the BANNER OF LIGHT has reduced the subscription price of the paper to Two Dollars per year former price \$2.50.

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

Phenomena.

The phenomena of Spiritualism are much in evidence whenever questions relating to psychic science are under consideration. The phenomena of the material universe are the things with which the scientist has to deal in his search for knowledge in the realm of so-called matter. The latter are perceptible to his physical senses, while he denies that the former, i. e., the psychic phenomena, ever appeal to his faculties through the same channels. Through the phenomena of the physical world man deduces by experimentation the so-called applied sciences. Without a clearly defined, well-established science there can be no philosophy; without science and philosophy there can be no positive expression or demonstration of religion. These postulates, we believe, will be accepted by all who have given the subject of phenomena any study whatever.

Supposing the geologist had never gone beyond the phenomena of the rocks; supposing the botanist had never gone beyond the mere analysis of a flower; supposing the alchemist had been content with his crude experiments, should we have had the great sciences of geology, botany and chemistry as they are today? The process of synthesis is as necessary as is analysis, hence the latter is sadly incomplete unless supplemented by the former. This is true in all of the physical sciences. There must be a gathering-up process, otherwise the real meaning of the extraneous phenomena with which they deal remains unknown.

Spiritualism presents phenomena as a challenge for investigation and critical analysis. The phenomenon of the rap is always interesting, and a pleasant thing to hear. The phenomenon of a table writing is or should be an interesting study, also. But should we call for the spirit-rap or a slate-writing every day of our lives, without making use of our analytical and synthetical processes of thought? Should the chemist forever deal with one phenomenon in nature, without seeking to relate it to kindred phenomena? What would we say of the teacher who would tell us only that night follows day, and day follows night, without giving some explanation of the fact? What would we do if a teacher always dwelt upon the letter A, iterating and reiterating it every hour of the day, without any reference to B or to the remaining letters of the alphabet?

Such ones would be dismissed as unworthy of the positions they were seeking to fill. Spiritualists in far too many instances are refusing to advance one step beyond A, and decline to dismiss their incompetent teachers because it is so pleasant to receive a test and to be told of life beyond the grave.

The phenomenon of the rap merely proves the fact of a force outside of the usual order, acting upon matter. A hundred raps can do no more, unless the questioning process is resorted to by those who hear them. What does it rap mean? How is it produced? Why is it rap? are questions that will persist in demanding an answer. The phenomena of Spiritualism are merely aids to the understanding of the true meaning of the movement. They are challenges to man's thought, to whom is given a command to analyze, to synthesize everything brought within the range of his mentality.

He is first told to find the cause of the rap. He does so, and learns that an exorcist human intelligence is endeavoring to communicate with him. Its meaning is found in the

demonstration of the individuality of the communicating intelligence. It is produced through the power of the will of the exorcist, through the aid of electricity in relation to so-called matter. It is given man the way by which he can beat himself for a life of usefulness here and hereafter. This phenomenon opens the door to the great storehouse of fact, and tells man to enter and partake until his craving for truth is satisfied.

How many Spiritualists do this? "A is A, and I do not care to know anything about B," is the remark of many. Phenomena are absolutely necessary, and have their legitimate place in the economy of Spiritualism. They are not, however, the all of the movement; they are to be studied, classified, reduced to orderly form, and properly fitted into the spiritualistic temple of science, philosophy and religion. We have no condemnation for those who love the phenomenal manifestations in Spiritualism, but we do object to being told that there is nothing beyond them. We desire to progress, and do not wish to be fastened to one point as a finality. We enjoy clear-cut tests and genuine manifestations as well as the deductions made therefrom. All are necessary, and the temple is not complete unless every part is fitted into its proper niche. Phenomena furnish the basis for the science, philosophy and religion of Spiritualism, but let us make use of them as the angels commanded, and build upon them the grand superstructure of Thought, the temple of the soul, within which is found a conscious immortality for all mankind.

The Duty of the Hour.

The medical bill is now before the Legislature in an indirect way. It will surely come up for action unless the unexpected happens, hence all friends of liberty should prepare themselves for a long, hard battle for their rights. The duty of the hour is plain to every reader of these lines. The medical bill must be killed—killed in the committee, if possible, but certainly killed on the floor of the House and Senate. It can be done if concerted action against the measure be promptly taken. In order to oppose this body of monopolists successfully, there should be unity of action on the part of their opponents.

To secure this union, there should be organization. It would be well to take steps toward organizing a Massachusetts Liberty League on a permanent basis. Such a body would be composed of all classes who are opposed to the so-called regulars, and would have greater influence than would any sectarian body. A body of people outside of all denominations, yet representing all, would prove a formidable power for good in such legislative work as is now before us. If such a League could be organized, it would prove a valuable ally in the present as well as in all future contests for medical freedom.

But there is an immediate duty resting upon all Spiritualists, especially. The Christian Scientists decline to take any action against the proposed bill, claiming that God will take care of them by preventing the passage of the same without any of their assistance. In this they are like some Spiritualists, who want the spirit-world to do their work for them. It falls to the lot of the Spiritualists, as the largest and strongest organized body of opponents of the bill, to take the lead in the work of securing its defeat. The State Association has done its duty nobly thus far, but it cannot do all of the work. THE BANNER OF LIGHT will do its full duty also, but the load is too heavy to be carried alone.

Money is needed to meet the expenses connected with this great contest. The Secretary of the State Spiritualists' Association, Mrs. Carrie L. Hatch, and the editor of the BANNER OF LIGHT, are both authorized to receipt for contributions to the defense fund. The duty of the hour is apparent to all—it is to fill the treasury with the sinews of war, and the minds of the leaders of the people with courage, and then bid them go ahead. Magnetic healers, clairvoyant physicians and spiritual healers, we now address you! You are the ones directly affected by this bill. You should lead in defraying the expenses of defeating it. Your patients will aid you if you will but try to defend yourselves. You can afford to sacrifice for your liberties, hence we appeal to you to assist those who are fighting for your rights. Spiritualists, liberalists, freethinkers, lovers of liberty, one and all, we appeal to you to join in this contest for the right. Send in your contributions, either to Mrs. C. L. Hatch, 74 Sydney street, Boston, or to the editor of the BANNER OF LIGHT, at once. Do not wait for God and the spirits to do your work for you, but take hold with a will, and save yourselves from your enemies. Now is the time to act.

Faith.

"Faith is the substance of things hoped for, and the evidence of things unseen," says Paul, the Apostle. Many Spiritualists ridicule the idea of faith, and boast of having supplanted it with knowledge. They claim to be in search of truth, and declare they want evidence for every statement made with regard to religion. They taunt Christians with being credulous dupes of the priests, and vaunt their own superior enlightenment in matters spiritual before the whole world.

The truth is, many so-called Spiritualists have more credulity, and rest more upon faith, than do some of the Christians of today. They will swallow without question everything given them under the guise of a test, and sneer at those who refuse to do the same as lacking in intelligence. They have faith that the medium is perfectly honest; they have faith that the test is absolutely genuine; they have faith that it is their spirit loved one who is speaking; they have faith that the speaker is inspired by a Webster, or Demosthenes, or is under the control of Socrates or Abraham Lincoln, even if bad rhetoric and worse grammar be expressed by the one addressing them. Through this faith they are led to accept what is given them as the truth, and never think to attempt to prove it so.

What evidence have they that the test has not been deduced from an old-time obituary notice, or gleaned from a book of exchanges, or is the result of collusion between some party who knows them well and the medium? The internal evidence of the communication must be their sole guide in the matter. We have received what we thought to be wonderful tests, only to read word for word the identical statements in the Message Departments of at least three Spiritualist papers in days gone by. We have received independent messages purporting to be written by our mother in spirit-life, when she was in the form in excellent health a thousand miles away.

We have been called to the cabinet by the materialized spirits of our loved ones who were yet in human form, and given messages, urging us to believe in Spiritualism.

These experiences require more faith than we possess to induce us to believe them to be genuine spirit tests. Indeed, we cannot believe that such tests are to be taken as evidences of anything else than innate wickedness and downright rascality on the part of those who produced them. We decline to swallow such food without first mastlooting it thoroughly. Credulity is as sinful as ignorance, and Spiritualists should be beyond both phases of mental stupidity. It will not do to stop work, nor to cease to make an effort to progress. To accept every statement we hear without thought is the height of folly at all times, and spiritual manifestations are now such, in far too many cases, as to require more careful scrutiny than anything else.

We do not wish to be misunderstood. Every phase of mediumship rests upon the rock of fact, and we accept every genuine test with a keen appreciation of both the medium and spirit who gave it. But we decline to accept the counterfeit for the genuine, and declare that spurious tests are no evidences to us of the immortality of the soul. If tests stand the process of analysis, and lead to the realms of scientific fact, philosophical deductions, and religious demonstration, we are ready and willing to accept them. But we want the evidence of fact, not the evidence of blind credulity miscalled faith.

Thomas Paine.

The 23rd of January recalls many pleasant memories of the man, Thomas Paine, who first saw the light of earth on that day in the first half of the eighteenth century. No man was more honored, and no man more abused in one lifetime, than he was. His writings in behalf of human liberty, his stirring appeals for freedom and his unselfish devotion to what he believed to be right, won for him the highest encomiums of praise. But when he entered the arena of religion, and sought to emancipate his fellow-men from the slavery of superstition, bigotry and intolerance, he was denounced by all pious churchmen as an arch-infidel, and enemy of God.

He was undeterred by either praise or censure, and worked on and on for the good of humanity. His writings in behalf of American freedom did as much for liberty as did the soldier upon the field of battle. His "Common Sense" was a masterpiece of logic and reason, and thrilled every patriotic heart. His "Age of Reason" was the call to freedom in religion, but his former followers were too much biased by their inherited prejudices to follow this clarion call to duty to its legitimate end. His Unitarian ideas shocked the conservatives of his day, and the mandates of the priests restrained even those of bolder thought from taking their places by his side.

It is claimed, upon good grounds, that Paine, not Thomas Jefferson, was the author of the Declaration of Independence. It was Paine who sought neither pecuniary gain nor reward of fame in his devotion to the land of his adoption. It was Paine who tried to stay the bloody execution of Louis XVI. and his Queen, Marie Antoinette, and sought to prevent the terrible French Revolution. It was Paine who uttered the soul-stirring words, "The world is my country, and to do good is my religion." This utterance proves the catholicity of his spirit, and shows that his devotion to freedom knew not the bounds of State or Nation.

With the departure of the years, the value of Paine's services to political and religious freedom becomes more and more apparent. His escape from death in France gave him the opportunity to write his "Age of Reason," for the enlightenment of all coming generations. Paine saw that religious freedom could not otherwise than ultimate in social and political freedom for the race. He, therefore, invited them to use their reason with regard to all religious questions, and penned the work in which the words, "I believe in one God, and no more," appear as evidence of the fact that he was merely a mild Unitarian. To-day Paine's writings would be considered conservative by some who claim to be Unitarians. He was in advance of his age, and his work made the world better because he had lived in it. The author hero, Thomas Paine, should share with Washington the affections of the people of America, while liberalists everywhere should honor him for what he did to destroy human bigotry, and to free the world from the serfdom of creeds.

Medical Monopoly.

The question of medical freedom is now practically before the people of Massachusetts. The report of the State Medical Board has been submitted to the Legislature, and embodies the salient features of the measure published in our columns two weeks ago. This report will now go to the Committee on Public Health, and, if the recommendations of the State Medical Board are reported favorably by this Committee, they will probably be adopted by both branches of the Legislature. Such an action means that the bill as published becomes the law of this Commonwealth. The medicals knew better than to introduce their infamous measure directly into the Legislature. It would have attracted more general attention in that way, so they have smuggled it into the annual report of the State Board of Registration, as a recommendation, the adoption of which makes the measure a law.

Because the time in which new matter can be introduced into our legislative halls has elapsed, our readers must not think no medical bill will appear. It is already before the people in the form as above stated, and it will now be harder to meet than it would had it been presented in the ordinary way. One member of the Board of Registration has been heard to say, "We (the Board) will not cease our efforts until we have legislated every quack physician off from the face of the earth." The first step was taken four years ago, when the present unjust law was enacted; the pending bill is to be the second step. The roundabout way by which it has been introduced should warn every patriot that trouble is brewing, and that there is serious danger ahead. The representatives of the united medical fraternity are secretly at work to secure the adoption of the recommendation of the Registration Board. They have money and political influence back of them, as well as an unscrupulous body of men who are determined to have the sole right to legally kill (or cure) the people of this State.

What does this bill portend? It means that only such physicians as have diplomas from the regular schools of medicine, or can pass an examination prescribed for them by the Board

of Registration, shall be allowed to practice medicine in Massachusetts. It means that any one who cures a sick headache by means of a powder, or by the laying on of hands, shall be subject to a fine or imprisonment, or both, at the discretion of the court. Christian Scientists, metaphysicians, spiritual healers, magnetic and clairvoyant physicians, mind-curers, and other so-called irregulars, are proscribed by this bill. A druggist will be liable if he relieves pain without a prescription from a regularly licensed registered physician. Botanical physicians, and even our mothers and grandmothers who use nature's remedies for our little ills, become criminals under this proposed law! It seems as if the medicals were determined that the people should not be given even one chance to get well, if they be so unfortunate as to fall ill.

Do the people want this law? No! It is planned by the doctors, and is for their sole benefit. No one outside of their select circle has asked for it, and their specious plea that it is for the "protection of the people" is the rankest nonsense. The fact is the people are patronizing those who can help them; this leaves the regulars without occupation, hence their anxiety for the "dear people." Too many people get well to suit them, and something must be done to revive business. There may be an "overproduction" of these medical parasites, but there can never be an overproduction of health. The medicals know this, and must do something to give them practice. By securing a monopoly of the healing art, they can wax great and rich upon the woes of the people. Their one anxiety is to keep the people from maintaining their health. It is death to the profession to have the people always well, hence they must and will have the sole right (if they can get it) to bleed the people as they see fit. The law is not wanted, and should be vigorously opposed by all who claim to be patriotic citizens of the old Bay State. It will take work to do it, but it can be done, if those who think alike will but act together. TO THE WORK, AMERICANS! Now is the time to act!

A Costly Experiment.

An earnest Spiritualist in Chicago recently experimented in spiritual manifestations, hoping thereby to add to his possessions in material wealth. Ben and Emma Foster, to whom reference is made in our Milwaukee letter, were the mediums through whom this gentleman sought information of the spirit-world. He had several private sittings, and was told by the spirit Hypatia, (?) that if a spirit named Theon could touch gold, he (the spirit) would insure the gentleman gold for life, and help him to get rich in quick time.

The gentleman handed the spirit (?) the sum of five hundred and fifty dollars in gold, and presented Hypatia (?) with very valuable diamonds. Mrs. Foster was soon seen to be wearing the jewelry, and the couple suddenly left Chicago for Pittsburg, where they were both arrested for obtaining money under false pretenses. As their victim stated that he gave the money to spirit Theon, and not to Foster, the court was obliged to discharge the culprits. Foster's defense was that spirits did not need jewelry, but that money was good anywhere.

Our Chicago friend is merely out of pocket for a large sum of money, and is much richer in experience. It is useless to claim that the spirits did this piece of rascally work. The cupidity of the mediums, plus the credulity of their victim, are to blame for this special crime. No one can believe that Hypatia ever advised upon so material a question as money making, yet it is safe to say that there are Spiritualists (so called) who consider that she would stoop to this base act, and call the results a wonderful "test."

Does this phenomenon need any explanation? Is it "higher" than the philosophy of Spiritualism? Is it to be considered the meat and drink for self-respecting, truth seeking men and women? Heaven forbid! That the Fosters both possess genuine medial powers, the writer has no doubt; but mediumship carries with it no license for wrong doing, nor excuse for criminal acts. The time has come for Spiritualists, as well as mediums, to cease making the spirit world the scapegoat for their evil deeds. The demand now is for genuine phenomena, and honest mediums with upright characters to give them to the world. Watch carefully all mediums who have been found guilty of dishonesty, and see to it that their victims are forewarned.

Two Grand Celebrations.

The present year witnesses at least two grand celebrations amongst the Spiritualists of the world. The first will occur at Rochester, N. Y., June 1-8, prox., while the second will be held in London, Eng., June 19-24. These Jubilee celebrations will mark an epoch in the history of Modern Spiritualism, and should be attended by Spiritualists from every quarter of the globe. The American celebration will be under the management of Mr. Frank Walker of Hamburg, N. Y., and the London Jubilee will be managed by Mr. E. Dawson Rogers, the able editor of our London contemporary, *Light*. Both gentlemen should be loyally sustained in their good work by every true Spiritualist, and given every encouragement in their laudable endeavors to make Spiritualism respected by all classes of people. We feel that both Jubilees will be eminently successful, and bespeak for them the patronage of a generous people. Spiritualists everywhere, do not fail to attend these grand celebrations.

The Harbinger of Light, Melbourne, Australia, comes to us with its pages teeming with choice intellectual food. Editor Terry believes in giving only the best to his readers, and he lives up to his belief. An able article from the pen of Charles Dawbarn appears in the January number, also a quotation with regard to a higher standard for Spiritualism from Rev. T. E. Allen. We wish our able contemporary every success in its good work.

Men and women cannot be injured by any one save themselves. They must think their own thoughts, and wrong-thinking or evil-thinking is the source of all wounds to their souls. Therefore evil thoughts are far worse than evil deeds; the latter affect only the physical, while the former injure the spiritual nature of man.

Hypocrisy is an evil to which no true Spiritualist need fall prey. The illumination of the inner nature of man should cause him to reflect truth as the mirror reflects light. The soul of the true Spiritualist will be thus affected, hence no hypocrite can ever be considered a genuine Spiritualist.

Another Church Closed.

The death of Unity Church last June was noted at the time as a sad commentary upon the influence of such a strong man as Minot J. Savage, who had been its pastor for many years previous to his departure for New York City. His successor, Rev. L. W. Sprague, was not able to carry on the work, notwithstanding the fact that the New South Church was united with the Church of the Unity when Mr. Sprague was assigned as Mr. Savage's successor. The Church of the Unity died a natural death, caused by the shadow of a great name, through which the sunshine of a new inspiration was not able to penetrate.

The former members of the New South Church tried to sustain their old organization. They had an able man for their pastor, who did his best to restore the New South to its old time power. His efforts were in vain, and services are to be discontinued henceforth. Is Unitarianism on the wane in Boston? These two failures would indicate that such is the case. The Church of which the New South is the successor, was founded in 1719, and has had some eminent men as its pastors, Orville Dewey and William P. Tilden being the most prominent. Unitarianism lacks the life that the religious nature of man needs most. It is almost synonymous with materialism as it now appears, and rests its claims of prestige upon mere intellectuality. It is doomed to death unless new life is injected into its veins, and the heart side given an opportunity to be properly fed.

"Three Trips Around the World."

This excellent work, by the well-known author, lecturer and physician, J. M. Peebles, is now out of press. Those who have secured copies speak in highest terms of praise of this latest work of the venerable "Spiritual Pilgrim." He has given it his ripest and best thought, hence the reading public is assured of a rare treat in perusing its teeming pages. It will be elaborately reviewed in our columns in the near future. For sale at this office, \$1.50 per volume.

If evil be undeveloped good, when will such good (?) as is embodied in the work of the slanderer become fully developed to its maximum standard? Will it be when the souls of his victims have been crushed between the millstones of falsehood and gossip? Is undeveloped good as much to be desired as developed goodness. Assuredly not; then Spiritualists of all others should set a good example that every form of evil, *née* undeveloped good, may forever disappear.

No. 2 of Vol. I. of *The Teacher* is at hand. It presents a very creditable appearance, and is filled with choice reading matter. It is published at Darrowville, Ohio, in the interests of the Spiritualists' Training School at Mantua. Success to both the school and the magazine.

The State Spiritualists' Association is to be congratulated upon the array of talent thus far secured for the grand celebration, March 30-31, prox., in this city. Mr. J. Frank Baxter, the well known medium and gifted lecturer, is to be one of the attractions on that occasion.

A tasty little booklet has been issued by Drs. Peebles & Burroughs, concerning their offices, facilities and practice. It is profusely illustrated, and gives many items of interest with regard to the members of this well-known firm.

Mr. Fred B. Niles, formerly of Allston, Mass., is now located at 120 West Concord street, this city. He is a reliable medium, and is highly recommended by many prominent Spiritualists as worthy of the patronage of the public.

Contributions to the Medical Defense Fund are coming in slowly. Spiritualists, remember that the angels will help those who help themselves. Come forward, and do your duty.

Shall Hypnotism be Prohibited?

A bill has been introduced into the New York Legislature to prohibit hypnotizing any person except by a physician. The object, it is claimed, is to prevent any one from being injured by it in the hands of incompetent persons. It is stated that in some schools a craze has broken out among pupils to hypnotize one another, to the neglect of their studies. We doubt very much if such a law would do any good. School boys, with few exceptions, cannot either hypnotize their mates or be hypnotized by them. They soon tire of it. This we know from observation and experience in schools. Pupils will not give their minds to it long, and any judicious teacher ought to be able to govern his pupils and keep them properly employed. But if hypnotism is to be prohibited, certainly the teacher should not be included. Of all men he needs whatever benefit may be gained by it in his profession. Its value in education over dull or depraved boys is quite as good as in some diseases. This has been well established in France, Germany and elsewhere. I know of one case where a dull boy was hypnotized and told he would go to the head of his class, which he did, and remained there for several weeks. Hypnotism had brought into play his higher powers and suppressed those which held him back. Many teachers could, by mastering the subject, produce similar results. Let this new science be free, and hold all classes responsible for any harm they may do by its use. The injury will be very slight, far less than our would-be prohibitors are aware, far less than occurs every day by errors in diet, by medicines, by breathing bad air or by dream-sops. Hypnotism seems to bring into play the subliminal self. This self is probably more moral and more wise than the self we know. It is very doubtful if a hypnotized person can be made to commit a crime or to do an improper act. We often see statements in sensational papers to the contrary, but they are usually fictitious. Let hypnotism alone and it will find its true place. At any rate it may be very helpful to the teacher, the clergyman, the lawyer and the doctor, if they know how to use it. It has been useful to the student of psychology and psychical research. These persons have taught us much, and will teach us more. To prohibit its use by them would be a loss to science. Until we know more about it, physicians are no wiser than others on this subject. The idea that a prohibition must be put on new discoveries in the realm of the mind before we know much about them is unwise. People learn to be careful and guard themselves against evil by experience, and not by being shut away from it.

Dr. M. L. Holbrook,
Editor of *Journal of Hygiene*.

Married.

Miss Anna Loubric, at her home in Cambridge, to Mr. George Camel, of New York. It was a quiet home wedding, the happy couple going immediately to their home in New York. Mr. Fred de Bos performed the ceremony.

The State Anniversary.

The Massachusetts State Spiritualists' Association has invited the following societies to take part in the grand celebration at Bijou Theatre, on the 30th and 31st of March next: Veterans' Spiritualists' Union, Boston Spiritualists' Temple, Boston Spiritualists' Lyceum, Helping Hand Society, Spiritualists' Fraternity, Children's Progressive Lyceum, Ladies' Lyceum, Union, The Gospel of Spirit Return Society, First Ladies' Aid Society, The Ladies' Spiritualists' Industrial Society, Eagle Hall Society, Hawthorne Hall Society, Harmony Hall Society, Elysian Hall Society, Commercial Hall Society, Hollis Hall Society, Good Templars' Hall Society, The Home Rostrum Society, Odd Ladies' Hall Society, Brighton Society, Grand Army Hall, Cambridgeport Society, Cambridge Spiritualists' Society, Arthur Hodgson Society of Lynn, First Association of Lynn, Salem Society, Salem Lyceum, Church of the Spirit of Springfield, Ladies' Aid of Springfield, Children's Lyceum of Springfield, People's Progressive Society of Brockton, Spiritualists' Society of Fall River, Children's Lyceum of Fall River, Malden Society, Haverhill Society, Wakefield Society, Winchester Society, Waltham Society, Waltham Lyceum, Spiritualists' Church of Greenwich, New Bedford Society, New Bedford Lyceum, First Society of Spiritualists of Newburyport, Independent Club of Newburyport, Worcester Spiritualists' Association, Lowell Spiritualists' Society, Fitchburg Society, Marlboro Spiritualists' Association, Lawrence Spiritualists' Society, Ladies' Aid of Stoneham, and Chelsea Spiritualists' Society.

Special letters of invitation will be sent to all associations, independent meetings, and social gatherings of Spiritualists, as soon as the addresses of their officers are obtained. This celebration in the Bijou Theatre is for every Spiritualist in the State, and throughout New England as well. All will be welcome, and no one slighted. All are invited to join in a grand meeting for the good of our beloved Cause.

CARRIE L. HATCH, Secretary M. S. S. A.

Golden Anniversary Celebration.

The Veteran Spiritualists' Union will celebrate the Fiftieth Anniversary of the Advent of Modern Spiritualism in Horticultural Hall, Boston, March 31 prox., morning, afternoon and evening.

Invitations are given to every organization of Spiritualists, also to every meeting carried on by individual effort in the State, to take part. Every Spiritualist in New England is invited.

Both upper and lower halls have been engaged for the occasion, so our friends can make their home in the building during the day. Refreshments will probably be served in the lower hall at a low price.

Mrs. Cora L. V. Richmond, Washington, D. C., John C. F. Grumline of Chicago, and other eloquent speakers, have been secured. Edgar W. Emerson, May S. Pepper and F. A. Wiggin, three of America's most famous mediums, have been engaged. Professor Willis Milligan, pianist. Fine music will be in attendance.

Mrs. W. S. Butler will give a grand concert in the evening. A program giving details will be published later.

The entire proceeds will go to the Home fund, as the speakers and mediums kindly give their services, receiving only their expenses. Let every Spiritualist in New England help make this celebration a grand success, thereby helping the Union sooner to open the doors of its Home.

Per order,
DIRECTORS VETERAN SPIRITUALISTS' UNION.

Free! Free! Free!

The Massachusetts State Association of Spiritualists will celebrate the Golden Anniversary of Modern Spiritualism in the Bijou Theatre (next to Keith's New Theatre) March 30 and 31, 1898, Wednesday and Thursday, morning, afternoon and evening of each day. The admission will be free at all sessions.

The following is a partial list of the talent to take part: Harrison D. Barrett, President of the National Spiritualists' Association; Geo. A. Fuller, M. D., President Massachusetts State Association; Mr. J. Frank Baxter, Mrs. Carrie P. Loring, Vice President Massachusetts State Association; Mr. Frank Walker, Manager of the International Golden Jubilee; Mr. F. A. Wiggin, Mr. Oscar A. Edgerly, Mrs. N. J. Willis, Mrs. Nettie Holt Harding, Mr. A. P. Blinn, Miss Lizzie Harlow, Mr. H. G. Holcomb, Director of the Massachusetts State Association; the Ladies' Schubert Quartet, Mr. Fred Watson, Mrs. May S. Pepper, a chorus of fifty voices from the Boston Spiritualists' Lyceum, Dr. Charles H. Harding, Miss Lucette Webster, elocutionist, and others.

"Big Bible Stories."

To the Editor of the Banner of Light:

In noticing "Big Bible Stories," I note that you have said regarding price, "Cloth, fifty cents; paper, twenty-five cents."

"Big Bible Stories" has not and will not be issued in paper cover. My reason for this is that I believe the book is destined for use. Such a book should be thoroughly bound and properly printed. Good work costs money; cheap work can be had for a song.

"Big Bible Stories" is well printed, on good paper, and bound in buckram, the latest production of the book-binder's art. I believe from the reports sent me by people who have purchased them, that everybody will feel that a full half dollar's worth has been given.

While I am on this matter, permit me to call attention to the fact that a supply of these books has been ordered by the Banner of Light Bookstore, and people in Boston and vicinity can send to THE BANNER, and have their orders promptly filled. Accept my thanks for the kind mention.

A Query.

BY C. C. DAVIS.

To the Editor of the Banner of Light:

In your issue of Jan. 8, on page 2, column four, is an article by Lillian Whiting, from Inter-Ocean, where, under the heading of "Striking Experiences," she says: "She had even withdrawn from her physical body, and stood outside it, the little thread of life, the magnetic line that held the psychic body to the physical, being invisible to her." "She touched the little filament that connected the two bodies, holding it between her thumb and finger," etc.

Isn't there a mistake, or contradiction? How can it be explained?

I admire Lillian Whiting's writings, and have no doubt of her ability to state what she means; but, for investigators to read, it is likely to be misleading. Is it not?

Movements of Platform Lecturers.

(Notice under this heading, to insure insertion, the name must reach this office by Monday's mail.)

Mrs. Nettie Holt Harding of 14 George street, East Somerville, has three open dates, March 20, 21, and 22, and 23. Societies that desire her services for those dates should write to her at the above address.

Albert P. Blinn will lecture at Cambridgeport, Feb. 9, at Lynn, Feb. 13; at Springfield, March 6, and will speak for the State Spiritualists' Association at the Bijou Theatre, Boston, on March 31, 1898. Can be addressed by societies desiring his services at 603 Tremont street, Boston.

Virginia Barrett, platform medium, desires to make engagements with Indian societies, and also Western States, and with Chicago for 1898. Will lecture in French if desired. She will make terms in reach of societies. Address 819 East Sixteenth street, Indianapolis, Ind.

De Loss Wood wishes to make arrangements with Spiritualists' societies to lecture and meet private classes for the purpose of developing mediumship by the hypnotic process. Address De Loss Wood, Box 190, Danvers, Ct.

J. C. F. Grumline has July open to camp meetings, also Aug. 7. His other camp engagements are Mt. Pleasant Park, Iowa, and Island Lake, Mich. April 10, 17, 24, are also open of this season. Address Station P, Chicago.

Mr. James M. Kelly, President of the Lynn Spiritualists' Association, is open for engagements to lecture, and will also lecture at funerals. Address 3 Laurel street, Lynn, Mass.

Mrs. Tillie U. Reynolds will speak in Salem, Sunday, Feb. 13.

All mail matter for Frank T. Ripley should be sent to El Paso, Tex.

Mr. Edgar W. Emerson will be in Haverhill, Sunday, Feb. 13, 20, 27.

Dr. C. W. Hidden, of Newburyport, Mass., will lecture in Commercial Hall, Boston, next Sunday afternoon, and at Waltham in the evening. The following Sunday the Doctor speaks at Fitchburg.

J. W. Dennis is lecturing for the Buffalo Spiritualists' Society. He will attend funerals anywhere near Buffalo, N. Y.

Respectfully Referred to the Author of "Big Bible Stories."

ADAM'S APPLES—How many apples did Adam and Eve eat? Some say Adam 8 and Eve 2, a total of 10. But these figures must be wrong, because if Eve 8 and Adam 82, certainly the total will be 90. Scientific men, however, on the strength of the theory that the antediluvians were a race of giants, reason this way, that Eve 81 and that Adam 82, a total of 163. This is wrong again, because what can be clearer than if Eve 81 and Adam 82, the total would surely be 163. But if Eve 81 and Adam 812, would not the total be 1,693? George Washington says Eve 814 Adam, and Adam 8124 Eve, and hence they disposed of 8,938. But if Eve 814 Adam, and Adam 81242 Eve, hence this would totalize 82,056. But this does not seem correct, for Eve, when she 81812 many, and probably regretted much, and her companion, to relieve her sorrow, 812; therefore, Adam, if he 82814 Eve's depressed spirits, and hence both disposed of 82,626. But yet this quite large number does not express the correct answer. Now though all admit that Eve 814 Adam, and if he 81281242 keep Eve company; therefore, the total must be 81,282,056.—From Notes and Queries.

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To Maine Spiritualists.

A Spiritualist Mass Meeting will be held in Reception Hall, City Building, Portland, Me., on the evening of Feb. 19th, and afternoon and evening of Sunday, the 20th, under the auspices of the Maine State Spiritualists' Association. There will be present Harrison D. Barrett, President of the National Spiritualists' Association, Mrs. Dr. Caird, medium, of Boston, and A. J. Weaver, President of the Maine Association. Admission free.

If in any city in the State half a dozen or even a less number desire to attend, and some of them will write me, I will try to get reduced fare over the railroads from that city and return. Let the matter be attended to at once.

A. J. WEAVER.

Old Orchard, Me.

Grand Mass Meeting.

The New York State Association of Spiritualists will hold a mass meeting at the Spiritualists' Temple in the city of Watertown, N. Y., Feb. 11, 12 and 13.

An excellent literary and musical program will be provided. All Spiritualists and liberal-minded people are cordially invited to be present at the meeting.

Speakers and mediums who can be present and take part in the exercises will please communicate with H. W. Richardson, East Aurora, N. Y., who has charge of the arrangements.

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 Handel 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.

Oregon Camp-Meeting.

The Camp Meeting at New Era for the current year is to begin July 2, and continue till the 25th. Lecturers or platform test mediums whose services are not already engaged for that time, are invited to write to the Corresponding Secretary, whose address is as follows: Walter P. Williams, in care of the State House, Salem, Oregon.

SPECIAL NOTICES.

Dr. F. L. H. With, M. D., is addressed at 243 Alexander street, Rochester, N. Y. Jan. 1.

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

J. J. Morse, 26 Osaburgh street, Euston Road, London, N. W., is agent in England for the BANNER OF LIGHT and the publications of the Banner of Light Publishing Co.

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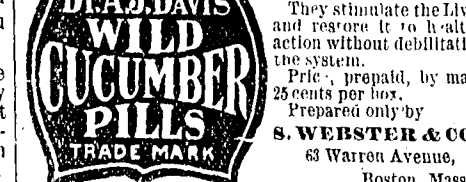
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1 Chinese Lantern Plant. Magnificent.
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10 Flowering Oxalis. Mixed colors. Also, Our Great 160-page Color Plate Catalogue and THE MAX FLOWER Monthly Magazine for a year, illustrated—colored plate each month—devoted to Flowers and Gardening. Worth \$1.50 but for trial send us an order after getting it.

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Message Department.

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

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Science held Dec. 31, 1897.

Spirit Invocation.

Spirit of Life, we see thy beauty in the storm as well as in the calm, and realize that thy power is demonstrated in all things visible and invisible. We know that the human soul is strengthened by thy will, and feel that the adversities of life serve to make the soul grander and truer. We thank thee, oh Infinite Spirit, not only for the pleasant things of life, but also for those experiences that have tried our souls, for those that have taught us to seek thee to ask thy assistance that we had not wisely, and possess ourselves with patience. We do not ask for individual blessings to come to us without effort, but we ask guidance, that we may be able to assist in the development of every soul to whom we minister, that it may be conscious of its own powers, that it may seek light and knowledge, learn the wisdom of thy laws that govern all life, and perceive the beauty of the universe, and the cause and effect of all things. May all communicating spirits be given such power as will enable them to make themselves understood, and prove beyond question their individualities. May we be given new light, new power, not only to assist others, but to assist ourselves, because if we walk in the light, others will see it and glorify the angels who brought it. Bless each one as he or she may need, and inspire him or her to hear all burdens uncomplainingly. Help us to work in the spirit of unity for the sake of truth. Guide and direct us, and thy name will have the praise now and forever. Amen.

INDIVIDUAL MESSAGES.

George Koch.

Good-morning, I am pleased with this privilege this morning, and I am thankful that I can return and demonstrate to my earth-friends that I was not disappointed on my arrival in spirit, but fell asleep, as it were, calmly and quietly, and met my reward. The reward I found was my dear companion, and the many dear ones who had passed on before—those whom I had long wanted to meet, those who had become conscious that their spirit was around mine while clothed in material life. I wish to send this letter through your valuable paper, for I oftentimes have said that if I could I would manifest through the BANNER OF LIGHT, for I feel there is much good being done through the Message Department, although perhaps, like many other beautiful things in life, not always identified. Being interested in Spiritualism a great many years before leaving my earthly body, I loved to labor for the elevation of truth or justice. It made no difference to me as to what a man's actual belief was, if he was honest in what he understood. I have done as I agreed, and although they laid the body away, they have not laid father aside.

I wish to say to my daughter who is still in earth-life, not to worry; all will yet come out well. I am satisfied with what was done, and I am glad that they followed out my idea, or my wish, that they should cremate my body. I wish also to say to my fellow-men, and especially my brothers connected with the spiritual society of Baltimore, Md., that I wish them to unite strongly and work with more harmony. We ought to be on the war-path, for Spiritualists and Spiritualism are not yet on a sound basis, and I wish to say that we in spirit will cooperate with them, and will do all we can to assist them; but the mortals must assist themselves.

My dear ones are with me, too numerous to mention—for I have lots of them on the spirit-side. Just say George Koch is here, and my home was in Baltimore, Md.

George Collins.

I wish to say to the earth ones that I have come here, as I promised. I have been asked several times why I have not manifested through THE BANNER, and why I have manifested in some places more distinctly. I wish to say to the dear loved ones of earth-life, and especially those who were interested in me as an individual, that there are many things yet to learn in mediumship, and in the laws that govern spirit control and manifestations, and it is oftentimes that way with those that have believed in Spiritualism, and those that are mediums in earth life. Well, one law governs one person, and sometimes another condition governs another, and I have heard my friends say so many times, George, why don't you come to THE BANNER, and here I am. I have been here many times, although I have not been out of the body so very long, but there are so many seeking the avenue to bring comfort and consolation to their friends, that it seems hard sometimes to enter this circle-room, and see so many disappointed, so many standing around waiting for an opportunity to come to their friends, and waiting to see who will be the next to take control of the medium.

Now I wish to be remembered especially in Providence, R. I., where I left the body very suddenly, not by my own will, and I wish to say to the dear friends there, that I have been with you in spirit, and as I return through the medium my head is still a little confused. I do not seem to thoroughly get over that terrible blow from that great log of lumber that struck me, and as I return there are so many of the old familiar conditions that are thrown upon me; but no matter; when we do the best we can that is all that is expected, and I wish to say to all my friends that it is well with me now. I have met those that I have so many years watched and watched for, and now we

can understand each other as we never did before, and I feel that when others will join us in spirit that there are many things that will be explained that are not now.

I wish you a Happy New Year, and may those in the form that are still struggling with the environments of life take heed, and remember that the spirit is with you in silence, and all will come out well.

George Collins sends his new year's greetings and blessings to all, and my home is in Providence, R. I.

Annie Alberti.

I feel pleased at the privilege this morning of sending a few words of consolation, knowing that they not only reach our own friends, but many times others who read them. I know there is sweet communion between the spirit and the earth-sphere, for to me it was one of the biggest blessings in earth-life. I enjoyed all things that elevated humanity, and I felt this morning, as the others were talking, that I, too, would like to be identified among them, and say to the dear, loving children of earth, that I am still with them in spirit, and that they are not left alone. I know the material body is missed, but at the same time remember there is much yet to be accomplished.

Say I have many with me this morning, especially my companion. We are away to gether in spirit. It is hard for me to control the medium and hold myself as I used to hold my own organism. I cannot seem to remember where to begin, but being interested in Spiritualism myself, I want them to know that what was good to live by was good to die by; and for that reason I am trying to identify myself, and those who are with me will try and identify themselves later. Just say that Annie Alberti is here this morning, and my home is Lockport, N. Y.

Lois Burpee.

Truly it is said that a mother's love never dies; that we find ourselves, whether in the spirit life or in the mortal life, always seeking to come in contact with the dear children. It makes no difference where they are, whether it is in earth or whether it is in the spirit life, whether they are in one country or another, we find ourselves many times seeking and wondering and praying, as it were, for the welfare of others. Although I was pretty well along in years before I passed on to the spirit-life, and had many waiting for me there, yet I have others that are reaching the border, and it will not be a great while before others will join us.

I wish to say to the younger ones, to those of my immediate family, to those that I love and who love me—for I have both boys and girls scatter'd all around, and yet not so very far off, for most of them will be remembered in Massachusetts and New Hampshire—that my husband is with me this morning, and we both unite in sending them a New Year's greeting, as we know that as the new year opens there are many new resolutions made. Say to them, that when we make these resolutions, we want to make them in spirit and not in material, then we will have better times and better conditions.

I never was a great talker, so I cannot say what I would like to; but say that father and mother join with me in spirit, and many others; and just say that Lois Burpee is here, and my husband's name was Nathaniel. I want to send greetings to all, and my home was in Stratton, N. H.

Matthew Bryant.

Well, my name is Matthew Bryant, and my home was in Worcester, Mass., and to that address do I wish this message to go, as my companion is still there struggling with the environments, and trying to live out the existence that mortals usually have to. I am anxious to give her a little encouragement, and let her know that I am still with her, as she at times realizes, for while there have been many changes, some things have not been as she expected, and she has wondered many times in her own mind as to what I should think about it, provided I was in the body, and I wish to say to her, there are many things we see in spirit that if we had understood while in the body we would probably have looked upon things differently; but she must not be discouraged, things will change, and I wish her to take good care of herself and grow strong physically, so that the spirit can protect her more.

Say to all those that I came in contact with while in the body, that I send them my blessings; and not only that, but I shall assist them every way I can, and under whatever conditions I can. I am not used to controlling this medium, and have been assisted here by many of my old friends and associates. I have just tried to send a little now, but by and-by I shall do better. I shall be remembered in Worcester, Mass., and in Bath, Me. I think there are many who will see this message, and I have sent it for that purpose, so that I can come in contact with others. This will do me no harm, and I hope if my friends see and recognize it, that it will help them to open up the channel wherein we can assist them more.

Eveline Paine.

One more anxious soul is desirous to communicate with the loved ones in earth-life, anxious to touch the hearts of the loved ones by some word of comfort, or to even arouse a little curiosity that will set others to thinking. I know the power of the spirit is very strong, and oftentimes touches the mortals when they are unconscious of it, and oftentimes assists when we would not think that they were doing anything. I want to say to all, the spirit neither rests nor sleeps, for we have not the environments of the physical to carry around, and the result is, that we are able in thought to travel very easily and quickly.

As I come in contact with this medium this morning I am brought back to the memory of so many things, for it is like going home, it is like getting into those places and scenes that I was in years ago, and so I felt this morning when the good chairman said if I was able to control the instrument I might send a few encouraging words to my children, and make them feel that mother's silent hand is always directing them. I used to enjoy THE BANNER so much, and I know that they take it for mother's sake, hoping that every little while they will find something from someone of their own.

I wish to send this message especially to my husband, because I wish to come closer in spirit to those that are still in earth-life, for we are not going to be separated a great while, and we will both be together, and then we shall know as we know.

I have met many of the loved ones on the spirit side, and they join with me in sending this greeting.

Just say this morning that Eveline Paine is here, and Joel was my husband's name; I shall be remembered in Stoughton, Mass., where the spirit left the body with my daughter there, and I shall also be remembered in Maine, my former home.

Messages to be Published.

Jan. 7.—James Kennedy; Charles A. Mansfield; Louise N. Wilson; Mary Ann Burns; Alice S. Ingraham; Mary Dickey.
Jan. 14.—Mary Ann Burns; Dr. Alvah Griffin; Mary E. Pierce; John Davis; Clara A. Peet; Jane W. Creighton.
Jan. 21.—Jennette C. Noyes; William Matthew Wilson; Isaac Hutton; Jesse N. Murphy; Randolph S. Cowin; Lizette Bonbrun.
Jan. 28.—Dr. H. B. Storrs; Mattilda M. English; Robert Clark; Mrs. Steve Shepard; Mary Ann Burns; George Bennett.
Feb. 4.—John C. Butler; Charles S. Ehrhardt; William H. Cole; Mary E. Macomber; Josiah P. Higgins; Charles C. Tracey.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COFFILLE.

QUES.—(By Robert M. Williams, Philadelphia, Pa.) I have been recently converted to Spiritualism by the passing away of one I dearly loved, and I feel happy when I think of our being reunited again. We never were really united here, and I would like to know if she and I will be married in spirit life. We loved each other dearly, and she comes to me very often in the circle-room, and tells me of her love for me still, and when I think of being with her for all eternity it makes me wish for the time to come, and to come quickly.

ANS.—We are in full sympathy with the hope expressed in your question, and what accompanies it concerning union of those who truly love in spirit life regardless of what outward relationships may have existed on earth, but we should like to suggest a little more concerning spirit-communication than you have implied, and therefore would rather advise you to cherish the idea of communion here and now, for the present at least, than permit yourself to wish for the time when you will drop your earthly garments.

It is always well to encourage and enjoy all the spiritual communion of which you can avail yourself in the present actual state of expression, but it is not desirable to wish to go from the present to a future condition, any more than it is wise or healthy to be afraid of any impending change. It is undoubtedly the case that you and the special object of your affection are much together in a psychical way, especially when you are asleep, and as the one who has passed on is capable of instructing you in some things pertaining to the spiritual realm, you can also be of service to her in carrying out some of the plans she was unable to complete owing to the brevity of her stay on earth.

It frequently occurs that two who are very closely related in spirit are of the greatest mutual service when one is embodied on earth while the other is in the realm of spirit. It is certainly true that you and she are joint workers spiritually, and it is a very profitable discipline for you to have to turn for the closest sympathy to the unseen state, because you have been led to accept the Spiritual Philosophy largely on account of your adaptability to be a helper and consoler of others.

The more you dwell on the truly satisfying character of an entirely spiritual relation, the happier and the more useful will you become. The more perfectly an affection can be sustained without any physical expression of it, the more proof is afforded of its abiding nature. The highest spiritual love is the only quenchless, and therefore immortal affection.

Written for the Banner of Light.

ONLY HUMAN ERRORS DIE.

BY BELLE RUSH.

God's truths are all eternal—Only human errors die; And souls in realms eternal Will see with clearer eye.

Oh! what fetters will be riven, When all can walk toward heaven, Each in his chosen way!

Not shackled by opinions, Not bound by iron creeds, How free will be thought's pinions, How beautiful men's deeds!

When no right of one impinges On what another claims, Then the love that now but fringes Our hearts will leap to flames.

But oh! not yet for ages Will the world be purified; For love makes here slow stages, And must oft be crucified.

But let us strive and labor, To the end that it may come, And, blessing each our neighbor, We'll light love's lamp at home;

Whence, shining through the windows, With clear and steady ray, It may chase the deepening shadows From some weary traveler's way.

And oh! ye patient toilers, Who meekly work and wait, Seek not vengeance on the spoilers, Envy not the rich or great;

For gifts of highest merit Are not the world's to give; We may all be rich in spirit, No matter where we live.

And if our soul inherits The faith that looks above, We may keep with sainted spirits The sacrament of love.

Seminary, Belvidere, N. J.

Writing PLANCETTES for sale by Banner of Light Publishing Co. Price 60 cents.

The World Beautiful.

BY LILLIAN WHITING.

The spirit-world is the normal, primitive, eternal world, pre-existent to and surviving everything else. The physical world is only secondary. It might cease to exist without changing the essentiality of the spiritual world. The spiritual world is the only reality, and the physical world is only a shadow, a reflection, a participation in the nature of the spiritual world. The spirit-world is the normal, primitive, eternal world, pre-existent to and surviving everything else. The physical world is only secondary. It might cease to exist without changing the essentiality of the spiritual world. The spiritual world is the only reality, and the physical world is only a shadow, a reflection, a participation in the nature of the spiritual world.

Science, which has measured space in the heavens, which has weighed the stars, which has found a way to speak over a distance of a thousand miles, which has invented the means for extracting the iron scattered through tons of rock, buried deep in the everlasting hills, and has discovered the Roentgen ray, that shines through solid substance, science has now, with the sublimest assertion of all, pushed its knowledge out beyond the limits of the physical life, and discovers the nature and the processes of the change called death, and the conditions beyond on which the soul enters.

Death is the process of liberating the psychical (which is the real) body from the physical. Already the higher researchers in physiology have found nerve fibres branching out that have no discernible use. They are sporadic, and not merged in those nerves that centre in ganglia, and carry the sensations to or from the brain. The psychic investigation may form an hypothesis for these—one that shall see in them the connecting link between the physical and the etheral bodies. It is already proven that the etheral body is affected by the food and habits of the physical, and it has long been realized through vague and unformulated experiences that sensations affect both bodies. This new discovery may offer the physical basis of the spirit body, and thus of immortality.

Dr. Elmer Gates has discovered that after exhausting the atmosphere in a tube of his invention (of a stronger power than the Crookes tube)—that after all the air is exhausted, something yet remains. And what is it? The finer ether. And what is the purpose of this finer ether? It is the atmosphere of the etheral body. The spiritual world is—where? In the atmosphere—in this inner ether which fills all space. Now if there is another world corresponding to our own, all about us, and within this inner ether, what a tremendous fact this is! What an important truth confronts us if ever at hand is this extension of a finer counterpart of all this realm. And if this, too, is not the shadow, but the substance; not the dream, but the reality. "For the things that are seen are temporal, but those that are not seen are eternal." All results of research in art or science pale before the importance of clearly discerning the truth regarding this corresponding sphere, which is the realm of causes while this one is the realm of effects.

The animal, the vegetable and the mineral kingdoms have their etheral correspondences. Interpenetrated with this universe—as the psychical body is interpenetrated with the physical body—is the etheral universe, and when liberated from the physical body and the physical world, man enters on what seems to him a counterpoint to our far more beautiful—of the world and the life he has left. There is no violent and extraordinary change; indeed, the first feeling is of wonder that the change is so little; the aspect of the "undiscovered country" so natural.

"Now there is a perfect form," writes an authority from the other side of life, "composed of magnetism and electricity, and the magnetic form and the electric form bear the soul within them. The soul is the guiding principle of the spiritual body, and it clothes itself with magnetism and electricity. Now when the soul leaves the material body, it takes the magnetic and electric body with it, for these are inseparable. Magnetism is invisible except under certain conditions, and electricity is also invisible, and if man did not have a magnetic and an electric body, there would be no heat within him, for it is the uniting of magnetism and electricity that causes all light and heat. When the magnetism and electricity are withdrawn, the physical body decays, for its animating principle, all that could think, see and hear, has left it. All that thinks, hears, sees or feels the spiritual body retains, for these are of the soul, and not of the material body. The soul is the animating principle of this electric and magnetic body, and it can move with the swiftness of electricity, or gently float, or remain quiescent."

It is more than suspected by scientists that the ether is electric in its properties. The magnetic waves of the atmosphere have long been known to science, and there is undoubtedly in the atmosphere itself all the combined qualities of the two worlds, interpenetrated.

The first state after death is no more a final one than this present one. It is a condition of growth, of progress, of hope and of faith. Truth and love are its forces, and there is no reason why these forces should not be the factors of life here as well. The acceptance of the great fundamental truth that life is one and indivisible is the basis of hope and of happiness, and offers the true incentive to progress. The acceptance of the true philosophy of the succeeding states and conditions of life alleviates, and will, in the end, conquer the pain and sorrow now caused by death. This one reason alone, aside from its potent aid to progress, would be sufficient to commend it to the minds of all. The poet's insight proclaims the truth in the lines:

"The spirit-world around this world of sense floats like an atmosphere."

The Brunswick, Boston.

—Boston Budget.

A Notable Phenomenon.

BY A. A. S.

The following incident occurred on board the ship *Junna*, in 1856, while lying at Calcutta:

Thomas C—, a shipmate as well as schoolmate, told me of his experience the previous night in the fore-castle, and which made such a deep impression on his mind that all I could say had no effect. He said that as he lay in his bunk, fully awake, his father appeared to him, and in his natural voice said, "Thomas, my son, be a good boy, and take care of mother and the children." He then vanished as suddenly as he came. There was no sleep for Tom that night, and he turned out and made the entry in his log-book, which he kept during the voyage. From that time till our arrival in Boston there was scarcely a day he did not mention it in some manner. The whole tenor of his life was changed from a jolly, rollicking sailor lad to a quiet, sedate man.

On our arrival, and while the ship was being docked at East Boston, we espied on the wharf his Uncle H—, as well as my father, who came in from Dorchester to welcome us home. Tom says, "I dread the meeting." I tried to cheer him up, but to no purpose, he was firm in his conviction.

When the ship was made fast our friends came aboard, and after the cordial greeting was over Tom says, "Uncle H—, how are the folks?" His uncle replied, "Mother and the children are well."

Tom Tom with tears aflow, said, "You need not ask me, I know it all."

"Know what?" says his uncle.

"Why, father is dead."

And sure enough, such was the fact. Upon comparing notes it was found, allowing for difference in time between Boston and Calcutta, that his father passed out at the time he made his appearance to Tom. Please remember that Tom made the entry in his log-book the same evening his father visited him.

A year later Tom was lost overboard on the voyage from Hong Kong to San Francisco. In 1860 he took control of a medium, and convinced me of the truth of spirit return.

Can a story give a satisfactory explanation to the above?

North Scituate, Mass.

Premature Interment—A Much Neglected Question.

BY JAMES H. WILLIAMSON.

To the Editor of the Banner of Light:

The allusion to this subject in the very interesting article in the BANNER OF LIGHT of recent date, on "Cremation," induces me to refer to it. The correspondence on this question in the press in this country exhibits a considerable amount of public interest, and great surprise has been expressed that it has not been thoroughly ventilated long before. Cases of premature burial and narrow escapes from such terrible occurrences—some at home, and others cabled from abroad—have not been rare. It has happened more than once that two recent cases have been reported in one issue of a daily paper, but the effect has been ephemeral, and no persistent effort in medical literature or in the lectures before the medical schools, so far as my reading and observation extends, has been made to prevent such horrible misadventures.

It is true that the various cremation societies have framed rules requiring a much more rigorous examination of the dead or supposed dead than is adopted in ordinary cases, besides that of the usual medical attendant, a certificate from an independent doctor, in which the cause of death, as well as the fact of death, must be explicitly stated, is indispensable. This precaution, although lessening the risk of premature burial, is by no means an adequate safeguard, as the numerous cases cited in "Premature Burial and How it may be Prevented" ("Swan Souvenir," London) show.

Were it not for occupying too much of your valuable space, many illustrative examples, after medical inspection and medical death certification, could be cited. Unfortunately for the public, cases of this kind seem to have been pool-pooled by the ordinary practitioner, and overlooked by the heads of the profession. At all events, I may say that a diligent search through many volumes of leading medical journals has failed to discover a single practical suggestion for abolishing a terrible evil.

Previous to the publication of the treatise before referred to, to find a comprehensive work by an able English or American authority on the subject, you must go back half a century. In France, Germany and Italy, on the other hand, a very respectable library by able writers can be found, the titles of which are contained in the valuable bibliography of the afore-mentioned volume, and various precautionary measures have been laid down. I shall be happy to send the readers of the BANNER OF LIGHT printed instructions for the prevention of the burial of persons alive, and also particulars of an Association recently formed in London for that humane purpose, on receipt of a stamped and addressed envelope.

42 Stibington street, London, N. W., Eng.

Reading Circles.

BY PROF. W. C. BOWMAN.

A thought has for some time been formulating itself in my mind respecting one of the most pressing needs of our Spiritualism, and it has just now flashed upon me that I ought to send my thought to the BANNER OF LIGHT, and have it radiated from the centre of the universe—Boston.

Now for the thought. It seems to me the time has fully come for the Spiritualists to adopt some plan of organized reading, study and culture, for the social and intellectual benefit of our grown people, and also a more systematic and thorough course of Sunday-school (or Lyceum) instruction and training for our children and youth. As to our grown people, we need not attempt to disguise the fact that the masses of Spiritualists are not students, readers, thinkers. And the reason for it is plain—they have been diverted, dazed and engrossed by phenomena—busy going to the show. The excuse so far as a natural and valid one, and we should utter no word of censure. But the time has arrived for a change of program. This is a time of knowledge, study, learning, and no movement for the reform, enlightenment and uplifting of the world can afford to lag behind in the mighty procession. Not even Spiritualism can afford it, with all its "power and demonstration of the spirit." The Theosophists, with their libraries, reading-rooms and earnest studies in occult learning, are setting us an example which it behooves us to follow. Let the great body of Spiritualists be familiar with the teachings and philosophy of Spiritualism, while our mediums are striking the world dumb with its phenomena, and our Cause will go forth "conquering and to conquer" as never before.

Now allow me to urge you, as bearer of our "Banner," and as President of our National Spiritualists' Association, to get your cabinet of advisers together and appoint a committee of men and women to take the matter in hand and be ready to report for the approval of our next National Convention: First, a plan of organization and course of study for reading circles among our grown people everywhere; and second, a graded course of training work and systematic instruction for our children and youth in the Sunday school, or Lyceum. Surely our organized workers, both on earth and in heaven, will sanction and aid such a movement.

I will simply add, in closing, that I have in my possession a formulated outline of studies and methods for the Sunday-school work (from my standpoint), which I should be glad to place at the disposal of such a committee as I have suggested.

The Philadelphia Spiritualist Society.

Handel and Haydn Hall, Eighth and Spring Garden streets. Mrs. Thomas M. Locke writes: Prof. William M. Lockwood of Chicago, the eminent scholar and thinker, has just closed the month of January with a very interesting and instructive course of lectures, demonstrating clearly that Spiritualism is Naturalism. His method of reasoning and his scientific research entitle him to be classed as one of the ablest exponents of the Spiritual Philosophy.

Mrs. May S. Pepper has also been with us during the month of January, and followed Prof. Lockwood's lectures with spirit-messages, which were very remarkable and convincing to the large and demonstrative audience that crowded the hall. She made many converts, and so pleased the people that the Board of Managers has secured her services for next year.

Passed to Spirit-Life.

From Rockland, Me., Feb. 1, Mrs. LUCY W. SNOW, aged 84 years 4 months and 50 days.

Mrs. Snow has been a firm, consistent and worthy representative of our glorious religion for almost half a century. Forty-six years ago, in her own home, through the excellent mediumship of her daughter, she came into possession of the comforting knowledge of spirit life and communion, as did also her husband, Capt. Israel Snow, one of nature's noblemen, who passed on several years ago. Six children survive them; two are with the father.

This family has for many years been active, well-known Spiritualists, and their home has been the haven where many a traveling stranger has found warm hearts and a comfortable shelter.

From Junction City, Kan., Aug. 20, 1897, CYRUS ALLEN. Born Nov. 4, 1842. He was a member of Co. C, 104th Ohio Volunteer Infantry. The remains were interred with Masonic honors by Union Lodge No. 7 A. F. and A. M. He was a consistent and consistent Spiritualist, honored and respected by everybody.

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

If you like THE BANNER, speak a good word for it whenever you have a chance. It will be appreciated.

Summary of Reports of Meetings
Held Jan. 30.

NEW YORK CITY—First Society of Spiritualists, The Tuxedo, Madison Avenue, P.O. of C. Wright occupied the platform morning and evening as usual, and gave two highly instructive addresses. Miss Magale Gule, the well known medium, occupied the platform in the afternoon, and gave many splendid tests. Every seat was filled, and standing-room was at a premium. Mrs. Maude Lord Drake was a visitor on this occasion.

BROOKLYN—Fraternity of Divine Communication. Excellent addresses were given by Ira Moore and Charles at the meetings of this Society. The best of music was furnished by Prof. E. A. Whitelaw. Mrs. Connelley Fortune, Mrs. A. A. Miller and Prof. Angus Wright.

WOMAN'S PROGRESSIVE UNION.—Mrs. F. Holmes gave an eloquent address, followed by J. H. Knight. Mr. J. H. Knight closed both sessions with a series of clear cut tests. Mr. Holmes has done splendid work in Brooklyn, and carries with him the best wishes of hosts of friends, who sincerely regret his departure. Miss Lizzie Harlow is the speaker for February.

NEWARK, N. J.—The First Church of Spiritual Progress was ministered unto by Mr. Palmer and Mrs. L. A. Olmstead of Brooklyn, both of whom gave good satisfaction.

WILMINGTON, CONN.—Mrs. Helen J. T. Brigham served the Society in this city for the month of January. Large audiences have greeted her each Sunday, and a great spiritual revival has resulted from her labors.

NORWICH, CONN.—Miss Lizzie Harlow closed a very successful month's work on this date. Memorial services in honor of Thomas Paine were held Sunday afternoon, in which John D. Crocker, Mrs. F. H. Spalding and Miss Harlow took part. The exercises were very impressive and instructive to the highest degree. Miss Harlow has done good work, and the Society parts with her with regret.

MANCHESTER, N. H.—Daniel White occupied the platform of this Society on Sunday, the 30th. His lectures and tests were excellent.

WORCESTER, MASS.—Mrs. Sarah A. Byrnes closed a very successful month's work to-day. She is an excellent speaker, and her lectures are full of thought. Harrison D. Barrett is the next speaker.

SPRINGFIELD, MASS.—Oscar A. Edgerly completed his month's engagement with the Ladies Aid Society, Jan. 30. Mr. Edgerly is deservedly popular with our people, and has rendered us splendid service.

LOWELL, MASS.—Blanche Hazel Brainard was the speaker for our Society on the 30th. Her address was pleasing to all.

FITCHBURG, MASS.—Mrs. Effie I. Webster occupied the Fitchburg rostrum, to the evident satisfaction of all present.

WALTHAM, MASS.—Mrs. Robertson, assisted by Mrs. Dr. Wilde, was with us on this occasion. Good work was done by both ladies.

WINCHESTER, MASS.—Mrs. E. E. Mellen was our speaker and medium the 30th ult.

WAKEFIELD, MASS.—Mrs. E. D. Concanon had a large and appreciative audience to greet her. Her tests were numerous and clear-cut.

CAMBRIDGEPORT, MASS.—D. S. Clark, J. S. Scamlett, D. H. Hall, Mrs. P. M. Merrill, Mrs. Banks and Mrs. L. J. Ackerman took part in our meetings. The attendance was fair, considering the weather.

EAGLE HALL, BOSTON.—Services were held as usual. Developing circle at 11 A. M. Addresses and tests in the afternoon and evening. The following took part during the day: Mrs. Lizzie D. Butler, Mrs. M. M. Reed, Mrs. C. C. Weston, Mrs. Dr. Bell, Miss Wheeler, Mrs. Rich, Mrs. J. A. Woods, Mrs. F. Fox, Mrs. M. Ratzel, Mr. W. H. Amerige, Mr. W. Martin, Mr. H. B. Hersey, Dr. J. G. Bowman, and Mr. Sylvester.

HAVENHILL, MASS.—F. A. Wiggin delivered two excellent addresses to large audiences. The Lyceum attended the afternoon service in a body, and many tests were given to the children. Mr. Wiggin made a deep impression on their young minds.

[The above reports were delayed by the great storm, and reached the office too late for use last week.—Ed.]

Old Love Letters.

BY QUEEN LIRLENE.

Sitting at the desk musing reminiscently our thoughts go out over the unforgetting past. Life! what a medley of thoughts and things—the pleasant and unpleasant hours spent alone with one's self. Who has not longingly watched for the postman to bring an expected love-written message—that most precious of life's joys.

After the snows of life have come, and we have settled down to the weaving web of fate, our eyes dim, our hair sprinkled with silver, our love-dreams long since buried, we unlock a drawer or desk that has been closed for many, many years, and as the lid falls apart, a single treasure of the past at once reveals how we are transported back to the fresh, green, warm days of our youth. And as we read over again the thoughts penned on the parchment, we forget that we are old, forget the clouds that have come to the writer and ourselves. We feel only the magnetic thrill, and wonder where in the universe she is now. The man or woman who has never received or written from out of their heart a love letter, is like the plant in the desert—it stands alone, forsaken. The flood-gates of their souls have never been opened; the inspiration of souls have never been theirs. They came on this earth, and they leave it with only a partial development of their real self.

How true it seems—"Better to have loved and lost, than never to have loved at all." And what is Love, but the unfoldment of all that is good and true, the development of the higher self in man or woman, that part of us that can see the true and noble in the race. It softens our otherwise cruel nature, it more than pities the erring one. It aids man to move mountains, it builds temples and mystic shrines. When it is dead, man's real self is dead—only his shell remains.

The love-letter is often the most subtle of all forces; it carries with it the magnetism that infills and exhilarates, and it binds up broken hearts. Long live the treasured old yellow love-letter, and loving remembrances to the "vanished hand" that penned it. Let us still cherish the thought that once filled it, though the writer, even if living, long since passed out of our life. When it was written it was ours. Each and every thought that had an honest birth is ours to cherish and keep till time shall call us hence, when we no more need its grateful rays to cheer us on our lonely way.

Strong natures, as well as weak ones, have their peculiar temptations. As a usual thing, they are so confident of the sufficiency of their own resources, and too much inclined to look with a feeling akin to contempt on timid and hesitating souls. Oftentimes they are inclined to use force where force is not of the slightest avail. Opposition makes them resentful, and even delay makes them fretful. The grace which they most need is a never-failing patience.—Nashville Christian Advocate.

EVERY LADY SHOULD READ THIS. I will send free a positive cure for all female diseases peculiar to sex. A simple home treatment, a complete remedy that never fails. Price, with valuable advice, Mrs. L. HUDNUT, South Bend, Ind. Mar. 7.

STATES OF OHIO, CITY OF TOLEDO, ss.

I, J. H. CHERRY, make oath that I am the senior partner of the firm of J. H. CHERRY & CO., doing business in the City of Toledo, Ohio, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

Sworn to before me, and subscribed in my presence, this 8th day of December, A. D. 1898.

A. W. GILSON, Notary Public.

Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces of the system. Beware of cheap imitations. Sold by Druggists, etc.

SEED RAISED.

By myself from carefully selected exchanges, onions, carrots, beets, etc. (on the principle that like begets like) yet sold as cheap as seed raised from trash. As a bonus I will send a dozen of Cory and Lucky Corn, Deep Head and All-Season's Cabbage, Hubbard and Wonder Squash, Lettuce's Melon, Burbank Potato, the Surprise Pea, and scores of the best vegetables raised under every condition. I want a share of your patronage. I will write you a list of my seed catalogue for 1898. The catalogue for 1898 is the "GREGORY'S SEEDS" catalogue. It contains 600 hand-colored pictures of seed catalogues, cucumbers, beets, etc. The seed department of my catalogue will interest you. Write to me for a free copy. Established 32 years.

JAMES J. GREGORY & SONS, Gardener, Mass.

GREGORY'S SEEDS.

As promising novelties I catalogue for 1898 the "GREGORY'S SEEDS" catalogue. It contains 600 hand-colored pictures of seed catalogues, cucumbers, beets, etc. The seed department of my catalogue will interest you. Write to me for a free copy. Established 32 years.

JAMES J. GREGORY & SONS, Gardener, Mass.

College of Psychical Sciences.

To ensure satisfactory, permanent unfoldment in Psychometry, Clairvoyance, Psychometry, Astrology, Illumination, and a stamped, addressed envelope for booklet, terms, percentage of media and spiritual gifts, to J. C. GREGORY, author and lecturer, 789 Hawthorn Avenue, (Station 12), Chicago, Ill. Clairvoyance, its Nature and Law of Unfoldment; a work of illumination. It teaches how to pierce the veil of sense, to see spirits and unfold adepts. Price \$2.50. Address the author, J. C. GREGORY, CHICAGO, ILL.

Florida Camp.

THE Southern Cassaba Camp Meeting, near Lake Helen, Fla., commences Feb. 15, 8 A. M. March 20th, 1898. Cheap excursion rates are offered by Clyde Steamship Lines (the first and a half of every month). For particulars, write to E. A. BUDING (FOX), 91 Sherman Street, Springfield, Mass. Railroad "Tourist Tickets" can be purchased direct to Lake Helen.

First-class speakers and mediums will be present. Good board and rooms at moderate prices. Cottages reasonable. Tenting privileges free. Full particulars given by EMMA J. HUFF, Cor. Sec'y, Lake Helen, Fla.

SOUL READING.

OR PSYCHOMETRIC DELINEATION. BY MRS. A. B. SEYERANCE. Character readings clear and accurate. Examinations and prescriptions for the sick and afflicted. Nature's own remedies prescribed. Health and vigor restored in every case where there is sufficient vitality to respond to the influence of the medium. Adaptation to the marriage relation and home life. Adaptation to the business relation and future success. Brief reading, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address: 1300 Main Street, White Water, Watworth 60, Wis. 29w May 1.

J. S. LOUCKS, M. D.

SEND your name, age, sex, lock of hair, and 8 cents in stamps, and to receive a copy of your own "Soul Reading" by J. S. LOUCKS, M. D., 119 Shirley Center, Mass. Nov. 20.

ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, and leading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. DORSEY-BARKER, San Jose, Cal. Jan. 1.

Mrs. S. A. Taylor,

HIGHEST endorsement from those healed. Prophetic Reader. Sittings daily 2 to 5 P. M., and 7 to 9 P. M. Public Seances Thursdays at 7:30, at 22 Centre St., Brockton, Mass. Jan. 15.

OPIUM

GEO. W. WALDRON, R. O. 18, Astrologer. 40 years' study. Reliable readings from \$1.00. Free references. Opera House Block, Denver, Colo. Jan. 22.

HOROSCOPE FOR 1898.

SEND name, age, sex, date of birth, to MRS. MOORE, 65 Eleanor Street, Chelsea, Mass., and receive full reading. 1w Feb. 12.

DR. MACK'S BENZOIN EMULSION

Cures Influenza, Coughs, Colds, Bronchitis, Asthma, Sore Throat, Hoarseness, Loss of Voice, Incipient Consumption, Shortness of Breath, Weakness of the Lungs, and Diseases of the Respiratory Organs.

OLBERGMEYER, PUBLIC SPEAKERS, VOCALISTS, ETC. Suffering from Hoarseness and Loss of Voice, find that a few doses enable them to fulfill their engagements.

TES TIMONIALS.

DEAR SIR—I have used "Dr. Mack's Benzoine Emulsion" in my family for several years, and highly recommend its use to the public in cases of ASTHMA, BRONCHITIS, INFLUENZA, and other diseases of the throat, lungs, and chest, and bronchial troubles. Very truly, Geo. M. STEARNS. No. 1 Beacon Street.

DEAR SIR—Permit me to add my testimony to the great medicinal value of Dr. Mack's Benzoine Emulsion. I have used it with signal success in acute and chronic bronchitis, and other throat affections. Also, I find it of much value in allaying the irritating cough of pneumonia, and in a case of consumption it relieved the cough after all of my efforts had been exhausted without avail. I am familiar with its composition and ingredients, and therefore can speak authoritatively. Very truly, WILLIAM A. HALE, M. D.

This Excellent Remedy has been extensively used in private practice for many years in England and America, and has always proved most SUCCESSFUL and EFFICACIOUS in its action, which renders it INVALUABLE in all difficulties of the Respiratory Organs, not only for Adults, but also for INFANTS AND CHILDREN. The Emulsion is sold in 50 and 75 cent bottles. Mailed postpaid on receipt of price by BANNER OF LIGHT PUBLISHING CO.

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MEDIUMSHIP AND ITS DEVELOPMENT.

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