VOL. 84.

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

BOSTON, SATURDAY, JANUARY 14, 1899.

\$2.00 Per Annum, Postage Free.

NO. 20.

Written for the Banner of Light. PATIENCE.

BY BELLE BUSH.

Patience, brothers, patience! Is the watchword of the brave, Leading onward, ever onward, Where wreaths of victory wave. Patience, sisters, patience! Learn ye that word of power: Learn it well, and breathe it often In every trial hour.

Let its low and gentle music Thrill all your spirit chords, And check e'en at their fountains All harsh and scornful words. Pat'ence! oh, have patience! Let no dark passions come, No haunting shades of sadness To mar the soul's bright home.

Let no discordant murmurs Of "sweet bells jangled" rise To wake in your hearts the echo Of low, repentant sighs. Shrink not from any duty That in the world's great mart May call you forth; but greet it With cheerfulness of heart.

Throw round each day's dull burden The light of hope's sweet art, And with your brothers labor, And bravely do your part; And when the days grow dreary Or sadness seems to fail Around you like a shadow. Or mournful voices call-

Have pathencel oh, have patience With those who do you wrong; Yet work ye still for just ce, With spirits brave and strong Be calm, and very patient, With all who go astray, And keep your pearl lamps shining To show them Virtue's way. Seminary, Belvidere, N. J.

Only a Face, But----?

Death and myself! The weary watching was done. The flame no

I looked back on the years that were gone, leafy lanes, pleasant fields, the yellow sands of the sea shore, the subdued light of pleasing woodland aisles, the dreams that make youth and early manhood so full of hope and promise, the surging tides of strenuous manly life. and the love that sanctified all, the ever sweet question, and its always memorable answer. that little Yes! that makes earthly heaven sure, the mantling blush of loveful pride, the flush of which makes the universe reseate with a never-dying beauty, the swiftly gliding days before the sound of marriage bells, the happy hour of the orange blossoms, and the golden days when love is love's Memory conjured them all up again, but now-Death and my-

The scroll lengthened, and days and weeks rolled up into months and years. Toil there was, hard days and anxious ones; but with them an helpmeet unto all. Eyes brighter than heaven's fairest stars, a smile that robbed trouble of its sting, a bud that bloomed a space and then drooped and went hence. The first "bar sinister" on life's shield. Borne was the sadness as but the common lot. God knew best; did he know the heartache?

Youth is self-reliant, and the roses came again, while time and duty healed in part the wound. Then memory recalled the on-rolling years, little by little success came, and with it leisure to think! Happiest days of life, life's sweetest angel, a true companion, and ever and ever the ties that bind holding firmer still. I see the graces of person, mind and soul that expanded as the years ran past, the tide of happy love flowing sweet and full. Life was gracious, since health presided at our shrine, but the loss of the blossom remained a mystery, not unmixed with pain, in spite of the lapse of time. Did God know best? We grew to doubt it!

Memory opened her leaves still again, and cosy winter evenings in the quiet home, with visitors, rose before me. One, staid in habit, simple withal in mind and soul, a good man in spite of his oreed, counselled with us, there was a heaven, man had a soul, God willed us to be immortal, death was to be swallowed up in victory. Faith, hope, trust! Beyond such he knew nothing! He had not lost a child, and though he tried to answer us, alas! he left us more than doubting.

Then came a shadow. Indistinct, impalpable, a touch of frost that scarce cooled the warmth of day. Two tiny tell tale spots of all library, I heard the following recital as the too rosy hue on the fair cheek, a sudden catch- | magnolia-laden breeze brought to my ears the ing of the breath, a gentle breaking of the sweet notes of the mockingbird. The erstrounded curves of health, and from one skilled in human ills the sad warning that the dart | man, cautious in his dealings and a logical and had sped, that nothing could cure its poison. Daily the shadow crept nearer, and two souls grew braver, if souls they were? Then hosts of friends with loving sympathy, but no hand could stay the fate in store. Worse, no tongue said. I know! The shadow deepened, the ebbing of the tide was almost spent, its turn was near, alas! ere it turned the frail barque was small lamp burned on a stand close at hand. carried-where? The mists of death were drowned in a rain of tears, and when the storm he slightly turned and glanced toward the cleared there were left only-Death and my-

I hated Death; twice had he robbed me. He was a thief, and I his victim. God and his Il was his father! He was natural as life, Christ I would have none of. Ludmark had I wandered alone, and refused all comforting. 'accomplished something exceedingly clever.

None said she lived, though many hoped, while I insisted I must know! The green grass grew above her, flowers bloomed over her. Nature's pall softened the rude earth, but her flowery offerings mocked me! Yet I watered both with my tears, while with pale face and set lips I mutely questioned sun, moon and stars, getting no answer. In all the wide world there were only two of us-Death and myself!

So passed many months, and my sorrow had no surcease. My one hope was to pass into the mist, and hope to grope to where she was, if there was any-Where! From doubting I went on to denying; a fierce joy came to me. She was far, far too good for hell or heaven; better our Great Mother held her for aye.

Then I prayed that I might but see her face! But the curtains of the night parted not. The silence was not disturbed, no hand was outstretched to mine. Since, I have learned that grief and anger shut out from our hearts those who stand nearest to us behind the veil! Scornfully I heard of the voices that it was said spoke from the nameless realm, deriding such things as an unwarrantable intrusion on the sacredness of grief unassuageable, a paltering with a mystery insoluble. A nameless horror of it all tore open the old, old wounds, and I pitied and loathed the thought of it. But the winged shaft had entered my mind and could not be dislodged. Persuaded against my judgment—alas! poor judgment—I sought the comfort(?) as I derisively called it, of listening to the prating of the modern ghost-lore, and came to where it was said the dead could be met with. The pride of prejudice was baulked at the onset, decorum and reason presided at the shrine! No mystic rites nor gloom nor superstitious mummery awaited me. The ghost-wife was a woman frail and fair to see. If ever a pythoness was, then was she a right descendant of the ancient cult. Hor shrine a simple thing of slender posts covered with a slight fabric of common stuff. And there with others, while we joined in a votive song, I, with them, saw a face illumined with a strange radiance float before us, from whose cërie lips there floated a word that will evermore reverberate within the recesses of my soul—the one word of all others I had most reason to remember, since she had said it ization without a medium. should be her token of life if living after life

she could utter sound to my mortal earl It was no longer Death and myself-it was life and my love for evermore!

Only a Face-but! Ah! what? What besides? It was an answer to years of questionings and doubtings. It was God and his work justified; it was life vindicated, death inter preted, the challenge of the ages answered! Only a Face, but it brought love back to life, it filled the universe with radiance, soothed the sorrows of mankind, broke the bonds of matter and swung wide the gates of death, revealing the deathless union of the two worldstwin halves of God's great work. Only a Face, gleaming between the bars of light that shut it into its own fair state. Only a Face, but a revelation that confirmed the hope of ages, the records of the past. I came bound in sneers and scoffs, I left liberated and free! Only a face, but it showed me the heaven I denied, it brought me back the joy I deemed forever lost. For rue I had roses, for pain and tears I had joy and peace, while in all the years that came after I was never alone; night was as fair as day. Where the priest failed the ghost-wife conquered.

Old, as Time counts, weary as grows the flesh, waiting with a joyous patience I run my course without complaint. The end is certain for I have learned there is a Where! God does know best, and more and better, he has provided a balm for our heartaches!

Count me foolish, deem me deluded, speak of me as you may, yet this communion with the Face from the Life-World of the Oversea has blessed me beyond all price! Only a Face, but it has lifted me out of the valley on to the mountain top, and there will I stay.

Death whispers, "I was but the other side of Life!" Now I know that henceforth we shall walk side by side—Life and myself.

Driftwood.

BY C. HENRI D'LANCEY.

Much that would be interesting to the student of psychic phenomena never is made public. Many people are mediumistic without realizing it. The following incidents can be vouched for by the writer as having come from persons of more than ordinary intelligence and undoubted honesty:

A Materialist's Experience.

My dear friend, — , resides in a large city in the Southland. In his own pretty while materialist is a most practical business close reasoner; in fact, possessed of a most analytic mind.

His father had been dead for some months. One winter night he retired, and, as was his custom, began to recall the events of a busy day and to formulate plans for the morrow. The coals were glowing in the grate, and a Suddenly, in the midst of his cogitations, fire, but a shadow intervened, seemingly; he rubbed his eyes-yes, a form sat in the wicker chair by his bedside, a form strangely familiar. with a half quizz cal smile on his face such as

enveloped the spirit; the room shone with a golden brilliancy.

"My God! dear old pa, is this you?" A loving glance from the blue eyes, and a nod of the head.

"Well, I will see what you are," and suiting the action to the word, my friend caught hold of the chair and, even as if nothing were therein. drew it toward him. He touched the hand, rubbed it over his own visage, fondled his father's face, and all the while the latter regarded him with the same smile. He even felt of the tip ends of the middle fingers of the right hand -they were gone! Had been lost many years before in a saw mill. What further test could be desired?

But that was not all. The apparition was flesh and blood, apparently; the hands were cold and clammy, but the figure possessed no perceptible weight. The lips parted, the father's voice, sweetest of music, rose and fell within the room. Test after test was given; incidents clustering around his last moments of earth life, of a private nature, too; things that had been said and done, while the son held the icy hand.

Bye-and bye it occurred to my friend that the wife sleeping by his side would be interested; he turned to rouse her, but before doing so once more glanced toward the chair; all was changed. The mystic light had faded, the figure from the Summerland was leaving. The last to disappear was the face; the form passed out at one corner of the room, where ceiling minds upon the person to whom they objected, and walls unite, but the smile remained to the

The yawning chasm between the now and then had been bridged, the "loved and lost" had testified of life-a strand of deathlessness, identities unchanged, boundless possibilities. also, that he was still interested in mortal happenings.

He is no longer a materialist Ministers had descanted on the "plan of salvation," had said that without taith he could not please God, had told him of perdition; he had waved all aside as unreasonable, but he could not doubt the evidence of his senses, keenly alert and wide awake. That was genuine material

Prof. Jay Hudson will have to appeal to more than his "Law of Psychic Phenomena," in order to explain the preceding by his "sub. jective mind" hypothesis.

A Half Century Photo.

Some three years ago another friend happened in Nashville, Tenn. He called on a then well-known psychometrist and clairvoyant of that city, now residing in Pardeeville, Wis. In the course of his reading she described his home. Said she, "About three hundred yards east of your house I see a double log cabin," giving a minute description. He had heard of a house standing at about the place mentioned. but had no idea as to its general make up. Continuing the reading, "I plainly see a man"fully describing him"-who walks from the loghouse to your dwelling, and back again." On returning home he discreetly questioned two of the oldest residents of the community; they practically verified all that had been given about the log house, and the spirit described as walking to and fro, proved to be a man who had resided there over a half century before Query: Whose objective mind did the subjec tive mind of the medium interrogate?

The Double Again.

A man in Obio gives the following personal reminiscence: "One morning in the early part of March, I was going to a neighbor's to work. It was about 4 A. M. The moon was shining as bright as day. All at once I noticed house. I recognized the dress. It was my neighbor's daughter, then in failing health, but not bed-ridden. She advanced until within about three feet of me, and disappeared in an instant. Highly mystified, I hastened to the house. The mother told me the girl had not been out of the dwelling that morning. I don't know what it was, but she died in May. I-ve often thought it was a warning of her death."

My theory is that the girl was intensely thinking of him at that time, and insensibly projected her spirit-body, though I shall not attempt to postulate the modus operandi.

A Real Ghost.

A lady teacher of the Buckeye State tells the following: During one of her winter terms of school she occupied a room which in the past had been the study of a deceased student. One night she was awakened; a feeling came over her that something unusual was occurring. So it was. The moon shone through the window, and in the light stood a man. He was bending over the sleeper, regarding her most intently. She, however, strange to relate, was not frightened, and after quietly observing the intruder went to sleep. It was the spirit of the man that had once occupied that room. Neither of the last two parties are Spiritualists, yet had strange, weird, uncanny experiences.

Can we explain these occurrences by imagination, superstition, fraud, unconscious cerebration, auto subjective capers, hypnotism, mind-reading, etc., etc.? If so, then there is no demonstration to be relied upon; life is but a delusive dream, a phantasm, and the writer for one will welcome annihilation as a "consummation devoutly to be wished." A placid, blissful, dreamless sleep!

More Driftwood.

BY D. B. HARRIS.

An occultist once wrote to a bosom friend for a photograph, he would project a repredictuse to some of the help, who might be hid- logally sustained by its followers?

The whole figure was radiant, a silvery aura | sentation of himself upon the same plate. The date and hour were soon agreed upon. The absent friend repaired to a photographer, whom he had never seen before, and requested him to take his picture. The artist at once complied, but was much astonished to find, upon developing the plate, a second face and form plainly visible. He was seri ously alarmed, and wished to destroy the plate, but was restrained from so doing by the now thoroughly interested sitter. When the picture was completed, there by his side stood the beloved form of his friend, every feature clearly marked and perfectly recognizable. If a spirit in the form can cause his likeness to appear upon a photograph, why, under the same law and equally good or better conditions, may not a disembodied spirit do the same thing? If the phenomenon in question was an "optical liliusion," a "phantasm of the imagination," etc., what caused the exact likeness of the occultist to appear on the plate?

Effect of Will.

A certain party once made himself thoroughly obnoxious to society in a small country village, and so conducted himself as to become a serious menace to the peace and good order of the community. A spiritual scientist | their artist took pictures of the different phases resolved to try an experiment, hoping thereby to induce the objectionable party to peacefully take his departure. He called to his aid a few trusted friends, and requested them to sit with bim in absolute silence, concentrating their as well as upon the house in which he resided. He told his friends to think strongly and intently o'a black coffin in the center of the living-room, the walls of which were also to be heavily shrouded in black, while the atmos. phere was to be conceived as one of almost impenetrable blackness. His instructions were minutely followed by his friends.

At the very first sitting, as it afterward proved, the obnoxious person became so thoroughly alarmed as to be unable to stay in his home alone, hence called in two neighbors. friends at dusk. The occultist and his friends expense and loss of time. once more centered their minds upon the tinctly saw the black coffin, the heavily crêped walls, and the oppressive blackness of the at mosphere! They were all thoroughly fright ened, rushed out of the house and could not sittings were continued for a few days, with ten days, the party in question packed his goods and left the place forever. He could not withstand the concentrated thoughts of those who wished him to leave, as well as the darkness and gloom by which he felt himself engood people of that little village among the cotfin, black walls, etc., were not Spiritualists. testimenies tallied in every respect, and aroused much earnest discussion on the part of those who were in the secret. What was it?

Still Another.

will manifest myself to you by placing my hand upon the back of your neck." Years upon the back of the neck. Starting up sudimmortals, hence failed to convey the news the fact of spirit return.

Phenomenal Manifestations in Factory in San Francisco.

They began in the absence of our Manager from the city about two years ago.

without any visible power, but for the space of two days I paid no attention to their state. should, in a normal and peaceful conditon. ments, as I was a total unbeliever in spiritual phenomena. When our Manager returned to live power, and I consider the influences that the city the same complaints were made to him, and as he, too, was an absolute unbeliever | fully as wonderful. in the supernatural, he simply passed the matter by, with the very natural idea that the girls were playing pranks upon one another. I then went into the press-room, resolved to find out the cause of the disturbance. I saw the goods (soap, etc.) flying about the room without any visible power of propulsion. I knew that our Manager would only believe the eviany comment I called him into the room. He

, ing in some part of the room. He was very angry, and said in a loud voice that any one who would be caught throwing anything about the room would be discharged instantly. Well, I knew that the help had nothing to do with it, but I did not say so. I merely suggested that all the help be called together at one end of the room, which was done, and still the goods were flying about, and continued to do so, in all directions, frequently striking us. We then set about in earnest to find out, if possible, the cause of the disturbance; and after two days' efforts in that direction we were no nearer a solution of the mystery. We then went to the Chief of Police, and asked for detectives to assist us.

Three detectives were sent out, and stayed in the room and factory three days in succession, but they, too, had to give it up, and confess themselves baffled. Newspaper 1 eporters also came in, but some of them only passed through the room, asked a few questions, and then went out, thinking probably that they were being made the victims of a practical

The San Francisco Call reporters, however, (two reporters and an artist) staid in the room several hours, saw everything as we did, and of the phenomena. The report and pictures were published in the Call the next morning, and when the other papers saw that the Call had got ahead of them, they made a burlesque of the affair, and held the Call to ridicule.

These manifestations continued for about three weeks, breaking nearly all the rear windows in the meantime, after which all manifestations ceased for several weeks-perhaps for two or three months-but were then renewed with more virulence than ever. destroying a large portion of the goods. Norecord of the duration of these manifestations has been kept. They would give us intervals of rest, and then the next demonstra tion would be far worse than the previous one, until our business was in serious danger of entire destruction, and there was no alternative The next evening the person called in his two but to move away from the building, at great

But as it was proved, we had reck oned without house and its inmate along the lines above our host, because the damage that was done in stated. The three persons in that house dis- the new factory was simply appalling. Our most expensive goods in the perfumery department were destroyed by the gallon, and frequently by the five gillons, and the bottles and jars smashed to atoms, the pieces flying indiscrimbe induced to enter it again that night. The | inately about and injuring both help and proprietors. Even the clothes on one's person the added thought that the party must go were not safe from molestation. Hats were away from the place. Within the period of taken from the girls' heads, torn into strips and thrown on the floor and ignited with fire. Added to this fires were started in the factory by invisible agencies, evidently to burn down the building.

But all could not be told here, nor the half. compassed. Thus, by a peaceful method, the as it would seem incredible o any one but an community was relieved of the presence of one of even witness. It can further be stated that who was causing so much trouble among the everything occurred in broad daylight during working lours, never at night, nor when we mountains. The three persons who saw the were not in the building. It is of course needless to say that we were idle all this time in and never knew that the sittings were being trying to find out the cause and remedy. Va. held by the occultist and his friends. Their rious plans were adopted and failed. Mediums and others were consulted, all having differont theories and ideas regarding the cause and probable remedy.

Some of these contented themselves by say ing that it was a problem for us to solve, or A gentleman once said to a dear friend of else the force would break up our business. his. "If I take leave of earth before you do, I | But how were we to solve the problem? In this dilemma, a worthy lady, who knew of our troubles, had a consultation with a psychomepassed away, during which the two friends | trist and automatic writer. Through his medicorresponded but seldom. One day the friend umship she was assured that with his power and a familiar figure approaching me from the suddenly feit the gentie pressure of a hand the strong influence that worked in connection with him from the spirit side of life, the dedealy, she cried out, "Mr. -- has passed structive force would be removed. He claimed away." She did not know that he was ill, yet that it was the result of ignorance on the within an hour after the above occurrence, a part of undeveloped spirits who had been telegram announcing his departure was placed wronged in earth life, and were wreaking in her hands. The electric telegraph was not | their vengeance upon innocent parties. He so swift as was the spiritual telegraph of the wrote me a communication of some twentyseven pages, purporting to be from the spirits first-hand to the absent friend. "The sub-con- of several very prominent men, who were at scious self," the "subjective mind," expectant one time well known in San Francisco, assurattention, etc, afford no explanation to the ing us that they would assist in protecting us above stated problem! It can only be solved from the depredations caused by ignorant and by the hypothesis of Spiritualism. The arisen revengeful spirits. As would naturally be spirit kept good his promise, and demonstrated supposed, we doubted these assertions, when so many trials had been made in vain through other sources. It hardly seemed possible that a | we could be singled out of all others for this destructive force from a cause altogether remote from anything over which we could have The manifestations of the unseen powers any control. We were promised that the dewere first made known to us at our Yucca struction would cease in two weeks, and to Root Toilet Soap and Perfumery Works, at our surprise and most genuine satisfaction. 1155-1157 Mission street, San Francisco, Cal. | we have been left in peace since the two weeks aforesaid were up, and now about nine weeks have elapsed, and there is no evidence what-The girls in the press room complained to ever of the destructive agency remaining me that the goods were flying about the room about our premises. We are crowded with work, and everything is moving along as it

The unseen force was marvelous in destructcould bring about the cessation of the same H. H. LAMBERT,

Treasurer Yucca Toilet Soap and Perfumery Co.

As the pure snow mantle covers the frost-sered leaves and grasses at the coming of winter, so should the pure white mantle of love cover every sorrowing brother when the winter of affliction, grief and pain enmes upon dence as seen with his own eyes, and without him. Spiritualism is the only reigion that has that mentle to offer in its pristine purity I none-lost, lost in a world of pain and anger, had appeared in the old days whenever he had in a foreign country, that if he would sit saw what I have described, but attributed the And beauty. Should not such a religion be

Our Serial Story

A California Girl:

Or a Romance of the Golden

Written Expressly for the Banner of Light

BY MRS. MARY T. LONGLEY. CHAPTER XXV.

A LONG-TIME MYSTERY DIS MOSED.

While she was absent Norton meditated. Lou had never been warmly demonstrative in her love for him A certain maidenly dignity and reserve had characterized her bearing towards him, but she had been more affectionate than she had shown herself to be this evening, and he wondered at it. The thought that she had learned the truth from Maria concerning his unpleasant experience at the ranch had intruded on him; but this he rejected now because he felt certain that, had she done so, she would surely have written to him of it, and therefore he felt satisfied that the little singer had died with her secret unre-

vealed, and that Tim would keep it to himself. He had not long to ponder over these things, however, for soon she returned, gliding with noiseless steps to his side, like a white-robed phantom, in her snowy wedding garb. It was mconlight, and he could not see her features distinctly; but he thought to himself, how beautiful and graceful she was in her bridal robes. For a moment she stood before him without speaking; then, dropping to her knees, she laid her head upon his breast as she whis-

Darling, I love you better than all the world. Kiss me as I kneel here in the dress you have chosen for me."

He was astonished for this was more of a

demonstration than he had counted upon, but he embraced the kneeling woman, as she went on, still in a whisper:
Yes, I love you, and this is a happy moment

to me. You thought me cold and distant, dear, after my long absence from you, but I desired to wait until I could come to your arms in this dress before I gave you welcome home.' He lifted her to a seat on his knees, and

kissed the sweet face that gleamed from the white wreath and half drawn veil, but in a mo ment she shivered, and in a low tone that seemed a little husky, she said, "I am taking cold, dear, let us go in, the fog is coming up

He arose, and led her into the house. The parlor was unlighted, for the elder people were enjoying the moonlight apparently safe within from the night air. As he led her forward, however, there was a blaze of light as some one turned on the gas to a full height, disclosing not only the elder Bradley and his triends the Hylers, but also a little woman with bonnet and veil over head and face, and behind her Lou in her ordinary walking costume of navy blue. For a moment the young man stood in utter bewilderment, gazing from one to the other of this unexpected group, until, turning t) the woman at his side, he tore from her features the now concealing snowy veil, disclosing the pale, anxious, but beautiful face of

With an exclamation and an oath he flung her from him, and she sank into an armchair close at hand.

Then there was a scene such as only the most dramatic skill could depict. But it aid not take long for Norton Bradley to learn that his villainy had not only been discovered by his betrothed, but by his father and their friends as well; and with a curse upon the women who had betrayed him, he rushed from the house vowing that he would never see their faces And those who knew him best knew that he would never recognize Cecile, either as sweetheart or wife, and with mingled emotions of sorrow, regret and shame for the loss of his hev saw him den ir

Lawyer Bradley, who had heard the story of his son's duplicity from Lou and the little French woman, and who felt for the moment almost crushed by the revelations of the hour, now turned to Cecile, whom as yet he had not seen, and entered into conversation with her. He was amazed at the intelligence and refinement which she displayed, and the evident sorrow of her life which hung about her like a cloud affected him visibly, especially as he could not fail to observe her affection for his unworthy son.

But soon the party broke up. Lou had silent ly stolen away to her own room, where the deserted Cecile soon joined her, for she had come to remove the wedding finery, which would never be worn again, and to don her own som-bre garb; for Lawyer Bradley had expressed a wish to escort her and her mother to their home, that he might behold the tiny babe of whose existence he had learned. Days passed. Lou had not returned to her

old position at the law office. She had sent back her engagement ring to her former lover, and had removed her belongings from the Hyler residence. Her friends with whom she had stopped concluded that she would go to the ranch and to her friends there, and she did no undeceive them; but beyond a brief note to Tim, announcing the fact of her broken engagement, she had not communicated with those dear old friends at Riverside, and they knew nothing of her poverty and toil.

But she wanted time to think; time to grow

accustomed to the change in her affairs which the renouncing of Norton had wrought. She desired to be away from everybody she had known. The sympathy and commiseration of even her dearest friends she could not bear at present. Her heart was lacerated and toru, her fond hopes blighted, her trust in manly honor rudely shaken. She could not think of going among any of her former associates in her present condition; she must take time to adjust herself to the new life which she must live without him, and so she rented a room in an obscure dwelling, among humble people who were strangers to her, and in a few days began to look for employment such as the daughter of the house pursued. And this she found in a fruit cannery, where, by arduous toil for six days in the week she managed to earn enough to pay for her simple board.

And thus we find her in the fall when her mother came to her-came almost like the phantom of a dream out of the misty past, and in this quiet home among these worthy but humble p ople, Hazel Joscelyn decided to remain a few days until she could formulate her plans and adjust herself to her new cond tions. Acting upo this decision, Hazel rented two furnished 100ms from the landlady, one of which was fitted up as a neat and pretty sitting room, and these, in addition to the sleeping room of Lou, she paid for in advance

for the term of one month. A week of this month had passed. Lou had left the cannery at her mother's request. The latter had money enough for all their wants, and to spare, and the two had spent the days in pleasant association together. During the week Lou had told all her story to her mother, and the latter had recognized in the name of the little French woman that of the woman who so many years before had told her a tale that had sent the roses from her cheek, and blighted her heart with woe. And now they tried to find the French woman, but the old adobe house near the Plaza was empty when they called, and none of the Mexicans around the place knew where its inmates had gone, nor had Lou any idea of the truth, which was that Lawyer Bradley had removed the little family to a pretty cottage in Garvanza, which he owned, and that he was supplying their wants, in the place of his son attending to that duty, for the latter had left the city for Rands-burg, with the intention, so he said in the note he sent his father, to stake out a claim, and to become a miner at that enterprising spot which had recently made quite a fame for itself in the State for its discoveries in gold, and whither more than one young man with as pretentious claims to aristocratic breeding as he possessed had gone, with the hope of making a

The night before he left, however, Norton

Bradley, who had traced out Lou's lodgings, audaciously called upon his former betrothed, with the desire to part friends with her; he knew nothing of her mother's return, and he was surprised to see Lou in the little sitting-room of this humble dwelling, but she made no explanation to him, nor did she invite him to a seat, but stood before him coldly awaiting his errand, while he attempted to explain away his relations with Cecile as those which any young man about town might assume. Lou was astonished at his audacity and shamelessness, and she requested him to leave her pres ence, turning from him in scorn just as the door opened to admit her mother, who stood upon the threshold viewing the scene, a coun-terpart of which she had beheld in vision several weeks before, thousands of miles away. Chagrined and crestfalien Norton Bradley bowed himself out of the room, and out of the life of the girl who had once loved him, but who now could think of him with only can

tempt and scorn.
"Lou, my dear," said her mother that evening, "I think I had better go to Redondo tomorrow and have a look at my tather's old cottage. It is a spot that has always been very dear to me. No doubt the cottage is but a wreck by this time, but I would like to see the place once more. Wil you go with hie, my

child?"
"I was thinking, mamma dear, of proposing that we go to the ranch at Riverside to vi i. the kind friends who are doing their best to redeem the mort sage and to make a home for us there. You have heard so much of the Browns from me, I want you to meet them, but if you prefer to go to Redondo we can defor our visit to the other place till next week. And so it was settled that they should visit Redondo, and they retired with that thought

But in the morning, early, a visitor was announced for Miss Lou-one who came on an important errand, the girl who announced her said-and Lou went to the door to meet Paul ine Earle. Pale, trembling, and with a cough racking her trame, the little gray haired French woman hobbled into the room. She had been very ill, she said; had caught a bad cold, that had rapidly developed strange complications. She had been so ill she had sent for the priest as well as the doctor. The latter had said she would not live a month. She had confessed to the priest, and he had absolved her fion sin, but Cecile would not be satisfied. Once, when in a communicative mood, she had told her story to Cecile, and Cecile, who was a good girl and a devout Catholic, had urged her to make reparation for a great wrong she had once done to innocent people. Cecile always was different from any one of her race. Her father had been from a family of English offi cers, and he had had some strict notions of honor in some things, though not in others, and the child had inherited them. Cecile had liked Ma'moselle, had been attracted to her, and Ma'moselle had been so kind, so sacrificing must tell the young lady her story before she died, and she—Madame Pauline—had come all the way that morning to tell it. She must go on now, she must not stop. Her cough was had her breath a larger storyed doth bad, her breath almost stopped; death would not long delay. The priest had absolved her soul, but Cecile said she must tell, and Cecile must be obeyed.

This was what the Frenchwoman told, her dark eyes flaming as coals of fire, her breast heaving, and her breath coming in little gasps as she hurred on. She had sunk into a chair, and Lou stood before her, distressed and amazed. Hazel, coming in from the adjoining room, found them thus; but something in the pitiable face and collapsed attitude of the stranger, who did not see her, held her motion-

less.

The sick woman went on in her own voluble way, now and then putting her hand to her throat, as if to tear away the tastening of her gown, that she might speak more freely, and gasping painfully for breath. She had known Lou's father many years ago, she said. He was a bright and handsome boy, and she the stage—became enamored with him. Soon she saw that he cared nothing for her, and she urged her sister Marie to win and marry him.

Then they could get his possessions and hold the captures the best of the could be appoint to any of his children, anything that in its nature was a necestage.

A satisfactory explanation to these and kindred subjects will do more to advance the cause of Spiritualism and add to its membership that in its nature was a necestage. marry the artist, but she tired of him, and his life was a very unhappy one. As for herself, Pauline, she had learned to hate him, especially as he had warned a certain friend of his to beware of her wiles, and she vowed revenge upon him.
She and Marie had looked very much alike,

and it was this resemblance to her sister that she expected to turn to account some day. Marie possessed a valuable ring, a large pink pearl, that had been her engagement ring. Pauline had long coveted the gem, but Marie would not part with it. Time passed and Marie died from the effects of a burn. She had been on the point of fleeing from her husbaud when it all happened. A bundle of laces and pieces of finery had been collected to take with her in her flight. After her death this parcel came into the possession of Pauline. In that parcel she found among other things the marriage certificate of Gordon Joscelyn and Marie, also a beautiful picture of her sister, painted on

ivory, and inscribed by the hand of ner husband, "La Petite Marie, my wife!"
Years passed, Gordon Joscelyn married again and settled in Pasadena. Pauline went to France for a while, then to England, where she met Thom is Earle, who became the father of her child-her Cecile, whom she loved with made of physicians of wide experience, conthe devotion that no other earthly being had ever won from her. After a while the Englishman deserted her. She returned to the boards and to dancing for her livelihood. Then she sought out Gordon Joscelyn, watched him, but did not make herself known to him. Seeing his happy wife and pretty child, and contrasting their fortunate lot with that of herself and her little one, she hated them, and with the miniature and certificate o. Marie, and her own likeness to her dead sister to aid her, she conceived a plot to drive the trusting wife from her husband and to wreck a happy home. And then she went to the wife, representing herself as the legal but castoff wife of Gordon Joscelyn, showing the likeness on ivory, printed by that artist himself. and the marriage certificate, to prove her story true. She told of her child, and ho v the father dad denied his little one a recognition. She spoke of the pink pearl which she, "Marie," had worn, and described it so well that Hazel had no difficulty in identifying it as the one in her own possession. And so she made her tale a plausible and convincing evidence against the artist, such as his wife ac cepted with horror but with no doubt of its truth. And she had come now to clear it all up, and to tell Lou of its falsity-not that she had any fear of death or the after lie, the priest had made it all right. But Ma'moselle had been good to her Cecile, and Cecile had said "Mater must confess -

When she paused she again clutched at her throat, and ere either of the two who had heard her confession could reach her, she start ed up, while a stream of blood issued from her lips. They bore her carefully to the couch and summoned attendance. The doctor who came said she must be removed to the hospital, and in an hour an ambulance bore her to the Sis ter's Hospital, from which she emerged only as a body of clay, for in three days her spirit had passed to the immortal shore.

As for Hazel and her daughter, they were transfixed with horror and amazement at the tale which the French woman had told, and in the mother's soul was one long wail of sorrow and remorse that she had not gone to her husband when that woman had told her the wretched story and sought the truth from his

own lips.

There was no visit to Redondo for that day, nor for a week after. Their nerves were shattered and their hearts saddened by the experi ence just described, and they remained quietly at their rooms until after the burial of Pauline. Lawyer Bradley through an agent attended to everything, seeing the remains of Pauline decently interred, and meeting all expenses, also settling an annuity upon Cecile for the support of her child. But Norton came not back, and Jacques, who had determined long since to be the means of compelling that young man to acknowledge Cecile as his wife, concluded to go

n search of him.
[Concluded in our next.]

A Michigan Farmer Thinking.

BY G. B. STEUDINS.

My beloved friend, Curran White, of Chelses, Mich., is now eighty-eight years old. He has done more hard farm work than almost any man in our State. Few men have thought so much and so well, and his clean and useful daily life has conquered all sectarian prejudice, and won the loving reverence of the people. Six years ago a friend wrote him sking How to Die. Extracts from his reply are given. The University of Michigan, with tts fitty professors, is but a half hour's car ride from his home, and they hold him as their peer because they recognize his noble rank as thinker-true to his own soul and mind, a tree

student of nature. Verily whether a thinker guides his plow or delves in his study his work is great, and his

My friend writes:

'It will not seem strange to you, but incongruous to others, that on this summer's day, in the midst of this growing world, where everything is thrilling with life, I should attempt to answer this communication on the subject of death, by disclosing a few thoughts how to die. The joy that we reel on a day like this takes away in part the dread or death, the blight of autumn and the winter's gloom. These shadows haunt us in connection with the thought that all we love and all that is beautiful must tade and die. But we know this blight and gloom will be followed by the bloom and joy of spring. I think it is so with life; to die is the second birth, the springtime of our future existence, and the hope that fol lows adds to the brightness of the day. So if I can take away, by any consideration, this lear of death, or this foreboding something of the dread of dying, may I not put it within the power of man to find even a sweeter or a more keen relish in the things that pertain to this life, and those things desirable for us to know? It is a purpose like this that I have in view in answer to your inquiries. We have inherited a series of fancies, of forebodings, of dark traditions that surround the thought of our transition, through which we must al pass from this life to what we hope will be another, that fill our minds with gloom. Death is figured to us under every possible aspect of horror; he is the shapeless and headless image of sin and evil. We have pictured death under the figure of a skull and crossbone; we have made him a skeleton, with soythe and hour-glass, brandishing a dreadful dart; we have clothed him with all sorts of horror, until at the very mention of his name we think of decay, of pain, of separation, of everything from which the living as well as the loving flesh surinks. Let me see if I can find some other way of looking at this fact, and try to discover what is the most reasonable method of considering this inevitable result of all organic

"Believing as I do, that death is but a door which opens into a new and more perfect ex istence, through whose divine agency the spirit passes from a rudimental body to a more ethereal one, and from the earth's plain of life to one more beautifully developed and refined; that to die is not the end of life, but only an incident in it, a local or final development of a succession of specific changes in the corporeal organism of man, I cannot then think of any alternative to dying, whe I consider carefully that seems to me the least attractive; so I am believe in a God, are we not forced to the conclusion, that however we understand it, or do not understand, death somehow must be a good and blessed thing, and not an evil? Every law that finds its expression in life is founded on wisdom, and we should have no fear of that which is natural, and it is as natural to die as to be porn. If there be wisdom manifested in controlling and guiding the universe, then that sary evil, and death has been appointed to all. It seems to me, then, that if we desire a life immortal, we could fold in our bosom this trust and take the inevitable along with it, as a blessed thing to die in the fullness of time. will consider a few things that have intensified the natural tear of our dissolution. One of the first things is an inherited tradition as to the origin and cause of death; one of those foolish and utterly baseless fancies that death came into the world as the result of sin, that if Adam had not transgressed at the outset, then there would have been no such thing as dying. all know that this is purely a fancy. Science teaches that death is a natural and necessary incident of our career, and created as a part of the original plan by the very one who preordained the fact of birth.

"I think we allow ourselves to be troubled in a way for which there is no foundation by the anticipation of pain as accompanying death. We talk about the death struggle and agony, the last keen pain and anguish, yet I verily believe that there is no person in my knowledge who has not suffered, over and over again. more than any one of us is ever likely to suffer in the process of death. My own experience in watching by deathbeds, and the inquiry I vinced me that the act of death is in general painless. There is a process of insensibility in the approach to the moment of death; at this instant the body manifests faint and almost imperceptible movements, as if it were grasp ing for the life which had fled; and these contortions of the countenance are mere spasmodic actions of the muscles, a seeming effort of the whole frame to regain its animating

soul.

'The term death is but a birth of the soul from a lower to a higher state of existence, while in the process of insensibility. These internal conflicts give rise to manifestations of what seems to be in cases the most thrilling and painful sensations, but I was delighted to perceive those physical contortions were indications not of pain, but simply the ction of a clonic movement of the muscles while the spirit was dissolving its copartnership with the material organic form. It seems that every created being in this sublunary sphere is a part of the uni versal soul of life, both terrestrial and celestial; man possessing a celestial power by the endowment of reason is rendered God-like, and in the image of his maker, and allied to

"Since we cannot harm God, nor take aught from him, it is absurd to talk of his demanding retribution of us. So long as we have been so well provided for here in this life, we will trus for the next to come, and die in peace. The tribute of our offering that we carry with us into the future, is the growth and progress of the soul, enlarged by noble acts, giving light and happiness to the world. It is not formulas, or rituals and prayers, that bring peace and happiness into the world; these are the symbols of the past age. The light that brings us out of darkness into civilized life, is before us, not behind us, and what we need the most is truth, information of facts that will improve the mind, elevate our thoughts, and enlarge our understanding. This will teach us to do our duty to all men; then only are we true to ourselves, to gain the elysian fields of the summer land. Why, sometimes I have such an intense feeling of curiosity about the other life, and yet I do not want to leave here until my time comes, but I am glad to think, when I do leave, I shall not go away beyond the possibility of knowing how this dear old world that I love

so well is getting on. "There is only one century that I would rather be an inhabitant of than the present one, that is the next; I do not care to live in any one that is past, but I would like to see the next ole, and know how to ne of these great movements that are going on will come out, what will be the changes in the social, the religious, and the political world, what the next step in discovery, of the conquest in this wonderful world of ours will be. I shall expect to keep the run of these movements, even if I go to some distant planet. If I am

again now and then to see for myself.

And I say again, that the means of returning and seeing for yourself, is justly true, as it has been demonstrated to me over and over again. The future, just think of it for a moment, how would you enjoy seeing gathered in some great hall the comp my of all the immortals that have distinguished the history of our race by their physical, their intellectual, their moral and spiritual glories! If this theory is true, perhaps we may meet all of those venerables, so have in our grasp all the past of the earth since the advent of man, and we will watch the grant he fall the future. No wonder that Sec.

growth of all the future. No wonder that Socrates' mind kindled at the thought, and said, 'If this be so, let me die again and again.''
Well may Curran White say, "My mind to me a kingdom is."

WHY?

Echo Answers Why?

BY E. W. GOULD.

In the BANNER OF LIGHT of Dec. 31 may be seen a list of ten very suggestive interrogatories. While they are plain, simple questions upon familiar subjects to all investigating minds, especially those of Spiritualists, there can hardly be expected a unanimity of opinion can hardly be expected as unanimity of opinion can hard in response to any one of them.

tive denial will be made to the effect that the assump ion of the questioner is not correct, and that which he assumes to be true is not so, to the extent of being general. But there are so many of them that cannot be denied, and are questions that suggest themselves to every thinking, inquiring mind as often as they listen to a spirit message, that it is sincerely to be hoped these questions will receive the attention they deserve, and bring out and make public the important information so long desired by investigators, for the want of which S. iritualism has suffered so long and so much.
If a satisfactory answer or explanation can-

not be given, such as would be accepted as evidence in a common court of justice, is it not time that Spiritualists, who have been for a half-century predicating their faith and their teaching upon Spiritualism, should change their hypothesis?

I do not claim that satisfactory explanations cannot be made; I singerely hop; they may be. But I insist that if they cannot be, there is abundant evidence to establish every important claim and principle necessary to convince any reasonable skep ic of the truths of spiritual philosophy, without attempting to do so by fraudulent representations, or counterfeiting the names of prominent individuals who

have passed to spirit life.

If there is any reason why our spirit friends who come to us with messages of love and devotion should not manifest an ardent desire that we should live pure unselfish lives, devoted to love, harmony and the cause of hu man ty, it does not appear. And yet we are so dom if ever entert ined by advice designed to elevate or encourage us in our efforts to promote the Cause of Spiritualism, or to aid

us in advancing the greater cause of humanity. We recognize and appreciate their presence, and what we learn from them, but we cannot understand why they avoid giving us a knowledge of the more important events that sur-round them and pertain to our interest. They claim to be with us often, and promise to do brought face to face with the questio 1. If we all they can for us. Perhaps they do; but if so, we are laboring under false impressions as so, we are fatoring under fates impressions as to the power of excarnate spirits, and of their desire to benefit humanity. But the ten questions referred to, which I trust all in quiring Spiritualists, an I especially spiritual teachers, will read, will undoubtedly give the public much valuable information upon the subject of Spiritualism, it they are properly answered.

Why? BY H. H. WARNER.

Permit me to respond briefly to the ten queries, under the above title, in a recent issue of the Banner of Light.

1. Because many of those claiming to act as instruments for the transmission of the spiritthought of a Lincoln, a Grant, a Washington, a Socrates, a Plato, a Donton, a Phillips Brooks, etc., do not possess in any degree - spirit ual, mental, physical, psychical - the characteristic brain development of faculties that predominated in the psycho-physiological composition of the ones from whom the messages

purport to come. One of the very first and most fundamental laws of spirit control, suggestion, psychologization, is this, which is an axiom in the realm spiritual, as it is in the realm physical, i.e., "like begets like, or the likeness of an ancester." Hence the answer to the first why also

solves the problem as to the second.

The instrument who is wholly lacking (in any conception of the term) in grammatical sense, and has not the faculty of language; has never cultivated it, in fact it was never there to cultivate, and no man however gifted as a car-penter was ever yet able to produce a smooth surface on a timber with a dull, notched plane or adze. And so no spirit intelligence was ever yet able to construct grammatical sentences through a brain organism that was lacking in grammatical sense and constructive

We will grant that men and women wholly uneducated in history, in grammar, in science of any description, have been used as the instruments of a higher power, and have given to the world volumes that were of benefit. Andrew Jackson Davis and W. J. Colville are living examples. But they have not remained upon the level where they started at the shoe maker's bench, and as a colliery boy, but have benefited by what has been given through them to others, and have no been content to be mere automatic machines for the registra tion of any haphazard spirit entity that might wander their way and project itself into the sphere of their consciousness. They have gone steadily onward and upward, keeping step ever with the grand march of the age toward spiritual progress, and the result is that they present to the world examples of what spirit influence, can really do with instruments at tuned to the key the operators desire to strike. A man may be absolutely lacking in book knowledge, but possess the brain power to have acquired that knowledge if apportunity had been given him. Given the same brain power and faculties in the instrument, and there is no reason why logic, science and grammar may not be manifested in the communications coming from the spirit-realm. But it is useless to look for Dentonian virility and clear cut English; for the calm, yet search ing sarcasm, statesmanship and eloquence of Liacoln, or the terse, sensible expressions of Grant, from instruments whose brains were

smithing or household work. This will answer also the third why. If the organism controlled possesses no creative thought power of its own along the lines referred to, the spirit also will of necessity repeat itself over and over again, because it finds no new material adap ed to its purposes, hence p'irase, "You can't make a silk purse out of a sow's ear." fails to construct any new ideas, or, in homely

built solely along lines of carpentry, black-

Also, the audiences in the halls, the séancerooms, and sitters in circles are responsible to a large degree, almost three-fourths, for the sublimated ro; and tomfoolery that purports to have a spirit origin. Ignorant of the laws of spirit control; ignorant of the structure of the Indian languages, ignorant of the true characteristics of the Indian, and prepared by years of ecclesiastical credulity to swallow any bolus if it is only labelled "supernatural," they create an atmosphere of silly inanities, and re-

get the news if possible, or I will come back tongues, a running of scales in a gibberish of high and low tones as inspired music, and a giggling, silly, vulgar, howling, dervish like per-formance as evidence of an Indian spirit conto ling, when they ought to know that the nature of the Indian in his own home in earth-life was exactly opposite of the carlcature that is commonly presented as "Indian control," and if one of the race were by chance to stray into a hall or acance-room, where such a performance was going on, he would wrap his blanket around him, and tapping his forehead significantly, walk out in aignified contempt, for the characteristic of the race is dignity and

few words.

Some of this ignorant caricature is due no doubt to the psycho-physiological temperament of the instrument played upon by the unseen operator, and that unseen operator very often is evolved by the combined thought forces of the medium, and the sitters; some-tines by the dominant will power of one in the circle, and passes out of existence again as soon as the magneto psycho physiological induction between the circle and the medium (and the spirit forces also) ceases to exist. Again the medium is auto-psychologized and induces within herself or himself a state of auto-trance or auto-inspiration, and gives out the workings of the subjective self, or inner consciousness as being the production of an

developed by the unwillingness of those who To more than one of them, I presume a posiive denial will be made to the effect that the
summation of the questioner is not correct, that there can be no development on the subject ve, or soul, side of nature unless we project our object ve thought into the subjective realm to lift the dwellers in that realm. In other words, unless there is cooperation between spirit embodied and spirit disembodied, there can be no development to higher planes of being, but all will remain on the same dead level of crass ignorance and child in vaporings.

5. Because the general trend of thought of the average attendant of public scances and gatherings in the public halls is along the line of generalities. Such places do not and cannot, as commonly conducted, furnish the proper facilities for the specialization of mes sages and phenomena of other nature; and again the lives so many lead—one thing to the world, another in reality-require a couching of the phraseology in general terms that will convey a meaning to the individual meant, and at the same time preclude the giving of private matters to the public, all of which goes to prove that the public hall or seanceroom is not the place in which to seek messages from our loved ones on matters that con-cern only ourselves. Again, very few media possess the power of concentration or specialization, and the spirit operators, given poor material in the media and poor material in the audience, must of a necessity) produce poor work.

And again, man's life, as the result of the system of education or pretended education that has been pursued during the past ages of the so called Christian era, has degenerated into generalities and has been cast in a formal mold, so that a description of characteristics may fit two, three or more men or women who at the same time do possess some individual characteristics that make them widely at variance along some lines of life; yet in a large crowd the general characteristics will predominate over the special.
6. Because the average audience would rath-

er receive such silly stuff than hear the solid truth, and because if a spirit dares to express nimself or herself along independent lines of thought, on the great social, political and moral questions of the hour, he or she is at once howled down, and the media are barred from the rostra of the societies. How many societies give their media free expression for the messages on these burning topics of home, marriage, love, social purity and political economy? Not one in all the broad land. The speakers who pioneered the way, and hewed down the barriers of prejudice and opposition in the early days of the Cause, and who by moral reformation, made it possible for the societies of to day to have an existence, have either died torgotten of broken hearts, or have been laid on the shelf because the old germ of ecclesiastical conformity and conservative Mother and Father Grundyism has been planted in our soil, and taken root, and forced out of existence the healthy growth that once prevailed. And realizing that the average audience desires only to be fed on the "pap" of vague creedal re-vampings of ecclesiastical monkeries and conjurings, the instruments have been taken possession of by those spirits who will cater to such desires.

When the majority of our societies, or those who control the rostra of our societies, will let down the bars and open the door to the higher intelligences, and give their speakers and media the right to voice the truth as it comes to them; when these societies demand intelligence and orderly phenomena, and create the conditions of loving aspiration and harmony, and banish to the realms of darkness their selfish bickerings and petty strifes for office; then, and not till then, will you receive more than glittering generalities and good-

Yea, verily, when our audiences and societies demand the teachings as to spirit-life and labor, and on the social and political topics, nstead of catering to the curiosity seeker and test monger, then and then only will we re-ceive messages that will instruct, and that will carry the impress of spirituality and inspiration upon them without their having to be labelled Wm. Denton, Phillips Brooks, Abraham Lincoln, etc.

The seventh is answered in the above,

and as to the eighth there have been and there are those who are striving to make themselves felt along these lines, but the people have reused to listen and have preferred to travel in the old ruts to laying out new highways.

9 and 10. Because individualism has been harped upon to the exclusion of organization, and because finding these other sects organized ready to do a needed work, the money has been directed where it would be used; and again, spirits have urged the organ zation and endowment of schools and colleges, etc., but individuality again forbade organized work, and so many have substituted, for tue popery and domination of the priesthood, and the "wait-upon-the Lord" spirit, the pop my and domination of their "dear guides," and the "we'll wait for the dear spirits" idea, that these works have languished. These popple remind us of the sermon care preached an old colored brother, in the course of which he sail: 'Breddren, sum of you'un; is jes like dis, yer's waitin' fer de Lawd ter empty yer 'taters inter yer bins. Now jes le'me tell yer, dat unless yer gets out and plants yer seed, and hoes der patch, and digs em your-sel, you won't nebber see no 'taters in yer bin. De Lawd helps dem as help; 'emsel's. Ye hyar me?

So our friends who wait for the spirit guides to do it all will find themselves in a state of most inglorious spiritual poverty and decrepi-

The whole root of the trouble lies in the cultivation in the past of the noxious weed of individualized selfishness, and the lack of healthy, harmonious organization.

The mind needs recreation through changed occupation and altered environment, but though change is healthful in the extreme fickleness in object is always fatal to success no matter in what line one may be hoping to achieve distinction. The great under-current of a life must never be disturbed, the main purpose must be unalterably fixed, but there should be no rigid, monotonous adhesion to a prescribed routine of occupation from which no release is permitted. It is the blind folly of a multitute or people that they keep up an incessant strain in one unvarying direction, and then break down in brain and limb, not be cause of overwork, but because of the total absence of anything like intelligent arrangement of work. - W. J. Colville.

The man who has never been in danger cauengaged in work far, far away, I will try to ceive gibberish as an evidence of a gift of not answer for his courage. - Johnson.

AUNT FANNIE'S CHRISTMAS.

My dear little children, the Bannen of Light Has sent me this message: "We wish you would

write

A word to the children; we want them all taught
They're a part of our life in the progress of thought,"
So "I now take my pen in my hand" (not my feet),
Your young hearts to welcome to this little treat;
To the sense and the nonsense, the words for the

You will give and receive in the BANNER OF LIGHT. "'T was the night before Christmas," the markets

were gay.
The stores and the streets were as light as the day
As I walked through the city to see what was done
By those who were anxious for shopping and fun; The cow-bells and whistles, the horns and the-noise Was louder than shoutings of one thousand boys; The curbstones were crowded with venders of wares For use and for fancy, like old-fashioned Fairs.

Some salesmen were selling tin l'zards and frogs, And marketmen offered their sauer-kraut and hogs; There were baskets, and fruits and dolls of all kinds, And fancies in silver for all sorts of minds; "Come running, come running," one man shouted

("Klondike snow and green mosses," delighted a

You could buy decorations for funerals there, Near the toys and balloons, in the clear open air; Harps, crosses and pillows and wheatsheafs were With wreaths for the Christmas and holly's dark

And the people! assorted in colors and creeds, And diffring in accent and manners and deeds. But there—I'll not take any more of your time, To follow me round in this hand-organ rhyme. It was all picturesque, interesting and bright.

But I must n't infringe on the BANNER OF LIGHT. I've not told you half, but I think you'll agree, If you happen in Baltimore ever to be,
You'll find all the holidays worthy to see;
And you'll never regret the hour nor the day
If you visit this city near Chesapeake Bay.
Baltimore, Md., Jan. 2, 1899. AUNT FANNIE.

Leona's Message.

Dear Children: A bright good morning to you. How do you enjoy hearing from friends in spirit-life? Be sure to write and tell me. Next week the names of all who send an answer to the puzzle will be published. Remember that this part of THE BANNER is printed Saturday night, so your answer must be here before that time.

I bent a listening ear the other day while

a gentleman (whom I think you know) was talking, and this is what he said:

"When I was a little boy and lived on my father's farm, there was a row of currant bushes along the side of the front yard. Just under them was a bank and in that bank (or small hill) was a hole, which the hens had found when they were scratching about to get something to eat. One of them thought it would be a good place to make a nest, so got into it and turned round and round till she made it just the right shape. Then she laid an egg in it. Four days she went back to the nest until she had laid four eggs; then she went somewhere else to lay. But nobody found the nest or eggs until three long weeks had gone by.

One day my brother was going by the place and heard a noise that sounded like this: peep, peep, peep. He looked all around, but could n't see a thing. So he listened, and looked again, and all of a sudden he spied that hole, and in it were three of the prettiest, downiest little chickens you ever saw. He ran to the house for our sister; she made a nice bed in a basket, and took the tiny baby chickens to the house, where she fed and cared for them till

they were old enough to run out with the other chickens in the yard."

You see the hill and the bushes kept the cold north wind away from the nest, while the sun shone in upon them from the east, the west and the south, and those little chickens hatched without any mother but the great sun. Every morning it came up in the sky, and shone down into the nest, and got the eggs so nice and warm that they did not get cold all night, but kept as warm as if a mother hen had sat on

them all of the time. Are there any of my little readers who have no mamma here on earth? If so, just look up and bid the sun a merry good-morning when it comes out to greet you so nice and bright. and let it warm your little hearts till they come right out of their shells with a cheery peep, peep," as the chickens aid. For, do you know, when you feel unhappy and cross your hearts are bound up tight in a shell as those chickens were; but if you keep your faces bright and beautiful with smiles, and are not cross or naughty, your hearts come peeping out of the shells, and your mammas, who are bending lovingly over you always, will kiss your lips until you feel so happy and good, you

will want to make somebody else happy, too. Some time you may see the gentleman who lived on the farm where the nest was, and if he asks who told you about it, you say it LEONA.

In the Hunting-Grounds of the Great Spirit.

Lotela comes to the children of earth to tell them of the little ones of that other world where there is no cold nor sickness nor pain. It is the Summerland of Spirits, and there the flowers bloom and the clear waters run all the time, for frost and snow never reign in that country, where all is light.

I am Lotela, and I went to that world when I was a little Indian papoose only seven summers old. A beautiful lady took me there from the cold prairie of Dakota. She was an Indian too, but I never saw any one more lovely than she. Her home in the spirit-world was, and is, a place of beauty in the midst of a great green plot surrounded by trees and flowers and running streams. It is a handsome lodge, and it is always open to every one who wishes to come and visit or work with that dear lady—Hare Bell—and her tamily. Half-Moon, her com-panion, and Red Wing, her brother, live there too; they also are Indians, but they are well advanced in power and intelligence, and they have the companionship and friendship of many good "pale faces," like Dr. Warren and Mr. Pierpont, and others who are glad to work with the good Indians for the blessing of hu

man beings. Well, I must tell you that when I first went to this bright spirit world I knew nothing of life but cold and heat or something of that kind. I had never seen the city or town, nor the home of a white person. Of course I did not know how to read or spell or write, but they soon put me in school and began to teach me many things, some of them like what little children on earth learn, some quite different Besides, I had a chance to often come to earth through a medium, and Mr. Colby of the BANNER OF LIGHT, and my medium's sister taught Lotela many things; so I had two schools in which to learn and grow.

I have been in the lovely spirit country twenty years, and I am a teacher now myself - not only for little Indian papooses that happen to go to those hunting grounds from earth, but for some of the little poor white children who have no homes on earth and who go to the other world out of the pain

of the mortal life.
The spirit-world is very, very large; it seems to me it is as large as everywhere, and there is plenty of room for everybody. There are lovely cities and towns and bright country places. In the special spot where I live, there is an immense tract of country—forests, valleys, glades, mountain scenery and hills-all beautiful haunts that the children of Nature love. There the educated and progressive Indians live and have their pretty homes. There they take many a poor, worn-out spirit from interesting, and showing that real heroes are the unhappy and sad conditions of earth, and give them pleasant homes and kindly care until they grow strong and wish to join in the good work of helping others, which they can

from earth are taken and cared for and sent to school, and reared to be lovely men and women, and some day I may tell you about some of

them.
The spirit-world, dear children, is as real a world as this earth is. All space is of the spirit-world, for spirit is everywhere. There are belts and zones around the carth that are lomes for many, many people who once lived on this planet, and there is, too, a spirit-planet that is just like this earth, only more refined and lovely, that travels with the earth through space, and that spirit-planet is where Lotela and her people live; so do many advanced people of all nations who once dwelt on earth Sometime the astronomers of your earth will learn about these spirit-planets, for every physical planet in your solar system has just

well, as I have said, the Hunting-Ground of the Great Spirit, as some of our people love to call it, is a very pretty place, and we never have any unlovely weather there. We can live out of doors all the time if we like, and we do most of the time. The children have merry times, with their plays and pionics, and their very school exercises are as pleasant as play, for they are all made happy by their teachers

and guides.

Lotela had to be trained as a messenger, and as the bearer of magnetic forces to poor, sick and forlorn persons on the earth. So her schooling was of many kinds, but she had good teachers, who made everything nice for her, and she knows that it was a great deal better for her to go to the world above than to have lived here on earth as a poor ignorant little "squaw." And now, dear children, "good moon"; I send you happy greetings from the land of light and flowers. I will come to you again some day, and tell you of life in the

Spirit Lotela, through her medium,

Washington, D. C.

Literary Department.

ADIES' HOME JOURNAL .-- As we study the lives of great men the truth is forcibly brought home to us that success is achieved by unremitting toil. "They, while their companions slept, were toiling upward toward the

In the current issue is a sketch of "The Man who Taught Paderewski," Leschetizky, who said of his pupil, "He would have succeeded in anything—in painting, in literature, in busi ness—had he made up his mind to undertake it." Why? Because Paderewski possessed the

power of concentration and of perseverance. Leschetizky's method of criticizing his pupils shows that not the man but his soul listened. Cleveland Moffett relates the following to illustrate: "Stop!" he said to one girl, "that is all wrong; your pedal should come in like a shait of sunlight." And to another he said, "That is too restless, too restless; you want an effect of calm." And again, "You Americans always hide your feelings; how can you play if you will not let yourselves go?" And again, "You are playing it all in black, but the thing is written in colors. I tell you to play it in colors, like this: listen!"

The kind of instruction Leschetizky gives is for the mind or well as fincers.

for the mind as well as fingers. A revelation of the heart and character is his idea of music, and by every possible means he endeavors to lead his pupils to realize and express the ideal, which is, after all, the only reality.

As to the amount of actual work necessary from the article above mentioned we learn: "Don't practice so many hours," Leschetizky is always saying, "but use your brain more while you are playing—to listen! How few there are who know how to listen!" Perhaps and indeed it is so recorded—this habit is -and indeed it is so regarded—this habit is one of the most precious Leschetizky develops in his pupils.

And then there is the hatit he is always counseling of practicing away from the piano; not practicing with the hands, but with the mind, by thinking out a piece, note by note, passage by passage, until a distinct and original idea of it is obtained. This work may be done, he says, at almost any time, once the habit is formed, and may be done with or without notes. While walking in the streets, while riding on a train, while idling in a parior, the real musician may be playing rhapsodies and concertos in his fancy, and actually advancing toward a more perfect conception. It is in this power of studying a piece by thinking it out that Paderewski holds probable supremacy

among living performers.

Leschetizky has outlined the true method of study, no matter what art is being pursued. Hours, days, months, yes, years are wasted by students who do not know how to study. History is replete with great men who have been MASTEIS, and we can give our children no truer guides or companions than the

biographies of such men. Curtis Pub. Co., Philadelphia.

H UMAN CULTURE AND CURE, Parts
Third and Fourth, explaining the mys teries of nervous and mental action and the marvelous potencies of the psychic nature as manifested in hypnotism, psychometry, clairvoyance, etc., and their application to the cure and ennoblement of human minds and bodies. Beautifully illustrated and printed, and neatly bound- By E. D. Babbitt, M.D., LL. D., Dean of the College of Fine Forces.

The following is an extract from Prof. W. C. Bowman's review of the work: Having just read Dr. Babbitt's new book, comprising Parts Third and Fourth of his great work on Human Culture and Cure, I deem it a real service to humanity to call public attention to its merits as a work in the highest interests of the race.
The author presents to the world what, in

my judgment, is the most profound, the most scientific and the most deeply interesting analysis ever yet given of the combined physiological, mental and psychic nature of man: and the supreme merit of the work is, that it does all this without going into the clouds and fogs mysticism. Though the most occult and transcendental problems of mental and psychic phenomena are handled by the author, there is no break in the scientific method, no reveling in mere theories, but every succeeding step is held in strict abeyance to facts and principles

already established. This work discloses for the first time the chemical mystery of mental phenomena, giving scientific proofs of both an external brain for ordinary mental action, and a more interior psychic brain and body, which, when understood, will impart an amazing power for human up building. It throws the first clear light upon the nature and processes of hyp-notism and all kindred psychological phenomena which have never before been explained or understood. Dr. Babbitt has here not only given the rationale of hypnotism, psychometry, clairvoyance and mental science, including the mysterious subject of memory, but has furnished abundant illustrations of their working. The subject of phreno-physiognomy alone is of priceless value as enabling us to understand our fellow beings around us. I sincerely hope that many thousands of people will read this book and richly profit by the weath and

beauty of its teachings. For sale by the Banner of Light Pub. Co. Price postpaid, \$150, both parts being in one

YOUNG VOLUNTEER IN CUBA, by A Edward Stratemeyer, although a complete story in itself, forms the second volume of "Old Glory Series," a line of works embrac-

ing scenes and incidents of our war with Spain. To inculcate a spirit of patriotism in the rising generation there is no better way than to create in our boys and girls a love for history and biography. Mr. Stratemeyer has taken a step in the right direction by making history good, true men, who in youth were brave, honest, energetic boys.

In the first volume the author told of the daring adventures of Larry Russell while fightgood work of helping others, which they can | daring adventures of Larry Russell while light | Cloth, pp. 148. Price 81.06; paper, 75 cents always do. There, too, some of the tiny waifs | ing under Dewey at Manilla. In the present | For sale by BANNER OF LIGHT PUBLISHING CO

book is followed the equally daring adventure of Hen Russell, Larry's older brother, who, joining the volunteers from New York State, is mustered into the United States army, and sent by transport to Cuba, there to participate in that hazardous campaign which ended in

the fall of Santiago.
It is equally interesting to follow the adventures of Ben and his friend, Gilbert Pen nington, as it was the fortune of Larry. Ben, a volunteer, and Gilbert, one of the famous Rough Riders, were both among those selected for active service in Cuba. We do not think Ben's bravery is at all overdrawn. The author has portrayed a genuine boy, with a keen love of adventure and plenty of pluck to back it up. He entered the contest with all the enthusiasm and faith of untried youth, in the justice of the cause, and as in everything else, "oonfidence is half the battle."

We able to the cause the cause of introduced in the cause.

We believe there are thousands of just such brave, bright boys in our glorious Republic, and we recommend that they seek every means to fully acquaint themselves with the history of the land they must sometime gov

Regarding the historical portions of the book, the author states that they have been drawn from the very latest and best reports and these reports have been supplemented by the countless personal narratives of men who went to the front, saw, suffered, fought and

Lee & Shepard, Publishers, May be ordered through Banner of Light Pub. Co. Price \$1.25.

ST NICHOLAS.—"Big Jack," the Express Horse. Lovers of "Black Beauty" will appreciate Gabrielle E. Jackson's "Big Jack," in the January number. "Big Jack" is a huge horse that draws a New York express wagon, and Mrs. Jackson tells how she happens to know him.

I first became acquainted with Jack about five years ago. Indeed, I must confess that we scraped acquaintance. It came about in this manner. I was standing with my little daughter upon the corner of Broadway and 22d street, waiting for an uptown car, when I became aware that we were being very closely regarded by a pair of unusually large and extremely beautiful brown eyes—eyes which were very eloquent, and seemed to say much more plainly than words could have done: "I am very favorably impressed with that little girl, and I should like to know her. Will she speak to me, do you think?"

I called the little girl's attention to the big

eyes looking at her so steadfastly, and, do you know, I believe she understood their language even better than I did, and yet I flatter myself that I am a pretty good interpreter of such glances. At any rate, she walked straight up to their owner, and said: "Why do you look at me that a way? I just guess you know I keep lumps of sugar in my pocket, to give to great, big lovely horses like you!"

Slowly a great white head, with the most intelligent eyes I have ever seen, was lowered to a level with the little maid's face, and two or three queer, sidling steps taken to bring it closer to the outstretched arms. The owner seemed to realize that those little arms never gave any save the tenderest caresses, and he was very glad to feel one circle around his huge, soft neck, while the other carried a small hand to stroke a very silky muzzle, for Big Jack is a horse among horses. And big, in-deed, he is—a giant of his kind. The Century Co., Union Square, New York.

OHN HANCOCK, HIS BOOK.-By Abram English Brown. It is a singular fact that up to the present time no adequate story of the life of John Hancock has been written. Whatever the reasons for this neglect, all students of the history of our country will welcome this view of the mercantile, social and political life of the patriot presented by Mr. Brown from the letter book of John Hancock. These letters show his unremitting toil and sacrifice for the public good during a period of our history which Rufus Choate said was the most significant but the most neglected decade, that covering the period of the revenue acts to the beginning of hostilities, as well as his devotion to the fair Dorothy Q., who became his bride while he was fulfilling his duty as president of the Continental Con-The letters answer conclusively many of the aspersions cast on the motives which governed John Hancock in his adherence to the cause of the colonies. The strong letter in which he records his position on the Stamp Act is of interes interest, it being placed in his "letter book as a standing monument to posterity" of his opposition to the act. His opinions upon public matters and his connections with the various questions of the day are given by him, and much interesting and explanatory matter has been added by the editor.

Lee & Shepard, Publishers. Order from Banner of Light Phb. Co. Price \$2.00.

VACCINATION. - Parents should underat and their rights regarding the vaccination (poisoning) of their children in the public schools. School and health officers have no legal right to enter a schoolroom with the vaccination lancet, and it is an outrage that should no longer be tolerated. Their authority, even where vaccination exists by legislative enact ment, only extends to expel, and if any go further they should be made to pay damages for assaut. No right exists anywhere (not even in a legislature) to compel a surgical operation upon a healthy person. Remember this, and if a general vaccination is attempted, those responsible for the order should be called down suddenly. Insist upon having your rights. 1328 North Twelfth street, Terre Haute, Ind

Publications Received. Where is He? or, The Vision of Joseph, show-

ing the future progression of the spirits in prison, by Joseph R. Jackson. True Illumination; or, The Christ Theosophy Defined, by John Hamlin Dewey, M. D.

The Bible Triumphant-Twelve Dozen Skepti cal Arguments Refuted, by Elizabeth A. Reed. The Holy Land in Geography and in History, by Townsend MacConn, A. M.

A CURE FOR ASTHMA.

Asthma sufferers need no longer leave home and business in order to be cured. Nature has procueed a vegetable temedy that will permanently cure Asthma and all diseases of the lungs and bronchial tubes. Having tested its wonderful curative powers in thousands of cases (with a record of 90 per cent, permaneutly cured), and desiring to relieve human suffering. I will send free of charge to all sufferers from Asthma. Consumption, Catarri, Bronchitis and nervous diseases, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 920 Powers' Block, Rochester, N. Y.

MAXHAM'S MELODIES.

Arranged for Solos, Duets, and Quartets. Also Six Poems.

By the beautiful gate
There are angels near
Don't shut the door between
We shall not pass us, mother
Surely the curtain is lifting
The evergreen mountains of life
The land beyond
Such beautiful hands
The real life
Beyond
It's weary the waiting
My mother's beautiful hands
The beautiful land
The angel life
Infinite Father
An angel band doth 'watch

We shall not pass this way again
I who hate would love us
Solitude
A good time now
When the wife has gone away
The stingy man's fate
Don't look for the flaws
Be careful what you say
The old brass knocker
And so g. es the world
Castles in the air
An honest man
An angel band doth 'watch
The angel child We shall not pass this way

In closa covers. Single copies 25 cents. Satisfied. A song reverle by A. J. MAXHAM. In sheet form Price 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

SIDERIAL EVOLUTION; or, A New Cosmology. Being an Explanation of the Principles that Pertain to Universal Life-Force and its Expressions in Form. Scientific Series. By the Author of "PLANETARY EVOLUTION."

STATE OF OHIO, GPTY OF TOLEDO, LUCAE COUNTY.

LUCAE COUNTY.

FRANK J. CHENRY makes oath that he is the senior partner of the firm of F. J. CHENRY & Co., doing business in the City of Toledo, County and flate Aforesid, and that said firm will pay the sum of ONE HULDRED DOLLARS for each and every case of CATARRI URB.

Sworn to before me, and subscribed in my presence, this eth day of December, A. D. 1886.

A. W. GLEASON,

A. W. GLEASON,

Hall's Catarrh Curo is taken internally, and acts directly on the blood and nucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. May 14.

A Rare Chance

To Secure Valuable Books At Greatly Reduced Prices.

For a limited time we shall offer either of the following named Books, which have heretofore retailed at \$1.00 PER COPY,

For 25 Cents Each!

If purchased at the store, and 10 cents additional if sent by mail:

Life Line of the Lone One:

Or, Autobiography of Warren Chase. By the Author. Those who sympathize with the many great purposes, high aspirations, broad charity, and noble individuality of the author, will give wide circulation among the young to this autobiography of Warren

Forty Years on the Spiritual Rostrum.

By Warren Chase. A sequel to "The Life Line of the Lone One." An Autobiography of the Author as the World's Child, who gave the first public lectures in this country in defense of modern spirit-intercourse. The volume is embellished with a portrait of the author.

Visions of the Beyond,

By a Seer of To-day;

Or, Symbolic Teachings from the Higher Life. Edited by Herman Snow.

A Galaxy of Progressive Poems, By John W. Day

Each purchaser can have choice of either of the above named books, and in addition five different pamphlets or magazines, from our slightly soiled

stock, will be given free with each book. This offer affords a grand opportunity for every one to securo a fine collection of progress. lve literature for missionary purposes at a very small outlay.

Send in your orders at once to the BANNER OF LIGHT PUBLISHING CO.

SPIRITUALISM.

By JUDGE JOHN W. EDMONDS. and DR. GEORGE T. DEXTER

This Excellent Work Has Been Reissued by W. H. TERRY, MELBOURNE AUSTRALIA, Editor of Harbinger of Light,

This work has long been out of print, and difficult to obtain even at a high price. Both volumes are re plete with solid thought and offer the

IN TWO VOLUMES.

READING PUBLIC

A RARE OPPORTUNITY to study these eminent writers at

FIRST HAND.

The spirit teachings of these volumes are of a high order

The spirit teachings of these volumes are of a high order and purport to come from such wise spirits as Emanuel Swedenborg and Lord Bacon. It is not too much to say that these communications reflect credit upon the spirits who gave them, without regard to their names and social standing on earth.

The automatic writings through Dr. Dexter and many of Judge Ednonds's -xalted visions, as well as those of fils daughter, are described in full. No thoughtful Spiritualist should be without both volumes.

Sold either in acts or singly. The first volume contains 301 octavo pages, with a fine portrait of Judge Edmonds. The second volume contains 440 pages, with a fine sketch of a scene in the spirit-world.

Price per volume, \$2.00.

For sale by BANNER OF LIGHT PUBLISHING 3CO.

DR. MACK'S

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

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

TESTIMONIALS.

BOSTON, Nov. 11, 1897.

DEAR SIR-I have used "Dr. Mack's Benzoin Emulsion" in my family for several years, and highly recommend its use to the public in cases of asthma, infirmmation or irritation of the throat, coughs and colds, and brouchla troubles.

Vol. Rescontined.

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

BOSTON, MASS., Nor. 12, 1887.

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

WILLIAM A. HALE, M. D.

This Excellent Remedy has been extensively used in private practice for many years in England and America, and has always proved Most Street and Experioacious in ITS ACTION, which renders it invaluable in all Difficulties of the Re-piratory Organs, not only for Adults, but also for invants and Children.

Price 50 and 75 cents per bottle.

Mailed postpaid on receipt of price by BANNER OF LIGHT PUBLISHING CO.

A BIOGRAPHIC MEMORIAL OF LUTHER COLBY,

A BIOGRAPHIC MEMORIAL OF LUTHER COLBY,
Founder of the BANNER OF LIGHT, from the pen of his coworker for many years, JOHN W. DAY.
This volume is replete with personal information, poetic
tribute and friendly memory.
Appreciative testimony is borne the Veteran Editor by
some of the brightest minds in the Modern Dispensation.
Those who would acquire, in a closely-packed, and convenient form for reference, much and valuable information
concerning one whose name has been since 1857 a house hold
word among the Spiritualists of the world, can find it in
this new work.
The work, in addition to the engraving of Mr. Colby,
has a picture of his beloved mother (taken in her eightythird year), and a fine likeness of William Berry (co-founder of the BANNER OF LIGHT); also views of the Fox Cottage, the First Spiritual Temple (Newbury and Exeter
streets, Boston) and the Birthplace of Mr. Colby in Amesbury, Mass.
Priceiro cents, postage free.
For sale by BANNER OF LIGHT PUBLISHING CO.

Three Journeys Around the World;

Travels in the Pacific Islands, New

Zealand, Australia, Ceylon, India, Egypt, And Other Oriental Countries.

IN ONE VOLUME. BY J. M. PEEBLES, A. M., M. D., PH. D.

author of "Seers of the Ages," "Immortality," ' How to Live a Century," "Critical Review of Rev. Dr. Kipp,"
"Jesus, Myth, Man or God?" "The Soul, its Preexistence," "Did Jesus Christ Exist?" etc., et

During Dr. J. M. Peebles's late (and third) trip [around the world, he studied and noted the laws, customs and religions of nations and peoples, giving special attention to Spiritualism, Magic, Theosophy and reform movements. He visited Ceylon, India, Persia, Egypt, Syria, and the continent of Europe, and secured much material, which has been embodied in a large octavo volume.

The volume contains thirty-five chapters, and treats on the following subjects:

Home Life in California. My Third, Voyage.

The Sandwich Islands. The Pacific Island Races. Ocean Bound Toward Auckland, New Zealand, Melbourne, Australia

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

Chinese Religion's and Institutions. Cochin, China, to Singapore.

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

cial Characteristics. The Rise of Buddhism in India. The Brahmo-Somaj and Parsees -- Spiritualism in India.

From India to Arabia -- Aden and the Arabs. The City of Cairo, Egypt. Egypt's Catacombs and Pyramids -- Appearance of the Egyptians.

Study of the Pyramids -- Sight of the Great Pyramid. Ancient Science in Egypt--Astronomy of the Egyptians.

From Alexandria to Joppa and Jerusalem-the City of Joppa. City of Prophets and Apostles -- Jesus and Je-

rusalem.

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

> Athens. Europe and its Cities. Ceylon and its Buddhists. The India of To-Day.

Hindoo Doctrines of the Dead.

The Mediterranean Sea. Eaupt and Antiquity. Large 8vo., cloth, gilt sides and back. Illus-

trated. Nearly 500 pages. Price, \$1.50. Pos-For sale by BANNEB OF LIGHT PUBLISHING CO.

To Bear Witness, a metaphysical sketch.

BY SUSIE C. CLARK.

Author of "A Look Upward," "Pilate's Query," etc. A true story, presenting metaphysical healing from the limitations and inconsistencies of Christian Science, viz. its lack of any proof of immortality, or recognition of Deity in the visible universe.

CONTENTS.

The Valley of the Shadow; The Resurrection; What They

Said; Greek Meets Greek; Theology vs. Christian Healing;

Law vs. Science; The Teacher; At Work; The Departure; New Revelations: Alone with Nature; A Sabbath in the Mountains; For the Truth's Sake; Fruition.



PSYCHICS, FACTS AND THEORIES.

BY REV. MINOT J. SAVAGE. This work is one of the most dignified and thoughtful discussions of Psychical problems ever written. It embodies the results of more than a score of years of patient research on the part of Mr. Savage, and contains a great number of intensely interesting and well-authenticated "ghost stories." Indeed, it cannot fall to prove as entertaining as fiction to the general reader, while for those who are interested in psychical research it will be welcomed as one of the ablest, most critical and important presentations of this subject which has appeared since the scientific world has taken cognizance of Psychical phenomena. This volume embraces the subject matter found in Mr. Savage's masterly series of papers which appeared in The Arena during 1892, also his discussion of Psychical Research published some time ago in The Forum, together with an important introductory paper. The cloth copies contain a fine por trait of Mr. Savage.

Price, cloth, \$1.00; paper, 50 cents.

For sale by BANNEK OF LIGHT PUBLISHING OO.

THE VOICES.

BY WARREN SUMNER BARLOW. THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

The VOICE OF A PEBBLE delineates the individuality of

THE VOICE OF A PEBBLE delineates the individuality of Matter and Mind, fraternal Charity and Love.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF PRAYER enforces the idea that our prayers must accord with immutable laws, else we pray for effects, independent of cause.

Twelfth edition, with a new stippled steel-plate engraving of the author from a recent photograph. Printed in large, clear type, on beautiful tinted aper, bound in bevelot boards.

Odatus.
Price \$1.00, postage 10 cents.
Price \$1.00, postage 10 o order. For sale by BANNER OF LIGHT PUBLISHING CO.

OUIJA,

(Pronounced We-ja,) the Egyptian Luck Board, a Talk ling Board, is without doubt the most interesting, remarkable and mysterious production of the 19th century. Its operations are always interesting, and frequently invaluable, answering, as it does, questions concerning the past, present and future, with marvelous accuracy. If furnishes never-failing amusement and recreation for all classes, while for the scientific or thoughtful its mysterious movements invite the most careful research and investigation—apparently forming the link which unites the known with the unknown, the material with the immaterial. Size of Board, 1218 inches.

DIRECTIONS.—Place the Board upon he laps of two persons, lady and gentleman preferred, with the small table upon the Board. Place the fingers lightly but firmly, without pressure, upon the table so as to move easily and freely. In from one to five minutes the table will commence to move, at first slowly, then faster, and will then be able to talk or answer questions, which it will do rapidly by touching the printed words or letters necessary to form words and sentences with the foreigg or pointer.

Price \$1.00, postage 30 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

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

SPROIAL NOTION. The HANNER OF LIGHT PUBLISHING OUT PANT, located at Blasworth Street (from the Trement mirrest), Boaton, Mass., keeps for eals a complete assortment of Spiritual, Progressive, Reformatory and Miscellaneous Books as Wholessie and Retail.

Thus Gam.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash; the bance, if any, must be paid C. O. D. Orders for Books, to be sent by Mall, must invariably be accompanied by cash to the samount of each order. Fractional parts-of a dollar can be remitted in postage stamps.

be remitted in postage stamps.

Romittances can be safely sent by an Express Money Oder, which will be issued by any of the large Express Companies. Sums under \$5.09 can be sent in that manner for 5 cents.

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

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

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

Banner of Pight.

BOSTON, SATURDAY, JANUARY 14, 1899.

ISSUED EVERY THURSDAY MORNING FOR THE WEEK BNDING AT DATE.

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

PUBLICATION OFFICE AND BOOKSTORE, No. 9 Brosworth Streat, corner Province Street, (Lower Floor,)

THE NEW ENGLAND NEWS COMPANY 14 Franklin Street, Boston, Mass. THE AMERICAN NEWS COMPANY.

WHOLESALE AND RETAIL AGENTS,

39 and 41 Chambers Street, New York.

Issued by BANNER OF LIGHT PUBLISHING COMPANY.

Harrison D. Barrett...... Editor-in-Chief.

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

ADVERTISING RATES.

25 cents per Agate Line.

or, 800 lines to be used in one year..... 10 per cent. 500 " " " " " " 25 " " 1,060 " " 40 " "

20 per cent. extra for special position. Special Notices forty cents per line, Minion, each insertion.

Notices in the editorial columns, large type, leaded matter, fifty cents per line.

No extra charge for cuts or double columns.

Width of column 27-16 inches.

Advertisments to be renewed at continued rates must be left at our Office before 12 M. on Saturday, a week in advance of the date whereon they are to appear.

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

TWO DOLLARS PER YEAR.

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

We trust that Spiritualists everywhere will cooperate heartily with us in the step which has been taken, and that regular subscribers for THE BANNER will make an effort to increase its circulation. If every one now on our subscription books would make it his or her business to obtain one new subscriber to this paper for 1898, the heretofore high standard of THE BANNER could easily be maintained, the value of its contents and their practicality materially enhanced, and the Cause, which this paper has so long de ended and upheld, greatly strengthened.

Church Membership.

The New York Sun quotes some interesting statistics in reference to church membership, as gathered by the Independent, whose work is most highly commended as being reliable. The number of church members is placed at 27,714. 523, a gain of 862 300 during the past twelve months, or something over three in every hundred of the population. Nearly one third of these church members, 8,395,178, are Roman Catholic, representing a gain to that church of 219.791 members in the past year. The Methodists with 5,898,094 members, and the Baptists with 4,364,327 members are the next largest of the so-called Christian sects. They have added 162,196, and 131,465 members respectively to their numbers during the year. The Catholics have gained almost as many members as the Baptists and Methodists have when taken

together. The Catholics, Methodists and Baptists totherans and Campbellites are the three largest of the smaller Christian sects, while the Unitarians, Universalists and Spiritualists are among tal beings for their mortal expressions, are unthe least numerous. In round numbers the respective memberships of the latter are placed at 75,000, 50,000 and 45,000 by the eminent authority to three denominations, while less than onethird of them belong to forty five denominations. To the Catholic church membership will soon be added the six or eight millions of Catholics in the annexed islands, which will give that great hierarchy a following of nearly or quite 15,000,000 of people under the protection of the United States flag. That church to-day has the greatest influence in politics of any religious body in America. It is for Romanism first, last, and all of the time, bu t cares very little for patriotism and progress in any country. It is in power in a majority of lour largest cities and towns in the United States, and is so well organized as to be able to command the services of all political parties whenever it asks for anything. No man can be making an engagement.

whose party does not bid for and receive the larger fraction of the vote of that church:

In view of the above interesting facts and figures it is well for the Spiritualists to take account of stock. Says the New York Sun, "The Spiritualists once made loud boasts of their prevalence, but by their own records their membership is shown to be only 45,030." It has been loudly proplaimed through the press and from the platform that there were more than 20,000,000 Spiritualists in the United States alone. The lowest estimate of the enthusiast placed the figure as high as 11,000,000, and he felt deeply grieved when his statement was called in question. It is now well known that both estimates were beyond reason, and the repetition of this exploded falsehood has done as much to bring discredit upon Spiritualism as have the efforts of all of the counterfeit mediums in America when taken together. We request our readers to do a little thinking for themselves. About six hundred and fifty circles, classes and meetings are held every Sunday under the name of Spiritualism. The average attendance is never over fifty, but we willsuppose that it reaches the generous estimate of two hundred. This would only give an attendance of 130,000, not over one-fifth of whom can be considered members of any

This simple computation utterly refutes the claim of the extremists to the effect that the Spiritualists are millions in numbers. Of course all Spiritualists cannot attend meetings, nor are many of them willing to join spiritual societies. Even so, yet it does not follow that there are one hundred Spiritualists who stay away from spiritualistic meetings to one who does attend. An estimate of ten to one is much too high, yet we will admit it for the sake of argument. This only gives 1,300,000 people in this country who have any interest in Spiritualism. When confronted by such facts as these, it behooves all Spiritualists to be exceedingly modest in the claims they put forth. They have brought odium upon the Cause through their mental extravagaezas in many directions, but no one of them has caused so much ridicule as has the claim to the immense following Spiritualism has gained in fifty years. It is a falsehood, pure and simple, and no one knows that fact better than does the one who dares to utter it to day in view of the facts that statistics place be-

Many useful lessons can be drawn from the above statements, but we will content ourselves by referring to only one of them. Spiritualists should learn to profit by the examples of the Catholics, Methodists and Baptists. They should support their organizations by joining them, and then by working for the extension of spiritual knowledge in their respective communities. Propagandism may not be desirable to some, yet it is the key to the fortress of Liberty and Justice. It is the only method by which a love for the flag of our nation can be impressed upon the minds of the rising generation. The Catholics see in the United States the hope of reëstablishing the temporal power of the Pope of Rome, while the Methodists and orthodox sects wish to make our nation a theocratic State. Spiritualism stands for "equal rights for all and special privileges for none," therefore the propagation of its principles means pure patriotism and religious liberty. It is therefore the duty of the Spiritualists to increase the membership of their societies and to so unify their efforts as to make it possible for them to be hailed as the cham pions of freedom throughout the land.

Why Are We Here?

In the majority of homes in the United States where more than two children are to be found, the parents have been heard to remark not infrequently, "All of our children are in debt to us, save (naming the favorite); they have cost us far more money than they will ever repay." Such expressions have led many young people to wonder why they are in the world at all. They realize that they have done their best to please their parents, and honestly striven to faithfully discharge every duty laid upon them. Some have said, "We are not in this world of our own volition, hence it is unjust to say that we have cost our parents so much money; the obligation is toward us, not from us to them."

Is there an obligation resting up on parents with regard to their children? Do immortal souls come to earth through the call of souls already here, or do they come through their own volition? If they are called by others. then those others are in duty and honor bound to care for them while they are here. If they come through their own desires, if they choose their parents, then the obligation rests upon them to be especially grateful for the opportu nity given them to add to the sum total of their knowledge through an additional experience on earth. Still, gratitude is a quality that should be extended from the purents to their children even in this case. Parents should be grateful to the soul-expressions in their homes for henoring them so much as to

select them to be their earth parents. Do they come to make good certain obligations to others? Are they here to obey the call of duty in every direction? Does the question of dollars and cents enter into the consideration of the development of an intelligent soul? Look at the question from whatever point of view you may, duties and obligations come clearly into view. We are here in this life under the Law of Life that causes all things to be. We are here obedient to certain gether number 18,657,599 members, leaving the expressed commands - either the commands 9,056,924 church members to be divided among of love, or the commands of souls who already forty-five minor sects. The Presbyterians, Lu | are in possession of themselves in higher spheres. In either case it becomes evident that the parents, if they are selected by immorder obligations to those who thus come to them to care for them in kindly tenderness, to develop their moral, spiritual and intellectual from which we are quoting. Thus it will be seen faculties to the highest possible degree that that over two-thirds of the Christians belong | progress may be the result of their impact with matter. Those who thus come to parents assume well-defined duties in return for the obligations just mentioned. It is their duty to love and honor them, to aid them by timely service, and to prove to them that gratitude is an inherent element of the soul. In a word. we come to this world to give as well as to receive, to aid as well as to be aided, to grow as well as to exist, and to extend happiness to others as well as to add to our own. We are here to progress in virtue, in wisdom and in spirituality.

> If a first-class Spiritualist speaker, who desires to work in Canada, will correspond with the editor, he may be able to assist in

elected President of the United States to day | Fifty-Nine Hangings as an Example. In Kanasa a refusal to atrangle men to death

as punishment for murder is one of the pleasing signs of civilization. The community is not quite advanced enough

to pronounce against capital punishment outsign death warrants one year after conviction. It does not say that he must sign them.

A few years ago it would have been the Governor's proudest privilege to sign those warrants-public opinion would have demanded it

A few years earlier he would have signed leath warrants for mon accused of sheepstealing or other crimes.

But now, somehow or other, there is a strong aversion to putting a fellow-creature out of the way, and the inhabitants of Kansas, anxious to hang a certain young man who killed their view of it.

"No hanging for me," says the Governor. 'If you are so much excited about it, lynch him.'

The curious fact in it all is this: Fifty-nine men convicted of murder are in jail, waiting for the Governor to exercise his right to sign their death warrants. But he and his predecessors have declined the opportunity, and the fifty nine-plus the young parricide-are practically condemned to life imprisonment.

Kansas having now got remorse wants all of these murderers hanged. Naturally the Govspirits meet him on the judgment day, and he

Rather lucky for Kansas civilization, is it

A nice sight the hanging of fifty-nine men would be!

A murderer usually does his work either in a more or less insane condition, or under the influence of some great excitement. He acts nearly always, if not always, with an abnormal brain. There is no such excuse or palliation for the community that takes a human life. It acts coldly, with its thinking-cap on; knowingly it brutalizes itself. It perpetuates in the hangman a breed more horrible than any murderous strain, and at the last moment it inflicts death with a cowardly immunity from danger and lack of individual responsibility that are sickening.

To kill off the murderer and prevent his strain from being handed on was all very well once upon a time, when jails were insecure. But to-day we can well afford to keep the monsters locked up, and not pollute society with their killing. Men as a body should not do what as individuals they would not do. Otherwise they lack courage. Hanging belongs to the age when the individual man would gladly slaughter his individual enemy. It has

no place in this age. - New York Journal. The above, from one of the greatest newspapers of the age, speaks for itself. Truly capital punishment has no place in this age. We quote the Journal's able editorial in full as an index of the change in public sentiment opposed to legal murder, we can safely say that the days of the State as a hangman are surely numbered.

To Abolish Death Penalty.

A meeting of the Society for the Abolition of Capital Punishment in this State is announced to be held in Pierce Hall, Boston, the third week in this month. The Society believes the substitution of electrocution for hanging is a step in the right direction, but is anxious for the total abolition of the death penalty in Massachusetts.

The reasons why the death penalty should not be inflicted, as claimed by the friends of this movement, are as follows: First, because it is neither wise, expedient nor necessary; second, because it is repugnant to the best impulses of good people; third, because in States where it has been abolished capital crimes have not increased, and in no such State has the former law been reënacted; fourth, because if any innocent person has been convicted and executed, there is no remedy; fifth, because it is better that the guilty should be unpunished than that the innocent should suffer; sixth, because on the testimony of one revengeful man an innocent person may be convicted; seventh, because prominent and thoughtful men, magistrates and statesmen. have favored its abolition.

Citizens opposed to capital punishment are invited to send their names to some one of the

following committee: Florence Spooner, Mr. Edward H. Clement, Mr. Warren F. Spalding, Julia Ward Howe, Vicar General Byrne, ex-Mayor Frank B. Fay, Commissioner E. C. Marshall, Erving Winslow, Charles W. Birtwell, the Rev. C. N. Field, the Rev. Charles H. Puffer, Salem; the Rev. Charles G. Ames, Stanley Searing, Chaplain House of Correction, South Boston; Dr. George Hale Cogswell, Mrs. James T. Fields, Judge Oscar A. Marden and Col. Benjamin S. Lovell. Boston Herald.

Massachusetts Spiritualists should see to it at once that their names are enrolled as mem bers of the above-named society. For years the spiritualistic press and platform speakers have loudly proclaimed their opposition to capital punishment. An opportunity is now offered all Spiritualists to put their professions into practice by uniting in a vigorous crusade against legal murder in its every form. Action is better than profession.

Dr. S. A. Patten,

of Skowhegan, Me., one of the most progressive thinkers and profound scholars in the Pine Tree State, passed to spirit-life Dec. 19. Dr. Patten has been an occasional contributor to the columns of the BANNER OF LIGHT. and has eagerly perused its pages for some time. He was abreast with the times in scientific and religious matters, and always had the courage of his convictions. Ever since our academic days, he has been our valued friend. He was ready for the change, and has earned the promotion that has come to him at the ripe age of seventy-eight years.

Our Vermont readers should not forget their annual State Convention in Montpelier, Jan. 20, 21, 22. Important business is to be transacted, and a rich intellectual treat enjoyed. Every Spiritualist in Vermont should make an effort to be present on that glad occasion. If not able to attend the meeting, of course every true blue Spiritualist will do the through the office of the Banner of Light. next best thing-join the Association and see that his neighbors do the same.

Forty is the old age of youth, while fifty is the youth of old age. - A Thinker.

Saved by Hypnotism.

From the Boston Transcript we learn that Rev. Myron Reed, the brave, brainy, progressive preacher statesman of Denver, Colo., has been dangerously ill with La Grippe. For several days he was unable to sleep, and all hope right. The law says that the Governor may of his recovery had been abandoned. One of his friends asked permission to try his gowers as a hypnotist, hoping thereby to induce sleep. After a short effort, he was successful, and Mr. Read slept soundly for one hour. He was much refreshed, and on the following day the experof him, and he would have enjoyed it on his iment was again tried. On this occasion he slept four hours. He began to mend rapidly, and the physicians now pronounce him out of danger. Mr. Reed was asked to resign his position as pastor of the Congregational church in Denver some four years ago on account of his liberal views. He took a popular theatre, and continued his ministrations, thousands of people being in attendance upon his services. his father, cannot make the Governor take Mr. Reed believes in reform in all departments of work. He is the champion of the rights of labor, and dares to take an advanced position upon the question of religion. He has frequently addressed spiritualistic meetings, and does not hesitate to admit the genuineness of much of the phenomen 1.

The Philadelphia Press says that a young lady in Milwaukee, Wis., who has been in a deep trance since July 23, 1898, was recently re stored to her normal condition through the influence of hypnotism. Her case had baffled many physicians, and the triumph of the hypnotist is all the more significant on that acernor does not care to have fifty-nine strangled | count. "Suggestive therapeutics" was the method employed, and it proved to be the one thing needful to effect a cure. Though very weak, the young lady is able to say a few words to those around her, and is reported as steadily improving. She has been kept alive with liquid food.

Fakirism.

Two pretenders to mediumship have been utilizing the columns of the secular press in Boston for some months, to their own as well as to the profit of the papers they patronized. One of them claims to be the peer of all mediums on earth, and states that he reunites separated husbands and wives, advises with absolute correctness upon marriage, divorce, love, speculation, lawsuits, etc., etc., gives full names and dates, and reads (?) from rings, and other articles. In fact this man says that he is his psychic powers. The other sensational advertiser offers to bet thousands of dollars that no medium, clairvoyant or palmist is his equal in reading a person's past, present and future. He also claims infallibity with regard to love. marriage, divorce, business affairs, etc., and presumes to declare that he is a medium.

Every intelligent Spiritualist well knows that all such advertisers are fakirs of the rankest kind. They pay a license to the city authorities for the privilege of fleecing the people and outraging their sacred loves. They are then parmitted to advertise their nefarious business and take a ghoulish delight in dig ging open the graves of their victims' memoupon this question. With the leading dailies ries. They advertise as Spiritualists, and thereby provoke the outside world to ridicule Spiritualism. They claim to be mediums, yet have not the slightest right to that sacred title. They are thirsting for money, and are licensed to ply their villainous callings by the so called 'protectors" of the people! For shame! These fakirs are not Spiritualists, and should not be are base deceivers, and should be shunned as moral lepers by every decent man and woman in the city. It only remains to be said that the Spiritualists are the most to blame for the presence of these parasites in society. If they would but support their local, State and Naforced to seek new fields of labor.

Wanted.

More spirituality, liberality and intellectual progress among Spiritualists.

More devotion to duty, consecration to truth and earnestness of effort to do for others on the part of Spiritualists.

More knowledge, clearer perceptions, broader thinking, truer purposes, and nobler aspirations on the part of all mankind.

Less credulity, bigotry, superstition, ignorance, selfishness and intolerance among Spir-

Less envy, jealousy, hatred, malice, suspicion and destructiveness on the part of Spiritualists. Less contention, unkinduess, gossip, slander, craelty and petty differences among Spiritualists.

Wanted Further.

Ten thousand philanthropic Spiritualists to give ten dollars each to the National Spiritual ists' Association to make it possible for it to meet the six wants above enumerated, as well as to wipe out the indebtedness of the Association, pay the Jubilee Deficit, equip its missionaries, and endowment the new Pyschical Institute.

Geo. A. Bacon.

We were pleasantly surprised on Monday of this week by a welcome visit from our esteemed friend and brother Geo A. Bacon of Washington, D. C. He was called to Boston by the transition of his venerable mother, Mrs. Hannah Higgins Bacon, who entered spirit-life Jan. 8, at the ripe age of ninety one years. She was literally one of the "Daughters of the American Revolution," (as her father was a soldier in the Revolutionary war), and she took an active interest in the work of that progressive society. She recently was the center figure in a group picture of five generations, and took much pleasure in sitting for the same. She retained her remarkable mental faculties up to the last moment, and went home knowing full well the way she was going. The cause of her transition was pneumonia. Her long life is a continuous record of good deeds, and it can well be said of her that she has made the world better for having lived in it.

All Spiritualists should read the review of Robinson's work on mediumship, published on our fifth page, then purchase a copy of the book. The people who should be posted with regard to counterfeit mediumship and fraudu lent manifestations are the Spiritualists themselves. Let them post themselves thoroughly with respect to fraud, and then they will be better able to protect and support the true and honest mediums in our ranks. Order

Everyone should be familiar with the writings of Alfred Russel Wallace. His "Defence of Molern Spiritualism," bound in paper, is only 25 cents.

Churches for Bale.

According to the secular press reports, the olty of Chicago has a large number of churches for sale. It is said that some of them are almost new, while a few of them are very much shop-worn. Divisions among the people, changes in belief (or residence) the apostacles of the pastors, etc., are alleged to be the causes of the overthrow of many of the churches Some of them were heavily mortgaged, while others did not owe one dollar, yet failed from lack of patronage. Did the Spiritualists of Chicago purchase any of these forsaken churches? Deponent sayeth not, yet it is at least reasonable to hope that they have done so. Spiritualism is good enough to go in upon the ground floor to have its sublime philosophy expounded, hence our Chicago brethren might go further and fare worse than to purchase some of these abandoned churches. They could turn them into temples of instruction in science, philosophy, religion, sociology, etc., and thereby make them of practical use to the people by having them open every day in the week. Chicago is such a progressive city that advice of this kind from Boston is hardly necessary. It is therefore highly probable that the Spiritualists of the metropolis of the West have already taken advantage of the glutted church market by purchasing some edifices for their own use. If so, they have set a good example for their brethren wheresoever dis-

Another Good Deed.

Officer B. J. Loring, of the Society for the Prevention of Cruelty to Children, last week took the notorious Henry B. Foulke again into custody for the crime that caused his first arrest. He gave \$800 bonds to appear before the February term of the grand jury at Plymouth. The evidence against him is even more overwhelming than it was at his first trial, hence it is probable that he will be given the full limit of the law for his heinous offences. He should be kept in confinement at hard labor for the next twenty years for his own and society's highest good. The sooner such practices as his are stopped, the better it will be for the youth of the land, who are now in 'danger of falling into the clutches of this being in human form. and his satellites, to be dishonored for life by their horrible nameless actions. We trust that the law will be impartially applied to all offenders against the peace and good order of society. nothing short of being infinite with respect to It is time for the Spiritualists to put themselves on record upon this important question, hence they should render Officer Loring every possible aid in his endeavors to bring the guilty parties to justice.

Grand Mass Meeting in Brooklyn.

On Tuesday and Wednesday Jan. 17-18, the New York State Spiritualists' Association will hold a grand mass convention in Brooklyn. A fine array of talent, musicians, speakers and mediums, has been secured. A rare good time is in store for all who are privileged to attend the meeting. Every Spiritualist in Greater New York should make it a point to present himself at the Criterion Theatre on both days

Our esteemed contemporary, The Religio-Philosophical Journal has our sincerest thanks for its kindly references to THE BAN-NER Editor. We assure Bro. Newman that his friendly thought-wave reached us, for we are now again in the harness, a little worn, perhaps, but full of courage and determination to permitted to class themselves as such. They be perfectly well at the earliest possible mo-

Reliable test mediums, as well as speakers, who purpose traveling through the Western States, will do well to correspond with S. C. Wilcox, Cheyenne, Wyoming, with refertional societies, every fakir would soon be ence to engagements in that State. Mr. Wilcox is one of the State agents of the National Spiritualists' Assocation, and wishes it understood that only genuine mediums and speakers need apply.

> Rev. Francis E. Tower of the Pearl Street Baptist Church, Providence, R. I., has gotten himself into trouble by daring to say that "the dead" exist in a conscions state in heaven, and have congenial, useful occupations there. His pious (?) followers consider such doctrine the rankest of heresy, and a church trial may be the result, or the paster must resign. Such is progress in orthodoxy.

> The Chattancoza, Tenn,, News, of Jan. 4 contains an extended and very complimentary notice of the work of Oscar A. Edgerly, of Lvnn. Mass., as a lecturer and test medium in Chattanooga. Mr. Edgerly has spent several months in the South, and has made many friends wherever he has been called upon to

> In response to many inquiries we state upon authority that Prof. Fred P. Evans, the well-known psychographer, will not attend the Florida camp meeting during February and March. His business is such as to keep him in New York City.

1937 See card of Mrs. Nettie Holt-Harding in Movement of Mediums' column.

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

Dr. Walter D. S. Hayward can be addressed at No. 764 Macon street, Brooklyn, N. Y.

Clara Field Conant will be at Lake Helen, Fla., during the entire season of the Camp-Meeting for February, 1899. Permauent address 1708 Q street, N. W., Washington, D. C.

Mrs. E. Cutler, speaker and trance medium, is hold-ing meetings in Stoughton, Miss. Will make engagements for camp-meetings. Address Stoughton, Mass. Mr. M. F. Hammond would again enter the lecture field after an absence of nearly two years. Low rates will be given to spiritual societies or persons for Sun-day or week-svening meetings. Address 48 Fountain street, Worcester, Mass., Station A.

Dr. George A. Fuller lectured in Worcester, Jan. 1; in Williamantic, Conn., the 8th; will lecture in the same place the 15th; in Fall River, Mass., the 22d, and Greenwich, Mass., the 29th. Would like engagements for Feb. 19 and May 28. Address 42 Alvarado Avenue, Worcester, Mass.

Mrs. Nettle Holt-Harding, the well-known lecturer and test medium, has Jan. 22 and 29 and March 19 and 26, open for engagements. Address at once for terms, 14 George street. Somerville, Mass. First come, first served.

On Sunday, Jan. 8, W. J. Colville delivered two On Sunday, Jan. 8, W. J. Colville delivered two New Years addresses in Casino Hall, Girard Avenue and Thirtcenth street, Philadelphia, to large and appreciative audiences. On Sunday, Jan. 15, he will conduct memorial service for Mrs. Hill at 3| P. M., and lecture on "The Vine and the Branches—a Spiritual and Sociological Study," at 7:46 P.M.

Jubilee Desicit.

Previously acknowledged, \$1,156.13. Daniel B. Allen, Previously acknowledged, \$1,156.13. Daniel B. Allen, \$10.00; George P. Colby, "A New Year's offering," \$7.00; Mary H. Harris, \$1.00; Mrs. Maria Lewis, C. W. Irvin, each 25 cents; Frank Chamberlain, W. H. Parkinson, James R. Stone, Mrs. Sarah E. Moore, S. B. Potter, Miss Annie Jackson and Mrs. Mary Fritz, each 10 cents, Total, \$1,175.33.

Mem.—Amount still due, over and above compensation for General Manager, \$1824.67.

of word for the belong the comparison states a contract production of the contract of the cont

HAD RHEUMATISM TERRIBLY

My Sufferings Were Great and I Was Perfectly Helpless.

I Have Almost Died With Pain, Now I am Completely Cured.

Dr. Greene's Nervura Is the Wonderful Remedy that Oured Me.

Mrs. E. W. Hinds, 8 Beacon St., Fitch-

burg, Mass., says:
"I have been terribly afflicted with rheumatism and I wish all to know how I have been cured. One year ago last December I got so bad I had to call in a doctor. He came a few times and said he could do nothing for me, I must wait until warm weather. I grew worse until I was perfectly helpless. My sufferings were great. Warm weather came and I got a little benefit from it.



"I commenced taking Dr. Greene's Nervura blood and nerve remedy, and in six months I wrote to Dr. Greene telling him I could go up stairs and down as spry as anyone. I had taken a new lease of life. Dr. Greene's Nervura has cured me. I have almost died with pain, but now rain or storm does not affect me. I can enjoy life now, and ride between five and six miles, sit down to work and go out alone and feel perfectly free from rheumatism. I thank God and Dr. Greene for restoring me to health."

By all means use Dr. Greene's Nervura. It will cure you. You can also if you desire consult Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing diseases, without charge, either by calling or writing about

Massachusetts State Association of Spiritualists.

The Annual meeting of the Massachusetts State Association of Spiritualists was held Jan. 3, 1899, in Wesleyan Hall, 36 Bromfield street, President George A. Fuller in the chair. The morning session was devoted to business. The reading of the records of the last annual meeting was first in order, followed by the reading of the President's report [which will appear in in different parts of the State, of the Medical Bill, and of the N. S. A. work, also the financial state of the Association; this report was also accepted. The Treasurer, Hebron Libbey, read an itemized account of his work, report ing that he had received from the Secretary during the year the sum of \$421.82; he had stating the sum of \$121.01 he had balance on hand Jan. 1, 1898, \$113.49; total, \$535.31; he had expended during the year, \$415.24; leaving a balance in the treasury of \$120.07. The Auditing Committee reported that the books, bills and vouchers of the Secretary and Treasurer were all correct, and the report of the Treasurer was accepted.

The amendments to the By-Laws was the next order of business. There was some discussion, but with some revisions they were adopted. [The amoudments as adopted will be published in the next issue of this paper.] The election of officers then took place. The

result was published in the last issue of the BANNER OF LIGHT. The successful business session then adjourned.

The afternoon meeting was opened at 2:45, Geo. A. Fuller, President, in the chair, with music by E. Warren and Charles L. C. Hatch. Mrs. Holcomb offered an invocation. Mrs. Hattie C. Mason was the first speaker: "I am glad to be here—glad of the work of the morning and I wish to congratulate the Association for keeping our good friend and co-worker, Geo. A. Fuller, as its President. We have accomplished much in the past few years; we can accomplish a great deal more if every one will add his little mite to this Association. Remember we are building here to day. Let us send out good thoughts for the future spiritual temple."

Dr. Dean Clarke was the next speaker: " am happy to see a few earnest, zealous, faith ful workers who love Spiritualism. I feel sometimes the public work of our great Cause is not flourishing. I would be glad to see Spiritualism appreciated; it is the most beautiful religion in existence, yet the most poorly sustained. This truth must be forced upon the world; all truth at first is not welcome. We must have earnest advocates to carry along the work. It seems to me I can hear the grand old pioneer workers calling out, 'Are ye following in our footsteps? Are ye marching on to victory, or are ye camping in the valley?'
Have we made the best conditions possible for

the growth of Spiritualism?" Mrs. Carrie E. S. Twing followed Dr. Clarke;
"I am glad to be here: I believe in Spiritualism and in its success. I believe in Spiritualists making it a success. Do not stay away from your meetings because you do not like the speaker, but attend your Society for the love of the Cause. Spiritualists generally are selfish; they only care for Spiritualism for themselves-for what comfort they, individually, can receive, and they do not care to take hold and work for the meetings. We must learn to lay aside our likes and dislikes. Let us resolve to aid and assist our meetings more

than we have ever done before."
Mr. M. F. Hammond of Worcester, Mass, then addressed the audience. He spoke in his normal state for a few moments, saying he was glad of the opportunity to be present at the meeting, and realized the necessity of organization. He was then controlled by his guide, and spoke more at length upon the theme of Organization. He urged all the members to do their work well, and then we would attract the thinking people to our Association. He spoke at length upon Natural Law and upon

the vibration of thought. Mrs. Carrie F. Loring said: "I never refuse to say a word for a good cause, and I therefore am pleased to respond to the call of the President. The subject of organization is to me extremely interesting, and I am pleased to note its progress. I have always felt we ought to be thoroughly organized and that cooperative effort was our only salvation. I feel prond of the work of the State Association, and think all should feel so. The time has come when we must investigate ourselves, and see if we are true, before we can successfully inves-

tigate others. Mrs. May S. Pepper of Providence, R. I., was

the next speaker; she was glad she was a Spiritualist, and said there was nothing in the universe that could tempt her to give up Spiritualism; she believed that the philosophy and the phenomena should be placed upon the platform together; both were necessary for the growth of Spiritualism. She gave several tests that were recognized.

Mr. F. B. Woodbury, who was the first scoretary of the Massachusetts State Association, was next called upon and said: "My mind has been carried into the past as I sat here, for I used to attend meetings of the Friends in this hall twenty years ago. I was sitting in my home the other day, when a rap came upon my door, and I said, 'Come in,' thinking it was someone in the house, but instead a Unitarian minister who has a pulpit in my vicinity walked in, and he said: 'I have called to ask you to unite with us; we have made up our minds that we must not be too. particular whom we admit into our church; a Spiritualist has just as good a soul as anyone.

I wish the time might come when we too could do away with the everlasting ten cents at the door of our meetings. I wish those who say they are Spiritualists would become touched with the fire from on high, and put their hands in their pockets and pay for their Spiritualism."

Mrs. Tillie U. Reynolds of New York spoke briefly; she said: "Let us find out who are the sinners before we talk about sin; we must organize and stand shoulder to shoulder; we will then succeed; our sympathies are sweeter because we have had sad experiences and have passed under the rod. Let us live our own lives, and let us reach out our hands to our brothers and sisters, to save them from them-

Mrs. Nettie Holt Harding spoke briefly in her usual bright and happy manner: "I always say a word, or do an act of kindness when I can. We have advocated Spiritualism for fifty years, and I begin to think we have been calked to death; we do not live up to the principle that we preach. Do not lay upon the spirits all your own wrong doings; let the me diums do their work in such a way that we will not be ashamed to have intelligent people listen to us. I am proud of the Red Skins, and appreciate all they have done for me. I know the strength and power they bring with them, but there is a proper time and place for everything, and a public platform is not the place for Indian controls to give way to their old time manners; the people do not under stand their ways, therefore they should come in the quiet of the home. Let us sustain the President and officers of the Massachusetts State Association, that the Association may have a successful year."

Mrs. Alice Waterhouse, one of the newly elected Directors of the M. S. A. said in part: "I telt when I left home as if my work as a public speaker was done, but I never have the blues in regard to Spiritualism, for we have much to be proud of. January is a memorable month for me, for forty-five years ago the last of this month I became convinced of the truth of Spiritualism. I have always believed in organization. We have done much for humantty; one thing, we have buried all the ghosts in the land. When I was young every one talked of 'ghosts,' now you never hear of them. The Spiritualists have buried them, and have put angels in their places.

Miss Gertrude Laidlaw rendered a very fine vocal selection, which was well received. This closed the session of the afternoon. The evening meeting opened at 7:45. with J

B. Hatch, Jr., First Vice-President, in the chair. Music was furnished by E. W. and C. L. C. Hatch. The invocation was given by Pres. Geo. A. Fuller. H. D. Barrett was then introduced, and made a very practical and eloquent speech, saying in part: Friends, it has been my privilege to be in attendance up in a number of these State conventions, because I have been interested in their work. To day I believe we have laid the foundation for a structure where we can invite all truth-seekers to receive instruction in a truly scientific religion. We have tried the policy of "going it alone" long enough; we must give up individualism and put cooperation into its place. We

fall into line and become full-fledged ones. Any system of thought that seeks to establish a creed we believe is wrong. We believe the worst fakirs the world ever had or will have are those that are selling seats in heaven cash down. Whenever a minister of the gospel precludes demonstration or analysis for his religion, then we should call a halt upon that system of religion. This element has had the run of the government and the officers of society for so long a time the common people do not understand the real posi ion they occupy. Spiritualism is the philosophy of nature. Mr. E. Warren Hatch read an original poem.

"Love, Lite, Death," which was well received.
Mrs. 1da P. A. Whitlock was the next
speaker. "I hoped I should not be called up on to speak. We have listened to so many good thoughts from Mr. Barrett and Prof. Lock wood that we should take them home to think about. I believe that some of our best things are too often covered up by too many other things. I feel that way to night. In reference to Spiritualism, when the snip is sinking is the time to stand by it; not that I think for a paper, fold them up separately, and press them moment that Spiritualism is sinking; but we are reaching a crisis, and we must all put our shoulders to the wheel to sustain the work. I never was more hopeful for Spiritualism than at the present moment because people are thinking more than ever.'

Mrs. Hortense G. Holcomb was the next speaker. She endorsed in a very emphatic manner all that the former speakers had said and urged all present to cooperate with the then bared his arm, and showed it devoid state Association, so that its work would be of any preparation. He then rubbed this more successful than ever during the coming arm with his hand, and on removing it year. Mr. Harrison D. Barrett closed the meeting with benediction.

We wish to extend thanks to all who assisted in making this convention a success, especially to the BANNER OF LIGHT for courtesies extended and for space given for reports.

This sixth annual convention was one of the most successful meetings the State Association CARRIE L. HATCH, Sec'y. has ever held.

Southern Railway.

The Avenue of Travel

TO ALL THE PRINCIPAL CITIES AND WINTER RESORTS OF THE SOUTH.

Cuba, Texas, Mexico, California, and the Pacific Coast.

HAWAII AND PHILIPPINE ISLANDS.

The Famous Washington and Southwestern Vestibuled Limited, Daily. New York to New Orleans, via Atlanta and Montgomery, composed of Dining and Draw-ing-room Sleeping Cars, also carrying Pullman Drawing-room Sleeping Cars between New York and Jackson ville, Tampa, Augusta (connections for Alken), Birmingham, Memphis, Nashville, Asheville and Chattanogga. S₁ ecial annex Pull nan Drawing-toom SI-eping Care leave New York for New Orleans on Tuesdays and Saturdays, con-necting with Sunset Limited for the Pacific Coast.

U. S. Fast Mail, Daily. From New York and all points South. Pullman Drawing-room Sleeping Cars New York to New Orleans, Jacksonville, with connecting Fullan service to Bhimingham, Chaitanooga, Memphis, An-ista and Texas and Mexico. The Fast Mail between ew York and Hayana 2 days 14 hours and 55 minutes.

New York and Florida Limited. Finest train in the World will be resumed January 16th, leaving New York daily except Sunday, and will be operated solid between New York and St. Augustine, composed exclusively of Dining-Library, O-servation Compartments. Drawing-room Sleeping Cars, also attached to the train will be a Pullman Drawing-room Sleeping Car New York to Alken. Dining Car service on all through trains of the Southern Railway for Florida and the South and Southwest.

SPECIAL. Persons contemplating visiting Lake Helen Camp-Meeting, Florida, and desiring the shortest rall journey, should avail themselves of the aboves r-vice. Only line making direct connections with Colonial and Federal Express trains Boston to Washington.

For descriptive matter call on or address Geo. C. DAN IRLS, N. E. Pass. Agent, 228 Washington street. Boston Mass.: ALEX. S. THWEATT, East. Pass. Agent, 271 Broadway, New York
J. M. CULP, Traffic Manager; W. A. TURK, Gen. Pass. Agent, Washington, D. C. Dec. 24.

A Remarkable Book.

We have at hand a neatly bound, profusely illustrated volume, entitled "Spirit Slate Writing and Kindred Phenomena," by William E. Robinson, who gives a clear, comprehensive description of the principal slate tricks and miscellaneous tricks which pseudo mediums use to entangle the unwary for their own ends. His object is not to denounce Spiritualism but to show that much accepted as such is not genuine. In his preface he makes the follow ing explanation:

"The author of the present volume is not an opponent of Spiritualism-on the contrary, he was brought up from childhood in this belief; and though, at the present writing, he does not acknowledge the truth of its teachings, nevertheless he respects the feelings of those who are honest in their convictions. At the same time he confidently believes that all rational persons, Spiritualists as well as others, will heartly indorse this en leavor to explain the methods of those who, under the mask of mediumship, and possessing all the artifices of the charlatan, victimize those seeking knowledge of their loved ones who have passed away. As a great New York lawyer once said, it was not Spiritualism he was fighting, but fraud un der the guise of Spiritualism.

"Owing to the fact that the author has for many years been engaged in the practice of the profession of magic, both as a prestidigitateur and designer of stage illusions for the late Alexander Herrmann, and has also been associated with Prof. Kellar, he feels that he is fitted to treat of clever tricks used by mediums. He has attended hundreds of séances, both at home and abroad, and the present vol-ume is the fruit of his studies.
"Some of the means of working these slate

tests may appear simple, and impossible of deceiving, but in the hands of the medium they are entirely successful. It should be remembered it is not so much the apparatus employed as it is the shrewd, cunning, ever-ob-serving sharper using it. The devices and methods employed by slate writing frauds seem innumerable. No sooner are they caught and exposed while employing one system than they immediately set their wits to work, and evolve an entirely different idea. It is almost impossible at the first sitting with a slate writing medium to know what method he will employ, and should you, after sitting, go-away with the idea that you have discovered his method of operation, and come a second time, ready to expose him, you may be sadly disappointed, for the medium will undoubtedly lead you to believe he is going to use his former method, and so mislead you. He accomplishes his test by another method, while you are on the lookout for something entirely different. The great success of the medium is in disarming the susciples of the starting and or that the starting and or the s picions of the skeptic, and at that very moment the trick is done. Slate-writing is, of course, the great standby of mediums, but there are many other tricks which they employ which are described in the present volume.

In order to give THE BANNER reader a clearer idea of the nature of the book we will relate a few tricks therein described, employed by people whose names are quite familiar to he public.

A rather clever test used in a dark séance. given by Miss Annie Eva Fay, is one in which the hands are not bound. Miss Fay made cot ton bandages and tape ties a success, and sometimes varied her seance by not using a tie, but by continually clapping her hands together during the darkness. She also had her mouth filled with water. Nevertheless, the usual manifestations occurred. The horn "tooted," the tambourine and guitar floated, bells rang, etc. The dodge she employed was this: Instead of clapping her hands together, she slapped one against her forehead, which gave the same sound, and gave her one hand at libof the President's report [which will appear in full in next issue]. The report was uanimously adopted. The Secretary, Mrs. Carrie L. Hatch, then read her report, which spoke of Hatch, then read her report, which spoke of Hatch, then read her report, which spoke of Hatch, then read her report [which will appear in must unite for offense and defense, and make ourselves a power in the land.

Mr. Wm. M. Lockwood was then introduced.

Mr. Wh. M. Lockwood was then introduced.

He said in part: "Mr. Chairman and Congress mouth with water from a bottle concealed on the hatch at the said was a power in the land.

Mr. Wm. M. Lockwood was then introduced.

He said in part: "Mr. Chairman and Congress mouth with water from a bottle concealed on the hatch at the said was a power in the land.

Mr. Wm. M. Lockwood was then introduced.

He said in part: "Mr. Chairman and Congress mouth with water from a bottle concealed on the hatch at the said was a power in the land.

Mr. Wm. M. Lockwood was then introduced.

He said in part: "Mr. Chairman and Congress mouth with water from a bottle concealed on the hatch at the said was a power in the land.

Mr. Wm. M. Lockwood was then introduced.

He said in part: "Mr. Chairman and Congress mouth with water from a bottle concealed on the hatch at the said water. She was now at liberty to blow the horn, ring the bells, or the like. When she finished she refilled her mouth with water from a bottle concealed on the hatch at the said water. She was now at liberty to blow the horn, ring the bells, or the like. the work that had been done at the various of Spiritualists, you have assembled here to day her person, and again resumed, clapping her camps, and at the several mass meetings held you are not Spiritualists, I hope you will soon against her forehead. One who suspected the idea of the water brought a glass of milk. She consented to use it. The horn tooted just the same, and the medium's mouth still contained the milk. She had simply inserted the end of the horn in one of her nostrils.

Slade at one time used a piece of slate-pencil fastened to a thimble, and with the apparatus attached to his foreinger of the same hand holding the slate he did the writing. The thimble was fastened to an elastic which pulled the thimble out of sight, up the sleeve or under the coat when it was done with. He also presented other phenomena, such as play ing the accordion, etc.

The name of Foster is almost invariably coupled with any test wherein there is reading of sealed letters, pellets, etc., just the same as Slade's is connected with the slate writing tests.

Foster was an inveterate smoker, anywhere and everywhere, especially at his séances, and it was all for a purpose. The visitor who desired to have a sitting with Foster was requested to write a few questions on small pieces of into small balls or pellets. Foster would pick one of these up, and hold it to his head, as if to try to penetrate it. Apparently failing to do so, he would place it back on the table. he would repeat with others. Finally, he handed one of them to the visitor, after holding it against his forehead requesting him to hold it himself. Foster then took a pencil and paper and scribbled something on it, and a name was seen. On reading what Fos ter scribbled on the paper the visitor finds an answer to one of his questions, and the name, in blood red, on Foster's arm, is found to be the name of a person addressed by the visitor in the note. Foster had a pellet of paper of his own concealed between his finger-tips, and at some convenient moment, instead of placing back on the table one of the pellets he has just taken up, he substitutes one of his own, keeping the bona fide one in his hand, which he lowers into his lap and unfolds. Holding it in the palm of his hand he strikes a match and lights his cigar, and while doing so he is deliberately reading the note, which he afterwards crumples into a ball and conceals in his hand. He now takes up another peliet and tries to see through it by holding it to his forehead. He, however, fails, and gives it to the visitor to hold, really exchanging it for the one he has just read. He now has his own and the visitor has his. He now allows his hands to lie carelessly in his lap, and, while conversing with the visitor, he pushes one of his cost sleeves up a short distance, and with a sharp-pointed stick writes the desired name on his arm, pressing down hard. In a second or two he writes the answer to the visitor's question minus the name he has just placed on his arm. He now shows his um bare, and rubs the spot where he has written, with his fingers slightly moistened, whereupon the name, in bright pink writing, appears. If it is desired to make it disappear, nold the hand above the head a few seconds. To make it appear again, rub once more with

The subject of sympathetic inks is such an interesting one that thirty seven formulas are given. Sympathetic inks are of three general classes: Inks that appear through heat; inks that appear under the influence of light; inks appearing through reagents.

It requires intellect to be a clever trickster, and part of the missionary work of Spiritual ists should be to familiarize themselves with the fraud as well as the genuine, and if possi-ble joint out a truer way of using the divine gitts bestowed upon mortals. The reading of this little volume may fill the uninitiated with wonder and consternation, and yet you ought to know, for ignorance does not mean innocence, and it is only through knowledge that you can cope with the great questions now

Order through the BANNER OF LIGHT.

fust lesued from the press of the BARNER OF LIGHT

Jesus, Man, Medium, Martyr Drs. Peebles

OR THE GREAT SYMPOSIUM.

The Jesus Christ Question Settled.

This elegantly bound volume of about 400 pages, by

DR. J. M. PEEBLES.

Contains the ripest thoughts and richest scholarship of a number of the most distinguished Liberalist and Spiritualist authors, writers and debaters of this country. It is verily a Symposium by

. S. Loveland, J. R. Buchanan, Hudson Tuttle, B. B. Hill, Moses Hull, Rabbi I. M. Wise, Col. R. G. Ingersoll. W. E. Coleman and Others, upon Religious Subjects.

The book was named by one of J. J. Morse's Spirit Controls,

"Jesus, Man, Medium, Martyr."

This magnificent volume racy and crisp,

Existence of Jesus and Mahomet, pro and con. Of What Talmud Says About Jesus. Origin of the Gospels.

> Ingersoll and Agnosticism. Ingersoil and Spiritualism. Christianity and Spiritualism Con pared.

Prof. Buehanan on "Antiquity Unveiled." Alfred James's Exposure.
B. B. Hill's Scathing Review of Dr. Pee bles's Pamphlet, "Did Jesus Christ

Exist?" and Peebles's Incisive and Exhaustive Review of this Review. Hindoo Superstitions

Child-Marriage in India. Christianity and Paganism Compared.

The Gnostics. Jesus and Contemporary Jews. Edwin Johnson, the Rush, Reckless As sertionist.

The Koran and its Teachings. The Continuity of History. Recent Explorations in Baby

Assyria and Egypt. Rabbi Wise on Jesus. Decline of the Christian Religion.

What the Controlling Spirits of W. J. Colville, Mrs. M. T. Longley. Mrs. Everitt, Mrs. Jennie Hagan-Jackson, J. J. Morse, Stain. ton Moses (M. A. Oxon), and Many Others, say about the Existence of

Spiritua ism and Christianity.

Jesus. Harmony between Jesus's Mediumship and that of To-day. What Scholarship of the World says of

Jesus and his Influence upon the World. Price 1.25, postage 12 cents.

For sale at BANNER OF LIGHT OFFICE, 9 Boxworth street, Boston, Mass.

MEETINGS IN NEW YORK,

FIRST SOCIETY OF SPIRITUALISTS - The Tuxedo, Madison Avenue and Fifty-Ninth street. - M. J. Fitz Maurice, Sec'y, writes A splendid audience greeted Miss Gaule, who was at her best, Jan. 8. Mr. W. W. Sargent was called to the platform, and spoke pertinently in the interest of the mass meeting to be held in Brooklyn on the 17th and 18th insta. He also stated that the State yearly Convention would probably take place this season in New York City. The President then voiced the sentiments of the meeting by requesting Mr. E. W. Wallis of England to come forward. Mr. Wallis graciously responded with a few well-chosen remarks appreciative of the wel-come accorded to him and Mrs. Wallis by the Spiritualists of America, concluding by singing a song with much expression. Miss Gaule then wished Mr. Wallis good-speed, and amid general expressions of good-will the meeting closed. Miss Gaule will hold meetings every Tuesday evening during this month at the Tuxedo.

Thursday, Jan. 5, was the twentieth anniversary of the marriage of Dr. and Mrs Gaston W. Fowler of Lynn: They were united in the bonds of matrimony by Dr. S. B. Brittan in New York City. THE BANNER wishes them many happy returns of the day.

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 arrangements are completed.

JANUS CROSSETT.

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

SPECIAL NOTICES:

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

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. L. H. Willis may be addressed at Rochester, N. Y., 243 Alexander street. Jan. 7

HENRY SCHARFFETTER, 300 So. Collington Ave., Baltimore, Md.,

GENERAL AGENT FOR THE BANNER OF LIGHT PUB. CO. OF BOSTON, MASS.

HEADQUARTERS for Spiritualistic, Reformatory and Occult Literature; also subscriptions taken for BANNER OF LIGHT. Orders by mall promptly attended to. Catalogues free on application. Correspondence desired.

DO NOT FORGET THAT & Burroughs,

Successful Specialists

Chronic Diseases, ARE LOCATED IN

BATTLE CREEK, MICHIGAN.

That they have the largest, finest and most complete offices in the United States, which are devoted exclusively to the treatment and cure of Chronic, Nervous and Private Diseases.

SEND NAME, AGE, SEX, AND A LEADING SYMPTOM, AND RE-CEIVE AN ABSOLUTELY CORRECT DIAGNO-SIS FREE.

YOURS FOR HEALTH, Drs. Peebles & Burroughs,

Nov. 12. BATTLE CREEK, MICHIGAN.



BILIOUSNESS Can be prevented and cured by regulating the action of the liver and removing the accumulation of bile from the system.
Price 25c. per box. Five boxes \$1.
Prepared only by S.WEBSTER & CO.

63 Warren Avenue, Boston, Mass. Agents: HUDNUTT'S PHARMACY, 205 Broadway, New York City, and FULLER & FULLER CO., Chicago, ill. July 2. tf cow cet

or Homeseckers and investors, is described in a handsome illustrated book which you can obtain by y. Mass.

for Homeseckers and investors, is described in a handsome illustrated book which you can obtain by Jan. 4.

A CASE OF

Partial Dematerialization

Body of a Medium. INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF.

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

Translated from the French by TRACE 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 under the most absolute test conditions possible, proving conclusively the verity of psychic manifestations. Count Aksakof never goes into print unless he has something to say. In the present instance he has found much of moment to say; he has said it well, and his translator has given his English and American friends an opportunity to enjoy the distinguished statesman-scholar's richest and ripest thought.

CONTENTS.

Chap. I. Theoretical Speculations - Materializations and Dematerializations.

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

the body of the Medium was demonstrated to blanch
and Touch.
I. Testimony of Mile. Hjelt.
A. Letter from Mile. Hjelt to Mons. Aksakof.
B. Letter from Mons. Aksakof to Mile. Hjelt.
C. Reply of Mile. Hjelt to Mons. Aksakof.
D. Supplementary Letter from Mile. Hjelt.
II. Testimony of Staff Officer, Capt. Toppellus.
III. Testimony of Prof. Selling.
A. Letter from Prof. Selling to Mons. Aksakof.
B. Letter from Mons. Aksakof to Prof. Selling.
C. Reply of Prof. Selling to Mons. Aksakof.
D. Supplementary Report of Prof. Selling (lilus trated). trated).
E. Letter from Mons. Aksakof to Prof. Seiling.

E. Letter from Mons. Aksakof to Prof. Seiling.
F. Reply of Prof. Seiling.
IV. Testimony of Madam Helene Seiling.
A. Note from Mme. Seiling.
B. Remarks on the same, by Mons. Aksakof.
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 Thertzberg.
VIII. Testimony of Mr. Schoultz, C. E.
A. Letter from Mr. Schoultz to Mons. Aksakof.
B. Counter-Testimony of Dr. Hertzberg.
C. Counter-Testimony of Dr. Hertzberg.
D. Counter-Testimony of Miles. Hjelt and

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

Tavaststjerna.

Medium.

A. Account of the Séance held at Prof. Seiling's residence at Helsingfors, by Madam d'Esperance.

B. Questions addressed to Madam d'Esperance by Mons. Aksakof.

Mons. Aksakof.
C. Supplementary Explanations by Madam d'Bsperance.
Chap. III. Personal Investigation by Mons. Aksakof.
Chap. IV. Letters from the Medium concerning her condition after the scance at Helsingfors.
Chap. V. Personal Statement of the Medium as to her condition during the Dematerializing Scance.
I. Questions by Mons. Aksakof and Replies of the Medium.

H. Supplementary Reports by Mons. Aksakof II. Supplementary Remarks by Mons. Aksakof. Chap. VI. Conclusions.

12mo, 197 pages, large type, illustrated. Price, cloth, 50 cents; paper, 35cents. For sale by BANNER OF LIGHT PUBLISHING CO.

ESAU A POLITICAL NOVEL OF PURPOSE AND POWER By T. A. BLAND, M. D. This is a war story, a love story and an expose of political crimes of the war period.

"It is a powerful story, with a noble purpose."-The Arena "I read it with thrilling interest. The fate of Esau ought to stir the blood of every American patriot."—Hon. John G. Otis, M. C.

"It is a most thrilling story of war, love and tragedy. It is in a new line, and will fill a new channel of thought. In writing it you have served well your country."—Hon. John Davis, M. C. "It is entitled to a place in the front rank of reform literature."—Hon. O. M. Kem, M. C.

"It strikes the nail square on the head. The people are waking up to the oppression and injustice to which they have been subjected. The story of 'Esau' will help them to see both the cause and the remedy."—Senator Kyle. "Dr. Bland's book, 'Esan,' is a story which tugs at the heart-strings from beginning to end. I wish every woman in America might read it."—Annie L. Diggs.

"It gives, in a clear and bold way, the history of the black est crime ever perpetrated on a free people."—Hon. H. B. Tanhensel.

"It is a very able and striking presentation of the financia history of our country for the past thirty years."—Hon. R. P Bland, M. C. Price 25 cents.
For sale by BANNER OF LIGHT PUBLISHING CO.



Dec. 24 tf

DON'T USE HAIR DYES!

THEY ARE DANGEROUS AND UNSATISFACTORY. VAN'S MEXICAN HAIR RESTORATIVE, IS A HAIR FOOD. RESTORES GRAY HAIR TO ITS ORIGINAL COLOR. CURES DANDRUFF AND STOPS FALLING HAIR. \$1.00 PER BOTTLE.

Mexican Medicine Co., CHICAGO, ILL. AGENTS WANTED.

SPIRIT Message epartment

SPECIAL NOTICE.

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

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

SPIRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Dec. 30, 1898.

Spirit Invocation. Oh! thou great Spirit, we come this morning seeking assistance and strength, feeling that our wants will be supplied, as thou art ever our staff and comforter. The past year has brought many changes to those in earth life. Many have been brought closer to thee by loss of friends and others are rejoicing over their success in life. Oh! that we may enter the New Year realizing its importance, feeling that many old things will pass away, and we will behold all things new. We hope for more progress, more unity and harmony, that we may get away from the physical environments and cling to the spiritual. Direct all things this morning, open the door to those who wish to come and send forth their words of greeting and good cheer. May they be imbued with that magnetic force and love that all will feel and understand. Guide and direct us now and forever

Control.

Mary Alice Watson.

children in earth-life, and she says she has sisters also. She brings another lady with her | and he has a sister Annie too. whom she calls mother, and a little child that passed on to spirit-life, and is one of her own family. She is anxious to come in contact with those in mortal life because she says she has been attracted to them on account of sickness at the home, and things not going as well | large in stature; but she has a very pleasant as they did when she was in the body; but she says her people don't understand much about | ing, and seems to be delighted, especially when Spiritualism, and it was only through her we informed her that she might transmit her strong love and penetrating power that she | thoughts to me and have me convey them to was able to return, and has become conscious you, for she says she has ever so many on the that she can help them if they will only let her. earth-plane that she would like to come in

is Frederick, and her own Mary Alice Watson, children scattered in different parts of the and she informs me that her home while in | country, although they are all in the New earth-life was Jersey City, N. J. I should not | England States, with the exception of one think she has been out of the body very long, because she seems new here.

Thomas II. Leach.

Here comes another, and as he approaches me I see that he is young in appearance-I should think about eighteen or twenty years; dark complexion, about medium height, stands erect, and appears to me to be a man who must have worked hard, for h's hands show the sign of manual labor. Yes, he tells me he was an engineer, and worked on the Boston & Albany Railroad; and he says he went out somewhat | doesn't bring forth results, we sometimes suddenly, but not by accident. He is very anxious to reach a lady friend, who was very near and dear to him, whom he calls Nellie, and also his aged mother. He informs me that he was her sole support while in earth life, and his going has made it very hard for her. He is trying to reach her, so as to give her comfort and assurance that she will get along all right, for, although out of the body he will be able to bring an influence around her and bring friends to assist her, so that she may feel happy | in St. Johnsbury, Vt. and contented until they meet on the spiritside. His father is in spirit with him, also a brother, Charles; and he tells me that his mother is somewhat spiritualistically inclined: that she goes to mediums and gets comfort through them; and it will make him feel better if he can only prove to her beyond all doubt that he can return, for she sometimes seems perfectly satisfied and other times she does not that the white man does for his people. He feel so well, and wonders if she is allowing her mind to give way to her desires. That is why he has tried to come here this morning. thinking that if he can come in contact with sensitive to the influence around her, as she is her he can make her feel more sure that he is somewhat mediumistic. He is anxious to have still helping, watching and waiting. His mother's name is Katherine, and his own name is earth life he orposed it very much, and she Thomas H. Leach, and he says that his home | dreaded it on that account. He wants to say is in Nobleboro.

Maggie McFarland. think about seven or eight years old, a beautiful child, very light and has a very nice appearance. She informs me that she passed away with diphtheria and has been gone sometime. There is also a lady who comes with her that I | so that he did not leave her financially under think from the way she approaches us here has not been long in spirit. She tells me to row, and of a jealous temperament, and was say that she has come since the child, and it afraid that if any one helped, it was selfishly. is mother and child coming together. She Now he sees it was his own narrow mind. and wishes to return to her children now in earth- he could not see the purity of the friendship. life, also to a companion and brother. She but he can to-day, and that is why he wants calls the child's name Gracie, and her own Maggie, and she wishes me to say that if she he must have made her life very uncomfortacould only lift the dark cloud that seems to lie | ble while in the body. Now he sees where the over the home, and fill the great vacancy left | wrong came in, and has taken this way to right through her passing away how happy she it, for there are those who will understand it, would be, because she sees that they are all the time regretting, and wishing that they had | confident that when he returns it will be to done something else. But just say that noth- help her, and not to prevent her from doing ing else could have changed things, and for | that which was right. them to be perfectly reconciled and feel happy because God doeth all things well.

The mother passed away by going through an operation, and her people have always thought that if she had not gone through it she would have lived, and that is her mission | merman.

this morning-to inform them that she would not have lived anyway-because Gracie was strong and more attractive than she. She wishes them all a Happy New Year, and for them not to sit down and ory and feel that there is no good in God or man, and all is desolation. She wants to say to Ed., her husband, not to become foolish, for he ought to remember he is where his wife can see and hear him, and the more of a man he is, and the more he strives to live a good, spiritual life, the closer she will get to him. "Be good to the children, and don't separate them, for ways and means will arise so that you can take care of things that you do not think you can." That is her message, and she wishes to say she will be happier still when she sees them more settled in earth life, for she says that those who have been long on the spirit side and are more familiar have informed her that better times will come to him; and he will feel better. Her name is Maggie McFarland, and her home in Bradford, Mass., but she says she will also be recognized or remembered in Manchester, N. H., also in Fall River, Mass. She came originally from Bradford.

Jesse Smith.

Here comes a little boy, and he says his name is Jesse Smith, and his home in Quebec, Canada. He says he is a long distance from home, as far as miles are reckoned in the mortal world, but distance is nothing to those in spirit. He went out of the body very quickly, he informs me; also that there was a little sister who passed away just a few days after he did, and he tells me his mother is sick now, and that his father is a contractor, and is well known. He wants them to know that while they have been out of the physical body they have been conscious of the great shadow and sorrow that has come to them, both through the loss of their children and financially, but he wishes to encourage them, because it is hope that keeps us up, and knowledge that gives strength, and so he wishes to say to them, "When you become conscious that we can stand by you, and feel your touch, and you feel ours, mother, you will never cry for us again. Oh! how often do you go to that drawer, and take out my little yellow curl, and cry over it. That is all foolish. If you will take it out and kiss it, and thank God I am out of the physical body, away from all wickedness, away from all pain, and away from all the environments that are in the earth-life, and with the good angels in heaven, and good grandma and grandpa, you would feel different. Just stop and think a few minutes, and centrast the two sides of life, spiritual and Individual Messages Given Through the mortal, and you will not mourn because we were taken from you, for if we had been fit subjects to have lived we would have. So. mother, get well, for there is much that de-The first spirit that comes here is a lady, and | pends on you, and you have much to live for from appearance middle aged. She is anxious | yet." That is the New Year's greeting that he to reach her family. She has a husband and sends, and his home is in Quebec, Canada. His father's name is Fred, and his mother's Annie,

Lucinda Redman.

Here comes a real old lady, I should think a woman about seventy years old by the appearance, and very well preserved, but not very and quiet way as she approaches us this morn-Now this lady tells me her husband's name | contact with. There are many of her own who is at the Klondike just now. She seems to be a little excited, for she hardly knows how to put her words together to prove what she wants. She told them before she passed away, if the spirit could return, she would, and she has tried it several times and has been unsuccessful. She thought this would be a good opportunity, and that she would not be able to prove her identity as much as she would like to this time; but she is doing the best she can, and it is like sowing the seed, and we can resp the harvest. If all the seed have to sow it twice to get them.

So she says if she cannot make them understand her this time she will try it over. She says her name is Lucinda Redman, and this woman carries me away toward Vermont. Her husband is in spirit with her, and he is here; she has many on the spirit side, but the ones on the earth-plane are the ones she wants to reach, and she says many will remember Grandma Redman. She will be remembered

Harry Mitchell.

Why, here comes a colored fellow, and as he comes he seems to be a little amazed, for he hardly knows what to do; but we have told him all are made welcome, whether black or white, and he says that although the skin is black the heart holds the same charms of love says he has those in earth-life he is anxious to come in contact with, and especially his companion. Since he passed away she has become her develop, although when he was in the to Maria that he sees things different, and he is anxious now for her to develop her powers and make good use of them, because she can The next one I see is a little girl, I should help herself and others if it is only in a small way, and it will give him an opportunity to come back and control and help her. Then, too, he tells me that when he went away he was very sick, and had been for a long while, very good circumstances, and he was very narme to mention this, because as I understand it and he thinks that it may make her feel more

> He gives me the name of Harry Mitchell; he says he will be known in Boston, Mass.

When ill news comes too late to be serviceable to your neighbor keep it to yourself .- Zim-

Verification of Spirit Mensage. To the Editor of the Banner of Light:

While reading THE BANNER of Sept. 24 today I came across a message signed William GARNER, of Troy, N. Y. I wish to state that It sounds very much like a friend of mine who recently passed away as the spirit describes in the same locality, etc.

The one's name to whom I refer was Gardner instead of Garner. But I believe a mistake in print might have easily occurred, and I am convinced that the two persons are identical. Very truly yours,

JOHN F. PETTY.

A Letter from Abby A. Judson.

North Dorset, Vt , Dec. 8, 1898.

NUMBER FIFTY-TWO. To the Editor of the Banner of Light:

A lovely kinswoman of mine, quite advanced in years, admitted to me yesterday with some hesitation that she really thinks we may be permitted in the next world to recognize our friends and to enjoy some companionship with them. She said she was brought up to believe that we should not even know each other there on account of being absorbed in God and Jesus. But the sweet thought of seeing the dear ones again, especially her husband, whom she deems far too good for her here, is stealing into her heart, and I could see the result of something I said to her on a previous visit.

I had suddenly said: "Oh, my dear, how happy, happy, you will be to meet F--- again!" "Oh, don't!" she said; but I would go on. joy. "F--- will be so glad to see you, and will love you more than ever, because you were so good to her little toy, whom she had to leave on earth without a mother." F-was (is, I mean) her favorite sister, and her little boy was a cripple. This dear lady keeps aloof from Spiritualism, fearing it is a delusion invented by the Enemy of souls in order to make those who accept it the future denizens of his dread abode. But the little seeds of hope fly everywhere on angel pinions, and sometimes take root in hearts that we have longed to cheer. but almost lost all hope of doing so.

Of all the exquisite revelations made by this latter day promise of glory, it seems to me that the very dearest is the knowledge that families whose members love each other will be reunited in the spirit world. And there is no from our ancestors coming to the front. A qualification, no reservation, no hesitation in | our delight in the thought.

If we ask our church friends if they do not feel sure of meeting those they love again, they hesitate, and temper their reluctant "yes" with an "if." "Yes," they say, "we shall meet each other again if we are in Christ-if we have given our hearts to the Savior." And the doubt whether they and those they love are really Christians, and the knowledge that many estimable friends are not in the church, makes them walk with downcast eyes and bated breath during their stay on the earth.

It is indeed delightful to get out of "these mists and vapors, these earthly damps," out of the regions of its and vain wishes, into the clear sunlight of a natural universe. In this universe of nature, being in this body or out of this body makes no difference. If we know and love each other here, we shall know and love each other there. If our sweetest pleasure here is to feel the the hand-clasp of affection, and to look love into eyes that look with responsive love into our own, we shall have precisely that pleasure there, for "souls are not denaturalized by death."

Some are so absorbed here in individual love and companionship that they forget to shed the tender sprays of affection on other hearts; they forget to revere those souls who have passed on to higher stages of development; they forget the beneficent plans of the uni verse, and the unerring sequences of cause and effect. If they continue thus while here, they will be the same there, at least for a while.

But they are not wicked in being and doing so; they are simply undeveloped, and narrower than they will be bye-and-bye. Such persons are told by the Church that they are worshiping the created rather than the creator; that God is a jealous God, and that he will take their idol away, and thus force them in anguish to bow to himself alone. But these statements are untrue. Infinite God is far too great, too self-poised, to be jealous concerning the fee!ings of any finite beings toward each other. God, if we allow ourselves to say anything of what is obviously beyond any finite compre hension, is the fountain of absolute reason. God walks a pathless way beyond any mortal thought, and yet the gleam of reason that we see in our little invididual self is the earnest

of infinite potencies beyond. Whether here or there, we may enjoy the companionship of those we love, we may give love for love, we may give worship for worship, for love's own sake. As we go on, and enlarge our sphere of thought and feeling, we shall expand toward those bright beings whom we shall see walking on more supernal heights. We shall also come to realize more deeply and assuredly the solid groundwork of all physical formations, and all spheres of thought, intellect and emotion, and the unerring law that makes the permanent progress of each and all depend (n righteous action, righteous feeling and reasonable thinking.

In all these paths of progression, we may sometimes walk alone. But in that case, we shall return later to the companionship of those we love; let them aid us to climb yet

higher, or ourselves stoop to them, and "Allure to brighter worlds, and lead the way."

Yes; intellectual exchange of thought, soulcompanionship and soul-communion will enhance the pleasure of action, and sweeten our periods of repose, whether in the body or out of the body, and this will continue to be the case just so long as we remain finite. Should we ever expand into infinity, should we ever return ultimately to God, as the sublime Plato expressed it, we shall be in a condition that we cannot comprehend now, and we cannot divine whether we shall then want companionship.

One passing through the seventh decade of human life naturally (I say naturally, but I cannot answer for those who have been denat uralized by old dogmas), naturally longs for the day when he or she will be freed from the tenement of clay, and pass to the embrace of those whom he loved so dearly, and then lost for awhile. When I think that the day is coming when I shall again be with my father and my mother, and the brother who was freed in 1896, a feeling of joy comes over me that is well nigh ecstasy. There are many others I shall be glad to see, relatives, friends, old comrades and co workers; but these three will be first and dearest-my father, my mother, Elnathan.

I was ten when my mother died, and we sailed away that night, leaving her precious he is. - Amiel.

form in the bosom of the lone ocean lale of Mt. Helena. Before I was eleven my father sailed again for Burmah, leaving Adoniram, Einathan and me to grow up without a father and a mother. They were together until after graduation from college. I was alone. My father dled near Burman the fourth year after, and I have the little daguerreotype of me that he

used to bry over. The year after he was graduated from college Einathan had a sunstroke, and the fourth year after he was immured in an insane hospital at the age of twenty-six. He remained in an insane hospital for thirty-two years. During all those years I never had a pleasure unshadowed by his condition. He never lost his memory nor his individuality and the consciousness that he was a prisoner, immured like a felon, as he bitterly told me.

At the age of fifty-eight I was allowed to take him to my home, and we were together the last year of his earth life. The last eight months he was all my own. We were alone together. Love and the knowledge that he was safe made him sane. Then he went to father and mother.

See Elnathan again, dear reader? Oh, what a happy day that will be! Tears of joy fall from my eyes. He came back to me a feeble, paralyzed old man. When I see him again he will be young, bright, strong, exquisitely beautiful and radiantly happy. Our youthful companionship will be restored. We shall gather the wild roses and the swamp pinks again, and revel in our favorite authors, some of whom we shall see. Our parents will smile on our

"He is waiting and watching, Is waiting and watching, Is waiting and watching for me." Yours for humanity and for spirituality, Arlington, N. J. ABBY A. JUDSON.

A Declaration of Principles.

BY A. H. NICHOLAS.

There seems to be a general desire for a Declaration of Principles among Spiritualists, and many have set forth their ideas in the press until we have gems of thought from the best writers on the subject. Yet we do not and cannot all agree on any one set of principles. This is attributable, perhaps, in part to bigotry, intolerance and selfishness inherited man says: "I am opposed to any Declaration of Principles which contains anything that I do not approve and accept." And if we pursue a course like that we can never have a satisfactory Declaration. Yet since there are so many wanting it and aiming for it, I think it would be well to make the attempt to set forth such a work, to state to the world our standpoint, to enunciate the principles of Spiritualism.

Now I have a pian for a Declaration of Principles which would be the nearest approach to unanimity, which is here respectfully submitted for the consideration of all persons interested. In the first place let us avoid all bigotry and intolerance, and accord to every man and woman the same rights and liberties we claim for ourselves individually, and so practice what we preach. Let the several parties have a chance, and the space to express and ink on a little shelf directly beneath, closes their sentiments briefly. Then let us prepare | his cabinet about the easel, and in a few moan extensive and comprehensive Declaration of Facts and Principles with as little repetition of the same ideas as practicable, requiring | per is prepared beforehand by writing the word a book of not less than three hundred, nor more | or sentence required with dilute sulphuric acid, than five hundred pages, entitled, "A Declara- the writing being invisible until heated. As the tion of Facts and Principles Pertaining to the cabinet closes, an assistant switches on the Spiritual Science, Philosophy and Religion."

by the time of the next meeting of the Na- | inet the spirit writing appears in black. tional Spiritualists' Association, who would then take charge of it. In a declaration of this kind we would not all agree, and this very fact would constitute the chief merit and importance of the work, for if we were all agreed on a Declaration of Principles, we would be just like a church and its creed, which is a thing we want to avoid. For instance, when a man joins the Presbyterian church he must accept the creed of that church to be of the same faith: it is just that or nothing. But we can take pride in the fact that we do not all agree in minor matters-that we have the liberty and freedom to have and hold our own opinions and sentiments, to accept that only which we like best.

A book of the kind proposed is not a finality. but subject to revision, and a few years later we would require a new book with new facts and principles, with some of the best parts of he previous work retained, if desirable. The statements of facts and principles should be remarkably plain and practical, free from all arbitrary authority for their execution. Such a work, with the several schools of thought represented, would be interesting reading, and if we find certain things in it which we do not approve nor accept, we need not be offended nor disturbed in the least, knowing that all truth will stand untarnished, while all error must eventually sink and disappear. The truth does not have to sustain itself by suppressing opposition. Only error fears to be met in the arena of reason. A fact will take care of itself, and if a theory regarding it does not square with it, the probability is that the theory is wrong.

The spirit of religious freedom and independence may sometimes cause disagreements, yet it is working out a good purpose for humanity. Let us take comfort in the fact that we can | 10 months and 24 days. agree to differ in matters of minor importance: that we can agree to let all have mental and religious liberty, without which there can be no true civilization.

Summerland, Cal.

We Can Rule the Sea.

There is no doubt that the time is near when the United States will rule the ocean, so far as any one nation can do so. No other country has such splendid access to both the Atlantic and Pacific, with swift trains of cars rushing backward and forward from the one to the other. Our resources with which to build or buy new warships, and to man them when acquired, are unlimited. The quality of our seasoldiers has already been tested, and found sufficient for all purposes.

When the canal is completed connecting the waters of our two great coasts (as it will surely be as toon as we are done with Spain) we can rush our warships from one side of the country to the other without their making a circuitous voyage like that of the Oregon. - Will Carlton in Every Where for July.

It is not what he has, nor even what he does, which expresses the worth of man, but what

Written for the Banner of Light, IF WE COULD KNOW!

If we could know how much we owe To one another, we would sow The soil of human hearts with seeds Of gratitude and kindly deeds, Whence flowers of love would sweetly blow

We'd neck our peace with every foe,

As broad as human hopes and needs.

We'd help each other as we go.

If we could know.

We'd strive to solace every woe

Wo'd bind up every heart that bleeds, If we could know. A fuller charity we'd show, A deeper faith; and we would grow To higher thoughts and larger creeds,

> From the London Mail. A Count's Vision.

J. A. EDGERTON.

I can vouch for the truth of the following: interesting case of clairvoyance: On August 12 a young man named Livio Cibrario, belonging to one of the most ancient families of Turin, while attempting to climb the peak of Rocciamelone, in the Maritime Alps, lost his way, and on the following morning a search party found his body, terribly crushed and bruised, at the bottom of a deep crevasse.

Count Cibrario, the unfortunate young man's. father, who was at Turin, and knew nothing of his son's expedition to the Rocciamelone, on the night of the accident aroused the rest of the family, announcing with tears that Livio was dead. He had seen him distinctly, he said, blood flowing from his battered head. and had heard these words spoken in a voice of terrible anguish:

"Father, I slipped down a precipice and broke my head and I am dead, quite dead."

The other members of the family tried in vain to persuade the poor count that the ghastly vision was nothing but a nightmare, and the bereaved father continued in a state anxiety tordering upon distraction till the morning, when the official confirmation of the terrible accident reached him.

This case of telepathy, or whatever name may be given to similar phenomena, is consid ered all the more remarkable as Count Cibrario is a very quiet, matter-of-fact person, and has never suffered from disorders of the nervous system or dabbled in spiritism.

From the Lynn (Mass.) Item.

A New Magician's Slate for "Spirit Writing."

A new magician's slate, for exhibiting "spiritwriting," consists of a grating of tinned iron wire, which is covered on each side with an insulating sheet of mica over which is placed a sheet of Russia iron, which may be given a more slate-like appearance by a coating of mineral paint. In the usual frame, this cannot readily be told from the ordinary school slate. Hidden conductors pass from the iron wire to screw eyes in the frame, and the cord by which the slate is suspended on an easel is a wire con nected with other concealed conductors running from a source of electricity. If a powerful current, like one for lighting, is used, a safety fuse is placed in circuit. The magician lays a sheet of paper on the slate, places pen ments his question of the spirit is found to be answered by a writing on the paper. The pa-The work can be prepared for publication | hot in thirty seconds, and on opening the cab-

Passed to Spirit-Life.

From Boston, Dec. 26, Y898, MR. JAMES ADAMS, aged 81

He was a consistent Spiritualist for forty years: a pioneer He was a consistent Spiritualist for forty years: a pioneer in the early movement; a medium (not public) of noble type. His was an active, generous and affectionate nature. For some two or more years he has been a great sufferer from heart trouble, but with great fortitude patiently awaited release and reunion with a loving wife and two children, who preceded him. He leaves one daughter, who has the sympathy of many friends.

The writer officiated at the services Dec 28, at 1 P. M., and by request sang "Only a Thin Veil Between Us," after which the body was cremated.

WILLIAM A. HALE, M. D.

From East Kingston, N. H., Dec. 18, 1898, ALBERT C. ROBinson, aged 52 years. Mr. Robinson leaves a wife and two brothers. One brother,

Mr. Robinson leaves a wife and two brothers. One brother, Dr. Frank Robinson of Exeter, N. H., is a healing medium, and a graduate of the old school; the other resides in New Jersey. Mr Robinson suffered from an attack of paralysis over a year ago, but his recovery was hoped for until heart disease of a pronounced type manifested itself. Through his whole litness he manifested such patience and resignation as to win the affection of all who cared for him. Just before his last breath he looked upsmilingly and said: "The hard journey is almost over." The smile remained upon the frozen lips after the "seal of silence" had been placed upon them. Mr. Robinson was a good writing medium, and many now treasure messages writien through his hand.

Services were held by the writer at East Kingston on the afternoon of the 20th, and at Exeter, N. H., the 21st, when the Order of "Red Men" barticipated with their very beautiful burial service. The burial was at Stratham; in the o'd churchyard, where many of his friends are laid away.

CARRIE E. S. TWING.

CARRIE E. S. TWING. From her home in Oberlin, O., Dec. 29, MRS, MARY CLEVE-LAND RICKEY HALL, in the 84th year of her age.

LAND RICKEY HALL, in the 84th year of her age.

She was born in Vermont. At twenty-two years she married James Madison Hall, and came in a wagon all the distance to Ohio, taking up a tract of wilderness in Pittsfield and removing to another, now occupied by the town of Oberlin. They had one child, a daughter, now Mrs. Julia E. Graves. Mrs. Hall was active to the last, and the day following the accident which caused her death, was to bave been received into the Pitrsfield Grange, the Oberlin Grange to which she belonged having cased to be. She was the oldest Granger in the State. She was a piot eer also in Spiritualism, and only by circumstances was diverted from largely helping to build a hall in the centre of the theological town for spiritual use.

And the spent of white a half in the centre of the theological fown for spiritual use.

Hudson Tuttle officiated at the funeral on the 31st. To the many Spiritualists in the audience was added a large number who had not before heard the philosophy of Spiritualism, and the speaker had the difficult task of presenting its principles without offending cherished beliefs.

From her home in Onset, Mass., Thanksgiving noon, Nov. 24, 1898, MRS. SARAH EATON AMES KEITH, aged 82 years

Mrs. Sarah A. Byrnes was expected to conduct funeral services Tuesday P. M. Nov. 29, but owing to delay of train the services were conducted by Rev. Wm. S. Beal. Mrs. Mary C. Weston read a poem and Miss Lizzle Corlis sang. Mrs. Keith had been a Spiritualist and friend of mediums for more than thirty years, and while living in Brockton entertained many of the speakers for the Spiritualist Society of that city. The body was taken to Brock on for burial. A. AMES.

From Chelsea Jan. 1, 1899, MR. BENJAMIN H. DAVIS. JR. son of Rev. Benjamin H. and Catherine A. Davis, aged 54 years 7 months and 14 days.

He was a firm Spiritualist for many years. His funeral was held from his late residence, 36 Bloomingdale street, Chelsea, Wednesday afternoon at 2 o'clock, Roy. R. Perry Bush officiating.

MRS. B. H. DAVIS, JR.

From his home in Ceylon, O., Dec. 29, VOLTINE KNOTT at the age of 42 years. He leaves a wife and four children to mourn their loss. The funeral occurred on New Year's day, Hudson Tuttle of

From Alstead, N. H., Dec. 21, 1898. Dr. FANNIE C. D. MIL-LER, at the age of 72 years 9 months and 21 days.

LEE, at the age of 1/2 jears y months and 24 mays.

She has been a public medium since 1867, giving tests and healing the sick; was in Boston from 1870 to '81, when the physical gave out and she removed to Alstead, her early home, where she closed her earthly career. Truly it can be said of her, "She has done well her part."

Mrs. S. A. Wiley of Rockingham attended the funeral.

Mrs. W. W. DINSMORE.

From Geneseo, Ill., Dec. 29, at 7 A.M., MRS. K. McFAR LANB.

J. C. F. Grumbine officiated at the funeral services. Mrs. McFarlane was a stanch friend of the Cause, and a tried and true friend.

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

NDW YDAR'S DAY MUSINGS. BY DEAN GLARKE.

Another year-has rolled away And now is numbered with the past, While in its wake one New to-day Begins its rounds in cycles vast.

How wondrous is this ebb and flow Of Time's unceasing yearly tide, Whose waves forever come and go And in the Great Unknown subside.

What joy and sorrow, hope and fear, . Its calms and storms upon us fling; And how we wait each coming year To see what next its wave will bring.

The ceaseless tide sweeps on apace. Unheeding all our joys and tears; at gives us here no 'biding place, But bears us onward with the years.

What grand events embosomed lie Within the year now just begun! Who can foresee with prophet's eye What wondrous things shall soon be done?

The world now moves with rapid pace, And each new year'adds greater speed; Man now has conquered time and space, And thought of lightning takes the lead!

So must this year a hist'ry make Of startling facts yet held in store, Whose glory shall the world awake With greater wonder than before.

Great changes wait both Church and State, And some of them this year may bring; For nought can long delay the fate Impending o'er both priest and king. The nations, steeped in wrongs, may wake

And greater progress then they'll make Toward justice, right and liberty. The year just born now beams with hope,

Their vice and crime more clear to see,

And looks o'er earth with cheerful face; With many evils it must cope. But some it can and will efface. The Stars and Stripes now proudly wave

Where tyrant rule has found its grave. And long-crushed people now are free. A lesson, this, to despots all. Who o'er the nations hold their sway.

O'er many islands of the sea,

" The Powers that be" await their fall, And Cuba's rise will haste the day! Nineteen centuries end this year,

Since came on earth "the Prince of Peace," Proclaiming then his Kingdom near, When war and bloodshed all should cease. But lasting peace there cannot be

For every nation not yet free Oppression's rule will sure resist. So long as armies vast are trained In every boasted Christian land,

While wars great causes still exist,

The earth with blood will soon be stained Whene'er a despot gives command. But now, thank heaven! appears a sign That not in vain rose Bethlehem's Star,

And we may hope in Ninety-Nine That peace may dawn through Russia's Czar. The old year's gone-well, let it go;

Not back, but forward be our view; For years now dead let no tears flow, But turn with smiles to greet the New. To live on earth this New Year's Day

Should make us feel supremely blest; We ought to be both glad and gay, And in its honor do our best.

We better ought to play our part, And more of good to others give; Correct each fault of head and heart, And fitly, nobly, grandly live.

Then let us turn a clean new leaf. And fill each day with love and cheer; We then shall have less cause for grief. And sure will see "A Happy New Year."

Spiritual and Animal Magnetism, Cause and Effect.

VIEWS OF A SPIRIT.

I was determined to learn whether or no mediums, through their own animal magnet ism, imposed upon their sitters through fraud. It has been my good success to ascertain what I term facts in the case, and to further learn that mediums in part are mistaken. Should their conditions be such that the spiritual magnetism rules, then the result is wonderful: but when the animal is the predominating

the animal kingdom from which he sprung. Now I would say to all mediums, let the true spirit govern the work. If it be healing, let the spirit heal spiritually, for surely it is the spirit's right; and in all other phases of mediumship is should be the spirit that should be

sought.

spirit it is deteriorating, and the consequences

are that in time the medium must go down to

I do not advocate that mediums should be ruled by spirits—only, when spirits control them, let it be the spirit, and not palm off one's own animal magnetism as being that of a high and noble intelligence from the other Animal magnetism is not a part of spirituality, but pertains to brute force. Medi-ums should develop their own spirits and be-come enlightened, that they may assert their own individuality and obey the law of progression. They have a work within them-selves to accomp ish as well as we in spirit-life. If we aspire to higher conditions, we can possess them only by striving to bring ourselves to that plane, and the power is within ourselves. If we deman! sometaing better we must make the conlitions; and we can never do so by finding fault with others, eternally growling, piling up stumbling-blocks to fall over. Many mediums are sarcastically clubbing the churches, and every one else who does not see as they do, Now, of all classes upon the earth to be exalted above such things, mediums should be the first. Let us look out for our own faults, and not be striv-ing to mend them by tearing someone else down; right ourselves and overcome the evils that pertain to us, for by our own deeds shall

we be known. The jealous spirit that prevails among mediums is another great evil. Let each and every one perform that which is allotted to him, feeling that all are working for the one great

cause—the uplifting of humanity.

Look for spiritual good, and feed your soul upon it, and as you partake of that which is good and true, you will be better fitted for a good and exalted work. Animal magnetism, when the ruling spirit is degenerating, carries a power with it which seeks one's ruin, and develops no good—extinguishes the spiritual part of one's existence.

Mediums, cleanse yourselves! become white and pure! for truly cleanliness is godliness; that which is good and pure will then be with you, attracted to you by the clean pure spirit that dwells within you. Then will you soar above all the dark and cloudy conditions in earth-life and remain untarnished.

MHelwho has not a good memory should never take upon him the trade of lying .- Montaign. 1

A man's own good breeding is the best security against other people's ill manners.—Chesterfield.

One thorn of experience is worth a whole wilderness of warning.-Lowell.

Spain's Fraternal Greeting.

"For Us there is but One Country-the Universe, with its Infinity of Worlds and Humanities."

In reply to a letter ordering some literature, Ernest S. Green has received a letter from Senor Angel Aguarod, editor of La Union Espiritista, of Barcelona, Spain, and one of the leaders of Spiritualism in that country, being president of a federation of Spiritualists embracing many of the leading societies in Spain. Following is a translation of an extract from the letter:

SR. DN. ERNEST S. GREEN, SAN FRANCISCO,

My Dear Sir and Distinguished Brother in Beliefs: Your favor of the 20th of September filled me with satisfaction and confirmed in me once more the belief that Spiritualism is firmly sustaining the banner of universal fra ternity which rises above the frontiers of humanity—frontiers making of brotherly peo-ple rival nations, who, in place of lending mutual aid, seek to annihilate and destroy

each other. As Spiritualists, we cannot identify our-selves with a country so small as to be denominated a nation or a continent; for us there is but one country—the universe, with its infinity of worlds and humanities—and we are all citizens of this great country from which none are excluded.

For this reason the war which your nation and ours have sustained, far from diminishing our mutual affection and appreciation, has increased it, so that we have been persuaded how necessary it is that all on the planet earth who can should unite to oppose the bellicose avalanche until we become a resistless torce for

All Spiritualists are true brothers, wherever born, whatever their nation, and working with this sentiment in view, we shall render a great service to humanity, and extinguish the ha-tred which destroys it.

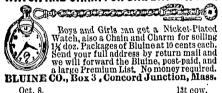
I rejoice that our voice has been heard in your country, and extend to you the most sincere thanks for the interest you have taken in our publications, and for the translations you have made from our review....

ANGEL AGUAROD. Barcelona, Oct. 24, 1898.

Mr. Green's letter, to which the above was the reply, was published in La Union Espirit-ista for November, with kindly comments by



WATCH AND CHAIN FOR ONE DAY'S WORK.



Mrs. A. B. Severance IS NOT A FORTUNE TELLER; but gives psychometric, impressional and prophetic readings to promote the health, happiness, prosperity and spiritual unfoldment of those who seek her advice. People in poor health, weak, discouraged, suffering from anxiety and misfortune, are advised to consult her. Nature's own remedies, simple, efficially and heaveneying are prescribed. efficacions and inexpensive, are prescribed.
Full reading, \$1.00 and four 2-cent stamps. Address 1300
Main street, White Water, Walworth Co., Wis.
Mention Banner of Light. 26w Aug. 6.

MRS. C. B. BLISS,

2047 MASTER STREET Philadelphia, Pa., Materiday evenings. 8 o'clock Tuesday, Thursday and Sun-Jan. 7. ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one bleading symptom, and your disease will be diagnosed free by spirit power. MRS.DR.DOBSON-BARKER, San José, Cal. Dec. 31

ADVANCE THOUGHT REVIEW
AND PSYCHIO RECORD

JUST what you are looking for. An eight-page monthly
paper will be issued February, 1899. Price 50 cts. a year;
months, 15 cts. ROWIAND J. BROWN, 559 59th street,
cor. of Butler, Chicago, Ill. 2w* Jan. 7.

Buy Common Sense for Common People

vs. Microbes and Official Tyranny. By DR. P. BARTON, Inner Grove, Minn. Price 25 cents Jan. 7.

PRIVATE SANITARIUM for cure of all Chronic Dis eases. Marvelous results after all other methods fail. Satisfaction guaranteed. Magnetized remedies by mail and express. PROF. DEMORK, gifted Magnetic Healer, Bridge-port, Conn. 13teow. Oct. 8.

National Spiritualists' Association

INCORPORATED 1893. Headquarters 600 Pennsylvania Avenue, South-East, Washington, D.C. All Spiritualists visiting Washington cordially invited to call. Contributing membership (\$1.00 a year) can be procured individually by sending fee to the Secretary at the above address, and receiving a handsome certificate of the same, with one copy each of N. S. A, Reports for '97 and '98.

A few copies of the Reports of Conventions of '93, '94, '95, '96 and '97, still on hand. Copies up to '97 25 cents each. '97 and '98 may be procured, the two for 35 cents; singly, 25 cents.

cents.

MRS. MARY T. LONGLEY, Sec'y, Pennsylvania Avenna S. E., Washington, D. C. tit Feb. 20.

JUBILEE MEMORIAL TRIBUTE.

The FIRST TIME in the history of the Spiritual movement that anything like a compilation of the the names of the earlier mediums, speakers, workers, lecturers and prominent advocates, etc. has ever been attempted, appears in the Address of George A. Bacon, The Passing of the Grand Army of Spiritual Pioneers, delivered at the recent Golden Jubilee at Rochester, N. Y. This little pamphile is a timely and valuable tribute to those who became identified with the cause in the years agone. All Spiritualists should have a copy. Price 5 cents. copy. Price 5 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

Miss Judson's Books.

Why She Became a Spiritualist." In cloth, 264 pages, \$1.00.

From Night to Morn;

Or, An Appeal to the Baptist Church Pamphlet, \$2 pages. One copy, 15 cents; two copies 25 cents; ten copies, to one address, \$1.00.

The Bridge Between Two Worlds." 217 pages. In cloth, \$1.00; paper covers, 75 cents.

Each of the above contains a portrait of the author.

Development of Mediumship by Terrestri Magnetism." In cloth, 28 pages, 50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO. SPIRITUAL ECHOES FROM HOLYROOD.
Inspirational Addresses, Replies to Questions, Poems delivered by W. J. COLVILLE, at the residence of Lady Calthness, Duchess de Pomar, 124 Avenue de Wagram, Paris, during June, 1885.
Pamphlet, price 15 cents.
For sale by BANNER OF LIGHT PUBLISHING CO



Spirituulist Societies.

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 13 o'clock noon, of the Saturday preceding the date of publication.

BOSTON AND VICINITY.

Appleton Hall, 0 % Appleton Street—Paine Memo-lal Building, side entrance.—The Gospel of Spirit Return 4 olety, Minnie M. Soule, Pastor, will hold services every Sunday at 21 and 71 P. M. B ston Spiritual Temple meets in Berkeley Hall, 4 Berkeley street. Every Sunday at 10% and 7% P. M. E. L. Allen, President: J. B. Hatch, Jr., Secretary, 74 Sid ley st., Dorchester, Mass.

Buton Spiritual Lyceum meets in Berkeley Hall every 8 aday at 1 o'clock. J. Browne Hatch, Conductor; A. Clarence Armstrong, Clerk, 17 Lercy street, Dorchester, Mass. The Helping Hand Society meets every Wednesday in Gould Hall, 3 Boylston Place. Business meeting at 4 o'clock. Supper at 6 o'clock. Entertainment at 7%. Mrs. Carrle L. Hatch, President; Mrs. Grace Cobb Crawford, Secretary. Hible Spiritualist Meetings, Odd Ladies' Mall, 146 Tremont Street.—Mrs. Gulterrez, President. Ser-rices Sundays at 10% A. M., 2% and 7 P. M., and Wednesdays 12 M. P. W.

Boston Psychic Conference, 18 Huntington Av.

L. L. Whitlock, President., Sundays, 2½ r.m.

Children's Progressive Lyceum—Spiritual Sunday

3 nool—meets every Sunday morning in Red Men's Hall,

14 Tremont street, at 10% A. M. All are welcome. Mrs.

M. A. Brown, Superintendent.

Eagle Hall, 616 Washington Street.—Sundays at 11 A.M., 2½ and 7½ P.M.; Wednesdays at 7½ P.M. W. H. Amerige, Conductor.

Echo Hall—I Johnson Avenue, Charlestown Dist.—Sunday, Wednesday and Friday evenings, Mrs. E. J. Peak

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

Harmony Hall, 724 Washington Street. -1034 A. M., 2% and 7% P.M. Tuesday and Thursday afternoons at 2%. N. P. Smith, Chairman. Hollis Hall, 789 Washington St.—Services Sun days, 101/2 A.M., 21/2 and 71/2 P.M. George B. Cutter, Chair

J. K., D. Counnt'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% F.M. the continuity of life wil be demonstrated through different phases of mediumship. Other meetings announced from the platform, A. H. Sherman Secretary.

The Copley Mystic Circle meets Sundays, Tuesdays 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' Atd 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.

Street, Dorchester, Mass.

The Ladies' Lyceum Union meets every Wednesday afternoon and evening in Dwight Hall, 514 Tremont street. Supper at 6% r.m. Mrs Maggle J. Butler, President; Mrs. Sadle French, Secretary.

The Ladies' Spiritualistic Industrial Society myets at Dwight Hall, 51 Tremont street every Thursday afternoon and evening; supper at 6. Mrs. M. A. Brown President. The Spiritual Science Church, Lower Audience Rdom, First Spiritual Temple, corner of Newbury and Excider streets, Sundays at 7½ P.M. Preaching by Rev. T. E. Alleh.

The Veteran Spiritualists' Union holds meetings the third Thursday of each month in Dwight Hall, 514 Trem are styled, at 7½ P. M. All are invited. Christopher C. Shaw, Pfeside tt, Mrs. J. S. Soper, Clerk, 67 Huron Avenue, North Cambridge.

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

The Cambridge (Industrial Society of Spiritualists holds meetings the second and fourth Wednesdays in each month, in Cambridge Lower Hall, 631 Massachusetts Avenue, also Sunday evening meetings in G. A. R. Hall. 573 Massachusetts Avenue, at 7½ P. M. Mrs. J. S. Soper, President; Mrs. L. E. Keith, Clerk. NEW YORK CITY.

International Conservatory of Music, 744 Lexingto 1 Avenue, one door above 59th street.—The Spiritual and Ethical Society holes meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

First Society of Spiritualists meets at the "Tuxedo," 637 Madison Avenue, corner of Madison Avenue, and holds services at 3 P.M. The Yorkers Spiritualist Society holds its meetings every Friday at 3 P. M.; Sundays 3½ P. M., and Children's Lycoun

BROOKLYN.

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

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1101 Bedford Avenue, Good speakers and mediums always in attendance. Seats free. All welcome. Mr. G. Delerce, Preside t; Mrs. Alice

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at the Aurora Grata Cathedral, Bedford Avenue and Madison street, every Sunday at 8 P. M. Mrs. L. J. Weiler, President. Ira M. Courlis, Medium. Meeting of Associate Spiritual Missionaries every Sunday, at 3 P. M., at Evolutionist office, 1939 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Sargent, Conductor.

Spiritual Conference, Jackson Hall, 515 Fulton Street.—Saturdays, 8 p. M., music by Prof. Chas. Coleman, Herbert L. Whitney, Conductor. BANNER OF LIGHT always on sale.

First Mental Science Society meets every Sunday evening, at Arlington Hall Gates and Nostrand avenues. Psychometric rendings after each lecture. F. B. Hawkins, Director.

People's Mission, Coulmbia Hall, 1810 Fulton Street.—Sundays at 8 p. M. Mrs. M. C. McGibeny, me-dium, Herbert L. Whitney, Chairman. Jackson Hall, 515 Fulton Street .- Sundays at 3 P. M.: Wednesdays at 8 P. M. Mrs. L. A. Olinstead, Conduc-

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

PHILADELPHIA. The First Association of Spiritualists founded 1853) meets at 18th treet and Girard Avenue. President, Capt. F. J. Keffer; Secretary, Frank h. Morrill. Lyceum 2 P. M. Services 3 and 7% P. M. Lecturer, W. J. Colville The Philadelphia Spiritualist Society meets at Handel and Haydu Hall, 8th and Spring Garden streets, every Sunday at 2½ and 7½. Lyceum at 2½. Seance every Friday evening. President, Hon. Thomas M. Locke; Secretary, Chas. L. GeFrorer, 1325 S. 15th street.

CHICAGO. The First Society of Rosicrucians meets every Sunday in the pariors of the College of Psychical Sciences, 810 Masonic Temple Budding, at 10% A.M. J. C. F. Grumbine, permanent lecturer. Banner of Light and other bloom for college of the college of

First Spiritual Church, South Side, 77 Thirty-First Street.—Sundays, 2% and 7% P. M. Georgia Gla-

dys Cooley, Pastor. MILWAUKEE, WIS

Unity Spiritual Society meets at Ethical Auditori um, 558 Jefferson street, every Sunday at 7% P. M., and Thursday at 8 P. M. Flora S. Jackson, President.

NEWARK, N J. The First Church of Spiritual Progression meets in the hali, corner of West Park and Broad streets at 8 P. M. Mrs.G. A. Dorn, President.

NEW AND BEAUTIFUL SONGS, With Music and Chorus.

BY C. P. LONGLEY.

Helps to Right Living

BY KATHERINE H. NEWCOMB.

This book contains certain principles of the higher spiritual philosophy adapted to the uses of life, its purpose being to strengthen character and insure health through the development of the inverior consciousness. Each chapter is the brief sketch of a lesson given in the regular Wednespay Classes at the writer's home.

52 chapters. Cloth, 81.25 post-paid.
For sale by BANNER OF LIGHT PUBLISHING CO.

The latest BANNER OF LIGHT should always lie on the table in your reception Mediums in Boston.

MPORTANT

Consultation Free

On Mondays, Wednesdays and Fridays. Office hours 10 A. M. to 4 P. M.

DR. C. E. WATKINS,

406 Massachusetts Avenue, Boston.

J. K. D. Cenant, Trance and Business Psychometrist. SITTINGS daily from 10 A.M. to 4 P.M., except Fridays. 88 Bosworth st. Communicate Telephone 3696, Boston. Test Scances Fridays at 2:80.

Jan. 7

J. N. M. Clough, Dr. W. C. Tallman,

WILL diagnose and treat diseases by spirit-power. 144.
West Newton street, Boston. 8w* Jan. 14.

George T. Albro

ON and after November 1st will give a few hours each week for the development of Medlumship.

Consultation and advice FREE regarding mediumistic gifts. 51 Rutland street, Boston.

Jan. 7

Osgood F. Stiles,
DEVELOPMENT of Mediumship and Treatment of Obsession a specialty.

MRS. OSGOOD F. STILES,
Clarvoyant Business Sittings. Hours from 10 to 1 No. 53
Chandler street, Boston.

Jan. 14

Elia Z. Dalton, Astrologer,

CHALDEAN and Egyptian Astrology. Life-Readings
given from the cradle to the grave. Advice given on
all kinds of Business. Also Teacher of Astrology. Readings
\$1.00 and upwards. 8% Bosworth street, Boston.

Jan. 7.

Marshall O. Wilcox.

MAGNETIC Healer, 8½ Bosworth st., Room 5, Banner of Light Building, Boston, Mass. Office hours, 9 to 12 A. M., 1 to 5 P. M. Will visit patients at residence by appointment. Magnetized paper, \$1.00 a package. Jan. 7

Mrs. Fannie A. Dodd. MAGNETIC HEALER and Test Medium, No. 233 Tr

Mrs. Maggie J. Butler, 175 Tremont street, Evans House, Boston, from 10 to 4 Dec. 24

Miss J. M. Grant, MEDIUM, 20 Worcester Square, Boston. Take Wash ington Street Cars. Office hours 10 to 4. Dec. 17

Willard L. Lathrop, SLATE-WRITING. Hours 10 to 3 daily. 155 W. Concord street, second door from Tremont street, Boston.

Jan. 14 OBSESSION.

ESTER LANE. PSYCHIC HEALER and Specialist in all diseases arising from Obsession. 78 Berkeley street, Suite 3, Roston. Jan. 7. 2w* Dr. Elizabeth M. Whiting,

Massage, 157 W. Concord st., Boston, 1st door from Tremon Nov. 12.

Mrs. Florence White, Medium, and Scientific Palmist, 175 Tremont street, Boston Jan. 7 tf DR. JULIA CRAFTS SMITH, Medi-

cal Clairvoyant in all diseases. Rheumatism a special ty. Consultation free. 15 Warren Avenue, Boston. Jan.7

MRS M. A. STICKNEY, 28 Vine street, Rox-Jan. 14 MRS. A. FORESTER, Trance and Business Medium, 27 Union Park street, Suite 5, Boston. 10 to 5 Dec. 24

MRS. SADIE L. HAND. Spiritual Medium.
Public and private work. 96 West Concord st., Boston.
15w*

OLD AND NEW PSYCHOLOGY.

Author of "Studies in Theosophy," "Dashed Against the Rock," "Spiritual Therapeutics," and numerous other works on the Psychical Problems of the Ages.

The author says in his introduction: "The writer lay no claim to having written a complete or exhaustive treatise on Psychology, but simply has undertaken to present, in as popular a form as possible, some of the salient features of the compendious theme.

Reports of twenty-four distinct lectures, recently delivered in New York, Brooklyn, Boston, Philadelphia and other prominent cities of the United States, have contributed the basis of this volume.

As the author has received numberless inquiries from all parts of the world as to where and how these lectures on Psychology can now be procurred, the present volume is the decided and authoritative answer to all these kind and earnest questioners.

The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and, at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will derive some help from the doctrines herewith promulgated." The author says in his introduction: "The writer lay

CONTENTS. What is Psychology? The True Basis of the Science. What is Psychology? The True Basis of the Science,
Rational Psychology as presented by Aristotle and Sweden
borg, with Reflections thereon.
Relation of Psychology to Practical Education.
A Study of the Human Will.
Imagination: Its Practical Value,
Memory: Have We Two Memories?
Instinct, Reason and Intuition.
Psychology and Psychology.

Psychology and Psychurgy.

Mental and Moral Healing in the Light of Certain New As pects of Psychology.

Music: Its Moral and Therapeutic Value.
The Power of Thought: How to Develop and Increase It.
Concentration of Thought, and What it Can Accomplish.
A Study of Hypnotism.
The New Psychology as Applied to Education and Mora.
Evolution

Evolution.
Telepathy and Transference of Thought, or Mental Teleg relepancy and Transference of Thought, or Mental Telegraphy.

Mediumship, its Nature and Uses.
Habits, how Acquired and how Mastered; with some Comments on Obsession and its Remedy.
Seership and Prophecy.
Dreams and Visions.
The Scientific Ghost and the Problem of the Human Double.

Double. The Human Aura.

Heredity and Environment.
Astrology, Palmistry and Periodicity; their Bearing or Psychology.
Individuality vs. Eccentricity. Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING OO.

The Golden Echoes.

A new collection of original words and music. for the use of Meetings, Lyceums, and the Home Circ e. By S. W. TUCKER, author of various Musical Publications. Contents: Angel Dwelling; Angel Visitants; Ascension; Beautiful Isle; Beyond the Weeping; Bilss; Diffting On; Harvest Home; Heavenly Portals; Journeying Home; My Spirit Home; Over There; Passed On; Pleasure; The Beautiful Hills: The Flower Land: The Heavenly Land; The Homeward Voyage: There'll be no more Sea; There'No Night There; The River of Life; The Unseen City; We are Walting; We'll Meet Again.

Price 15 cents, one dozen copies, \$1.50; twenty-five copies, \$2.75. copies, 53.75.
For sale by BANNER OF LIGHT PUBLISHING CO.

New York Advertisements.

Amelia Summerville Obesity Remedy.

Also good for Diabetes and Rhoumattem,

No dieting necessary. Full directions on every box. Price \$2.00 per box, or three boxes for \$5.00,

Amelia Summerville.

Jan. 15. tft P. O. Box 382, N. Y. Olty, U. S. A.

FRED P. EVANS,

THE World-Famed State-Writing Medium, 103
West 42d street, New York City. Occult Books for sale.
tf

MRS. ELISE STUMPF, Magnetic Healer, cures diseases pronounced incurable by physicians. Norvous diseases a specialty. Hours from 10 to 3. Also German Developing Circle every Thursday, 8 p. M. 436 East 84th street, New York.

MRS. JENNIE CROSSE, the Baychic Reader and Healer, has removed to 71 Irving Place, Brooklyn, N.Y. Life rendings by mail, \$1.00; six questions, 60 cents. Send date of birth. Circles Friday evenings at 8 o'clock. eow

PROFESSOR ST. LEON, Scientific Astroio ger; thirty years' practice. 108 West 17th street, near Sixth Avenue, New York. Personal interviews, \$1.00.

MRS. M.C. MORRELL, Clairvoyant, Business Test and Prophetic Medium, 330 West 59th st., N. Y.

Dr. Fred. L. H. Willis

ROCHESTER, N.Y. FOR thirty years his success in treating chronic diseases in both sexes has been phenomenal. Send for circulars with references and terms. 243 Alexander street. May 21.

Clairvoyant Examinations Free PROM lock of hair by DR. E. F. BUTTERFIELD. Send lock of hair, name and age. Address DR. BUTTERFIELD, Syracuse, N.Y. Dr. Butterfield is at Contine tal Hotel, 20th street and Broadway, N.Y., once in four weeks.

The Humanitarian. A Monthly Magazine,

Edited by VICTORIA WOODHULL (Mrs. John Biddulph Martin). THE HUMANITARIAN Is a monthly magazine devoted to the study of social and scientific questions from all points of view. It is the organ of no sect, clique or party, but aims at getting the opinions of the best men and women on all subjects which affect the welfare of the race, and welcomes as fellow-workers all those who have the true interests of humanity at heart, without distinction of race or arread.

creed.
Single numbers 10 cents.
Single numbers 10 cents.
Yearly subscription price, 6 shillings, or \$1.50.
Published by DUCK WORTH & CO., 3 Henrietta Street, Covent Garden, W. C., London, Eng.

WE RECOMMEND

The following Occult booklets by ERNEST LOOMIS: The following Occult booklets by ERNEST LOOMIS:

Power of Coöperative Thought to Produce Results in all
Business and Art: Love is Power; Woman's Occult Forces;
How to Rule your Kingdom; Useful Occult Practices; Esoteric Laws of Happiness; Occult Helps; Occultism in a Nutshell; Marriage; How to Create Opportunities; Your Talents; Health; Health Recipes; Methods of Using Occult
Powers; Methods of Self Help; Methods of Self. Help
Through Self. Knowledge; Methods of Self. Help Through
Self Trust; Foods and Moods, a Plan of Self. Culture and
Self. Help. Price 15 cents each, or any twelve for \$1.50.
Send to OCCULT SCIENCE LIBRARY, 70-72 Dearborn st.,
Chicago, Ill.

College of Psychical Sciences.

THIE only one in the world for the unfoldment of all Spir-litual Powers, Psychometry, Clairvoyance, Inspiration, Healing, Illumination. For terms, circulars, percentage of psychical power, send a stamped addressed envelope to J. C. F. GRUMBINE, author and lecturer, 3960 Langley Ave-pus, Elai 3, Chicago. G. F. GRUMBINE, author and lecturer, 3950 Langley Avenue, Flat 3, Chicago.

"Clairvoyance: Its Nature and Law of Unfoldment." A work of Illumination. Teaches how to pherce the vell of sense, to see spirits and unfold adeptship. Cloth, price 33.50.

Send 25 cts. for sample copy of, or \$1 for a year's subscription to "Immo tallty," twe new and brilliant Quarte, ly Psychical Magazine, Address J. C. F. GRUMBINE, Station M, Chicago.

16 the control of the c

Faith and Hope Messenger.

W. J. Colville, Proprietor and Editor.

A Thoroughly unique, first class monthly periodical Practical, Philanthropic, Progressive. A wercome visitor in every home. 50 cts. per year; single copy, 5 cts. Chubs with the BANNER OF LIGHT at \$2.25 a year. Advertising at liberal rates. READ "THE TWO WORLDS," edited by E. W. WALLIS. "The people's popular spiritual paper." Sent post free to trial subscribers for 24 weeks for 68 cents. Annual subscription, \$1.60. Order of the Managef "Two Worlds" office, 18 Corporation street, Manchester, England. THE TWO WORLDS gives the most complete record of the work of Spiritualism in Great Britain, and is thoroughly representative of the progressive spirit and thought of the movement. Sp. cimen copies on sale a BANNER office.

RELIG. O HILOSOPHICAL JOURNAL, devoted to Spiritual Philosophy, Rational Religion and Psychical Research. Sample copy free. Weekly-8 pages—\$1.00 ayear. THOMAS G. NEWMAN, Publisher, 1429 Market street, San Francisco, Cal.

THE BOSTON INVESTIGATOR, the oldest

Treform journal in publication. Price, \$3.00 a year, \$1.50 for six months, 8 cents per single copy. Address ERNEST MENDUM, Investigator Office, Paine Memorial, Boston. Big Bible Stories.

The Greatest Production of Modern Times!

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

Comprising the following stories: Introduction: The Creation: The Miraculous Rain of Quails; The Exodus; The Story of Sampson: The Flood; Noah and the Ark: Joshua Commands the Sun to Stand Still; Jonah and the Whale; Wonderful Increase of the Israelites in Egypt; The Tower of Babol; The Miracle of the Loaves and Fishes; Heaven and its Inhabitants.

Nicely bound in cloth, with portrait of the author. Price

50 cents.

For sale by BANNER OF LIGHT PUBLISHING CO

BY W. H. BACH.

A NEW WORK ON Practical Psychometry

BY J. C. F. GRUMBINE,

CONTENTS. 1. Introduction. 2. Special Rules and Conditions to be 1. Introduction. 2. Special Rules and Conditions to be Observed. 3. Mediumship and the Spiritual Gifts. 4. The Soul its own Oracle and Law. 5. How to See and Perceive with the Interior or Spiritual Vision. 6. Concentration and Centralization. 7. Sittings. What they Signify. 6. The Silence. The Voice. Divinity.

As this is perhaps the most practical work of its kind, and the teacher and author has been requested by This thousands of students to prepare a primer or text-book for the neophyte, the book is destined to satisfy a long felt need. Published in paper and sent prepaid for 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

Wedding Chimes.

BY DELPHA P. HUGHES.

This fine little brochure is designed to furnish a set marriage service to be used by Spiritualists at weddings, as well as appropriate quotations for funeral occasions and other special services. This work is certainly an excellent one, and will be read with much interest even by those who do not believe in rituals or set services of any kind for Spiritualists. The author has cuiled her quotations with a careful hand, and presents some of the choicest thoughts ofthe world's ablest thinkers in her offering.

Cloth covers, white and gold. Price \$1.00.

For sale by BANNER OF LIGHT PUBLISHING CO.

${f SURE}$ ${f CURE}!$ PEELER'S SURE RHEUMATIC CURE

Is the only remedy that can be called a specific for Rheumatism, as it cures ninety-eight out of a hundred cases. It will also cure Stricture and Varicose Veins, and timbs that have been drawn up by rheumatism. Many hundreds of people have been cured.

Read what Mr. Henshaw says:

"I have been a sufferer for twenty years. I had a severe attack about the first of September last. In November I commenced to take your Rheumatic Cure. I was relieved at once. Ater taking four bottles all signs of disease had disappeared. Have had no return to date.

THOS. A. HENSHAW,

"His leg was badly drawn up.]

[His leg was badly drawn up.]
Price \$1.00 per bottle. Six bottles, \$5.00.
Sent by express only at purchaser's expense.
For sale by BANNER OF LIGHT PUBLISHING CO.

Banner of Bight.

BOSTOM, SATURDAY, JANUARY 14, 1899.

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'y, writes: Prof. Lockwood's two months' engagement at Berkeley Hall is rapidly drawing to a close, but his p pularity is steadily increasing. A large number of his friends were in attendance Sunday morning. After a fine piaco solo by Prof. Schaller and two beautiful selections by Gertrude Laidlaw, Prof. Lockwood took for his subject, "The Every the Control of t olution of an Egg," and gave an interesting

and instructive lecture. He said in part:
We live in a remarkable age of scientific investigation, an age in which the brave are laying aside the garments of antiquity and looking at nature with the eye of the naturalist, a step up the ladder of progress. We have seen our fathers plant a seed of corn, noted it sprout and eaten its fruitage at the proper season, and yet we have never stopped to think of the evolution that has taken place.

Near the part called the cob lies the embryo or germ; from twenty four to thirty six hours after the kernel of corn is planted, if the heat be proper, we shall find that the germ begins swell and absorb the lignine, that fills the cells of the germ, and the result is a conical action; soon this embryo bursts the kernel; it breaks the soil, and through the sun's heat expands and grows; it is fed by the showers and the sun's rays; it grows and grows, until upon the stalk you see a bunch of leaves, and upon examination you will find silk. This is one of nature's productions of art. Every one of these strands of silk is a hollow tube running down to the embrocated cob. Nature has been at work from the time that kernel of corn was planted until it became ripened.

The evolution of the chicken from the egg is based largely upon carbonate of lime. The white consists of different layers, and one of the layers is like a coil of rope. The prime portion of the yolk contains more or less albumen. We put this egg under a hen or incubator; a process of heat changes all the ele ments of that egg, and in a few days you will be surprised to see the progress that has taken place. Under the heat a vesicle has reached the top of the egg and begins to expand over the egg, resembling a bat. You will notice a little furrow running along the top; as soon as this has grown together it unites to fill a back bone, and then this begins to expand into a head. The body of the chicken diverts into three parts, the upper portion called the nerves, beneath it the heart and liver; in a few days there seems to be a parting; as soon as this cavity is formed we begin to see contraction and repulsion; the first action of the heart has commenced. What lends its influence to the action of the heart?

A few years ago I spent a few days with a friend who had an incubator. He asked: "Do you believe there exists a power that carries on the action of the heart!

If I worshiped at the feet of an omnipotent God I should want to worship an omnipotence that a chill could not kill. I would just as soon worship at the altar of oxygen as of a manmade deity. I do not worship at the feet of an almighty God that promotes disaster in a cornfield, but I worship a spirituality of the forces

If God made man a perfect being in the first place, why does he establish a deity for him to worship in order to be saved? I have seen a chicken try to walk with half its shell on, and how it did wabble; and I have seen some Spiritualists that have tried to walk with half of their theological shells on, and what a sight it was. I think they ought to find a hard place, and break off this shell.

In the evening Prof. Lockwood took for his

subject "The Evolution of the Gods," and gave a lecture that was interesting, and just a little radical, but he pleased his audience. Prof. Schaller gave fine piano and violin solos. Miss Laidlaw gave vocal selections that pleased, with violin obligato by C. L. C. Haten. The topics for next Sunday's lectures are: Morning, "What is the Matter with Spiritualism? the Question Answered." Evening, "The Two Greatest Superstitions of the Ages."

Always keep in mind that the BANNER OF LIGHT is the only spiritual paper published in Massachusetts, and if you are a Spiritualist you should read it. For sale at this hall always.

FIRST SPIRITUALIST LADIES' AID SOCIETY-Mrs. Carrie L. Hatch, Sec'y, writes: The annual meeting of this society was held Friday, Jan. 6. at 241 Tremont street, Mrs. Mattie E. A. Allbe, in the chair. After the usual business the following officers were elected for the ensuing year: President, Mrs. Mattie E. A. Allbe; Vice President, Mrs. A. F. Butterfield; Secretary, Mrs. Carrie L. Hatch; Treasurer, Mrs. S. E. Burrill; Directors, Mrs. Alice S. Waterhouse, Mrs. M. E. Young, Mrs. A. E Barnes, Mrs. Bertha Fay, Mrs. M. S. H. tch.

The Secretary read her yearly report, showing that we had received the sum of \$330 31 during the year; that we had given in cona tions to the needy some one hundred dollars, had clothed those who have applied and fed many of the poor. We have had quite a successful season, have received some benefits from the different mediums and young men of the society. The anniversary and Memorial Day exercises were beneficial both spiritually and financially, and a vote of thanks was extended to all mediums, lecturers and musicians who assisted us through the year. We have received from the members and friends many donations in the line of clothing, silverware and dishes, also prizes, for which we extend

The Treasurer, Mrs. S. E. Burrill, reported that after all the bills were paid, we had in the treasury \$556.06.

A vote of thanks was given the officers for their faithful services during the year.

A unanimous vets of thanks was extended to the Banner of Light Publishing Company and to the Editor for all courtesics extended.
We wish to invite the liberal-minded to send donations to this society, either money or contributions of clothing, calico or cotton cloth to be made into aprons or clothing, so we may be able to extend our work. This is the only incorporated charitable Spiritualist society in Boston, and we ask the assistance of all to aid in the good work.

Next Friday we will have an Old Fash oned Supper, Singing School and Dance. The tickets are twenty-five cents; this includes all. A good time is expected. Come and help make this a success. All members are requested to

come in costume. Directors' meeting to be held at 2 P. M. at the

THE HELPING HAND SOCIETY, Mrs. Grace Cobb Crawford, Sec'y, writes, met at Gould Hall, 3 Boylston Place, Wednesday, Jan. 4. Business, meeting at 4 o'clock; supper at 6:15 The evening's entertainment was unique, in teresting—the annual Country Store. Through the efforts of the ladies appointed the hall was suitably arranged; the many contributions of provisions, dry goods and notions were readily purchasen, and a kenerous sum of money redeived. Am ng the amusing features of the evening were the costumes of the ladies in attendance; calico gowns, surons and sun-bonnets presuminated. The Kennebunk Band disended classical music during the evening.

Miss Lucette Webster contributed recitations to the amusement of the Jolly party. Mr. Charles Sullivan gave two character songs, which highly pleased the audience. Old-fash loned songs were sung by a chorus of the coun try folks, and such a merry party has not been found at our Society for quite a while. A wedding cake was drawn by Mrs. Nettie Holtliarding. A beautifully embroidered mat was drawn by Miss Sadie Jackson. Mrs. John Woods contributed a corn doll. Mr. Schaller officiated at the plano.

BOSTON SPIRITUAL LYCEUM-A. Clarence Armstrong, Clerk, writes-Sunday afternoon Jan. 8, held a very interesting session in Berkeley Hall. "Should we always speak the truth? If so, why?" was the question answered by the younger ones in a very able manner. "What is the Higher Spiritualism?" question for the older ones. The musical and literary program consisted of a piano solo by Prof. Schaller; regitations, Harry Gilmore Greene, Eleanor Beck, Grace Tarbell; plano solo, Willie Sheldon; song, Esther Mabel Botts; remarks, Mr. Forest Harding; song, Floyd Sibley. Lyceum closed with the banner march. Questions for next Sunday: "Should we treat domestic animals as kindly as if they were human?" "Is mediumship beneficial, on the whole to its reseasear?" the whole, to its possessor?"

THE LADIES LYCEUM UNION, Mrs. S. C. French, Sec'y, writes, met as usual in Dwight Hall, 514 Tremont street, Wednesday afternoon a donation of sixty-nine dollars out of their and evening, Jan. 4. After the business meeting supper was served and nearly one hundred sat down to the well-filled tables. The even ing was complimentary to the Veteran Spiritualists' Union. A goodly number of veterans were present. The opening remarks were made by Mrs. Maggie J. Butler, President of he Lyceum Union, through whose influence the Veterans are to meet with the Lyceum Union the first Wednesday of each month, this being the initial evening. Others who were istened to with great interest were Mrs. Ida A. Whitlock, Mr. Frank Woodbury, Mr. J. H. Lewis, Mr. De Bos and Mrs. Hattie Webber. Then followed stereopticon views by Mrs. Charles Walker of Salem, which were very much appreciated by the large audience present. Mrs. Butler gave the Veterans' Union \$8.00, the sum over and above expenses of the evening. On Wednesday evening, Jan. 11, Mr. John Slater of California, a wenderful test medium, will be present, and it is hoped that all who can will attend this meeting. Supper at 6:30. Tickets 15 cents.

FIRST SPIRITUAL CHURCH, Knights of Honor Hall, 730 Washington street—Mrs. M. A. Wilkinson, pastor.—A correspondent writes, met Sunday, Jan. 8. Morning service: Prayer, Mrs. Haven; congregational singing, led by Mrs. Carlton: interesting conference and circle, Messrs. Hill, Proctor, Clark, Steadman, Lorbris, Jackson, Prevoa, Mesdames Haven and Sears, took part. Tests, Mr. Brown and Mr. Arthur, the blind medium; closing re marks, Mrs. Wilkinson. Afternoon session: Song service; prayer and remarks, Mr. Neal; tests. Dr. Tripp, Mrs. Dr. Bell, Mesdames Simpson, Wood and Wilkinson. Evening session: Congregational singing: Scripture and remarks, Mr. M. Cowan; prayer, Mrs. Haven; song, Har-old Leslie, accompanied by Prof. Millikin; tests, Florence White; solo, Mrs. Millikin; remarks, Mrs. Maggie Butler; solo, Prof. Milli kin; tests, Arthur McKenna; readings, Mrs. Wood.

Thursday, Jan. 5. Mesdames Wilkinson and Simpson, Messrs. Martin, Tuttle, De Bos and Scarlett took part. We hope the friends will not forget the bene-

fit to Mr. Tuttle, Thursday afternoon the 12th.

BANNER OF LIGHT on sale.

THE CHILDREN'S PROGRESSIVE LYCEUM No. 1.—Charles B. Yeaton, Sec'y, writes—on Jan. 8, held a very interesting session. After the opening exercises the school had for its lesson, "What is the main purpose of living?" After the lesson about eighty members took part in the banner march. Then the following hyperbolic holds are before our Society, and he made many program was rendered: Recitation, by Harry Greene; song, Eva Penny; recitation, Iona Wednesday & Wednesday & Iow case party marks, giving good suggestions for the commencement of the New Year; recitation, Annie Ratzel; Pres. Wm. Hale addressed the audience; song, Floyd Sibley. Mr. Edgar W. Emerson was called upon, and during his remarks stated his interest in the Lyceum work, that he had gained much by being present that the Lyceum opened the gates of and while here we mingled with the higher influences from the world beyond, giving us strength and peace; tong, Mabel Clark; Dr. Robinson from the Haverhill Lyceum made a few remarks, and promised to have his Lyceum come to Boston and visit both Lyceums here; recitat oa, Fern Foster; Mrs. Webber described what she had seen clairvoyantly-a message of hope to the Lyceum officers: song, Esther Botts; remarks, Mrs. Jennie Ryan; Mrs. W. S. Butler addressed the school.

EAGLE HALL-W. H. Amerige, Conductor, writes: We had good meetings Sunday, Jan. 8. The three sessions were well attended, and the speaking, tests and readings were well received. The following able mediums took part throughout the day: Mrs. Maggie J. Butler, Mrs. E. D. Butler, Mr. Badeau, Mr. Dunbar, Mr. Arnaud, Mrs. J. A. Woods, Mrs. Haven, Mrs. Hattie C. Webber, Prof. J. Hilling, Mrs. Fredericks, Mrs. T. Fox, Mrs. Florence White, Mrs. A. Welt, Mr. Leslie, Mr. and Mrs. Milligap, Mr. Amerige and many others.

lext Sunday morning, Jan. 15, Mrs. E. D. Butler of Lynn will give a test circle of one hour, from 11 to 12:30.

ODD LADIES' HALL, 446 TREMONT STREET.-A correspondent writes: Morning circle, afternoon and evening meetings held as usual. Those taking part throughout the day: Messrs. Haynes, Peterson, Hall, Demby, Graham, Gibbs, Huot, Stiles, Bates. Cohen, Whittemore, Turner, Hersey and Mesdames Alexander, Ratzell, Bird, Willis, Butler, Dade, Stackpole, Simpson, Robinson, Putnam, Webber, Fisher. Good houses all day. We hold meetings Wednesdays at 2:30 ings Wednesdays at 2:30

BANNER OF LIGHT for sale and subscriptions taken.

ECHO HALL, 1 JOHNSON AVE., CHARLES-TOWN DIST.—A correspondent writes: Sunday, Jan. 8, meeting opened at 7:40 P.M. with service of song, led by F. W. Peak; invocation by the conductor, Mrs. E. J. Peak. Dr. H. F. Tripp of Onset occupied the platform over an hour, giving many tests of spirit return. Mr. and Mrs. Tripp will be with us next Sunday evening. Mrs. Peak, under control of Arthur Hodges, rendered excellent delineations. We hereby invite the public to call and investigate hon estly the phenomenon of spirit return. Mediums welcome.

THE COPLEY MYSTIC CIRCLE OF THE MYSTIG SEAL AND KEY.-Mrs. O. Raye, Sec'y, writes: A very interesting meeting of this society was held in the parlors of Dr. F. J Miller, 18 Huntington Avenue, Sunday evening. Mrs. Miller explained the object of the society, being assisted by Mr. and Mrs. Raye. The public are invited every Sunday evening.

COMMERCIAL HALL, 694 Washington street. Mrs. H. T. Nutter, Conductor, writes: Services well attended Sunday and Thursday. Those who took part morning, afternoon and evenin, Sunday, Jan 8, in Scripture reading, prayer, speaking and tests: Messrs. Saunders, Evans, Hardy Tuttle, Mesdames Nutter, Frederick, Millan, Woodward and others. Music, Mrs. Cameron.

When Tired Out

Use Horsford's Acid Phosphate. Dr. M. M. HENRY, New York, says: "When completely tired out by prolonged wakefuluess. and overwork, it is of the greatest value to me. As a beverage it possesses charms beyond anytuing I know of in the form of medicine."

MEETINGS IN MASSACHUSETTS.

LOWELL, FIRST SPIRITUALIST SOCIETY --John Banks, Sec'y, writes-met Sunday with Mrs. Whitehead of Lawrence on the plat form. Meeting opened by the usual sing ing and invocation, and our singer, Mrs. Davis, gave a solo which was well rendered. Our speaker took for her subject, "To exist is not to live; to die is not oblivion." Evening subject, "Not who you are, but what you are." She gave good tests to the satisfaction of the receivers. Mrs. Webster of Lynnoccupies our platform next Sunday.

John S. Jacksov, Pres., writes: We held our

annual meeting and election of officers for the coming year, Jan. 2. The financial report for the past six months was very encouraging, as when the Board took office in June last there was a debt of over two hundred dollars to face; but by hard and earnest work the debt has been paid, and there is a balance of thirty dollars in hand, which is a great record for six months' work.
The interest in matters spiritual has much

improved also, and our audiences realize we are a religious body and treat us as such. Our officers elected are: President, John S. Jackson; 1st Vice President, Fred Jordan; 2d Vice President, J. H. Coggeshall; Clerk, John Banks, 3 Woodbury street, Lowell; Treasurer and Collector, William Stanley.

funds, and now have one hundred and fifty dollars for what they call a "Temple Fund," as they propose some day having a Temple of the First Spiritualists' Society of Lowell. The ladies are good workers, and have greatly assisted the Society, especially when called upon for any services have responded very readily.

Mrs. Coggeshall is the President, Mrs. J. B. Arthur is Treasurer, and Mrs. Ida M. Cun-

ningham is Secretary. Our Lyceum has made a fine record during the six months from June to December 31; the membership is better now than it has been for many years, and not only that, they have a few dollars in hand to start the year with Mrs. Jackson was reëlected Conductor, John Banks, Assistant; Mrs. Jordan, Secretary and Treasurer; Walter Harry Pinl, Assistant. Walter Coggeshall, Librarian,

We are grateful to the BANNER OF LIGHT for the space that has been accorded us.

FALL RIVER - Grand Army Hall, South Main St., Mrs. Ann Hibbert, President, writes: Sunday, Dec. 25, and Jan. 1, our speaker was Mrs. E. D. Butler of Lynn, who gave the best of satisfaction. Sunday evening, Jan. 1, in stead of the usual lecture, at the request of many friends, she held a large circle, and the number of delineations and spirit communica tions she gave was astonishing. She gave forty and every one was declared correct, which speaks well for the excellency of her medium ship. She spoke very kindly of Mr. Albert P Blinn, who was our speaker Jan. 8. It was Mr. Blinn's first visit to this society, and we hope to have him with us again in the near future. I cannot find words to express the grand eur of his discourses. He spoke over one hour at each session, and many in the audience said they could have listened much longer. Good audiences greeted him at both sessions, and many remained to meet him, and express their thanks to him for the rich treat he had given them. Our speaker for next Sunday is Mr Oscar A. Edgerly, and from the many good things Mr. Blinn said of him we predict large audiences. Our Lycoum had a grand time on Christmas eve; every member received some token. Much credit is due for the success of the entertainment to Mr. James Lucas, their

MARLBORO.-Mrs. F. A. Spalding writes: The First Spiritualist Society held a sociable and supper Dec. 14, with a test séance in the evening. Mrs. A. E. Cunningham was the medium.

low case party was held at the home of Mrs. L. B. Westcott, Maple street, and all enjoyed good time. Sunday, Jan. 1, Dr. Dean Clarke occupied our platform. Our next speaker is Mrs. Tillie

U. Reynolds of Troy, N. Y., Jan. 11 and 15. The Children's Progressive Lyceum spent a very quiet Christmas. Although we had no tree, all were remembered with some little, ift. The children rendered the following program: Recitation, "Annie's and Willie's Prayer," Carrie F. Gould; recitation, lettle Harold I. Gould; readings. James Temple and John Sherman; song, Miss Mabel Cutter; recitation, "Jes' 'Fore Christmas," Myrtie Adell Spalcing: read ings, Ethel Sherman and Mary Hartleb; instrumental music, Miss Annie Fish; readings, Mrs. F. A. Spalding and Mrs. S F Belcher.

LYNN SPIRITUALISTS' ASSOCIATION, Cadet Hail-J. M. Kelty, President. - Mrs. A. A. Averill, Secretary, writes; We had a rich feast on Sunday, Jan. 8, in listening to the eloquent ddresses and beautiful readings from the lips of Mrs. Carrie E. S. Twing. Mrs. Twing made many warm friends in her visit to us last season, who are highly pleased to greet her again. he subject of the afternoon's discourse was "How Much Did He Leave?" at 7:30, "Spiritualism a Cure for the Heart Hunger of the World." Both addresses were listened to with undivided attention by the large audiences present. Mrs. Twing has very kindly proposed to give us a benefit in the form of a mystery supper, which will take place Wednesday evening, Jan. 18, at Lower Cadet Hall, and she would be pleased if all her friends in Boston and neighboring towns would visit us on that occasion, and assist her in making it a success. She will be with us the remaining Sundays of this month.

THE ARTHUR HODGES SPIRITUAL SOCIETY, LYNN-T. H. B. James writes - held services at Templar's Hall, 36 Market street, Sunday, Jan. 8. The hall was well filled by seekers after spiritual truth. Appropriate musical and vocal selections rendered by Misses Lena and Elsie Burns. At 2:30 Mrs. D. E. Matson gave an invocation; interesting remarks, Dr. I. A. Pierce, Dr. Furbush, Mrs. C. A. Sherwin, Mrs. B. W. Belcher of Marlboro, and Dr. E. Palmer of Maine; tests and spirit-messages, Mrs. Matson, Miss Palmer, Dr. Palmer, Mrs. C. A. Sherwin, Mr. Harwood of Beverly and others: magnetic treatment, Dr. Annie Quaid, Drs. Furbush, Warren, Palmer, Mr. Shepard and others. At 7:30 invocation and remarks, Mrs. Matson, Mrs. Holden, Mrs. B. W. Belcher and Dr E. Palmer, Capt. J. Balcom, and Mrs. L. F. Holden, late of California, gave many messages from spirit-friends.

SALEM.-First Spiritualists' Society-A. O. U. W. Hall, Manning Block.-N. B. P. writes: Sunday, Jan. 8, we were favored with a beautiful winter day, the air was crisp, and it made us all feel buoyant and full of good spirits. Mr. J. S. Scarlett of Cambridgeport, was our speaker and medium. His addresses in the afternoon and evening were delivered with a great deal of earnestness, and he made a good impression upon our people. His lectures throughout were very interesting, and I can say with truth that he gave good satisfaction. We earnestly hope for larger audiences next Sunday, as he will be with us again.

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

MALDEN PROGRESSIVE SPIRITUALIST SO-CIETY-a correspondent writes-held a very interesting meeting in its hall, 56 Pleasant street, on Sunday, Jan. 8. Scripture and opening remarks, W.u. Barber, who presided in absence of President. Address and messages, II H. Wainer; messiges, Mrs. Clara L. Fagan. Next Sunday we shall have a treat, as we expeut Mrs. M. H. Wall's to address us. This will be the last opportunity of hearing her before she leaves for Eugland.

BABIES THRIVE ON IT. GAIL BORDEN EAGLE BRAND CONDENSED MILK.

OUR ILLUSTRATED PAMPHLET ENTITLED "BABIES" SHOULD BE IN EVERY HOUSEHOLD. SENT ON APPLICATION.

NEW YORK CONDENSED MILK CO. NEW YORK.

THE CAMBRIDGE INDUSTRIAL SOCIETY OF SPIRITUALISTS, Mrs. Soper, President-a correspondent writes-met in Cambridge Lower Hall, 631 Massachusetts Avenue, Wednesday, Jan. 11. In addition to the usual supper a fish Jan. 11. In addition to the usual Supple a list chowder was served. In the evening there were addresses, recitations, tests and music, Mrs. M. J. Willis, Miss Etta Willis, Miss Burnett, Mr. Frank Woodbury, Mr. J. S. Scarlett,

CHELSEA-BANQUET HALL SOCIETY.-Mrs. E. A. Foye, President, writes: Sunday, Jan. 8 afternoon services well attended. Meeting opened with song; invocation, W. J. Powers; inspirational poem, Miss Mary E. Scribner; tests, Mrs. Annie J. Brennan of Lyun. Even-

ing services, singing, invocation and tests,
Mrs. Brennan. Medium for next Sunday, Mrs.
E. D. Butler of Lynn. BANNER OF LIGHT for sale.

and others, taking part.

FITCHBURG. - Dr. C. L. Fox, President, writes: Mrs. J. W. Kenyon of Lynn spoke for the First Spiritualist Society Sunday, Jan. 8. Her subjects were well taken and ably presented. The many tests given were fully recognized. Piano selections by Miss Howe were rendered in her usual skilful manner. Mrs. Annie Cunningham of Boston, test medium, serves the society next Sunday.

A Mass Convention

of Spiritualists and Religious Liberalists under the joint auspices of the New York State Association of Spiritualists and Brooklyn Spiritualist societies, will be held at the Uriterion Theatre, corner Fulton street and Grand ave nue, Brooklyn, N. Y, on Tuesday, Jan. 17, 2 and 7:30 P. M.: Wednesday, Jan. 18. 10 A. M., 2 and 7:30 P. M., 1899. H n. A. H. D. iley, Chairman: Mrs. Lucie J. Weiler, Vice-Chairman; Mr. Herbert L. Whitney, Secretary; Mr. Geo. Deleree, Treasurer; Prof. E. Adolf Whitelaw, Musical Director. The program will be as fol

Tuesday Jan. 17, 2 P. M - Overtire, by the Brooklyn College of Music orchestra; invocation, Mr. Tillie U. Reynolds; address of welcome, Hon. A. H. Dailey: music, "Jubilee Ode" (tune Auld Lang Syne), by congregation and orchestra; responsive address, Frank Walker, Pres. N. Y. S. A. S.; address, Mrs. Tillie U. Reynolds; baritone solo, Thos. C. Conner; address, Mrs. Helen Temple. Brigham; address, Mrs. Helen Palmer Russegue; violin

solo, Prof. E. A. Whitelaw: psychical demonstra ion, F. A. Wiggin and May S. Pepper.
7:30 P. M.—music (selected), by the congregation; invocation. Mrs. Helen Temple Brigham; contral to solo, Mrs. H. Henrichson; vio in object. ligato, Prof. E. A. Whitelaw: address, Harrison D Barrett, Pres. N. S. A.; contralto solo, Mrs. H. Henrichson; address, F. E. Mason; address, Jerome H. Fort; violin solo, Prof. E. A. Whitelaw; psychical demenstrations, Miss Maggie Gaule.

Wednesday, Jan. 18, 10 A. M.—music. (se lected), by the congregation; invocation, Mrs. Belle R. Plum; address, Mrs. Felen Palmer Russegue, followed with short addresses and psychical phenomena, Mrs. E. F. Kurth, Mrs. Henry J. Newton. Harrison D. Barrett, Mrs. Lucie J. Weiler, Mrs. F. M. Holmes; music (se lis, Belle V. Cushman, Mrs. Tillis Evans, Minnie Terry, W. J. Colville, Mrs. L. A. Olmstead, F. A. Wiggin, Geo. A. Deleree, Mrs. Bell R. Plum, H. L. Whitney, W. Wines Sargent, and

At this session basket collection only. Wednesday, Jan. 18, 2 P. M.-Music, selected by the congregation; invocation, Mrs. Tillie U Reynolds: contralto solo, Mrs. H. Henrichson address, W. J. Colville; violin solo, Prof. E. A. Whitelaw: address, Harrison D. Barrett; address. W. Wines Sargent; contralto solo, Mrs. H. Henrichson; violin obligato, Prof. E. A. Whitelaw; psychical demonstrations, J. Homer

Altemus and May S. Pepper.
7:30 p. m.—Music, by the Brooklyn College of
Music Trio, E. Adolph Whitelaw, violin, Mme. M. Deye, piano, W. Paulding De Nike, cello; invocation, Mrs. H. T. Brigham: baritone solo, Mr. Chas. Homan: address, F. A. Wiggin: vio lencello solo, W. Paulding De Nike; address, Hon. A. II Dailey; music, by the Brooklyn College of Music Trio; address, Mrs. Helen Palm. er Russegue; violin solo, Prof. E A Whitelaw: psychical demonstrations, May S. Pepper, Ira Moore Courlis and J. Homer Altemus; music, America," by the audience; benediction, F. L. Wiggin.

PAINT TALKS .== XII.

Causes of the Destruction of Paints.

There is no paint that does not look well when it is new There is no paint that does not look well when it is new The poorest mixture produced looks bright, glossy and clean when it is fresh from the brush. But rain and snow, wind and sun, quickly test the quality of paints. The best paints will still look quite respectable at the end of five or eight years; the poorest begun to look shabby at the end of as many months. What is the cause of this difference? Briefly stated, with very few exceptions, the lasting paints are compounded with pure linseed oil, and contain a goodly percentage of zine white, while the fading, crumbling, discoloring paints contain materials which destroy the oil and are based in pigments which are themselves not permanent.

coloring paints contain materials which destroy the off and are based in piquents which are themselves not permanent.

If a paint darkens, loses its gloss and begins to grow "chalky" after a short time, it is probably a pure white lead paint; if its colors take or change in the smulght, it is either colored with anilly edyes or it is a white lead paint third with one of the many colors that are destroyed by lead; if it "deaders" or "nattens," and begins to peel and chip off, it probably contains an alkali which has destroyed the lines ed oil, or a mineral oil which has evaporated; if it shows cracks like the lines on a checker-board, the paint-r has probably been at fault in not allowing sufficient time for the under coat to dry before applying the next; and if it shows bilsiers, one or more of the coats have probably been applied in damp weather, or at a time when the air was saturated with moisture.

But there is another cause for the destruction of paints, which, though se dom taken into account, is very important, and that is the action of the dust, rand, etc., carried by the wind. If we have two paints, one of which retains its glossy surface, while the other bec mes dull and powdery, we shall find that the latter collects and retains dust, while the other remains comparatively clean, and that of the two the dull surface will be worn away much more rapidly than the glossy coating. The reason for this is that the glossy surface is elastic while the dull surface is brittle; the wind-borne dust acts like a rand blast, and cuts away the trittle surface, while upon the clastic surface it makes no impression. Remembering that pure white lead paints always lose their gloss and bec me dry and powdery in a short time, while paints containing zinc retain their gloss indefinitely, it is easy to und-ristand one of the reasons why a combination paint based on zinc is more durable than other paints. The additional reasons are the greater stability of zinc white itself, and its superior oil-carring capacity; for it shoul

Maine.

PORTLAND, Orient Hall.-Mrs. M. A. Brackett, Sec'y, writes: Jan. 8 we were served by and Mrs. S. E. DeLewis. We always encourage our own mediums, and they are faithful work-We have been called upon to mourn the many friends.

New York.

SYRACUSE.-A. M. Armstrong, Sec'y, writes: First Society of Spiritualists held meetings Jan. 8, at the office of Dr. E. F. Butterfield. Those taking part at the afternoon thought exchange meeting: Dr. Butterfield, Mr. Rielly, Mr. Underhill, Mr. J. Webster, Mrs. Under-hill and others. Evening session, invocation and remarks, Mr. Rielly; readings and speaking, Dr. Butterfield; singing, Mr. Webster; speaking, Mrs. M. H. Cowan; psychometric reading. Mrs. Underhill; clairvoyant descriptions, Mrs. Armstrong.

ECZEMA

My little six-months old girl had Eczema We used all kinds of remedies, but she kept getting worse. I used to wrap her hands up, and to dress her, had to put her on the table I could not hold her, she would kick and scream, and, when she could, she would tear her face and arms almost to pieces. Four boxes of Cuticura (ointment), two cakes of CUTICURA SOAP, and CUTICURA RESOLVENT cured her, and no traces are left

Feb. 7, '98. Mrs. G. A. CONRAD, Lisbon, N. H. SPEEDY CURE TREATHENT. — Warm baths with CETT-CURA SOAP, gentle anointings with CUTICURA (ointment), and mild doses of CUTICURA RESOLVENT.

Sold throughout the world. POTTER DRUG AND CHEM-CORP., Props., Boston. How to Cure Skin Diseases, free.

MEETINGS IN BROOKLYN.

THE WOMAN'S PROGRESSIVE UNION-Mrs. L. L. Smith, Sec'y, writes-finds itself in a pros-Frous condition at the opening of the New Year, and has reason to feel confidence in its future. Mr. F. A. Wiggin, our pastor, last Sunday, delivered two telling addresses before large and intelligent audiences, following each address with satisfactory seances. His after-non lecture was from the text, "The earth hath God reserved for the children of men, his subject being. "The American Common-wealth." He said: "This American Commonwealth was not only planted upon the soil where the earliest civilization raised its aspiring eyes to the noble and the true, but it is the richest in natural resources to be found in the world. Here the laws of prosperity are to be discovered. The problems confronting the American people, as associated with the pro-per adjustment of the social conditions, had not been solved when the perplexity of government affairs was greatly increased by the accession of new obligations. Wide as our territory has become, there is not room enough for any other institution than the purely American, the liberty of conscience and loyalty to the general commonwealth. The soldier, the sword and the shotgun may command obedience and seeming respect. The schoolmaster is the gentleman who generates the true spirit of obedience and gives birth to self respect and thereby respect for all good law. The stars and stripes float to-day over a large and newlyacquired land. What a field for that gentleman, the schoolmaster, that redeemer of people, that father of true citizenship, that builder of a right form of government! an opportunity for the real philanthropist and benefactor! What a pulpit for the preacher of that truth whose country is the world, whose religion is to do good, whose creed is strained "through no priest curtained orifice." which is as broad as humanity's needs and as "high as God"! What a field for the pillager of human rights, the degrader of honest toil, the slaveholder of human happiness! What an opening for the monopolist, the land grab-ber and destroyer of justice! What a chance for the scheming politician and his twin copartner in offense to God, the sable robed priest of Roman Catholic despair! In a word, what a field! Who will sow the seed? This question rightly answered, and the nature of the harvest is known. The thing for America to do is not to fail. When the whole question has been settled, I would like to hear Washington, Jefferson, Paine, Lincoln, and all the statesmen and generals of America's past successes, from their abode of spirit conscience, exclaim, " satisfied.'

The evening meeting, which was one of particular interest, opened with the usual invocation and poem. The musical part of the program was certainly a treat to lovers of good music. A quartet "Show Me the Way," was charmingly sung by Mr. T. E. della Rocca, Mr. Fred Watson, Mrs. F. K. Sieber and Miss We were also favored with a piano Dikeman. solo by Mr. Watson, who is an earnest, active worker in our Lyceum, and whose exquisite) music has done much toward making theselyceum meetings a pleasure to both old and The entertaining and instructive services closed with the usual demonstrations of spirit communion.

THE CHURCH OF THE FRATERNITY OF DI-VINE COMMUNION-Anna M. Tuttle, Cor. Sec'y, writes: held an especially fine service Sunday evening, Jan. 8, at Aurora Grata Cathedral. The edifice was illuminated with electric lights, and crowded with an appreciative audience. After opening hymn, Scripture reading and invocation, Mr. Courlis read a poem, Prof. Whitelaw gave a beautiful violin solo; a soprano solo followed, "The Star of Bethlehem," finely sung, after which Dr. J. C. Street of Manhattan gave a stirring lecture; subject,
"The Higher Spiritualism." After another
soprano solo Prof. Whitelaw gave Schubert's
"Serenade" on the violin, and Ira Moore Courlis followed with many convincing tests.

To pass from earth into the realm of the spirit, is but the rising of the soul out of its prison of material embodiment, that it may know what life really is, and appreciate the meaning of true freedom

Washington.

SEATTLE.-L. B. Horton, Sec'y, writes: Mrs. Esther Thomas, minister of the Church of the home talent, Mrs. M. A. R. dlon of Oakdale Soul, is about to take a vacation, and during that time will travel for her health, lecturing wherever the opportunity offers itself. Her lectures are soul inspiring. Before her departloss of three Spiritualists during the last few ure her congregation made her a present of a weeks. Mrs. Safford and Mr. Proctor leave well filled purse in token of their appreciation well filled purse in token of their appreciation of her work.

AND PREMIUMS, -- FACTORY TO FAMILY --- THE LARKIN IDEA fully explained in beautiful free booklet Free sample 8 ap if mertion this paper. THE LARKIN SOAP MFG. CO., Larkin St., Buffalo, N. Y. OUR OFFER FULLY EX LAINED IN BANNER OF LIGHT NOV. 18 AND 28.