VOL. 82.

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

BOSTON, SATURDAY, FEBRUARY 19, 1898.

\$2.00 Per Annum,

NO. 25.

Written for the Banner of Light. THE MOSQUE OF OMAR.

"It is common for Arabian and Indian Mussulmans, after Visiting Mecca, sacred to the birth of Mohammed and Medina, holy because holding the ashes of Araby's apostle, to visit Jerusalem, praying in the Mosque of Omar. Mohammedans believe that angels keep nightly watch about the lofty dome, bringing with them, to breathe, the air of Paradise."-" Three Journeys Around the World," by J. M. Peebles, A. M., M. D.

Our P.Igrim wanders to and fro. He circles round the world so wide, That he its blessedness may show To us who here at home abide.

I follow him with all delight Across the land, and o'er the sea, Rejoicing at each wondrous sight His pen has pictured well for me.

But when to Palestine he comes, Jerusalem I hall with joy, And Omar's Mosque, with mighty domes, Doth all my thought at once employ.

And this rich fancy haunts my mind, Of how the angels, strong and bright, Their sacred bands of beauty bind To guard it through the silent night.

And lo! the breath of heaven is theirs, They bring it from the world above, And so the temple glory shares With realms of light, and peace, and love!

I take it as a parable Of human life, God's city pure, That angels ever with us dwell, And make our days and nights secure;

Ard that above us, like the stars, Are watching eyes that guard and keep; That heaven its golden gate unbars And breathes o'er us in peaceful sleep.

So fancy merges into fact,

As blossom into fruit is grown, And we by dreams are taught to act, Because therein our life is shown! WILLIAM BRUNTON.

# Spiritualism and the Orthodox Clergy.

BY C. FRENCH.

It may be truly affirmed that there is a fashion, and a very bad fashion, among people who understand nothing about Spiritualism, to denounce it as a fraud and delusion, only accepted by enthusiasts with an inordinate capacity | flatter the vanities than to reprove the vices | their living in accordance with false meth limited and respectable persons who believe church boldness and independence of opinion ment, that Spiritualizm is knocking at the that Spiritualism is solely the work of the devil, are rarely exercised, for the simple reason that door of the inner temple at this moment—and and too atrociously wicked to be even mentioned in polite circles.

All this can excite no surprise, considering the manner in which the subject has been dealt with from the Orthodox pulpits, and the private opinions, diligently circulated, by Orthodox clergymen. It must be clear to even a casual observer that most of the unpopularity listen to doctrines only worthy of the dark with which Spiritualism is credited is due to | ages, think themselves righteous because they ecclesiastical malice against principles which the Orthodox clergy hate, and have good reasons to fear. In short, to put it in plainer lan- life have no concern. guage, their monopoly in the art of saving souls is imperilled by the revelations of Spiritual-

Before proceeding further, it should be borne well in mind that the revelations just mentioned are by no means confined to the dark circles of professional mediums who have been horrible things that are transpiring around us. exposed so often as impostors. On the contrary, by far the most astounding manifestations are to be witnessed among refined and tion of the vast body of facts that are fortheducated families, who, fearing the authority coming from the nvisible world, tending to of the church, take good care that their investigations are not made public.

ability and unblemished integrity, have re- remedy for the woes inflicted upon the ignorant as vicarious atonement, are mere human inventions, and as false in theory as they are per-

do to Orthodox theology is very apparent. Indeed, it must be obvious to whoever has the past, and that canous, creeds and articles studied the question that if such views were imposed by the church are utterly worth to meet with general acceptance, they would less as passports to the upper world. It further be utterly subversive of theological traditions. matters from this standpoint, have attacked own good in a prison fashioned by the wrongs Spiritualism with a bitterness not inferior to they have inflicted on others, and that there tury. Burning and torturing, however, being effort, and an earnest desire to rise to higher quite out of date, they do not scruple to employ the most odious libels to stem the tide that is turning against them.

watched the progress of civilization, that the practice; there would not be so many monrepulsive and horrible notions so long advo-strougly rich and frightfully poor among us, cated by the Orthodox churches are rapidly empty in pocket, empty in stomach, and driven losing their hold upon the minds of the edu- to desperation or crime for lack of the plainest cated classes. Evidence, too, is not lacking necessaries of life. to show that it is largely through the manifestations of Modern Spiritualism that these misthey cannot prove, but assume what, in the present state of our knowledge, is absolutely

Take, for illustration, the Jewish Jehovah, whom Christians are commanded by their clergy to worship as the God of the universe. He first, as we are told, made man to be immortal, but, by the intervention of the Devil, sentence of death is passed upon him, and hard labor for life. Then, after a while, this manners. Those whose actions are forever living universe-a universe alive in every part God of a now despised race repents that he before our eyes, whose words are ever in our and atom of it, and incessantly becoming ever made man, and destroys all but one family by a deluge of rain. When the earth be | will, slowly, gradually, imperceptibly perhaps, | ture ": Emerson termed it "Executive Deicame replenished with new inhabitants, Jeho to speak and act as they do.-Acton Bell.

vah becomes the patron and leader of a chosen people, whom he commands to massacre and despoil, with a ferocious barbarity unpar alleled in any history. Not only were men, women and children put to the sword by Joshua, but the latter "did as the Lord commanded him," and perpetrated the wanton cruelty of hocking, i. e., hamstringing the horses that fell into his hands. Notwithstanding, however, the omnipotence which we are told belonged to this Deity, it is recorded that he could not overcome a certain race of heathen, because they had chariots of iron!

As if to exhaust every form of absurdity, this preposterous God can find no other means of expiating the sins of mankind than by permitting his only son to suffer an agonizing death at the instigation of a ferocious and bigoted priesthood.

The hold which these miserable fables have taken on so many Christians can only be accounted for on the grounds that early education and habit can blind us to the most palpable absurdities, and enable us to believe delusions that would shock the credulity of a sagacious savage.

It would, doubtless, be unjust to deny the extraordinary merits of the Bible, which teems with admirable precepts; and it would be needless to dwell with any particularity on the many and various excellences which are generally recognized as distinguishing it; but to maintain that it is "God's only Book," as theologians do, is rank nonsense, only worthy of a class whose object is to trade upon human ignorance and credulity.

To simplify complications in all branches of knowledge is the first essential to success, and this is the task which Spiritualism is destined sooner or later to perform. Theologians, on the other hand, have ever striven to in volve in the profoundest mystery the most self evident and obvious truths. The gospels, for instance, of the meek and lowly Nazarene, plain and rational as they are, have been twisted and perverted from their original meaning to accord with the interests of the Orthodox churches. It is no exaggeration to say that most of the sermons that are preached just as surely as physical suffocation would be from the Orthodox pulpits are what may be brought about by the other. It is because termed, in the parlance of trade, bargains across the counter, and intended rather to ally in the attempt to doubt and to order outspoken truth is looked upon as heresy, and it is knocking in the name of the living God! has not infrequently compelled a minister to seek some other occupation.

The darkest and most deplorable feature in these sacerdotal shams is that they foster a worldly and selfish materialism.

People who flock together in rich attire to go often to church, and look upon religion as something with which the duties of practical

Viewing the matter, therefore, from a common-sense standpoint, it seems tolerably evident that a rational and settled belief in immortality, and an absolute certainty of rewards and punishments in a future state, would largely diminish many of the monstrous and

of Modern Spiritualism can have no concepprove that every wrong and injustice committed in this world will be brought to a sharp ac-It is hardly necessary to point out that count in the next. It has been repeated time Judges on the Bench, and scientists of splendid and again that the only true and permanent ceived communications from the unseen world poor by avarice and selfishness is a religion announcing that the dogmas held in most favor | founded upon facts and reason, and not upon by the Orthodox churches, such, for example, the traditions of antiquity. The science of Spiritualism supplies this much needed requirement, and is destined, as Alfred Wallace, the eminent scientist, says, to "regenerate the world." It The mischief which such revelations must affords decisive evidence that men should look to the present and future, and not cling to spheres.

On these premises it is quite legitimate to draw the inference that if spiritual science It must be very manifest to those who have were to meet with general recognition and

Though, as before hinted, Modern Spiritualism is an abomination in the eyes of the Orthoerable delusions are being dissipated. The dox clergy, its advancement has nevertheless unfortunate peculiarity of the Orthodox sys- been phenomenal, considering that its life has tem is, that its clergy not only assume what been an open warfare against prejudices, traditions and established customs.

It requires, therefore, no prophetic eye to stand.

Habitual associates are known to exercise a great influence over each other's minds and

### Veneration.

BY HENRY FORBES.

To the Editor of the Banner of Light: Worthy of deepest consideration is the point suggested by Mr. Silas Boardman in a recent number of THE BANNER, namely, that the existence of the faculty of veneration is the strongest kind of evidence that a belief in and earth, from his home in Brown's reverence for the Supreme Intelligence are grounded in the nature of man. Every power. every faculty, every organ, exists for a purpose. Each has its own particular office; and the office of veneration is the most exalted. By it man is linked to the Divine, held in harmonious relation to the One Great Life of which each individual is an "indissoluble portion." "As the hart panteth after the water brooks, so panieth my soul after thee, O God.

When this faculty becomes inactive, man's condition is abnormal. He is out of harmony with life; bis individuality is defective; he is spiritually diseased, and requires the magnetism of the heavens to work a cure.

In the last analysis it will be found that this is the purpose of Modern Spiritualismto rekindle the spark of Divinity, man's true consciousness, the seat of which is the faculty of veneration.

Mundane Spiritualism-which may not be at all the same thing as the Spiritualism of the spheres-will not be the to the Cause it has espoused unless it recognizes this fundamental fact. Mankind can be spiritualized in no other way than through their veneration. A recognition of "The unspeakable Divine Significance, full of splendor, of wonder and terror, that lies in the being of every man, of every thing, the presence of God, who made began his investigations with every man and every thing," must form the basis of true Spiritualism.

No sane (sound) man can doubt the existence of the Infinite P esence, any more than he can refuse to breath. The ordering of his nature will not permit aim to do either; spiritual suffocation would result from the one, men are now stifling themselves spiritufor being deceived. There are, likewise, many of the times. In the timid profession of the ods growing out of tat spiritual derange-Swedenborg taught that heaven consists of

> the "Good of Love" and the "Truth of Faith." The Truth of Faith! What comprehensive wisdom in that expression. The moment comes to every soul when it sees that that indeed is the one great truth. Fortunate is the one to whom it comes while still on earth. It is this truth which is the fundamental principle of all religion; the sesame that opens wide the mystic door to the inner life. "Are all your mosques, Episcopal churches, pagodas, chapels of ease, tabernacles and pantheons, anything else but the ethnic forecourt of the Invisible Temple and its Holy of Holies?'

Men sometimes deceive themselves with the notion that they are unbelievers; some actually glory in calling themselves "skeptics." They are like Voltaire's barber, who, while practic-People not conversant with the phenomena | ing his tonsorial art upon the famous apostle of doubt, whispered with magnificent unction, "I, also, have no belief." Such men are deluded. No greater delusion ever possessed the human mind than the thing called skepticism. The great Carlyle, whose keen spiritual discernment penetrated beyond the "similacra" and the "semblances" so bewildering to the ordinary pilgrim in this vale of shadows, stripping off the "wrappages" and "trappings" within which man is prone to hide his soul, saw clearly what men of the Ingersoll type seem utterly blind to, namely, that skepticism is really nothing more than an intellectual revolt against a conception that the mind has outgrown. "Skepticism," said he, "we must consider as the decay of old ways of believing. the preparation afar off for new, better and wider ways -an inevitable thing. We will not blame men for it; we will lament their hard shows that those who have accumulated wealth fate. We will understand that destruction of and fatal to the whole scheme of ecclesiasti- by sacrificing every noble instinct will find old forms is not destruction of everlasting subcal power. The clergy, no doubt, viewing themselves after death incarcerated for their stance; that skepticism, as sorrowful and hateful as we see it, is not an end, but a beginning."

All the bloody wars waged in the name of rethat of their brethren of the sixteenth cen- they must remain till liberated by their own ligion; all the wretched wrangling and bitter controversy of theologians and philosophers. were but contests for the supremacy of some particular conception. They remind us of the boys' quarrel over the color of the chame-

But a new conception of the "Everlasting Substance," the one unchangeable reality, is now growing in the minds of men; a conception derived from the harmonious activity of reason and veneration, and too comprehensive to admit of question or quarrel. Already it is half-formed in the lofty pantheism that has sprung from the discovery of the great fact of Evolution, which has been defined as "God's way of doing things." Many men now believe that by searching they have found God. They say they have found him everysee that all ecclesiastical opposition against it where. Wherever there is life, they tell us he must be unsuccessful, and that it will continue is to be found. And science is teaching us to grow with an energy that nothing can with- that all is life, that there is no such thing as death, which in reality is only a synonym for change. Even in decay there is life, or that process could not take place.

This is Nineteenth Century Pantheism: a ears, will naturally lead us, albeit against our | more and more alive. Some call this "Naty." Howsoever it is designated, this vast, imIN MEMORIAM:

#### OSGOOD BARRETT. JOSEPH

On the morning of February 8th the spirit of this well-known reformer, author and spiritual teacher took its flight from Valley, Minn. Mr. Barrett had been ill for some time, but was not considered dangerously so until a few days prior to his transition, hence his departure will be a shock to his thousands of friends throughout the coun-

He was born in Canaan, Me., March 24th, 1823, and would have rounded out seventy five years on earth on his next birthday. He was a close student from boyhood, and fitted him self for the Universalist ministry at an early age. He was pastor of several Universalist societies in the State of Maine at different times, and is held in affectionate remembrance by many of his former parishioners wherever he was called upon to labor for humanity. Removing to the West, he continued his ministerial labors in various sections, being finally called to Sycamore, Ill. It was at this point that his attention was called to Spiritualism, and he the same intrepidity of spirit that has ever been characteris-



THE LATE J. O BARREIT,

tic of the man. His frank and fearless avowal of the truths he discovered brought persecutions thick and fast upon him. He was formally tried for heresy, and excommunicated from the Universalist church because of the fact that he had demons rated immortality to be a glorious truth. He risked all upon truth's sacred altar, and came out of the conjest triumphant.

He then engaged in the work of proclaiming the tru hs of Spiritualism to a hungering world. He traveled far and wide, proclaiming with elequent tongue and inspired speech the good news of spirit-return. On many of his journeys his companion-in-arms was the now venerable Spiritual Pilgrim," Dr. J. M. Peebles, and between these two a warm, tender friendship has since existed. Itinerary work as a Spiritualist missionary, with but meagre compensation for arduous toil, affected his health, and he was forced to retire from the platform after twent years of faithful service. He found, as do many of our present workers, that the itinerar

Since 1880 Mr. Barrett has been interested in reform work of various kinds, but has devoted nis entire time for many years to the question of planting and preserving the forests upon the prairies of the West, particularly in Minnesota. He has been Secretary of the Minnesotat State Forestry Association for fifteen years, and has written many treuchant articles upon that important topic. He took an active interest in politics, and early espoused the cause of freedom. His voice was heard with no uncertain sound in behalf of the black men of the South, and when the struggle for freedom and the Union came, he was ready to do his part. As he was unable to go to the front as a soldier, he worked at home to aid the soldier boys in

The famous Eighth Wisconsin Regiment, and its war eagle, "Old Abe," interested Mr. Barrett, and he wrote its history, combined with a life of "Old Abe," at the close of the war. The proceeds of the sales of this work were generously donated by Mr. Barrett to the Sanitary Commission for the benefit of the sick and wounded soldiers. He had 'Old Abe" in charge at the Centennial Exposition in 1876. He was an earnest advocate of the education of the black race, and did all in his power to secure that needed reform. Mr. Barrett always sympathized with the poor and oppressed classes among his fellowmen. He felt that the millionaire monopolist was entitled to no special privileges because of his wealth and position, hence he uttered a ringing protest against organized injustice with regard to the nation's money, and the rights of citizens in every department of life. In 1889 Mr. Barrett was the candidate of his party for the office of Lieut. Governor of Minnesota, and received a very flattering vote, nearly or quite sixty-five thousand voters declaring themselves in his favor.

During his busy public life Mr. Barrett found time to engage in literary pursuits to no little extent. He was the editor of The Scholar's Leaf in 1849, and wrote constantly for the Universalist press for many years. He edited The People's Champion for a time, and was Western editor of one of the New England Spiritualist journals in early times. He has published several works upon the forestry question, the history of Brown's Valley, Minn., and reformatory tracts without number. In company with J. M. Peebles he compiled "The Spiritual Harp," a work that has had a large sale, and is deservedly popular amongst Spiritualists to day. Mr. Barrett, also in association with Dr. Peebles, wrote "The Gadarene," a work that was much needed at the time of its appearance.

Of his works those best known to Spiritualists are "Immortelles of Love," "The Spiritual Pilcrim." (Life of J. M. Peebles) and "Looking Beyond." The last-named book has comforted thousands of hearts, and is held in high esteem by all who have read its inspiring pages. His other works are instructive, and full of interest to every reader. He has made an impress upon the literature of Spiritualism that will be lasting.

He needs no encomiums of praise to add to the lustre of his fame. His best record, his noblest monument, can be found in the pure, upright, conscientions life that he has led during his sojourn upon earth. Becoming weary of the struggles, vicissitudes and perplexities of life. he has lain down the burden of years to take a needed rest in spirit. His heart was large and his soul sincere. He loved his fellowmen, and sought to benefit them through his sincerity of purpose and devotion to principle. He was and is an honest, upright, manly man, and has made the world better because he has lived in it. A devoted wife, a daughter, three sons, five brothers and a sister survive. Pass on to thy rest, thou who hast overcome! Peace, peace, eternal peace, be with thee in heaven, and with thy loved ones on earth.

measurable, incomprehensible scheme that is unfolding itself before the growing conscious. ness of man, must surely compel wonder, if nothing more; and wonder in this matter draws the mind very near to reverence or veneration. "Worship," said Carlyle, "is transcendent wonder; wonder for which there is now no limit or measure: that is worship. Is other limit possible than the paltry restrictions of our finite capacity?

Out of this magnificent conception concerning ourselves and everything that can be grasped by our consciousness, a new religion is destined to unfold; a religion without limitation-a true Universalism, embracing "innumerable Christianities, humanities, divinities," and at whose shrine all men and all angels will find a place. Its fundamental declaration will be, The Unity of Life; and all men will say, with the poet:

" I am the owner of the sphere Of the seven stars of the solar year: Of Cæsar's hand and Plato's brain, Of Lord Christ's heart and Shakspeare's strain." New York.

It is well to give our children a weekly allow ance, and to teach them economy, and to care taken from Good Health: It is well to give the children a weekly or monthly allowance, with which they are to provide themselves with certain necessary articles, as pencils, pins, needles, thread, or the lesser articles of their wardrobe, and allow them to have for their own all the money they can save from this allowance by taking care of what they purchase or already possess. Most children ways by which they can save a good deal when thus required to provide for themselves. This plan teaches the children the value of money, as well as the importance of economy, and costs the parent but little if any more than to do the purchasing for the children. They will realize that it is to their advantage to pick up and save the pins and buttons they find upon the floor, that they may not need to spend their money to buy these articles; they will be apt to be more careful to mend their gloves when the first stitch breaks, that they may not be so soon obliged to replace them.

The bass drum is one of the instruments of bands attending regiments of the Servian army. It is fixed on a two-wheeled cart, which is drawn by a large trained dog. drummer walks behind the cart.

Written for the Banner of Light. SYMPATHY.

BY MRS. H. B. EWELL. Oh! weary heart, that longs to find home of rest and love. An ark of salety for thy soul. Poor, feeble, lonely dove, I pity thee.

Oh! aching head, that longs to rest Beneath some grateful shade, Where waving branches wait away The care so heavy laid, I sigh for thee.

Oh! wandering soul, that sceks in vain The paths of truth and right, Sin-sick and sorrowing with thy load, Afar from God and light. I pray for thee.

Oh! gentle hands, that seek to grasp The rosebuds of the morn, Forgetting they will fade away, And leave to you the thorn, I weep for you.

Oh! loving eyes, that yearn to meet One glance more dear than all, Oh! listening ear, that longs to hear The voice beyond recall, I mourn with you.

Oh! young or old, oh! rich or poor, Oh! wretched and forlorn, The Father's hand will guide you each And every soul that 's born, God loves and pities all. Belvidere Seminary, N. J.

# A Review of Rev. T. E. Allen's Onset

BY W. W. SPRAGUE.

I have given Mr. Allen's address a careful reading, and, while I do not agree with many of his statements, I do favor some of his suggestions. He has spoken with remarkable frankness and fairness. I have no words of condemnation to utter, yet I shall try to prove that he is mistaken in some of his statements. I feel that he does not possess a full and welldefined knowledge of Spiritualism, and what it has accomplished in its short period of existence. A person may be in error, yet be strictly honest in his position and understanding of things relating to it, as seen from his particular standpoint.

Those who have been identified with the movement from the first have seen it grow from day to day, and from year to year, until its mighty power has encompassed the earth, until its adherents are thousands instead of a few, until it has touched with its magic wand most profound thinkers in every part of the civilized world, until it has reached far beyond the bounds of speculation and unbelief, until the philosopher, the scientist, the theologian and agnostic alike are knocking at the door of investigation, seeking to know of this mighty truth. It may not have reached that state of supreme excellence that Mr. Allen feels that it ought in its twoscore and ten years of existence, yet he must acknowledge that it has grown beyond the proportions that the most imaginative brain could conceive of in'so short a time, and exceeded in magnitude any of the other older re-

Rome was not built in a day, neither is our planet in a finished state as yet. I sympathize with Mr. Allen in his seeming pessimistic state, and trust as time goes on he may be able to realize that ideal condition he so much desires, or is pleased to term a "higher Spirit-Nothing reaches its zenith in a day, neither does any person who is progressive in his nature camp to day where he did yester-day. I am optimistic in my thought, there-fore I believe that what we have had to hay in every way is the very highest and best that we could have under the conditions that produced them. Yet, like Mr. Allen, I hope to se (and I know I shall.) many of the present conditions greatly improved. I expect to see the social and moral atmosphere purified, and man's entire nature unfolded to a higher state of spiritual consciousness. To do this, we must "lay the axe at the root of the tree," and improve the race. We don't "gather grapes of thorns nor figs of thistles." It was Dr. Holmes, when asked at what

time we ought to begin to educate a child, who said: "One hundred years before it is born." The Spiritualists were the first to appreciate this great truth, and proclaim it from the pubrostrum. The race has made wonderful strides in many ways, and we, as students, are learning the lessons of wisdom every day. and realize now that nothing but time and the unending experiences of life will bequeath to

us the many things we so much desire.

He says, "Spiritualism, in spite of great opposition, has come into the world to stay." Then we are fortunate in being the possessors of such a grand and immortal truth. All souls must sooner or later look at the truth with open eyes; that is, each one must see and know for himself. Spiritualism has taught me to be more charitable to those who cannot see as I do. The great beauty in Nature lies in its great variety. No two persons look just alike, yet there is a harmonious blending between them when the face is taken as a unit. The inharmonies and discords as observed by us in this life are because we are not attuned to the law of harmony ourselves.

His suggestions in relation to the National Spiritualists' Association are sound and practical. With an honest motive, and a definite purpose as a basis of action, coupled with the wisdom that its members possess, as I believe, must be a potent factor in shaping and building up an organization that will be helpful in promoting this glorious Cause, and assist in placing it before the world in its truest and noblest sense. More than this: It will then receive the needed support from all of the workers who have the good of the Cause at heart. Furthermore, it will be a powerful element in unifying the individual forces that otherwise would be scattered, and therefore

Upon the basic principles of Spiritualism all are agreed, and upon minor points they ought surely to have good sense enough to amicably agree to differ. The proper adjustment of this matter is to any organization what the roots are to a tree. Keep them properly nourished and cared for, and we need not fear as to the fruitage. A head centre is as essential to the successful advancement of any cause, as sun-light and rain are to vegetation. No doubt there will arise differences of opinion as to certain lines of policy, but for the promulga-tion and advancement of the great central truths of Spiritualism, we must stand firmly together if we expect to succeed. Spiritualism is now in the incipient stage of its existence. Truth is eternal, and may not need a defender yet; a careful guidance is necessary at times. All reforms and movements for the betterment of humanity have had to encounter just such

If, as Mr. Allen says, "it is a great truth, and has come to stay," we, as its advocates, are not called upon to make any apologies for its being here. We may have our cheeks crim-soned many times because of the unsavory reputation of some of its pretended followers. But this must be expected. The weeding out of this class of persons will be one of the duties of the National Spiritualists' Association, through whose instrumentality our ranks may be purged of all objectionable elements. Im morality on the part of speakers or mediums ought not to be tolerated by respectable Spiritualists. Those who need help should have it but we cannot allow criminals to disgrace us while we are giving them aid. To be able to discriminate between the person who advocates a principle, and the principle itself, seems an utter impossibility for some well-disposed persons. The husk, in such cases, is taken for the kernel that it covers.

Spiritualism from a Unitarian puipit, and his subsequent failure. This should prove a value instead of one dollar each. What kind of conable object-lesson to him. Unitarianism to me ditions did he carry into the seance room? is an intellectual loeberg. It is utterly devoid of spirituality, and is as hard as a stone. It points to nothing that will feed, a soul that hungers for spiritual food. It thinks upon the roof, and lives in the cellar. Its followers are wedded to their idols, and are satisfied. Hence his failure "to enter the thin edge of the wedge of Spiritualism." Like those of olden times, Mr. Allen found it an impossibility to put the new wine of Spiritualism, with its sparkling truths, with its inspiring teachings, with its ever-living principles of immortality, and its manua fresh from the spirit world every day, into old theological bottles Proselyting in anything never paid a fair percentage upon the time and effort that it called forth. When people are ripe for the reception of a truth, they need no coaxing; they will turn as readily toward it as

a plant will turn to the sunlight.

Mr. Allen, with the assistance of several well known gentlemen, founded a society for Psychical Research; yet with a membership of some five hundred, it came to an untimely death in two years; hence he asks: "Why was this?" Then he says: "I ascribe its downfall to the hostility of mediums and Spiritualists." Then he says: "We did the best we could with our resources and what cooperation we had," and finally that the results were incon clusive. Now, Mr. Allen, the world of Spiritualists would like to have you state if those who had the direction of the Psychical Society did not engage in their investigation with an air of superciliousness that was distressing in the extreme, and if they did not prescribe whatthe conditions should be in every instance without consulting those intelligences just over the borderland?

The most important factors in revealing the fact of spirit-communion were entirely ig nored, and, as might be expected, the results were inconclusive. As usual, the failure was saddled upon the Spiritualists and mediums. They are convenient repositories for the sins, failures and shortcomings of a large class of very respectable people. In justice to those grand souls upon the spirit side of life, in justice to the spirit side of life side of life side of life side of tice to the mediums that have allowed them-selves to be crucified for truth, in justice to the thousands of Spiritualists, I publicly protest against all such methods If that society had been composed of the kind of material required for such an important work, it would be alive to-day. It must have been a fungus growth, and it died because there was not enough of that vital principle of cooperation and good common sense to nourish it and keep

Do you wonder that a medium charged forty dollars for two sittings when he had no voice in naming the conditions? Would any of those gentlemen submit to such methods, provided they were in the places of the mediums? The fact of the matter is, it was an exparte affair, entirely. Those who had the conducting of the Society had absolute authority were judge and jury. Fair play is a jewel worn only by a few persons. They paid one slate-writing medium forty dollars (that was an outrageous price, I will admit); why do n't they tell us about those who gave their services for a pittance, or perhaps for nothing? If they will divulge the cold facts about this whole matter, perhaps we might be able to get a sort of an eye opener as to what was the cause of the untimely death of this society, that underwent such travail and pain, and promised so much at the time of its birth.

Suppose we compare what they received for their services to what a popular minister receives for a forty minutes' discourse twice a day in one of our high toned churches. A little of this higher Spiritualism applied in the every-day affairs of life would work like a tonic administered to a sick person. Let us leave off our thick coat of egotism, and ap-proach this great truth with a spirit of humily and fairness, such as is demanded and due from us as students and honest investigators. Seek honestly, and ye shall find; knock at the door of truth patiently, and it shall be opened

In discussing the questions of mediums and character are at stake; and mud-throwing is not in order. As one of the fathers of the Universalist Church said, when some bigot threw a stone into a window, landing in the pulpit at his feet-he lifted it up before his congregation, saying that it was "composed of weighty material, but there was no argument So I believe it will be in this case, when the testimony is submitted to the great public for final judgment. At the present time there appears to be an epidemic of vituperation and slander rampant amongst a certain class of persons, who raise their hands in holy horror against mediums and mediumship, without any just discrimination, and make them

the scapegoats of society. Let us as Spiritualists see to it that we act wisely and deal justly; and, above all things, protect honest mediums and true mediumship hey are human beings, but are subjected to different environments and greater temptation than the ordinary persons are, as a rule. That there are fraudulent mediums, no one doubts or denies. Are they very numerous? an any one person put his or her finger upon fifty or more of them, or even upon a score of downright frauds who can be proved to be such in a court of justice? If not, why all of this outcry? Again I ask him to make an honest and fair comparison of mediums—as to virtue, veracity and integrity of character—with the clergy of our land. Is this unfair, or asking too much? Let us have the truth, and nothing but the truth. How many mediums can be found with their names upon our court records, or incarcerated in our jails or in our penal institutions? Can you give the names f a score who are now or ever were there? If not, then cease this indiscriminate and wholesale condemnation of them. If these are facts, can the clergy of the land boast of as much? I know personally that scores of min isters can be found in our penal institutions, and for crimes that would put to shame these

chronic fraud hunters. If your business is in looking for fraud, as a rule you will find it. The old saying that it takes a "rogue to catch a rogue" is well worth remembering at this time. I detest frauds grand philosophy of Spiritualism, those who as and rascals, but I want to be sure I have one yet have never begun to realize what the true before I brand him as such. Have the clergy always preached the truth to their flocks, using no deception? Is this asking too much? Are there no frauds to be found in the and unfoldment, I shall feel that my life has churches and among the clergy, or are they not been in vain. Mr. Allen asks why we as all to be found in the ranks of the Spiritualists? Has any one ever heard of any scandal amongst them that could match the Kalloch scandal in Boston some forty years ago, or the Beecher scandal in Brooklyn? Let us be honest and fair, and remove the very large and jagged beam from our eye before we try to ex-

tricate the mote from our brother's eye. I dislike to recall these occurrences, for know they will bring to the minds of some persons at least, unpleasant recollections that they had hoped were forgotten. "Truth is like a two edged sword, and cuts both ways. What do the clergy discourse from Sunday to Sunday in our churches? If Calvin and Jonathan Edwards were on earth to-day, and should listen to the advanced thought by the most popular ministers, those who reach the multi-tudes, what, think you, would they say and Would the scenes of immolation still be going on, and the dying groans of the victims be ascending heavenward, as in days of yore? The liberal clergy of the land then would be the sufferers. History is repeating itself, only in a more humane form, in persecuting the Spiritualists. I am not criticising the church. It has given forth the best it had in its keep

ing, and it could do no more. I see no more reason why a medium should demonstrate her gifts to the public without a fair remuneration than that a clergyman should give his services for nothing. The mediums often do this, and do it cheerfully. Think of some of the persons (some even that you know personally) for whom they are obliged to sit. It matters not how boorish, mean, or even immoral they may be; they are expected to give their services without complaining. I know of a man, worth a small for-tune (and a Spiritualist, too), who remarked to

ditions did he carry into the scance room?

Think of a party of total strangers invading your home, Mr. Allen, and bringing with them a complete outfit of clothing, then sending a committee to disrobe you, after which you were not allowed out of their sight, then conducted into a cabinet, and when seated silken cords are placed in your ears, the ends sealed to the wall, to make sure that you may not be called the carrier of the carry infant or may. able to make yourself into an infant, or magnify yourself into an Indian more than seven feet high; and then ask yourself honestly if you could get too much pay for your services. What, naturally, would be the state of your mind undersuch conditions, provided you were the medium? Do you think you would be in a very amiable frame of mind? Would you feel in touch with the spirit world, and receive those holy influences that one unfolded properly could and would receive if conditions were harmonious, and those present carried no conharmonious, and those present carried no con-ditions of suspicion into the séance room with them? This is the rule instead of the excep tion with mediums. Can we wonder why we do not have higher and better results? The truth is that what we get comports exactly in results with the conditions that we make at the time. This is in accordance with the law of all human action. Ignorance, suspicion, jealousy and a spirit of intolerance are the great obstacles that stand in the way of our receiving the best possible results. Spiritualists know and understand the necessity of these conditions, and yet fail to conform to

After an experience with mediums, both in our thoughts be of the purest; let our actions be guided by all that can exalt, and make our own lives individually what Spiritualism teaches us, and we need not have any cause for speaking a kind word to some fallen brother or alarm. Above all, let us look within our own interior lives to see if we are what we ought to be, before we take up the cudgel of anathema against those who have been the "chosen ves sels" for dispensing to the hungry and sorrowing children of earth the grand and glorious

truths of Spiritualism.

Mr. Allen says: "Some may ask, why do you,
a Unitarian minister, an outsider, step upon our platform to speak to us, to criticise our movements? My answer is, because I love the truths of Spiritualism; because I have devoted time to their study; because I am satisfied that the world needs them; because the world will not receive them from Spiritualists unless Spiritualists themselves care enough about them to distinguish the higher from the lower Spiritualism, the true from the false; because I have fought some of the battles of the higher Spiritualism against the prejudice of my own church and of the outside world, and against the army of mercenaries within the spiritualistic movement; because for a number of years I have knowingly and will-ingly sacrificed my professional advancement to aid Spiritualism, and finally, because I believe myself to be as positively an instrument and mouthpiece of spirits worthy of a hearing before you in the interest of all that is good and holy-albeit with the consent and cooperation of my own intelligence—as any medium who ever placed foot on this platform. If these things do not qualify me to speak, and to claim a respectful hearing, then ignorance, moral obliquity and selfishness—the standards of hell -are the measures of fitness for the rostrum."
This is a remarkable disclosure, coming from the source it does, unsolicited.

If these statements were true, they would be a choice bit of information to the great army of Spiritualists and public workers, whose honesty of purpose is unquestioned, whose lives are above reproach, and who are the peers intellectually of any body of public workers of tc-day. Yet after all of these years of incessant toil in season and out of season, these grand and noble workers, some of whom have sacristruggles, Rev. Mr. Allen gives them to understand, inferentially at least, at a public gathering of Spiritualists, from a spiritual rostrum, that their work has been a total failure. After witnessing the stupendous growth of the spiritualistic movement, unprecedented in the annals of history, what say you to this serious indictment, workers in the spiritual vineyard?

Not satisfied, he then reverently and with a true Christian spirit proceeds to inform them that what he had said was "from a sincere motive to uplift the spiritualistic movement and to make it what it ought to be." The Spiritualists, from a spirit of kindness and a willingness to listen to every side of any question, had granted him a hearing, and, while they were before him, were at his mercy-the toilers in the Cause, the white haired veterans, the mothers whose only comfort was in knowing beyond a doubt that spirit-communion was a truth; standing face to face, he chose the opportunity to prick them to the very marrow. Was this a graceful act for one oc cupying the position of a public teacher, one parading the grandeur and beneficent effect of a higher Spiritualism before the public? Such a performance to me savors of a spirit of unkindness that is unwarranted and unjustifiable in the extreme. Did he think he was addressing an audience from the catacombs of ignorance, or that this was their first step up the great highway of spiritual unfoldment? Some persons appear to think they are exceedinely spiritual when in fact, they are only self-righteous. "Fair play is a jewel," and kindness is a more potent factor in the world to day for leading mankind in paths of rectitude and upright living than the Gatling guns of censure. The world will listen to what you have to say, and then ask: Do you live what you preach to others? "A tree is known by

the fruit it bears." We need lose no sleep over the church ques-tion. The vital question is, how can we reach successfully the great army outside of the churches who are living lives of dissipation, of sensuality, those who know nothing of the object of life is? As one of the workers, if I can lead one of these poor and benighted souls out into the genial sunlight of spiritual truth Spiritualists do not accept the truths of the church. He does n't say what church, whether it is the one he believes in or the Jewish church. This is rather an indefinite proposisition, and will not appeal to persons who reason and think for themselves. Whatever of truth the church has to-day or ever had belongs to the Spiritualists. This they have garnered from the broad universe of human intelligence, and molded and fashioned in the mighty crucible of human experiences into gems of priceless worth. Private ownership of truth is one of the relics of ancient ecclesiastical tyranny that has held humanity in a

state of mental slavery for thousands of years. Martin Luther and his co-workers saw and felt the awful power of this mouster. They bombarded the mighty citadel of Catholicism, whose power at that time was almost omnip otent, and revealed to the world that liberty of conscience and truth was the common inheritance of mankind. They in turn established a theology. But it was an improvement upon the old. Mr. Allen thinks the Spiritualists need a theology. Suppose we do, which one of the many shall we adopt? The theological clothes of Luther and Jonathan Edwards would hardly fit our time and age.

Mr. Allen thinks we should have a creed, "not as a barrier to admission to a spiritualisistic society, but as a declaration of truths generally believed in by Spiritualists." Creeds and theologies alike are the inventions of men formulated into certain theories which they conceive to be true. Consequently they are fallible as such. They may be true, or they

may not be. Spiritualism per se is neither a belief, a the ology nor a creed. It is a knowledge, from actual demonstration, that man still lives after

says, "That creeds are a revelation; that the closy is a declaration of faith and belief." Spiritualism is neither a revelation, a faith nor a belief. It is a demonstration, or it is a revelation through demonstration. The ethical and spiritual relations of man to a truth have nothing whatever to do with making a truth less true or more true. Nothing is higher than truth itself. If Spiritualism is a truth, a higher Spiritualism cannot possibly be more true. If the church desires and needs it, it must and will have it to the contract the church desires and the contract the con will have it, for it is as free as the air we breathe. If the mountains will not come to them, they must go the mountains.

Yes, we must have a creed. A creed such as I desire must encompass all of the truths contained in all systems of religions, and in all books, or wherever they can be found as the result of human experience. It must be so flexible that it will not be a stumbling block to a single human soul. It can neither be Uni-tarian nor Trinitarian, for it must be universal in its scope and application to human needs. A creed is never a finality. It may point the way, yet it can't be the way itself. It is very easy to say that practical religion is summed up in love to God and love to man, but which is the same of the same one of the many Gods shall we love? Shall we select the Jewish Jehovah, or one of a more modern time-the Christian God, or shall we love the multitudinous number of the Greek Gods? I believe in home missions; in the practical every-day work where we can see the results. I don't believe in soaring away be-yond the clouds and stars to pour out our love for God. This loving God so much, and then denying a tramp a crust of bread, is not my idea of religious duty, or what any decent and whole souled God desires of us. Some real public and in private, covering a period of nearly forty years, I must acknowledge, in justice to them and the spirit-world, that as a time in looking after God's affairs. This is all body they have endured more insult, suspicion and unfairness than any other class of public any way whatever. My advice is not to spend workers ever did. Let us, as investigators and any more of your time in that way, but to do as Spiritualists, be honest with ourselves; let all the good you can to every human soul you our thoughts be of the purest; let our actions come in contact with, and give God a rest. sister.

In conclusion: As a worker, as a seeker after truth for truth's sake, and as a defender of truth for the good that all humanity may re-ceive from it, I demand exact justice for the mediums, as well as for the investigators, and that when they enter the portals of the séanceroom, there shall be a mutual reciprocity, and that each one stand upon equal footing. When you enter the scance-room let it be with confidence, and not with suspicion; let it be with a spirit of humility, and not with an air of intolerance. Go as a willing student, ready and willing to receive the truth wherever found, and not as an impatient bigot. Then you will have learned through your own experiences this great truth, that nothing less than true womanhood, and an exalted manhood, whether as medium or investigator, can crown your efforts with success.

Haverhill, Mass.

Rev. T. E. Allen's Address.

BY MRS. R. S. LILLIE.

Since reading the article of Rev. T. E. Alen, my mind and hands have been filled so completely that it has been impossible for me to send my review until this time. I hope I am not too late to say at least that I am in hearty accord with his views almost without exception, and even where the exceptions might be taken I feel it is because he has not been fairly understood. Many Spiritualists are alarmed at the word "creed," or at the suggestion of taking the Bible as a text-book. In regard to the latter, William Emmette Coleman wisely says: "We should study it to know it, at least." In regard to the former, I believe some statement of fundamental principles upon which Spiritualists should united. mediumship, I shall hew to the line, "regardless of where the chips may fall," because it
is a question of vital importance. It is a question where morality, veracity and integrity of
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to the s distant future. As Dr. Geo. A. Fuller says, in his very interesting article, "The Parting of the Ways": "It is high time that the great body of Spiritualists should declare to the world, in clear and forcible language, what Spiritualism stands for

Having seen and talked with Mr. Allen while in Boston recently, I know his one aim and purpose is the welfare and advancement of the cause of Spiritualism. I scarcely know whether to go on writing or not, for I saw in THE BANNER of Dec. 18 that but a few more articles on this subject will be published, and then the discussion will be closed. Why close the door to so important a matter while so much interest is evinced? What can be of more importance than discussion of ways and means of improving the condition of things

existing in the ranks of Spiritualism? None but workers, who go from place to place and observe for themselves, can know he true state of things. In the first place, the itinerant system in itself is destructive to all the higher and best interests of societies, and it makes of the workers, in most cases, a houseless, homeless band, who even if, as in rare instances, they have a home spot, they are away from it so much that it seems almost useless to keep up the pretense, and the remuneration for their labor is so little for by far the larger number that it is impossible to have any, unless a room in a lodging house can be called a home. I am speaking now of that class of workers who have been prepared for doing the work of ministry, as speakers or as mediums, more particularly speakers, because it is possible for mediums of the various phases outside of speaking to locate themselves for

months or for years at a time. But with the lecturers it is so different, and matters are growing continually worse and worse for them. There are tew inducements for any one to continue in the work, or for new comers to engage in it. Only a thorough ly devoted and self sacrificing person, who val ues the principles for which he is laboring more than he values personal case an i comfort, would continue the sacrifice. I some times question the righteousness, justice or expediency of its continuance. Something should be done at once in this direction, or the very best of the workers along this line will retire themselves, and the Cause suffer by it,

as many have already done. There is a limit to human endurance. Of this Mrs. E. L. Watson savs: "We are driving many of our best speakers from the field of public work, and losing opportunities for en-listing the interest of scholarly young men and women who desire to become teachers of the higher Spiritualism, but are prevented from doing so by the present methods of Spiritualist societies." She adds: "The older speakers feel that their energies are put to better use in the home life that radiates practical benevolence and refined spiritual influ ence, beloing to liberalize the communities in which they dwell by exemplifying the principles of their faith, than by spending themselves in an itineracy that affords but a precarious existence, and, worst of all, but meagre spirit-

ual results." I have copied Mrs. Watson's words, for they are so true and express so perfectly my own mind in this respect. I have been compelled, in instances where earnest, enthusiastic young ministers just convinced of the fact of spirit intercourse have come to me for counsel as to whether to sever their relations with the church and avow themselves as Spiritualists or not, to tell them just the state of things with Spiritualist societies now. In one case asked: "Have you the sympathy of many of your members? If so, then break the bonds, take your friends, and go out and organize new church, as you feel it should be organized, and preach the truth of immortality demonstrated as you have found it, but do not go out into the itineracy of Spiritualism. In such a church you will find that some Spiritualists will come to you-such as are now drifting into the Unitarian churches, dissatisfied with the present methods of Spiritualism as a move-

When Cephas Lynn was an itinerant worker Mr. Allen alludes to his attempt to preach one of our best mediums, that he would attend passing from his physical body. Worcester in the ranks of Spiritualism he began giving remedy for Diarrhosa. Twenty-five cents a bottle.

discourses which contained similar criticisms and suggestions now made by Rsv. T. E. Allen. I remember well hearing Spiritualists say: "We are tired of being scolded by Cephas; he's constantly finding fault with Spiritualists," and similar remarks. This class of Spiritualists can listen complacently to any amount of criticism of religion and churches, but are incepsed as soon as one augusts there

but are incensed as soon as one suggests there is any wrong going on in Spiritualism.

Cephas had found hard work swinging over our Itinerant field on two drutches, and endeavoring to make the small remuneration meet the demands made upon him by the bur-dens he was compelled to bear. He tried to stir the Spiritualists to action on these same matters, and found so little response at that time that he sought other fields of labor, and Spiritualism as a movement lest a valuable worker.

Sydney Dean, with a zeal and enthusiasm worthy a Christ, left the church, came out and boldly proclaimed the truth with a power and in a manner which was a source of pleasure and pride to every true Spiritualist. According to the suicidal methods always pursued by Spiritualists, he was obliged to leave home and friends, deny himself the comforts which should have been his, and, going a month here, another there, giving courses of lectures at places far remote from each other, with gripsack in hand, overworked, nerves overstrained, his physical gave way, when ten years more of active service ought to have been left to him and to the Cause he so dearly

A. B. French, one of the ablest and most eloquent orators upon the Spiritualist platform, has retired from the work, and his voice is heard no more. Why? Those of his co-workers who have heard him express himself know better the why than the majority. Why is it that T. Ernest Allen, Solon Lauer, and many others we could name, now in Unitarian churches, are not in the ranks of Spiritualism? Or why do such men as Minot J. Savage, whose experiences rival those of many avowed Spiritualists, when they become convinced of the intercommunion of spirits and mortals, why do they not avow themselves Spiritualists? It is useless to accuse these of moral cowardice, or fear of public opinion. It is false and unjust. They have had to brave more than many of their accusers. It requires but a casual glance at the movement of Spiritualism, and at the condition of local societies, to see that there is no place for them. But some will say, "It honest they should proclaim themselves as one with us, and go out as missionaries, and make a place for themselves.

Ah! let such critics try it. A few weeks, to say nothing of months and years, would most likely satisfy them. They would find how few societies employed talent upon a basis which enables a man or woman to feel that freedom and ease of mind which makes it possible for them to do their best. They would also find by far the larger number of societies upon a basis financially depending entirely upon the power of the talent to draw sufficient numbers in at the door, at ten cents a head, to defray all expenses, and to the managers of many of this latter class it makes little difference what produces this result, oratory or odor, for individuals whose teachings and practices have dishonored Spiritualism are now accepted without question, providing an experiment proves them to be a "drawing card," and unless different measures (as J. S. Loveland says) be inaugurated from those which now obtain, the movement is doomed to speedy extinction.

I wish to be understood here as making a de-

cided distinction between the truths as taught by spirits, and the movement or movements which are the outgrowth. The truths enunciated will never be lost, and would not if the movement were to become extinct. They have taken deep root and hold upon the thought of civilized man, working a mighty transformation, and that influence can never be lost or cease to be exerted. But whether in the movement (which is to true Spiritualism what the external church is to true Christianity) such measures be inaugurated, and such changes be brought about as will make it what it was in-tended to be, "a light to the world," or wheth-er by the faults and follies of individuals hav

I am of the opinion that we are near, as Dr. Fuller suggests, "the parting of the ways." And our readers may call me pessimist or prophet, I am indifferent as to that, but I am of the belief that the time is near at hand for another marked change or crash, a time when Spiritualists will be obliged to take their places in line, and stand up and be counted on one side or the other of important issues or be found among the stragglers who follow in the wake of all great armies, and are of no real

value anywhere. I am glad the agitation is on; glad that such thinkers as Mr. Allen and George A. Fuller are voicing such sentiments, and the Symposium of replies expressing such hearty approval in the main goes to show that the waters are stirred in the right direction.

A Query.

BY M. A. WARREN.

In reading the current number of the BAN-NER OF LIGHT, Feb. 5, I find in Prof. Buchanan's article. "The History of the First Century," some things that set me to wondering, and then to thinking, and last, but not least, to inquiring. I cannot go into all of his statements, but will only refer to one or two.

He says: "If Paul and Peter, James and John, could return to earth," etc. Now my inquiring mind pushes this query to the front for solution: Why put in that "if"? Why cannot they return to earth, as well as those sages of the centuries before their time, or as well as Dr. Storer, John Pierpont and hundreds of others from whom we get messages?

If (this is my "if") Paul and the rest of the teachers of his time had the welfare of humanity at heart, are they not still interested in the same direction, since they have passed to the "higher life"? If so much fraud and damaable duplicity were practiced by the priesthood of the second century, why do we not have the enlightenment vouch afed to us by those who can "open our eyes to the great wrong in the present compilation of the New Testament"? Mast humanity go on suffering from the duplicity and fraud based on this book, being proved, so far as scientific investigation gives us some clue to the enormity of that motto of the Jesuits, "the means justifies (?) the end." Oh, what an outrage on the credulity of the civilized portion of our race! And all this is the outgrowth of that stupendous myth, the 'God Idea.''

Then, again, when we turn to the letter from California by Mrs. Longley, even she opens for us a source of anxiety, of questioning. She says: "If"—there it is again—"we are constantly deceived in our search for truth by shells and thought creations, then we can place no reliance upon our spiritual perceptions, our mediums and our spiritualistic teachers, or their guides." And she gives us her experience as to the deception practiced upon Little Nannie, who "do n't like it; do n't want to see horsie, when there is no horsie." Then she tells us:
"I believe that spirits of en psychologize mediums," etc. Again: "Imperfections in mediums," etc. diumship, deceiving spirits, etc., by mortals or spirits, may all play a part in puzzling and perplexing investigators, who are satisfied with the honesty of the mediums, but who know

what they receive is not wholly reliable. Ah! what a discouraging condition has our philosophy plunged us into, if these two writers, recognized world wide, have portrayed of the doubtful elements that envelope the new light-wave all are so eager and anxious to accept-but with so many "ifs."

For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind coilc, and is the best

# LYCEUM AND HOME DEPARTMENT

CONDUCTED BY MRS. J. S. SOPER.

IF WE HAD THE TIME.

If I had the time to find a place And sit me down full face to face With my better self, that cannot show In my daily life that rushes so;
It might be then I would see my soul
Was stumbling still toward the shining goal,
I might be nerved by the thought sublime—
If I had the time!

If I had the time to let my heart
Speak out, and take in my life a part,
To look about, and to stretch a hand
To a comrade quartered in no-luck land;
Ah, God! If I might but just sit still
And hear the note of the whip poor-will,
I think that my wish with God's would rhyme—
If I had the time!

If I had the time to learn from you If I had the time to learn from you
How much for comfort my word could do;
And I told you then of my sudden will
To kiss your feet when I did you ill;
If the tears aback of the coldness leigned
Could flow, and the wrong be quite explained,
Brothers, the souls of us all would chime—
If we had the time!
—Richard Burton.

Written for the Lyceum and Home Department.

### A Broken Doll.

By May Hedrick, Fourteen Years of Age.

[Concluded from last week.] "Oh! Tom, may I go with you?" asked Isabel pathetically.
"No, I shall return soon. Remain here

with your mother."
"Oh! Tom, I must, I must!" said Isabel.
The color had left her cheeks, and she stood

pale as a lily.

"You had better hasten," said the farmer abruptly. "The doctor said that she might not live long."

Tom jumped into the farmer's wagon and

was driven to the farmhouse.

Arrived at last! How long it seemed! While

Arrived at last! How long it seemed! While the farmer was hitching his horse to a tree, Isabel came running up breathlessly. "I came, Tom," she cried, "because! must see Hildy." They passed into a neat little cottage, and were soon by the child's bedside. Hildred was indeed unconscious. In her delirium Isabel heard her say: "Now you see that I am no carben. Oh! marries I came all this way to bel heard her say: "Now you see that I am ho orphan. Oh! mamma, I came all this way to see you. They called me an orphan, and I wanted to show them that I was not. Oh! I am so glad I found you, mamma, but it was an awful hard, long journey, but I ve got you at last, and—kies me, mamma," and the child clasped her little hands in a sweet dream of

isabel stepped to the bedside, and holding the child in her arms sobbed: "Oh! Hildy, did I cause all this? I didn't think you were so sensitive. Oh! Tom," she cried, "I have done it all. I was jealous because you bought her pretty things, and not me. I called her an orphan, and said she ought to be ashamed of herself for breaking all her nice things. Oh! Hildy—Tom, forgive me."

Then the farmer seemed to recollect something and left the room. In a few moments

thing, and left the room. In a few moments he returned with a small parcel.
"This," he said, "she carried with her when

Tem," cried Isabel, "I broke it, broke it on\_purpose, so you would scold her." Tom looked at his sister. First anger flashed from his beautiful eyes, but he restrained himself, and stepping to the side of his kneeling sister, said: "Never mind, Isabel; when Hil-

dred gets well you can atone and make it up to her; now run home.' Isabel, without a word, did as she was told, "My dear friend," said Tom, "how can I ever thank you for your kindness to my little cousin? You have saved the life, I hope, of the best and sweetest little darling on earth. And

now."he continued, "if you will kindly assist me, I shall relieve you of the burden, and take her home; and believe me, if ever you require a friend, or need assistance, call upon me," he added gratefully A closed back being procured, the child was driven to her home. Dr. Williams, the family physician, who had been called, was in waiting

when the carriage arrived. There seemed to be no hope. Into the valley of death she was For eight long weeks she lay in a deep sleep.

One night she awoke and found Isabel by her bedside, weeping bitterly.
"Isa," she said, "do you miss me?"

"Oh, Hildy, yes! I am so lonesome, and I love you so much. Do you really?" asked the child. "] thought you would be glad to see me in my bed (meaning her grave). Well, when I go to

mamma, will you love Kernel, for I love him "Yes, I love Kernel now, too; and I won't hit him nor tie tin cans to his tail, for I shall

always love him, too."
"Will you? Oh! I am so glad." "But," continued Isabel, "you must not die, but hurry and get well, so that we can

"Do you really love me, anyhow?"
"Yes, Hildy."

"Then come kiss me." The next morning when the nurse came in she found two little children fast asleep,

locked in each other's arms. She carried Isabel to her own room, and returned to Hil dred's bedside and stood watching the quiet smile that gradually broke over the pale, sweet About an hour had elapsed, when the nurse

heard the door knob rattle. She opened the door, and found Isabel standing barefooted upon the threshold. Isabel," said the nurse, "your mother has forbidden you to enter this room, and last

night you slept with Hildred." "Ohl nurse, let me stay; please do. I shall not disturb her. Please do," entreated Isabel. The nurse, who was very stern at times,

No, child, please go to bed." Isabel remained standing at the door a long time, then went to her own room, where she prepared a little surprise for her cousin.

Hildred had sunk into a deep sleep, which the doctor said would tell whether she would die or recover. The next few days were days

God has spared the flower," said the doctor

Hildred gradually improved, even to be up a little. Isabel was the most loving cousin any one could wish, and she was constantly at her At last Hildred was able to leave the sick-

room and move around in the gardens, where the pure air and sunshine would do her more good than medicine.

Isabel clasped her in her arms, and said, "Come into my-our-room, Hildy," and she led the way into her room, where Hildred had

We are to share it together," said Isabel. "Come look around."

In one corner were two white beds. In a cradle a large wax doll, exactly like the broken one, and other familiar and beloved treasures. When Hildred noticed the doll, she ran up to it and exclaimed, "Oh, you dear, good dolly! so long since I saw you!" She seemed to forget entirely about the broken one. Then, seeing Kernel snoozing on a rug, she clapped her hands and cried with delight. "Now, Hildy," said Isabel, "come into the

"Oh, Isa, how good of you to take such lovely care of my flowers!" she exclaimed, as she gazed upon her favorite plants, blooming

The hard, vain expression passed away from

other: "Since that child's sickness, those children are inseparable." They all had different opinions, but only Tom knew it was all caused by "a broken doll."

# Little Phebe's Queer Pet.

When little Phebe was about seven years old, Bolling, a favorite playmate, asked her one day to come over with him, as he had something for her. Her mother said she might go. So he took her through the side gate and out into the stable lot, where she saw a tiny baby pig penned up in the corner. As soon as they came in sight, it began to squeal lustily.

"I have a whole lot of them," Bolling said,
"and I am going to give you this little yellow
fellow, because there is another just like it
that I can keep myself. I am going to name
mine 'Phebe,' he added shyly.

"Then I shall name mine 'Bolling,'" said
Phebe. "But what makes him squeal so?"

"I suppose he wants to get out of the nen."

"I suppose he wants to get out of the pen," replied Bolling, taking him up in his arms, and putting him into Phebe's arms. And they

started for her home again. "What makes him squeal now?" asked Phebe, anxiously. "Maybe I had better not

"Oh, I do n't think it's because he does not want to go," said Bolling, comfortingly, somewhat puzzled himself, however, for a reason.
"I reckon pigs just have to squeal about every-

Everybody at Phebe's home thought a pig Everybody at Phebe's home thought a pig was a very funny kind of a pet, and at first her mother said she did not think she could allow her to keep it. But Phebe looked so disappointed that she said, "Well." And Phebe ran out with it quickly, before she could change her mind, and got her big brother Hal to make a pen for it to sleep in.

"I am not going to make it stay in the pen all daytime," she said, "because he does not like it, and he squeals so."

It was indeed a queer pet. But, like all babies, it had very cunning little ways. Phebe always fed it herself; and, as it ate out of her own sweet little hand, and had found no mud

own sweet little hand, and had found no mud in the pretty, grassy yard to root in, its little pink snout was almost clean enough to kiss. Phebe had her own way of kissing it. She would put her soft little hand on Piggie's nose, and kiss that, making believe it was Piggie's mouth. Whenever Phebe went out into the yard, Bolling always seemed to be on the watch, and would come running to meet her, his little pink snout in the air, squealing with

all his might.
"It must be because he is glad to see me," thought Phebe. And she patted his head and gave him the rest of the apple she was eating. One day, as they were starting out to walk, Mr. Piggie crept from under the front steps, and insisted upon going, too, if his little mistress did. At first Phebe's mother said that could not be, and shut the gate on him. But Bolling squealed and squealed, louder and louder, as he saw them go off; and Phebe knew he was begging to go, just as she had begged

her mother to let her go. Finally, her mother said it would be better I found her."
Tom opened the package, and beheld a few tiny cups and saucers and other trinkets which the child loved; among them was the broken gate, and the pig trotted along at her heels, which the child loved is a mong them was the broken gate, and the pig trotted along at her heels, which funny little grunts of satisfaction. Every now and then he would stop to investigate something on the roadside; but when he looked up and found they had left him behind, he would set up such a squeal that they had to stop and wait for him. Phebe's mother, and especially her older sisters, did not like this very much, and told her the next time she wanted to go to walk with them she would have to put the pig in his pen and fasten him

Thus far nobody had found any fault with

Phebe's pet, except about his squealing.
"And I don't mind that a bit," Phebe confided to Bolling in one of their playtime talks, because he cannot talk any other way. Do n't you think he means it for talking?

"Of course he does," said Bolling wisely "I can always understand exactly what he's saving, too," added Phebe.

Not long after this a big rain came. Phebe was greatly distressed because the pig was out in it; and as soon as it held up a little she ran out to see if he had found shelter for himself. She found her sympathy all wasted. For Master Piggie was getting old enough, alas! to appreciate a muddy bath; and, instead of seeking shelter, he was wallowing to his heart's content in a mud puddle which had been formed by the pouring rain. Poor Phebe was disgusted. She ran up the front steps into the louse, never turning to look back, though she heard Bolling squealing his pleasure at seeing her. She went straight into her mother's room, in her haste leaving the doors open behind her, and said, with a very sorrowful little

Mamma, I suppose you will have to send Bolling to the country. It will be better for

As she turned to listen to his squealing. which seemed so very near, in walked Piggie to speak for himself, covered with mud, and leaving his footprints all along the hall and across the new sitting-room carpet. That sealed his fate. He had to go to the country

the next day. But Phebe did not forget nor entirely cease to love him, nor did he forget her. She used to go out to see him every now and then, and was very proud when she heard that he had killed a big black snake that was just climbing up a tree to catch a bird and eat the pretty eggs in its nest.—Annie E. Wilson, in Our Ani-

# The Boston Spiritual Lyceum.

Sunday afternoon, Feb. 6, this Lyceum held a very interesting session in Berkeley Hall. " Is it Reasonable to Suppose that an Uneducated Spirit or Spirit Child could give Good Business Advice?" was the question considered. Some thought it quite unreasonable to suppose that a child or uneducated spirit could give any better advice of themselves than the same persons could in mortal life; that where such had been known to give reliable advice, they had been but the instruments of some older and wiser Others claimed that some of our smartest ion, in its strictest sense, was not a proper measure

f business ability. Mr. Oscar A. Edgerly, the speaker at Berkeley Hall the present month, was present, and cited three in-stances in his personal experiences, one where a spiritchild only seven years of age had shown a correct knowledge of earthly affairs, and had advised his parents to settle up certain business matters, because one of them was soon to come with him. The advice was heeded, the business settled, and the father assed to spirit life a lew weeks afterward of an apo

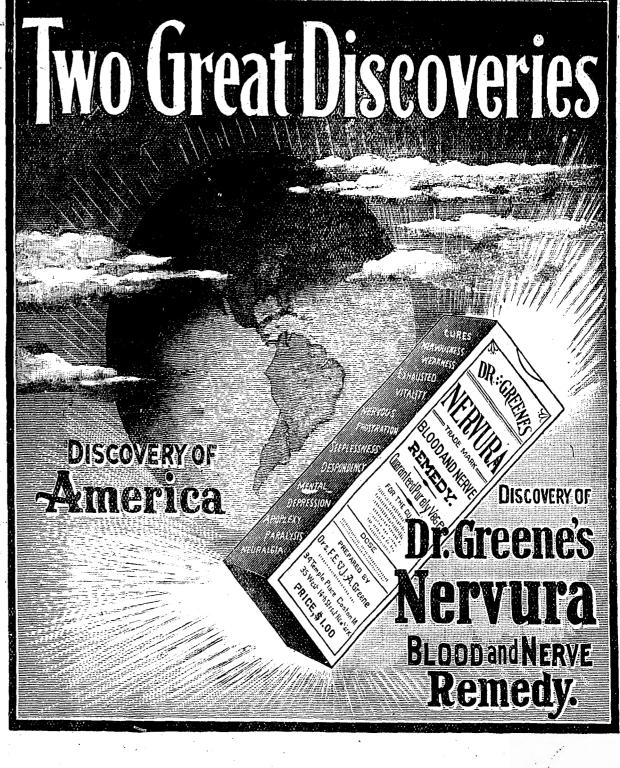
Mr. Watson rendered a plano solo, and later gave a reading, followed by the usual entertaining program. Question for Feb. 2019: "Is What is Usually Called ccess in Life Due More to Opportunity or to Abil-

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17 Leroy street, Dorchester Station, Boston, Mass.

# Children's Progressive Lyceum No. 1 Met as usual in Red Men's Hall, Sunday, Feb. 6.

The school discussed the subject, "Spiritual Phenomena." A few thoughts from the lesson were: That the phenomena are necessary, as they are the foundation upon which the higher truths of Spirit-ualism are based; that the purposes of phenomena are to overcome doubt about the future life, to illustrate the laws of nature and prove the relationship of this life and spirit-life; that all Spiritualists should investigate and foster mediumship; that mediums were responsible for the class of spirit communion The hard, vain expression passed away from Isabel's countenance, and she became more beautiful than ever. The neighbors wondered why the two girls were always together. One said: "You'd think they were sisters."

Were responsible to the class of spirits committed that comes through them, because of the natural law of attraction which causes like to seek like, so if we wish to receive thoughts from high and noble spirits, the mediums must lead lives of purity in thought and action. The phenomena also prove that our change many years, and have not the courage of their



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in the next world is not a sudden transformation, but a continuance of this life, with ample opportunity for progression. The little folks had good answers to their subject, "Selfishness," after which there was an instructive entertainment.

CHARLES B. YEATON, Sec'y.

# Waltham Lyceum.

The Children's Progressive Lyceum held a very interesting and harmonious session Feb. 6. The debate on "Was Christ a Medium?"-the ladies taking the vea and the gentlemen the nay-was closed in favor of the yea, after a very instructive and interesting discussion.

We hope these debates will prove helpful and beneficial to every one of the young people in attendance. The tendency to neglect duty, and slide through life, is so characteristic of the many, that it seems, if the minds of these young beople can be developed to think for themselves, be guided aright, and to stand out boldly from all that is flighty and bonsensleal, coming down to sensible logic, and carrying with them the force of all that is good and noble within them, they will be benefited beyond anything they can hope for. For strength, patience, love and wisdom are the earnest desires of our hearts, to be able to help guide these young folks. Our entertainments, for the good of all, we are trying to bring up to a hi her standard of thought and reason. To day Mrs. Adams favored us with a well-rendered recitation, which left upon the mind a strong proof of what perseverance can accomplish. Readings from Mr. Coolidge, Miss Sanger and Mr. Southwick; plano solo, Carl Safford; har-monica solo, Oliver Reed; recitations by Eleanor Wyman and Mille Hemenway.

552 Main street, Waltham, Mass.

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

# Organization Considered.

BY E. W. GOULD.

After organization, what next? The first question that naturally arises in this connection is, What is organization, and what does it imply? Briefly stated, we might say: A party of half a dozen, or more, meet and agree to unite themselves into a society, or club, for certain purposes, and to be governed by such rules as may be from time to time adopted, elect their officers and declare themselves organized and ready for business This, in spiritual parlance at least, would be called an organization.

After several years of discussion and hard work by the leaders and thinkers among Spiritualists, the idea pretty generally prevails now that organization is a good thing and necessary to the promotion of Spiritualism, as well as to all other religious denominations.

social clubs, political parties, etc. The next question is, What has been the result of this conclusion?

Among the important results is the formation of the National Spiritualists' Association, which completed its organization four or five years ago, and is now in perfect working order, with a competent Board of Officers and the necessary machinery to carry forward all legitimate business referred to it by the auxiljary societies of which it is composed, when the requisite amount of money is provided for the same.

In addition to the National Spiritualists Association, there are some six hundred local societies in America, averaging probably forty members each, aggregating twenty-four thousand. Many of these, however, were formed before the National was organized.

The whole number of Spiritualists and those who are willing to stand up and be counted in America is variously estimated from one to

convictions, we will assume the lowest number, for our present purpose, and say one mil-

social reform. When properly approached by in every spiritual society. those interested, it is fair to estimate that onehalf, or two hundred and fifty thousand, will giving us, in addition to the twenty-four thousand already organized, more than two huntal to draw from.

If, as is claimed by many, organization is all that is necessary to insure success, we have the means at hand, and among our own people, to carry us to the front, to provide the ways and means to prosecute our missionary present to those who desire it a true statement of our teachings. We can also provide other denominations, in addition to the superior character of the spiritual advice and instruction from our rostrum.

I am among those who appreciate the value and importance of organization, and I see very much yet to be accomplished by it; but not everything. If my estimates are correct, we have, among our first duties, to complete our organizations. The organization of some two hundred thousand Spiritualists, more or less, who believe in the necessity of organization is no small undertaking, and that duty devolves upon us all. Do we appreciate it? How many of us make the effort at every convenient opportunity to suggest to some friend, not a member of any spiritual society, that this is a pleasant association, and one that is not only agreeable but instructive, and that the object is to advance the cause of humanity along more consistent, more practical lines than has heretofore generally been adopted? This, I am aware, will be opposed by some, who claim that proselyting is not necessary nor commendable. In answer to that. I have an object-lesson which will illustrate my point, and as I am talking upon the material side of Spiritualism, the side that is generally left out, I may be excused for introducing it. It is within my recollection, and that of many others yet in active life, when it was thought by merchants and good conservative men in many other branches of business, derogatory and beneath them to accept the practice that had recently been introduced and adopted by many in the same line of business, that of going into the country to sell their goods, or of sending out drummers with samples, etc. They declined to follow so bad, so derogatory an example, and said if people wanted their goods, they must come to them for them, that they would not go out to peddle their goods or to seek customers, etc. Those who adhered to that resolution were soon retired from business. So I apprehend it will be with us and every sect of religionists desirous of building up and promoting their cause. If we have anything that we feel is good for us and will promote the cause of humanity, I feel it is our duty to ask others to participate with

It is not, of course, necessary nor practical for us to wait until the two hundred thousand Spiritualists yet unorganized are enrolled, before we proceed, or continue our efforts to advance along the lines on which we have made commendable progress.

In the six hundred societies we now claim to have organized, there is not, probably, one lion. Of these it will be safe to say one-half, in twenty of them that has a church or chape? or five hundred thousand, will agree that or- of its own to worship in; not one in twenty ganization is a necessity, and that only when | that has an active, successful Lyceum; not thoroughly organized can the best results be one in fifty that has a good, well-organized secured to Spiritualism or any other moral or | choir of singers, the third important requisite

In addition to the Lyceum, there remains one important object we have failed to accomjoin any well-organized spiritual society, thus | plish, viz., that of some practical method of attracting young people to our societies. There may be some exceptions; I hope there dred thousand Spiritualists as a surplus capi- are; but so far as my information goes, this seems to be a general complaint. It is not confined entirely to spiritual societies.

In a recent copy of the BANNER OF LIGHT and some other papers I was glad to see the Rev. E. S. Stoddard of New Jersey, rector of St. John's Episcopal Church, had announced labors, to defend our Cause from the vicious | that he would give lessons in dancing once a attacks of our enemies, and to enable us to week in the church building, and at the close of the course there would be given a reception or a public dance. "There has already been comfortable and attractive houses or places of organized a class of thirty young women and worship, with the usual attractions found in | twenty-eight young men," the rector says, and he further declares he expects severe criticism, but it will not deter him. He considers dancing not only harmless, but a necessary diversion. He realizes that "social life is necessary to hold his people together."

> If the orthodox clergy think it necessary and proper to teach and encourage dancing, it seems to me Spiritualists might feel safe in following their example, and resort to that practice, with a view of attracting young people to unite with them in that and other exercises.

> The practice of dancing is already a feature in many spiritual societies-perhaps all, to a limited extent-but not as a necessary auxiliary, with the hope or expectation of attracting the young people of the neighborhood to identify themselves with some spiritual society.

> The National Spiritualists' Association. through its manager, Bro. Frank Walker, is making a commendable effort to have dancing made a prominent feature in the great Jubilee exercises at Rochester, in June next. This may suggest some practicable method by which it may become a valuable feature in all spiritual societies.

> When discussing the best method to raise a revenue to carry forward the great work of Spiritualism, it is often said, Organization would do it; but organization alone will not accomplish anything, financially. Then comes my question: "After organization, what next?"

> If what I have attempted to show is true, and we have two hundred thousand Spiritual. ists not yet organized, and they would pay the small tax of one dollar per annum to the National Spiritualists' Association, my question would be answered, and we might stop at organization. But that proposition involves two very difficult problems: First, can the organization be effected? Second, if effected. can the one dollar per capita per annum be collected? If either fail, the organization scheme alone is a fallacy, and my question still remains unanswered: What next?

Washington, February, 1898.

Dec. 11.

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of good faith. We cannot undertake to preserve or return canceled articles.

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# Banner of Fight.

BOSTON, SATURDAY, FEBRUARY 19, 1898. ISSUED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

Publication office and bookstore No. 9 Bosworth Street, corner Province Street. (Lower Floor.)

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY. 14 Franklin Street, Boston.

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Issued by Banner of Light Publishing Company

Matter for publication must be addressed to the EDITOR. All business letters should be forwarded to the

#### 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.

# Special Notice.

As Tuesday, Feb. 22, is a legal holiday, the BANNER OF LIGHT OFFICE will be closed. All items for publication must be in the editor's hands on the first mail Monday morning. Our contributors will govern themselves accordingly.

# Life.

The churches of to-day are constantly plead ing for more life in the religious work of their members. Religion has become a stereotyped form of worship, without reference to the welfare of humanity, or to societary progress. Forms and ceremonials please the senses, but leave the soul unfed, and the spiritual in man unsatisfied. Now and then a bold preacher steps out, and reads the church a severe lesson in its lack of interest in humanity, and denounces it as a whited sepulchre, concealing from mortal sight the soul-agonies of those who are in distress.

Spiritualism came to answer the heart-hunger of the race, and to feed the soul with the eternal truths of the spirit. It has been a disintegrating force in the religious thought of the age, thus doing much to destroy creeds and dogmas that have been as gyves upon the mental limbs of humanity. It has given mankind an insight into the truths of the spirit, and made it possible for a larger manifestation of life among the masses. It has quickened the minds of many to a realization of the fact that science has a psychical as well as physical side. and has compelled the scholars of the present age to make voyages of discovery into the unexplored realms of the occult.

Having done this work most faithfully, Spiritualism should not stay its hand until the light of truth is shining from every hilltop, and is permeating every vale of thought. Its followers owe it to themselves, to the world at large, and to their posterity, that the new spiritual life that has blessed them so abundantly should not be allowed to die. Life is as essential to spiritual unfoldment amongst the Spiritualists as it is amongst the Methodists or or other denominations. There is a tendency on the part of certain Spiritualists to rest contented with the attainments in the direction of progress that have been made during the past fifty years. Having received spiritual illumination themselves, they are satisfied to permit the whole world to remain in darkness for any effort they may make.

"Propagandism has no place in Spiritualsome of human selfishness. If we have been receive it.

If this be true, then Spiritualists should seek come through the blind worship and adulation instead of partisanship and the politician's of what has been done through spirit agency wiles, Cuba would soon be free.

for the past half century. It will not come through the spirit of indifference to the weal of others. It will not come through satisfaction with the attainments of to-day. It will not come through the policy of inertia that is advocated by some Spiritualists to-day-It will not come through the worship of phenomena, through credulity, ignorance, or willful perversion of intellect, nor will it be revealed by the crowning of any speaker, medium, man or woman, as king or queen, by a few followers, whose flattery, while sweet to

the ear, is yet poisonous to the soul. The rich legacies of the past are ours-ours to use, to enjoy; ours to add to by our own attainments and researches. These legacies should inspire us to seek for more light, for more power to spread spiritual truth abroad in the land. The woes of our fellowmen have claims that must be met by us. The lust for gold, for place and power has made slaves of many whose souls are panting for life, for freedom. Selfishness refuses to lift a hand to succor them, therefore the few are indifferent to the wants of those whom perchance they have wronged. Spiritualists who refuse to give a light to guide their neighbors are as reprehensible as are those plutocrats who grasp all for themselves at the expense of millions of their fellows.

More life, richer, fuller, truer life, is needed amongst the Spiritualists. We want a life that will reveal to us the real meaning and value of our phenomena; life that will teach us their proper use, and true relation to the cause of progress; life that will destroy ignorance, rationalize credulity, and properly train the perverted intellects of those who hope to gain prestige regardless of merit or of the means by which it is accomplished; life that helps to determine the true station of every worker, be he speaker, medium or layman, and unite all classes in the grand endeavor of doing daily the duty that lies nearest, for the good of all mankind. Such life will show the world of mortals and the world of spirits that Spiritualists by their deeds recognize and exemplify the fact of the Fatherhood of the Infinite, the Motherhood of Nature and the Universal Brotherhood of the race.

# The Medical Question.

The struggle for medical freedom in this State promises to be long and bitter. The drastic measure now before the State Legislature is monopoly gone mad. It puts the art of healing into the hands of three schools of medicine, whose graduates, armed with their sheepskins, are given carte blanche authority to do with their fellow men as they see fit, so far as the practice of medicine is concerned. It is the protective policy carried to the extreme of placing precious human lives at the mercy of a few favored individuals. It will enable the so-called regulars to secure larger fees for their services, if it becomes a law, because the people will have no choice in the matter; they must employ those who are up-

Carry this doctors' plot to its legitimate sequence, and we have legislation in behalf of creed, and declares that faith must be the the clergymen, lawyers, butchers, bakers. man has an equal right to a law making him the sole guardian of a man's spiritual welfare, The lawyer and all other competitors for public favor have a right to the same exclusive privilege to plunder the people for the purpose of enriching themselves at the expense of their victims. Do our citizens wish to be compelled to patronize any individual merchant, tailor, preacher, lawyer or doctor? If so, then let them stand forth and say so.

The people have not asked for medical legislation, nor do they want it in any form, with the exception of the repeal of the present unjust law. Physicians who have been in practice for a quarter of a century or more, do not wish for any law to protect them. They are willing to be judged by their works, and want all others to do the same. The law is designed for the especial benefit of recent graduates of hope to receive sheepskins in the near future. They must be taken care of at the expense of

fervid eloquence by its interested friends. The | in the future. first hearing has been fixed for Friday, Feb. 18, hence it believes the lovers of freedom to be on the alert. Remonstrances should be sent in from every city, town and hamlet in Massachusetts, signed by all who wish the medical question to be settled in the interests of the people. Blank remonstrances can be obtained at the BANNER OF LIGHT office upon application. There is no time to lose, for the first battle will be on before these words are read by our people. We need money to meet legitimate expenses of the campaign, hence remind our readers that the Medical Defense Fund is yet too small to render our causa efficient service. Send in your contributions with your request for remonstrances, and aid the good cause. All contributions should be sent to either Mrs. C. L. Hatch, Secretary State Spiritualists' Association, or to the editor of the BANNER OF LIGHT. Work, WORK, WORK, and the battle is won.

# Senor De Lome.

Señor Enrique Dupuy De Lome is now no longer Spanish Minister at Uncle Sam's Court ism," these self-satisfied ones will say, "hence in Washington. He wrote a letter, à la Sackwe have nothing to do to give spiritual truth ville West, in which he criticised President to our neighbors. They must find it for them. McKinley in rather undiplomatic language, selves, as we have had to do." This is the and cabled his resignation as Minister ere his home government had a chance to recall him, then seek legislation to legally kill one anblessed with new spiritual life ourselves, we or Uncle Sam to dismiss him. Meanwhile the other. Down with medical monopoly and comowe it to our fellowmen to prove its value by question of Cuban independence will not pulsory vaccination before it is too late! our higher example in our daily lives, in an undown, and it will take only one or two more selfish interest in the welfare of others. Our episodes like De Lome's letter to bring matters associates are entitled, under the same law to a crisis. Spain is not in very good temper, that gave us our enjoyment to be similarly and is liable to say and do some very ugly blessed. The diffusing of spiritual life makes things on the slightest provocation. It may richer, fuller and nobler the lives of all who be that Minister De Lome's epistle will actually induce some action upon the question of "bleeding" Cuba on the part of the purblind to possess themselves of a richer endowment politicians in Washington. It betrays the Spanof spiritual life, through unselfish devotion to ish hatred too palpably to be carelessly overprinciple. Purity of thought, sincerity of looked, and will rouse the friends of the Cupurpose, and an aspiration for the highest and | ban patriots to take some decisive action in best that can be found in the Temple of Truth, their favor. If statesmanship was the domiwill give them that endowment. It will not | nant factor in political circles in Washington,

# The Bible in Public Schools.

Is the reading of the Bible in the public schools a violation of the law of West Virginia? This question is about to be determined by the Supreme Court of that State, whose decision is awaited with great interest, not only by West Virginians but also by all lovers of liberty throughout the nation. John Kennedy of Grant District, Marion County, seeks to compel the school authorities to discontinue the reading of the Bible within the hearing of the children. The Court issued a writ of alternative mandamus against the school trustees and officials, commanding them to compel the teachers to discontinue Bible reading in the schools. The defendants moved to quash the mandamus, and the case has just been argued before the

The plaintiff argued that Bible-reading is religious worship, also religious instruction, hence contrary to the Constitution of the State. The plaintiff savs:

"Such stated reading tends directly to promote the interest of one sect or denomination, or division of religionists, to the exclusion of others, because to that extent it would require the people of the district to tax themselves for the support of a church or ministry; and because to tax a man to put down his own religion is the very essence of tyranny."

The defense is that Bible-reading without note or comment is not religious instruction, but moral training for the young, and that the Bible is the best authority in morality. The claim is also made that Bible-reading is not sectarian instruction, and its use does not constitute it a text-book in the schools.

From the premises laid down by both parties, it would seem as if the claims of the plaintiff were based upon logic, common sense and West Virginia law. If the religious prejudices of the members of the Supreme Court do not bias their opinions so as to induce them to give a strained version of the law, we do not see why Mr. Kennedy will not win a decisive victory. Sectarian instruction is bound to follow Biblereading in the schools. Each teacher, when questioned, will naturally interpret the book according to the tenets of her own church, hence she will be led into sectarianism at the very outset. We hope the West Virginia decision will be in full accord with the Statutes and Constitutional provisions of that State. If it is, Bible-reading will be a thing of the past in the schools of that Commonwealth henceforth. Sectarianism must not be taught nor secretly fostered in the public schools of America. A secular government and secular schools go hand in hand, and only through the latter can the former be maintained.

### Borderland.

is not open to conviction upon any question cured. that even hints at the fallibility of church or "Prohibition of the liquor traffic."

this obscure and much ridiculed field of inves tigation (of psychic phenomena) lies their best hope of reëstablishing on a scientific basis the faith which materialistic science has suc ceeded not in shattering, but in shaking. The ever, but some of the old foundations have mouldered away under the corroding influence of modern science."

Even this very conservative statement is obnoxious to The Voice. It sneeringly asks why Jesus did not come as a spook-revealer, if religion is to rest upon science instead of faith. It wants that faith which springs up in the human heart and is renewed by the "grace of three particular schools, and for those who claims that aspiration after scientific demon strations of religious truth is simply a concesmost competent—the recent graduate or the its absence, and Mr. Stead has nothing to fear old and experienced physician? The man of from such purblind, irrational and prejudiced labors should testify to his ability, while the much for the enlightenment of the race praiseworthy effort. neophyte wants to be bolstered up by the through his investigations of psychic phenomena, and every progressive, liberal minded, The pending Medical Bill is a sweeping rational man and woman will wish him a full measure, and its passage will be urged with | measure of success in his studies of the occult

# Vaccination Kills.

Vaccination is doing its deadly work in Savannah, Georgia. A general order was recently issued in that city to the effect that all persons must be vaccinated. In obeying this order, many persons in the employ of the Plant railway system have been made seriously ill, while one death is reported up to Feb. 4. The victim was one of the strongest and healthiest men in Savannah, but vaccination gave him his release from the body at the early age of twenty-five. Blood poison followed the introduction of the vaccine into his blood, with fatal results. Others are dangerously ill, but may recover.

This is an object-lesson to those who claim that vaccination is harmless. We have seen young men, with iron frames, sent out of the world through quick consumption, typhoid fever and other diseases that were traced directly to vaccination. Still the cry is for more power for the doctors, and more vaccination for the people. They should now be vaccinated for consumption, diphtheria, rabies and fevers, as well as for smallpox. With a few more sumptuary laws along these lines, the doctors will soon have things their own way. They will be rid of the people, and will

The transition of Hon. J. O. Barrett of Brown's Valley, Minnesota, removes one of THE BANNER'S valued contributors. Our older readers will recall his terse and vigorous articles of thirty years ago, when he was a regular correspondent of this journal. Mr. Bar rett is an uncle of the present editor of THE BANNER.

Dr. E. F. Butterfield, of Syracuse, N. Y. will be at the Continental Hotel, New York City, Thursday, Feb. 17, and again on Thursday, March 24. His many friends in the me-

### The Medical Bill.

The Massachusetts State Spiritualist Association is to be congratulated upon its splendid work against the pending medical bill. It has printed two thousand remonstrances, and has sent out hundreds of them, with the request that they be speedily signed and forwarded to renew the same at once. the representatives from the several cities and towns at the State House. All persons who are willing to circulate these remonstrances can have them by sending their addresses to the Banner of Light Office at once. There is no time to be lost, as the first hearing upon the bill took place Friday, Feb. 18. All opponents of the measure are requested to act im- | for renewal before the expiration of their presmediately, and take steps to make their influence felt at the State House.

Signatures to all remonstrances should al ways be accompanied by the post office addresses of the remonstrants. Petitions without correct addresses, including street and number, have little or no weight, hence care should be taken to have them properly signed. To the work, lovers of liberty Our opponents are determined to put legal shackles upon the freemen of Massachusetts. A. few regular physicians are leagued together against the lives and health of the people of the Commonwealth. They have money and influence, but we can defeat them with the potent weapons of moral suasion, if we will but act. The crisis is at hand, and every man must do his full duty. Send in your remonstrances; besiege your representatives with your protests, urging them to defeat this most iniquitous measure. Send in your money to aid us in the fight for liberty. It will be acknowledged and held sacredly to the oughly enjoyed by all. purposes for which it was donated. Address your donations to Mrs. Carrie L. Hatch, State Secretary, 74 Sydney street, Boston, or to the editor of the BANNER OF LIGHT.

## Capital Punishment.

Mrs. Florence Spooner, the President of the Massachusetts Prison Reform League, who succeeded in securing the abolition of the solitary dark cell in the prisons of this State, is now working to secure the abolition of capital | Leslie. punishment on purely religious grounds. As a step in that direction, a bill to substitute electrocution for hanging will soon be intro duced into the Legislature, and influence brought to bear to secure its passage. Capital punishment, in any form is a relic of barbarism, and should be forever abolished. Spiritualists of Massachusetts, write your Senator and Representative at once, and urge them to use all honorable means to remove the dark stain of legal murder from the fair escutcheon of our State. "A life for a life" was the mot The New York Voice, with its characteristic | to of bloody King David, but such a doctrine narrowness of mind, ridicules Mr. Wm. T. has no place in the civilization of to-day. A Stead's decision to continue his investigations | certain Roman statesman closed his every of the Eleusinian mysteries of occultism to speech in the Senate with the words "Carthage the extent of his ability. It intimates that his | must be destroyed!" The closing words of the suspension of Borderland was due to merce- speech of every Spiritualist should be, "Capinary motives, and scoffs at his attempts to tal punishment must be abolished!" Through held by the law, and trust to blind chance for give the world a scientific religion. The Voice united effort this desired reform can be se-

# Portland Mass Meeting.

tailors, carpenters, and all other tradesmen. very hard to find a man of one idea open to grand Mass Meeting in Portland, Maine, Feb. no harm, and may save a great deal of trouble. conviction upon any question of fact. This is 19-20. Rev. A. J. Weaver, Mrs. Viola A. B. custodian of the health of a citizen, a clergy- especially true of The Voice, whose one cry is, Rand, Mrs. Dr. Caird, and other well-known workers will be present. Parties of nine or ualists should not forget the Golden Anniver-Says Editor Stead: "The time is coming more will be able to secure reduced rates on sary Celebration of March 30 and 31, in Bijou when all the churches will recognize that in the railroad upon application through Presi. Theatre, by the Massachusetts State Spiritdent Weaver of the Maine State Spiritualists' | ualists' Association. The finest talent upon Association. Communications should be sent | the platform will take part in the exercises, to him at once at Old Orchard, Maine. The attendance should be large, and a grand meeting the result. The National Association will Mr. F. A. Wiggin, two of the best known old faith will be built up more strongly than be represented at this meeting by its Presi. mediums in the United States, will be present dent, Harrison D. Barrett.

# A Valentine Party.

The Gospel of Spirit Return Society will hold a valentine party in Appleton Hali on Saturday, Feb. 19. Supper will be served at to state what he wishes done with the money. six o'clock, and an entertainment given in the evening, the proceeds of which will go to the God," as the foundation of its religion, and building fund of the Society. This Society is sending us a list of the names of their friends determined to have a home of its own, and its | who do not take the BANNER OF LIGHT, yet work in the direction of education, of reform sion to materialism, and not an assault upon and of spiritual progress is to be most heartily the suffering people. Who is considered the it. The logic of The Voice is conspicuous by commended. Its platform utterances are uplifting, and the presentation of the phenomena 12th and 13th. Reports will probably reach us is dignified and edifying. We bespeak generexperience is willing that the results of his critics as it represents. Mr. Stead has done ous patronage on the part of the people of this

# The Golden Jubilee.

Our readers should not allow themselves to be confused by the fact of the two celebrations at Rochester, N. Y. The local society in that city will hold a local celebration on March 31, which affair is no wise connected with the grand International Jubilee in the following June. Only one Golden Jubilee will be celebrated in the United States, and that one will be in forget that all other celebrations are either pendent of the grand Jubilee in June.

Our venerable friend, Benjamin Cross, Providence, R. I., contributes to the Medical Defense Fund in Massachusetts. Will Massachusetts freemen permit their friends in other States to defend their rights for them? Let us unite to help ourselves, and then our good friends from abroad will feel inspired to aid the holy cause of freedom in other sections.

Messrs. Albert G. Bradford and Jarvis A. Wood were admitted to partnership on Jan. 1, 1898, in the enterprising firm of N. W. Ayer & Son, Philadelphia. A tasty pamphlet, giving a brief history of the firm, and annunciatory of the above noted change, has been recently issued for the benefit of their thousands of

Read the announcement of Mr. and Mrs. E. W. Wallis of Manchester, Eng., published in another column. They are both speakers of ability, and rank among the first upon the Spiritualist platform in England. They should be kept constantly employed during their stay in America.

The name Ira Gidos, Worcester, a contributor to the Medical Defense Fund, published in our last issue, should have read Ira credit for a good deed nobly done.

Remember that the first hearing on the Medical Bill was held on Friday of this week. We must now put forth every effort to defend tropolis will be pleased to have the doctor with our rights when our turn comes. Action is sessed since childhood. the cost of success.

## Special Notice-A New Volume.

The Banner begins Volume 88 with its issue for March 5, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor to

The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. The paper is discontinued at that time unless the subscription is previously renewed. Subscribers intending to renew will escape inconvenience by sending in the money ent subscription.

It is the earnest desire of the publishers to give the Banner of Light the extensive circulation to which its merits entitle it, and therefore they look with confidence to the friends of the paper throughout the world to assist them in their important work.

BANNER OF LIGHT PUBLISHING CO.

### A Pleasant Surprise.

Mr. Wm. S. Butler was most pleasantly surprised Monday evening, Feb. 14, by a visit from a large party of friends to celebrate the sixtieth anniversary of his birth. Several tokens of remembrance and kindly regard were presented to Mr. Butler in honor of the occasion. The expressions of good-will from his employes were numerous and touching. The evening was passed in social converse, and was thor-

A bountiful collation was served during the evening, supplemented by a feast of reason and flow of soul. The floral decorations were most exquisite and numerous.

The guests were Gen. Blackmar, Mr. Stutson, of Cadet fame, Messrs. J. M. Jowett, Willie E. Butler, S. Lissner, J. R. Stafford, B. M. Golding, E. W. Raymond, Frank P. Brown, Henry J. Keegan, G. E. Bruce, F. W. Garron, Henry Slocum, D. H. Currian, James Keating, G. W. Myrick, Charles McDonald and Mr. Harold

We are in receipt of a copy of The Coming Light, successor to Rays of Truth, R. L. Bernier, publisher, 621 O'Farrell street, San Francisco, Cal. It has an able corps of contributors, whose thoughts are abreast with the times, and is a thoroughly up-to-date magazine in every respect. It stands for right and justice in all things, and for a truly progressive, educational, rationalistic Spiritualism. Fraud and deception will be fearlessly exposed, and true mediumship defended most loyally. Success to The Coming Light, and its intrepid editors.

We learn that one Perkins, of Kalamazoo, Mich., is now giving séances in Jacksonville, Florida. If he is one of the notorious Perkins Bros., who a few years ago were filling engagements as exposers of Spiritualism, our Florida Spiritualists had better be on their guard. It was these Perkins Bros. who swore at the trial of Walter E. Reid that they were nothing but tricksters, and could give no genu-Our Maine friends should not forget the ine manifestations. An investigation will do

Massachusetts and New England Spiritwhile the elocutionary and musical numbers will be unexcelled. Mrs. May S. Pepper and on that occasion.

Some one kindly sent one dollar to this office last week, for the benefit of Mrs. Colby-Luther. As Mrs. Luther is now in spirit-life, we respectfully request the anonymous donor

Our readers will confer a great favor by are interested in liberal thought.

Mass Conventions were held in Jackson, Mich., and Watertown, N.Y., on Feb. 11th, for our next issue.

Will Mrs. Fannie Freeman kindly forward her address to this office at an early

# How It Would Work.

BY M. CORA BLAND.

The following is a case in point: In December last I was called to see a gentleman some distance from the city who was Rochester June 1-8, 1898, S. E. 51. All Spirit. suffering from paralysis of the throat (or the ualists should plan to attend it, and should not | muscles of deglutition, mainly the constrictors). He was utterly unable to swallow anything, State or local in character, and entirely inde- liquids or solids. Two learned physicians had been treating him for a week or ten days, ineffectually, and it was the expressed opinion of the physician in charge that the patient could live but a few days at most. At this juncture the sick man, who still had the use of his tongue, expressed a desire to have me visit him, and a messenger was despatched for me. On arriving, I found the patient with cold extremities, and a purple, flushed face, indicating cerebral congestion. I at once gave him a magnetic treatment, which perceptibly improved the circulation, and he fell into a refreshing sleep. Some two hours later I gave him another treatment. While my hand rested lightly over the throat, I distinctly felt a movement of the muscles, as if in the act of swallowing, and the man looked up with a surprised expression, and said: "I believe I swallowed then." "Yes," I replied, "I felt the muscles con-

tract under my hand, and I am impressed that you will yet be able to swallow and take nourishment in the natural way.'

When I had given him the second treatment it was time for my return train. On leaving I requested the daughter to inform me of any change that might occur within the next few Two days later I received from her

the following:
"About two hours after you left, father swallowed three spoonfuls of liquid, and he has continued to take his nourishment ever

If the amendment to the medical registration act, now pending before the Legislature of this State, had been in force. I would have been liable to a fine of \$500 and imprisonment Gibbs. Bro. Gibbs is an earnest Spiritualist in the common jan for three months for giving relief to this man, notwithstanding the and a lover of liberty, hence is entitled to fact that I am entitled to the degree of M.D., conferred upon me by proper authority of a regular medical university, at the expiration of a three-years' course of study; and despite the further fact that I did not administer, in this case, any medicine (drug), but simply used the divine gift of healing, which I have pos-

38 Worcester Square, Boston.

### 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. the National Spiritualists' Association; Geo. A. Fuller, M. D., President Massachusetts State Association; Mr. J. Frank Baxter, Mrs. Carrie F. 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. Wil lis, Mrs. Nettle Holt Harding, Mr. A. P. Blinn, Miss Lizzie Harlow; Mrs. H. G. Holcomb, Director of the Massachusetts State Association: rector of the Massachusetts State Association; rector of the Massachusetts State Association; the Ladies' Schubert Quartet, Mr. Fred Watson, Mrs. May S. Pepper, a chorus of fifty voices from the Boston Spiritual Lyceum, Dr. Charles H. Harding, Miss Lucette Webster, elocutionist, J. B. Hatch, Sr., Mrs. Kate R. Stiles, Mrs. Juliette Yeaw, Mrs. Alice S. Waterhouse, J. S. Mansergh, Mrs. Minnie M. Soule, E. W. Hatch, Miss Lilla Fay, Miss Ethel Gould, C. L. C. Hatch, and Mrs. Sadie L. Hand.

Our spacious platform will accommodate all delegates from all the societies celebrating with the Association. No tickets will be required. Seats will be reserved for members of societies, whether special delegates or not. It would be well for all representatives to wear badges of their societies, so that they can be

J. B. HATCH, JR., Chairman.
DR. GEO. A. FULLER,
H. D. BARRETT,
MRS. CARRIE F. LORING, HEBRON LIBBY, CARRIE L. HATCH, Sec'y., Committee of Arrangements.

### Semi-Centennial Celebration at Rochester, N. Y.

The First Spiritual Church of Rochester, N. Y., will celebrate the Fiftieth Anniversary of Modern Spiritualism in a becoming manner

June, the local celebration will prepare the way for the greater event to follow. Too much cannot be done to present our Cause at the

The Rochester celebration will be held in the large Fitzhugh Hall (seating two thousand persons) Sunday, March 27, to Sunday, April 3 (inclusive) two meetings each day during the eight days the eight days.

The following speakers and mediums are engaged for the occasion: Dr. J. M. Peebles, Moses Hull, J. C. F. Grumbine, Prof. W. M. Lockwood, G. W. Kates, Mrs. H. L. Russegue, Mrs. Clara Watson, Mrs. S. A. Armstrong, Mrs. Zaida Brown Kates. Test mediums: Mrs. Anna E. Thomas, Mrs. A. Atcheson, Mrs. Z. B. Kates. There will be excellent music specially engaged for the occasion. Special rates will be made at hotels and boarding-houses. The local committee may be found at the hall of the Society, 15 East Avenue, previous to the meeting, and then at Fitzhugh Hall. Address, G. W. Kates, Chairman, 234 Monroe Avenue, Rochester, N. Y.

# 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 au- Sister Rhind again very soon, and we know spices of the Maine State Spiritualist 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 one 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. once. Old Orchard, Me.

#### 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 Handell 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 CORA L. V. RICHMOND, Vice President N. S. A.

# MBETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 6½, at the hall, Walsh's Academy, 423 Classon Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

street. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every, Saturday evening in Single Tax Hall, 188 Bedford Avenue. Good speakers and mediums always in attendance. Spais free, All welcome. Herbert L. Whitney, Chairman; Mrs. Belle R. Plum, Vice President and Secretary.

Fraternity Hall, 883 Bedford Avenue, near Myrtle Avenue.—Meetings Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Olmsteat, Medium. Speakers and locturers regularly provided.

The Venternity of Divine Communion, dedicated

The Frateristy of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," helds its meetings at Arlington Hall, corner of Gates and Nostrand Arennes, every Sunday at 1% P. M. Mrs. L. J. Weiler, President. Ira M. Courlis, Medium.

Meeting of Associate Spiritual Missionaries every Sunday, at 9 . M. at Evolutionist office, 1899 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Bargent, Conductor.

A Beligio-Philosophical Conference will be held at 497 Franklin Avenue every Wednesday evening at 3 o'clock. Mrs. F. M. Holmes will preside. Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olm-stead holds a Spiritual Class every Wednesday at \$ P. M.

630 Myrtle Avenue.—Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M. BROOKLYN.-Mrs. L. L. Smith, Sec'y, writes: The usual meetings of the Woman's Progres-

sive Union were held on Sunday, Feb. 13, at Walsh's Academy, 423 Classon avenue. In the afternoon Miss Lizzie Harlow delivered an interesting address, and Mr. Clark of Newark, N.J., gave a number of tests.

The evening meeting was one of intense in terest, and thoroughly appreciated by a large

audience. Miss Harlow answered questions presented by the audience in a manner both interesting and instructive, and Mrs. May Pepper gave spirit-delineations which were all recognized.

On Thursday, Feb. 10, we were pleasantly entertained by Mrs. Woodruff, who rendered a monologue, entitled "The Set of Turquoises." Refreshments and dancing followed.

BROOKLYN.-A. Bishop Wellstood, Cor. Sec'y, writes: The Fraternity of Divine Communion held its Sunday evening service at Arlington Hall, Feb. 13, at 8 o'clock. Professor Angus Wright, pipe organ soloist, opened the service wright, pipe organ solois, opened the service with a voluntary; congregational singing and Bible lesson. Mr. Courlis made an address on "Spiritual Truth from the Bible," followed by his test seance, in which he gave many convincing messages, including names and descriptions. During his séance Mr. Courlis sang

MEETINGS IN NEW YORK.

Adelphi Hall.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T Brigham, \*peaker. First Society of Spiritualists, J. Clegg Wright speaker, meets at the "Tuxedo," 637 Madison Avenue, corner 69th street, Sundays. Services 11 A. M., 3 and 8 P. M. The Youkers Spiritualist Society holds its meetings every Friday at 8 P. M.; Sundays 3% P. M., and Children's Lyceum

NEW YORK.-J. A. Robinson writes: The hall of the New York Spiritual and Ethical Society was filled on Sunday evening with an intelligent and appreciative audience. After singing by the congregation, and the usual interesting opening remarks by the Secretary, Miss Cushman, the regular pastor, Mrs. Helen T. Brigham, held the utmost attention of the audience during her discourse on "Guardian Angels," in the midst of which many quotations were made from the Scriptures. The combining of the three publishes given for a combining of the three subjects given for a poem, "The Lily," "Tottering Steps," and "Home, Sweet Home," was most beautiful.

#### NEW JERSEY.

NEWARK. - Mrs. G. ▲. Dorn writes: The First Church of Spiritual Progression, corner of West Park and Broad streets, listened to a few minutes' talk Sunday, F.b. 13, from our friend, Miss Abby Judson, and her kind and loving advice goes home to every heart; then followed Mrs. Dean Chapman, who ever urges her hearers to rise above whatever may come to their live that is unpulses to the design of the state o to their lives that is unpleasant; she always tries to impress upon the minds of those to whom she is talking that each one has within themselves this latent power, which, if cultivated, would enable them one and all to rise to a higher plane of thought and action. Mr. Dorn then gave many very satisfactory readings. We had a good audience, and a very attentive one tentive one.

Next Sunday we have a short talk by Mr. Barber of Brooklyn.

### CONNECTICUT.

NORWICH.-Mrs. J. A. Chapman, Secretary, writes: Sunday, Feb. 13, Mr. J. Clegg Wright delivered, under control of Spirit George of Modern Spiritualism in a becoming manner for the birth city.

The local Spiritualists feel it to be their duty to make the anniversary a glad and gala occasion. As the Jubilee occurs in June, the local celebration will prepare the tality of this wonderful instrument.

Next Sunday Mrs. Nettie Holt Harding of Somerville, Mass., will occupy our rostrum.

# RHODE ISLAND.

PROVIDENCE. - David F. Buffinton, Sec'y, writes: Sunday, Feb. 13, we had for our speaker Prof. J. W. Kenyon, whose subject in the evening was "In My Father's House are Many Mansions," which he handled in a very able manner. He received frequent applause during his lecture. Mrs. Kenyon gave tests at the close, all being recognized.

We have with us next Sunday Mrs. Prentiss of Lynn, Mass.

BANNER OF LIGHT and other spiritual papers for sale at the hall.

Sunday, Feb. 13, we had a grand Love Feast. We had Miss Jennie Rhind of Boston, Mass., a good medium. When we can as Spiritual ists, see as she can, then we will grow, and the discord will cease. We hope to call our a fine audience will greet her.

# Medical Defense Fund.

| Previously acknowledged               | \$44.0 |
|---------------------------------------|--------|
| Mrs. Mary M. Perkins, Hayden Rowe     | 10.0   |
| Mrs. E. S. Aglar, St. Louis, Mo       | 100    |
| Mrs. Helen Howes, Cotuit              |        |
| Charles Shepherd, South Deerfield     | 5.0    |
| Mrs. William Sturtevant, Bridgewater. | 5.0    |
| S. H. Prentiss, Worcester             |        |
| Onset Spiritualist Society, Onset     | 3.0    |
| Dr. W. P. Robinson, Haverhill         | . 30   |
| Dr. Alex. Caird, Boston               | . 2.0  |
| H. Libbey, Boston                     |        |
| Benjamin Cross, Providence, R. I      | 1.0    |
| A Friend, Boston                      | 10     |
| Delia Preston Day, Stoughton          | 1.0    |
| Mrs. Sadie L. Hand, Lowell            |        |
| Jennie Chamberlin, Lynn               |        |
| A Friend                              | . 2    |
| Total                                 | 007.0  |

WRITING PLANCHETTES for sale by Ban er of Light Publishing Co. Price 60 cents.

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

week, must reach this office by Monday's mail.] Miss Frances Parker, elocutionist, of Malden, Mass.

Jan. 26; at the Cadet Hall Society. Lynn, Feb. 9. Has open dates, and would like to correspond with other Spiritual Societies. Address as above. Dr. Harlow Davis, who has been holding several

meetings in Seattle recently, has been called to New York City on business. He will remain there six weeks, and can be addressed at Box 10, or 65 West Fourteenth street, New York City. He will return to Seattle, to sail for Alaska on April 15. The address of Mrs. Annie E. Cunningham, speaker

and test medium, will be, until further notice, 98 Berkeley street, Suite 10, Boston, Mass. E. J. Bowtell spoke at Big Flats, N. Y., Jan. 30; Waverly, N. Y., Feb. 6. Address 11 Isbell street, Binghamton, N. Y.

C. H. Harding, test medium and speaker, has open dates in February, March and April. Address 9 Bos-worth street, Boston, Mass.

Dr. G. C. Beckwith Ewell, of Denver, Col., inspirational speaker and test medium, has been unexpectedly called to New England. Societies desiring his services for March, April or May may address him immediately, care of BANNER OF LIGHT, Boston, Mass. A limited number of camp-meeting dates may be arranged for be arranged for. Mrs. J. W. Kenvon will lecture and give tests at

Somerville the 23d; at Fitchburg, March 6, 7 and 13; and in Lyon, Arthur Hodges Society, March 20, 27. Address 265 Prospect street, Cambridgeport, Mass. Frank T. Ripley has closed in the State of California—at Los Angeles, Santa Barbara and other cities -successful engagements, and will return East in the spring. He is now ready to accept engagements for spring and summer months at camp-meetings, etc., to lecture and give platform tests. Address 408 Missouri street, El Paso, Texas.

street, El Paso, Texas.

Mr. E. W. Wallis, editor of the Two Worlds, trance spraker, and Mrs. M. H. Wallis, inspirational speaker and clairvoyant, will visit America in August next, and will both be open to make engagements for lectures during the following season. They are two of the best known speakers in England, and desire to aid the Cause in America during their brief stay to the utmost of their powers. All letters for dates and terms care of the BANNER of LIGHT. Secretaries will oblige by stating the conditions under which they engage speakers, to save unnecessary correspondence.

Mr. Fred B. Niles, clairvoyant test medium, is lo-cated at 120 West Concord street, Boston, until further

Mrs. Julia E. Davis has the three last Sundays in February, open dates in March and April, for plat-form work. Address 49 Dickinson street, Somerville,

W. J. Colville addressed two of the largest audiences which have assembled this season in Warner Hall, Broad and Wallace streets, Philadelphia, Sunday, Feb. 13. Abraham Lincoln was befittingly commemorated. W. J. Colville lectures in the same place every Sunday until further notice at 3 and 7:45 P. M.. Public cordially invited.

Don't Delay-Accept at Once. two spiritual songs. Miss Genevieve Fortune's soprano solo, "Calvary," was most beautifully rendered. Professor Whitelaw's violin solos were most heartily enjoyed.

April 4 the Society holds its first anniversary, and the Committee on Arrangements is looking forward to a grand spiritual meeting and program.

Banner of Light for sale at all services.

Do n't Delay—Accept at Once.

If you are sick or out of health, here is a chance of being cured which may never happen again. Dr. Greene, 31 Temple Place, Boston, Mass., the most noted and successful physician in curing disease this century has produced, has aunounced that sufferers from disease may consult him by letter free. Write him immediately about your case. You can thus get his opinion and advice without charge. Do not miss this opportunity—your restoration to health will undoubtedly result.

BY W. H. BACH.

Comprising the following stories:

Introduction; The Creation; The Miraculous Rain of Qualis; The Ecodus; The Story of Sampson; The Flood; Noah and the Ark: Joshua Commands the Sun to Stand Still; Jonah and the Whale; Wonderful Increase of the light properties in Egypt; The Tower of Babel; The Miraculous Rain of Qualis; The Ecodus; The Creation; The Creatio

## Golden Jubilee Celebration.

The following societies and meetings are invited to take part in the Veteran Spiritualists' Anniversary Celebration, March 31 next: Boston Spiritual Temple, Boston; Ladies' Ald Society, Boston; Ladies' Spiritualistic Industrial Society, Boston; Children's Progressive Lyceum No. 1, Boston; The Boston Spiritual Lyceum, Boston; America Hall Meeting, ual Lyceum, Boston; America Hall Meeting, Boston, Eben Cobb, Chairman; Hiawatha Hall Meeting, Boston, E. H. Tuttle, Conductor; Commercial Hall Meeting, Boston, Mrs. M. Adaline Wilkinson, President: Elysian Hall Meeting, Boston, Mrs. A. R. Gilliland, Conductor; Appleton Hall Meeting, Boston, Mrs. Minnie Soule, Pastor; Spiritual Industrial Society, Cambridge, Mrs. J. S. Soper, President; Lynn Spiritual Association, J. M. Kalty President: The First Spiritual Society. dent; Lynn Spiritual Association, J. M. Kelty, President; The First Spiritual Society, Salem. William A. Peterson, President; Waltham Society, Waltham, Mrs. M. L. Sanger, President; Fall River Society, Mrs. Ann Hibbert President; Walefuld Society, George T. President; Fall River Society, Mrs. Ann Hibbert, President; Wakefield Society, George T. Lamont; Winchester Society, W. H. Borden; Arthur Hodges Society, Lvnn; T. H. B. James; Haverhill Society, Otto Henckler; Church of the Spirit, Springfield, H. A. Budington; Good Templars' Hall, Mrs. E. J. Peak; First Spirit ualist Society, Newburyport; Independent Club, Newburyport; Spiritualists' Church, Greenwich; Odd Ladies' Hall Meeting, Boston; First Society of Spiritualists, Springfield; The First Spiritual Society, New Bedford; Fitchburg Society, Dr. C. L. Fox, President; Chelsea Meeting, William A. Powers, Conductor; First Spiritual Society, Marlboro, Mrs. H. A. Spaulding, President; First Spiritual Society, Lowell; First Spiritualists' Ladies' Aid, Stoneham; The Worcester Association of Spiritualists, Worcester; The First Spiritual Association, Brockton; The First Spiritual Association, Brockton; The First Spiritual Society, Malden, Mrs. S. E. Whittier, President; The People's Progressive Spiritual Association, Brockton; The First Spiritual Society, Lawrence Association, Brockton; The First Spiritual

Society, Lawrence.

The lower Horticultural Hall will be open all day; and friends can make it their home. Refreshments will be served at a low price.

Per order,
ANNIVERSARY COMMITTEE.

### NEW YORK.

YONKERS.-J. A. Robinson writes: We had a large congregation at the regular Friday evening meeting of our society. The services were opened as usual by President Andrews. After singing and some interesting and appropriate remarks by the President, Mrs. L. A. Olmstead, of Brooklyn, made a short address, and then proceeded to give communications from spirits present. Judging from the manner in which the tests were recognized and received, many investigators present must have received food for serious thought, which will lead to further investigation.

### Married:

In Cambridgeport, Mass., Wednesday, Feb. 2, Mrs. Elvira F. Russell and Mr. Hiram D. Simons. Mr. and Mrs. Simons will b. at home to their friends at 82 Green street after Feb. 15.

# MEETINGS IN PHILADELPHIA.

We have with us next Sunday Mrs. Prenciss of Lynn, Mass.

BANNER OF LIGHT and other spiritual parties for sale at the hall.

MAINE.

PORTLAND.—M. A. Brackett, Sec'y, writes:

Sunday, Feb. 13, we had a grand Love Feast.

CHICAGO, ILL. CHICA GO, ILL.

First Society of Spiritual Unity meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday ILAM., No and 78 P. M. Mrs. Mary C. Lyman, speaker. Harmonial Circle, ill South Paulina street, every Wednesder, 29 M.

Unity Spiritual Society meets at Ethical Auditorium, 558 Jefferson street, every Sunday at 7% P. N., and Thursday at 9 P. N. Flora S. Jackson, President.

# SPECIAL NOTICES.

Dr. F. L. H. Willi\* may be addressed at 243 Alexander street, Rochester, N. Y.

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

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Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling 1½ dez. Packages of Bluine at 10 cents each. Send your full address by return mail and we will forward the Bluine, post-paid, and a large Premium List. No money required. BLUINE CO., Box 3, Concord Junction, Mass.

Unfolding of Spirit Power.

DR. GEO. B. EMERSON,

HEALING Medlum, developed to cure diseases by drawing the disease upon himself at any distance. Can examine persons; tell how they feel; where and what their disease is, at the same time. One examination, \$1.00; ten exercises to draw disease, \$5.00; thirty for \$10.00. Address 248 Shawmut Avenue, Boston.

#### Mrs. Anna Lewis, THE REMARKABLE HEALER.

HIGHEST endorsement for treating diseases of every name and nature. Located at 22 Milford street, Boston (off Tre mont street). Treatments at homes if desired, Magnetized handkerchiefs a specialty. Correspondence desired.

# Mary T. Longley, M. D.,

CIVES advice and magnetic treatments for the cure of disease and obsession. Send age, sex, and leading symptoms by mall, or personally at her office. Also for the development of mediumship, business, advice, and psychometric readings. Terms by mall, \$1.00 and stamp. Address 517 South Olive street, Los Angeles, Cal. June 5.

# J. S. LOUCKS, M. D.

SEND your name, age, sex, lock of hair, and 8 cents in Stamps, and we will give a correct diagnosis of your diseases free. J. S. LOUCKS, M. D., Stoneham, Mass.

# Mrs. E. D. Concannon. PUBLIC CIRCLES Thursday evenings, at 80'clock. Clair-voyant and Trance Sittings daily, 9 to 4 P. M. 413 Massa-chusetts Avenue, Boston. 2w\* Feb. 19.

A GEN IS WANTED everywhere, male and female. \$60 to \$100 monthly guaranteed to competent, reliable workers. Excelsion Plating Co., Bridgeport, Ct.

# FLORIDA for Homeseekers and Investors, is described in a handsone illustrated book mailing a two-cent stamp to J. H. FOSS, 1 Wabeno street, Roxbury, Mass. Jan 4.

#### HENRY SCHARFFETTER, 104 No. Collington Ave., Baltimore, Md., GENERAL AGENT FOR THE BANNER OF

LIGHT PUB. CO. OF BOSTON, MASS. HEADQUARTERS for Spiritualistic, Reformatory and Occult Literature; also subscriptions taken for BANNER OF LIGHT. Orders by mail promptly attended to, ratalogues free on application. Correspondence desired.

# Big Bible Stories. The Greatest Production of Modern Times!

The Big Stories of the Bible in the Crucible! Grand in their Absurdity, but True to "Holy Writ"! Not Ridiculed, but Calculated Mathematically!

# PAINT TALKS. II.

READY-MIXED PAINTS.

READY-MIXED PAINTS.

In my first "talk" I called attention to the value of paint as a preserver, and protested against the use of poisonous materials. I now propose to say something about that popular convenience and painters" "bugaboo"—Ready-Mixed or Prepared Paint.

Bone ten years ago certain lead corroders circulated a pamphiet containing analyses of a great number of prepared white paints, showing some to contain no lead and none to be pure lead. The object of this pamphiet was to brand these paints as frauds, and to teach paint-users to demand pure white lead. But judicious people found that the list include all the most popular paints in the m\*rket, and remembered that white lead manufacturers had set the example of selling such paints as white lead.

Some of the manufacturers thus attacked immediately challenged the corroders to a test of durability, and one of them still offers a forfeit of \$100 on the result; but these challenges have never been accepted.

Manufacturers know that the basis of all good paints is zinc white, their quality being generally dependent on the proportion of zinc contained, and the absence of reports of lead-poisoning from the use of such paints is a result of advancing civilization. It is as much out of date to day for a painter to mix his paints by rule of thumb as it would be for a Western farmer to attack a hundred acre wheat field with the sickle of Bible days. Everything now a days is done as far a \* possible by unerring machinery, under the eyes of experts, and the preparation of paint is no exception to this rule.

done as far as possible by unerring unchinery, under the eyes of experts, and the preparation of paint is no exception to this rule.

Ready Mixed Paints are now manufactured in infinite variety from the best and purest materials obtainable. The adaptation of these paints to their use is a matter of lifelong study by experienced men, and the choice and combination of colors is rendered easy by the "color cards" distributed by manufacturers. Accuracy and uniformity are sure under such conditions, while the older method is wasteful and uncertain.

Painters object to Ready-Mixed Paints because they provide free the knowledge and the time the painter has for sale. Many thoughtful painters, however, believe in Mixed Paints, and one of them I as published his belief that "The 20th century painter will do very little mixing or preparing of paints in the shop."

Good mixed paints are always better than lead and oll alone, or than lead combined with tinting colors, and are entirely safe to use, their durability and safety being proportional to the percentage of zinc contained.

If buyers will demand paints with a zinc base, the manufacturers will quickly respond by abandoning all misleading labels. The public will then realize that the best and most durable paints have always been the combination paints.

STANTON DUDLEY.

Feb. 19.

# Three Journeys Around the World;

Travels in the Pacific Islands, New Zealand, Australia, Ceylon, India, Egypt,

And Other Oriental Countries. IN ONE VOLUME.

BY J. M. PEEBLES, A. M., M. D., PH. D. Author of "Seers of the Ages," "Immortality," "How to

Live a Century," "Critical Review of Rev. Dr. Kipp,"
"Jesus, Myth, Man or God?" "The Soul, its Preexistence," "Did Jesus Christ Exist?" etc., etc. During Dr. J. M. Peebles's late (and third) trip around the world, he studied and noted the laws, customs and re-

ligions of nations and peoples, giving special attention to Spiritualism, Magic, Theosophy and reform movements. He visited Ceylon, India, Persia, Egypt, Syria, and the continent of Europe, and secured much material, which has been embodied in a large octavo volume. The volume contains thirty-five chapters, and treats on the following subjects:

Home Life in California. My Third Voyage.

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Australia. From New Zealand Onward. A Series of Seances Upon the Ocean. The Chinese Orient.

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Cochin, China, to Singapore. Malacca to India. Spiritual Seances on the Indian Ocean. India: Its History and Treasures. India's Religions, Morals and So-

cial Characteristics. The Rise of Buddhism in India.

The Brahmo-Somaj and Parsees -- Spiritualism in India. From India to Arabia -- Aden and the Arabs. The City of Cairo, Egypt.

Egypt's Catacombs and Pyramids -- Appearance of the Egyptians. Study of the Pyramids -- Sight of the

Great Pyramid. Ancient Science in Egypt--Astronomy of the Egyptians. From Alexandria to Joppa and Jerusalem-

the City of Joppa. City of Prophets and Apostles -- Jesus and Jerusalem. Present Gospels.

The Christianity of the Ages -- Plato and Jesus in Contrast. Turkey in Asia -- Ionia and the Greeks. Athens.

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SUCCEED WHERE

# OTHERS FAIL.

Drs. Peebles & Burroughs, Indianapolls, Ind.;
Dear Doctors—I am happy to inform you that I will not need any more medicine. The first month's treatment has proven enicient in a wonderful cure. I am proud that I met with such good results from your treatment. With kindest regards and best wishes for your success in the relief of suffering humanity, I am
Yours sincerely, J. M. Hodson, Oddville, Ky. Feb. 2, 1893.

Drs. Peebles & Burroughs, Indianapolis, Ind.:

My Dear Doctors—I do not need any more medicines, as
I am entirely cured. I thank you for your honest, liberal
dealings with me, also for the two months' treatment which
has brought me out of this serious brotchia: catarrh, which
I had for more than thirty years.
Feb. 2, 1898. Respectfully. F. M. Spear, Waco, Ga,

Drs. Peebles & Burroughs, Indianapolis, Ind.:

Dear Doctors—My second month's treatment is just about up, and I will not need any more. The two months' treatment which I have taken has done me a wonderful sight of good, and I can highly recommend your treatment to any one needing medical or psychi treatment.

Yours truly, H. G. HOGENDORLER,

Feb. 2, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:

My Dear Friends - 1 dld not know but what you would like to hear from me as to how I am getting along after the second mouth's treatment. I am doing nicely. Have not been as well in years as at the present time. I cannot thank you enough for the good health which I now enjoy.

Yours kindly, Caroline Dodge. Wheaton, Ill. Feb. 1, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—Your diagnosis is received, and it is very correct. I enclose herewith amount f r a month's treatment, and hope you will restore me to health as quickly as you did my sister, whom you cured in one month.

Respectfully, F. H. SCHLEGELMICH,
Feb. 1, 1898.

Hardeeville, S. C.



**ABSOLUTELY** 

# CORRECT DIAGNOSES

DRS. PEEBLES & BURROUGHS have a great advantage over other specialists in being able at all times to correctly diagnose all cases referred to them. They have given proof of this statement times without number; but in further substantiation of the correctness of their diagnoses we subjoin the following extracts from recent letters:

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Doctors—I received the diagnosis of my case, and it is perfect in every respect.
Yours sincerely, Mrs. E. Noble, New Orleans, La.
Feb 2, 1888.

reo 2, 1838.

Drs. Peebles & Burroughs, Indianapolis, Ind.;

Dear Doctors—I wrote to you for a diagnosis of my case,

I received the answer to my letter, and every word you
said was correct. Thanking you for your kindness, I am,

Respectfully, Mrs. A. Serig, Benwood, W. Va.

Feb. 3, 1838.

Feb. 3, 1898.

Drs. Peebles & Burroughs, Indianapolls, Ind.:
Dear Doctors—I wrote to you for a diagnosis more out-of curiosity than from any other motive. I sent to another party, who advertises to give correct diagnoses, etc., and received a very wild and incorrect diagnosis; so I sent to you to see how you agreed, and I must say I was happly disappointed, as you have given me a correct diagnosis.

Yours sincerely, Dr. E. Gallup, Santa Ana, Cal.

Jan. 21, 1898.

Free of Charge

NAME, AGE, SEX, AND ONE LEADING SYMPTOM, And receive an ABSOLUTELY CORRECT DIAGNOSIS

Address every one to secure a fine collection of progressive literature for missionary purposes at a very INDIANAPOLIS, IND.

## SPIRIT

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-Boom 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.

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

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Jan. 7, 1898.

Spirit Invocation. "Blessed are the pure in heart, for they shall see God". blessed are those who seek diligently to find God in themselves, for, as they search their own hearts and know their own spirits, they can comprehend the mysteries of life. Thou Overruling Power, we ask thee to assist us, to guide and direct us in all things. We recognize thy handiwork in nature and in life everywhere; we see thy wonder ful power in the rolling spheres above, and feel it in our every-day lives below. We seek thy divine blessing, that we may lift our souls higher by assisting others through the recognition of all men as our brothers and all women as our sisters. Oh! Thou Great Universal Power, we thank thee for the many blessings that have been brought to us as we journey through life; we are thankful for the many experiences that are ours in earth-life; but we thank the more that when we take on immortality we are not shull off from doing good unto others, that our mental powers are quickened so that we behold the work that is ours, and are inspired to do that work in love for the elevation of our fellow-men. Bless us this morning as we each may need, and nelp us to send messages of love to the dear ones in earthlife. May our messages give the light of knowledge to al who may read them, and may they realize how sweet it is to communicate with those who are in spirit-life. May they find strength to search for truth and inspiration to go for ward, feeling assured that all is well. Amen.

## INDIVIDUAL MESSAGES.

# James Kennedy.

Good-morning. I am pleased to have an opportunity to come in and identify myself as far as I can under the present existing circumstances. Although I have been out of the body a long time, and seemingly, as the mortal might say, been forgotten, yet it was not an unusual thing for me to go away for a long time. I was always a poor writer, and for that reason my friends should not be surprised that I have not made myself known, for I always felt that I could make them realize me better if I could talk with them instead of writing.

I seem to be drawn back to earth life more, and perhaps stronger, than ever before, because I realize that those whom I am anxious to seek are not well, either in body or mind. There are many conditions which I feel that if they pass out of the body and leave unsettled, would make a great deal of unhappiness when they reach the spirit-world. I am talking from experience-taken out of the body somewhat suddenly, or I might say unexpectedly-and I did not leave my earthly conditions satisfactorily settled; for that reason I have known what it was to regret leaving things undone; so I would like to help prevent others from suffering as I have.

I passed out of the body from hemorrhage of the lungs, and I think I must have been gone grieved. We all join in sending this this mornas much as twelve or fourteen years; I cannot tell just how long, because we do n't reckon time in spirit as you do in mortal, and then there was a long time after I passed out of the body before I had a desire, as it were, to return back to earth-life. I felt I had enough of it; but where the heart lies the feet will wander. I want to return because I left my companion in earth-life, and it is to her I am trying to send this message. I also have three boys scattered over the States, and an adopted daughter that should remember me; she is somewhat mediumistic.

I hope Nellie will see this, for she can inform them as I wish. I know my wife does not believe in Spiritualism; she does not believe the spirit directly returns; yet she feels at times that sometime she will meet her children, but she is not sure she will meet me. The matter | that I am afraid that I may arouse a little bit of religion stands between us, she being a Catholic, while I was a Protestant. But I want to say to Mary: "We are all of one religion in heaven; we do n't have any sect here, but can draw unto ourselves that which belongs to us.' I do not want to go into personalities this morning, nor into her business affairs; but I | life, see she is about to take a step—though I do not want to prevent her, but wish her to be cautious before she places anything in any one else's keeping or anybody else's name-for 1 do not wish her to regret what she feels is her duty to do; because, remember the children may be now large enough to support themselves and have minds of their own. Mary, be careful; I will not say any more now, but if you will give me an opportunity I will try and explain myself, provided I can find an instrument I can control.

You can put me down as James Kennedy. My daughter is in Boston, but my wife is in Philadelphia, Pa. I left the body in Pittsburg, Pa. I am not sure just where my boys are, but I am here this morning trying to locate them, and if we are never understood in earthlife, thank God we shall know each other better when they come over here.

# Charles A. Maussield.

Well, it seems very pleasant to have the privilege of speaking here in this circle-room, especially when in the body I would not believe in this faith, and yet it seems to me that I was nearer a Spiritualist than anything else, although I did not know exactly what Spiritualism was. I had heard of it, but the like many | Just say my name is Mary Ann Burns, and others, always took it as a sort of fake; but I | my home was in Paterson, N. J. I worked in am glad to be one of the fakes this morning, as | the silk mills, and my father and brothers the world calls them. I wish I had studied it | work there now.

more, for I find that when this door is open all are made welcome, whether they are black. white or yellow; it don't make any difference what religion they had, or whether they had control, because I have not got the strength to any: the only thing that governs it here is to hold the medium as I would like to, for I was those that are capable of holding the medium, very much exhausted before I passed away, what I consider a God given power, and I am | and I find my head troubles me somewhat, just more than pleased to demonstrate to the world as it did when I was in earth-life, but I am so at large, for truly when we make a public anxious to let my friends know that I am all statement for the press we send it broadcast, right, and arrived home and met the loved fearless of any criticism, fearless of what some ones that were all waiting for me. one person may say, but send it forth with the I find now when rid of the old physical body true gems of love to be given to those that will and able to act with freedom, I feel that reciprocate it, and bring us closer to each other. I can do things that I had not the physi-I am so pleased to have the opportunity to say cal strength to do in earth life, for I loved to to the loved ones on earth, "there is no death, | paint, and I loved artistic work, music, etc., but call it a bright birth and happy condition, where we are understood, where we can know each other better, where we meet with the | broken up, but I want to tell my dear ones in loved ones, where we can mingle our thoughts with the ones in earth-life, and oftentimes stand by them when they are unconscious of the loving arms that still protect them. I want the others to know it is all right. I I was never a religious person, nor was I a | cannot think what to say, for the closer I get goody goody man, but I always carried an honest heart, and one full of affection. I felt that | head seems to get, but I thought after I had when I could bring a little sunshine or a little consolation to any poor soul's life that was darker than mine, it always did me good.

have oftentimes thought that I would like to | nor fret nor cry, but say in their minds, Thank let my friends know how happy and contented | God she is gone. I have not been out of the I am, and the only thing that worries me is, I have not been able to let them know that they and I became a great burden, both on myself did not lose father's love nor the husband's and sister that took care of me; so say to her protection. I want all my old neighbors and that I thank her so much for what she has friends to know that I was satisfied with the done for me. change, if it did come a little sudden, and I have been satisfied with everything since, only in Portland, Me. I shall be also known in I want to let the friends know that I am wait. ing for them, and when Mabel and Charlie are in darkness, when they do n't know what to do, ask father, and he will help them.

Just say that Charles A. Mansfield is here this morning, and would like all to know that My home, when I left the body, was in Taunton, Mass.

### Louise N. Wilson.

thought that if I could send them a little notice in very poor health. He is not now in Waterthrough your Message Department, perhaps I town, Mass., as he seems to have gone away

care of her." She is with me this morning, and we are all together in spirit.

back to earth-life was, how could the spirits be happy, for they see their friends in earth-life suffering; but I want to say to you all, we do not suffer, as you speak of it in earth life. We can understand why you suffer, hence it is not to us as it is to you. The suffering that we come in contact with is when we cannot remove the unbelief; that is, where the spirit is ing. I feel I will be able to call attention to those I wish to reach, and I know that William sometimes goes to mediums on business affairs. Just say that Louise N. Wilson is here this morning, and my husband, Richard, also joins in this communication. I was not a native of Boston, although I have relatives there. My home was in Chicago, Ill.

# Mary Ann Burns.

Well, I, too, would like to come in contact with those I love, for I have many friends in earth-life. I was only a young woman when I passed on to spirit-life, and I would like to come in contact with my own family, especially father and mother, because I see they are not comforted by the thought of those that are gone, and I seem to draw so near them of superstition, because mother dreams of me and my brother John, and we are both here this morning. We come so close to her that she has the thought within her own mind that something else is going to happen; she seems to be almost afraid that she is going to spirit-

I have not the language to express my gratitude and my happiness, for my mother has boarders, and there is a lady in the house with her who takes your paper; and that was why I thought I could reach mother. I know she is going to be startled when she hears of it; but oh! it seems as if I could only lift that superstitious veil from before her eyes and say to her: You are not dreaming, mother; you do see me, and I try my level best to make you know I have not left you, that I am of more use to you in spirit than I could have been in earth-life, for I never was a strong person.

I passed out after a short illness with pneumonia. I have two brothers, and I would like them all to know that I am trying to help and assist them and do what I can to make them all happy; and, mother, you are not going to die yet, because you are needed yet in earthlife. Father can't get along very well yet without you, and I do n't like to come back to the home when I see that it makes you feel badly, and oftentimes I see you interpret the vision differently.

If I can be of any good or can assist in any way, or if I can come in contact with any medium that I can control, I shall be glad to try and do so if they will give me an opportunity.

#### Alice S. Ingraham.

Well, I want to send out a few words this morning, but it is awful hard work for me to

but never was able to finish anything that I commenced. So my studies were somewhat earth-life, for I have got father and three sisters and a sister-in-law, and my brother and mother are in spirit with me this morning, but to the earth-sphere the more confused my made an effort, by and by I could do better; so just say I came this morning to let them know that I really could come back, and that I have never communicated before, but I I am all right now, and for them not to worry body very long, but I was a long time ill,

My name is Alice S. Ingraham, and my home other parts of Maine.

#### Mary Dickey. Good-morning. I find myself quite at home

here, for I am perfectly familiar in your city and surrounding towns, because when I left he is happy, and wants to see all others happy. the body I was in Watertown, Mass., but I have friends in Maine, and will be remembered in various places, and I wish to come in contact with those I left behind me in earth-life, for there are oftentimes conditions while going Good-morning. I would like to send out a through the experiences of earth-life in which few words of consolation and comfort to the we are not always understood, others cannot loved ones this morning, because it always always see us as we are. I was a long time does my soul good if I can only speak to them in | in earth-life, and I suffered a great deal silence—for we can oftentimes meet the silent | with cancer, and so had a very peculiar exthought, when we cannot always express our- perience, especially the last three or four selves vocally, but I want to reach my loved | years of my earthly career, but I left a husband ones this morning in earth life. I was very and two children, and I feel as if things had much interested in Spiritualism while in the been scattered, and the conditions are differbody, yet those that I have left are not; and I | ent than I expected. I see that my husband is would be able to touch or come in contact from them, but he is a Spiritualist, and used to take your paper, and he used to go to mediums. I was brought to Spiritualism by the loss of but I objected to it, which of course did not my darling children-three beautiful children | leave the best of feelings between us; but since that I had to lay away; my companion, also, I have been in spirit life I have realized it more was in spirit before me, and when he passed on | than I did while in earth life, as we all do, and and left me with the great cares of earth life, I want to say, although my husband seems to with six children to look after, I felt then that | be in Florida, or in the South, for I sense him I was all alone. I sought consolation in prayer, that way more, I think he still takes your pa-I sought everything, but found nothing; and per. I want to try and reach him, and say to through my deep sorrow I was led to a me him that since I have passed out of the body I dium, and there my loved ones made them see things differently. I have been out several selves known to me, and from that time until years, and I have tried several ways to come in they called me home I was led by them. Yet | contact with him, but have never been able to my family, while they did not directly oppose | identify myself as I wanted, so I thought I it, seemed to think that my great sorrows in would try and send out a letter to-day, that earth-life must have turned my mind; and perhaps by and by the avenue will be opened they thought if I got any comfort out of it, I up so that I can come, and give even better might get it. Oh! they did not know what joy | communication. I have also got two sisters I I received; but now my daughter Mabel has am anxious to come in contact with. I hope just lost her darling baby, and I thought this to be able to assist them, and I wish also for morning I would like to say to her: "Mabel, my companion to know that it is all right, and don't mourn over Alice, mother will take good | I will assist him just as far as I can, and hope that things will go better. His name is William, and I have a son John, and my daugh-I have heard them oftentimes say, the only ter's name is Edith. My Eddie is with me in reason they did not care to bring the spirit | spirit. My name is Mary Dickey, and my home Watertown, Mass.

> Messages to be Published. Jan. 14.—Mary Ann Bemis; Dr. Alvah Griffin; Mary E. Pierce; John Davis; Clara A. Peet; Jane W. Creigan. Jan. 21.—Jeannette C. Noyes; William Matthew Wilson; Isaac Ballou; Jesse N. Murphy; Randolph S. Cowin; Lizzia Bondon

Jan 28.—Dr. H. B. Storer; Matilda M. English; Rober Clark; Mrs. Steve Shepard; Mary Ann Burns; George Ben nett.
Feb. 4.—John C. Butler; Charles S. Ehrhardt; William H.
Cole; Mary E. Macomber; Josiah P. Higgins; Charles C. Tracey.

Feb II.—Frederick McIntyre; Ida M. Parkhurst; William Boyce; Minanda M. Piummer; Harvey Bundy. Jane Bel

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

# Fiat Lux.

BY JULIA A. BUNKER. To the Editor of the Banner of Light:

Prof. W. M. Lockwood's review of T. E. thinking, level-headed apostle of Spiritualism. I cannot help seeing how wise we Spiritualists would be if we could engage this astute gentleman to formulate text-books for our lyneed with our philosophical diet is something esteem. a bit scientific; less sentimental bosh, and more

vigorous basic sense. Mr. Lockwood has shown keen sense, and also shown what he is capable of doing for our order, and now let him do it; let him trim the watch fires along our camps, and re-gear our shuffling, purblind ethics, and stamp with a scio. Let the theologic past sleep, for I perceive the dawn is here-herald of the new cycle of love, wisdom and truth on a basis of knowledge.

And I am reminded of another thing: that bit of sciolism in The Banner by E. D. Shaw, which needs attending to by, say, W. M.

Mr. Shaw says: "A thought is not a thing." If not, why not? If a thought is not a thing, a thought is excuriû, and nothing, and yet that nothing is so powerful it propels Mr. Shaw's pen and builds a universe.

What is a thing? An existent something. Thought is a most powerful existent something, and seems to be about all worth having in life. Take away thought, and where would be our knowledge of a thing!? So thought is a quantitative something, and, like spirit-life, the more real and potent, though unseen at our mortal pitch of tuning. Take away thought, and where is your man? The atmosphere, or ether, seems to our human eyes nothing, and yet every element of creation is there, and every element in creation is life, and thought is predicated of life. Therefore, all creation is thought.

Candia, N. H.

# ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMBHIP OF



W. J. COLVILLE.

QUES.—[By Latayette Gordon, Washington, D. C.] In view of the fact that Mr. Ignatius Donnelly has just written another book, in which his Baconian theory as applied to the works of Shakspeare is also extended to the "Don Quixote" of Cervantes, can you affirm with any degree of positiveness as to the correctness or falsity of such assumption? If not, is it not possible for you, or some eminent literary intelli-gences on the other side, to obtain from these renowned writers themselves (Shakspeare, Bacon and ant matter? Is it likely that they would object to imparting such information?

Ans. - The Shakspeare-Bacon controversy threatens to be unending, and though it is quite true that definite information can be obtained from spiritual sources on this, as well as on all other matters, provided people are open to receive it, we have found it hitherto impossible to settle such a question as the above finally to the satisfaction of the inter ested public Shakspeare and Cervantes were both men of real genius, but they were surrounded with men of talent with whom they sary to acknowledge their presence and help. collaborated, therefore Donnelly's theory of a cryptogram appears reasonable to many students of the letter of the poems of both these great authors.

Cervantes in Spain was less universal a bard than Shakspeare in England, though his "Don Quixote" does certainly display marvelous insight; but we fail to see wherein the productions of the two poets should be assumed to have emanated from the same literary source. Both were inspired and illuminated in spiritual ways, both consequently describe I more than their material training or outward circumstances could have directly suggested to them, but being of pliable, impressionable natures, they received and gave forth vastly more than they could have originated.

Shakspeare has frequently been accused of vulgarity, while Bacon was always the polished goes to make up the accomplished gentleman. Shakspeare was rough, outspoken, but vastly more intuitive, and a far deeper reader of character than his learned contemporary. A careful study of Bacon's essays, which reveal his characteristic habit of writing, by no means suggests the Shaksperian mode of expression. Of course it may be said that prose and poetry are dissimilar, but in very recent times Emerson and Matthew Arnold have attempted both poetry and prose, and the verse of these men is no great departure from their essays. Arnold. Emerson and Bacon have each a distinct literary style which they never forsake; they are copious in thought, but not versatile in manner. Each is consistently himself, and none other, through all his productions.

Shakspeare preëminently, and Cervantes in somewhat lesser degree, display brilliant and amazing versatility. Theirs is the purely poetic temperament, which revels in glowing imagery and delights in spontaneous wealth of metaphor.

As a literary curiosity, Donnelly's books on the Baconian Cipher are interesting, but to us they are by no means convincing. Bacon was a friend to Shakspeare, and there were times when they two worked together, but though there are traces of Bacon's influence in the Shaksperian dramas and sonnets, the bulk of Shakspeare's work was a result of inspiration. The formation of Shakspeare's head displays how far developed he was in the inspirational and idealistic region, and the mystery to the simply scholarly world always is, how knowledge can reach the human intellect through Affen's discourse (delivered at Onset Camp any other avenues than accepted schools and last October) is a scientific classic of such good universities. It ought to be easier for Spiritsubstance, so vigorous, terse and perspicuous, alists than for any other set of people to unthat I feel myself wishing to applaud this clear- derstand poets, because Spiritualism sets forth a reasonable view of how poets are inspired.

There is, however, at the present time a materialistic reaction in the ranks of Spiritualists; therefore, inspiration in some places is ceums and training schools. What we really put far below external scholarship in public

Without in the least despising high scholastic achievements, we do unremittingly declare that it is through an interior, intuitive channel only that the greatest works of genius have reached the earth. We do not accept the Baconian hypothesis, as it is very inadequate, though we admit occasional traces of Bacon's influence both upon Shakepeare and

Q.—[By George H. Edson, Belvoir, Kan.] Will you explain how you receive instruction from the higher colleges? I have gained much knowledge through your answers in the BANNER OF LIGHT.

A .- There are many ways in which knowledge can be obtained from colleges in the spirit world. We sometimes deliver a lecture entitled "Free Scholarships in Spiritual Universities," in which we point out far more elaborately than we can possibly do in this department of the BANNER OF LIGHT, how we can become educated during sleep. A slight abstract report of that lecture we will now attempt to formulate.

We are all of us, while sound asleep, in practically the state in which we should find ourselves were we to suddenly drop our physical robes; consequently sleep and death are very intimately related; at all events, they are logically comparable. An excellent mental exercise is as follows: After you are in bed, fix your mental gaze resolutely on some one object in which you are particularly interested, or determine within yourself that there is some one thing you particularly wish to know. Assume mentally the receptive attitude of a

willing scholar, or feel yourself like a spectator in a theatre, awaiting the rising of the curtain or the exhibition of a stereopticon view. Hold yourself passive or negative to the influx of thought on the special topic in which for the nonce you are supremely interested. Donot attempt to receive information by straining after it. Such trials are always failures. Hold firmly to the idea that you are at school or in the presence of an unseen teacher who will instruct you concerning the particular matter about which you specially desire to be informed. To succeed in this experiment, it is necessary to dispossess yourself of all prejudiced thoughts or preconceived opinions, as these clog the avenues of perception, which must be kept open.

In order to obtain systematic, orderly instruction from spiritual preceptors, it is necesand treat them as you would treat any good friends with whom you may enjoy psychic intercourse.

If you feel that you know certain friends in spirit-life by name, or that you can distinctly feel their presence so as to discriminate it. from that of others, you do well to address. them individually; if, however, you have no such clear sense of special individual guidance and cooperation, it suffices to fix your thought definitely upon some given line of study, and determine to relate yourself through the agency of united will and expectation with the fountainhead of wisdom from which you de-

In the spirit-world, aims or intentions, also confident expectations, count for much; while merely technical phrases or verbal appeals are of little consequence. As every one can make courtier. Bacon was preëminently a man of | good use of the hours spent in sleep, though letters, a traveler, a knight, and all else that | all persons are not so situated as to be able conveniently to set aside a special day for receiving spiritual instruction, the most practical and beneficial exercise within the reach of every one is to affirm one's self in relation with whatever one specially wishes to know before falling asleep; then knowledge can flow in during all the hours of slumber. It is also a good plan to dedicate certain necessary outward works to given spiritual objects, and thereby receive instruction while thus employed.

# Passed to Spirit-Life.

From Shrewsbury, Mass., Jan. 28, Mrs. Lydia, widow of the late THADDEUS MASON, of Northboro', Mass.

Mrs. Mason was born in Northboro', and was born to-spirit-life upon the morning of her ninety-second anniver-sary. Her wh le life was beautiful, with unvarying kindness to all with whom her lot was cast. Her pleasant smile and to all with whom her lot was cast. Her pleasant smile and sweet voice brightened many lives. She had been for many years a firm believer in Spiritualism. Her later years had been spent in the home of Mr. and Mrs. Cyrus B. Allen (Mrs. Allen being her niece). In this home she had never known the sadness of childless age, for she had been tenderly cared for.

The funeral took place Thursday, Feb. 3, the service being conducted by the writer. A quartet of ladies rendered three beautiful selections; fair flowers graced the casket, wherein lay the form that age or transition of the spirit could not rob of its charms.

From Winsted, Ct., suddenly, on the morning of Dec. 2, 1897, Mr. Augustus Holman.

1837, MR. AUGUSTUS HOLMAN.

Mr. Holman was a firm and stanch believer in Spiritual ism and an honor to the Cause which he espoused. There are but few of his faith here, and we hardly know how to-spare him. He was an honorary member of the American Mechanics, and the esteem in which he was held by his neighbors and friends and others was evidenced by the number who assembled to pay their last tribute of love and respect to all that was visible to mortal eyes. He leaves a companion, who deeply mourns her loss.

Mrs. Helen T. Brigham of New York spoke comforting words at the funeral.

Mrs. A. B. Pinney.

From her mother's residence, 212 Stuyvesant Avenue, Brooklyn, N. Y., of pneumonia, Tuesday, Dec. 28, 1897, at 4:20 a.m., Miss Lida A. De Beau.

She passed quietly away in the arms of her devoted mother as a child would go to sleep.

Through the teachings of our worthy medium, Ira Moore Courlis, her faith had broadened into knowledge, and it is a great comfort to her mother to know she still lives.

The funeral services were attended by the medium. The Society of Divine Communion attended the services at the house.

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

# A Cougher's Coffers

may not be so full as he wishes, but if he is wise he will neglect his coffers awhile and attend to his cough. A man's coffers may be so secure that no one can take them away from him. But a little cough has taken many a man away from his coffers. The "slight cough" is somewhat like the small pebble that lies on the mountain side, and appears utterly insignificant. A fluttering bird, perhaps, starts the pebble rolling, and the rolling pebble begets an avalanche that buries a town. Many fatal diseases begin with a slight cough. But any cough, taken in time, can be cured by the use of

# Ayer's Cherry Pectoral.

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

Complete Committee Committee

# Bunner Correspondence.

Our friends in every part of the country are carnestly invited to forward brief letters, diems of local news, etc., for use in this depart-

#### Connecticut.

HARTFORD .- A correspondent says: "W. J. Colville recently delivered ten lectures in Alliance Hall, Chapel street, Hartford, a new and beautiful building recently erected, at a cost of about \$5,000, for the use of the 'Alli-ance of Divine Unity,' a liberal and meta physical society, for which Mr. C. B. Patterson of New York regularly officiates.

The main auditorium seats about three hun dred people, in large, comfortable chairs. The platform, ante-rooms, kitchen and all offices are exceedingly well arranged, and as the building is quietly but centrally located, and kept en tirely for elevated uses, it is unusually well adapted for work of a highly intellectual and

spiritual character. On the first evening of W. J. Colville's visit (Monday, Jan. 31) the blizzard had struck Hartford, and the streets were almost impassive them. sable; though no ladies were in attendance, there was a good audience of intelligent men, who detained the speaker to a late hour with their numerous and searching questions on the connection between spiritual theories and practical industrial affairs.

The best of good feeling prevailed, and every subsequent meeting was attended by an increasing number of persons, ladies and gentlemen attending in very equal proportions.

The Hartford Times gave (Feb. 2) an excel-Interport of the lecture on 'Concentration of Thought.' The largest audience was at the closing evening lecture, Friday, Feb. 4, when there were very few chairs unoccupied. The lecture was on 'Hypnotism, its Use aud Limitations.' The speaker handled the subject fearlessly, but said more about the uses than the abuses and more concerning the benefits. the abuses, and more concerning the benefits than the dangers accruing from the use of suggestion in medicine, and particularly in the yet wider fields of education and reform.

Several physicians who were present expressed themselves greatly pleased with the candid, impartial treatment accorded this much vexed question.
W. J. Colville has evidently had some inter-

esting experiences of his own in this direction, and knows something about the subject from actual personal experience.
On Saturday afternoon, Feb. 5, the lectures

closed with a very good attendance, largely made up of school teachers and young students. Spiritualism was freely discussed on several occasions, and even communications received through a 'Ouija' board came in for a share of attention.

As such meetings are quite on an independent footing, they attract many people who are comparatively ignorant on psychic questions, but who are wishful to learn.

Medical monopoly and vivisection both in turn came in for a share of condemnation, and the rights of all human beings to search for

was greeted Sunday, Feb. 6, by a more than usually large and intelligent audience. Mr. Geo. A. Deleree, our regular speaker, held the audience with an exceedingly interesting talk, which we felt was very much apprecithe audience with an exceedingly interesting talk, which we felt was very much appreciated. He gave some valuable instruction relating to his personal spirit-band, and supplemented it with a spirit-bhotograph and explanation of it. Scripture lesson was read by President Tillie Evans; invocation by Mr. Deleree. 'Nearer, my God, to Thee,' was followed by our medium, Mrs. L. A. Olmstead, who held the audience as usual with a goodly number of arisit messages.

OR PSYCHOMETRIC DELINEATION,

BY MRS. A. B. SEVERANOE. Character readings clear and admitted. Nature's own remedies prescribed. Health and vigor restored in every case where there is sufficient to harmony in the marriage relation and home life. Adaptation between those intending marriage. Helpful advice and questions considered upon business, spiritual development, mental improvement, and future success. Brief readings, 81.09, and four 2-cent stamps; full readings, 82.09, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis.

number of spirit messages. We think that Spiritualism is being investigated in Brooklyn to a greater extent and with a much deeper and more serious interest than ever before, and if we are always able to present truth in every form and on every occasion our mission will be productive of the longed for results.

THE BANNER is for sale at our meetings."

# District of Columbia.

WASHINGTON.-L. C. Dennis writes: "On a recent visit to the city of Washington, I called on Miss Maggie Gaule at her parlors, 905 H street, N. W., where I found so many waiting, that the hour for séance arrived before the last private interview was over. At the evening meeting, which is held every Friday at eight o'clock, Wonn's Hall was filled with an audience of the very best\_people, many of whom are not Spiritualists. Those of us who are clairvoyant are best fitted to declare that Miss Gaule is manifestly chosen to interpret the symbols from the psychic world. It has been promised that she will publish a work dedicated to 'The Woman in White,' who from childhood has presided over her psychic experiences, which will for the first time be collated in book form."

# Massachusetts.

MILFORD.-T. W. Monroe, M. D., writes: "At the Sunday evening gathering Feb. 6, at our parlors, we were highly entertained by Mrs. Alice M. Lefavour of Lynn, giving us physical manifestations and tests. At the close of the meeting a request was made to have it repeated on Monday evening, and we were favored both evenings with fine manifestations and a well filled house, all going away well satisfied.'

# A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

Usually I know the subject of my letter a day or two before writing. Not so this time. Various themes occurred to me, but none was right till, just as I was ready to sit down to my

intimates and in the family, as El; but his baby name in Burmah was Enny. The name of Enny had been long disused, and well-nigh forgotten. The summer before his transition he told me that our father and mother had been talking to him. Questions elicited the fact that he did not see them, nor recognize their voices, but

knew it was they, and that they said to him: "Papa and mamma love Enny dearly." The use of the baby name proved to me that they had indeed been with him.

An aged Burmese couple, Ko Boke and Mah Boke, had loved us dearly in Burmah. I well remember that the good old woman was at the jetty to bid us farewell, with our favorite cakes. and how she lifted up her voice and wailed as she went up from the boat. I saw her in Wichita, Kan., when in illness and depression. She had been rubbing my feet. Old Ko Boke attended my brother closely in his illness, and if I found it necessary to do anything he did not like, he said Ko Boke did not like it.

Once when visiting my brother at the hospital, and talking to him of mother, he said he remembered well how she looked once at dusk, standing at the end of the veranda, in a light dress, with her light brown hair, looking at him. I said to him: "Yes, my darling; and by and by, when you are in spirit-land, mother will be standing on the veranda of her beauti ful house. She will see you coming, and she will hasten down the steps and fold her arms about her dear little son, and she will lead you

laugh, but his smile was like that of our mother. Bless their dear hearts! They are all together now. "When shall I their chorus join?" The tears come. They say: "Not yet, daughter. We still have work for you to do."

daughter. We still have work for you to do."
About ten weeks before his transition, the knee of the paralyzed side drew spasmodically up opposite his chest. It gave him great pain, and I summoned a physician. He said it often occurred, and could not be helped. After he had left the body, this doctor asked if the cords had to be cut to put him into the coffin; but my father knew what to do, and impressed me in the night how to arrange a pad around the ankle, and tapes, and a flatiron to hang over the foot of the bed. The device drew the limb so gradually that it gave him no pain, was a perfect success, and we used it till it became unnecessary. became unnecessary.

After I made use of this device his confidence in me was unbounded. If I proposed anything, his invariable answer was: "You know best," or "Do as you think best, dear."

I was alone with him the last five hours, and every time I asked him if he was in pain he always said, "No pain, but it is difficult to swallow." Once I said, "Will you forgive me, darling, for every sign of impatience?"
"Yes, yes," he said; and then lifting his dear, dim eyes to my face, he said: "You are very dear to me, my sister." Many times while he draw those labored breaths I said. "Abby

drew those labored breaths I said: "Abby does love Enny so much."

Our parents bore him away at once, when he ceased to breathe, and he did not return to earth for nine days. Then he came to me.

The funeral services were when I was alone with his form, before the undertaker came with the hearse. I was re-arranging the flowers, when an influence took me, and with joyful tears and hands raised to heaven I summoned all who loved us, and committed his precious soul to their tender, watchful care for-evermore, in the name of the Infinite Love of the universe. He was not there, of course. The others came. "All we love, and all who love us." Oh! how thankful I am daily that he could be with me for one year, and that I could in some measure atone for those terrible and doleful thirty-two years in insane hos-

Returning to my present self and present needs, I do not wish to yield to anxiety, but I would be truly grateful to all friends who will send to me for my books, either for themselves or for those they desire to reach. I am reached more directly by addressing at Arlington, N. J., though letters addressed to me at Worcester, Mass., are at once forwarded. Yours for humanity and for spirituality,

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3 cts. EACH. Also Vapor Baths, Sulphur, Perfamed or Medicated. Write for interesting Book. Free. Water Baths cleanse the outer skin only. Our method far superior. Cleanses, Purifies, Invigorates entire system. Prevents disease. Use our Quaker Bath Cabinet. Best, cheapest for family use. Coats Nothing to Try H. Over 97,000 happy users. Produces health, strength, vigor. Reautifles complexion. Cures colds, rheumatism, obesity, la grippe, etc., all blood, skin, nervous and kidney troubles. Recellent for female ills. ABENTS WANTED, Men and Women. \$100 a Month and Expenses. Write us. F. WORLD MYG. Co., Chrimnati, Ohio. Oct. 23.

ABBY A. JUDSON.

the rights of all human beings to search for truth unfettered were vigorously upheld. Impromptu poems after some of the lectures excited great wonder among the visitors. Hartford, though a conservative city, is being well leavened with progressive thought."

New York.

BROOKLYN.—W. F. P. writes: "The Fraternal Spiritual Society, 869 Bedford avenue, was greeted Sunday, Feb. 6, by a more than

# SOUL READING,

OR PSYCHOMETRIC DELINEATION,



# ASTONISHING OFFER.

DEND three 2-cent stamps, lock of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. DOBSON-BARKER, San José, Cal. Jan. 1. 13w\*

#### Mrs. S. A. Taylor, THE NEW SCIENTIFIC HEALER.

HIGHEST endorsement from those healed. Prophetic reader. Stitings daily 2 to 5 P.M., and 7 to 9. Public Seances Thursdays at 7:30, at 29 Centre st., Brockton, Mass. Jau. 15.

RED P. EVANS, the world-famed Slate-Writing Psychic, is located at Lake Helen Camp, Flori-da, until early in March, when he will return to New York. Feb. 12.

# GEO. W. WALROND, Rtc. 18°, Astrologer. 30 years' study. Reliable readings from \$1.00. Press references. Opera House Block, Denver, Colo. Jan. 22. DR. MACK'S

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

# TESTIMONIALS.

BOSTON, Nov. 11, 1897.

DEAR SIR-I have used "Dr. Mack's Benzoln Emulsion in my famile for cayangly page and a second control of the cayangly page." in my family for several years, and highly recommend its use to the public in cases of asthma, inflammation or irritation of the throat, coughs and colds, and bronchial troubles.

Very truly, GEO. M. STEARNS. roubles. No. 1 Beacon street.

always pleasant task, I knew. The object of this letter is to show the power of love to restore a disordered spirit.

One year ago my brother lay dying. His happy soul was freed on Feb. 8. He was known here by strangers as Elnathan Judson; to his intimates and in the family, as El; but his baby page in Rurmah was Enny. The name of Enny

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Good Templars Hall-I Johnson Avenue, Charlestown Dist.—Sunday, Wednesday and Friday evenings, and Friday afternoons. Mrs. E. J. Peak, Chairman. J. K. D. Conant's Test Circles every Friday P. M. 12%, in her rooms, BANNER OF LIGHT Building, 8% Bos-

Bible Spiritualist Meetings. Odd Ladles' Hall, 446 Tremout Street.—Mrs. Guiterrez, President. Ser-vices 10½ A. M., 2½ and 7½ P. M. Boston Psychic Conference, every Sunday at 2½ P. M., at 514 Tremont street, corner of Dwight. Admission free. L. L. Whitlock, President.

The Home Rostrum, 21 Soley Street, Charles town.—Meetings Tuesday, Thursday and Sunday evenings, 74. Also Conference Meetings at 2% Sundays. Dr. Walter H. Rollins, Conductor. BANNER OF LIGHT 'or tale.

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

Grand Army Hall, 578 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, Conductor.

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

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

The Band of Harmony conducts public meetings at The Band of Harmony conducts public meetings at Unity Hall, Studio Building, Davis Square, West Somer

ille, each Sunday, at 71/4. Progressive Spiritualists' Society holds services at Templars Hall, Balley's Building, Pleasant street, Malden, every Sunday at II. A. M. and S. P. M. Mr. J. R. Snow, Pres-ident; Mrs. Rebecca Morton, Sec'y.

a good audience this morning, gathered to at 4:30 P. M. listen to the lecture given by Mr. Oscar A. Edgerly, and the music by the Ladies' Schubert Quartet and Mr. Fred Watson. The Schubert Quartet opened the meeting with a beautiful selection, after which Mr. Edgerly were well received. Music was furnished by were well received. Music was furnished by the following: Edward and Charles Hatch Mr. beautiful selection, after which Mr. Edgerly read a poem, entitled "Three Preachers."
The quartet sang "The City Just Over the Hill," after which Mr. Edgerly took for his subject, "What Good Has Spiritualism Done?" and spoke in part as follows:

The opponents are always asking, What good has Spiritualism accomplished? Having always been its earnest advocate while in the earth life, I think I know of some of the good accomplished. I believe that one of the best missions of Spiritualism is to eliminate from the world bigotry and superstition. In the past fifty years Spiritualism has done a great deal in this respect. Spiritualism comes with a natural philosophy. Spiritualism brings the light of its inspiration. Spiritualism through its philosophy attacks the myths of the past.

The speaker described theology as an island, surrounded by the great ocean of truth. The waves of this great ocean have come into operation and swamped the island, and the conservatives of the past have been eliminated. Let us observe what the results have been. Let us go back when this island was better protected by superstition and infant damnation. The foundation was of sand, and the ocean of truth has become active and the foundation has fallen. I can see the efforts that the Christian Endeavorers are making. Let us have the Truth unadulterated, or let us not have it at all.

I believe that Spiritualism has been the agency that has washed away this island of sand. Fifty years hence Spiritualism will be vindicated. Men will receive the teachings of those that have gone before.

There is a Congress in the spirit-life of cultured minds that congregate for the purpose of practical work, and those Congresses are doing practical work. They select delegates to earth life. Think ye that they form there for the church only? No, they come to the sé-

Listen to the minister to-day, and what do you hear? Do you hear him advise immersion instead of sprinkling, and do you hear him preach of damnation and of hell? No, you hear him nine times out of ten say that Genesis is a myth. Why does he say this? Because the pressure is brought from without, the church is run by the pews, and not by the minister, and Spiritualism has done this for the good of the world. Spiritualism is the first that led man on to broader liberality.

I think it is good advice that those that are becoming interested in Spiritualism should edu cate the children. I was privileged to attend the Lyceum in this hall last Sunday, and I must say that it is a grand institution. Would that there were ten thousand Lyceums like this to every one. The Lyceum becomes a me-dium for the outworking of the good that Spiritualists are accomplishing in the world.

You say what is to become of Spiritualism? The church is becoming honeycombed with it. I don't know if Spiritualists can accomplish what they labor for. The speaker referred to a boy who had a gun that was his grandfather's; it had a new stock, a new lock and a new barrel, but it was the same old gun. That is the same with the church: they are going to put in that and this, but it will be the same old church. When you talk with a churchmember about Spiritualism he will say that they always believed in the return of spirits. The Spiritualist of to-day will have to meet the church in a broad spirit. You will say, Come ye into the light of truth, but you will be a little ashamed of them that they did not dare to stand up and be counted for the truth

The speaker related a story of the boy who listened to a dying request of a mother to be good and not go astray; and as the boy went into the world alone, a stranger, he could not get employment, and was discouraged; and as he was going out one night, by appointment, to rob, he passed the door of a room where a seance was being held, and was invited in; there he saw a woman in the centre, who spoke to him and called him by name, and told him not to go out that night. The voice was that of his mother, and he did not go out. Now, do you tell me that the devil prevented that boy from robbing a man?

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

giving delineations. In the evening he gave another very fine ad dress to a good-sized audience, closing by giving tests. One of the features of the musical program was a solo rendered beautifully by Mrs. Anna L. Whitcomb.

Mr. Edgerly will speak in the morning, afternoon and evening, on Sunday next.
The BANNER OF LIGHT is always for sale at

HARMONY HALL .- "N. P. S." writes: Mr. H. F. Tripp, Mrs. A. Woodbury, Mr. C. E. Marston, Mrs. M. F. Lovering participated in the morning exercises.

2:30 P. M - Mr. J. Hilling, Mrs. Julia E. Davis, Mrs. A. Hanson Kibble gave tests and readings; Dr. C. W. Hidden gave an able address on "The Threshold of the Great Beyond," from a scientific standpoint, to a large audience; Mrs. S. P. Putnam gave psychometric readings; Mrs. Mary Lovering and Mr. F/E. Huxley sang "We Sha'l Know Each Other

7:30 P. M.-Mrs. Maggie Cutter, short address, with tests: Mr. George B. Cutter, solo. "Beyond the River." and gave tests; Mrs. Kibble, Mrs. Julia E. Davis, Mrs. M. A. Howe made remarks, followed by tests; N. P. Smith gave delineations; Mrs. M. F. Lovering, planist.

THE HELPING HAND SOCIETY-"H." SAVSmet as usual in Gould Hall, holding its business meeting in the afternoon, and serving a fine supper at six o'clock.

In the evening a goodly number of the members, their friends and many strangers enjoyed a fine meeting. The speakers and me diums that took part were: Mr. Oscar A. Edgerly, Mrs. Alice Waterhouse, Mr. Fuller, Mrs. Kate R. Stiles: recitations, Mr. E. W. Hatch, Master Harry Caird, Miss Winnie Ireland. It would not be doing justice to the guides of Mr. Edgerly if I did not mention that Spirit John McCarthy spoke to the people gathered, and was very entertaining.

Mr. Edgerly was entertained by this Society Wednesday, Feb. 16.
The Banner of Light is always for sale at

EAGLE HALL-W. H. Amerige, Conductor .-A correspondent writes: Sunday morning, Feb. 13, the morning circles at 10 and 11 were

very well attended. Many tests were given

and fully recognized. These circles are growing in number every Sunday. We had very large audiences at the afternoon and evening meetings. Mr. Amerige gave fine tests and a great many full names, and located the spirits who came in almost every instance. The following able mediums took part throughout the day: Mr. W. H. Amerige, Mr. J. G. Bowman, Mr. Kransiki, Mr. Sylvester, Mrs. M. E. Calahan. Mrs. Florence White, Mrs. C. B. Hare, Mrs. J. A. Woods, Mrs. C. C. Weston, Mrs. S. E. Rich, Mrs. J. B. Bird, Mr. Blackden, Mr. and Mrs. Osgood F. Stiles. Prof. J. Hilling, Mrs. E. J. Peak, Mr. W. Martin, Mr. H. B. Hersey, Mrs. T. Fox, Mrs. L. A. West and others.

Next Sunday, Feb. 20, Mrs. J. W. Kenyon, M

Mrs. Butler, Mrs. F. White, and others. Mrs. A. C. Armstrong, assisted by Mrs. Rockwell, Mr. C. Abbott and Mr. Pierce, conducted the

THE FIRST SPIRITUALIST LADIES' AID SO-CIETY-Carrie L. Hatch, Sec'y, writes-held its BOSTON SPIRITUAL TEMPLE, BERKELEY | regular meeting Friday, Feb. 11. It was called HALL-J. B. Hatch, Jr., Sec'y, writes-held to order by the President, Mrs. Mattie Allbe,

the following: Edward and Charles Hatch, Mr. Churchill and Mr. Graham; recitation, Harry

Next Friday evening is Mediums' Night, Many excellent mediums are to be present. Friday, Feb. 25, we will have an extra supper served at 6 P. M, and a social game of whist in the evening.

THE LADIES' LYCEUM UNION met in Dwight Hall Wednesday afternoon and evening, Feb. Mrs. Abbie F. Thompson, Sec'y, writes: Business meeting called at 5:30, President Mrs. M. A. Brown in the chair. Supper announced at 6:30. The occasion being children's night was very interesting, the following children taking part in the entertainment: Piano solo, Miss Amelia Bronson; recitation, Israel Newhall; songs, Lillie Huston, Rosie Johnson, Little Eddie; recitation, Iona Stilling; songs, Floyd Sibley, Sadie Gugenhier, Marie Antoinette Cyr. Little Eddie; duets, Sadie Falkner and Lillie Brenan, Little Eddie and Marie Antoinette Cyr. This closed the entertainment.

Next Wednesday is whist night; there will be some fine prizes. All welcome. BANNER OF LIGHT on sale.

ODD LADIES' HALL-446 Tremont street-Bible Spiritual Meeting, Mrs. Guiterrez Presi dent.-W. S. Stedman, Sec'y, writes: Morning circle opened Sunday, Feb. 13, with invocation and remarks by Mr. Stedman; Mr. A. A. Kimball and wife gave treatments, assisted by Mrs. Lewis.

Afternoon and evening the following medi ums took part: Mrs. Putnam, Mrs. Kimball, Mrs. Woodbury, Mr. Cohen. Mrs. A. H. Kibble Mrs. West, Mr. Blagden, Mr. Remaisies. Mr. Arnold delivered a very pleasing address in evening, Mrs. Cutter gave tests, and Mr. Geo. Cutter sang the "Holy City," by request. The meeting closed with an earnest appeal by the resident to the audience for their support to the Cause of Spiritualism. The services were well attended; the tests were all recognized and of the highest order. BANNER OF LIGHT for sale.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY-C. M. Manning, Sec'y, writes-met at Dwight Hall, Thursday, Feb. 10, afternoon and evening. Business meeting called at 5:30

by the President, Mrs. M. A. Brown. Evening meeting at 8 o'clock, with a piano solo by Mrs. Pearson; song by Little Eddie, followed by a lecture by Dr. Perkins, which was very interesting; Prof. Carpenter also made a few remarks, followed by Mrs. Dickey with an original poem. The meeting closed at

Next Thursday, Feb. 17, the veterans will be with us. Supper will be served at 6 o'clock

HOME ROSTRUM, 21 SOLEY STREET, CHARLESrown.-"W. H. R." writes: Our Sunday afternoon conferences are very interesting and instructive. Seats free to all. Mediums are cor-dially invited to attend all our meetings. Conferences are held at 2:45 every Sunday.

On the evening of Feb. 13 the meeting opened with song service, Mrs. Carlton organist; readings by Mrs. Whittier of Melrose; invocation by the Chairman; tests and reading by Mrs. Moody, followed by the Chairman. The hall was crowded. Do n't forget the Ice Cream Sociable Friday evening.

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST .- A correspondent writes: Sunday, Feb. 13, the spiritual meeting opened at 7:40 P. M., with a service of song, led by Prof. Peak, organist; invocation by the Conductor, Mrs. E. J. Peak, followed with a few remarks; song, "Only a Thin Veil Between Us," Prof. Peak. Mrs. Peak occupied the en-tire evening giving tests and readings. Do not forget the Peace Council Thursday

Mr. Edgerly closed the morning session by | evening. Mediums invited. Leave cars at Chapman street.

> COMMERCIAL HALL, Mrs. Wilkinson, President .- A correspondent writes: Sunday morning Feb. 13, Mrs. Wilkinson conducted the developing circle, assisted by Mrs. Alexander and Dr. Hall. Miss Barnicoat gave a fine address on the "Progress of Spiritual ism," also good tests; Mrs. Peake, Mr. E. H. Littlefield, Mrs. Nutter and others good tests. Afternoon session opened with songs and jubilee choruses, led by Mrs. Wilson; reading and invocation, Mr. De Bos; solo, Mrs. Rosie Wilson. "At the Threshold of the Great Wilson. "At the Threshold of the Great Beyond" was the subject of a grand lecture, delivered before a large and appreciative audience by Dr. Chas. W. Hidden, and we hope to hear him many times on our platform. Solo by Miss Ruth Sprague. After one verse of "Nearer, My God, to Thee," Mrs. M. Butler spoke beautifully on the "Nearness of Our Loved Ones who have Passed to Spirit Life." Readings and tests, Mr. Littlefield,

Mrs. Nutter and several others.

Evening session opened with the usual religious exercises, also songs and solos by the "Jubilee Singers." Mr. Walker's diorama of illustrated songs and views was presented before a large and attentive audience. Man fore a large and attentive audience. Master Rupert Davis sang very sweetly. Several mediums gave tests and readings. BANNER OF LIGHT for sale Thursdays and

THE BOSTON PSYCHIC CONFERENCE.-L. L. Whitlock, President, writes: The first session of the winter took place on Sunday last, at 514 Tremont street, at 2:30 P. M. The opening address was by Prof. A. E. Carpenter, the well-known psychologist. The subject was "Duality of Mind." His lecture was very interesting, and many of the advanced thinkers in psychic study were present, and expressed their deas at the conference which followed. The Professor's extensive experience in mesmeric or hypnotic exhibitions has given him a knowledge superior to most who attempt to teach mental action, and his illustrations were conclusive proof of the theories he advanced, and every person present would be pleased to listen again to him.

Next Sunday afternoon the subject will be, Telepathy, or Thought Transference." W. O. Perkins will make the opening address.

Hollis Hall .- A correspondent writes: Our circle met as usual on Sunday morning last. Many good mediums and speakers were present, as well as a strong wave of spirit power. Dr. F. K. Brown and Mrs. Jennie Collins assisted in development. We had a host of good workers with us at the afternoon and evening sessions. Remarks, tests and readings by the following: Eben Cobb, Dr. C. Huot, Mrs. the following: Even Cood, Dr. C. Huot, Mrs. S. C. Cunningham, Mrs. B. Robertson, Mrs. M. M. Reed, Mrs. Grace Baker, Mrs. A. P. McKenna, Charles Elliot, Prof. Webster, Maggie Cutter, Mr. G. Cutter, Mrs. Haven, Mrs. Mabel Witham, Mrs. A. Cunningham, Mrs. A. Have. Poem by Mrs. Dickey Music by Mr. George Cutter, Miss Jean Neville, Mr. and Mrs. Tyler, and Mr. Ferguson.

Banner of Light on sale.

### MEETINGS IN MASSACHUSETTS.

LYNN.-T. H. B. James writes: A fine audience greeted Albert P. Blinn, who was the speaker for the Arthur Hodges Spiritual Society Sunday. Mrs. M. K. Hamill led the sing-ing. At 2:30 Bro. Blinn read a fine poem on "There is No Death," then gave an able ad-dress on "In my Father's House there are Many Mansions," which received well merited applause at the close. Many recognized tests Herrick, Brennan, Matson, Mr. Estes, and others. Magnetic treatment to many by Mrs. Quaid, Drs. Furbush, Pierce and Warren. At 7:30 Mr. Blinn read another poem on "Rare Flowers," then gave a fine lecture, which was well received, followed by Mrs. Lizzie D. But ler with many recognized tests and spirit mes

Cadet Hall-Lynn Spiritualists' Association. J. M. Kelty, President.-Mrs. A. A. Averill Sec'y, writes: Sunday, Jan. 13, we had with us Mrs. A. J. Pettengill of Malden, who gave good satisfaction, with short addresses and a large number of very accurate tests. The singing was in charge of President Kelty, with Mrs. Cross organist, W. H. Thomas cornetist, and Mrs. Wentworth pianist.
Next Sunday Mrs. Ida Whitlock of Provi

dence will be our speaker. Mrs. Whitlock is one of the foremost speakers before the pub lic, and a fine psychometrist.

Cadet Hall .- Mrs. M. A. Stone writes: The Social Union connected with the Spiritualist. Association entertained the First Spiritualist Society of Salem Wednesday afternoon and evening, Feb. 9. We held a test circle in the afternoon. Mrs. Johnson of Salem presided at the organ. Mrs. Tillie U. Reynolds of Troy, N. Y., Mrs. Baker of Danvers, Mrs. Lamphier and Mrs. Estes of Lynn gave messages from spirit-friends; Mrs. Reynolds closed the circle with an inspirational poem on "Mother, Home and Heaven." Supper was served from 6 to 7. The evening meeting was opened by the President, Mrs. M. A. Stone; Mrs. Cross, organist; Mr. Kelty led the singing; invocation, Mrs. Reynolds; remarks, Mr. Kelty, Mrs. Baker, Mrs. Abbie N. Burnham of Malden, Mrs. Rey-nolds and Mr. Neat of Salem; inspirational music, Mrs. Wentworth of Lynn; Miss Parker of Malden, a dramatic reader and a teacher of elocution, gave two selections which were rapturously received and encored; Mrs. Reynolds gave a few messages, and tests closed the meeting.

We extend our thanks to the speakers and mediums who have helped in the good work, also to the friends who provided food. The BANNER OF LIGHT is a weekly visitor at my home, read and appreciated.

THE CAMBRIDGE SPIRITUAL INDUSTRIAL Society-Mrs. L. E. Keith, Sec'y, writesheld its regular meeting on the afternoon and evening of Feb. 9. After the business meeting at 5:40, supper was served as usual from 6:15 to 7 o'clock. Both meetings were presided over by Mrs. Soper, the President of the society.
As usual the exercises of the evening were opened with congregational singing. Mr. Albert P. Blinn offered a prayer, following with and address on "The Origin of Man." The subject was exceedingly interesting and im pressive, and listened to with rapt attention. Mrs. Mattie Albee, President of the Ladies' Aid Society of Boston, followed with a few general remarks. Mrs. Barnes, from the same society, also congratulated our society on its growth and progress. Dr. C. H. Harding made a few pleasant remarks, especially complimentary of Mr. Blinn on his able address. He followed with readings of a high order. Mr. Austin made pleasant remarks, and said he would meet with us often. Miss Came and Mr. Clifford Sloan rendered fine duets on the piano, which were well received. The meeting then closed by singing "I Cannot Trace the Way." The next meeting will be on Feb. 23, and

will be devoted to phenomena. Mrs. Abbie N. Burnham will give a few thoughts on the subject, and a number of delineations. Mrs. Annie E. Cunningham is expected, and there will be tests and readings by local talent-Mr. J. S. Scarlett, Mrs. Seymour and others. Good

SPRINGFIELD .- T. M. Holoombe, Sec'y, says: Mr. Oscar A. Edgerly closed a month's suc-



with his gentlemanly demeanor, won him many friends among the people of Springfield.
Sunday, Feb. 6, our platform was occupied
by the veteran worker in the Cause, Mrs. Juliette Yeaw of Leominster, who gave two eloquent and spiritual discourses with great acceptance to her hearers. The Spiritualist lect urer is rarely met who is up to the high standard of Mrs. Yeaw.

Sunday, Feb. 13, Mrs. Helen Palmer Russegue of Hartford, Ct., gave two masterful discourses, taking for her subjects, "What does Spiritualism Teach as the Law of Human Spirit Action?" and "What does Spiritualism Teach as the Most Direct Method of Communing with the Spirit World." Mrs. Russegue will be with us again next Sunday:

FALL RIVER-G. A. R. Hall, South Main street.-Mrs. Ann Hibbert writes: We had with us as speaker Sunday, Feb. 13, Mr. J. S. Scarlett of Cambridge; he delivered two very fine and spiritual addresses, which were listened to with the closest attention by good audiences, both afternoon and evening. At the close of each address he gave quite a large number of communications, which were of a spiritual nature and a great comfort to those who received them.

A number of the old friends of Mr. Scarlett and his wife remained at the close of each session to greet them. It was very pleas ing to note the wonderful improvement in Mr. Scarlett's mediumship since we last heard him. We shall have Mr. Scarlett with us again in the near future.

Our speaker for the two following Sundays is A. E. Tisdale, the blind medium. March 6, Mrs. Effie I. Webster of Lynn; 13, Dr. Geo. A. Fuller, Worcester; 20, Mrs. E. D. Butler, Lynn; 27, Mrs. Ida P. A. Whitlock of Providence.

WORCESTER.-Mrs. D. M. Lowe, Cor. Sec'y, writes: Sunday, Feb. 13, unusually large audiences gathered in Grand Army Hall to listen to the exceptionally fine discourses given by Mr. Harrison D. Barrett. His afternoon lecture, on "Spiritualism a Religion for Humanity," was full of enthusiasm and spiritual truth. The evening discourse on "The Practical Adaptation of Spiritualism" was timely, and gave evidence of a high inspiration, often and gave eyidence of a high inspiration, often eliciting applause from his audience. Many regrets were heard on every hand that his stay with us could not have been longer.

On Friday afternoon of this week the Woman's Auxiliary will hold its fortnightly gathering in U. V. L. Hall, 566 Main street. An oyster supper will be served, also a musical and literary entartainment for the evening

and literary entertainment for the evening. Dr. George A. Fuller will occupy our platform the remaining Sundays of the month. BANNER OF LIGHT for sale at the door.

MALDEN.-Mrs. Rebecca Morton, Sec'y, says: The Malden Progressive Spiritualists on Sunday, Feb. 13, met at 11 A. M. and 3 P. M. at Templar's Hall. The subject, "Do We Retain our Individuality at the Change Called Death?" was considered at the morning session, all agreeing that the great number of proofs that have been given since the advent of Modern Spiritualism have established the fact that we retain our individuality at the change called

The afternoon meeting was devoted to the memory of Abraham Lincoln. Mr. J. R. Snow reviewed the life of Lincoln, and paid a fitting tribute to his memory. Mrs. Mary E. Thompson, under inspiration, gave an able address, rrophetic of this country's future. Satisfactory messages were given through the medium ship of Mrs. Clara L. Fagan, which were thankfully received.

BANNER OF LIGHT on sale at the hall.

HAVERHILL.-Otto Henckler writes that Edgar W. Emerson lectured to an audience which completely filled the hall Sunday evening, Feb. 13. Many of the delineations given were very

remarkable in their accuracy.

The Lyceum exercises in the morning were in commemoration of the anniversary of the birth of Abraham Lincoln. Prof. Milleson of Groveland, the speaker, paid a glowing tribute to the purity and nobility of character of our martyred President.

A benefit séance will be tendered to Mrs Hattie C. Webber, in the hall, Friday evening at 8. Sister Webber has been sick a long time. In view of the many sacrifices this lady has made for the Cause while in health, the attendance will attest the appreciation of one of our noblest workers. Next Sunday Edgar W. Emerson.

SALEM-FIRST SPIRITUALISTS' SOCIETY-A. O. U. W. Hall, Manning Block.-N. B. P. writes: Mrs. Tillie U. Reynolds of Troy, N. Y., occupied our platform Sunday, Feb. 13. She delivered two fine lectures, which were listened to very attentively. She gave a number of tests, and they were mostly recognized. Sunday, Feb. 20, Mrs. Hannah A. Baker of Marblehead will be our speaker and medium. She is one of the old pioneers in this grand

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

BRIGHTON .- D. H. Hall, President, writes: Mr. J. S. Scarlet of Cambridgeport gave a very interesting lecture on the "Future of Spiritualism" before the Spiritual Progress Society Friday evening, Feb. 11. "Stephen," "Straight Arrow" and "Lone Star" gave readings. Mrs. Josie Lord-Tucker of Lawrence gave a num-ber of good tests, which were all recognized. President H. D. Barrett will address our Society Friday evening, Feb. 18. Mrs. Tucker will be present, and assist, also Mrs. Seymour, with "Humming Bird." Meetings Friday and Sunday evenings.

GREENWICH.-Juliette Yeaw writes: Sunday, Feb. 6, Dr. George A. Fuller of Worcester occupied the desk of the Independent Liberal Church of Greenwich. A good audience greeted him, and was charmed by the power of his eloquent and highly inspired discourse from the words of Emerson: "God builds his tem-ples in the human heart, the foundations being the ruins of old faiths and dogmas. Feb. 13, the regular speaker, Mrs. Yeaw, was with the Society, and was pleased to be warm-

ly welcomed by a fine audience.

cupy the rostrum.

MALDEN-First Spiritual Association, Odd Fellows' Hall.-W. E. S. writes: The largest audience of the season greeted Mrs. Jennie K. D. Conant, Sunday, Feb. 13. The lecture and tests seemed to possess a greater abundance of truth, fact and inspiration than ever before. We hope to have her with us again this season. Feb. 20 Mrs. Effie I. Webster of Lynn will oc-

CAMBRIDGEPORT-G. A. R. Hall, 573 Massachusetts Avenue.-Mrs. L. J. Ackerman, Leader, writes: Sunday, Feb. 13, our morning circle Mr. Oscar A. Edgerly closed a month's successful engagement with the First Spiritualist Society Sunday, Jan. 30. This was Mr. Ed. during the day were: Mr. D. S. Clark, Mr. gerly's first engagement with us, and his elo. Nichols, Mrs. Merritt, Mrs. Dade, Mrs. Bank,

quent and forceful lectures, accurate tests Mrs. Golden, Mrs. Ackerman, with good re-and descriptions of spirit presence, together sults. Addie Came, planist. BANNER OF LIGHT for sale at the door.

> Brockton-People's Progressive Spiritual Association, 54 Main street.—George S. Hutchinson, Cor. Sec'y, writes: Sunday evening, Jan. 30, Mr. H. D. Barrett again occupied our rostrum, and held the closest attention of his audience during his discourse. We consider Mr. Barrett one of the most able exponents of Spiritual Philosophy that it has been our pleasure to listen to.

Sunday, Feb. 6, Dr. Edgar W. Emerson gave us two services—one at 20 clock, and again at 7 o'clock. The evening service was largely attended, and all the spirit messages given by the Doctor's control, "Sunbeam," were recognized as correct.

The Spiritualists, and all others interested, are now making rapid progress toward forming a "Children's Propressive Lyceum" Both Mr. Barrett and Dr. Emerson spoke very encouragingly of the Cause and the good work it

SPRINGFIELD.-M. W. Lyman writes: Mrs. H. P. Russegue, of Hartford, delivered two lectures of a very high order for the First Spiritualist Society last Sunday, afternoon and vening. She speaks again next Sunday. The Lyceum subject was "The Mediumship of Jesus."

The younger members of the Lyceum en-loyed a sleigh ride one evening last week. Mr. James Lewis, for many years agent for the Banner of Light, is very ill at his home on Pynchon street.

FITCHBURG.-Dr. C. L. Fox, President, says: Dr. C. H. Harding of Boston served our Society again Sunday, Feb. 13. Pythian Hall was filled to its utmost capacity. His able addresses were listened to with the closest attention. All tests and spirit descriptions were fully recognized. We hope to secure his services again in the near future.

Dr. C. W. Hidden of Newburyport speaks for us next Sunday.

Lowell.-George H. Hand, Sec'y, writes: The First Spiritual Society had as speaker and test medium Sunday, 13th, Mrs. Lilian R. Prentiss of Lynn. In the evening we heard some of the best evidence of spirit return ever presented from our platform. Mrs. A. J. Pettingill of Malden the 20th.

BANNER OF LIGHT on sale.

WALTHAM. - Mrs. Sanger writes: Our speaker of Feb. 13 was Dr. C. W. Hidden. His lecture gave perfect satisfaction, and we feel that we wish to hear him again ere the season closes, Wednesday circles increase in interest.

Next Sunday we have Mrs. Sadie Hand.

WAKEFIELD.-Geo. T. Lamont writes: Sister Carrie F. Loring was with us Sunday evening, Feb. 13, and her work has made her many friends. She will be with us next Sunday,

WINCHESTER.-W. H. Borden writes: Regmeeting was held Sunday evening, Feb. 13, at Good Templars' Hall. Prof. E. H. Littlefield of East Boston gave tests to all, to their satisfaction.

JUST ISSUED.

A CASE OF

Body of a Medium.

INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF, Scientist, Philosopher, and Literateur, Ex-Prime Minister of Russia.

Translated from the French by TRACY

GOULD, LL. B., Counsellor at Law, Member of the New York Bar. The well-known scholarship of Count Aksakof, and the

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

Chap. I. Theoretical Speculations — Materializations and Dematerializations.

Chap. II. Account of a Séance given by Madam d'Esperance at Helsingfors, Finland, Dec. II, 1893, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Sight

the body of the medium was demonstrated and Touch.

I. Testimony of Mile, Hjelt.

A. Letter from Mile, Hjelt to Mons, Aksakof,
B. Letter from Mons, Aksakof to Mile, Hjelt,
C. Reply of Mile, Hjelt to Mons, Aksakof,
D. Supplementary Letter from Mile,
Hielt.

C. Reply of Mile. Hielt to Mons. Aksakof.
D. Supplementary Letter from Mile.
Hielt.
H. Testimony of Staff Officer, Capt. Toppellus.
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