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### Written for the Banner of Light. THE NEW YEAR.

A new-day dawns and brings a brighter year, A new-day comes and sets a golden mark, A new-day gleams with love's alluring cheer, And lot from life has vanished all the dark: No more the past shall hold us in its nower. We will be free all loveliness to know. For us the bird shall sing beside the flower. And grass shall come where lies the glittering snow For with new-year there is new cheer, And promise true that life itself is new!

All in a winter wild and white we live, Because of barrenness so drear without, Ourselves to it as slaves we foolish give, And have of spring and summertide dark doubt: But lot the life of pleasure sweet and new, And resolution born so rich and fair, And hope of things divine, and blest, and true, \* Now come as sunshine on the gladdened air: For with new-year new loves appear, And heaven we view; the new makes all things newl

Now hearts of hate be born to love's own land; Now souls of sorrow come to realms of joy; Now timid ones in bravery firmly stand; O'ercome your fears and foes of faith destroy: Here in the living moment as it flies. The bliss of heaven itself : coure must be, And we must live it out as in the skies-The plan of manhood noble, pure and free: So glad new-year bring light and cheer, And all things true, our manhood to renew! WILLIAM BRUNTON.

# The Power of Thought in the Spiritual World.

### BY HENRY FORBES.

Though it is becoming quite generally acknowledged that Prentice Mulford was right are Things," it is hardly possible for mortals, spiritual-minded biographer, "is perfectly flex-

tics of tangible reality, the thought instantaneously becomes a thing, whether it be a stool upon which the subject in full confidence proceeds to stand; a box of confections, which are enjoyed with all the gusto of actuality; or a wild beast, which inspires all the terror of the real presence.

Thus has the human mind, when temporarily released from the fleshly confinements of its kindergarten through the agency of hypnotism, revealed the god like power lying dormant in its nature, and needing only the magical touch of death to be awakened into natural activity.

"Through all the angelic race God shall the heavens replace. Each man shall yet become The centre and the home Of galaxies of thought Within his being wrought; And God through him shall build New earths and heavens to gild A mightler; fairer time."

Vol. VI. of the Spiritual Telegraph Papers (1855), edited by Dr. S. B. Brittan, contains an article by N. Sawyer, entitled "Explanations of Swedenborg," from which the following enlightening passage is taken :

"Spirits acquire the faculty of giving form to their thought, and projecting it out, as it were, into space, when it seems to exist and occupy a position due to the object thought of; stantial, while in reality there was nothing at if the thought be of a home it As seen as such, occupying such a location as fwould naturally be selected for one in this sphere. If the thought be of a ship, it will be seen either in sailing or at anchor, in accordance with the thought, and so of any object thought of .... The devout Christian spirit, reflecting upon the birth of the Savior, will see the stable, the in his persistent declaration that "Thoughts oxen, the manger, Joseph and Mary, and the child, all as really existing to the ocular view hampered as they are by the rigid restrictions as if they were the objects of every sense, yet of material life, fully to comprehend to what a every object will be exactly the form of the marvelous extent this becomes true in the thought which the spirit had been entertain-Mind World, into which the spirit is promoted ing.... Their thoughts become not only objectby the process of physical death. "The spirit ive to themselves, but also to others. If a spirit ual world," says Wm. White, Swedenborg's | is describing what he sees to one or more with whom he is in company, they having no thought ile under the minds of its inhabitants. The of their own upon the subject, become entirely then the thoughts are seen alike by all who are listening to him....This thought-seeing, this objective appearance of every thing which crosses the mind, cannot be realized by any one only from actual experience; the man who has been psychologized has realized the nearest approach to it. My friends in the spiritworld have given me the following illustration of the condition of the thought seeing spirits of that region. I was psychologized by them for the occasion, and then I was introduced into a splendidly constructed marble building, differing in form and architecture from anything I had ever seen before. The building was nowhere highly ornamented, but built in the most durable manner; there was not a particle of woodwork about it; it was furnished with marble throughout. The inside work was not elaborately finished, but done in a plain, decent manner, as if use was the first consideration of the proprietor. The ceiling of the vestibule was at least twenty feet high, and supported by several columns arranged in proper architectural order. From the vestibule was extract representations of that which they a flight of stairs which led to agallery by which that the attractions of other spirits, the home previously knew or experienced. Everything it was surrounded on three sides. From this gallery, over a flight of six steps, I ascended running through the length of the room, at which several persons were seated. I immediately took a seat at the table, and casting my eye along the length of the room, thought it was quite too short for a house of such extraordinary dimensions. Instantly the room began to lengthen indefinitely, as I could not clearly discern the entire length in the direction I was looking. Had I been the owner of such a psychological mansion I should have willed the extension of that room to some definite length; the will would have acted as one with the affection, and the improvement would have been completed by my will acting tant of the earth-life.' in conjunction , with my wish, which being ultimated in thought would have been projected out, as it were, and thus become objective, hence as much an object of the ocular sight as if it had been really produced in matter which was tangible to every other sense. Here are two examples illustrative of conditions in the spirit world: First: I was psychooccupied no more space than if it had existed only in a dream. Second: I was further paychologised into the condition of seeing the first conception of my own mind, in respect to that

rator immediately assumes all the characteris- (others substituted in their place. They are | of them will consist of a vacant space, which | that " Man's entire ignorance of every condi-The illusions of the kind which I have seen are innumerable, and when it has been given me to speak with them, and to say that they were phantasies, they still thought them real." In speaking of the hells, he states that "phantasies are what rule them, and they appear real to the life, because close who are there | habited by persons who have not had aspira-mutually torment each other in the hells by means of phantasies. One would bind another so tightly with cords, that the spirit knew no otherwise than that he was actually bound as to his hands and feet, and was thus cast whenever the other saw fit. They would then turn else-and bind him by the neck and head, and even by the teeth, and drives him, if he lagged, that they would project a serpent, and he would wound them in the fee"," etc.

Jung-Stilling, the German mystic and philosopher, also bears testimony concerning this "Authentic instances are known to me of ghost-seers having been led into subterranean ment to earthly things, had created these illusions, and regarded them as something suball there. Hence it is emdent that departed souls have a creative facily, so that they can make their productions Whible to themselves and others."

A spirit purporting to be Benjamin Frank lin, in an address entitied "The Occupation and Capabilities of Disembodied Spirits," de livered through the mediumship of Mrs. Cora L. V. Richmond,\* spoke as follows regarding his present state:

"I saw an entire change, to my comprehension, in the manner of construction of this In external life you will observe that all the and that life unfolds gradually from the germ that is acted upon by extraneous influences and substances. I discovered in spirit-life that all emanations proceet rom the spirit itself; character of a spirit is reproduced in everything abstracted, so as to sustain no thought what- all attractions or acore ciss of matter are the spontaneously. Thoughts of sufficient clearreach of a grouper or destring and intensity instantaneously manifest cohemes of trade, were he to besuddenly anoth every emotion, every thought, instantly ap- is speaking; the speaker's thoughts then bc- in the spirit, and nat there- themselves as external realities. Nor do spirits away from earth-life, might still continue to pears on the countenance, and diffuses its in come theirs, which also become objective, and fore there is no necessarily become aware that the thought-live in the thoughts that monopplized his mind tion; that whatever takes place in spiritual life, is what you call subjective in earthly life, but to the spirit is certainly objective; while all forms of earthly substance and organic life upon earth seem to the spirit in my created unconsciously by themselves. Such stage of existence purely subjective and shadowv....I perceived forms all about me of beauty and comeliness, some of them similar to forms on earth. I mean external objects, but tible of angelic presence and influence; but all of them seemingly dependent upon the radiations of some given mind. Hence, if I approached the habitation of a spirit, there were flowers and forms of beauty, foliage-external objects, it is true, but these all seemed dependent upon and radiating around the spirit that was their life and centre. If that spirit moved. the whole of this structure seemed scintillant with the thought of the spirit; if there was a pulsation of joy it seemed as though the leaves and foliage were conscious of it; and even the habitation in which the spirit dwelt became more luminous; and I speedily discovered that the thought of the inhabiting spirit affected all substances within the orb of its life, and hence ties and all, were a congregation of spirits of similar grade, who formed their habitations to the dining-room, which was on the third by the attractions of as much substance as storey; there was a table of extraordinary width | their own minds could control: and that the power of the spiritual will, its volition or consciousness, became the secret spring wherewith these substances were attracted. "I then said: 'How was it my own habitation was prepared without my presence here? "'You have been living upon earth,' the attendant spirit said; 'you have had thoughts and occupations there, and whatever thought belonged to this stage of life, instead of to the earthly, produced its impression upon this stage, and upon the corresponding substances here: so that your spiritual structure was fashioned by you while you were an inhabi-"' 'Then we build our spiritual habitations,' I said, 'while upon the earth?' "'Yes, and perfectly or imperfectly; the structure is fashioned according to the perfection or imperfection of your thoughts; if they are continually broken or shattered by external things; if the ties of matter encroach too strongly upon the spirit, it makes the habitation appear fragmentary, and frequently very imperfect, but that is speedily remedied by the spirit when it comes to this state of existence.... I then discovered that the occupations of the spirit begin not externally, as they do upon earth, but inwardly. For instance, if on earth a young man wishes to build a home he saves up a few dollars, he gathers together his earnings, and he makes a habitation out of such substances as accord with his means. While his mind may be very lofty, his aspirations. very meritorious, he cannot build a greater habitation than the dollars which he has will warrant him in erecting. He builds his habitation and takes his companion, and they together make up the home, first, of course, from their affections, but the external property from the substances around them. In spirit-life the novice enters seemingly without a possession, but he soon finds that he has laid up his treasures, or his lack of them in heaven. His lack

ual existences there are vast barren plains intheir home with any living thing."

Cousin, the French philosopher, has spoken of the consciousness as "a witness which gives us information of everything that takes place in the interior of our own minds"; thus assuming the mind to be distinct from the conhim into a wild animal-a bear or something sciousness itself. Certainly it does seem that whatever the essentials of consciousness may be, the group of mental faculties with which it and that with sensible pain. I have seen also is mysteriously connected-for a purpose no less mysterious-are distinct from it, and at best only partially under its control.

In this rudimentary state of conscious being, the activities of the mind are held in check by momentous fact in the todo ving statement: the arbitrary limitations of the bodily senses, as well as by the diverting distractions of the material world. How often are we recalled vaults, where they saw immense treasure, sur. | from some fantastic corner of dreamland by rounded by guardian angels, who, from attach- | the kindly interposition of physical disturbance-an unusual noise or movement bringing the consciousness back within the safe domin ion of the five senses.

Suppose, however, we were in some way entirely shut off from the ability to cognize the activities of the outer world, might not the involuntary operations of the mind continue undisturbed?

In some such condition as this many spirits are born into spirit life; for the death change has been so delicately ordered that the mind and consciousness are often, if not usually, unaffected by it, many spirits, indeed, remaining in utter ignorance of the fact that they have left the body. This fact finds clear elucidution in the literature of Spiritualism, and is proceed from organic properties and functions, pass demonstrated by the experiences of Swedenborg.

When the spirit awakens to consciousness in the disembodied state, the power of the mind to project its thoughts comes naturally and

even made to believe that instead of two arms | certainly he may occupy, and which, if he has thou of spirit-life leads him to commit as many they have many, and say that such is the fact. any friends or kindred or loving thoughts, will errors in his progress toward spiritual manbe measurably peopled by their kindness; but hood as ne does during his brief sojourn here if he has been entirely lacking in spiritual in the rudimental state. Arriving in the spiritgraces and aspirations it will seem to be an im- | world and finding himself in every respect a poverished country into which he has entered. | man as before, and finding the world he then am told that in the lower stratum of spirit- inhabits not entirely unlike the one has left, he naturally concludes the road to happiness in both worlds must be in the same direction; but having mistaken the direction here. he is equally unfortunate there; and as wealth and power have been predominant objects sought for here, they are, by the great masses, as eagerly sought after there. All the wealth which they desire is procured by the psychological means above mentioned [thought externalization], and power is also, in some measure, derived from the same source [aypnotic suggestion and fascination]. The individual who has the most taste, skill and julgment combined with a correct ideal, displays the greatest amount of wisdom, and is accordingly looked up to there, the same as he is here."

William White, in a summary of certain of Swedenborg's doctrines states that "Hyppcrites had for centuries made the world of spirit their home, and there organized imaginary heavens and fools' paradises, repeating on a prodigious scale the civil and ecclesiastical impostures of earth, assisted by myriads of pious and well meaning simpletons, who, destitute of any inner sense of character, accepted for gold whatever glittered as gold."

The state of the spirit immediately after death depends primarily upon the condition of its mind at the moment of separation from the body. If the mental activities are in any way disorderly, the disorder is liable to be carried into the next life, and until it is corrected the progress of the spirit will not be possible, be it ever so well prepared spiritually for the ineffable realities of the higher life. Very much. moreover, depends on the way in which death takes place. One who is suddenly and unex. pectedly overtaken by the sure visitor is especially liable to become a victim of mental automatism. Thus a person who passes away while absorbed in some particular occupation. may take that occupation with him into the mind world as a dream. The business man, for example, whose whole being is absorbed in

fluence over body, dress, furniture, and landscape. Hence a mind which is a heaven repeats itself in external loveliness and order, and a mind which is a hell in external ugliness and disorder."

In answer to a question by the writer, a spirit who had devoted much attention to spiritual investigation while on earth stated that in his present state "objectivity is the extension of subjectivity." That is to say, subjective states and activities are externalized-thoughts become things.

The separation of the spirit from its fleshly encasement liberates the clairvoyant faculty, whereby thought images and the scenes and pictures resting in the memory may become visible to all spirits dwelling on the same plane of mental and spiritual development, so that they appear to have a tangible, objective existence apart from the mind whence they emanate. In "Nature's Divine Revelations" it is stated that "the former experience of every person, both male and female, is treasured up in the memory, from which they can appears indelibly impressed upon the memory, as is mirrored forth with a vividness in proportion to the strength of the impression. Therefore, whatever thought enters the human mind on earth becomes a resident in the memory, and is here brought forth with the appearance of newness that makes it both interesting and instructive."

The following significant conversation between a spirit and Cahagnet, the French mesmerist, who practised spirit intercourse through the medium of mesmeric subjects years before the advent of Modern Spiritualism, is taken from his exceedingly instructive work "The Celestial Telegraph": "Spirits see only what they wish to see; if they delight in a house, they see only a house; if in a city, they see a city. The same with gardens, the country, public places and assemblies; if they wish to travel, they do so. There is something of everything in heaven, and there is nothing." To this Cahagnet exclaims, "How nothing? 1 cannot understand how something should be nothing." "But I do," responds the spirit. "I can understand it; they are images, appearances; they are trees, furniture, effects, and logised to see a large stately building which nothing, since, the desire once gone, all disappears - nothing remains. They are images, appropriated by the goodness of God to the nature of his beings."

Upon this statement of the spirit that "in heaven there are only sorts of images," Cahag net thoughtfully remarks: "Already, on earth, the spirit has the assurance to fancy that it creates what it pleases, a creation unappreciated by our senses, but apparently quite real to the spirit in a state of somnambulism.... This creative power, which belongs only to God, which man, his type, draws from the that they should be able, by phantasies, to world, can attain such a degree of force that present anything as visible in another place, matter finds itself dependent and paralyzed by | when yet it is really nothing else than a phanit. It should not be denied that an ecstatic | tasy." "It is wonderful," he remarks, "that can stand materially on a stool created spirit- | the phantasies of evil spirits should appear as ually," etc.

It is now more widely known than it was when Cahagnet wrote, that in the hypnotic or mesmeric state there is hardly any limit to the these garments were spoken of, they touched oreative faculty appropriately called imagina. them, saw them and said they were real; and oreative incuity appropriately called imagina- | them, saw them and said they were real; and | \*See "Is Materialization True?" a volume of Mrs. Rich-tion. Whatever may be suggested by the ope- | yet they can be taken away by phantasies, and mond's trance addresses, published by Colby & Rich, 1878.

building, immediately realised as to the outward sight." Swedenborg's writings abound in references to this ability of spirits to visualize thoughtimages. On one occasion he says certain

spirits "made their ideas visible with me, which often happens in the other life, viz: that ideas should be set forth as visible, or altogether real, as, for instance, that they should deem themselves clothed with garments, with hair, and the like; nay, when

images so very real to them are but the reflections of their own minds; on the contrary, multitudes are thus imprisoned, either alone or in "collective hallucinations," within barriers spirits may be speedily released from this mental bondage provided their spiritual nature is of sufficient refinement to make them suscepwhen they are gross and lacking in spiritual development they remain, sometimes for very long periods, beyond the reach of heavenly aid. Whittier's verses are appropriate:

"What if thine eye refuse to see, Thine ear of heaven's free welcome fail, And thou a willing captive be, Thyself thine own dark jail?

Oh! doom beyond the saddest guess, As the long years of God unroll To make thy dreary selfishness The prison of a soul!"

Spirits ignorant of this mighty fact of the mind world may also become the victims of others who do possess the knowledge and selfishly make use of it to hold the weak and ignorant in captivity. The self seeking, powerloving politician may thus be enabled to continue his unholy influence over thoughtless partisans; and the bigoted preacher, who revels in his power of oratory and thinks more of the triumph of his particular tenets than he does of the Truth, may keep on proclaiming his barren dogmas and administering his empty rites to those who are weak or ignorant enough to come undér the influence of his psychological spell.

Swedenborg wrote of a certain preacher, whom he identified, rightly or wrongly, as Martin Luther, that "He was a most bitter advocate of his own tenets when he entered the spiritual world, and his zeal increased as souls arrived from earth who agreed with him. He had a house allotted him such as he had at Eisleben, and in one of the rooms he set up a desk raised a little from the ground, in which he took his seat, and opening the doors he received hearers, and seated them around him according to the degree of their favor for him. He allowed questions to be asked at intervals in his harangues. Bye-and-bye he acquired a power of persuasion which none who came near him could resist; but as its exercise was a species of enchantment, in use among the ancients [hypnotic suggestion?] he was required to desist from it; he obeyed, and taught as before, from memory and understanding."

And of another preacher, claimed by him to be Calvin, Swedenborg spoke as follows: "He, too, occupied a house like that which he had on earth, and in his library sat writing day after day on "Justification by Faith Alone." In course of time his furniture disappeared, and he was left with only a table and paper, pens and ink. The walls of his study were plaster, and the floor yellow, like brick; and he clad in coarse raiment. When he was visited by souls newly arrived from the world, he would summon a spirit skilled in magic [visualization?], who decked his chamber with handsome furniture and tapestry of roses; but no sooner were they out of sight than all would vanish to bare walls, as before."

Mr. Sawyer, in the article which has already been quoted, wisely and significantly remark

while on earth. The imagination would have the power to create an exact representation of his office, with all its familiar surroundings. including his clerks and associates, and he would know not otherwise than that he was still on earth, engaged in the occupations that he had allowed to take such full possession of him while in the body.

We often hear some hard-headed individual express the determination to "die in harness." and the resolution is usually considered altogether worthy, if not admirable. Nevertheless, the wisdom of that course is very doubtful; for, dying in the old harness, he will be likely to take it with him into the new life, where it will be worse than useless to him. tethering him to things which belong not to his present state, and which he should have outgrown and cast aside in preparation for promotion to a higher plane of consciousness. So also with the artist, the musician, the literateur or the student. If such persons permit themselves to become completely enprossed with their own special pursuits, self-ishly indifferent to the activities of the great external world, they are very liable, after leaving the body, to find themselves held prisoners within the petty confines of their ideal thought-worlds-not an unpleasant condition at first, perhaps, but sooner or later certain to become unbearably monotonous and entailing many disagreeable and mortifying experiences before liberation is achieved.

The sensualist, too, who has passed h davs on earth in the impure gratification brute propensities, will find himself acom. passed by gross and obscene though formed by the activities of the lower f images aculties, which he has permitted to dominate his mind. Indescribably pitiable is the condition of such a spirit while the inevitable process of purification is taking place.

Cation is taking place. Pat the thought-environments of a wellers in the borderland of spirit-life are as liverse as the workings of the human mind. Usually, however, they correspond with the mental activities that characterized the life of the spirit on earth, constituting a men al reflection of the earth-life.

The following illustration of the wondrous power of thought-externalization is taken from Harris' "Epic of the Starry Heavens":

"Brothers," a radiant maiden says, On whose bright hand a glory plays, 'The mighty secrets of the art Of Him who built the universe Shall be shown to thee in part.'

Again I hear that Orphic verse: Man is the Lord of all below; Through man God's thoughts out working flow."

The shining maiden says to me, Spirit, concentre all thy thought And thou shalt see it visibly Before thine eyes outwrought."

Up like an eagle to the sun My spirit rises to God's throne I think of God! My thought h Of seven-fold light. All giorio nes a zone roned therein Shine pictures of immortal se

see a form-dimly see-Seated upon a diamond glot Wearing creation like a rol And like a statue that great Into electric form is wrong

Again I think I ner I sun together runrd space my thought I find, olden orb that burns, from out the morning urns: my vision while I gaze sun in living radiance . .

is thus the mind outworks i And image-forms of light and g Greates amid the spheral air. This truth, oh! man, to earth d A spiritual voice says loud.

# The Bearing of Electrical Conditions on Active and Passive States. BY QUASTOR VITAL

Part V.

From "Radioconductours" Dr. Ed. Brauly, Paris. From La Revue do l'Hypnotisme, Dr. Ed. Branly, From L'Actualité Modicale, Dr. Tisson, Paris.

"The difference between artificially induced sleep and normal sleep," says Dr. Libbault, "is soler. that the latter is a spontaneously occurring passive state and the former an experimentally induced state." The physiological process accompanying both must be the same. While this state alternates concurrently with the recurrence of day and night, in spontaneous order, yet it may also appear at other times. It may be partial, as well as general. It may be provoked artificially or volitionally, as well in the nervous circulation; disturbed innervation.

All these phenomena find their rational explanation in the alternating polarity of the nervous circulation as here presented, with an intervening depolarised, static, neuropathic condition. In normal sleep this condition must occur concurrently with the passage from the waking to the state of complete sleep (i. e., from positive polarisation to negative polarisation), conversely with the passage from sleep state to the awakened state. It is in this temporary state of changing polarity that dreams and nightmare (which is accompanied by a species of catalepsy) occur. These phe-nomena are similar to the obsession by fixed ideas that occurs in neuro pathic conditions (and which emerge on the approach of passive states).\* It is because of the presentation of this static condition in approaching slumber, no doubt, that Dr. P. Farez has found that suggestion can then be effected (acting by a rythmic method).

It is because suggestions are conveyed in the static, depolarised condition by a positive induction, that they emerge into realisation when the positive awakened state recurs, without the recollection of the reception of the suggestion emerging.

The phenomena of somnambulic activity, lucidity, thought transference, astral perception, exteriorisation, etc., presented in artificially induced sleep states, illustrate the mode of conscious activity that must accompany our normal nightly sleep, and goes to show that our deep, so called dreamless sleep must be accompanied by psychic activity and experiences. the recollections of which do not emerge into our waking memory.

By analogy they also illustrate the mode of existence pertaining to the after death, sub-jective mode of being. The subjective, negative, passive, sleep mode of consciousness is probably to that after death state, which is still associated with this earth, what the objective, positive, awakened, active mode is to planetary life.

While in the majority of cases these alternating active and passive modes are discreted. yet in a minority, the memories pertaining to the experiences belonging to the passive state emerge into the active consciousness. This connection appears to be developed by re-cetta or proverse as a roll other fourther fourther fourther fourther to the generating nerve cells that is extracted by the latter as if by electric-cells or batteries apparently. It will be seen from this exposition that yet in a minority, the memories pertaining to peated experiences, as are all other faculties. Telepathic relation is effected by the subjecand some of his colleagues, are acquired during sleep, the writer has been informed, yet the memories emerge into the awakened, active consciousness. Other occultists with whom the writer is personally acquainted and whose word is perfectly reliable, also remember the experiences they obtain in the passive state (which they call astral) volitionally induced by concentration on symbols, etc. They relate the subjective principle or noumenal vital force symbolised by forms or sounds and cor-related colors in the same way as the telepa thist relates the friend on whom he focusses his mind.

It might, therefore, be supposed that it is the volitional concentration; the reaction of positive will induction on negative imagina-

aura, or magnetic field, of a vibratory char-

It is in this manner that mental suggestion and thought transference is effected. Thoughtas appearing spontaneously. Partial or local passive states (neuropathic) may also occur from psychical derangement, *i. e.*, derangement (clearaphy in its process. telegraphy in its process.

Professor Boirac says in this connection, "we may suppose that the same agent which ani mates our nerves and constitutes the processus of our sensor motor system, may, when exteriorised beyond this, become the vehicle and instrument of the magnetic influence which one individual exerts upon another. Consequently the action by which my brain moves my arm is really identical with the action by which it moves another persons arm. Dr. P. Joire of the Lille University uses simi-

lar arguments, as also Dr. Ferroul of Narbonne. It is this exteriorised energy, i. e., radiant induction, that has also been called exterior-ised sensibility, and shown to entail reaction in the subject, when an object at a distance, in which it has been stored, is touched. And it is this law that explains the reaction en tailed in a medium when a materialised figure, exteriorised through the medium, is touched. These experiments have been illustrated by De Rochas, Dr. Luys, Prof. Boirac, Dr. Joire. De Rochas and Dr. Ferroul and Dr. Moutin

have shown that it is this force that entails movement of objects at a distance from the medium and "apport," while De Rochas has shown that it is also the element that constitutes the human psychic double.

As sensibility, consciousness and motricity are triune attributes of our nervo vital en-ergy, its exteriorisaticn must necessarily car ry those attributes. But all these phenomena are now shown to be electro magnetic, and to pertain to radiant energy; induction.

Indeed man is an electro-magnetic mechanism; he is a self conscious dynamo, with telephonic and phonographic attachments. He absorbs and generates electricity from the same source as that from which the dynamo draws it, the ether in the atmosphere.

But while the dynamo depends on an anterior steam-engine or turbine for the force by which it absorbs and generates, man depends on a precedential, transcendent source for the attracting and propelling energy which causes his heart to beat, and thereby his blood to cir culate and in the lungs absorb electro vitality from the etheric atmosphere. It is this vital-ity absorbed by the blood corpuscles and con-

hypnotic, neuropathic, mesmeric, mediumistic and magical phenomena, are all electro-mag tive self, yet the memories often emerge into the awakened self. The experiences of the "astral plane" described by Mr. Leadbeater pertain to the interaction of the positive and pertain to the interaction of the positive and negative energies inherent in our electro-magnetic nervous vitality; while the phenomena of exteriorised psychic relations are effected by the energy carried in induction, generated by the interaction of the electro-magnetic dual

elements of our neuro psychic circulation. [THE END]

Address delivered at Mass Meeting, Philadelphia, Dec. 5, 1898.

on product applied where and others. on product and others. Dury is a for a long time a debatable question of the services, by David, the ohemist, by Darget, Brandt, Dury ille, etc., etc. Some of these imprints very ologely resemble the field of a magnet in form. This energy has also been shown to attract and repei the needle of a biometre and other similar instruments, by Dr. Baraduc, the mode and the services of secret music. The secret of the secre

Foster, born near Pittsburg, Pa, in 1826, than acter. It is the "lines of force" of this energy that constitute the basis of mesmeric inductive action. Its action on man's neurones must be equivalent to that of the similar radiant energy used by Marconi in wireless telegraphy, and of messages in the radio-conducting receiving instrument, to which the neurones in man's nervous system have been shown to be analo-gous. Mesmeric action is consequently simi-lar, to that illustrated in wireless telegraphy. It is in this manner that mental suggestion and thought transference is effected. Thoughtto any other American composer, for the charof pure harmony and simple melody. Not a few have been appropriated by Spiritualists, after adding words ap propriate to the occasion. While we have several compilations of songs

arranged with words adapted to the use of Spiritual worship, I submit that as a people we should have a system, and a selection of music suited to our peculiar theories and religious teachings, in which all Spiritualists in America may unite, as a first step toward an organization whose purpose shall be to create and maintain a system of musical education commensurate with the necessities of a great and growing organization like that of Spiritu alism, which has, up to the present time, failed entirely to provide adequate means or education to its people, whereby music of a suitable character can be enjoyed without calling aid from outside sources on any occasion. Why from outside sources on any occasion. Why this great and acknowledged want should have been so long neglected seems difficult to tell.

Common observation shows that in no de-nomination in America has there been so little practical work done to advance this divine art of Music, as in Spiritualism. And yet all are aware how important the use of sweet harmonious music is in the practice of all the varie-ties of spiritual worship and entertainments.

To be sure, fine classic music is not necessary upon ordinary occasions, but the better and more harmonious the music, the more enjoya ble, the more sympathetic the audience, and the more satisfactory the results, especially when we are depending up in split influences for the entertainment. Although I do not claim our spirit friends are dependent upon the character of music we use at our meetings, or that it is absolutely necessary that we have any music. I do think we have every reason to believe they enjoy good music, rather than poor, as they often furnish us beautiful music through inspired mediums. It is the audience that is benefited, elevated and made recep-tive, and the speaker more eloquent and earnest. Hence there is every reason why all prac-tical means should be adopted, and every possible effort made, to inspire the Spiritualists of America, to take up this subject, and prosecute it to a final accomplishment.

Several partial efforts have been made by the National Spiritualists' Association, at its Annual Conventions, to introduce the subject by referring it to committees, but with little practical success thus far. It is an important matter, involving more care, time and corre spondence than ordinary committees are dis posed to give, unless especially interested. The N. S. A. is undoubtedly the only proper party to deal with the subject for general purposes; but unless the committee selected to manage the affair is especially interested and entirely competent, and can devote the necessary time to mature some practical plan and secure the coöperation of a large number of influential leading Spiritualists in different parts of the country, nothing practical will be accomplished.

As a first step, in my opinion, to vard a practical, permanent result, should be the selec-tion and compilation of a book, or books of spiritual songs, with words and music especial ly adapted to the teachings and the religion of Spiritualism. This will, of course, create more or less antagonism, in the minds of those who are now offering their various publications of spiritual songs, but they all have more or less merit, some of which will, of course, be selecthe committee th may consent to serve on this delicate commission. The music se lected for this Universal Spiritual Song Book should consist of solos, duets, trios and quar tets, principally of simple, melodious airs, many of which should be procured from old and popular song books, with such new compositions of classic music, anthems, etc., as may seem necessary to furnish the requisite variety on all occasions in which Spiritualism is the important factor. This collection of music should be gotten up in a variety of styles, adapted to the wants of all classes and socie ties, whether large or small, and special efforts should be made to interest Spiritualists through out the country in this attempt to interest all in a general system of musical education commensurate with the great Cause in which we are engaged. Some publishing house in sympathy with our theories may be induced to entertain this proposition, and furnish the work without extra cost, but it is probable that some outlay will be necessary at first. If economically managed, it will be productive of more value to Spiritualism than any other one thing. The second step that should follow this is, that this committee should formulate and pub lish practical plans of studying and practicing vocal and instrumental music, and urge them upon every Spiritual Society in America, and as it will require time to accomplish this im portant work, no time should be lost in discussing it. I have often referred to this subject before, and I know I have told you nothing new now, but the subject is so important to our Cause, I trust you will pardon my trespassing so long upon your valuable time.

to his father's side, and in no very amiable mood he went. Meansime Lou had arrived at her journey's

end, for she had taken a very early train-ar-rived to find Maria very ill and flushed, and an anxious family happy to give her welcome to their home. And at once, without reflections, on unpleasant happenings of the past, Lou settled into her former place in this well remem-bered spot, declaring that she should now do for Maria what that little faithful friend had done for her in her own serious illness of a year before.

And so she did, installing herself as nurse and care taker to the relief of poor weary Mrs. Brown, and the gratitude and joy of Mr. Brown and Tim.

"She is n't spolled a bit," said the thankful mother to the men at their evening meal, while Lou sat with the invalid until the mother could take her place. "She is just the same sweet, thoughtful girl we have always known. I knew she would come to us, Tim, if you sent her word, though I had feared that those Bradleys, and other aristocrats she has been mingling with so much of late, might have turned her head a little against her old friends."

In truth, she was glad to get back to the restful air and quiet life of the old ranch; she had missed it out of her life, and missed her simple, hearty friends who had been like her own people to her; and now that a great blow had fallen upon her heart, she wanted the time and place in which to collect her thoughts, arrange her plans, and to recover from the shock of the discovery of her lover's perfidy.

Magia was very ill. She had been pining for weeks, and growing pale, losing her appetite and her flesh. Then she was taken seriously ill, and for a time wandered in her mind, during which period she incessantly called for Lou, until her anxious mother entreated Tim to wire to the girl to come. Now she was conscious, but very ill and weak. She welcomed her friend with a glad heart, and whispered words of thankfulness that she had come, and Lou, too, was glad from the bottom of her heart that she had responded at once to the telegram.

A week passed; for the first three days the sick girl seemed to rally, and improve, but later on she showed signs of weakening, and her friends felt that only a slender thread held her to the earth. At the close of the week Lou wrote the elder Bradley that she could not leave her post, and as it was uncertain when Mana would be well enough for her to leave, he had better secure another amanuen-sis at once, and not wait until she returned. She had as yet received no word from Norton, but she did not feel at all disturbed over this, for she knew that he was offended she had

come to the Browns. Another week of anxiety passed. Maria seemed to be growing more and more feeble; and still another week with no sign of im provement in the patient. There were hours in which she appeared to rally, and to exhibit more of vitali y, but these did not last, and on the whole she appeared to be slowly sinking out of life. Nor did she seem to cling to the body. On the whole, the poor little girl, with a bright spirit and glorious voice, but with the faded, broken body, evidently cared more to pass out into the great atmosphere and light of eternity than to linger amid the scenes of earth. Once she spoke of this to Lou, saying, "There is little for me here, dear; I have a voice, but my gift of song can be used better in heaven, (for 1 am sure I shall still have a singing voice there) than it can on earth where there are so many to sing their way into the hearts of the people, and who have forms and faces that the world does not pity or look at curiously, as I am looked at when strangers are near.

"Poor little sensitive thing," said Lou, and then she cried a little over the invalid, and stroked her pretty hair, and told her she must get well, for her friends, for her parents, for Fim, and for all their sakes.

But Maria only feebly smiled and said, "Pa and ma will be the loneliest I know, and they will miss me more than all, but they will come to me bye and-bye, and it will be a consolation to them to know they have a little girl in heaven. Tim will be good to them, he is such a good boy, and I believe he will be happy yet. Perhaps I can do more for him in heaven than I could here."

And Tim was "a good boy," loving, tender and helpful to his little sister, lifting her in his great strong arms as he would a baby, and

The mother promised that she would visi the medium referred to, and in passing we will any that within the year that promise was kept, and that Mr. and Mrs. Brown both received wonderful evidencis of spirit communceived wonderful evidences of spirit commun-ion, and of the presence and love of their de-parted ohild. It was nearly the midnight hour when Maria passed away. A beautiful night, silvery and clear, a night of brilliant stars and rich perfume. Early in the evening she had dozed while holding her mother's hand, while her father sat at the foot of the bed, and Lou and Tim strolled through the garden paths, that the girl might get a breath of the sweet fresh air; but later they were all in Maria's room, and she was wide awake, awake and decoribing in clear tones some won-derful, beauteous vision she had had in her derful, beauteous vision she had had in her 8166D.

And then she commenced to sing-to sing in such a rapturous, melodious voice that the mocking birds in the trees outside stopped their own notes in despair, and the hearts of the listeners in the room were hushed in their grief-sing as no mortal could sing, the sweet-est, most thrilling song of hope, of exaltation, of joy, like a lark cleaving the blue air towards heaven, her tones growing weaker and weaker, until they ceased in a gentle sigh. For a mo-ment she lay still, then roused and murmured: "Kiss me, mother, so; that is good; and father kiss me good bye. I am going now. Lou, I love you. Tim, brother dear, raise me

breast

In three days they buried the little form, in its white casket, beneath the flowers, and every heart echoed the sentiment of the good pastor who, in referring to her useful, gentle life, and her glorious gift of song, which she had un-grudgingly used for the pleasure of all, gently and tenderly remarked, "We had an augel in our midst and knew it not."

In a few days Lou went back to Los Angeles and to her friends the Hylers. She had written briefly to Norton, telling him of Maria's death, and stating that she would soon be in the city again. Now she was with her good old friends, who expected soon to give her away in marriage to the young man whom they esteemed as the son of their old friend.

While Lou had been away the bridal gar-ments had been finished at the modistes, and, according to her orders, they had been sent to the Hyler resilence, where she found them-dainty, pretty things that had no value in her eyes now, and which only brought her a throb of pain as she gazed upon them. The wedding dress itself, a marvel of sheer white organdie-to be worn over creamy satin-and laces, lay in shimmering whiteness upon the bed; and as she gazed upon it a plan entered the girl's head, which she determined to put into execution that very day. Then she de-spatched a note to her affianced, apprising him of/her return and asking him to call upon her that evening, and to be sure and bring his father, as she had some business to lay before the latter. This she sent by a messenger boy, and another in an opposite direction to the little old adobe house, requesting the French woman and Cecile to come to her at 8 P.M.

An hour after this she was closeted with Mr. and Mrs. Hyler, causing that worthy couple to open their eyes and hold up their hands in dismay at the disclosures she made to them. At 7:30 Norton and his father arrived. The greeting between the affianced pair was quiet and undemonstrative, for the eyes of their elders were upon them; but soon the servant announced that two women were waiting without, who wished to see Miss Joscelyn. Lou excused herself and vanished, returning presently to say that some sewing women had called, after which she invited Norton to a seat with her on the front porch. Once here they began to talk of many things, among them their hopes and plans, until Lou said :

"Norton, the dress came home last week. I have not yet tried it on. I have a fancy that you must see me in it first of all. Remain here a few minutes and I will put it on, and you shall judge of its beauty. I want your father and the dear old folks to see me in it, too, but you first of all." And before he could speak she had slipped into the house and to an upper room.

### [To be continued.]

tion, that entails the connection in conscious ness in the converse process of reëmerging. But that is not so, as is shown from the fact that in many sensitives similar experiences occur spontaneously, apart from volitional concentration, and yet emerge into the active memory. The "connecting" of the passive and active consciousness appears to result from training; from developed faculty by ex. It apparently consists in an internal connection or continuity established between the nositive and negative elements of the generating cerebral cells, the soular monads or sub-selves of Dr. Durand. It is in these same cells, Krapotkin informs us, that impressions are registered, constituting memory. It is this connection that no doubt constitutes the alchemical (-piritual) marriage of the sun and the moon, *i.*  $e_i$ , the positive and negative ele ments in man, by which the quintessence is generated. And this we see is an electro-magnetic process.

It is evident that the occultists who have derived incomes by imparting instruction in secret theurgic practices, will and their source of income fade before the light thrown upon these dark corners by psycho-physiological experimental research.

The electro-magnetic basis of this presentation explains the validity of the much disputed influence of mesmeric or magnetic passes, and shows its identity in kind with that of sugges-

Professor Boirac of the Dijon University has shown in the "Revue de Psychologic" that hypnotism and mesmeric influence, may replace and condition each other. "We may in-fex, (he says with keen prevision) that the action of suggestion consists in a peculiar transformation of magnetism, a spontaneous or provoked auto-magnetism. It may be hoped that the unity underlying the three processes of Braidi m, suggestion and animal magnetism, ne to be discovered, as similarly we are may cc to discover the unity of nature under-e phenomena of light, heat and electeudin lying t

tricity The unity of nature'" underlying the latter are stilled by Herz to consist in transverse vibrations in a common basic element. The "unity of nature" underlying the three psychologizal processes referred to, consists in the interaction of positive and negative inducing vibrations, in our electro vital nervous energy (which is of the same nature as that in which the three previous energies are induced, being drawn from the same common source). The processus of suggestion has been shown ito consist in vibrations entailing induction. Mesmeric influence also consists in induction.

Drs. Durand and Branly have shown that man's nervous vitality is identical in its pro-cessus with electricity; flowing from generat-ing cells through receiving and transmitting conductors. It is a law in electricity that any electric Circuit flowing along a wire, always radiates induction around it. This is a source of trouble in telephonic transmission, as the messages transmitted on one wire are liable to be reproduted on the other parallel wires. This induction was referred to in the beginning of this aticle. It is perhaps best illustrated in the electromagnet, where it generates a magnetic, Atractive energy that constitutes the foundating on which telegraphic instruments are constructed.

man's nervou conductors or nerves, is neces-sarily subject to the same law, and produces the radiation of a magnetic field around him, resembling that the electro-magnet. It is this magnetic field the is seen by sensitives (who also see the field of the is a schown by this magnetic field of magnets as shown by (who also see the field of magnets as shown by Reichenbach, Dr. Luys and Defochas,) and which has been called aura, odilitie fluid, as-tral sphere, etc. etc.

which has been cancer aura, odille tral sphere, etc, etc. This radiant psychic energy has been shown to effect impressions of a vibratory of

•It was the "secont" through this depolarised proceedings of the second state condition which formed a precondition of the area of the second state condition of the second state st wchie BY E. W. GOULD.

If there is any one subject of greater interest than another in the promotion of the cause of Spiritualism, I claim it to be music, and especially vocal music; yet there seems to be less interest manifested in it by those who are recognized as teachers and leaders in this great cause than in anything else. But when conferred with individually, all agree that good music is of all things the most important in spiritual teaching and growth. My hope is to interest you, my friends, for the few moments I shall attempt to occupy your attention upon this subject of music.

Some one has said, "Music is the child of leisure, of happiness, and the parent of innocent pleasure.'

Lowell Mason, one of the most popular composers of church music known in the present century, and one whose sweet melodies we all often enjoy, said, "Through the medium of music truth is presented to the heart in the most forcible manner-the feelings are aroused and the affections elevated. It is a source of exquisite delight to the man of taste and culti-vation, and it undoubtedly contributes to the happiness and moral improvement of mankind.'

But it is not my object to quote to you the views or the sentiments of authors or eminent men. If I thought that necessary or desirable, I should refer you to sacred and to profane history, almost every page of which is in some way connected with music. Even five thousand years before Christ it is said the Egyp tians were expert musicians, and excelled all other nations especially in the use of the lute and the harp. Many kinds of labor were performed by them by keeping time to music, and the same practice prevailed in other nations st later periods.

The first account we find in the Bible upon the subject is in the fourth chapter of Genesis, twenty-first verse, which was four thousand years before the Christian era. It is there stated that "Jubal was the father of all such as handle the harp and the organ." This man Jubal is said to be a grandson of old Father Adam. If that is true, he is presumed to have been an expert musician, or his children must have been much greater adepts than ours are at the present day.

We find all through the old Bible frequent detailed accounts of the use of music upon all occasions-not only those of joy, gladness and of worship, but on occasions of humility, sorrow and mourning. In the new Bible, too, we read of Christ and his disciples singing a hymn on the occasion of his betrayal. And in Revelations, St. John claims to have heard "the voice of harpers, harping on their harps, and they sung, as it were, a new song before the throne and before the elders, and no man could learn that song but the hundred and forty-four thousand which were redeemed from the earth." The Hebrews were said to apply music in curing insane persons; but since the destruction of Jerusalem it has been largely abandoned, for some reason. The German Jews, however, continue the practice to some extent. It is said that St. Augustine was converted to Christianity solely by the divine

power of music. Music is the oldest and most natural of all the fine arts, and is consequently found among all nations, whether civilized or barbarous, and has lent its voice to grief as well as to joy and gladness. "A beautiful home, musical with loving voices, is the nursery of Heaven." There was a long period, from the early his-tory of Christianity down to the Reformation, when but little is recorded of music. In 1664, a composer by the name of Playford, com-menced the publication of church music in England, and others followed soon after. In 170, the Rev. Mr. Squires, a popular preacher c. that period, in Massachusetts, published everal essays on the subject of vocal music, or Church Psalmody, out of which much contro yersy arose among members of the church. It rocking her, when she needed rest from the bed, upon his breast, soothing her in gentle tones and with magnetic touch if she was in pain-always the same dear brother she had known all her life. And through these days of watchfulness by Maria's bed Lou learned more of Tim than she had ever known; learned of his gentleness, his depth of character, his manliness; saw how Maria looked up to him; how his mother leaned upon him, his father deferred to his judgment and strength, and how the ranch was picking up under his supervision and care: and a nameless sort of respect and admiration for the stalwart young giant stirred her heart. In one of the days when Maria was at her

best, she ventured to speak to Lou of Norton Bradley and of their approaching marriage, and, finding that she was not repulsed, she said

Lou, my darling, I wish you could see him and know him as I do; you would not dream of becoming his wife; he is unworthy of you."

"It may be so. 'Ria, but perhaps you can help me to decide. Tell me, deaf, what did he say or do the last day that he was here to make Tim treat him as he did? I know you will tell it just as it was."

The pale face of the invalid flushed and tears trembled in her eyes, as, in obedience to her friend's request she whispered the tale of that eventful afternoon, and when she paused, Lou sat in silence a moment, stroking the thin lit t'e hand, then bending over her, kissed the trembling lips and the deep scar upon the wan face and said: "You are always my best of friends; I thank you for having told me this.

"And Tim, you will not be angry with Tim for knocking him down?"

"Tim did exactly right, and I will tell him In the exactly right, and I will ten thin so soon. I forgave him long ago, but I see Ihad nothing to forgive; he acted a maaly part in resenting and punishing the insult to you. Rest in peace, 'Ria, dear, I shall never be that man's wife.'

When next she saw Tim it was on the vine-wreathed porch, just before tea. He was in his working clothes, and his face was sun burned, and moist with perspiration, while his hands were soiled with the marks of toil, while she was dainty and neat and cool in her white dress, but she went up to him with outstretched hands, and said, in her prettiest tone, "Tim, you are every inch a man, and I honor you. I am glad and proud that you knocked him down, and I wish you had punished him still more severely. Maria has been telling me of his in-sults, and I wish I was a man long enough to give him a good thrashing myself!"

Two days later Lou received a line from Bradley, asking her to return to him, as he

considered that she had been away long enough, to which she replied that she could not leave the ranch while Maria lived, a reply that savored of the ambiguous to him, since he did not know whether Maria was likely to live one year or many. But Maria had not long to live; her strength was failing fast. It was now four weeks since Lou had come to the ranch, and the doctor said the patient could not live another week. Nor did she, for towards the close of the week her remaining strength collapsed, and it was apparent to all her loved ones that the end was near. The day before she died she called her mother to her side and whispered:

"Mother, dearest, I am going, but do not grieve-I shall be better off in heaven. It has hurt me for years to sing, or to make much exertion, my side would pain me so; but I said nothing about it to any one. I shall be stronger and happier there. Tim will be good to you, and so will Lou. Do n't cry, Marmie, your lit-fle 'Ria is glad to go. And, mother, listen; just before I fell sick, when I was at Mrs. Clancer's L beard her say she had hed a sit Clancey's, I heard her say she had had a sit-ting with that lady medium in Los Angeles will hear from the sick girl all about that lit. the episode that I have tried to keep from her. I hoped to prevent her seeing that crowd again. Well, I am in for it, but I'll have to get out of it some way." A cell from the inper room cummoned him

# "Ned."

# BY FLORENCE SAMPSON.

Up on the hillside, beneath an evergreen tree, where the wild violets bloom earliest, and the bluebird sings her sweetest songs in springtime, is a newly made grave of a true and faithful friend, whose love and fidelity never failed me, my beautiful horse "Ned."

For the first time in his happy and useful life of twenty-three years he was seized with a serious sickness; and when I learned there was no help for him, and paused in my efforts for his relief to put my arms around his neck, and he laid his velvety nose against my cheek in his old loving way, quiet and patient in his terrible suffering. I am rot ashamed to say his glossy neck was wet with tears of most bitter grief.

Such devoted love as he gave me never could have existed without a soul; his great loving eyes followed my every move when in his sight; the sound of my veice or step was always greeted with a joyful whinny. How I miss his famil-iar call; miss the willing feet that have taken me miles and miles over the hills, both in daylight and in pitchy darkness, always bringing me safely home.

Handsome and graceful in form, kind, faithful and true, always performing every duty re-quired of him with cheerfulness: would that all in human form had as good and honorable a record.

Useless to tell me there is no immortality for such love and faithfulness as is shown by our animal friends. They give every evidence of love, keen intelligence, memory, joy, sorrow, remorse, all of which are soul attributes, the dead body of a human being showing not one whit more of any of these than does the dead body of an animal, and if these soul attributes are immortal when manifested through one form of life they are necessarily immortal when manifested through all forms of life. How often we see them in a far higher and more refined degree through some forms that walk on four feet than through some that walk on but two. We believe and teach that there is a law of compensation for the wounded and abused affection and faithfulness encased in human form through an earth experience. What right have we to say, or what reason to think this same law-established by a power beyond the control of man-does not hold good for these same sensibilities when they happen to be en-cased in the starved and beaten body of some faithful four-footed creature? If it does not, wherein can it be termed a law of justice? If it does, what a fearful and deserved retribution awaits those flends in human form, the vivisectors, and all who cruelly abuse our dumb friendel

The mills of the gods grind slow, But they grind exceeding fine."

### In Character.

We certainly shall feel grateful, a blessing will come back upon us, if we succeed in any degree in evoking a fresh courage, a new hope, a wiser resolution. Let us, let all remember, as our greatest of philosophers has said, that the essence of life is not in compensations, but in character. Of this no one can rob us, this none can diminish or make less precious, if in every trial, in every loss, in every misfortune, we are true to ourselves.-Christian Leader.

Talkativeness has another plague attached to it, even curiosity; for praters wish to hear much that they may have much to say.-Plutarch.

Reading and conversation may furnish us with many ideas of men and things, yet it is our own meditation that must form our judgment.-- Watts.

Our Serial Story. A California Girl: Or a Romance of the Golden West. Written Expressly for the Banner of Light BY MRS. MARY T. LONGLEY. CHAPTER XXIV.

"WE HAD AN ANGEL WITH US AND KNEW IT NOT!"

During the forenoon of the following day Norton Bradley, who had vainly sought Lou at her lodgings the evening before, entered the law office, expecting to find his betrothed in her accustomed seat; but to his surprise, she was not there; instead, a letter lay upon her desk, inscribed to him; it had been forwarded by mail, inclosed in a note to his father. He tore open the envelope and read: "NORTON-I do not know when I shall re-

turn, but probably in a few days. I go to Riverside in answer to a telegram announcing the dangerous illness of Maria. She calls for

me continuously, and I cannot ignore her wish to see me. If I am not to return this week I will write your father concerning my stay. Be a good boy while I am away. Lou."

a good boy while I am away. Lou." Not a word of affection for himself, or of re-gret that she could not bid him good bye. He wondered at this as he finished the lines, then he threw them down with a muttered exclamation very like an oath. "Gone to the Browne!" he exclaimed. "And of course she

A call from the inner room summoned him you."

# JANUARY 7, 1899.

#### LIGHT. BANNER OF

# Children's Syiritualism. Biterary Department.

### FLOWER VOICES.

BY ELLA WEEKS LAMSON.

What do you think the flowers say Under the drifted snow, Waiting the warm spring subshine To push out their leaves and grow?

I thought one day I would listen, If haply I might hear, What the sleepy flowers were saying After the winter drear.

So I kept very still and quiet, Lest I should not catch each word, And looked straight out in the garden, And this is what I heard:

The Orocus said, "Wake up, 't is spring, I hear the south winds blow; I'm tired of sleeping here so long All covered up with the snow.

" I want to grow and blossom quick. And show my many-colored flowers, Nor all their beauty hide."

But the Violet said, "Oh! no, not yet, That was only the March wind's sound; I fear if we showed our faces now We should wish we were under ground."

The Daffodll said, "I think it is time To shake out my yellow dress I 've been weaving in secret the winter long, Its loveliness, too, I'll confess.''

And the B oodroot that grows on the hillside slope, Where the sun shines bright and warm, Said, "I think I will open my eyes and see If the winter is past and gone."

Then out in the woods safe hidden The Mayficwer whispered low: "If you'll take off my winter garment That is made of the drifting snow,

"You will find my dainty blossoms Will greet you with perfume rare, For I'm the first of all the flowers To bloom in the chilly air."

But just then came the March wind blowing, And so fierce and loud did it roar It drowned the flower voices, And I could not hear any more.

But I know if you wait a little Until after the Easter Bells Ring out their joyous music, And each one its message tells,

Then the springtime flowers will blossom, And their loveliness brighten your home, Fit emblems of resurrection When the winter of life is done.

### New Year's Greeting.

My Dear Little Friends: I have come to wish you all a Happy New Year and to tell you that this corner of THE BANNER is to be your very own. A bright little spirit whose name is Sunbeam has written you a pretty letter this week, and other little spirit friends have prom-ised to send you a message and tell you what they do in spirit-life.

Then there will be puzzles for you to guess. Try to make out the one at the foot of this column and send me the answer. I want to mills, mines and factories had been ruined and hear from you, too, so I shall know how many children have THE BANNER, their names, age and what they know about Spiritualism. And sometimes when there is room, your letters remnants of the hoarded supplies of the old can be printed. I cannot write more this time, but you shall hear from me again. God and the angels be with you, is the wish of

SPIRIT LEONA.

### Sunbeam's Letter.

WE HAVE just received a copy of "The Banker Hypnotized," by Thomas II.

Proctor. This publication is a sequel to "The Banker's Dream." In this work the author builds a new nation, completing the task in 1940, at which time the population has increased to one hundred millions, while the wealth is estimated at about two hundred thousand millions. The masses have the Government under complete control through a system known as the "Initiative and through a system known as the "Initiative and Referendum." Through this system all corrup-tion and lobbying disappear. The writer places the power in the people's hands, to check any usurpation of political, religious or military power. Money has no power, and wealth is so equally distributed it also is without influence. The old banker worth three bundred million equally distributed it also is without influence. The old banker, worth three hundred million dollars, makes the acquaintance of an "Old Philosopher," who puts the banker under hyp notic power and shows to his vision, under date of 1940, a prosperous and happy nation under systems the reverse of those by which he made his millions, but which ended, in 1910, as seen by the banker in his "Dream," in the death and destruction of the millionaires and their power.

their power. The book is full of situations. For instance, all public utilities are owned by the people. The revenues, after paying running people. The revenues, after paying running expenses, are divided equally, per capita. All money is issued by the people, the volume regulated at the poils annually. The govern ment only can loan money, and all interest is paid to the people. The income to the people from all these public utilities is so enormous, it fails how there the people and it fairly bewilders the people's minds, and as it is annually distributed to the people equally, enabling them to reduce their hours of labor one half, causing a greater rise in that commodity, it is clear to every one's mind how It is possible for the barons, magnates and the moneyed class generally, to become rich so rapidly when they receive these revenues.

There being no ownership in land, it is rented to the users of it, and while the rent bears lightly, the amount collected by the people is colossai. Every thing is dear excepting travel, light, heat, money and transportation, these all being controlled by the people who its the price for their use very low. But all kinds of products such as labor, agricultural products and manufactures are very high. This results from the high price of labor. Six hours is a

legal day's work by national enactment. The wages varied from six to ten dollars per day. Saturday and Sunday were legal holidays. The mill, mine and factory hands owned the stock, and elected the officers from those working in the mill, and each month voted the rate of wages they should receive the following month. It made no practical difference what rate of wages they voted, as it only raised lowered the dividends which they received. The only poor people in the land were the decondants of railroad, bank, telegraph, iron, sugar, oil, and other barons and magnates. barens had filched it.

The crisis came about two years after the revolution, 1912. At this time all the large cities were in ruins. The railroads, telegraphs, abandoned for over two years.

There was no government of any sort. Hundreds of thousands of men were roving about the country in organized bands, living upon the trusts and syndicates. Starvation stared the people in the face.

Finally, the women under some psychic power became so desperate they lay hold of what ever their hands could find to do. They went into the fields; into the mills, from one end of the land to the other. This was too much for the men to stand. They, too, commenced work, Dear Children of The Banner: I am a little Indian girl, and I once lived with my father and indian girl, and I once lived with my father it in a night, order, industry and civilizaand mother in an earthly home, as you are tion had supplanted chaos. The fact that they were all working for themselves, and not for and had no toys or dolls. My home was not filled every heart with good will towards one Committees were chosen to distribute supplies; for all work was done without money After one year's crops had been raised, and the cloth and garments that had been turned out from the mills were found to be so surwinter I was dressed in fur, and if you had prisingly large, it was found necessary to seen me out in the deep snow, you would not shorten the work hours—women had worked have believed that I was a little girl, but would from "sun to sun" in the longest summer nent. have thought I was a bear. I had a pony and a dog, and I used to talk to them as you do to out to save a neighbor's house from burning, One day in the summer, when I was six years old, I was riding on my pony, and I saw some flowers. I wanted there was no want in the land. The people retained all they produced. Hone and investor every one's countenance, as the bright tuture, compared with the long dark night of despair, became a living reality. Throughout the land local committees transacted public business openly before the people, as no person could be found to take office, or whom the peop e would trust in office. After a new years the people sent commit tees with written instructions to form a gov-ernment, said government to be voted upon by every man and woman in the land, before becoming a law. The people trembled even in doing this; many believing it the first mistake. The people had suffered so from Supreme Court injunctions, vagrant chain gangs, bought under contracts of barons and magnates; using the police and militia in every State in the Union; besides the regular army in rounding up the thousands of enforced unemployed peograncy, to take the places of union help until nearly all the labor of the land had become vagrant chain gang laborers. With this experience still fresh in their minds, the people were terribly afraid of government of any kind. At the end of five years a permanent form of gov ernment was established.

With this wealth and these secrets, amounting to conclusive evidence, the banker and philosopher buy up certain papers in every large city, knowing all others would refuse to publish the exposure, or advocate impeach-ment and publishment of the villains.

They then call a secret council of the honest Senators and Representatives and the Gov-ernors of those States who have had no inter-ests in the banks, corporations, syndicates and trusts, for the purpose of submitting this evi dence and surrendering all of the three hun-dred million dollars, if needs demand it, to impeach, imprison and confiscate the wealth of the plunderers and restore it to the nation. While the book is written on lines of a novel, all the incidents and situations are based upon facts which have transpired, and must make the guilty feel uncomfortable. \*\* For sale by Banner of Light Pub. Co.

A RENA.-Russia and Russians of note are attracting considerable attention at the present time, and undoubtedly the most notable Russian, aside from the Czar, is Count Tolstoy.

"Count Tolstoy at Home" is the title of an article by Charles Johnston, written for the October Arena, in which we find a sense of Tolstoy's personality and his surroundings. He is at once a broad, generous philanthropist and a conservative dogmatic prophet. To eluci-date his character somewhat, Charles Johnson relates the following:

It happened that one of Tolstoy's pronouncements, whether on the dissenting sects, or the likelihood of famine, or whatever it may have been, had brought him into unusual prominence in his native land, where they regard him with a queer mixture of admiration and dislike; and a number of visitors had found their way to Yasnaya Polyana, to talk to him about the universe. Several of them put on record the details of their visits, and published them, and three of these records found their way to me. Now there is nothing of very remarkable in-

erest in anything that was said at any of these interviews, as there seems to have been nothing very striking about the personalities of the visitors; yet it seems to me that they have managed to get Tolstoy's likeness, with a quite unexpected fidelity, and the fact that there are three points of view for the three observers gives the picture a stereoscopic relief and completeness. They give discordant accounts, which, nevertheless, make a humorous unity, something in the fashion of "The Ring and the Book.'

The first visitor was a little Russian journalist, who was very familiar, and at the same time very much afraid. He has not described himself, but he has let himself ooze out be-tween the lines, so to speak, in describing Tolstoy, and one can form a very accurate picture his outward and inward man. He is the of sort of man who would wear a rather faded frock coat, with a low hat and thick boots, and be very respectful to the footman, and make a great play with his hat. Well, let us intro-duce him to the Count, whom, by the way, he calls by his first name.

"Lyef Nicolaiëvitch," he says, "turned toward the sofa, and sat down in an armchair between the sofa and the table. Alas! in such a place I had not the right to give myself wholly up to observing the great writer who had placed himself so near me. From under gray, shaggy brows, those gifted, all observing eyes, brown, alert, gleaming, gazed at me steadily; every feature had long been familiar to me from portraits; every curl of his bushy beard, the locks growing scant on his bidsly brow, and most of all, those powerful eyes of his, which no portrait can renuer. "And looking closely, not at the great writer's portrait, but at himself, I became southly conscious that L could find no instif

acutely conscious that I could find no justifi cation either for my presence there, or for the presumptuous demand which I had meant to make; for I had come prepared to say this: 'Lyef Nicolaiëvitch, I have come with the single purpose of seeing the great writer, and perhaps to interchange a word or two with him. haps even to press his gifted hand, and l perhaps....taking advantage of his unlimited good nature, to carry away with me a memento of his gifted hand, in the form of a signature on his latest portrait'....But now I felt clearly that I could not pronounce the words. For i every one of the many million people who pro-nounce the name of Lyef Tolstoy with a true glow in their hearts, had the harahood to disturb him with a like intent, then not only would the great old man have not a second for his mighty work, but he would not have even a second for rest and repose. I grew conscious of all this in the first few seconds, and felt that l was not only an intruder, but even imperti-

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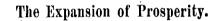
o have his signature on a photograph which I

drew forth from a portfolio. "'With pleasure,' said Lyef Nicholaiëvitch, 'I will sign the portrait."

"I felt that I was ready to jump with joy, and hastened to take leave of the Count, to apologize for his time which I had taken up, and to thank him for his kindness.

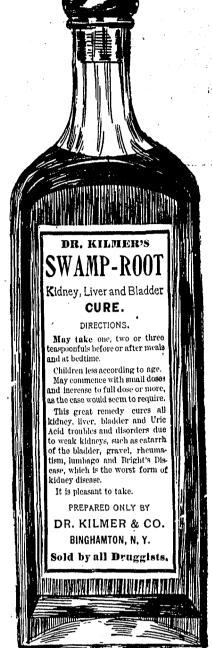
'How opportune was my action I afterwards understood from the circumstance that at that very moment the Countess entered and came to her husband with something confidential.

"'Here,' said the great writer, handing me the portrait with the ink still wet; 'forgive me for not being able to grant your request.' "And he shook hands with me," says the little journalist.



Never before in the history of this country was prosperity so great or so general as it has been during 1898, and this in spite of a foreign war, that might naturally have been paralyzing to industry and commerce. Further than this, never, with a single exception in favor of England in one year, did any country sell so much to other countries as we have sold abroad this year.

Leaving all stock speculating and other <u>rain-</u> bling operations out of account, and consider-ing only exports, we find the following facts: **1**. The people of the United States have shipped abroad this year more of the direct products of the soil than any other country ever did in any year since statistics were recorded.
2. This country is now producing quite one-third of all the manufactured products made
third of all the manufactured is overwhelming contribution of agricultural products. We are exporting in constantly increasing quantity precisely those manufactured articles in the making of which other nations have in the past outstripped us. We supply practically the whole world with wire nails; in nine months this year we have sent to England and other countries about \$4,500,000 worth of locamotives, and nearly \$2,000,000 worth of typewriting machines; we are shipping enormous quantities of other machinery, agricultural implements, tools, stoves, harness, clocks, bicycles, household furniture, cotton goods, watches and a multitude of other articles. Our steel mills are underbidding those of England for steel rails and bridge steel for South African railroads and for the increasing needs of Japan. 4. We are sending trolley cars and electrical machinery to France and to South America and Asia, and so on through a list immeasura-bly too long to be quoted here. In 1880 we imported five times as much iron and steel products as we exported. This year we export nearly six times as much of these products as we import. Now all this increase in American production and export has been a chieved without any reduction in American wages. Our farm la-borers get more for their work than any others. in the world. So do our mill operatives miners, our clerks, our railway hands, in the rest of our great army of workers. In one word, our phenomenal prospectivy is shared by "all sorts and conditions of them" among us. It is the American people who are living by higher standards than any other in the world, and who are growing well-to-do at a rate unknown elsewhere. This is a sort of expansion in which every one of us may rejoice, without any conceiva-ble question of its wholesomeness to the nation.-The World.



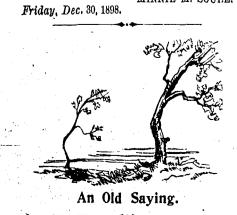
living now. I did not go to school or church, barons and magnates, as before the revolution, like yours, for I had no pretty room, with soft, another and created the greatest enthusiasm. clean bed to sleep upon, and so of course I staved out of doors all I could. In the sum- and without price. mer the flowers and the birds were my friends, and even snakes I was not afraid of. In the winter I was dressed in fur, and if you had your playmates, and I am sure they knew me there being no price for labor on such occa

some flowers. I wanted them very much, so I stopped and gathered a whole handful, and then jumped on the pony and tried to make him go very fast and catch up with my friends: but he stumbled and fell, and threw me off. I did not know what had happened for a long time, but a lovely lady came and took me with her to a place where I had never been before. I cried, for 1 wanted to go to my own people, and then some Indians whom I did not know talked with me and told me that I was in the spirit-world, and that if I would do as the white lady said, I would be very happy and could go and see my friends whenever I

wished. Then I began to go to school. I did not learn very much at first, for I kept wondering about my pony and my dog. Our teacher was very kind, and taught us first of all that God is Love, and that everything we saw was but a ple, and forcing them under sentence for va part of his love. When we saw flowers growing, she told us that they were a part of God as much as we were, and so we did not pull them up or break them off or trample them down, but we loved them, and touched them tenderly, just as if they knew we loved them; and we were happier than ever before. When we heard the birds singing we listened, and sometimes tried to sing like them. They soon came to know us, and we named them, and they would come at our call. Sometimes a strange child would come to study with us, and then we were taught to welcome her, and in some way show her that we were willing to help her if she wanted us to. I know if we were loving and kind, and did not mind whether it was some one who loved us or not, but just kept right on loving, we found we could sing and be happy; but when we were unkind and hateful, we felt as if it had been raining all day.

So you see little girls in spirit-life and little girls in earth-life are much the same, and can be happy or unhappy as they please. In our schools, if one little girl was unhappy we were all unhappy until she felt better, and so when we saw any one feeling badly we tried to find out the trouble, and help settle it. I am sure you would all be happier if you never saw any lick, tired or cross children, and if you want to know how to help them I will tell you want to next letter. Good bye with love,

Sunbeam, through her medium MINNIE M. SOULE.



A friend that you buy won't be worth what you pay for him, no matter what that may be.-George B. Prentice.

As a result of every one of age, (twenty-one years) working six hours perday, Saturday and Sunday excepted, all the people could live as well as the mercantile class during the baron and magnate reign.

During the summer months, great choruses of fifty thousand singers would meet weekly, on Saturdays, in the parks. Fine bands were employed every evening at public expense in all the city parks. Compulsory education until twenty-one years of age was a national enact-It was a rare sight to see a woman enment. gaged in commercial or industrial-pursuits. every one preferring a home and family. There was not a servant girl in the land, all the old servants of the baron and magnate period hav-ing homes and children of their own to care for. The one predominating religion of the land seemed to be "Fatherhood of God and the Brotherhood of Man."

After the old philosopher had put the banker under psychological conditions a few times, and flashed upon his mind, through suggestion, the humane and spiritual conditions growing out of the new systems, the banker became so attached to that life that he dreaded to be called back to our present condition of brutal ity and selfishness.

The banker, having been brought out of his psychologio state, becomes conscience-stricken as he contrasts the conditions of what is and what might be, and resolves to turn over all his wealth and secrets to the old philosopher. For twenty-five years the banker has been the government's financial agent in London, Paris, Berlin and Amsterdam. He was the receiver of all moneys paid by the combined banking institutions of Europe, to carry our elections to favor their systems. Like the election of our railroad presidents, our candidates must first receive the endorsement of the foreign money power, or his name is dropped.

The banker turns over his three hundred million dollars of wealth, all the secrete, contraots and promises, as well as all the endorsed vouchers for the millions that passed through his hands to those in high places controlling the wealth and destiny of the nation for the past twenty-five years

'So in coward's fashion I hid the true purrose of my visit to the Count, and tried to give an answer to his inquiry, hostile to the truth, if you wish, but at least a little more reasonable, for he had asked me: 'In what way can I be of service to you?'

1 tried to explain that, being a victim of the literary itch, I could in no wise hinder myself from writing artistic productions, and as I had read in an article by the Frenchman. André Bonnier, that the Count followed all he most trivial effusions of contemporary literature with the greatest patience, I had decided to ask him whether he would not be so good as to look over my printed works and pronounce his opinion on them, an opinion hich would be precious to me.

The Count listened very attentively. When my tongue had got altogether tangled up, and would proceed no further, the Count continued to watch me with the utmost seriousness. nodding his head the while, as who would say Do not take the trouble to tell me too min utely what you are after; I understand you

"But it seems I either confused terribly what I wanted to say, or that the Count was too used to find that if a writer came to him it would certainly be for help, and for that

reason he answered me: "'Unfortunately I cannot grant your re-quest. I do not follow the type of literature of which you speak at all. And if they were to tell me that all the writers of *belles lettres* in the whole white world had ceased altogether to write their novels, stories and tales, I should not regret it in the least. I have no longer anything to do with all that. If you wish to occupy yourself with *belles* lettres, that is your business; you will give your work where there is a demand for it. But my opinion counts for nothing. If a paper does not want a thing, it will not take it because I recommend it. Not long ago a paper refused to print the really excellent poem, in my opinion, of a young poet, although I wrote to the editor to say that, to my mind, it was an excellent poem.' "And then I tried to explain that I had not

come for protection and patronage, because my efforts were already accepted when they were wanted; and that I had only come to learn the Count's opinions about my little things, and that I did not make a point of it in the least, and apologized for disturbing the

Count. "But why should you want to know my pinion about your writings? And why should read your writings? Let us suppose that you make a table '--- and the Count spread his hand-some fingers out on it. 'Let us suppose that you want to know how other people like your table, you must take it where tables are sold, and they will tell you there whether your work is good or bad. This is just what I say to you. Why should I read your work when it does not interest me in the least? And it is probably not worth reading. At least a hundred and fifty people have come to me with the same re-quest. I tried to read their works, and in the majority of cases, they turned out to be neither the one thing nor the other. One could not call them good. Why should I waste my time reading your works. I have not much time; I am seventy years old.' 'Good heavens!" exclaims the interviewer.

now thoroughly abashed, 'how I regretted that my feet rested on the polished oak floor, and not on soft earth, that would open and let me through.

I repeated that I did not in the least wish to insist on my request, and with a desperate and half-formless determination to bring my mission to an end, I explained to the great writer, in what words I know, not, my desire

We have related but one interview, and in consequence reveal but one point of view. To make a harmonious unity and give the picture completeness, one must read the accounts of the other two interviewers, who were M. André Bonnier and a Russian prince.

The Arena Company, Copley Square, Boston.

THE CHRIST QUESTION SETTLED. This is the title of the new book by our excellent friend and healer, Dr. J. M. Peebles. It is a fine book of three hundred and seventy pages, finely printed and beautifully bound, and full of rich information on the theme: Did Jesus Live? and what do we know about it? It is all gold, but like a crown enriched with gems of various lustre and beauty.

It is a good thing for our pilgrim to have done with such completeness. He has been working on it many years, and has issued several pamphlets previously, setting forth his positions; these, with the writings of others, pro and con., are now brought together, and make a storehouse of information on this subject. He comes to the distinct conclusion that the man Jesus did exist, and that we have reasonable historical testimony to this fact: that Josephus bore witness to him; and that Paul and the Gospels are not to be brushed on one side as worthless. This is done in the interest of truth that desires to know reality; and it is done with skill and strength, and with a persuasive power that is admirable. Like a wise general, he has called to his helping the forces near at hand, and he has a mighty backing in our scholarly friend, W. E. Coleman, and a host of others. They just demolished their opponents; they are like elephants trampling the corn-brakes. Coleman and Peebles are very giants in war, and deal blows with a sledge-hammer on the crass statements of ignorance. It is true, of course, that the cause of Spiritualism should stand for learning, and that a wise rationalism should have sway; we are to be broad-minded enough to receive the truth from every source. And this subject is worth treating in this masterly manner, because such a character as Jesus is a revelation of what man may be in the higher forces of life; and it is good to refute the ne-gations of an Ingersoll, because we need the new heart beats of assurance for the lightening of our burdens and giving us hope in our living and so-called dying. This book is educational and uplifting, and, like all the other books of our friend, deserves a wide circulation. W. B.

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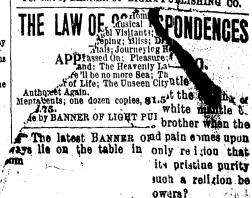
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The BANNER OF LIGHT cannot well undertake to vouch for The bonesty of its many advertisers. Advertisements twhich ap pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

### fact, lest they may be compelled to see some thing that upsets their long cheriahed views.

Some of them prefer the small hand-glass that at best only gives them an enlarged view of some few objects nearest to them, and feel positively insulted when asked to take a wider range of vision through the magnificent Lick instrument. Others still oling to their old ideas, and do not want to be disturbed by any new views that the bold innovators of the times would thrust upon them. If Spiritualism is not all inclusive then it is not the reformer that is to rescue men from physical and mental slavery. If it only means our old ideas, *plus* the crumbs of spiritual truth that may be thrown out at a few seances, then it is not a safe leader for mankind.

We do not ask nor do we expect all Spiritualists to agree with us in opinion. We claim the right to think for ourselves, and believe in an open, honest comparison of ideas through criticism. If people are too tender to have their political, social or religious views criticised, then indeed they are to be pitied. They should have their cuticles protected by an insulation of truth that will 'forever protect them from the assaults of error. Whenever a person is thus panoplied he can withstand the harshest of criticisms, and feel the better for the contest. If we cause people to think for themselves, even though they have no sympathy with our views, we have done them a kindness in spite of themselves. We feel, however, that it is a sure sign of insecurity of position, of mental weakness and prejudice, to refuse to read anything that does not exactly agree with the opinions entertained by any one individual. We ask our readers to think, to reflect, to reason; we request them to study every question that comes before them, that they may settle it aright; we urge them one and all to develop their mental and spiritual powers to the highest possible degree, in order that they may reflect the truth in all of its purity in their every thought, word and deed. This state can only be reached through open discussion and an honest comparison of views.

# Capital Punishment.

The refusal of Governor-elect Stanley of Kansas to sign the death-warrant of a convicted murderer, has aroused no little comment throughout the nation. He has conscientious scruples against legal murder, and does not hesitate to frankly avow them. The Kansas law leaves the ordering of the execution of a criminal to the Governor, who may sign the desth warrant within or after one year from the date of the conviction. Gov. Stanley's firm stand has subjected him to considerable criticism, but he does not seem inclined to disregard the dictates of his conscience because of the attacks made upon him by the believers in legal murder.

The Boston Herald says that Massachusetts furnishes a precedent for the Kansas Governor in the person of that noble patriot and wise Governor, John A. Andrew. He refused to sign the death warrant of a criminal, notwithstanding the fact he had pleaded guilty to the charge of murder, on the ground that the prisoner had not had a jury trial, and that while ing, he could not of murder. The Herald fur-

### Organization.

This theme is old yet ever new to all Spiritualists who earnestly desire to prove the prac- ing Company, Dr. Peebles, (relating to his new tical worth of their religion to the people of book on Jesus) says with considerable emphathe outside world. Individualism never estab- sis that, "If Spiritualism after fifty years exthe race. It has ever fostered the spirit of be written down, as good for nothing. I conhatred between man and man. Its work thus | nitely settled the following: far has been a signal failure, and has resulted in untold misery to the masses. The competitive system has found in it a staunch supporter, and has taken advantage of its every effort to intrench itself yet more strongly in power. Individualism, selfishness, competition are of nothing to improve the race, but much to re. perfection. tard its progress.

department of its work. A local society would | spheres of existence." start with a good membership, but the com petitive spirit would creep into the minds of a few people whose sole claim to fame was that they had developed (?) their individualities, and the result would be a split in the society. The seceders would then organize a new society, and elect these individualized individuals to official positions. In fact, they wanted Death. I bring light and comfort to all. I to be President Secretary and Treasurer. hence they had to go where they could be elect ed to such positions. The competitive spirit, and the absurd idea o' individualism have caused men and women to become selfish, arrogant and dictatorial, and to practically say "If we can't rule this society, we will ruin it." There has been so much of the rule-or-ruin policy manifested in Spiritualism as to place it in

a most unfavorable light before the world. Coöperation now pleads for an opportunity to all mankind, and works for the good of each and every human being. It discards the ruleand women in all positions of trust to manage affairs for the good of Spiritualism, by considering the greatest good of the greatest number. It says that there is strength in the unity of forces, and urges all Spiritualists to live up to their professions by practicing the precepts of their religion in their every day lives. It erally to its support, and to subscribe for one or more of the Spiritualist papers for the sake of the Cause as a whole. It suggests that the time to do this is at the opening of the New Year, therefore urges the readers of these lines to at once place their names upon the roll of membership of both a local and State Association of Spiritualists, and to subscribe to one of the papers.

### The Negro Question.

This problem is one that should receive the thoughtful attention of every true American. Booker T. Washington, through bis Industrial school at Tuskegee, Ala., is doing much to setthe prisoner could plead guilty as to the kill- | the the question in the right way, but he is laboring against heavy odds, and should be given ther says that public sentiment was against the loyal support of every humanitarian in the Governor Andrew, and when Governor Bullock United States. Educate the negro to a useful of Vermont through thirty eventful years, was installed in office he signed the warrant, trade, fit him to labor in an intelligent manand the man was executed. These cases are ner, and much of the trouble will be removed. of interest in view of the opposition to capital | But there is yet the memory of his past wrongs punishment that is entertained by thousands | that must be lived down. There are the terrible inheritances of lust, robbery and superstition that centuries of slavery have impressed heartily approve of positions taken by both upon him, that must be eradicated. When Governor Andrew and Governor Stanley. The | these elements are eliminated the negro question will be forever settled. At the present time, however, the white race must deal with all condemned murderers in confinement for it according to the best light that can be thrown upon it. Lynch law, mob violence, racial prej moving swiftly through our ranks during the udice, etc., are serving to undo all that Prof. Washington and his associates are seeking to | Mary A. Foster, Albert C. Robinson, Mrs. pass laws to the effect that the school taxes short period of time. All of them were promipaid by the whites shall be exclusively devoted nent Spiritualists, and will be much missed to the education of white children, while the | in their respective communities. They have taxes of colored people shall be devoted to the completed their earth-journeys, and are now education of their progeny. This is rank injustice and will reverse the wheels of the car of progress by many revolutions. Industrial morseful conscience. To execute a murderer education is the negro's best hope, and we trust that institutions like the one at Tuskegee will be established in every State in which Therefore he should be kept in confinement | there is a large percentage of colored people. To educate a negro to simply read and write is to do him a great wrong. He needs to be made flection. So long as legal murder is sanctioned | to realize the necessity of labor, and the value by any State or nation, just so long will civil- thereof. He requires instruction in the duties of citizenship. He should be enabled to cast out all superstitious fear from his nature, and punishment, and barbarism will receive its | taught the eternal law of equity and justice. He should be encouraged to rise above all abnormal appetites, and led to see that he can do it by assiduously applying himself to honest labor and rational thinking. If Spiritualists will but take the lead in this work, they will find a very broad and useful field of labor. If Senate. Senator Morrill had spent forty-four | they will do so, they will find an opportunity years in the service of his country, and during | to rid themselves of the surplus energy that is now too often worked off through quarreling among themselves because of honest differences of opinion.

# What Has It Settled?

# In a letter to the Banner of Light Publish-

lished one reform movement in the history of listence has sattled nothing, it may not unwisely

"1. The fact of a future conscious existence demonstrated-positively demonstratedthrough converse with the so-called dead.

"2. That in the realms of this future existence, spiritual beings once mortals, not only know each other over there, but continue to the same family, and have preyed for ages upon | progress, unfolding all their mental, moral and the sufferings of mankind. They have done spiritual powers, and tending onward towards

"3. That Jesus and Confucius, Socrates and It is, therefore, right and just to make a Plato, Epictetus and all the royal souled rechange in existing conditions. Spiritualism formers, philosophers, martyrs and moral hehas not made itself felt as it ought because of roes of the past, exist still, and continue their these three factors that have actively exerted great work of instruction, emancipation and themselves for the good of a select few in every the uplifting of those, peopling the lower

### Appropriate.

The following exquisite and singularly appropriate sentiments were appended to two of the floral offerings at the funeral services of Mrs. B. B. Hill: "I am the messenger of the white-winged angel of Life Eternal, miscalled softly kiss the eyelids to sleep to awaken in the life beyond '

"The Good Samaritan, who was always doing for others. I have tried to smooth your path and aid you to make the world better for your having lived."

The first sentiment was inscribed in the form of a letter, which was held in the beak of a white dove at the head of the casket. It was designed by Mrs. M. E. Cadwallader. The second sentiment accompanied the tasteful floral offering of to prove what it can do. It stands for justice the bereaved husband, Mr. B. B. Hill. Both sentiments are rich in spiritual meaning, and very appropriate to the occasion, as well as applior-ruin policy, and would place unselfish men cable to the unselfish life that had been so suddenly closed with respect to the scenes of earth.

### Massachusetts State Convention.

The annual convention of the Massachusetts State Spiritualist Association was held in Wesleyan Hall, Boston, Jan. 3, 1899, S. E. 51. The atasks every true believer in Spiritualism to join tendance was small, owing to the zero weather a Spiritualist society, and to contribute lib- with which the present month was ushered in. Several important amendments to the By-Laws were adopted, and the following officers were elected: George A. Fuller, Worcester, President; J. B. Hatch, Jr., Boston, Mrs. Carrie F. Loring, Braintree, J. Q. A. Whittemore, Newton, Vice-Presidents; Mrs. Carrie L. Hatch, Boston, Secretary; Hebron Libbey, Boston, Treasurer; Mrs. Alice S. Waterhouse, Somerville, Mrs. Hortense G. Holcomb, Springfield, J. O. Perkins, Lowell. Directors. A report of the proceedings will appear in our columns in the near future.

### Vermont State Convention.

The Vermont State Spiritualist Association will assemble in its thirtieth annual convention Jan. 20, 21, 22, in Montpelier. This organization has faithfully served the Spiritualists and deserves the hearty support of every believer in the sublime truths of Spiritualism, not only for the good it has done, but for the good it may do the people in the future. We hope that every lover of liberty and justice will see to it that his name is placed upon the roll of membership of this progressive body on or before its annual meeting in Montpelier.

# In Memorium---Helen Hill.

JANUARY 7, 1899.

Services in presence of the remains of Helen Hill, (wife of B. B. Hill), were held at 1102 Girard street, Philadelphia, Dec. 28, at 1.30 P. M. The exercises, which were exceedingly impressive, opened with music by the choir of the First Association of Spiritualists, of which selfishness, and has never failed to engender tend, however, that it has distinctly and defi- organization Mrs. Hill has been for many years an active and devoted member. The parlors were very beautifully adorned with lovely flowers in great projusion, sent by the many devoted friends of the much lamented sister whose philanthropic spirit had endeared her to all who knew her. The opening portion of the services was conducted by the repre-sentative of the Woman's Progressive Union, Mrs. Benner, who spoke feelingly and with tender emotion of the translated woman who had always been one of the most ardent work-ers in that benevolent body. Mrs. Benner spoke as only a tender, loving friend could speak, and her words carried hope and consolation to the numerous friends assembled, all of whom felt in the passing of Mrs. Hill that they had indeed been called upon to part with the earthly presence of a loyal and devoted friend and benefactor.

Mrs. Hill's favorite hymn, "Scatter Seeds of Kindness," was then sung, after which Mrs. M. H. Wallis delivered a brief but touching tribute under spiritual inspiration. Mrs. Wallis had known Mrs. Hill in England as well as in America, and spoke feelingly from the stand point of deep friendship. Mrs. Yocum them sang, "Angels Ever Bright and Fair," with fine expression, following which Mr. E. W. Wallis spoke charmingly of his acquaintance with Mr. Hill between whom and binarile with Mrs. Hill, between whom and himself a deep bond of friendship had been formed on the occasion of the London Jubilee of June last. The choir sang, "There's a Dear One Crossed the River," succeeded by Mr. Barrett, (Editor of the BANNER OF LIGHT) who read the following beautiful and pathetic poem given him by Mrs. Hill on Christmas evening:

> I feel 'tis growing colder Every year, And my heart, alas! grows older Every year. I can win no new affection; I have only recollection, Deeper sorrow and dejection Every year.

Of the loves and sorrows blended

Every year, Of the joys of friendship ended Every year. Of the ties that still might bind me Until Time and Death resigned me, My infirmities remind me

Every year.

Ah! how sad to look before us Every year, When the clouds grow darker o'er us Every year. When we see the blossoms faded,

That to bloom we might have aided. And immortal garlands braided Every year.

To the past go more dead faces Every year. As the loved leave vacant places Every year, Every where the sad eyes meet us, In the evening's dusk they greet us, And to come to them entrest us Every year Every year.

Yes, the shores of life are shifting Every year. And we are seaward drifting

Every year, Old pleasures, clinging, fret us, The living more forget us: There are fewer to regret us Every year.

But the truer life draws nigher Every year, And its morning star climbs higher Every year. Earth's hold on us grows slighter, And the heavy burden lighter, And the dawn immortal brighter Every year,

In that realm of light supernal There are no years; As eon follows eon, still eternal, We 'll count no years. With friendship never ceasing And pleasures still increasing We will live with joy unceasin Through time's unending years

proved to be dishonorable or unworthy of confidence.

### **Differences of Opinion.**

This is a critical age, and any man who has the temerity to advance an original idea must expact to be mentally dissected and severely criticised by those who delight in following the good old way of their fathers, i. e., letting some one else do their thinking for them. Many Spiritualists seem to feel that the light they received forty years ago is the acme of human achievement, and are deeply grieved whenever anything is said that controverts their especial pet theories. This is true in regard to politics, sociology, science, philosophy, religion and everything else that enters into human thought. We have a profound respect for the honest opinions of others, and have no wish to hold their most sacred feelings up to ridicule. We do claim, however, that men have a right to differ honestly in opinion, without going to the extreme of feeling and believing that the one who presumes to entertain views contrary to their own, is a traitor to his country and an enemy to truth.

If a man's convictions cannot stand the test of honest criticism, they must certainly rest upon a very shaky foundation. To prove the real worth of any metallic substance, it must be thoroughly tested by the assayer. To give positive evidence of fact, the chemist must analyze everything that is placed in his hands, then synthetically arrange the component parts, that all may see and know the truth for themselves. Every gem of thought should be carefully assayed by the thinker in order that the pure gold of truth may be extracted. Every attribute of the mind, psychic phenomenon and spiritual perception, should be thrown in 'o the mental crucible of the chemist, that the same may be properly analyzed and the real worth determined. By so doing, the truth in all its purity can be given to the world. Truth never comes forth from conformity of opinion, nor from a passive agreement with the statements made by those who are seeking to advance their own interests, regardless of the rights of others. Truth is its own interpreter, and needs no apologist to follow it to defend its evidences of fact.

If political parties were perfect in wisdom, criticism could not and would not affect them. As it is, however, it is only through criticism. and a frank, open discussion of the methods of political leaders that people are led to see their danger, and to realize that corruption exists. If it is wrong to criticise evil-doing, then we fail to comprehend life's true purpose, and truth's real meaning. It is the same with regard to science, philosophy and religion. No true scientist ever dogmatizes, nor does he ever pronounce-finalities in any direction. a thrue of the philosopher The sam shoul and the two log field of mai it can be said of Dr. Luys and that now hides beer called aura, men will be re them. much the truth eto, etc. moved, adiant sychic energy has beed protest nesenect impressions of a vibratory ch

It was the "escent" through this depolarised static condition hich formed a precondition of the to "Elysian Ihi," and the reascent through i emerging intigratened life, that was symbolised old Neo-Platons and other mystics as passing i hades, the kingd of Plato, etc., etc., with all it tive attendant diers.

of the best people of the United States.

While we believe in law and order, we most interests of hu: anity at large and the honor of a State are far better subserved by keeping life, at some kind of useful labor. A portion of the proceeds should supply the prisoner with ordinary necessities of life, and the remainder be given to the family of his victim | do for the colored people. for support, so long as may be necessary. Such prisoners would earn enough in the course of years to repay the cost of their several trials, and would have an opportunity to reflect upon the enormity of their crimes. Reformation of all prisoners should be the object of prison life. not torture, nor suffering of any kind, outside of the agony of mind caused by a reis to enlarge his possibilities to do evil deeds through impression upon susceptible minds. and compelled to work out his own salvation through active physical labor and mental reization be retarded, and the dawn of the day of righteousness be delayed. Abolish capital deathblow.

The transition of Justin S. Morrill, U.S. Senator for Vermont for the past thirty one years, removes one of the most striking personalities in the present member hip of the all that time never once failed to uphold the honor and dignity of his State. He was an honest man, a statesman of the old school, hence far removed from the wiles of the practical politician of to-day. Through him Vermont has had great influence in national affairs, and furnishes the other States of the Union a striking object lesson in the fact that it pays to retain honest, capable men in public service. The "Nestor of the Senate" has gone to his reward. We trust that Vermont will be as fortunate in the selection of his successor as she has been in retaining him at his post of duty through so many decades of eventful years.

President McKinley's touching reference to the care of the graves of Confederate sol diers, has done much to cement the bonds of brotherhood between the North and the South. The war is forever over, and the issues raised by it are all dead, therefore every honorable effort should be made to heal the wounds of the nation, caused by our great civil contest. We hail the President's eloquent words as a sign of promise, and accept them as an augury of the recognition of the religion of universal brotherhood by all classes of people. Spiritualism is the religion of peace, therefore is opposed to human hatred in all departments of life.

Selfishness is the one element in human nature that retards the mental and spiritual progress of man. It can only be eliminated hrough the efforts of the individual in whose as and sincere in all things.

go In 1840 there were over 3,500,000 sheep in the six New England States, over 1,500,000 of which were owned in the State of Vermont alone. In 1898 there were only about 525,000 sheep in the same six States. Vermont owned only one fifth of them, while the State of Maine owned nearly one-half of the number. In 1850 real estate values in New England were forty six per cent. of the grand total valuation, against fifty-four per cent. of other values. In 1898" real estate values are three and one-half percent. of the total valuation, against ninety-six and one-half per cent. of other values. These figures show the decline | surgical operation. Mr. Scarlett's spirit friends of the sheep in lustry and husbandry in New England. Has spirituality declined in the same alarming proportions?

Kor How many Spiritualists wish to know something about the new psychical Institute that was tendered the National Association at its October Convention? Are there any mediums who are so thoroughly imbued with the spirit of love for truth, as to be willing to volunteer to offer themselves 'as subjects for paychic experimentation and scientific investigation? If so, will they kindly correspond with the editor of the BANNER OF LIGHT? Remember that truth, not money, is to be the object. Those who do volunteer will be most kindly treated, and hospitably entertained. Mediums ture it has found lodgment, to be kind, gen- of all phases will be warmly welcomed. Evidences of truth are the sole objects of search.

# The Reaper,

Miscalled Death by erring mortals, has been past few days. Judge Geo. W. Cothran, Mrs. Clark, mother of Mrs. H. G. Holcomb, have all In some states, efforts are being made to been called to the higher life within a very taking a well-earned rest.

# Why

Don't some of the Spiritualists respond to the queries propounded under the above caption in our last issue? Have they no explanation to offer for existing ills, or do they prefer to have Spiritualism fall into a state of "innocuous desuetude" because of their own apathy? If so.

Why? It was a sad duty that devolved upon

the warden of the Connecticut State Prison to receive his own son as a convict under a sentence of four years for embezzlement. The son's disgrace proved also the father's ruin, for he felt in honor bound to resign his office as soon as his son became an inmate of the prison. It was the only thing he could do under the circumstances, but it was indeed a cruel blow that forced him to take the step. The father will naturally receive the sympathy of a large number of people.

Mr It is stated that the children of Mrs. H. E. Beach-Rogers have brought suit to have her marriage with the bogus medium Rogers annulled. If the unfortunate lady can be placed under helpful and healthful influences thereby, such a course is to be devoutly hoped for. The conviction of Rogers upon the charge of assault with intent to kill, may lead to the abrogation of the marriage. The Beach family has suffered enough at the hands of this un serupulous man.

10 Our esteemed friend, Mr. J. S. Scarlett, recently was called upon to undergo a difficult came to his aid, and he passed through it without pain. This fact so astonished the physicians of the old school that they called upon him for the purpose of reporting the details of the case to the medical journals. This is a step in advance for our friends the medicos, who are to be congratulated upon their mental and spiritual evolution.

The universe is never out of harmony with itself. Man should remember this fact. and so relate himself to the universe that he may ever be found in perfect harmony with it, with all of his fellowmen and himself.

10 On and after Jan. 1st, T. Erneyt Allen will hold his mostings at 7:30 P.M. in Lower Audience Room of the Spiritual Temple, corner Exeter and Newbury streets.

This poem furnished him with a text for a singularly appropriate address. Profs. Bacon and Scott sang a beautiful duet, "Come with Me to the Bright Happy Land." Capt. Keffer then spoke feelingly on behalf of the Children's Lyceum and First Association, which ad presented a very beautiful floral tribute. One (Sweetly Solemn Thought" was sweetly sung by Mrs. Haslam. W. J. Colville (to whom Mrs. Hill had been a warm and faithful friend for a long time), paid a glowing tribute, which was in part in the following words: "Though we cannot altogether silence the earthly word of sorrow, or altogether keep back the natural tear when a beloved friend is called to pass through the gateway of transition, it surely behooves all who profess faith in immortality to learn the beautiful lesson taught so sweetly and expressively by the charming decorations which have transformed these rooms in which our beloved sister lived so much into a veritable garden of exceptional loveliness. Wisely you have complied with her wish by placing on your door no sign of mourning, but in place thereof a cluster of exquisite flowers. The songs you have sung, the words you have spoken, have all served to direct the united thoughts of this numerous company of relatives and friends to the living spirit, not to the vacated earthly tenement, out of which, like a butterfly from a chrysalis, her spiritual body has emerged.

The way of her transition was as she had long desired that it might be, sudden, in the sense that there was no lingering preparation for death, but not unexpected, for she had long felt that her passing out might occur without warning at any time It was on Christmas day, just as she had made preparations for a festival gathering, that she laid down to take a little rest, and in peaceful quietness the spirit left its mortal frame. Words of eulogy would be too distasteful to her for us to be permitted in this presence to utter them. No one of our acquaintance loved frankness and detested hypocrisy more than she, therefore to sing her praises in exaggerated lays would be utterly repugnant to all her wishes; the sincere expression of fervent friendship is however at this time, as at all times, truly in place. It was our dear sister's motherly kindness, her large philanthropy, her determination to see good in those whom the world mercilessly condemned that made her a haven of refuge for the weary and oppressed. In hours of bereavement and disappointment, and often when buffeted by the fierce waves of relentless persecution, sensitive natures would come to her, and never in vain, for thesweetest sympathy and the wisest counsel.

Mrs. Hill's mind was vigorous, her intellect was keen, and though she was a true hearted Spiritualist, and enjoyed much sweet communion with the spirit-world, she knew what it was to encounter the billows of doubt, and sometimes the dark shadow of pessimism passed over her, but only to cloud her sky for a brief season. Soon did she perceive again the sun in the heavens, and her sky was illumined with stars, even more brightly than

before. On Monday, Dec. 19, Mrs. Hill attended two lectures given by your present speaker in Casino Hall, and during both functions her clairvoyance was astonishingly active; it seemed as though she was being drawn more and more completely into realization of that unseen world into which she was so ready and not sorry to enter. It was the sterling integrity, the loyal friendship and the quenchless resolve to do all possible for others' happiness that endeared this arisen one so very strongly to the many who were privileged to enjoy her close friendship. Many to-day feel lonely without her physical presence, for to take tea with Mrs. Hill and spend an hour in friendly converse with her was a choice privilege, but in spirit she will be felt actively, and her influence, now that she is disengaged from her material robe, will be felt more powerfully

than ever before. The flowers can speak far more eloquently than we. The pillar of exquisite toses and violets, presented jointly in the game of the

# JANUARY 7, 1899.

#### LIGHT. BANNER OF

First Association of Spiritualists and the Help-ing Hand Society, and the column on which is inscribed the one word MOTHER, surmounted with the snow white dove bearing a message of love in its beak, together with the pillow of flowers, the many wreaths, the wheatsheaf and the lilles of the valley, all bear slient, fragrant testimony to the many aspects of a noble life, and display the varied, fond emotions which that life has awakened in those who have brought their offerings hither. To no one great deed in our sister's career do we specially point when we ask you to interpret the symbolism of these varied blossoms, but even as they, in their vari-colored splendor, suggest the mingling of many graces in one harmonious whole, so does the life of a devoted wife, mother, sister, friend and benefactor, one who has been a tireless worker in the broad vineyard of reform, leave behind it so many memories of sweetness that we can but sum up all in the all including benediction, "She hath done what she could." No angel nor archangel can do more, and not one of us should rest content with doing less.

As love is the only key that unlocks the mystio portals of the celestial state, and as love is alone invincible, and ever finds the way to unite itself perpetually with its own, we close our poor tribute of affection with this consoling assurance. you and she are assuredly des tined to know and dwell forever with those you love the best, for love is indeed the fulfill ment of the perfect law of the universe."

During the address a message from the arisen spirit was given, and the services concluded with a poem, in which all the floral tributes were mentioned one by one. The large com-pany of invited friends, which included many young persons of both sexes, who were tenderly attached to Mrs. Hill, slowly and tearfully took their leave of the beautiful casket which showed peace, rest and mature beauty on every feature of the treasured frame, which was then taken to Northwood Cemetery, escorted by many mourners.

Mrs. B. B. Hill.

I read to day on the arrival of THE BANNER the sad news of the sudden going of Mrs. B. B. Hill. I said "sad news," and to us it is, for we shall sadly miss her from the social and spiritual spheres where she has been a light and buoy to all who came in touch with her bracing cheery life. Sadly we turn our tender sympathies to Bro. Hill, and join him in the uplooking gladness that gazes through a mist of tears toward the glorious light that has gone into its most congenial home. How sweet, and yet how tenderly sad the contemplation of this beautiful yet wonderful change. Mrs. Hill was a tonic and a talisman to honest devotees of the Cause everywhere. Our loving benedictions follow her, and our hearts will reach for her love-light, and seek the radiations of her new sphere, until we, too, pass the gate, and meet her face to face in glory.

LYMAN C. HOWE. Dec. 30.

# A Thought.

On the threshold of another year we ask ourselves if the year past has been productive of advanced thought to us. Has it taught us a higher and more exalted way of living? Has it suggested to us that we are in some measure responsible for the use we have made of our time and opportunities? All these and many more questions of a like character come before us as we enter upon the new year. In view of the fact that we have made some mistakes, and have groped blindly along the way, often stumbling amid the darkness of our own men-

# Judge George W. Cothran.

This eminent advocate and jurist has long been known in Buffalo, N. Y., as one of the ablest lawyers and an out-spoken Spiritualist. He served his country in the Civil War and won distinction as a soldier and officer in the army. He held a judgeship for some time after the war, and his ability and integrity of mind as a jurist won for him high honor and the confidence of both courts and the people. His only daughter passed on last March, and the writer came all the way from Paw Paw. Mich to dispense the light and cheer of Spiritualism in that trying hour. At that time the judge was rather feeble, from the effects of overwork, anxious watching and a terrible car-buncle that held him nearly two months be-tween the two worlds. He then told me that he had been informed by his spirit-wife and others on the spirit side that he should follow his wife and daughter before the advent of

his wife and daughter before the advent of 1899. He said the time fixed for his going was about Christmas or a little before. On Christ-mas day we paid our tender tribute to his memory, and laid his body to its final rest in the constant. the cometery. But a short time before his death he conducted to a successful issue a very complicated and difficult case in the higher court, earning a fee of five thousand dollars, which he did not live to collect. His heirs will get the benefit of it.

Such characters are noble examples to stimulate emulation and emphasize the value of independent character and honest (lefense of convictions, even if they jar upon popular prejudice.

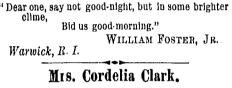
Timid, time serving aspirants for fame and emolument may profit by studying such lives as George W. Cothran of Buffalo, N. Y., whose memory will be bonored by all who knew him, even though he was a pronounced Spiritualist and did not try to conceal it. This world has lost a great good man, but the higher life is the richer for his going.

LYMAN C. HOWE. Fredonia, N. Y., Dec. 30, 1898.

### Translated

To the realm of the spirit, on the evening of Dec. 31, my wife, Mary A. Foster, at the age of seventy-eight, after an illness of nearly one year. We joined hands in the springtime of our lives, and after a journey of fifty-seven years, in our wintry days the mortal ties are severed. It was fitting that the spirit laid down the weary, worn-out body in the lap of the dying year, to pass over the rainbow bridge spanning the river of death, to a New Year which has no ending; to meet father, mother, brothers, sisters, friends and neigh bors gone before; to receive a joyous welcome to the New Life, where sufferings are no more, cares forever dismissed, the memories of the mortal sphere not painful because recalled with a full knowledge of their significance in the economy of the immortal life.

As we, husband and children, who for so many years had known her virtues at the hearthstone, and elsewhere when duty pointed the way, could not see her form put out of sight without grief and tears, yet serenely meet the ordeal, and if she could have heard our voices, exclaimed



Passed to spirit-life from the home of her daughter, Mrs. Hortense G. Holcomb, Springfield, Mass., Dec. 15, 1898, Mrs. Cordelia Clark, aged 88 years.

Mrs. Clark had been a firm Spiritualist for tal conditions, struggling wearily along the rugged way of life; that now we should re-solve to begin anew to walk in the light which our Spiritualism sheds all around, about, and Holcomb to perform her public work. She had no fear of the after life, and for years putiently waited for the reunion with those of her family gone before. She leaves a son and two daughters, and will long be remembered by her friends for her cheerful nuture, always finding sunshine among the shadows. The funeral services were held at Poquonock Chapel, Windsor, Conn., her native town, Mrs Helen L. P. Russegue of Hartford, Conn., offi ciating, combining oratory with philosophy and sympathy for the friends. The floral offerand sympathy for the month. ings were many and beautiful. T. M. HOLCOMB.

107 Loving spirits from spheres of wisdom in the world of souls are forever serving to approach the earth, that they may (each the children of men the sublime truth of Immortality. They reach but few because of the material barrier that men have erected between the inner and the outer worlds in which they live. Materialism is cold, sordid, lifeless, while spirituality is warm-hearted, loying, kind and true. Let us welcome our returning teachers, that we may become like unto them.

155 Man makes his own heaven or hell as he journeys through life. An unselfish spirit, a uniform desire to aid others, and a constant devotion to Truth, will make his every day a veritable heaven on earth. Sordid greed, selfishness, envy and jealousy will make his every moment a present hell. He has the right to choose between these two conditions, and no one can decide for him. Therefore he alone is responsible for his condition.

1997 Spiritualism if anything, is a religion and religion if anything is spiritual-Mary E. Lease. We wish every Spiritualist on the globe would consider those words very carefully and then act accordingly.' Surely the world needs a spiritual religion, and Spiritualists can givethat religion to the world only by becoming spiritual through the influence of their religion.

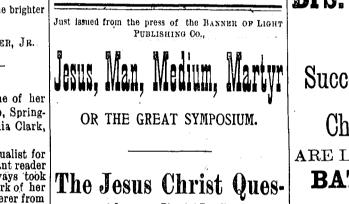
105 The hands of Moses were staid by two of his followers when his people were engaged in a great battle against their enemies, to encourage them to continue the contest until they had won their victory. Every Spiritualist should aid in staying the hands of Truth in his mighty struggle with Error, that a viotory for the right may be won.

K As the snowflakes are scattered by the winds of winter broadcast over the land, so may the flakes of love and sympathy be soattered lavishly among men to refresh their famished hearts, by the wind of affection that for-

ever blows earthward from heights celestial.

### Connecticut.

NORWICH.-Mrs. J. A. Chapman, Secretary, writes: Sunday, Jan. 1, Miss Lizzie Harlow of Haydenville, Mass, opened the new year with two excellent discourses in the Spiritual Acad emy. Miss Harlow gives an inspirational address in the atternoon, and is entranced in the evening, speaking upon subjects or questions given by the audience. The newspapers of the city have given her work the best reports ever shown to our speakers. Christmas she dealt with the "True Meaning of Christmas and Gifts," picturing the contrast between giving aid to the unfortunate and the customary exchange of tokens, costly or otherwise. A lecture of deep significance. Miss Harlow continnes her work for our Society the Sundays of January.





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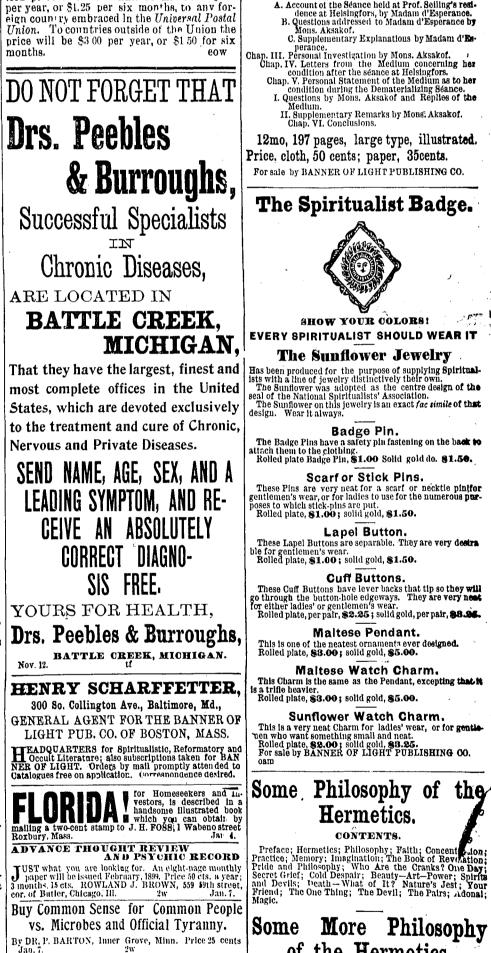
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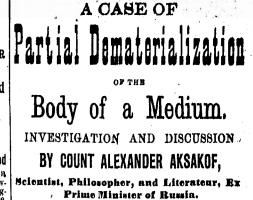
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Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

Dr. F. J. H. Willis may be addressed at Rochester, N. Y., 243 Alexanderstreet. Jan. 7

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Translated from the French by TRACT 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 phil-osophy of Spiritualism, warrant the statement that this, his latest work, will be an epoch making book. He gives, in plain terms, the results of his personal investigations un-der the most absolute test conditions possible, proving con-clusively the verity of psychic manifestations. Gount Ak-sakof never goes into print unless he has something to asy. In the present instance he has found much of moment to English and American friends an opportunity to enjoy the distinguished statesman-scholar's richest and ripest thought.

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Ohap. I. Theoretical Speculations — Materializations and Dematerializations. Chap. II. Account of a Séance given by Madam d'Esper-auce at Heisingfors, Finland, Dec. 11, 1993, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to Sight and Touch.

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  I. Testimony of Mile. Hjelt.
  A. Letter from Mile. Hjelt to Mons. Aksakof.
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  A. Note from Mine. Seiling.
  B. Remarks on the same, by Mons. Aksakof.

B. Remarks on the same, by Mons. Aksa-kof. V. Testimony of Mile, Fanny Tavaststjerna. A. Letter from Mile, Tavaststjerna to Mons. Aksakof. B. Supplement to the foregoing letter. VI. Testimony of General Toppelius. VII. Testimony of Dr. Hertzberg. VIII. Testimony of Dr. Schoultz, O. E. A. Letter from Mr. Schoultz, to Mens. Aksakof, B. Counter-Testimony of Prof. Selling. O. Counter-Testimony of Miles. Hjelt and Tavaststjerna.

IX. Testimony of General Sederholm. X. Testimony of Mr. J. Boldt. XI. Testimony of General Galindo and Mr. Lönnbom. XII. Personal Testimony of Madam d'Esperance, the

Medium. A. Account of the Seance held at Prof. Seiling's resi-

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within us, knowing full well that only as we sacrificing her own welfare to enable Mrs are spiritually unfolded, or illuminated, can we behold the things of the spirit, and become chosen vessels to bear the glad tidings of immortality to our brothers and sisters around us. In this way shall we recognize that every one has a right to his own individual ideas, to live his life according to his highest conceptions of right, and be respected in so doing.

When all the world shall be made free From superstitious thralldom, When every one shall wake to see The coming of God's kingdom,

The Golden Age will then draw near, And heaven begin below; And peace and harmony be here, And earth with radiance glow.

WHITE WING.

### Announcement.

The Campbell Brothers wish to announce that they are now located at 3430 Franklin Avenue, St. Louis, Mo., where they have fitted up nice séance rooms, and will sit for spirit portraits and slate writings. We will remain here for about two months.

We were very successful and gave great sat-isfaction in Pittsburg, Pa., also Columbus, O. We cannot tell yet where we shall go to from here bury will an ensure later here, but will announce later. Yours very truly,

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## J. C. F. Grumbine's Book on Psychometry.

The Banner of Light Publishing Company has recently ordered a lot of Mr. Grumbine's latest book on "Psychometry." It is one of the text books used in the College of Psychical Sciences, and is commanding and inspiring excellent notices from the psychical press. Henrietta L. Dwight, an author, writes, "Mr. Grumbine's book has given me a clearer idea of concentration and centralization than anything I have read or heard, and I have read much, and heard many lectures." The editor of The Faith and Hope Messenger, W. J. Colville, writes: "The style of these lessons is terse, vigorous and lucid, and the book deserves a high place in the ranks of mystic literature." Mrs. M. S. Fielding in "Suggestions" remarks that "Mr. Grumbine has clearly and logically presented his subject in a manner at once simple and profound."

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Mrs. W. S. Butler was made the recipient of an elegant diamond sunburst of twentyone large diamonds, on the anniversary of her birth, Dec. 29, by har many friends. The occasion was in the nature of a surprise to Mrs. Butler, who was deeply affected by the affectionate remembrance of her frieuds.

### Vermont State Convention.

The Vermont State Spiritualist Convention will be held Jan. 20, 21, 22, at Montpelier. Mrs. Helen P. Russegue, the Vermont speakers and others are expected to be present. A large attendance and a good time expected. A more extended notice will be sent as soon as ar rangements are completed.

JANUS CROSSETT.

The Sixth Annual Mid-Winter

Convention of the Michigan State Spiritual Association will be held in Owosso, Feb. 10-11-12, 1899. MAY F. AYRES, Sec'y.

## List of Persons

Who have contributed to the Jubilee Fund by Chain J. S. Loveland, J. R. Buchanan, Letters sent to B. Grant Taylor, Lawton Station, N. Y., all of which has been included in published lists previously

viously: Mrs. Frances Baker, Mrs. Hixon, Mrs. Essie Spates, Mrs. F. Brocklebank, H. C. Meatyard, Mrs. Emma **Train**, Dr. Grant Freeb rn, each \$1 00; Mrs. Sawyer, 50 cents; Miss A. Rittenhouse and D. J. Dolb'c, each 25 cents; Miss Minnie Comstock, Mrs. Lola Parker, each 20 cents; E Augusta Armstrong, 16 cents; Mrs. E. Sherman, Mrs. Ciark, Mrs. E. M. Babcock, Mrs. Landis, Miss Alice Evans, Mrs. J. L. Allen, Mr. and Mrs. E. Austin, Miss Flora Davison, Miss May Cool-idge, Miss Suile Hayes, J. N. Larson, Mrs. James Weils, Miss Tillinghast, Miss Cora Parker, Chas. Mitchell, John Hoyt, Jr., Miss Ida Ward, L. A. Page, Mrs. A. E. Spencer, Mrs. Bingham, Mrs. Hunt, Mrs. Mitchell, John Hoyt, Jr., Miss Ida Ward, L. A. Page, Mitchell, John Hoyt, Jr., Miss Ida Ward, L. A. Page, Mrs. A. E. Spencer. Mrs. Bingham, Mrs. Hunt, Mrs. Lucy Moss, Lena M. Wheelhouse, Mrs. Jennie War ner, Miss Ella Wheeler, Miss Nannie Litchfield, Mrs. Seymour Nichols, Mrs. M. A. Paxson, Wm. Wash-burn, Mrs. S. O. Richardson, Miss Maud Bebcock, Mr. Nack, Mrs. C. M. Clark, Mrs. E. J. Clark, Mrs. H. Meatyard, R. L. Andrews, Mrs. H. J. Cooper, J. C. Walker, Miss L. A. Wheelock, Effle F. Josselyn, I. N. Parks, T. F. Loftus, "Blank Grand Rapids," E. J. Shay, Mrs. C. A. Holden, Mrs. Capitola Bowen, Mrs. Van Schoonhoveo, J. J. Burns, S. A. Talimadge, Mrs. Harriet Knapp, Mrs. L. C. Herick, Mrs. O. E. Wood, John H. Sandstrom, Mrs. W. N. Myers, D. D. Ey, Mrs. Geo, F. Warner, W. S. Talimadge, Mrs. J. A. Held, W. H. Mix, Mrs. B. C. Myers, Mrs. Sam'i Wheelhouse, Mrs. C. J. R. chardson, Mme. Lao, Mrs. St. John, L. J. W. H. Mix, Mirs, B. C. Myers, Mirs, Sam'l Wheelhouse, Mrs. C. J. Richardson, Mme. Lao, Mrs. St. John, L. J. Ward, Mrs. S. L. Porter, Mrs. W. H. Bartholemew, Mrs. Lyman Darling, Mrs. Rozella Lauterty, Marie C. Lewis, Mrs. Lou Porter Moore, Mis, John Arnold, Mrs. D. A. Marvin, Mary J. Wright, M. D., Mrs. M. J. Seaman, Mrs. W. F. Kelly, Mrs. Mary Wheelhouse and Mrs. Sarah A. Lane, each 10 cents. Total, \$16.46, Saventy-ine 10 cent donaflons. Seventy-nine 10 cent donations.

### Jubilee Deficit.

Previously acknowledged, \$1,153.58. Mrs. M. E. Hodgden (Chain Letters), \$1.50; C. King, 50 cents; S. V. Kørr, 25 cents; Mrs. James Wells, 10 cents; H. H. Hunt, 10 cents; Charles Rudd, 10 cents. Total, \$1.165.12 \$1,156,13

God's Poor Fund.

A. J. Price, 10 cents; Emma Barnes, \$1.75; Friend 50 cents; S. R. Francis, \$1.00; Rose Russell, \$1.00; Daniel Ballen, \$8.00; Mrs. M. A. Tucker, \$1.00.

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

W. J. Colville is now lecturing regularly in New W. J. Colville is now lecturing regularly in New York on Tuesdays in New Century Hall, 509 5th Ave-nue: on Wednesdays and Fridays at the College, 497 Franklin Avenue, Brooklyn, and on Thursday in N-w Haven, Ct., in Trueman Hall, 760 George street. Ex-ercises commences 3 and 8 P. M. On Sunday, Jan. 8, he recommences work in Philadelphia, in Cavino Hall, Girard Avenue and 13th street, at 3 and 7:45 P. M., and class lessons in Spiritual Science same place, Monday, Jan. 9, at 2:30 and 8 P. M.

Edgar W. Emerson is located at 603 Tremont street, Boston. He will lecture on Sundays as follows: Wake-field Jan. 8; Jan. iö, Manchester; Jan. 22-29. Law-rence, Mass.; Jan. 30, Foxboro, Mass. He has a few open dates. Apply at once for time and terms.

Dr. Juliet H. Severance is at home at 6118 Drexel Avenue, Chicago, where she can be addressed. Would like to make dates with Eastern camps for next season. Has also several months yet open which she would like to fill.

Dr. Harlow Davis will lecture and give platform tests at C-1d Fellows Hall, Meriden, Conn., on Sunday, evening, Jan. 8. Societies desiring a platform medium can engage his services. Address until Jan. 12 at the Meriden House, Meriden, Conn.; after that date, at General Delivery, New York City.

G. H. Brooks is located at 204 Dinwiddle street, Pittsburg. Pa., where he can be addressed for the next two months.

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### Report of Séance held Dec. 22, 1898. Spirit Invocation.

Blessed are the ties that bind us to the divine; blessed are those who seek, for they shall find wisdom. Help us to approach the spiritual realm as a child would go to its parents asking advice any consolation, knowing that the great source of all knowledge will minister unto us if we desire. Bind us closer together; may thy ministering angels bring glad tidings of joy to every mortal, and may the Sun of Progress reign in our midst now and forever. May we as were the shepherds of old be led by the great star of the east, that we by its light may carry glad tidings to the world at large. Help us to scatter the seeds of kindness; help us to send forth healthy thoughts that they may heal the sick ones of earth. May we be inibued with good thoughts which will destroy all selfishness. Guide us this morning both in mortal and spirit. May each one who comes to this circle gain strength to send forth his message of love. If ar and direct us now and through eternity. Amen.

# INDIVIDUAL MESSAGES.

### Henry Savage.

Well., I have been permitted to make a call this morning and to send a few scattering | face to face with a man when conscious that crumbs of comfort to those in earth-life, and I there is no judge, nor jury, nor God on the hope my words may be received as a true throne can judge anyone as well as we can Christmas greeting. We search our thoughts | judge ourselves when we stand face to face at this time to see how we may bring comfort | with ourselves. I am afraid I have said too to another, and we observe how anxious the | much; but as I have said, an open confession mortal is to both give and receive. I thought is good for the soul, and if I am able to help this morning if I could, I would like to send | bring them nearer to me, I have helped myself through your valuable paper a few words of in sending my thoughts out, and I feel someconsolation; even if they come in brokenly, | thing has been done. Thank you very kindly they may bring some comfort to those I wish to for this privilege. reach. I have a brother and two sisters who are yet in earth-life with many other relatives and friends, although I have been out of the body some time. I know they are interested in Spiritualism as investigators, and have been wondering what I could do, as one who is interested in all progress and advancement, or what I might say that would bring a gleam of love or sunshine to any dark soul, for we learn in spirit that when we assist others we assist ourselves. That is why I am here this morn ing; I feel that the most simple expression when it comes from the heart, does more good than a long display of words which are merely to be read and not felt. Now my dear loved ones, remember one thing-and when you do that you will understand a great many things better than you did before, and that is thisthat God does not destroy anything; that the great power of the spirit is not to destroy, and that death is only a transition of the spirit into another sphere. I wish to reach Charles and Henry, my two friends; you know whom I have reference to. I know you are sceptical, and I know you will wonder why I have made this remark, but I wish to say that the day is not far distant when you both will know what it is to hold sweet communion with spirit. I do not desire to send a long message, for I am going to wait and see what effect this will have on them. If they desire still further prco', let them open their own hearts and search diligently, and all will make themselves known to them in due time. Father, mother and, many f my friends are with me in spirit, and there much they would like to say, but have not time. You can put me down as Henry th Savige, and I shall be remembered in Augusta. Me., also in Southern California I have resided.

feel because you have laid mother's body aside that she is silent, for a mother's love never dies. It will return to direct them in all things. I wish to God this morning that I was able to much. convey to them in English my soul thoughts as

I stand by your side, and see how helpless I am, to relieve the mental depression.

My husband's name's Michael Kennedy, and my own name was Margaret Kennedy. Our home when I passed out of the body was in Montreal, but I have those interested in me in Prince Edward's Island, and different parts of Canada. My husband travels a good deal, and is often brought to the States. I will close by saying that this is our Christmas greeting to those in earth-life.

#### Lucas Armstrong.

My name is Lucas Armstrong, and Philadel phia, Pa., was my home. I was very much interested along the water front there, and I feel there are others just as much interested in me. I was a native of Yorkshire, England, where I left my family, and I presume that they are still there; that is as far as I can find out in spirit-life, but I was separated from them for some time during my life in America. We often find ourselves careless about keeping up our correspondence, and do not do our duty as much as we might if we were at home, for there are other attractions around us. I suppose that accounts for my not being able to reach them, as I neglected to do so while in earth-life; but I have a brother Charles in Philadelphia, Pa., who is somewhat interested in trying to communicate with those whom J left unprotected. I might say that I had left things undone that ought to have been done, and I did things that I ought not to have done; but you know that open confession is good for the soul, and I would like, if it was so I could, to come in contact with some of my relatives who are scattered both over the States and the Old Country, and to open an avenue through which I can make myself more useful. Many times we can assist each

other if we have a desire to. You might say mother is with me this morning, and so is brother Frank. I also have my own little son, who passed on years ago; we are all together. There are many things that while we are in mortal we would like to wipe out of memory; but in spirit we cannot wipe" anything out; we have to face our records, our doubts and our thoughts, as we face ourselves in the looking-glass. Oh! I wish that my message might not only be a message of guidance and be received as such, but that it might be a picture that others could observe, for we think while we are in earth-life that we conceal our actions and our inner thoughts. and as there are not those around us cognizant, we feel or flatter ourselves that we are all right; but oh! it is another thing to stand

# Mary St. Clair.

and protect them. Now, dear children, do n't those I was closely connected with and open jective. Many schools of Theosophists, Gnosthe windows of the soul to let the light of con- tics and Mystics agree upon the following defitentment come in, that we may feel that death inition: God is subjective man, man is objechas robbed us of nothing, but has given us

These are my words to my own immediate family. My home was in Bangor, Me.

# William McKenzie.

My name is William McKenzie. I shall be well known right in this town, especially in Somerville, Mass., my late home. I, too, would like to reach my son and daughter, who were so good to me in my last sickness. I think they will be pleased to hear that I have returned, and to acknowledge now "that I know the spirit can return and visit its friends in earth-life." My son is very much interested in Spiritualism, and also others of my friends and relatives; but I could not see nor comprehend it while in the physical body. I suffered much, and I feel I paid the penalty that we call death; but now I have survived death, and I found my dear companion, who went before me, waiting for me, and many others who had gone long, long ago. I wish merely to make this statement, as I find in returning this morning that old physical conditions come upon me and I cannot say much. I was very anxious to let them know that I had arrived home, and that I found all things well, and many there to welcome me and to make me feel perfectly at home.

I want to let Harry know that I understand him to day as I never did before, and I wish I had understood him better while in earth-life; but never mind; in due season all things will come out well. Say to my dear little granddaughter grandpa has not forgotten her yetnor have I forgotten the kindness of all. As I had an opportunity to return this morning. mother helping me, I thought it would be the best privilege I would have for sometime; and as they have requested many times for me to come to them I have done the best I could.

### Messages to be Published.

Dec. 30.—Mary Alice Watson; Thomas H. Leach; Maggie McFarland; Jessie Smith; Lucinda Redman: Harry Mitch-

# Verifications of Spirit Messages.

To the Editor of the Banner of Light:

I received word last week that there was a letter in THE BANNER of Oct. 29, '98 from Mrs. CORNELIA GARDNER. As I had not seen the letter R. D. Jones of Rochester, N. Y., sent me the paper. When I received it I went for the message page, and found what I wanted. I will say that I was very much pleased with the message. I am satisfied that it is just such a letter as Mrs. G. would write or dictate, and I think that I should know. We were married in Syracuse, N. Y., in January, 1842, and we lived together, husband and wife, until August 1893, then she passed on across what some call the silent river. It has not been a silent river to us, for we talk together as in the days long ago, and I know her way of expressing her thoughts. (I am clairaudient.) We lived in Rochester, N. Y., about forty years. We lived in Newark, N. Y., a mile and a half from Hydesville, N. Y., in March, 1848. Early in the fifties, in our own home, we began to listen to the voices, and I continue to listen. We enjoyed our religion together, and we do up to date. We agreed on Spiritualism, and, in the main, on Woman's Rights, though I always took the ground that woman had no right to

Lord God, who is man in God's image.

Rest does not imply repose rendered necessary by fatigue, but, when rightly understood, defines or describes a state of perfect mental peace and complete moral satisfaction. What can be more logically consistent than to say that a worker whose work is perfect rests in | cruel ones will die away. perfect contentment with his work? The only confusion that can reasonably arise in the mind of any Bible student is in consequence of two ideas having been pressed into one sentence. God's rest after all the work of creation has been pronounced very good, i. e., perreader the conception of a finished or completed work so far as his narrative is concontaining the author's idea of all that God does, then read the second and following chapcreation in the second account, but of forma-

tion instead. God creates, the Lord God forms. Lord God forms earth and heaven (evolution). Without entering fully into the details of

sible to explain anything like all we understand by these two narrations; but to us the symbolism is perfectly clear; indeed, we may and unrelieved. say that as an accourt of what is always Life is the first of every man. God is first which permits of no dispute over chronology. soner who reasons concerning the eternal and the infinite. No one can reconcile the two accounts of human origin in the first and succeeding chapters of Genesis, who believes that the same thing is recorded twice in a contradictory manner; but whoever will lay aside prejudice and opinion, and read the story as it runs, will find no difficulty in separating the Eden allegory entirely from the story of creation, which ends with the first verse of the second chapter of Genesis. As the spiritual man is God's expression, the exterior man is the Lord's expression, and this Lord, who is of all external phenomena. Man contains nature, and therefore can express it.

A.2.-Substance signifies whatever is real. permanent, abiding, in metaphysical sense that which understands or stands under all phenomena. Matter is only an elongated form of mater, the Latin term for mother, and signifies the plastic mother substance out of sense of the term spirit is substantial, indeed negative is acted upon and dominated by spirit stance is the good ruler. Negative matter is she was unsexed. the good servant

surgeons of intelligence and independence. who have had the best advantages, belong many of them to the reactionary school. . They tive (lod. This statement is true only of the believe that the advantages of vivisection spiritual nature, or more correctly, being of have been enormously exaggorated, and advoman: therefore God as producer of man is re | cate and practice a return to the older and tired from the scene when the creative work is safer process of assisting nature rather than fulfilled to give room for the introduction into attempting to coerce her. My acquaintance the drama of a second character, viz., the among surgeons and physicians of the newer schools is not large, but I already know of several, some of whom have studied in Europe. who were graduated quite lately, who belong to this reactionary class. They will be bitterly opposed by those who belong to the torture school; but their methods will win, while the

Thirty years ago, if there was knee trouble, the wise surgeons aided nature by protective and ingeniously devised appliances, and in most cases the cure was complete. But these excising fellows cut the whole joint right out. If the patient has a good constitution he gets fect. is clearly the rest of satisfaction; but | over it, but he can never bend his leg again. the writer has also intended to convey to the | One of the trump cards played by the viviseo. tionists is that if a person's appendix is excised he can never have appendicitis; and that cerned. Read the first chapter of Genesis, as they have to do it to a great many animals before they dare try it on a human being. And to support their practice, they state that what ters of the same book as containing the re- used to be called enteritis or peritonitis was verse work of the spiritual man (the Lord God), | really appendicitis, and that the patient need and you will see that no record is made of the | not have died if his appendix had only been cut out.

But my learned and "reactionary" friends God creates heaven and earth (involution), the toll me that when these cases are examined they do not find anything in the appendix at all, and that it is the old fashioned inflamma. the consecutive narrative, it would be impos | tion of the bowels, caused perhaps by overworking them by excessive and improper food. with the whole human sewage system clogged

Though a "layman," as they call it, it stands taking place, the account is accurate. Divine | to reason that when there is an accumulated and undigested mass in the iliac region, it must cause in the logical or metaphysical sense | be difficult to raise it against gravitation into ascending colon. I should say that flushing Time and space are not suggested to the rea- the colon in a case like this is far better than to be stretched on a vivisecting table to have one's appendix cut out, after first cutting through the abdominal wall.

I have friends who live in a small town of about fifteen hundred inhabitants. The oldest and most experienced physician there won his early laurels before the vivisection fad planted its bloody banner. A younger man, of the vivisection school, has also built up a large practice there, and the older practitioner told a lady I know that since the younger one came, about twenty women in this little town have had the entire generative apparatus excised. not God, but is divine offspring, is the cause He spoke of it with grave and strong disapproval. This process not only unsexes the women but affects their intellect.

One of the saddest cases is of a young girl who went to a hospital to be treated for some local irritation. Being poor and unattended, the surgcons thought they could do as they chose. Some of them had never seen this kind of an operation performed, so they made some local which all forms are produced. In the highest | inflammation the excuse for removing bodily the whole of the generative organs, without it is not unreasonable to say that as the eternal | her knowledge or her previous consent. Being positive, spirit is the only absolute substance healthy, she was recovering, and then learned of the universe. Matter which is the eternal the terrible thing that had been done to her. She was to have been married immediately afwhich is positive, thus rendering manifestation | ter leaving the hospital. She was poor, there possible. All that is is good. Positive sub | was nothing to be done, her life was ruined,

### Margaret Kennedy.

I, too, would like to send out a letter this morning, but I cannot say whether it will be received or not. All I can do is to try, for I did not know anything about Spiritualism while in the body, and I don't think any of my friends know much about it now; but I do wish that I could come closer to my children. and my husband, and my old mother, who are yet in earth-life. Oh! dear, how I long sometimes when I am attracted back to earthlife by the feeling that I am missed, to be here this morning controlling this medium, able to make them understand that I do and wishes to send forth a few of his own in-'say allhere, nor do I want to, because my husplaces. I have been informed through the evel and was obliged, as it were, to lay down the by loved ones. I have a good physical body to take up the spiritual one. The sam thoul field on I have three children and the the log Dr. Luys a, making four in all. them. much e, eto, etc. the truth moved

ness It was the "escent" through this depolarised it. You static condition hich formed a precondition of the sar Re-emerging into akened life, that was symbolized with at I hades, the kingde of Pluto, etc., etc., with all its neural it to react the same set of the same set of the same set of the hades are same set of the same set of the same set of the tive attendant deers.

Well, my name is Mary St. Clair, and I shall be remembered right here in Boston. I also have friends in New York and in the West. 1 was interested in music while here, for I both sang and taught, and I feel there are many who have not forgotten me. I passed away quite suddenly, and in fact they never thoroughly understood the real cause; but no matter about that, it is all right. It seems to me this morning, as I return, that this place looks familiar, although I don't know as I was ever in it before; but I used to have some sympathy for mediums, for I know I have been assisted by them in many ways while struggling with the environments of earth-life. It seems to relieve one's mind, even if there is no truth in it; it gives us a little encouragement; and I think in that way we are placed where we can help ourselves. I know there are those in the mediumistic line who make you feel as if it were better if you had not seen them; but I suppose we all have our likes and dislikes, and that accounts for it.

Well, I have left quite a number of friends, and also sisters and brothers. I would like especially to come in contact with brother George, because he is more in sympathy with the spiritualistic ideas and is somewhat mediumistic. I see he has been going through quite a hard battle lately, and I thought if I could say a word through your paper I might encourage him, and say that the new year will bring in changes, and that he must not let his sympathy tun away with reason, for if he is firm and patient and does not get discouraged, he will find the spirit-world is doing more for him than he is conscious of. He will see, by εand bye, where it has been for the best, and the circumstances he was forced to submit to were fór his welfare. Now don't worry; all is well. Mother and father are with me, and so is Clarence, and they all join in sending you comfort and consolation, and give you to understand we are with you, and will bring you out all right.

### William Peterson.

I would like to say that William Peterson is know what they mean, that I do know how dependent thoughts with the expectation of things have gone to a certain extent. I cannot their bringing forth a good harvest. This is an experiment to see what effect I may have on band might not feel just right about it, being those I left in a shadow, in mourning and in one who is well known, and who travels a good desolation, for truly death, as it enters the deal, and known in a good many different home, breaks the loving ties or leaves desolation, especially where so much depends upon higher spirits that surround me, that if I came the one who is taken. I knew I did not have to this place, and made myself known, as your | the physical health to carry on all I undertook, paper travels in so many places, and is seen by but my ambition was strong, and I thought I so many people, through its magnetic force would be able to finish it. I see I could not,

I wish to say to the dear ones we left behind : I am glad to see things have been so well probeel called aur four brothers, and vided for you, and glad to see what changes was the "escent" through this there have been. But I thank God for the change, for I see now it was relief to all con-corned; and, Mary, although you may feel that all has fallen back on your shoulders, you must remember that there is always strength gained when it is needed. I find it so in your case. but there is one thing I am pleased with, and vs | that is, it is a consolation that I can send forth my influence and gather about me others and effects must be like unto their cause. to give strength to the weak and to console The second great conception is that generic them in the time of need. I wish to reach man, i.e., humankind, is Deity rendered ob.

sing bass, or be as base as man. I have passed my eighty-second mile stone.

# I am yours respectfully,

LATHAM GARDNER. No. 530 Lumber Exchange, Minneapolis, Minn.

# To the Editor of the Banner of Light:

In your issue of Oct. 1, 1898, I noticed a spirit communication from CAROLINE B. EDDY of husband, Jonathan Eddy, in our young days, as I was born and lived in that vicinity up to the "fifties." I knew her and her family-Bailey-though I was not much acquainted with them. I knew Jonathan when we were school boys in Eddington, near Bangor. He became a successful lumber merchant in Bangor, and when he passed away was reputed as a wealthy man. He was a cousin of my wife. I believe the communication to be true.

Since I came to this town, in 1854, I have noticed communications from Dr. George B. Rich, who was our family doctor when I was a boy; also a communication from Editor Thompson, who published the Bangor Demo-

crat, which our family took for years. I am almost seventy-seven years of age, and have taken the BANNER OF LIGHT most of the time since its first issue. I took the first spiritual paper published in Boston, and visited the first medium in Boston-Sutherland; and the tests I received through the raps from Miss Sutherland's mediumship were as convincing as any received since among thousands.

Fraternally, S. C. CRANE. Potsdam, N. Y., Dec. 28, 1898.

### To the Editor of the Banner of Light:

In THE BANNER of Oct. 29 I read a message purporting to come from spirit HENRIETTA BENHAM. I was well acquainted with Mrs. Benham, she being a near neighbor of mine in this place. I am well satisfied that the message is from her, as it is much like her style. I have shown the message to her two sons here, and they have no doubts of the genuineness of it. Mrs. Benham was a believer in our Spiritual Philosophy. A. JOSSELYN. Crescent City, Fla.

### Answers to Questions

### GIVEN THROUGH THE MEDIUMSHIP OF W. J. COLVILLE.

QUES.-[By A. Zimmerman, Bay Ridge, Orange Co. Fia.] 1. In the creative legend of Genesis we read that God was fatigued on the sixth day and rested on the seventh. In "Perfect Way," pages 15-16, Anna Bonus Kingsford endeavors to give an explanation of the mystic words, but one is not wiser after reading it. 2. What is the difference between substance and matter?

ANS. 1.-It is not possible to interpret the first chapter of Genesis understandingly unless the reader is prepared to take an interior or esoteric view of the entire legend of creation which the Hebrew Pentateuch shares in the main with many other and some possibly older records. The interpretation which appeals to us as the truest, is that the author of the poem or allegory which is found to constitute the earliest portion of Genesis, intends to express two distinct ideas, which are clothed in figurative or correspondential language. The first of these great thoughts is that there is but one creative source whence all expression proceeds, therefore the entire universe is good because it is the effect of a beneficent cause,

# A Letter from Abby A. Judson. NUMBER FIFTY ONE.

### To the Editor of the Banner of Light:

was the matter with me; but when, during sition of the deserted body after we have Bangor, Me. I was well acquainted with her | this week, I found myself prostrated, with | ceased using it. If I should have pneumonia, cold shivers going up and down the spinal I will not have my pectoral wall cut into, to column every other day, I submitted to the enable me to breathe a few hours longer by inevitable, and knew that it was malaria. So freeing the lungs of some of the pus. I will I went to our intelligent and affable druggist, not have my abdominal wall cut into, for any to consult with him as to the most appropri- purpose whatever. These and all the other ate poison to fit the case. Quinine was sug- organs, limbs and everything else within my gested, but rejected on account of its affecting | epidermis are my own personal possessions, the head, and I can allow nothing to interfere and I will not have them cut into, excised, with THE BANNER letters. So I am taking dismembered, or mutilated in any way, be I something else, warranted to either kill or cure. If the latter, I will let you know about it next week.

My father, in humorous vein, once said Man is a biped, but instead of two legs it is two extremes. When he is tired of standing on one of them, he draws it up and puts the other down. To no class of men does this illustration apply better than to the medical profession. If you are writing a story and your hero is ill, just note which quarter of the century he belongs to, learn the medical fad then prevailing, and treat him accordingly.

How well this fact was illustrated by Dr. Bland in two admirable stories published in THE BANNER some time ago! One was laid at the time when blood-letting was the remedy for every disease, and some of his characters lose, or nearly lose their lives by having the precious life fluid stolen out of their veins. Even the great Washington passed from the mortal plane sooner than needful by being phlebotomized in his last illness.

Whatever medical fad is in vogue when a doctor is making his early "successes" is usually adhered to by him to the end. The next generation has its own fad, considers him a fossil, while he looks at them as featherless upstarts. By and by they too give place to the advocates of the next phase of the medical panorama. Most of these methods have been practiced on the human family alone, but the closing quarter of the nineteenth century has witnessed such appalling and such atrocious tortures inflicted upon helpless brutes in the name of science, as well nigh eclipse the hor-rors of the Spanish Inquisition. But this atro-city is only another medical fad, and will in time give way to something else. As a rule, the most earnest advocates of the excising and dismembering practice are the starts. By and by they too give place to the

excising and dismembering practice are the surgeons and doctors about forty years old. though we know of much older doctors who for ambition and to enhance their fame have bowed the knee before this bloody Moloch. We will cite the case of a distinguished whitehaired surgeon of a distant city, who was vociferously applauded by an audience of surgeons some years ago, for trenchantly advocating the | practice of vivisection. He has practiced it for years on animals and on human beings until he had so many fatal cases among the latter that he was forced to call a halt, and at last accounts was recuperating on a foreign shore. But though these excising and dismembering processes are earnestly advocated by surgeons

I suppose the one thing more than another that a human being possesses is his own body. And just as we have the right to use our money while we live, and make such disposition of it after our death as we choose, so have we the right to say effectually what shall and what shall not be done to our body (unless I have been puzzled for weeks to know what | oriminals) while living, and to order the disroalive or dead.

And in the eye of right and justice, every married woman in the world has the same governance over her personal self that a single woman has. When they realize this, and live according to this, a slavery worse than the coolie trade, worse than negro bondage, worse than the chain of the galley-slave, will have been brought to an end.

Yours for humanity and for spirituality, Arlington, N. J. ABBY A. JUDSON.

### Passed to Spirit-Life.

From his residence at South Paris, Me., Dec. 21, 1898, MR. T. J. WHITEHEAD, earth-life, 82 years 2 months and 4 days.

T. J. WHITEHEAD, carth-life, 82 years 2 months and 4 days. The last remaining member of a family of three children whose parents were John and Mary (Lovell) Whitehead. Mr. Whitehead was an active Republican up to the time the People's Party started; hethen Johned forces with that party. In his early manhood he taught more than thirty successful schools in this State, and up to the time of his last illness he traveled as a general agent in nearly every state in the Union. During this time he invented a combined cooking stove and hot air furnace, for which he was awarded a di-ploma and medal at both the Massachusetts Charitable Me-chanic Association in 1874 and at the Centennial Exposition in Philadelphia, Pa., in 1876. Mr. Whitehead has been a strong Spiritualist for more than forty years, and was ever ready to discuss with any one the Cause he loved so w.ll, and which to bim and his family is a positive knowledge. He leaves a wife and o to son.

The funeral services were held at his home under the suspices of the Paris Lodge of Free Masons, of which the deceased was a member, T. Ernest Allen of Boston officiat-ing. G. M. WHITEHBAD. ng. South Paris, Me.

### From Minneapolis, Minn., Dec. 12, 1898, HON. JOHN S. LETFORD, aged 80 years.

From Cambridge, Vt., Dec. 11, 1898, MRS. MARY MELENDY FRENCH, aged 77 years.

FRENCH, aged 77 years. She was born and always lived iu town, a woman who was highly respected by all who knew her. She did not know of spirit communion until the last few years, but it was a great comfort to her in her last years, as she was confined to her home on account of poor health. She leaves an aged companion, with whom she had fived for the past fifty-three years. She also leaves a daughter and hushand and four grandchildren. She was a great lover of music, and selections from Longley were sung at the fu-neral. The home was crowded with neighbors and friends to pay their last ribute of respect to the stimable woman, and to listen to the words of comfort and consolation of Mr. L. Colburn, who was called to officiate.

From' Groton, Mass., Oct. 23, MRS. H. H. FARNSWORTH. Like one who wraps the drapery of his couch about him d lies down to pleasant draams." and lies down to r nd lies down to pleasant dreams. She has taken the BANNER OF LIGHT since 1883. H. E. PUTNAM.

#### LIGHT. BANNER $\mathbf{OF}$



On Tuesday evening, Dec. 13, Mr. J. J. Morse of London delivered a lecture at the Coöperative Hall, Sankey street, on "Spiritualism; its Origin, Workers and Phenomena." Mr. W. Stout presided, and there was a large attend-

ance. The Chairman said they were met under rather unusual circumstances. Most of them knew the nature of their ordinary meetings, when illustrations of the phenomena of Spirit ualism were given. That evening they were making a slight change, and had brought down from London their friend Mr. Morse, the ed-itor of *The Lyceum Banner*, and President of their Spiritualist Federation. Mr. Morse was one of their oldest mediums, one who had traveled the whole country over, and other countries as well, and who had considerable experience in their movement. He would give them in lecture form his experiences of Spiritualism, partly from reading and partly from knowledge. The subject of Spiritualism had been before them for some time. They had heard that their phenomena had been explainable by various natural laws. They did not object to that. They believed that the phe-nomena of Spiritualism were simply a manif(s tation of natural laws. They believed in nothing supernatural, and that night they would have nothing supernatural exhibited to them. He had been rather amused during the last week by noticing the strong objection that some of their orthodox friends seemed to have with regard to the absolute proof of spirit-return. Spirit-reand their friends of the orthodox church, or at least some of them, seemed afraid of the fact of spirit-return being proved to them. As he had said at their ordinary meeting, if their friends could fully prove that spirit-re-

turn was impossible, it would knock the foun-dation from under their own religious super-structure. Various explanations had been given of their phenomena. Mr. Waldron the other evening attributed it to subliminal subconsciousness, whatever that might mean. Hypnotism, which was spoken of at the

Y. M. C. A. meeting, used to be disbelieved in by the scientific world, but to day it was an acknowledged science, and their friends, the enemy, if he might so call them, were willing to accept the doctrine or science of hypnotism if it could be brought into use to explain sp'rit-return. The lecturer, who was very cordially re-

ceived, said he had known Lancashire for twenty eight years, and had passed through Warrington many times, but that was the first occasion on which he had had the privilege of setting foot within the town's ancient boundaries. He was there to give them, in as brief a form as possible, some account of the rise and progress of the work of Mcdern Spiritualism. He was not concerned that night with its philosophy, with its doctrines or with its teach-He was there to set before them certain ing. facts in connection with the growth of the movement. He was not going to stir up strife nor raise party questions nor invite discussion. Whether they agreed with Spiritualism or not, whether they agreed with Spiritualism or not, it was there. It had come into the world, it had made a name for itself, and, in the lan-guage of their American cousins, it had come to stay. It might be good or ill. That was for them to decide for themselves. He had formed his opinion over a quarter of a century ago. 'For twenty eight years he had been connected with that movement going up and down the with that movement, going up and down the country, and paying several visits to the great land across the Atlantic. Nearly all the per-sons whose pictures he would show them he had met personally; most of the mediums whom they would see he had known, and withad been in existence over fifty years, but he could not speak of the earlier portion of that time, having only had acquaintance of it for

twenty-nine or thirty years. For that period he could give them his own testimony, and his word was as good as any other man's until it was proved to be worse.

When he first came to be connected with the movement they could have counted the number of societies on the fingers of one hand. At

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JUBILEE MEMORIAL TRIBUTE. FOR THE FIRST TIME in the history of the Hoiritual movement that anything like a compliation of the the names of the carifer mediums, speakers, workers, lec-turers and prominent advocates, etc. has ever been at-tempted, appears in the Address of GRONGB A. BACON, The Passing of the Grand Army of Spiritual Pioneers, delivered at the recent Golden Jubilee at Rochester, N. Y. This little pamphiet is a timely and val-uable tribute to those who became identified with the cause in the years agone. All Spiritualists should have a copy. Price S cents. Copy. Price 5 cents. For sale by BANNER OF LIGHT PUBLISHING '00.



Mrs. A. B. Severance

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# Spiritualist Societies.

EF We desire this list to be as accurate as Possible. Will secretaries or conductors please notify us of any errors or omissions. Notices for this column should reach this office by 18 o'clock noon, of the Saturday preceding the date of publ cation.

### BOSTON AND VICINITY.

Appleton Hall, 9% Appleton Street—Paine Memo-rial Building, side entrance.—The Gospel of Spirit Return 8 dety, Minnie M. Soule, Pastor, will hold services every Sunday at 2% and 7% P. M.

Il seton Spiritual Temple meets in Berkeley Hall, 4 Berkeley front. Every Sunday at 10% and 7% r. M. E. L. Allen, President J. B. Hatch, Jr., Secretary, 74 Sid rey st., Dorchester, Mass.

Baton Spirifual Lyceum meets in Berkeley Hall every 8 aday at lo'clock. J. Browne Haton, Conductor; A. Clar ence Armstroug, Ulerk, 17 Leroy street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday in Gould Hall, 2 Boylston Place, Business meeting at 4 O'clock Supper at 6 O'clock. Entertainment at 7%. Mrs. Carrie L I scol, President; Mrs. Grace Cobb Crawford, Secretary.

**Bible Spiritualist Meetings, Odd Endles' Hall, 4.6 Tremont Street.**-Mrs. Guiterrez, President. Ser-vices Sundays at 10% A. M., 2% and 7 P. M., and Wednesdays by 2% P. W. at 25 P. M.

Boaton Psychic Conference, 18 Huntington Av -L. L. Whitlock, President., Sundays, 2½ P.M.

Ohlidren's Progressive Lyceum-Spiritual Sunday S anol-meets every Sunday morning in Ked Men's Hall, 514 Tremont street, at 1034 A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Eagle Hall, 616 Washington Street.-Sundays at 11-4.M., 2% and 7% P.M.; Wednesdays at 7% P.M. W. H. Awerige, Conductor.

Echo Hall-l Johnson Avenue, Charlestourn Dist.-Sun-day, Wednesday and Friday evenings. Mrs. E. J. Peak Ohairman.

First Spiritualist Chu ch, 730 Washington St. -M. Adeline Wilkinson, Pastor. Sundays, 11 A.M.; 3 and 8 P.M. Thursday, 3 P.M.

Harmony Hall, 734 Washington Street. -- 10% A. M., 2% and 7% P. M. Tuesday and Thursday atternoons at 2%. N. P. Smith, Chairman.

Hollis Hall, 789 Washington St.-Services Sun days, 10% A. M., 2% and 7% P. M. George B. Cutter, Chair-man.

J. K. D. Conant's Test Circles every Friday P. M at 2%, in her rooms, BANNER OF LIGHT Building, 8% Bos worth street.

Spiritual Fraternity — At First Spiritual Temple Exeter and Newbury streets, Sundays at 10% and 7% P.M. the continuity of Hife will be demonstrated through differ-ent phases of mediumship. Other meetings announced from the platform, A. H. Sherman Secretary.

The Copley Mystic Circle meets Sundays, Tues-days and Fridays, at 7% P. M., in suite 6, 18 Huntington Avenue, and The Metaphysical School on Mondays and Thursdays at 3 P. M. A lecture and demonstrations at each meeting. Public invited. Take elevator. Dr. F. J. Miller, President.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 6 P. M.-at 241 Tremont street, near Ellot street. Mrs. Mattie E. A. Allbe, President; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

The Ladies' Lyceum Union meets every Wednes-day afternoon and evening in Dwight Hall, 514 Tremont street. Supper at 6% P.M. Mrs Maggie J. Butler, Presi-dent; Mrs. Sadle French, Scoreta.y.

Tae Ladies' Spiritualistic Industrial Society m sets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown President.

The Spiritual Science Church, Lower Audi-ence Ro\*m, First Spiritual Temple, corner of Newbury and Exeter streets, Sundays at 7½ P.M. Preaching by Rev. T. E. Allen.

The Veteran Spiritualists' Union holds meetings th third Thursday of each month in Dwight Hall, 514 Tre-must street, at 756 P. M. All are invited. Christopher C. Shaw, Preside et; Mrs. J. S. Soper, Clerk, 67 Huron Avenue, North Cambridge.

#### CAMBRIDGE.

The Spirit of Truth Society, 527 Massachusetts Avenue, Cambridgeport, holds meetings Sundays at 2½ and 7½ P. M. and Tuursdays at 7½ P. M. Mrs. A. J. Banks, President.

The Cambridge [Industrial Society of Spiritu alists holds meetings the second and fourth Wednesdays in each month, i combridge Lower Hall, 83] Massachu-setts Avenue, also Sunday evening meetings in G. A. R. Hall. 573 Massachusetts Avenue, at 754 r. M. Mrs. J. S. Boper, President; Mrs. L. E. Keith, Clerk.

### NEW YORK CITY.

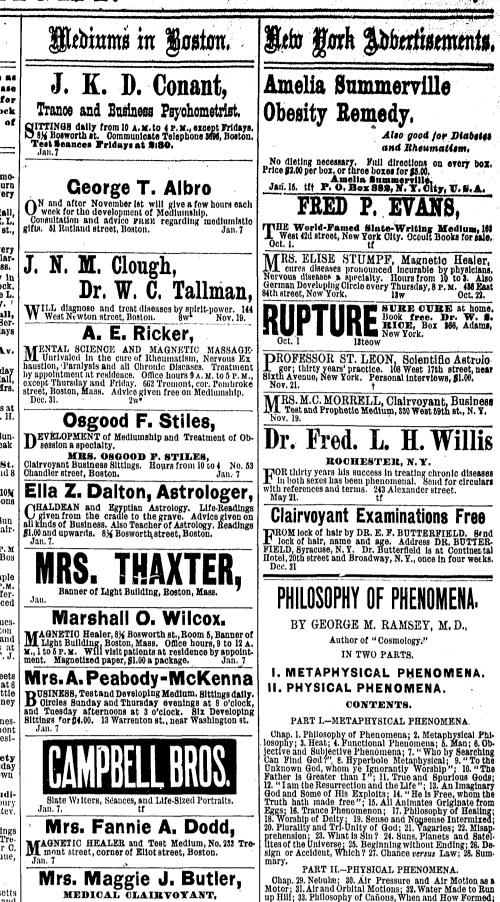
International Conservatory of Music, 744 Lexing-to.1 Avanue, one door above 58th street.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker,

First Society of Spiritualists meets at the "Tux-edo," 637 Madison Avenue, corner of Madison Avenue, and holds services at 3 P.M.

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

### BROOKLYN.

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



Chap. 29. Nebulæ; 30. Åir Pressure and Air Motion as a Motor; 31. Air and Orbital Motions; 32. Water Made to Run up Hill; 33. Philosophy of Cañons, When and How Formed; 34. Glacial Phenomena; 35. Moons and Their Motions; 36. Ethnological Phenomena; 37. The Colored Man. APPENDIX.—Problems; Physical and Metaphysical Phe-nomena. *ad infinitum*.

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nomena, ad infinitum. This highly original treatise, by Dr. George M. Ramsey, di-vides the subject into two heads—the metaphysical and the physical. With profound propriety it proceeds on the line that error always promotes evil and truth always promotes good, and hence that we are to try all things and cast away everything that fails to prove true. The two classes of phe-nomena are named matter-phenomena and life-phenomena. The chief factors of all phenomena are recognized to be the cosmic forces of gravity, heat and life. While the author is ready to acknowledge that honest belief is in itself no evi-dence of truth, he maintains that honest research will eventually lead to its discovery. He declares ignorance to be the mother of cruelty in all forms, and that knowledge alone works goodness. The list of topics under each of the two general heads into which the subject is divided by the author, forms a re-cital of the profoundest interest and the most comprehen-sive variety. The ender of this hook will insomely become a student

cltai of the profoundest interest and the most comprehen-sive variety. The reader of this book will insensibly become a student by its perusal. The close attention he will have to give to the subject of physical phenomena will almost make him a scientist. All the topics treated receive a handling that is distinctly terse yet popular. The style of the author through-out is epigrammatic-compact with clear thought and dis-tinguished forecloseness of expression. The book will at once be proponneed a remarkable one in every aspect. Be-ing compact with thought its difference in the state of the state. once be proponneed a remarkable one in every aspect. Be-ing compact with thought itself, it will not fail to compel thought in others. It is an epoch-making book, which is not speaking of it at all beyond its singular merits.) The Postulate that dominates all is, that the fordes inhe-rent in matter rule the universe: that air, in mbion, is the cause of the earth's axial and orbital motions; Also the cause of the earth's axial and orbital motions; Also the cause of Geological and Giacial phenomena. These havoive a revolution of modern thought. Embellished with a steel plate portrait of the author, Cloth, 12mo, pp. 208. Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO, cow

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that time they possessed one Sunday school, or, as they called it, Progressive Lyceum. At the present time there were two hundred and ten regular organized meetings held in the country every Sunday. They had one hundred and three Sunday schools or Progressive Ly-ceums. He estimated, at a very moderate computation, that they expended something like £250 every Sunday in the dissemination of their truth, and the upholding of their meetings. That, at least, was evidence that the Spiritual ists were in earnest. Their Sunday schools had grown from one to the number he had stated, and contained a membership, officers and children, of between seven and eight thousand. He considered that a very fair esti-mate of the number of Spiritualists in their country was three-quarters of a million. In the early days they had no organ of their own. At the present time they had two weekly journals, *Light*, the ablest journal they had produced, and published in Lonthey had produced, and published in Lon-don, and the more populous periodical, *The Two Worlds*, published in Manchester. They enjoyed a circulation of fourteen thou sand copies a week. They had also two month-ly periodicals, one lately issued, *The Torch*, and a little paper, *The Lyceum Banner*, devoted to the interests of the children, and of which he had the honor to be editor. They had a staff of nearly two hundred lecturers engaged in speaking for their cause every Sunday, to say nothing of the mediums who appeared on their platforms. They had a very flourishing society in London called the London Spiritual-

ist Alliance. That comprised the élite of their movement in the metropolis. The members represented science, art, literature, and culture. They had also a national federation, with which body was affiliated nearly sixty per cent. of their organized societies. Their Lyceums had a national union, with the appro-priate officers belonging thereto. They could, therefore, see that, though thirty years ago the Spiritualists were a very small people, yet now they had grown to very respectable proportions, and he rejoiced to say that he had lived long enough to see that a wave of generosity had affected the Press of Great Britain, and that they were treating them with justice,

which was all they asked for. Their movement commenced in the United States in 1848. There it had grown to somewhat gigantic proportions: They had a National Association, embracing the United States and Canada. They had societies in all the States, and four weekly periodicals. The number of Spiritualists there was three or four millions. That, he took to be, was a very fair amount of progress during the course of fifth years. The leaf was the out in the fifty years. The lecturer then proceeded with his lecture proper, which was a very interesting description of over one hundred lantern slides, giving pictures of prominent\_workers and mediums both in America and England, as well as many other interesting views, including "a few genuine and sham spirit-pho-tographs." His remarks were followed with the greatest interest, and at several points during the lecture he was heartily applauded.

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630 Myrtle Avenue.--Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M.

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The Philadelphin Spiritualist Society meets at Handel and Haydn Hall, 8th and Spring Garden streets, every Sunday at 2½ and 7½. Lyceum at 2½. Scance every Friday evening. President, Hon. Thomas M. Locke; Sec-retary, Chas. L. GeFrorer, 1325 S. 15th street.

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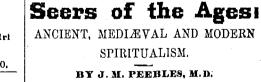
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its lack of any proof of the visible universe. CONTENTS.

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standing invitation



# Correspondents Take Notice !!

In order to insure the publication of your reports, you should write only on one side of the paper, make your accounts brief and to the point, refrain from too much flattery, and sign your name in full to all reports. You will also take notice that the management of the BANNER OF LIGHT will not be responsible for the misspelling of names of speakers and mediums. Strict observance of the above will be necessary, otherwise no attention will be paid to your reports.

# MEETINGS IN BOSTON.

THE BOSTON SPIRITUAL TEMPLE-J. Browne Hatch, Sec'v, writes-wishes the BANNER OF LIGHT, and its hosts of readers, a very Happy New Year. Prof. Lockwood opened his work for the new year with a grand lecture, entitled "The Human Soul and Consciousness, an Evo-lution." Prof. Schaller began the service by giving one of his classic piano solos, and was followed by Miss Laidlaw with a beautiful song. Prof. Lockwood greeted the audience that had assembled. Although not very large, he claimed that it was of superior intelligence. He thought he had a select audience in those who had braved the blizzard to listen to him; he wished them a Happy New Year. After another song by Miss Laidlaw, Prot. Lookwood gave his most interesting lecture of the season, one that impressed all present. He said he re gretted that the storm had kept so many away, as he had something to say which if true is of great importance to every human beingsomething more of interest than has ever been written.

The speaker used charts that showed man was born on the same plane as the lowest ani mal. The lecture was illustrated all through,

As one of our Spiritualists has said, Prof. Lockwood is not the coming man, but the man that has already arrived. He is one of the foremost thinkers and debaters on the Spiritu-alist platform to day. We think him one of the most instructive and interesting speakers on the platform. The only way to enjoy his lectures is to hear them. Space does not allow us to give a verbatim report of them all. Every lecture is a lesson, and will set you to thinking. This is his last month; hear him before he leaves Boston, or you will make a mistake. Prof. Schaller gave as a solo in the evening a selection from "Carmen" arranged for the piano; Miss Laidlaw gave a beautiful selection with much expression. After Prof. Lockwood had given his notices, Prof. Schaller gave two well executed violin solos. This is a new departure, and in the evening, each Sunday, Prof. Schaller will give violin solos. The musical part of our meetings is en mgh to pay you for coming to them. We will have special music at each service.

Prof. Lockwood took for his subject in the evening, "What is Real Government of the People for the People and by the People," and gave a soul-stirring address such as a man of his knowledge can give. He told many truths that the thinking people had never thought of, but which they will consider after listening to this address.

Sun lay morning next, Prof. Lockwood will take for his subject, "The Evolution of the Egg," and in the evening a special secture,

subject to be selected. Don't forget Prof. Lockwood's private classes held in the Banner of Light Circle Room, 8½ Bosworth street, Monday and Thursday even

Why not make this resolution (and keep it), to subscribe for the BANNER OF LIGHT. It will do you good. It will do goot to Spiritualism, and if you have a friend it would please him or her to receive a subscription as a pres-

THE HELPING HAND SOCIETY, Mrs. Grace while be given up to a benefit for Mr. Tuttle, who is ill. It is hoped the mediums and friends will remember our unfortunate brother. Hall, 3 Boylston Place, Wednesday, Dec. 28 Business meeting at 4; suppor at 6:15. The evening's exercises were devoted to another of Prof. Lockwood's entertaining and instructive lectures; subject, "Psychology." He said it was a theme that had behind it the demonstration of an infinitude of time. Why is the psychologist able to describe a person? It is because whatever the person has touched becomes electric; invisible attributes are trans ferred. A doctor depends upon his judgment rather than his diagnosis. He gets the impress of the patient upon his consciousness. Intelli-gence should be our bank account. Out of twelve hundred experiments of thought transference by the Psychical Research Society, nine hundled were proved to be a success. We hope to see a goodly number at the Country Store, Wednesday evening, Jan. 4. The Kennebunk Band has promised to be with

asked the little ones to realize what we were doing for them, and what we were to expect from them. Mirs. White opened with a poem, then told the children here how the children from the spirit side of life wore with us, trying to make us happy, and were always interestor in our welfare. Dr. Hidden talked to the chil-dren about Obrist, and his love for children, closing his remarks by saying that the greatest happiness is gained by doing good. Mrs. Web-ber in coming before the Lyceum was taken possession of by her control, who talked pleas antly with the children about Christman. She implored them to follow the example of Christ's life, and to let him be born in our hearts by inculcating therein a kindness toward all. wish to mention and thank the following friends who kindly assisted in the exercises: Mr. and Mrs. Tyler, Miss Mabel Waite, Miss Marguerite Curtis, Miss Gertrude Laidlaw and Miss Bertha Barnes. Mrs. Butler made a few remarks to the Lycoum, then the fruit was plucked from the tree, and distributed to the

COMMERCIAL HALL, 694 Washington street. Mrs. H. T. Nutter, Conductor, writes: Sunday circle at 11, well attended. Afternoon services, Soripture reading, Mrs. Nutter; prayer, H. Saunders; congregational singing, followed by mediums; Mesdames Browne and Knowles, Dr. Bell and Mr. Tuttle answered mental questions and gave tests. Mrs. Nutter closed the meeting with remarks and tests; musio, Mrs. Cameron. Evening, prayer and congrega Jonnie Hill, Bell, Mrs. Nutter, tests; mental questions answered by Mr. Tuttle; music, Mrs. Cameron, Mrs. Nutter.

shildren, each and every one of whom went

home laden with happy thoughts and presents.

Thursday, good mediums present: Mesdames Millan, Wheeler, Thorne, Healey, Mrs. Nutter and others; good music by Mrs. L. A. Cameron. Incian Peace Council, Jan. 10.

THE LADIES LYCEUM UNION, Mrs. S. E. French, Sec'y, writes, held interesting sessions Wednesday afternoon and evening, Dec. 28, in Dwight Hall, 514 Tremont street. The evening was given over to the mediums, and Mrs. Hattie Webber, Mrs. Florence K. White gave tests, which were all recognized. There was an able address by Mr. Edgar Emerson, which an able address by Mr. Edgar Emerson, which was followed by remarks by Mrs. Maggie J. Butler, President of the Union. Recitations by Mrs. Lambert, Miss Dickey, Lottie and Clara Weston and Iona Stillings. Mr. George Cleveland rendered some very fine songs, and Mr. J. P. Weston and Prof. Willis Milligan rendered piano solos. Wednesday evening, Jan. 4, a grand entertainment is promised, the pro-ceeds of which is to be given to the Veteran's Spiritualist Union. Spiritualist Union.

ODD LADIES' HALL, 446 TREMONT STREET-Mrs. J. B. Guiterrez, President, assisted by Mrs. Lewis-a correspondent writes: Circle well attended. Afternoon meeting opened by Mr. Haynes. Those taking part: Miss Sloan, Mr. Haynes. Those taking part: Miss Stoan, Dr. Huot, Mr. Gibbs, Mesdames Healey, Smith, Merriner, Lewis, Ott. Hill, Messrs. Bates, Co-hen, Granam, Ott. Evening meeting opened by Mr. Warner, Mesdames Guiterrez and Stiles, Messrs. Hersey, Woods, Stiles, taking part, Mr. Cibb will will be under a surface to the surface to Mr. Gibbs will sing next Sunday.

Meetings Wegnesday afternoon at 2.30. BANNER OF LIGHT for sale, and subscripions taken.

FIRST SPIRITUAL CHURCH, Knights of Honor Hall, 730 Washington street-Mrs. M. A. Wilkinson, pastor.-A correspondent writes, met at 7:30, and opened services with singing; prayer, Mr. DeBos; remarks, Messrs. Hill, Turner, Pye, DeBos, Newhall, Mesdames Wilkinson, Taylor and Sears; solo and tests, Mr. Steadman. Afternoon session-Singing, prayer and address, Mr. DeBos; tests, Mrs. Peabody McKeuna, Messrs. Turner, Martin, Gilbert, and Mrs Wilkinson. Evening—Song service; prayer, Mr. Pye; remarks, Mr. DeBos; tests, Mrs. Chapman of Brighton. Mr. Tuttle, Mr. Collins, closing with descriptive tests by Mrs. Wilkinson.

Thursday, Dec. 29, the meeting was partici-pated in by Mrs. Sears, Mrs. Kibble, Mrs. Cun-ningham, Mrs. Simpson and Mr. Cowan.

hursday evening, Jan. 12, the atternoon will be given up to a benefit for Mr. Tuttle,

# MEETINGS IN MASSACHUSETTS.

NEWBURYPORT.-S. A. Lowell, Sec'y, writes The month of November proved to be the most depressing for this society since we obtained our charter. Owing to various circumstances we had meetings only on Noy. 6, when our peaker was Mrs. Effle I. Webster of Lynn She is a favorite, and her meetings are always well attended. On the other Sundays, when weather permitted, our evening oircles were conducted by local mediums.

Dec. 4, Mr. J. S. Scarlett of Cambridgeport, was our speaker for the first time. A very close attention was given by his audiences to his interesting and instructive lectures, and his delineations were mostly recognized. Dec. 11, Mrs. S. E. Hall of Roxbury, was before our society for the first time, although she held a grove meeting for us last July. Her audiences gave close attention to her lectures and excelgave close attention to her lectures and excel-lent tests. Dec. fs-brought to us for the sec-ond time this season, Mrs. A. J. Pettingill of Malden. She gave us practical thoughts to carry away with us, on such subjects as, "Are Spiritualists Humanitarians?" and "Is Spirit-ualism a Religion?" Good audiences greeted her and listened to her with close attention, and most of her delivertions ware dealard

and most of her delineations were declared correct.

On Christmas day we closed the work of '98. with our gifted local medium, Wm. Walsh Reed. Many different controls voiced their sentiments on as many different subjects, and the closest attention was given. The tests were given through the reading of articles placed on the desk. Jan. 1, '99, we are to have Mrs. Webster of Lynn. The remainder of the month we hope to have Mrs. Carrie E. Loring of East Braintree.

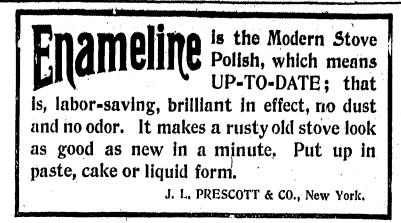
NEWBURYPORT.-C. W. Hidden writes: The First Spiritualist Independent Club cordially invites all speakers or mediums who are willing to do a little missionary work on behalf of Spiritualism, to correspond with its Secretary, Mrs. Louise V. Hidden, whose home address is No. 14 Purchase street, this city. The Club will pay legitimate expenses. The object aimed at is the creation of a fund to defray the cost of speakers and meatiums to be on the cost of speakers and meaiums to be enployed another season.

LOWELL.-John S. Jackson, Pres., writes: Considering the heavy snow-storm we had Saturday night and Sunday morning, two large audiences assembled to hear Mrs. Ida P.A. Whitlock. She gave grand discourses, full of real spiritual food, which were much enjoyed by all present. In the afternoon her subject was "The Light of the World," and in the evening "Substantial Evidences of the Truth of Spiritualism." They were handled in a thorough manner, and we hope they have gone home to the hearts of many to encourage them to start the New Year on a better and grander foundation. Next Sunday we have a neighbor from Lawrence, Mis. Whitehead.

Our Lyceum and Society combined in a Christmas Tree, Dec. 31; although it snowed very fast we had a full house. The manage ment of the Tree was in charge of Mrs. J. S Jackson, the Lyceum Conductor. assisted by Mrs. Ida Cunningham and J. S. Jackson, Mr. W. Stanley, J. Banks and several ladies. Santa Claus (Mr. F. Jordan), had presents for every one, young and old.

The entertainment consisted of a flower play entitled "The Marriage of King Chrysanthemum and Queen Rose," writen specially for the occasion by Mrs. John S Jackson. The role of King was filled by Master Walter Cogges-hall, and Queen Rose by Miss Leslie Farrington, assisted by twenty children, each taking the part of a different flower. Miss Pansy Sawyer gave a fine military dance, and Master Willie Sawyer danced the Highland Fling in costume in grand style. We served cake and coffee free, and all voted it a grand success.

THE MALDEN PROGRESSIVE SPIRITUALISTS' SOCIETY-Rebecca P. Morton, Sec'y, writesmet in Deliberative Hall, Bailey's Building, 56 Pleasant street, at the usual hour, 3 P.M., Sun-day, Jan. 1. Meeting opened with the usual service of song, Prof. Ryder presiding at the In the absence of the President, Wilpiano. plano. In the dosence of the President, whi-liam Barber filled the chair and read the Scripture; invocation, Mr. Ryder; welcome and New Year's greeting by Chairman; remarks and inspirational plano solo by Prof. Ryder, entitled "Twilight Whispers"; opening address by H. H. Warner, subject, "The Philosophy of the Phenomena, or the Employment of Spiritualian" closing with spirit Emblems of Spiritualism," closing with spirit-messages; piano solo, Prof. Ryder; address, J. W. Cowan, subject, "The Progression of Spheres," closing with spirit messages; prayer service for the sick, led by Mr. Barber; benediction, H. H. Warner. All mediums welcome. BANNER OF LIGHT for sale in the hall.



SALEM.-First Spiritualists' Society-A. 10. U. W. Hall, Manning Block.-N. B. P. writes: Sunday, Jan. 1, 1899. J. Frank Baxter of Chelsea was our speaker and medium. In the after-noon, subject, "A New Year's Address." In the evening, "Spiritualism's Gift to the World." The addresses were listened to very attentivey by the audience, and spoken of as masterpieces. We were very sorry that the hall was not crowded to hear them. He gave a great many spirit delineations at each meeting; they were very accurate, and all readily recognized Sundays Jan. 8 and 15, Mr. J. S. Scarlett will be our medium. He comes recommended very highly as a lecturer and test medium (first appearance in Salem).

BANNER OF LIGHT for sale and subscriptions taken. Annually, \$2.00; semi-annually, \$1.00; nuarterly, 50 cents.

THE SPIRIT OF TRUTH SOCIETY, 527 Massachusetts Avenue, Cambridgeport.-Mrs. Ellis, Sec'y, writes: Our meetings Sunday, Jan. 1, were well attended. At the 2:30 P. M. meeting we had with us Miss Wheeler and Mrs. Akerman, Mr. Johnson, Mr. Remuies and Mr. Nichols. The tests were all recognized. At the 7:30 P. M. session Miss Wheeler gave the invocation, tollowed with tests. Our President gave spirit messages of a convincing na-ture, every one of which was recognized. This Society will meet at Mrs. A. J. Banka's, 6 Oak street, corner of Prospect street, Friday night, J**an.** 6

THE CAMBRIDGE INDUSTRIAL SOCIETY OF SPIRITUALISTS-Mrs. A. J. Banks, Cor. Sec'y, writes-held its regular meeting on Wednesday, Dec. 28. The meeting was opened with congregational singing, after which Mr. Albert Sawin gave an address; Mrs. Akerman tests; Miss Ada Came furnished music. On Jan. 11 we expect extra talent.

WORCESTER .-- Mrs. D. M. Lowe, Cor. Sec'y writes: Sundays, Dec. 18 and 25, Mrs. Sarah A. Byrnes occupied our platform, and Jan. 1 Dr. George A. Fuller. Both of these speakers are great favorites with the Worcester people, their lectures always practical and highly appreci-ated. The remaining Sundays of the month Harrison D. Barrett will occupy our platform.

The fortnightly gathering of the Woman's Auxiliary will be on Friday afternoon and evening of this week. Supper and entertainnent as usual All are cordially invited. BANNER OF LIGHT for sale at all of our meet-

FITCHBURG.-Dr. C. L. Fox, President, writes: Mrs. L. A. Prentiss of Lynn spoke for the First Spiritualist Society Jan. 1. A full house greeted her, and listened with close attention to the inspired words of the speaker, followed by many convincing tests, proving the nearness of the spirit world, and that there is no death. Piano selections by Miss Howe were excellent-ly rendered. Mrs. J. W. Kenyon of Lynn, test medium, speaks for the society next Sunday.

CHELSEA-BANQUET HALL SOCIETY.-Mrs. E. A. Foye, President, writes: Sunday, Jan. 1, afternoon services well attended; tests, Mrs. H. E. Millan and Mr. W. J. Powers. Evening services, prayer, singing and tests, Mrs. H. E. Millan; all correct. Medium for next Sunday, Mrs. Brennan of Lynn. BANNER OF LIGHT for sale.

# MEETINGS IN BROOKLYN.

THE WOMAN'S PROGRESSIVE UNION-Mrs. L. L. Smith, Sec'y, writes: Sunday, Jan. 1, at Walsh's Academy, 423 Classon Avenue, at the afternoon session, Mr. Wiggin delivered a New Year's discourse, which was followed by the usual spirit messages. At the evening service he gave a short address upon "The Home." The subject seemed particularly applicable to the season, and was received with marked ap-preciation. We were favored with a visit from Miss Maggie Gaule, who assisted Mr. Wiggin ariss Maggie Gaule, who assisted Mr. Wiggin in giving a remarkably interesting and suc-cessful test séauce. On Thursday evening, Dec. 29, a Christmas entertainment was held for the children of our Lyceum. A large Christmas Tree graced the centre of the plat-form, and the little ones each received a pretty gift. Mr. Wiggin and our President, Mrs. Kurth, were each presented with a handsome umbrella and the evening proved one of on umbrella, and the evening proved one of en-joyment to all present.

THE CHURCH OF THE FRATERNITY OF DI-VINE COMMUNION-Anna M. Tattle, Cor. Sec'y. writes-held its usual services Sunday evening, Jan. 1, at Aurora Grata Cathedral. After opening hymn, reading and poem, Mr. W. J. Colville made a prayer, Prof. Whitelaw ren-dered Raff's Cavatina on the violin, and anothcolvine delivered a stirring New Year's ad-dress, and after listening to the "Intermezzo." beautifully played by Prof. Whitelaw, Mr. Ira Moore Courlis devoted the remainder of the evening to the silving of texts. evening to the giving of tests.

THE ADVANCE SPIRITUAL CONFERENCE-Mrs. Tillie Evans, Cor. Sec., writes-met at Single Tax Hall to watch the old year out and new year in. The opening address, delivered by your correspondent, "Death and What After?" Remarks followed upon the same trend of thought by Messrs. Lifumee, Davis, Simmonds and others. Inspiring music lifted our spirits, and after listening to a few communications from the spirit-world, the meeting closed, and we awaited the first stroke of the New Year. As the hour drew near, the folding loors opened, disclosing a table set with good things of earth. The prime mover in this sur-prise, Mrs. M. Robinson seemed to flit like a bird from one to the other offering congratulation and joyous welcome. Thus with the tootng of horns and ringing of bells, heard from the outside, we felt like one happy family. Our earnest President, with his bright remarks and quaint songs, furnished a feast in himself. THE BANNER and other spiritual papers on sale.

# MEETINGS IN NEW YORK.

FIRST SOCIETY OF SPIRITUALISTS - The Tuxedo, Madison Avenue and Fifty-Ninth street. - M. J. Fitz Maurice, Sec'y, writes: The meeting Jan. 1 was rendered memorable by the reading (by the President) of a beautiful communication (appropriate to the day) purporting to be given by George Washington, through the mediumship of the late Margaret Fox Kane. This has been in the possession of Mrs. Newton for many years, and the signa-ture is a fac simile of that of the Father of His Country. Miss Gaule's demonstrations of return were exceptionally good, Mr. Carl Nass accompanied Mrs. Stone, who sang with much feeling ' The Gates of Heaven are Open Wide." During the month Miss Gaule will hold a scance at the Tuxedo every Tuesday evening.

BOSTON SPIRITUAL LYCEUM.-A. C. Armstrong, Clerk, writes: Sunday afternoon, Jan. 1, this Lyceum held the usual session in Berkeley Hall. "What is true nobility?" was the question for the little ones; for the older groups, "What can we do to increase interest in Lyceum work?" Numerous suggestions were given by the several speakers, that if carried out will surely increase interest in Lyceum work. The musical and literary program consisted of a piano solo by Prof. Schaller; recitation, Miss Jessica Ellsworth; reading, Master Charles Hatch; duet, Miss Eloise Hartmann, Mr. Edward W. Hatch; remarks, Mrs. Dr. Pierce of Hartford, Conn.; remarks and reading, E. B. Packard. Questions for next Sunday, "Should we always speak the truth? If so, why?" "What is the higher Spiritualism?"

FIRST SPIRITUALIST LADIES' AID SOCIETY-Mrs. Carrie L. Hatch, Sec'y, writes-met Friday, Dec. 30, at 241 Tremont street, with the President, Mrs. Mattie E. A. Allbe, in the chair. The evening was devoted to a social game of whist, and all seemed to enjoy them. selves.

Next Friday, Jan. 6, all members are requested to be present early, as the annual election of officers takes place upon that day. Friday, Jan. 13, an old-fashioned supper, singing school and dance will be held at the bye place. Admission, including supper, 25 ats. Come all. BANNER OF LIGHT for sale at the hall.

THE CHILDREN'S PROGRESSIVE LYCEUM No.1.-Charles B. Yeaton, Sec'y, writes: On Obristmas over a hundred members of the Lyceum gathered in Red Men's Hall. As they entered the hall their eyes were attracted to a beautiful tree, loaded heavily with tokens of eve and mementoes of kindly feelings. How the little eyes sparkled; many were riveted to The tree and did not turn from it until they be tree and did not turn from it until they be the hall. The visiting friends upon the seats were numerous. The session opened with the usual exercises. The subject of the lesson was, "What is the Purpose of our Exis-tence Here, and what Use will it be in the Tentre." Future.

The subject for the little folks was, "Kindso answers. The banner march was a re-I the children, and a very pleasing feature even protexercises. After the march quiet again The same shand the audience soon , reulized that and the theoloanother treat in store for them, for and the theoloanother treat in store for them, for them, much in had prepared themselves for the the truth of recitations. The program was as moved addians interesting. Many were request-nessed of imitheir part for a future Sunday as

BANNER OF LIGHT on sale.

THE BOSTON PSYCHIC CONFERENCE.-L. L. Whitlock, President. A correspondent writes: The lecture before this society last Sunday was given by Dr. W. O. Perkins on the subject. 'Man-His Origin and Destiny." It was from a purely scientific standpoint-evolution from the lowest up to man, the highest being on this planet. It was a very instructive and scientific paper, dealing to some extent with the future, but not to the extent that psychic scionco has, leaving out astrology and reincarnation as either untrue or not proven. Many others expressed their views. 18 Huntington Avenue every Sunday at 2:30.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY, a correspondent writes, spent a very pleasant evening at Dwight Hall Dec. 29. A Patriotic Supper was served at 6:30 p. m. After supper a red, white and blue apron was sold for the benefit of the society, five hundred and four ballots being cast at one cent each. Two hundred and fifty-seven of these were for Mrs. C. H. Appleton, our finan cial secretary, who received the prize. In the evening a Progressive Whist Party was very much enjoyed. Next Thursday is the election of officers for

the year 1899.

### Have You Eaten Too Much?

Take Horsford's Acid Phosphate. People impose on the stomach sometimes. giving it more than it can do. "Horsford's" helps to digest the food, and puts the stomach into a strong and healthy condition.

#### Ohio.

CLEVELAND.-Charles Lyall, Sec'y, writes Perhaps it will be interesting to the readers of your valuable paper to know that the First Association of Spiritualists here is having a revival. Prof. W. Seymour has been speaking for us the past five Sundays. He is eloquent, logical and impressive. As an exponent of our Spiritual Philosophy, we think we have never had better in our city. Our meetings are continually on the increase, and we are gathering to our ranks a class of intelligent people. Following the lectures every Sunday evening we have had tests. Sunday, Dec. 18, Mr. H. M. French gave tests for one hour, and all were recognized.

On Saturday evening, Dec. 17, the President of our society. Mrs. Eritt, passed to spirit life. She was beloved by all who knew her; an earnest worker in our Cause, and a thorough humanitarian. The funeral took place on Tues day alternoon, the 20th inst. There was a good-ly number of Spiritualist and Orthodox friends in attendance, who listened with great inter-est to the remarks offered by Prof. Seymour, while he compared the fundamental principles of Spiritualism with other religious teachings, as a consoling theme in what is termed the hour of death. The contrast was so favorable for Spiritualism that those who were strongly opposed to Spiritualism before the services began were alterward heard remarking to their friends that the philosophy is so beautiful and consoling they wish they could be certain of its truth

Mr. E. W. Wallis, editor of The Two Worlds. will give a farewell address on the 15th of January, 1899, afternoon and evening.

We meet every Sunday in Army and Navy Hall. The Lyceum at 10 A. M., and lectures and tests at 8 P. M. Everybody welcome.

### Maine.

ness field inftheir part for a future Sunday as it was the "Vas getting late and the children state conditions int to find out what the tree held of "Eistan Lint" emerging into are speakers and mediums took old Nec-Platom as hildren: Dr. Huot likened each tive attendant deer of Bethlehem, or of hope. He

FIRST SPIRITUALIST ASSOCIATION, MALDEN. -S. E. W. writes: Mrs. J. K. D. Conant will

occupy the platform at Odd Fellows Hall, Central Square, Jan. 8, '99, at 7:30 P.M.

THE ARTHUR HODGES SPIRITUAL SOCIETY, LYNN-T. H. B. James writes - held services before appreciative addiences at Templar's Hall, 36 Market street, Sunday at 2.30 P. M. The services opened with "Only a Curtain Be-tween Us," sung by Misses Lena and Elsie Burns, who rendered appropriate selections. Invocation, Mrs. D. E. Matson. Able remarks, Dr. Furbush, O. R. Fallingreen and Dr. E. Palmer of Maine; tests, Mrs. Matson, Miss Palmer of Maine, Drs. Palmer, Furbush, Warren, Mr. C. H. Harwood of Beverley and others. Magnetic treatment by Dr. Annie Quaid, Drs. Warren, Furbush, Palmer and others. At 7.30, Mrs. Annie J. Brennan gave a short address and many tests. Mrs. L. F. Holden, late of California made excellent remarks and gave sririt messages from handkerchiefs. Dr. Palmer closed the meeting with a few well chosen remarks.

LYNN SPIRITUALISTS' ASSOCIATION, Cadet Hall-J. M. Kelty, President. - Mrs. A. A. Averill, Sec'y, writes: Sunday, Jan. 1, we celebrated the fifth anniversary of the organization of the society. Good audiences were pres-ent, and were highly pleased with able addresses and accurate messages from Mrs. Carrie E. S. Twing of Westfield, N. Y. Subject of discourse in evening "Obedient to the Heavenly Vision." Thomas' orchestra was present, and rendered fine selections. Supper was served in the banquet hall to a large number. Mrs. Twing will be with us again next Sunday.

LAWRENCE PROGRESSIVE SPIRITUALIS SOCIETY .--- W. H. Barnes, Sec'y, writes: On<sub>T</sub> Christmas day we had with us Mrs. Millan of Cambridgeport. It was that lady's first visit to our society, and her services were well ap preciated. We hope to have her with us again in the near future.

Jan. 1 we had with us Mrs. A. L. Jones of Lowell. The weather being very inclement, the attendance was not up to the average. Those who did a ttend were well pleased with the lectures and tests given.

Next Sunday, Jan. 8, we have with us Mrs. Effie I. Webster of Lynn.

LAWRENCE.-John H. Feugill, Sec'y, writes: The First Spiritual Society, Pemberton Hall, had for its speaker and medium on Sundays, Dec. 18 and 25, Mrs. J. K. D. Conant of Boston. Her lectures were most interesting, and her tests were very satisfactory. On Christmas eve we had a social and Christmas tree, in which Mrs. Conant greatly assisted us. It was a success both socially and financially.

BROCKTON.-The People's Progressive Spiritual Association-Annie B. Bosworth, Cor. Sec'y, writes-held its usual meeting in Good Templars' Hall, 80 and 86 Main street, Jan. 1, '99, having or speaker and medium Mrs. Net-tie Holt-Harding of Somerville, who gave ex-cellent and inspiring thoughts for the New Year, also a number of tests, all recognized. Next Sunday we have with us Mrs. Wallis of England.

Children's Progressive Lyceum meets Sunday at 1:30 P.M.

WAREFIELD.-J. P. Brewer, Sec'y, writes: Our meeting of Sunday, Jan. 1, was an enjoyable one. Mrs. Dr. Baird of Danvers, test medium, who is a favorite here, gave some very fine tests. The attendance was good, considering the severe weather.

Next week, Jan. 8, we have with us Edgar W. Emerson of Manchester, N. H.

### Lake Helen Camp-Meeting, Florida.

The LAST EXCURSION will be Jan. 27, and the fifth annual Camp Meeting begins Feb. 5 and closes March 5, 1899. An able corps of speakers and mediums has been engaged.

Lake Helen Camp is finely situated in the pine woods, some twenty miles west of New Smyrna. It is a remarkably healthy locality, and specially adapted for the cure of pulmonary diseases, and there is a comfortable hotel on the grounds. This year it is under the management of Hans and Augustus Dohrn and their sister, all of East Juffrey. N. H. Secretary Palmer writes: "The Dohrns are

putting the hotel in good shape, and they will be ready for patrons. There is no doubt we will have fine accommodations and good food in the hotel, and as that is one of the most important things in a camp, we are very well pleased. Everything looks well for a good attendance." Dr. Begham's apartment house and the asso

ciation clubhouse will accommodate a large number; the latter is arranged for light housekeeping where one can live at a trifling expense. Geo. W. Webster, is finishing off a three story sanitarium adjoining the grounds. In his last letter to me he thought he should have some of the rooms ready for patients by the time the campopens.

The orange crop is being harvested, and many hundreds of boxes of fine fruit are being sent north. Mr. E. A. Marsh of Oak Hill writes that hundreds of boxes have been shipped from his locality. He proposes to occupy his cottage at camp the entire season.

QUEEN AND CRESCENT ROUTE.

The best way to go from the middle west is by the Queen and Crescent from Cincin-nati, O. For details write to W. C. Rinearson, General Passenger Agent Q. and C. route, Cincinn**a**ti, O.

FROM NEW YORK BY WATER.

My last excursion by sea will leave New York City, Jan. 27, by the Mallory steamship Colorado, a large, safe and well-equipped steamer. I have many fine staterooms reserved. All who wish to join it should write me for full information, enclosing four cents in stamps to pay for postage on circulars, etc. I shall personally conduct this excursion.

If any reader wishes for further information concerning the meeting, address Mrs. Emma J. Huff, Lake Helen, Florida (enclosing stamp). H. H. Budington.

91 Sherman street, Springfield, Mass.

### EVERY LADY SHOULD READ THIS.

I will send free a positive cure for all formale diseases, rregularities, etc. A simple private treatment, a common-sense remedy that never fails. FREE with valuable ad-rice. MRS. L. HUDNUT, South Bend, Ind. Bept. 3. 28teow ntfrm vice. MI Sept. 3.

### Mass Meeting in Brooklyn.

The friends of Spiritualism in the "City of Churches" are to assemble in a grand mass convention Jan. 17-18, 1899. Eminent speakers and mediums will be in attendance, and a good time is guaranteed to all. Full particulars of this mammoth gathering will appear later.



### Minnesota.

WINNEBAGO CITY.-Andrew C. Dunn writes: Although we are on the outpost, so to speak. of the States, yet we are in the centre, perhaps, of Spiritualism, and are enjoying for a few weeks spiritual food through the ministrations of that missionary of the gospel of light and truth, Mrs. Julia Steelman-Mitchell of Kentucky. Mrs. Mitchell came into our borders a few weeks ago, and has labored very successfully thus far both here and at our neighboring town of Blue Earth City. Her lectures are listened to with close attention. Her audiences are large, crowding the hall; her tests are recognized, and we feel as though much good is being done by her. Her stand-ing as a regularly-appointed missionary of the National Spiritualists Association enables her to face all criticism, knowing that behind her stands an organization national in character and powerful, in case of necessity, to hold up her hands. 'The work of the Cause is well placed in her hands. She is a lady of high character and a medium who will not take tips for tests, nor give guesses for manifestations. We are entertaining this missionary at our home.

### Georgia.

ATLANTA.-Rowland E. Webster, R sc. Sec'y, writes: The Society of Spiritual Science has now been organized almost three years, and during this period we have had continuous lectures. This year we have a hall of our own, which has been fitted up with a fine rostrum by one of the members, and as we also have a parlor, it-makes it very comfortable and attractive. Usear A. Edgerly has occupied our platform for the last four months, and his lectures were very much appreciated, as they were instructive ones, interest not being alowed to flag. We are very pleased to have had him and his wife with us, and wish them every success wherever they may be called, as they are about to leave us.

With the coming new year we look for our -regular lecturer, Mrs. Loe F. Prior, who has been with our society for the past two years. The members, and her many friends in the city will be glad to welcome her back from her trip to California, where she has been for her health.

### Maryland.

BALTIMORE.-C. Wornly Stanglen, pastor, writes: The first entertainment and hop of the Children's Spiritualist Lyceum of the Third Spiritualist Church was held at their hall, 1116 East Monument street, on Tuesday night, Dec. 27. The hall was so filled that a number could not find any standing room, and the en-tertainment was very successful. The address was made by Mr. C. Wornly Stanglen. Poem read by Mrs. C. Fanny Allyn of Massachusetts, and six pieces were played by the band. A number of Baltimore mediums from the First Spiritualist Temple and from the First Spiritualist Church were present. Services are held at the above named place every Sunday. Lyceum at 2.30 P. M. Lecture and tests at 4 and 8