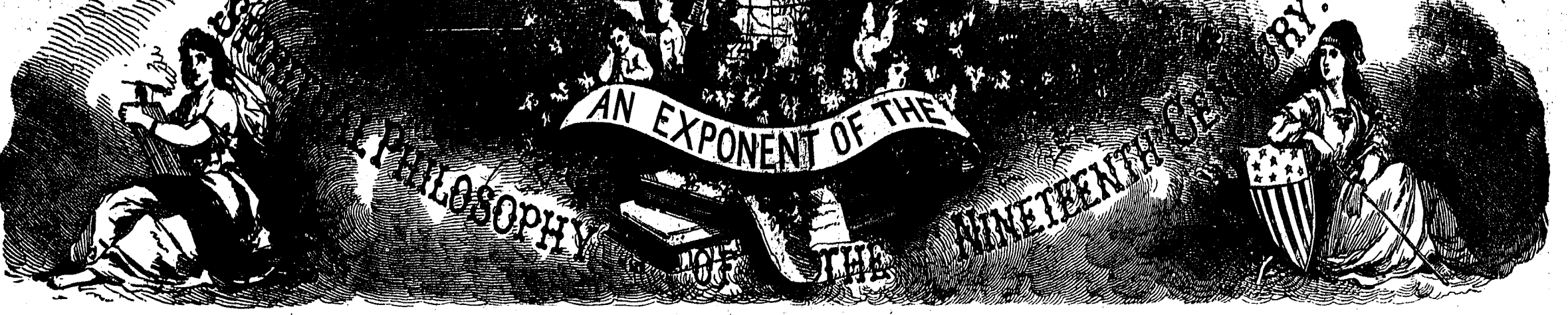


BANNER OF LIGHT.



VOL. 84.

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

BOSTON, SATURDAY, JANUARY 28, 1899.

\$2.00 Per Annum,
Postage Free.

NO. 22.

TO ONE I LOVE.

I love—what do I not love? Earth and air
Find space within my heart, and myriad things
You would not deign to heed are cherished there,
And vibrate on its very inmost strings.

I love the summer, with her ebb and flow
Of light, and warmth, and music, that have nursed
Her tender buds to blossom; and you know
It was in summer that I saw you first.

I love the winter dearly, too; but then
So much I owe it on a winter's day,
Bleak, stormy, cold, I saw you once again,
When you had been those weary months away.

I love the stars like friends; so many nights
I gaze at them when you are far from me,
Till I grow blind with tears; those far-off lights
Can watch you whom I long in vain to see.

I love, too, to be loved; all loving praise
Is like a crown upon my life, to make
It better worth your interest, to raise
Still nearer to your own the heart you take.

I love all good and noble souls; I heard
One speak of you but lately, and for days,
Only to think of it my heart was stirred
In tender memory of such generous praise.

I love all those who love you, all who owe
Comfort to you; and I can find regret
Even for those poor hearts who once could know
And once could love you, and will now forget.

Would you have loved me had you known before
I loved so many things—still you the best?
Dearest, remember that I love you more—
Oh! more a thousand times—than all the rest.

—Chambers' Journal.

Multiple Personality.

BY CHARLES DAWBARN.

Everything that is included in the halo surrounding "spirit return" demands the most careful examination if our object be "the truth, the whole truth, and nothing but the truth." It is because I find that *Multiple Personality* explains most of the difficulty and confusion which invariably attends a first manifestation by a returning spirit that I propose to once again call the attention of my readers to this remarkable law of nature.

The centre of manhood, which always demands a material organism for its manifestation, we will call the human *ego*. There is both action and reaction, for while the *Ego* endeavors to dominate his body, its shape and its hereditary tendencies often smother the efforts of the *Ego*. Nevertheless the organism, which includes memory and will, stands to us as a distinct personality, marked even by its peculiarities.

Every personality communicates with another personality by means of vibrations. In this article, for clearness and simplicity we will deal only with the vibrations through which the thought of one personality, passing through the atmosphere, impinges upon the ear of another personality, and produces the effect we call "tone." By education we have an agreed meaning to every tone, or there would be no interchange of intelligence. We will assume, roughly speaking, that such vibrations do not exceed 100,000 per second.

Having thus settled as to what we mean by a "personality," we next inquire as to the method used by the *Ego* to start these vibrations. While the method by which force can touch matter is an untold mystery, it is universally agreed that the mortal form is an instrument, whose keys are skillfully manipulated by the *Ego*. Each note produces its own vibration, and it is a demonstrated fact that unless the instrument used by another *Ego* can repeat the vibration there will be no interchange of thought. So much is clear and simple. We have a personality which is used by an invisible *Ego*, and our only communication with him is through his instrument. Now suppose that accident or design transposes the keyboard, so that each key now strikes the string that had formerly been its next door neighbor. Watch the effect. All memory of its past is immediately lost by that organism, because memory is the repetition of a certain vibration. Strike C upon your piano, and ever after no other note's vibration will represent C to your ear. But memory is the essential of personality. If that *Ego* can no longer recall anything that has ever passed between you, yet is still clearly as intelligent as ever, you have a new personality before you. This seems to be just what accident did for the organism of Mollie Pancher, and what hypnotism did for the French peasants whose doubles and trebles have aroused so much thought. It just shifted the keyboard, so intelligence had to express itself on a new note. It is true the intelligence has lost its old memories, but it is again gaining new experience and recording new memories, so that it is to all intents and purposes a new personality. I presume there is nothing extreme in that conception since I see it is accepted by a correspondent in a recent number of the *BANNER OF LIGHT*.

Most of my readers are aware that "spirit-return" has been often complicated by the action of what is called the "double." Many such cases of "apparitions of the living" are recorded in the Proceedings of the Society for Psychical Research. While such "doubles" are, of course, closely attached to earth life, still the conditions permitting a certain freedom of movement, show a change in vibration which accounts for the confused mental condition, and the absence of memory. This tells us that, in all probability, a second personality is present with every human being all through his earth-life. It is but a shifting of the keyboard, as in the case of Mollie Pancher, for the

Ego is still playing on his old instrument. But the instrument when thus used, is so entirely out of tune with the old normal manifestation of the *Ego*, that it stands as a new personality. It is so linked to the old form that some telepathic connection seems to account for whatever of old memory or experience may occasionally peep out.

It is the next step that Spiritualists, theologians, and the world of independent thinkers have so far failed to grasp. That step is that the change called "death," absolutely compels a new personality for every mortal passing into spirit life. As this involves a most radical new conception of "spirit-return," and also involves the status of the human *Ego* after death. I feel sure it will receive a most careful consideration from my readers.

A spirit is invisible because he has an organism that vibrates outside the limit of the mortal sense. We will assume that the vibration capable of producing "tone" to the spirit ear is a movement of not less than two hundred thousand per second. The mortal limit being, say, not over one hundred thousand, we see there is no possibility of the normal mortal and the normal spirit interchanging intelligence. It is the next consequence of this change that comes as the startling new thought. Since memory is merely a repetition of vibrations once experienced, the spirit can have no command of his old memories in his new personality, since that personality is incapable of repeating the old vibrations. If memory be recorded by vibrations, and death has changed both instrument and keyboard, this must be the case. A most natural question will now be asked by the interested reader. It is this: "What has become of all the experiences of earth-life, on which heaven and hell have been supposed to be predicated?" I will here briefly answer this question.

If a man has been guilty of cruelty to his horse, you may punish his personality in earth life. His new personality has, of course, no remembrance of the act, for it has no vibratory record to which it can turn. But that is entirely unnecessary. Man has supposed that the next life must perforce be, for the most part, just a second edition of this. So he has pictured a judgment-day, with remorse for the crimes of earth life as a part of the sentence. But the Infinite First Cause has a far different conception of cause and effect. The *Ego* by his act of cruelty has become a cruel *Ego*. The remembrance of his particular act is of no consequence whatever. He has changed his spirit status, and finds himself in the associations and surroundings that belong to him by divine right. Let the questioner apply this fact of Nature to every form of human vice and crime on the one hand, or to the practices of virtue and the experiences of love on the other, and he will have the only, and entirely rational system of theology possible under Nature's law of Multiple Personality. Every experience of earth life is thus recorded on the *Ego* itself, but never as a matter of memory, save under certain limitations, to be presently alluded to. No matter how many his personalities, and each with his own identity, the *Ego* would still have his own will-power at work, and be affecting his vibrations for weal or woe, regardless of any particular act. If he cultivate love, he becomes harmonious to the eternal, and those who can share his love would partake in that eternity of progress. But if, on the other hand, he permit himself to hate, he becomes, as an *Ego*, disharmonious to himself, and must ultimately lose the identity of an *Ego*. Love is harmony with the divine, and apparently must be outwrought by experiences in personality. The items of such experiences are without record because their effects are permanent. I know this is totally opposed to the teaching that death leaves manhood altogether unchanged. But we can now see that he is changed by the fact that he has then a new personality, wherein he will be laying up new memories and experiences; but the new personality must perforce wipe out the old memories, if the law of vibration be universal.

We now turn to the effect of this remarkable law upon "spirit-return." Those of my readers who are interested in the Proceedings of the Society for Psychical Research will have noticed that in the verbatim reports of the sittings with Mrs. Piper almost all of the utterances are without meaning. Here and there she has dribbled a fact, which has been just sufficient to convince the investigators of the truth that unseen intelligences were attempting to communicate. The reason for all this confusion will be readily perceived when we realize that the spirit has changed his personality. The difficulty of identifying a returning spirit has proved most discouraging to many a whole-souled believer in spirit return. It has never occurred to the investigator that the difficulty was perfectly natural, as the spirit had lost his identity, and, of course, could not manifest something that did not belong to him. His personality was his identity to us, and that has been destroyed by death. The spirit has not understood this fact any more than the mortal. His new body, with its new keyboard, responds to his will power as in the earth-life. All that seems wanting is his old memory. In the first place, you have the greatest difficulty to get his name. The mere fact that he cannot recall his old name must be fearfully confusing to an intelligent spirit. But we must remember the nearer he is to the vibrations of his old life the more likely some of the old echoes are to reach his new instrument. He is usually more or less welcomed by those who have known him, and it is here what is called "the blessing of spirit-return" comes in. The power of mind reading, or as it is now called "tele-

pathy," inheres to humanity in any personality. So the loving earnest thoughts of those present gradually recall event after event of his old life, of which he feels, perhaps, dimly conscious, and records them in his new memory. So the more often you welcome him as a visitor, the more closely the past and the present become interblended, until you can enjoy an hour's chat with the old friend, or the loved one, with a reality that would make you almost scorn the tale of a lost identity. The process by which he must return, although a matter of vibrations, does not now concern us, as it would apply to all spirit return, whether the identity were changed or not.

We want to hold clearly in mind that the spirit who begins to desire a purified *Ego*, may be made very unhappy by having his past recalled in this or any other way. If he have no such desire he will glory in the revived memory, and possibly use it for mischief that might not have occurred to him if he had been left alone. On the other hand, the advanced spirit will most assuredly object to the resuscitation of the past of his former identity, whose effects on his *Ego* he has striven painfully to overcome. We may thus welcome returning spirits who will come to help us with any available experiences, but the whole matter of tests must be very painful to the advanced spirit. If it is a lost darling you are greeting, sooner or later everything you desire that is not harmful will be gathered for you by telepathy, clairvoyance, and perhaps other faculties now latent in the mortal. But all the same the student can now see that Multiple Personality is the law, and that memory departs from the old form as a consequence.

I will now again leave this new idea, or rather this fact of Nature, to bear its own fruit in the minds of my readers. Multiple Personality is, as we have seen, necessarily a fact, and I seek for myself the lesson of every fact. I remember saying to a friend in my early investigations, who was urging some new idea upon me, that I hoped never to be more than twenty minutes ahead of my fellows. I have learned since then that the minutes of eternity are not measured by a planet's whirl. When I first saw and touched the influence of the law of vibrations on the thought of man, I had to wait several years for a single platform echo. I am perfectly willing to again wait my twenty minutes for the reception of this truth.

San Leandro, Calif.

Scientific Research by the National Association.

BY BYRON W. BARGE.

Mediumship, when applied to Spiritualism, may be construed to mean many things, and for the sake of clearness I will make a distinction by using the terms special mediums and universal mediums. Special mediumship includes the phenomenal and trance phases, and is dependent upon the presence or guidance of a particular spirit or band of spirits. The higher unfoldment or universal mediumship may, and to some extent does include the special, but is not dependent upon it. This universal phase of mediumship is operative in many brilliant minds who excel in art, literature, poetry, oratory, reform, and in every department of life. They may know nothing of spiritism, but are mediums nevertheless. Of such I will not write at this time. Among avowed Spiritualists there are some who have developed this universal mediumship, often called seership, notably A. J. Davis, J. S. Loveland and W. J. Colville. From our standpoint it should be the aim of all sensitives to eventually reach the degree of unfoldment where the intellect translates the impressions impinged upon the automatic consciousness, independent of special guidance.

Special mediumship may be divided into two general phases—the phenomenal or physical and the mental. The demonstration of continued life and spirit-return is primarily dependent upon phenomenal mediumship, and, when verified by scientific methods, becomes a part of positive science. Individuals have already done this work (I refer to Prof. William Crookes); but until organized Spiritualists adopt the scientific method of verifying the phenomena, and make public the results of such investigation, the intelligent and scientific men and women of to-day will probably continue to pass by on the other side. Through phenomenal mediumship we have absolute positive demonstration that spirit-return is a fact. To neglect placing this fact before the world in a scientific manner is a criminal neglect of an imperative duty.

I hold that mediumship should not be used for amusement or made a profession, but there is another aspect of the subject which must not be overlooked. I am well aware that spirits who have friends on earth love to return and talk to us, and we love to have them manifest. The home circle is a proper place for such friendly meetings, and for one I hope that every phase of special mediumship will gradually be retired to the home and the independent and inspirational teachings occupy their rightful position on the platform. The ten-cent test museums do not demonstrate what is claimed for them, and many infer that that is the best evidence Spiritualism can offer. Good tests often add to the interest of an evening meeting, nevertheless a ten-cent show will not convert the world to Spiritualism.

But to return to our subject: scientific research into the field of special mediumship, and especially phenomenal mediumship, should be undertaken by the National Association.

President H. D. Barrett has repeatedly appealed for support along this line, and I am appalled at the apparent indifference of our people in regard to this very important work. Scientific research and psychic training cannot receive the attention that their importance demands until we strengthen our organization. The N. S. A. cannot be strong in any sense of the word while the local societies are feeble and the individual units indifferent.

This brings us to the consideration of the important subject of organization. In the very outset I wish to place myself on record as an uncompromising advocate of organization. More than this, I believe in a strong organization, but very democratic in theory and practice. We have already organized, or attempted to do so, on a basis of representative republicanism following the methods of the United States government to some extent. I do not expect all will agree with me when I say that we should reorganize on the basis of a strong democracy, with direct legislation, and the referendum substituted for the present representative system. This, however, is of less importance than the fact that the N. S. A. should define its position through a declaration of principles. No one knows just what the N. S. A. stands for along certain lines, and until we do know most of the Spiritualists will continue to be conspicuous by their absence and indifference. The man or woman who cannot distinguish a difference between belief and principle would probably fail to recognize the difference between worship and service. No large number of persons can agree on any matter of belief, but on the great principles of brotherhood, morality and humanitarianism, we can all agree. Every subject which involves a belief in that which cannot be demonstrated should be ignored, and all specialties as well. This would make it possible for all who are attracted to our principles of brotherhood, spirituality and humanitarianism to unite. It is refreshing indeed to note that some of the pioneer fathers of Spiritualism have ceased to wrangle over myth gods and personalities, and are manifesting an interest in organization, education and progress along practical lines.

Personally, I would like to see the N. S. A. initiate a "new departure," and operate a printing press in Washington, D. C., before the end of the present century. Organized Spiritualists should have an official paper and I suggest that an editor be elected at the coming convention to take charge of the N. S. A. paper. This should be a monthly newspaper, conducted on a broad national basis; should ignore specialties, and endeavor to represent the Spiritualist movement in its entirety. Contributing members of the National Association should receive the paper free instead of the convention reports. Some one may suggest that this would have a tendency to weaken the papers we already have. Well, suppose it would. If so, it would be on account of the superiority of the N. S. A. paper.

In closing this article I wish to call attention to the proposition the N. S. A. has received from a scientist, as stated by President Barrett at the last convention. This proposition may not include all that some of us would desire, but should be utilized, and we had hoped that some of the older workers would manifest an interest in this matter. Perhaps they will after the more important work of locating Jesus has been accomplished (?) Indianapolis, Ind.

An Answer to "Why."

BY DR. HELEN DENSMORE.

In THE BANNER OF Dec. 31, in an editorial entitled "Why?" are propounded several questions regarding failure in mediumship. In the issue of Jan. 7 it is asked "Why some of the Spiritualists do not respond to the questions?" I have made a close study of mediumship and its limitations, and I feel constrained to offer some views which seem to me to answer all these queries.

Spiritualists, judged by their teachings both on the platform and in the press, lamentably fail in understanding mediumship and its limitations. Early in my investigation into the phenomena I was puzzled, often to the verge of despair, in my efforts to understand its contradictions, inconsistencies and puerilities. In looking over the field, I saw two spiritualistic camps. In one was rampant credulity and acceptance as authority of any and all utterances purporting to come from spirits. In the other I found suspicion, distrust of mediums, a demand for purifying Spiritualism and anathemas against frauds. Now it seems to me there is a mean between these two extremes that, if reached, would do much to elucidate the subject of mediumship and to find a solution for all the "Whys." Any earnest student of the subject must soon learn that the reflection, by mediums, of the preconceived opinions and prejudices of sitters and investigators, and also of the beliefs and preconceived ideas of the mediums themselves, is a fact well established; and this fact should always be considered in all efforts to determine the value of such communications. When such communications are not in accordance with the known facts of science, but in direct opposition to them, as they often are, and when they are flippant, trifling and inconsequential, they should be considered without condemnation and without charging the source with intent to deceive.

I was once sitting in a circle held by one of the most noted physical mediums, well known in both America and England; and, as I have

elsewhere related, I was struck with the intelligence of the familiar spirit, who discoursed upon many topics with great wisdom. I thought it a good opportunity to seek an explanation of the difficulty in getting tests; so I asked the spirit if he would tell me why, when communication with the spirit-world seemed so easy and could be entered upon with so little difficulty, we could so seldom get satisfactory tests of identity. "Well," answered the spirit, "to commence with, your premises are wrong. It is not easy to communicate with the spiritual world; on the contrary, it is very difficult. For instance, you go to a medium to get a communication from some particular friend. Your friend may be there, may see you and be desirous of communicating with you, but in order to do so he has to take possession of a foreign instrument—the medium's brain. We will suppose that he succeeds in doing so. When this is accomplished, his trouble just begins. The possession of a foreign brain, more or less lumbered up with its own thoughts, and ideas and preconceived opinions, limits the power of the spirit, and the first sensation is often one of being dazed, and of not being able to give the tests he would like to give you, and he can only falter, 'My child, it is your father.' Now," continued the spirit, "what do you do? You immediately begin to pelt him with tests. Where were you born? Where did you die? What did you die of? What was your name? How old were you? etc. These questions, instead of helping the spirit, still more confuse him, and he is unable, perhaps, through these and various obstacles, to give you any test whatever of his identity. Had you, instead of demanding tests, accepted his statement as true, replied that you were glad to meet him, and naturally entered into conversation, he might have been able, although it is not certain, to have satisfied you of his identity; if not at that time it is not unlikely that a subsequent visit would have enabled him to do so." This taught me a very valuable lesson, and I have profited by it. I do not think that I have ever pelted a medium with test questions since.

Communications are colored. Light passing through a colored glass reflects its hues; and communications are often limited by the powers, culture, opinions, ignorance and prejudices of a medium.

It is a common experience that when a well-known person dies there are at once announcements and communications purporting to come from that famous person through various mediums, as different in style and manner as the minds of the mediums themselves. It is also true that a medium seldom gives facts that are not known to either the sitter or the medium; but it is a well-attested fact that this has been done, in rare instances, beyond the possibility of a doubt.

In the BANNER OF LIGHT, in the early years of Spiritualism, there was a space devoted to messages from spirits, that did much to convince me, as it did many others, of the certainty of communication between the two worlds. They were given through a medium, Fanny Conant, after whose death the style of these messages was entirely changed. These communications were often brief, giving names of spirits purporting to speak, telling where and when they died and the names and addresses of relatives or friends to whom the message was to be sent. These messages were often acknowledged and verified by those receiving them. They were sent to all sorts and conditions of men, by no means confined to Spiritualists. There was frequently an entire page of the journal filled with these communications. This was one of the most phenomenal phases of mediumship that has occurred in the history of the movement. There was no way to account for these messages on the hypothesis of fraud or collusion; and the same phase has never, to my knowledge, been fully duplicated since that medium's death. Here was one of those rare beings through whose organization tests could be given; and if there were no other proofs of independent spirit-communication, those messages then appearing weekly in the BANNER OF LIGHT remain uncontrovertible proofs to any sane, logical inquirer. That such tests are rarely given, and that the mind of the mediums usually colors and even initiates the communications, that communications are often limited by the ignorance, or worse, of the medium, is not a factor in the problem. It is the well-attested cases that are of interest to us, and one well-established fact of intelligent, rational, logical and truthful communication of facts known to no one living, not even to the receiver of the message, ought to stand against all the mistakes, untruths and glittering generalities of which so much complaint is made.

It is asked "Why it is that, after fifty years, Spiritualists can show no established schools, no endowed colleges or charitable associations as monuments erected by Spiritualism?" It seems to me the reason is very plain. There is nothing to organize Spiritualism upon. Churches of all denominations have a creed and propaganda. There is only one subject upon which Spiritualists agree. A Spiritualist may be a believer in any of the dogmas of any of the churches; he may be an agnostic, a materialist, a Trinitarian or a Unitarian. The one belief held in common by Spiritualists is the belief in the existence of an invisible world, and the possibility of communicating with its inhabitants. It is impossible to organize a cult without the binding elements of a common belief and the pursuance of a common end. It has been the vitalizing power of Spiritualism that it has not been crystallized into an organization, with a published formula of

belief. As soon as it is, and mediums are examined and certified by a committee of investigation, Spiritualism will have passed into desecration.

While it is true that Spiritualism has not established church or chapel, has no organized synod or centre of encyclopedic propaganda, no infallible head or council as authority for creed or conduct, the sublime fact first made known through the tiny raps at Hydeville, and which has gathered strength through the phenomena of spiritual mediumship during the last fifty years until it has created an ever-increasing stream of proof, until it has permeated the churches, invaded literature, and has its entering wedge in the ennobled materialism of modern science, it has given to the world the only answer to the question, If a man die, shall he live again? And these accomplishments are incomparably more important than organization or churches, with all their wealth and worldly power. A truth is always vital inversely to its popularity. Judged by this standard, Spiritualism, with all its crudities and limitations, embodies the most vital truth of the planet to-day.

The Resurrection of Dead Worlds.

What is Nature Doing with Her Dead Worlds?

BY W. A. CRAM.

As an almost invisible particle of dust floating in the atmosphere of a great room, so is our visible earth, of time and space, only an atomic world floating in the vast room of our solar system. The visible planets, moons, asteroids, etc., of our solar system, are computed to occupy less than one trillionth part of the field of space they journey and revolve in. Considering that these seen bodies and worlds are so very small in comparison with the unseen part of our solar system, we question what is this vast invisible realm all over and about us and our world. How is this invisible realm we call the etherial related to our earth and us? Science and reason forbid us to think of it as of death and nothingness.

Is it an infinitely greater room of the universe adjoining, outlying our little earth-home, full of energy and life, of higher degrees of being than we can yet see and know? So far as man can discover, the universe is full of elements and energies of being. Life prevails everywhere. We are led at once to question what are the forms and the infolds of the infinite unseen that everywhere infolds us? Are they of many degrees and kinds? Are they higher or lower than these we are and live amidst? How are they related to us? Science and philosophy assure us of this, that all the higher, most essential elements and energies that enter into the constitution of our bodies, that nourish our conscious lives, flow to us from this same unseen. Our visible world of skies and mountains, of rocks and trees, the bodies we wear are only rude frameworks, skeleton forms, around and through which are woven and fashioned other forms, higher bodies of life, of finer spiritual elements and energies of being.

We are beginning to understand how we live in and through the unseen more than the seen, that invisible creation and nature are infinitely more than the visible.

Consider this lesson of nature. The waters are more alive than the rocks and earth clod. The atmosphere lives more and higher than the oceans or rivers. The ether is the domain of yet more perfected elements and forces of life. This appears to be nature's law of ascending degrees. Each lower world or degree of life subsists in higher that feeds and molds it. The etherial or spiritual world over and about us, we may believe then, is doubtless greater, more real, richer, more beautiful in forms and life than this world we live in. All our higher science and philosophy more and more clearly discover this to us through new revelations of creation of life and death.

In scientific imagination let us take a bird's eye view of the creation of our solar system according to the accepted theory of its origin. Our sun, the great fountain of light and heat to his family of surrounding worlds, Mercury, his last born child, surely visible to us, Neptune, the oldest and most distant we have as yet discovered. But if nature keeps her order of creation in the far distant fields, now invisible to us, as in this seen, then there are, or must have been in the morning of our solar world's creation, eight or ten earlier evolved planets whose orbits and fields widen outward from the sun, till the domain of the outermost, first born, must border on the outer realm of the nearest sun neighboring ours.

Let us hold clearly in mind these first born planets of our family, so distant no telescope eye has yet reached the nearest, the farthest more than ten trillions of miles from us. When as yet our visible planet, earth unborn and unevolved, was as a kind of fire-mist, in the bosom of the giant sun, whose body, more than a million times greater than now, reached outward beyond where now is the orbit of Saturn, then these oldest, most distant planets were in their prime, basking in that primal sun's flooding light and heat. We conceive of these older planets as passing through like stages of evolution, of growth and decay, as the later born, even as our earth, for they must have been part of the same great system of nature as our earth we live in today. We imagine them evolving world crusts, oceans, skies, mountains, rivers, trees and animals, even as our earth, for they, too, must have been living worlds in time and space.

What now are they? Are they still living, teeming with life? The sun that fed and warmed them in their prime has grown old, shrunken, weak, with giving birth to many later planetary children. Not a millionth part of light and heat he gave them in the morning of his creation can he give them now. Long since they must have starved, grown cold and died in planetary winter of decay and old age. If still they keep their orbit way, we must think of them as dead worlds, skeleton forms crumbling away in nature's world sepulchres, perhaps long since scattered as meteoric dust and ashes into the overflowing currents and tides of transforming death. Nature maintains nothing unchangeable. Growth and decay, life and death, with equal step mark the soul's ascending way, whether in grain of sand, flower, mountain, world or sun. We are constrained to believe that every planet and sun has its natural birth, growth, decay and death, even as worm or man. Astronomers tell us that our moon is already dead, little and short-lived compared with Jupiter or Saturn. They say that Mars must be far on in old age—our earth even, past her prime, henceforth to run down into old age and death. As in thought we turn to the outermost, oldest planets must we not conceive of them as dead worlds, some of them long ago buried in nature's way of transforming burial?

What is done with these dead worlds? Can we trace in a little way the economy of death? Is not nature's economy of death the same everywhere, so far as we can discover, the same for insect and man, for atomic crystal and revolving planet? Does nature preserve the dead bodies of her grasses, trees and flowers unchanged? No, she is wiser, more loving in her care, for in her order of death they crumble away, and are scattered to the winds, the waters and earth-mold, thence she bids them rise again, a part into the living forms of new plants and animals, a part into the higher unseen. Nothing is lost, all is resurrection.

Is it not the same with her larger children, her dying and dead worlds, they too, crumbling away to dust and ashes, scattered upon etherial winds and streams for resurrection in living worlds? If nature holds her way of life and death in the larger, higher, unseen realms of being, as in our little seen, then the winds and streams of the etherial fields and

oceans are everywhere freighted with the dust and fragments of dying and dead worlds, thus borne about and through living worlds and suns—they also to be gathered up and wrought into new and higher bodies and lives.

Astronomers assure us that the interplanetary spaces, all the vast ether field of our solar system, are crowded and flowing with streams of meteoric fragments and dust, even as our atmosphere and rivers with earth's dust atoms and detritus of her crumbling bodies. In the silence and darkness of night we behold the meteor flash a moment to our startled vision; a fragment, may be, of one of the dead outer planets was flowing by in the great meteor stream. It was drawn into our earth's atmosphere and falls as burning dust and ashes, to be gathered up and live again, may be, in the grasses and flowers of our garden. So parts of the decaying worlds from out the distant unseen solar realm may be borne in upon our world to rise again in living sweetness and beauty about our homes. It has been computed that more than seven millions of meteors fall nightly upon our earth, visible to the naked eye.

What countless millions of the invisible dead world fragments may be thus borne in and cast upon the shores of our earth. Myriad hosts of these meteoric bodies, streaming around our sun are believed to be ever falling into it. If so, then is he not gathering home the dust and ashes of the dead bodies of his elder children into the fiery alembic of his bosom, to transform, and vitalize, and send forth again as light and heat to feed his living worlds? The elements and powers that light and warm our homes, that feed the grasses and trees about us thus may be in part the skeleton forms of dead worlds burned and transmuted, and shed down upon us from our glowing sun—'tis nature's way.

But to what end all this living and dying? To no end; and is inconceivable. We can only think of it all as a ceaseless process, the soul's infinite process of ascending form and life alike in grain of sand, in worm and man. There is found to be no pause anywhere of the soul's awakening into more and better life. Even the soul of the rocks, the clods of the field, are striving upward, inspired up by the grasses and flowers. Birth and death we learn are simply the up and under side of the same event.

But what does this dying of planetary worlds portend for our visible solar system? Can we not answer quite assuredly, the slow but ceaseless transmutation of our visible earth, the planets and sun, into the etherial and spiritual? Nature appears more and more clearly to be the ceaselessly changing and ascending form and life of the soul of worlds and creatures not in a closed ring, in cycles of ages. Returning upon herself, but in an ever-ascending spiral, through countless degrees of matter and life soul ascends.

As nature writes her revelation out in our fields and gardens through crumbling stones, dead stalks and decaying leaves—as death—so in the springing grasses and blossoming trees she writes new life from the old death. Even thus she speaks in the dying planet crumbling back to meteoric dust and fragments. Lo! my dead world, and anon in the falling, consumed and transmuted meteor streams, drawn into the living planets, falling in countless hosts of world atoms upon our earth, plunging into the sun, she proclaims: "Behold my new world's life born out of the old planet's death!" As in scientific imagination we look backward to a time when all our planets, moons and sun, were one nebulous globe of matter and energy of being, "without form and void," so in higher spiritual imagination we look forward to a time when all this great visible order of things will be risen, transformed into the spiritual, the more perfected unseen.

Dare we trust to so glorious a hope, to such a grand idea of the destiny of this visible earth of ours with all its wonderful life? Dare we trust to such a vision of high promise of our human destiny, thus ascending into more light, more love, truth and beauty of being forever? The divine realities of being always outrun and surpass the highest human hopes and faith in eternal good. Shall we not take heart and trust the soul's diviner revelations and so follow?

The New Medical Practice.

BY HUDSON TUTTLE.

There is a large class of physicians who unselfishly labor to alleviate suffering, and by their intuitive knowledge overlapping their learned theories, their personal magnetism, and the confidence reposed in their skill, are of exceeding worth and benefit. They are sympathetic, careful, conscientious, and deeply impressed with the trust and responsibility reposed in them. This class is opposed to all cruel experimentation, the reckless use of untried remedies, and asks for no legal protection.

There is another class, quite the reverse, of ambitious professors, whose lust for cruelty has been whetted by dissection and experiments in "biological laboratories," in the footsteps of Paul Bernad, Pasteur, Mantagaz, and their ilk; and the hungry fledglings turned out by the universities from medical colleges, who being unable to obtain practice by merit seek to force the people to employ them. It is from this class that all the laws to "protect the people" against quacks originate, and also the laws to protect the doctors in the horrible practices in the college laboratories. Sterling good sense and experience are silenced by the clamorous cormorants, who bear all before them, and at the present hour appear to have swept the profession away in the strong current they have created.

While many physicians hold aloof from the new theories and remedies, such is the uncertainty of "medical science," that there is doubt and expectancy evidenced even in the minds of the most conservative. It is claimed that medicine is a "science," and that as such it would admit of no doubt as to the action or efficacy of drugs. It will hence be a surprise to the uninitiated to take up a medical journal and read of the countless new remedies proposed to take the place of old ones.

A casual perusal will give the impression that medical practice is all at sea, and the old theories of disease are in doubt and being discarded. The inference is that the profession, the colleges, the mighty doctors who wrote the text-books, ten years ago were as ignorant of the cause of contagious diseases as the medicine-man of the African jungle.

The "microbe" has wrought the change. These diseases are no longer ascribed to "humors" of the blood; they are all results of "germs," and are not to be attacked with drugs, whether mineral or vegetable, but by other germs tamed by "culture." The past generation of doctors gave their attention to getting some root, herb or mineral compound that would act as a specific, and they claimed they had remedies for these diseases, prescribed, and exacted their fees. Now they are on an eager hunt for specific germs, and their labors are not as pleasant as digging roots in the fields, or compounding in the laboratory. They now deal with living beings. The soil in which they cultivate their germs (medicine) is the blood flowing in the veins of living animals, now and then, mingled with a "test" on the unprotected inmates of Charity Hospitals. In the great laboratories of their colleges, hundreds and thousands of dogs, cats, guinea-pigs and other animals are inoculated, and suffer the most dreadful tortures of disease, preparing the "serum," germ infected, to be used as medicine! Armed with tubes of these "serums," the doctors go forth to combat contagious diseases! Almost every day a new germ form is discovered by a before unknown doctor, who at once bobs to notoriety and wealth by the sale of his specific "serum." Even the bacillus of old age has been discussed, and when the proper "serum" has been cultivated, the elixir of life will be at last found!

But the doctors do not depend wholly on "serums." The wild claims of Brown-Sequard have gone to seed in the brain of the notorious Dr. Hammond, ex Surgeon General of the United States Army. He is the Superintendent

of a company that prepares the following "remedies," which are offered to the physicians of the country—not to the laity—to be used in their practice; and if the medical journals do not endorse openly, they silently do so by the space they give to the flaming advertisements. These remedies are cardiacs, the extract of the hearts of slaughtered animals, for weak hearts; cerebrials, for epilepsy; medulline, for locomotor ataxia. The two preceding are derived by macerating brains from the abattoir; ovarian extract of sheeps' and cows' ovaries; for female diseases; muscoulone, broth of muscles; thyroline, from the thyroid glands, for obesity. There are others, which may not be spoken of to ears polite, but no out of place in a medical journal.

These are warranted to be concentrated, permanent and aseptic. Let it be clearly understood that these are not remedies of ignorant quacks nor "patent" medicines, but intended for the physician's use. The dose is the same in all, five drops, taken by the mouth or hypodermically.

When the family doctor is sent for he prescribes in hieroglyphics, and the patient is not allowed to know the remedy. It used to be blood-letting and blue-mass; it now is inoculation with poisonous serum, or doses of slaughter-house taint.

The fancy of the primitive savage is revived; that parts supported parts; that to eat the heart of the foe made the warrior brave and his tongue gave eloquence. We have unmercifully ridiculed the Chinese doctors, with their disgusting compounds of black-cat's eyes, toads and snakes, while our own have been making compounds more repulsive.

Let it be further borne in mind that not one of these remedies has been thoroughly tested. It is not certain that they will prove of the least benefit. Injected into the blood direct they may carry ptomaines and cause deadly blood poisoning. The only assurance that they will not be the word of their concoctors. They may be exceedingly harmful. The unknown patients of thousands of enterprising doctors will furnish the material for experimentation. If they die, it will be charged to "heart failure," or given some unpronounceable name.

I have by no means exhausted the list of new remedies. It would be impossible to do so in less than a page of the BANNER OF LIGHT.

The Armour Company of Chicago have erected a medical laboratory. "Ah," you say in astonishment, "I thought they had a slaughter-house!" Yes, and the medical department is an annex. Of the twenty thousand or more animals that daily pass the causeway into the walls of their slaughter pen, it is astonishingly said, not a hair is wasted, every scrap is made into something of salable value.

The products of the Armour Medical Annex are: Glycero's Pepsin, Glycero's Pancreatin, Laetated Pepsin, Extract of Red Bone Marrow, Pre-digested Beef, Nutritional Wine of Beef Potone, and many others yet to be heard from. The price of this Compound Pepsin—the profession—is \$7.50 per pound, of Pancreatin, \$9; these are to be prescribed in the regular practice. Pancreatin is extracted from the Pancreas. The action of the secretion, of this organ follows that began in the stomach. The gastric juice is acid, and its influence is mainly on the sugar and starch of the food. When the fatty portion reaches the intestines the pancreatic secretion is mingled with it, and being alkaline converts the fatty matter into an emulsion which the bowels absorb. To introduce the alkaline pancreatic secretion directly into the stomach, to mingle with and neutralize the acid gastric juice may or may not be beneficial. To a lay mind it appears similar to prescribing an acid and an alkali, expecting to obtain the separate results of each, when they would neutralize each other, and the only effect would be that of the combination, whatever that may be. In the animal economy the most careful provisions are made to keep each digestive fluid distinct, and allow one to act before the others are reached. Thus the bile is poured into the intestines below the stomach, and the passage is guarded by a valve. If by any chance the bile reaches the stomach the most distressing symptoms follow.

What the result will be of dosing with pancreatic fluid, can be readily ascertained by administration to unknowing patients. It will scarcely kill them, and medicine is expected to make the recipient worse so that he may feel better.

Of the "pre-digested beef," and all similar "digested" foods, it may be said that there are rare cases when the work of the stomach may be assisted for a time with benefit, but as a rule the only way to sustain the system and strengthen the stomach is for it to do its assigned work. Even if it is poorly done it is better than the best that can be performed by artificial means.

"Red Bone Marrow," may be good food, and a panacea for consumption, equal to cod liver oil; it is yet to be determined by experiment on patients!

In the same number of a leading medical journal are advertisements of Caroli (vegetable pepsin), surely an improvement on the decoated stomachs of hogs and cows. Milkene, a substitute for the mother's milk, carefully "pasteurized"; Phenacetin, Salophen, Chemiran, Sulphonal, Aristol, Pro-cargol, Lyceto, Trional, Losophen, Pepto-Mangan (for fever convalescence), Maltine, Shartone, Panopep, Hydrozone, Glycozone, and an endless list derived from Petroleum.

Ten years from now how many of these extolled remedies will be employed? Yet medicine is a science so well established in its facts and principles that its professors demand legal protection! We should think they would! They demand protection when they bar their laboratory doors, and before gaping classes bind living animals to the dissecting table, and for days, weeks and months keep them there, out, mangled and suffering untold agony. They demand protection when they cage these animals by the thousand and inoculate them, "in the eye," a "section of the spinal cord," or the "brain," with blood poisons in experimentation for some new "disease germ." They demand protection when they experiment on the "material" furnished by the public hospitals. And some of them have gone so far, inadvertently showing their true intent, as to ask legislatures for a law giving all those condemned to death to the medical colleges for vivisection—dissecting alive as they constantly perform on countless animals—or any experimentation they may devise!

The most lauded remedies of the profession at present are the teas made from slaughter-house refuse, and rotten blood with the swarms of bacilli, cocci, bacteria and other unpronounceable named germs and ptomaines this serum contains.

The village doctor, the village priest and the undertaker are a "trust" supported by the people, mutually playing into each other's hands, and protective laws should embrace this holy trinity. The people should be forced under the penalty of a criminal offense, to have the legal doctor, and be sent out of this life in the orthodox manner. They should be legally compelled to have the orthodox preacher appeal to God over their graves, and the established guild of "funeral directors" furnish casket and hearse, and all of the three allowed to bleed the sufferers, or in railroad parlance, "all the traffic will bear!"

Why not? If we must have a certain doctor, why not the legal minister, and have our coffins measured and trimmed as the law requires? If the doctors thrive they must be protected. The people are becoming informed, and the only way to get them to take the new slaughter-house concoctions, and to be inoculated with the blood poisons, the toxins and anti-toxins, is by legal compulsion. If it be obligatory to vaccinate for small-pox, why not go farther, and inoculate for all other contagious diseases?

There is as much danger—aye more—of an individual having typhoid fever, or yellow fever or diphtheria, than small-pox, and under proper care the latter is not as much to be dreaded.

As all are liable to contract these diseases, would it not be well to force every child to be inoculated with "culture" for typhoid, scarletina, scarlet fever, diphtheria, measles, whooping cough, chicken-pox, small-pox, and if there was anything left to operate on, as the patient might meet a mad dog on his way to school, "Pasteurize" him with a dose of rabies?

How many of these anti-toxins, panaceas and animal extracts will there be found of

value? how many be employed by the next generation? Is it not safe to say that they will all find a place in that awful rubbish heap where, with untold millions of victims to medical theories of blood letting, vomiting, purging, salivating, lead, antimony and mineral poisoning, sweating, freezing, which have had their day of laudation, and have then been thrown aside as more dreadful than disease?

When will it be acknowledged that the system has within itself its own recuperative powers, and that there is a state of health which is a safeguard against all forms of disease-germs?

All that the most skilled physician can do, or can be done, is to make such conditions as will give the vital forces unimpeded action.

A Medium's Views.

Mrs. Sue J. Finck Speaks to the Readers of the Banner of Light.

Having read with careful attention and unusual interest the issues of THE BANNER from Dec. 11, 1891, up to the present, I have noted the different opinions of the learned adherents of the Spiritual Philosophy; their views of what Spiritualism is, what it should be, what it has done and what it should have done. It seems that none of them are satisfied with what it has accomplished within the short period of fifty years, and all its short comings are mercilessly charged to mediums, regardless of the fact that mediums reflect their surroundings. Sitting alone in the silence, and thinking this all over, I feel impelled to ask the privilege of expressing some of my humble impressions through THE BANNER. These may not be congenial to your ideas, Mr. Editor, but you are liberal enough I am sure to regard honest differences of opinions. THE BANNER has given space to much fault-finding with Spiritualism and mediums, and it is but just to accord some space for their defense.

My first impression is that Spiritualists have been Babel-building and have reached the point where there is confusion of tongues. I am forcibly reminded of the learned religious leaders and teachers of the past, and of the errors into which they led humanity. I feel inexpressibly thankful that Spiritualism has individualized and educated a vast number of the human family to a plane where they have become their own teachers, doctors, lawyers, juries and judges. These now go to the divine fountain within their own souls for guidance in spiritual things. This one benefit and blessing to the world is, I think, worth the fifty years' struggle of Spiritualism, putting aside the comfort it has brought to sorrowing hearts and the practical information that has been given, making life here more useful and beautiful, with the assurance that it will go on forever, progressing in knowledge and purity and power. I am satisfied with what Spiritualism has brought to me and mine, notwithstanding its cost as the cost of much persecution and social ostracism.

To wipe out all knowledge of spiritual facts gained in the last fifty years through the instrumentality of Spiritualism would leave the world dark indeed. This wholesale denunciation of mediums is not only unjust, but demoralizing and discouraging, and I feel like crying out against it. Dishonest, selfish investigators should receive at least some of the condemnation meted out to the former. These discussions of mediums, their faults and needs, and the remedies to be applied, recall to my mind hearing quite an eminent physician say he intended to write a treatise on rearing children. I asked how many he had reared, he replied "none." I added that persons who had never had any experience in training them always seemed to know best how it should be done. Likewise those who are not mediums seem to know all about their nature and needs, and seem to think they could train them better than the spirit world. I much wonder if any mortal teacher of spiritual knowledge will ever be able to give to the world a grander philosophy than that enunciated by A. J. Davis, yet it seems to be ignored. I wonder if mortal teachers know more of spirit-life, its laws and habits than spirits do who dwell in the invisible realm. I believe the guides of mediums will educate them for their particular use for the sphere in which they are to labor, if they are permitted, and I furthermore believe when they are not permitted to do so that these interpreters between the two worlds will ever prove unsatisfactory and unreliable. True that some of our mediums are not spiritual, but coarse and crude in their lives and habits. These will better meet the needs of investigators on their plane of vibration, and relieve the more refined, more spiritual mediums from the effort to descend upon a lower plane, to be able to feed a needy soul.

A writer for THE BANNER says: "Talk about an investigating committee testing mediums." This should be repeated with emphasis. Indeed, frauds might satisfy their requirements, as they don't need conditions, while mediums must have them. If it is the desire of Spiritualists to crush mediums, no more successful methods could be employed. A great complaint is made because mediums demand compensation for their time. In the name of justice, now are they expected to live? Mediums who give their services to humanity require more money than money. They must have some return for the vital forces expended, and it must come from their plane of life. They need a little human affection and appreciation or they will fall by the wayside. Not many of them in my opinion will "cheat" for the love of the "extra dollar," as the writer above alluded to so much. What an insult! I wonder how his author ever became convinced of the fact of spirit communion; surely not through the instrumentality of any medium. Such an insult can never be condoned by any good word he ever said or may say of them.

When I have lost faith in the honesty of all humanity, mediums included, I want to die, effectually and eternally. In view of the fact that so-called death does not change human conditions morally, the next state of existence would not be a very inviting one. If this writer's judgment of mediums is a general one, it will not be long before they will be driven into the different churches for protection and more spiritual association. Mediums who have remained in the churches are now appreciated, and shielded from the crude influences of ignorance and selfishness. They are slowly but surely broadening out the creeds, and have crippled the Anti-Spiritualist organization in its efforts to wipe out Spiritualism. Had any committee of men, organization or association the power to both silence and black list all the mediums outside the churches, there would be a sufficient number within their enclosures to perpetuate the grand facts of Spiritualism. Bye-and-bye Spiritualists will understand that Spiritualism is not a marketable commodity, and cannot be cornered like wheat. It happily finds its way to every human soul that is prepared to receive it. It matters not whether that soul is within or without the church.

The spirit-world is ever calling to mortals for conditions, conditions. A spirit lately wrote: "You desire our best, yet bring your worst." Could Spiritualists but know under what circumstances and conditions mediums are expected to give successful sances, they would, I am confident, be less severe in their criticisms and judgments. For many years I have been in close touch with every grade of humanity. I have given hundreds and hundreds of sances above all doubt and criticism, and I have given some that have sored of fraud from beginning to end. These were when I felt repulsed by the investigators, but yielded to their entreaties to give them a sitting. I never sought through greed to make a dollar.

I had a little boy but five years old, during the early days of spirit manifestations, who did not know the alphabet. He would take a pencil and write in a fine commercial hand with great ease and rapidly. We had in this way many remarkable tests of spirit power and identity. The child very artistically made us a spirit alphabet, and wrote poetry with the characters. He would by request give it in our alphabet. His guide gave us wise counsel relating to our present life, made many prophe-

cies, all of which have been fulfilled. Some of these may be found in "Lifting the Veil."

One night, after the child had retired, he came hurriedly to me with his pillow in his arms; he was excited and pale. He said: "Mamma, they won't let me sleep; they keep pulling the pillow from under my head." I said, "Go back to bed, my son; the good spirits will not hurt you; perhaps they want you to do something. Go back, and if you are again disturbed, ask them what they wish you to do." He returned, and in a few moments called out: "Oh! mamma, they only wanted me to turn my head to the north." He did so, and slept sweetly through the night. Our neighbors and friends were invited to share with us, and they received the benefits and blessings of his gift without money and without price.

We did not long enjoy these sacred hours of communion with our spirit friends through this precious child medium. When he grew older no persuasion nor offer of reward could induce him to come anywhere near a spiritual sance. He is now a resident of the spirit-world, and blesses my life with his angel presence and aid.

In "Lifting the Veil," will be found a letter from my brother, Dr. Mumford, in reply to one from me containing a message from our ascended father, in which he attributed it to a "diseased imagination," suggesting as the result an asylum. Three years ago my brother favored me with a visit, after a separation of thirty-five years. During our converse, reference was made to the letter which has caused many years of silence between us. He said when he read the message it made the hair stand on his head, as it closed with the last words of our dying father: "James, do not neglect your sister." After the message was received I refrained from sending it for some days, because I thought it had reference to myself, but I could not rest until it was sent. We had a half-sister, of whom neither my brother nor myself were very fond, for which reason our father seemed more solicitous, and when passing over requested my brother to watch over her interests, closing his requests with, "James, do not neglect your sister." My brother, in all else the soul of honor, never until his late visit made any explanation or recognition of the message. His reason for not doing so was that he feared the effect on my mind would be disastrous. He is a fine medium and related many interesting facts that had occurred in his own family and home, of which I shall sometime write.

Not long since, while giving a sance, this came: "My son, I am here," signed with a full name. The man with whom I was sitting said, "That is not my father's name." But the name continued to come, and he persisted in denying its being that of his father, until I laid the slate down. He then asked if I was not going to try again. I said it was useless, as nothing else would come and the name was wrong. He replied that it was his father's name, and he was only trying to see if he could make the spirit give some other. I refused to resume the sance, and told him I had tried to deceive him no words of condemnation would have been too severe from him. I furthermore told him if I could remember his face I never would give him a sance at any future time. Such deception in an investigator is condoned, but with a medium it is a heinous offense. I have long since learned to deal with people as they are, not as I would have them to be, and to do my best under all circumstances.

In closing, Mr. Editor, I would ask more consideration for the hundreds of Spiritualists with whom I am acquainted, who will not affiliate in any public work. The majority of these are not, as is supposed, ashamed to be known as such, but are repulsed by the wrangling and disagreement of Spiritualists. These, or the greater number of them who do not work publicly, defend Spiritualism and advocate its teachings whenever they are called in question. Many of their homes are spiritual centres from which are silently emanating benign influences, blessing even the passer-by. Abuse, fault-finding and calling them cowards will not draw them, but will rather drive them further into the silence. Those of them who feel the need of association will go back to the churches, as some are already doing, while thousands whom truth has made free will go onward and upward rejoicing, undisturbed by the conflicts and confusion around them.

Galesburg, Texas.

The Work of the N. S. A.

Greetings of good-will and of fraternal friendship go out to your readers, Mr. Editor, from the National Spiritualists' Association. We are in good condition generally at this office and busy in trying to see how we can make both ends meet for the benefit of the Association and for the Cause that we represent. But while it is an interesting task and study to see how that can be accomplished, it is by no means an easy problem to solve, and we often find ourselves—the Treasurer and the Secretary—wondering how we can pay the bills and show a surplus on the credit side when money comes in in small remittances, and there are old debts of last year yet to be discharged. But in spite of these drawbacks to our felicity, we are hopeful and cheerful, for we have faith in the sympathy and helpfulness of our friends on both sides of life, and we know that constant effort to accomplish good work for the Cause of Truth will bring its own reward, and that the friends of the N. S. A. will stand by it as long as all connected with it are ready to do their part in the great work; but the reports coming in from the different spiritual societies all over the country, of their standing as to membership and finances, are by no means encouraging; there is a general lack of interest manifested in them by the rank and file of Spiritualists, and the burden of the work has to be borne by the very few, while the many look on in indifference. A spirit of revival is needed by our Cause as it has never needed it before. The N. S. A. should have the means to send missionaries out into the field, where there is need of an awakening of souls to the work and needs of the hour, and where the good seed of spiritual truth could be sown for the blessing of mankind. This Association also aims to look after the interests of the Cause and especially of mediumship, and to show to the world the value of well-directed effort and organization among Spiritualists—that this can be done there is no doubt, but the officers of this Association cannot do it alone. There must be a spirit of unity between them and the public at large; they ask the cooperation of all true souls who believe in the utility of organization, and of the blessing of Spiritualism to the world. By giving to us your aid in such ways as you can best afford, friends, you will strengthen the hands and hearts of the Board of this Association, and enable them to show a record of grand work accomplished at the end of the year.

Many of our mediums in various sections have been classed as tricksters by an undiscriminating public, and placed under arrest to answer to charges of fraud, or "fortune telling," and we must look helplessly on, and give no aid, simply because the means have been denied by those in our ranks who are able to give, but who are too indifferent to the cry of the oppressed to aid them in their need, or to help the N. S. A. in its chosen work. May we not hope Mr. Editor and friends, for a better state of things to prevail, and that the N. S. A. may receive the support of the many Spiritualists who know that its work is to help unify the elements in our Cause, and to bring about—as far as it can by earnest effort and devotion to truth—a happier state of affairs for Spiritualists? With loving fellowship for all, and with the desire to cooperate with every soul that seeks and labors for the universal good, the N. S. A. intends to go on to better and better works as the years go by.

MARY T. LONGLEY, Sec'y N. S. A.

Children's Spiritualism.

Written for the Banner of Light.
TO MY MAMMA.

BY R. F. M.

If I only could pass the dark cloud which surrounds you.
All unseen by your side I could walk every day.
I know you could feel my dear presence around you,
But the tears and the sighing, they keep me away.

Oh! can you not feel that the dear, loving angels
Who gather the little ones close in their arms
Have glided me in with the lambs of the kingdom,
And sheltered me safe from the world and its harms?

Could you banish the thought of the sickness and
dying,
And know that our father does everything right,
How quickly would vanish all sorrow and crying,
And all of your darkness be turned into light.

Then, mamma, my mamma so loving and tender,
I could come to your side, as I long so to come,
I could kiss your dear face in silence and slumber,
And bring you sweet dreams of the heavenly home.

I could soothe your dear head with tender caresses,
I could bid the sweet thoughts nestle down in your heart,
I could cheer you and bless you, my mamma, my
darling,
But the tears and the sighing they keep us apart.

Just think of your darling in beauty immortal,
So happy and free in this mansion of light,
No sorrow or pain ever enters its portal,
No sickness nor crying, nor death's chilling night.

Oh! mamma, my mamma, I long so to kiss you,
Let me come to your heart like a dove to its nest,
Then earth will grow brighter, and heaven seem
nearer
Because of your darling in realms of the blest.
Lynn, 1898.

Uncle Philo Writes.

Dear Children—Once upon a time I went to see a lady who was not able to go out of doors even for one little second. She told me that she had not left her bed, only once each year, for more than thirty-three years. She met with an accident when she was young and happy, and lost the use of her limbs, also her eyes, and all power to move about the house. For a long time she could not move her arms, but now she can use both hands quite nicely. She does not see as you and I do, yet she can see every one who calls upon her, and is able to tell you how you look, and knows all about your many strange notions. She is what I would call a clairvoyant. Do you know what that big word means? It means a person who is a clear seer, or one who has a sight that does not come from eyes like yours and mine. It is the sight of the soul, and the soul is that part of you and me that thinks, feels and knows. You can see that this lady sees much clearer and better than you and I do.

She is just as good and kind as can be, and she loves little children, birds, horses, dogs and kitties as well, and I think better than many children do, for she is never cross to them, never strikes them, nor does anything to make them unhappy. She has two nice mocking-birds, that whistle and make noises just like other birds, as well as like the cats and dogs. She has three or four pretty little canaries, that sing to her, oh, so sweetly! as she lies there upon her bed. I forgot to tell you that her pretty mocking-birds are both blind, yet, like their loving mistress, they seem as happy as do the canaries in the next cage. The lady cannot tell what made them blind, and is very sorry for them. I wonder if the little birds lost their sight because they loved their poor blind mistress, and orled their eyes out for her dear sake? She has a big maltese cat, and he is just as pretty as a cat can be, but he is very much afraid of the lady's two dogs, whom she calls "General" and "Pet." Pet is General's mother; they are greyhounds, and are real sleek and pretty. She also has some nice chickens in the yard at the back of her house, and it would do you good to hear her laugh when the roosters crow. All of the birds, dogs, cat and chickens are very happy, for they know they are loved by their good mistress, and they love her dearly in return.

This noble-hearted lady is very kind and patient. She never scolds nor frets, but works all of the time, making pretty things for her friends to buy when they go to see her.

These pretty things always remind those who buy them of the good lady, who, on her sick bed, worked so hard to make them. I trust it makes every one kind and patient and loving every time he touches anything this good lady made. I hope none of my little readers will ever have to stay in bed thirty-three long years from any loss of the eyes or use of their limbs, but I do hope that all of my little friends will send a loving thought to this sick lady, and wish that her pain would go away. I want them also to be good to the cats, dogs, horses, cows, chickens and birds for her sake, because she would laugh with joy to know that the children were kind and good to the animals through just thinking of her.

Now, my little friends, let me tell you one thing more. You can see, and the sick lady cannot. You can run about the fields and through the streets to see everything around you. I hope you will look long at everything that is good and true, and turn right round when you see anything bad. If you will hunt for the things that are good for you, you will never find anything bad, and then, maybe, you, like the sick lady, can see with the clearer eyes of the soul, and be truly good and happy. The sick lady sees the angels every day, and the angels love to come to good children as well as to sick people. If you can have angels for playfellows and visitors by being good, then be as loving and kind as is the sick lady of whom I have told you so much to-day, and they will come and stay with you all of the time. Can any one of my little friends tell me who this good sick lady is? If not, write me a letter, and I will tell you her name. I would like to hear from every boy and girl who is trying to be kind and good to all living creatures. I am your

"UNCLE PHILO."

Letter from Alice Hulbert Nuttal.

Dear Banner of Light:

I am so glad that the children are to have some Spiritualism all by themselves. I want to send my love to Spirit Leona, Sunbeam, Spirit Lotella, lovely Hare Bell and her family, and Aunt Fannie. I think it was Mr. Barrett who talked about the eggs in the bank.

I have two cats and a beautiful kitten. One day he got into a big tin pan and an old hen jumped on to the pan and upset it, and the kitten was so frightened that he ran into the cornfield, and I could not find him for a long time. I called him and I called him; I thought he was lost. When I found him I could hardly see him, I had so many tears in my eyes.

I think an old saying is just, "As the twig is bent so is the tree inclined." I am a Spiritualist; I am a medium. I have Indian friends in spirit-life; I see them sometimes. There is Eagle Eye, Red Cloud, Laughing Water, Tawandah, Dew Drop, Wappawalla, Bright Cloud and Fleet Arrow. One evening I saw them play "Red Riding Hood." When they got through playing they put the wolf skin in my wash-stand, but I could not find it. I send my love to everybody.

ALICE HULBERT NUTTAL.

Sea Cove Lodge, Va., Jan. 16.
This letter was received too late for the last BANNER, but before the answer to the puzzle had been printed. I was very glad to hear from little Alice, and hope many others will write to LEONA, the mother spirit of this column.

The following letter from Raymond H. Shepard gives the right answer to the puzzle in the last BANNER:

Dear Editor:

I saw the puzzle in the BANNER of Jan. 21, 1899, and send you this answer:
"The path of glory led but to the grave."

RAYMOND H. SHEPARD.

Age, 12 years and 6 months.

West Mansfield, Mass.

Literary Department.

THE COMING AGE is a new monthly which makes its entrance amid modern literature with the advent of the year 1899. And an important factor it is likely to prove in the progress accomplished by modern humanity from now on. It is edited by Mr. B. O. Flower and Mrs. C. K. Reifsnider, two thoughtful and experienced workers for true reform, who are both dauntless and true to their convictions. Mr. Flower's vigorous work on *The Arena* is known to a host of readers, a large number of whom are following him to *The Coming Age*. Mrs. Reifsnider is a wholehearted and earnest woman animated by a sincere desire to help mankind in the rugged path which it has so long been treading.

The Coming Age is a magazine of constructive thought, and rightly yields not at all the weapons of destruction. It aims to assist in the building of new purposes, new hopes, new ambitions in the general heart—to help a seeking humanity into receptiveness of the highest truths to a degree commensurate with practical humanitarian results. The magazine is working for a better manhood and a nobler civilization. It seeks to educate the heart as well as instruct the mind. There is a large field before it, and it is safe to say that it will be energetically pushed.

The first number opens with a frontispiece portrait of Hon. Josiah Quincy, mayor of Boston, who writes of "Municipal Progress." Two interesting editorial sketches follow—one on William Ordway Partridge, and the other on the work of the Society for Psychical Research. Rev. George C. Lorimer writes on "The Significance of Christmas," and Rev. B. Carradine, D. D., on "The New Year." "My Visit to Count Tolstoi at his Summer Estate, Yasnai Poliana," is a pertinent account by Rev. Thomas Van Ness. Mr. Flower gives us one of his most virile essays on "Genius and Art as Viewed by Victor Hugo," and among his editorials sums up most fittingly America's situation since the late war, and in her outlook toward the future. Mrs. Reifsnider treats of health, home and dreams with pertinent care and progressive vigor; the two editors supplementing each other to perfection.

Not the least attractive among the contents is the serial "Who Hath Sinned?" the Story of a Scientist. It will enlist the earnest attention of all who are seeking for the underlying causes of humanity's many deplorable manifestations. It deals with natural laws, and with sciences not yet sufficiently explored to have yielded us their most practical fruits, and is altogether as fascinating of material and aim as it is progressively instructive. Another striking feature will be the department of Original Fiction. For the January number Will Allen Dromgoole contributes an exceptionally choice Christmas story. It is genuinely affecting in the tenderness and sweetness of its Christ-infusion.

Mr. Flower is one of the most talented and progressive-spirited editors of this or any country, and *The Coming Age* cannot well do other than prosper under his direction, assisted as he is by the womanly strength and eloquence of a writer such as Mrs. Reifsnider. The first issue is versatile, bright, intelligent, broad, and progressive in all the highest senses. The outlook is exceptionally promising, both for a field of high usefulness and for one of high general prosperity. It is attractively printed, and bound in light and dark blue covers.

The other contributors for the year comprise such names as Louise Chandler Moulton, Ezekiel Butterworth, Henry Wood, James A. Herne, Charles Malloy, Lillian Whiting, Ralph Waldo Trine, Boston Ideas.

St. Louis: The Midland Publishing Co.

THE HUMANITARIAN, of which the women of the land may be justly proud, furnishes, as usual, a rich bill-of-fare. The first course is a sketch from life of that brave young woman, with whom all the world is sympathizing, Madame Dreyfus. Capt. Dreyfus' first thought at the time of his arrest was for his wife. Handing his keys to Maj. du Paty de Clam, he said: "Take them. Search everywhere in my house; you will find nothing. But, I beg of you, be careful toward my wife."

In his character sketch of Madame Dreyfus, Frederick Lees says: "The news was broken to Madame Dreyfus by Maj. du Paty de Clam. That chivalrous (?) officer came to the house in company with M. Cocchereff, and proceeded to seize every document and piece of paper he could lay his hands upon. Account books and correspondence were seized—not even the letters written by Madame Dreyfus to her husband before their marriage were respected, and some of them have not been returned to her to this day. Judging from Madame Dreyfus' own account of what took place, Maj. du Paty de Clam would seem to have acted wholly without consideration for the young wife of twenty-four. He warned her not to breathe a word to relatives or friends of what had happened, and for fifteen days he questioned her about her husband's habits, until she was in a state of mind well nigh bordering on insanity. It is difficult for English people with their ideas of justice, to imagine that such brutality, such diabolical refinements of cruelty, could be shown by a man to a woman in a civilized country. There is pleasure in drawing a veil over the atrocious picture."

Madame Dreyfus has been and is brave and persevering in her efforts to have justice meted out to her husband, and these "years of patient waiting, coupled with an able championship of truth and justice, have at last resulted in revision. With Colonel Henry's confession of forgery and suicide closed the second act of the Dreyfus drama. The Court of Cassation has now opened its inquiry, and we are awaiting with breathless anxiety for the conclusion of the third, and it is hoped, final act.

"One who saw Madame Dreyfus shortly after the Court of Cassation had given judgment in favor of revision of the trial of 1894, has communicated to me the impression made upon her by the decision. A little of the sorrow in her sweet, distinguished face had fled at the good news, and, for the first time for years, a look of joy appeared in her frank, intelligent eyes. She spoke of the long, weary waiting for the judges to return into court. 'My very life, and the lives of my children,' she said, 'were in the balance at that moment. Now, however, every hope is given us. From all sides I have received sympathetic congratulations. I am extremely moved at the manifestations of interest which have been shown me. Madame Dreyfus further spoke of her husband, who is now fully aware of the efforts which are being made by his friends to obtain his release. There is every reason to believe that he is in a good state of health, though he has not spoken of his health for some time. A few days before writing this article Madame Dreyfus received for the first time in months, a letter written entirely in her husband's handwriting, which has all the appearance of that of a man who is still in sound bodily condition."

The "Notes and Comments" of the *Humanitarian* are always up to date. Among them we find that M. Hostains, an official of the French Ivory Coast, writes in the *Bulletin de l'Afrique Française*, that "on the river Zoa an excessively primitive tribe called Zaë is said to dwell, and they are reported to possess rudimentary tails." The difficulties attendant upon getting to the river Zoa ought not to interfere with scientific research, and we hope to hear more about this curious people of West Africa.

The following is almost beyond comprehension. "There can hardly be any more terrible symptom of the degeneracy of the race than the suicide of children, for a child's life should, of all things, be happy and hopeful. Youth, alas! too soon outlives its illusions, but childhood surely may still cherish them. The Berlin *Das Echo* is certainly justified in its assertion that the suicide of children may be regarded as among the very saddest and most startling of all the social phenomena of modern life. Whether Germany is more productive in this horrible modern symptom we have not sufficient international statistics to determine. But it appears from the statistics of

HAD OVER TWENTY DOCTORS.

Stomach and Liver Troubles
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Down, Weak and Prostrated.Dr. Greene's Nervura Took Me Out of
My Troubles and Made Me Well.

Mr. George E. Learned, Oxford, N. H., Deputy Sheriff of the county says: "I have been troubled with chills and malaria, with stomach and liver trouble, and I have had over twenty doctors at work at my case without receiving any help. I was terribly run down, weak and prostrated, and without strength or ambition to attend to my work. I was pretty well



discouraged, but finally hearing how much good Dr. Greene's Nervura blood and nerve remedy was doing, I began to use it. I tell you Nervura is a great medicine. It took me out of my troubles and made me well."

It cures others, why not you? You can consult about your case without charge with Dr. Greene, 34 Temple Place, Boston, Mass., either by writing or calling.

the German schools that during the space of ten years, 1887 to 1896, no fewer than 407 school children have taken their own lives. All these cases occurred in the Volksschulen, and every suicide was under fifteen years of age; 331 were boys and 76 girls."

Duckworth & Co., 3 Henrietta street, Covent Garden, W. C., London, Eng.

THE YOUTH'S COMPANION.—An excellent paper for young and old—relates some of the methods, employed by the *Wearied Brain Workers*, of obtaining rest.

"That amusing genius, Mr. Frank Stockton, declares in all seriousness that all brain workers should claim a second Sunday in the week. His plea is that while Sunday, with its sermons and religious meditations, is a change and holiday for the manual laborer, it is neither for the men whose brains are at work during the other six days of the week. He suggests that they shall set aside another day in the week, when they can go fishing, or work in the garden, or at their hobby, whatever that may be, or play golf or tennis."

"There are few thoughtful men who are not convinced, like Mr. Stockton, of the necessity of giving seasons of rest and play to their brains if they would keep them healthy and sane. It is difficult to find these seasons in our heated, struggling life, and there are various devices to obtain them."

"One overworked professional man in New York, it is said, goes to bed for one day in each month. His door is barred against all comers, and he sleeps for most of the twenty-four hours. Many lawyers, brokers and merchants escape their work by crossing the ocean, sometimes returning on the same steamer."

"In the Memoir of Mrs. Sutton we are told that when she married a widower and found herself in control of nine children and many servants, she began the habit of locking herself into her chamber for an hour each day. No emergency ever interfered with this habit."

"Do you pray in there?" her husband once asked. "Not always. But I find myself, was her reply. We all, if we choose, can command the rest and silence into our lives in which to 'find ourselves.'"

201 Columbus avenue, Boston, Mass.

LOUISE ELISE GIBBONS tells a story about "Janet, or The Christmas Stockings."

Janet is a little girl who lived in the slums of New York and was ragged and hungry most of the time; yet into her forlorn, dark, earth-existence came the guiding presence of the angel of Love. Yes, love; that was the one thing little Janet knew how to do; she loved the inmates of her wretched home, Roy, the newsboy, the good Bishop, a poor old dog, and all things bright and beautiful.

The good Bishop gave her the Christmas stockings, some candy, two dollars, and above all bestowed a spiritual blessing that followed the little girl throughout her life. She did not understand his words: "Remember, keep your self pure and clean to the end of your life," but the love that prompted them filled her being and led her to her final home.

All things that Janet clung to in life were taken away from her—father, mother, brothers, sisters, her faithful little champion, Roy, and the poor old dog; but the dear angel of Love ever hovered near, and when all the dear ones were cared for, little Janet, too, was called.

One cannot read the story without resolving to love all things, both great and small. Order through Banner of Light Publishing Co. Price 50 cents.

UPLANDS.—By "Aida" (Francis Davis Barker.) What a refreshing love story it is! Why? Because it comes from within. Soul speaks to soul, and the angel of purity hovers over all.

Naomi, the dainty heroine, is so enveloped by mother's love (and oh! how girls and boys need it!) that, though suddenly removed from a humble station in life to one of wealth and influence, she unfolds into a sweet gracious woman worthy of the most ideal love. "Aida" does not disappoint us. Albert Lovelace—unworthy at first, seeking only her money—sees himself as he is in the mirror of her purity—goes forth to battle with adverse circumstances, and succeeds, as who could not, you will say, with such an incentive. But there are many who do not succeed, as the sad, sad life of Naomi's sister Eva shows. She gave up all for one who failed—you will find the reason why when you read the book.

It is a story all may read and be benefited thereby, for its lessons are good and true, and the charm and interest surrounding the actors in this little drama continue to the end. Published by G. M. Hansauer, Buffalo, N. Y. Order through Banner of Light Publishing Co. Price 50 cents.

OUR DUMB ANIMALS.—"It is the business of this paper to teach the children of America, and so far as lies in our power the children of the whole world, that war is just what

General Sherman said of it, 'War is hell, both for animals and men.'"

"A thousand cruelties can be prevented by kind words and humane education for every one prevented by war."

"President Lincoln, one morning, found that a robin's nest, containing three little robins, had been knocked off an evergreen tree near the White House by a careless cab driver. Kneeling on the ground and putting the birds back in the nest, he replaced it, saying, 'These birds are helpless, and I'll make them happy again.'"

Geo. T. Angell, President, 19 Milk street.

THE DOUBLE MAN, by F. B. Dowd, is a story written to reveal some of the wonders of hypnotism or the power of suggestion. The philosophical premises of the book are certainly worth considering. Some may be accepted, others rejected, and the remainder investigated.

The diabolism of Dr. Parker, in his hypnotic experiments upon his beautiful ward, Ina, is in strong contrast to the character of Don La Ville, who through the same power finds his own and Ina's soul.

The power exercised over Ina by Dr. Parker may be as improbable as it is horrible, but who has fathomed the mystery of the power of mind over mind and mind over matter? The Temple Publishing Co., Denver. Order through Banner of Light Publishing Co. Price 50 cents.

THE THIRD ANNUAL announcement of the St. Louis School of Suggestive Therapeutics and Medical Electricity is at hand. This school was established and is maintained for the purpose of giving physicians, medical students, dentists, trained nurses and other well-educated men and women, reliable instructions in the science of Psychological Medicine and the practice of Suggestive Therapeutics.

"Suggest" controls the world."
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Magazines Received.

Universal Harmony, published by Mrs. Stella C. Bishop, Seabreeze, Fla.
The Realm, Toronto, Ontario.
The Household, Boston, Mass.
The Hustler, Dayton, O.
Our Fellow Creatures, Mrs. Fairchild-Allen editor, Chicago, Ill.
The Housekeeper, Minneapolis, Minn.
The Torch, editor, G. H. Bibbings, Leeds, Eng.
Printer's Ink, Geo. P. Rowell & Co., publishers, 10 Spruce street, New York.
Faith and Hope Messenger, Boston, W. J. Colville, editor.
The New England Anti-Vivisection Society Monthly, Boston.
The Coming Day, edited by John Page Hopps, London, Eng.

Books Received.

Christian Science, by R. Heber Newton.
Some Marked Passages, by J. G. Pennington.
The Golden Age Cook Book, by H. L. Dwight.
The Wilderness of Worlds, by George W. Morehouse.
Why I Am a Vegetarian, by J. H. Moore.
The Blue Laws of Connecticut, The Truth-Seeker Company.
Three Jubilee Lectures, by Dr. Peebles.
The Conduct of the Understanding, by John Locke.
Spiritual Consciousness, Frank H. Sprague.
Common Sense for Common People, versus Microbes and Official Tyranny, by P. Barton, M. D.
American Naval Heroes, by John Howard Brown.

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An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge all who will write, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 810 Powers' Block, Rochester, N. Y.

Spiritualists' Home.

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MRS. C. H. HORNE, 508 44th Place, Chicago.

Passed to Spirit-Life.

From her home near Gansevoort, Saratoga Co., N. Y., Jan. 1, Mrs. AURELIA SHERIDAN, aged 67 years.

Mrs. Sheridan was for many years an earnest and consistent Spiritualist. She lived in accordance with the highest light given her in an honest and faithful search after truth. A medium herself, she often felt and realized the import of coming events, and had spoken freely of the change which she believed would come to her before spring. When taken ill she had no dread of anything only the physical suffering, which was very severe.

She leaves one son and two daughters, besides many warm friends, to mourn the absence of a faithful and devoted mother and benevolent neighbor and friend.

Mrs. Sarah A. Wiley of Rockingham, Vt., officiated at the funeral, portraying the beautiful philosophy of Spiritualism in an eloquent and instructive manner, and gave comfort and consolation to sorrowing hearts.

From Plainville, Conn., Jan. 14, MR. CALVIN JOHNSON, aged 78 years.

Mr. Johnson was a devoted Spiritualist; also a member of our Community State and camp meetings, where he was missed by all who associated with him in those places, and by the citizens of the town where he resided many years.

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

Sworn to before me, and subscribed in my presence, this 6th day of December, A. D. 1898.

A. W. GLEASON,
Notary Public.

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State and Local Mass Meeting in Brooklyn, N. Y.

The mass convention under the joint auspices of the New York State Association of Spiritualists and the Spiritualist meetings and societies of Brooklyn, was opened on Jan. 17 at 2:15 P. M., in Criterion Theatre, with the Hon. A. H. Dailey in the chair. Overture, by the orchestra of the Brooklyn College of Music, Prof. E. A. Whitelaw, Leader. Invocation, Mrs. Tillie U. Reynolds. The address of welcome was delivered by the Chairman, Judge A. H. Dailey.

Mr. Frank Walker, President of the State Association, being absent on account of sickness, Mr. W. W. Sargent, Trustee of State Association, made a few remarks, after which Mrs. Tillie U. Reynolds, Second Vice-President of State Association, made the responsive address; with a violin obligato by Prof. E. A. Whitelaw; addresses, Mr. Clark Bell and Mrs. Helen T. Brigham.

Address, Mrs. Helen Palmer-Russell of Hartford, Ct., one of the most powerful and eloquent speakers on our spiritual platform; congregational singing, "Sweet Bye-and-Bye"; violin solo, Prof. E. A. Whitelaw; spirit-communications, F. A. Wiggin, Pastor Yoman's Progressive Union of Brooklyn, N. Y.; benediction, Mrs. H. T. Brigham.

Evening Session—Hon. A. H. Dailey in the chair. Opened by congregational singing, "Nearer, My God to Thee," after which a message from Pres. Frank Walker was given by the chairman explaining his absence on account of sickness; baritone solo, Mr. Thomas C. Conner; Harrison D. Barrett of Boston, Mass., Editor of the BANNER OF LIGHT, and President of our National Spiritualist Association, delivered a most eloquent and forcible address, replete with practical suggestions as to the needs of the hour and the duties of Spiritualists; baritone solo, Thomas C. Conner; a stirring and eloquent address was made by Francis C. Mason; addresses, Jerome H. Port of Brooklyn, N. Y., and Mr. Albert Bach, President of the Medio-Legal Society of New York; violin solo, Prof. E. A. Whitelaw; then Miss Maggie Gaule of Baltimore, Md., gave spirit communications very successfully; invocation, Mrs. T. U. Reynolds.

Jan. 18, morning session opened with congregational singing, W. Wines Sargent in the chair. Invocation, Miss Minnie Terry. Mrs. Henry J. Newton, President First Society of New York City, Ira Moore Courts. Mrs. Tillie U. Reynolds, Mrs. M. H. Rathbun of Mt. Vernon, N. Y., Miss Minnie Terry, Mrs. H. P. Russell, N. Y., Colville made short addresses. This session, though necessarily short, was well attended, and much enthusiasm shown.

Afternoon Session—Meeting opened by congregational singing, with W. Wines Sargent in the chair. Invocation, Mrs. Helen T. Brigham; contraalto solo, Mrs. H. Henriehson; address, W. J. Colville; violin solo, Prof. E. A. Whitelaw, Schubert's "Serenade," by request; original poem, Mrs. Belle V. Cushman, President of the Ethical and Spiritual Society, New York City; addresses, Harrison D. Barrett, Mrs. M. E. Cadwallader, Vice-President of the First Spiritualist Society of Philadelphia, Pa., and W. Wines Sargent, Brooklyn, N. Y.; contraalto solo, Mrs. H. Henriehson; with violin obligato by Prof. E. A. Whitelaw. Psychical demonstrations were given in a very convincing and satisfactory manner by J. Homer Altman of Washington, D. C., and Miss Maggie Gaule of Baltimore, Md.

Evening Session, Hon. A. H. Dailey in the chair. Music, Brooklyn College of Music trio, Prof. E. A. Whitelaw, violin, Madam M. Deyo, piano, Mr. W. Paulding De Nike, cello; invocation, Mrs. Helen T. Brigham; Violoncello solo, W. Paulding De Nike; address, F. A. Wiggin; remarks, Mrs. Lucie J. Weller, Vice-Chairman of Mass Convention; address, Hon. A. H. Dailey; collection; baritone solo, Mr.

Chas. Homann; address, Mrs. Helen Palmer-Russell; trio, the Brooklyn College of Music; psychical demonstrations, Ira Moore Courts of Brooklyn; violin solo, Prof. E. A. Whitelaw; spirit messages were also given by J. Homer Altman of Washington, D. C.; benediction, Mrs. H. T. Brigham.

Our mass meeting has been a success, and the countless gems of thought that were given by the different speakers, one and all, are well worth being recorded, did space permit. Enthusiasm and harmony characterized all the proceedings, and it is earnestly hoped that our mass convention will result in great benefit to the Cause we represent by cementing in a closer bond of union the hearts of our many workers here.

The Rhode Island State Association, of which Mrs. May S. Pepper is President, sent a telegraphic message of greeting.

HERBERT L. WHITNEY,
953 Madison street, Brooklyn, N. Y.
Sec'y New York Asso. of Spiritualists.

Robinson's Book Once More.

BY W. L. COCHRAN.

In the last number of the BANNER OF LIGHT I read a notice of a remarkable book, entitled "Spirit State-Writing, and Kindred Phenomena," by one William E. Robinson. The writer while professing to be friendly toward genuine Spiritualism, attempts to show how the tricks of mediums are performed. Having served an apprenticeship with several noted prestidigitators he comes to his work fully equipped, and with a pompous *ex cathedra* style would decide the matter for the benefit of the Cause. Now the worst stab any cause can receive is from the hands of those who profess to be friendly to it.

Oh! these wonderful expositors! If they would only confine their exposures to the false, we should have no fear of them, but when they malign old and tried mediums of world-wide reputation, one of whom has long been gone from earth, it is time to call a halt. Having had sittings with both Slade and Foster, and claiming to possess the average power of observation, I can positively say that what I saw was not done in the clumsy manner described by Mr. Robinson, and I think that the thousands who have met these noted mediums will smile if they read his book. If anything would drive a skeptic into the folds of Spiritualism, it would be such ridiculous explanations of the way in which the so-called tricks of genuine mediums are performed.

Mr. Todd Explains—A Valuable Letter.

To the Editor of the Banner of Light:

Dear Sir: I was surprised upon looking over your last issue to find you had published my letter regarding the book issued by W. E. Robinson, entitled "Spirit State-Writing and Kindred Phenomena." After carefully perusing your criticism of the same, I concluded I would endeavor to make myself more clearly understood in the stand I have taken regarding the said book.

Had the author called it *Trick State Writing and Other Tricks*, I would certainly have nothing to say, as there are undoubtedly fraud and deception practiced by unscrupulous persons under the guise of Spiritualism the world over, and such cannot be exposed too soon.

The question is, What does Mr. Robinson know about spirit-manifestations? Has he had any experiences? Has he come in contact with any genuine, non-mercenary sensitive? Has he had any experiences with slate-writing mediums; if so, who are they?

If he has told all he knows upon the subject, it certainly does not speak very well for the class of people he has come in contact with.

I am tired of hearing such characters as Hermann, who practice all sorts of deception to corral the "almighty dollar," calling mere childish parlor-tricks "black art" and "magic," quoted as authorities on matters concerning spirit manifestations, whose experience in that direction consist in throwing up knives and balls and making cards pass from one pocket to the other, and taking out an apparently impossible quantity (for the limited space) of matter from a man's hat (amusing in its way) before an audience situated fifty feet away.

The opinions of the most noted scientists and intelligent investigators are ignored, while these amusement principals are listened to with open mouths, they say such and so and the masses say, "that settles it," who should know but they! It is about time such were placed where they belong. If Spiritualism is to be criticised let it be by those who have had experience enough to talk intelligently about it. We have had for years the verdict of the ignorant and uninformed, that it is a delusion, now let us hear from those who have knowledge of the subject.

Mr. Robinson's book is worthless as regards spirit manifestations, but as a pointer to those who wish to detect fraud, it might have some value.

Very sincerely,
A. W. TODD.

Brooklyn.

Pennsylvania.

PHILADELPHIA.—A correspondent writes: On Sunday, Jan. 22, W. J. Colville spoke in Casino Hall, Thirteenth street and Girard Avenue, to two of the largest audiences which have yet assembled in that hall this season.

The Young People's meeting at 2 P. M. was very interesting and ably conducted by the conductor of the Lyceum, with which it is united. Shortly after three the afternoon exercises for the adult audience commenced, when, in addition to beautiful music, W. J. Colville's invocation, lecture and poem gave much delight to all assembled. The white dove and some of the floral emblems which had appeared at the funeral service for Mrs. Hill, graced the platform and suggested in large measure the subject-matter of the discourse and poem, which were in loving memory of the life and work of that truly noble, faithful worker in the Cause of Spiritualism and all aspects of practical reform.

In the evening W. J. Colville's lecture was on "A Reasonable View of Astrology." Much light was thrown upon this complicated theme, and the speaker unhesitatingly championed the cause of the honest astrologer as opposed to the charlatan who surrounds this ancient science, twin-sister of astronomy, with pessimistic moonshine.

The psychic interrelation of worlds and systems was forcibly dealt with, and many in stances cited to prove that predictions can be verified and men and women assisted in the daily walks of life by an intelligent study of the positions and movements of the heavenly bodies.

The poem following the lecture was (by request) a tribute to Kate Field, to whose work and character the speaker paid a graceful and grateful meed of appreciation.

On Sunday next, Jan. 29, Mr. Colville will speak at 3 P. M. on "The Coming Age of Reason and of Intuition also," and at 7:45 P. M. on "The Life and Writings of Thomas Paine—Have They a Message for the Twentieth Century?"

Lessons in Spiritual Science Monday, Jan. 30, at 2:30 and 8 P. M., when questions will be answered after the stated lessons.

New York readers are reminded that W. J. Colville lectures every Tuesday in New Century Hall 509 Fifth Avenue, at 3 and 8:15 P. M.

Veteran Spiritualists' Union.

All members whose annual dues are in arrears are kindly solicited to forward the same to the Clerk. All persons doing so, or joining the Union during the months of January, February, March and April, 1899 (which costs one dollar a year), will have mailed to their address a beautiful half-tone picture of the "Waverly Home."

Mrs. J. S. SOPER,
Clerk of V. S. U.

67 Huron Avenue, North Cambridge, Mass.

Texas Notes.

The State Association of Texas continues its work in a quiet but certain way. Its interests and aims are kept before the public by the *Dawning Light*, a bright weekly periodical expounding Spiritualism, published by Charles W. Newnam at San Antonio.

The local society at San Antonio is in charge of Allen Franklin Brown. El Paso is moving on quietly, yet profitably, with Mr. R. H. Kneeshaw as speaker. Mrs. Jennie B. H. Jackson, the able representative of humanity's claims, is presiding over the society at Fort Worth. Here a temple, to be dedicated to the promulgation of Spiritualism, is nearly completed.

Dallas, the camp-meeting headquarters, is not in a very active state at present, but loyal, "just the same," and will come zealously forward in time for a camp. Miss Ellen T. Thomas, state missionary, is at present making her headquarters in Dallas, but will soon be out in the field.

Mrs. Carrie M. Hinsdale, the veteran worker, has spent the holidays in Fort Worth, but is now open for engagement.

Houston is a promising field, organized but not thoroughly active, but promises a forward movement during the coming year, the newly-elected officers having resolved to make this an important year.

Galveston, the headquarters of the State Association, affords a very good society under the leadership of Mr. John W. Ring, State Secretary. Mr. Ring also serves the Houston society twice each month.

On Dec. 31 the Galveston society held its annual holiday celebration for the Lyceum, also a watch meeting. The children presented a very nice program, and were rewarded by a sack of holiday "goodies." Refreshments were then served, after which a musical program was creditably rendered, closing with a few moments of aspiring silence, and a doxology, marked the change of years.

Jan. 5 Mrs. Mary (Grandma) Smith a veteran worker of many years, fell asleep, to the surprise of her relatives, and awoke in the summerland, leaving a paralyzed body, which had ceased its usefulness, to wear the immortal robes of spiritual existence in that eternal home not made with hands. And yet some people weep, and call it death? On Jan. 15 the Spiritualist Society of Galveston, of which she had been a member since its organization, held memorial services of her transition, at which the following resolutions were read in addition to an appropriate song service and inspirational lecture by Mr. John W. Ring.

Since the Angel of Eternal Life has liberated the soul of our beloved sister and mother, Mrs. (Grandma) Smith, from the coils of mortality to the eternal realm of immortality, Jan. 5, 1899, S. E. 51, therefore be it

Resolved, That the friends of earth have lost the mortal expression of an honest, faithful and patient life, that the angel-world might be made more bright and attractive by the presence of such an unchanging light.

Resolved, That the Spiritualist Society of Galveston, Texas, be bereft of a most zealous, untiring and creditable member, and that while we mourn the material absence, we rejoice at the spiritual triumph, and extend our heartfelt gratitude for the assured feeling of an ever-watchful co-operation in spirit.

Resolved, That the relatives suffer from an irreparable vacancy in their homes by the transition of their beloved and devoted mother.

Resolved, That the happy greetings of the Spiritualist Society be extended to our sister and mother, by a memorial service, held Sunday, Jan. 15, 1899, and that the sympathy of said Society be extended to the relatives of the departed.

Resolved, That these resolutions become a part of the minutes of the Spiritualist Society, at its regular February meeting, and that a copy be sent to the Spiritualist periodicals of the United States.

H. A. LANDES, President.

JOHN W. RING, Secretary.

A. O. OLSON, G. L. HENRY, Trustees.

G. WILSON.

The State Psychic Class, which meets every Wednesday night at 8:30, is going some good among the investigators.

Texas affords an excellent field for a test medium who will labor for humanity as well as self.

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Illinois.

CHICAGO.—A correspondent writes: The First Society of Rosicrucians opened services in its new quarters, Steinway Hall, on Van Buren street, near Michigan Boulevard, with a large audience present. Mrs. Etta Mays, of the Conservatory, rendered choice and classical selections on the piano. Mr. Grumbine spoke upon the subject of "The Sub and Hyper States of Consciousness," and showed the difference between them. He affirmed that man passes through two general stages of human development, the natural and the spiritual; and that these two stages hold the two forms of consciousness. All sub states belong to the normal or natural states, while the hyper to the spiritual, or supernatural states of consciousness. He emphasized the fact that the natural and spiritual forms or modes of consciousness, were not antagonistic nor antithetical, but homogeneous and correlative; but the natural is the lower and the spiritual is the higher. Suggestion by mental science and hypnosis deals specifically with the natural, for these sub states are potential, and enfolded within each one, and hold the reserve capacity of power, health, harmony, light, and even will, which are often manifest by the subtle science of the adept. Other occult mysteries of psychology were touched upon, but space will not permit further elaboration.

The manifestation of Mr. Grumbine is growing in power, as are the audiences in numbers, and in the class for the study of occultism, which meets at noon Sundays, over thirty were present.

The stranger visiting the city of Chicago is cordially invited to make this meeting place his church home. There is but one service, and that at 11 A. M., and there is no fee at the door. The hall is on the seventh floor, and is accessible by elevator.

Movements of Platform Lecturers.

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

Mrs. Abbie N. Burnham has lectured this season in Lowell, Lawrence, Salem, Chelsea, Waltham, Milford and Wakefield. Will also speak in Lawrence, Jan. 28; Lowell, Feb. 5; Lynn, Feb. 26; Chelsea, March 12; Salem, April 9. Address 330 Salem street, Malden, Mass.

W. J. Colville, being compelled by pressing business to pay a flying visit to Boston this week, will give three lectures on "The Psychic Problems of Today" (followed by answers to questions), at the lecture hall of Faith and Hope Association, 242 Huntington Avenue, Thursday, Jan. 26, 8 P. M. Friday and Saturday, Jan. 27 and 28, 8 P. M.

Mrs. J. W. Kenyon lectures and gives tests in Boston, Jan. 29; Haverhill, Feb. 12; Worcester, Feb. 10 and 26; Brockton, March 12; Fitchburg, March 19 and 26; Manchester, April 2, 9 and 16; Chelsea, May 23; Portland, Me., May 21 and 28. Would be pleased to receive calls for Feb. 5 and March 5, April 23, May 7 and 14, and all of June is open.

Passed to Spirit-Life.

From Madison Centre, Me., Dec. 28, 1898, Mr. E. P. MOORE, aged 60 years.

Mr. Moore was a respected member of Madison Camp. ROBERT HAYDEN.

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New York and Florida Limited. Finest train in the world will be resumed January 15th, leaving New York daily except Sunday, and will be operated solid between New York and St. Augustine, composed exclusively of Dining-Library, Observation Compartments, Drawing-room Sleeping Cars, also attached to the train will be a Pullman Drawing-room Sleeping Car New York to Aiken. Dining Car service on all through trains of the Southern Railway for Florida and the South and Southwest.

SPECIAL. P. O. is contemplating visiting Lake Helen Camp, Meeting, Florida, and desiring the shortest rail journey, should avail themselves of the above service, only the making direct connections with Colonial and Federal Express trains Boston to Washington.

For descriptive matter call on or address GEO. C. DAN JR., N. E. Pacific Agent, 12 Washington street, Boston, Mass.; ALEX. S. THWEATT, East Pass Agent, 27 Broadway, New York.

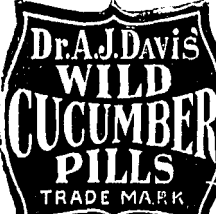
J. M. GULP, Traffic Manager; W. A. TURK, Gen. Pass Agent, Washington, D. C.

SPECIAL NOTICES.

J. J. MORSE, 26 Onaburgh 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



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THE

SPIRIT Message Department.

SPECIAL NOTICE.

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

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

SPIRIT-MESSAGES

GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Jan. 13, 1898.

Spirit Invocation.

Oh! how sweet it is for us to remember that though earth things pass away and earth friends forsake us, we yet find their spirit hand directing us. Oh! blessed is the thought that if all others fall we can still cling to thee. Help us this morning to draw the physical closer and closer to thy divine side. Help us to realize that all afflictions of earth and weakness of the flesh are strength to the spirit. We ask thy assistance, so that the words of those who manifest and send messages of love to their friends in the physical form may (like the seed that is sown by the highways and byways) fall on good ground and produce a rich harvest in all conditions of life. Guide us this morning in all that may be done, give strength to the physical organism so that it may be able to complete the work. Direct and assist us in all things now and forever. Amen.

INDIVIDUAL MESSAGES.

John M. Farrell.

They inform me, this morning, that the first come first served, and I, having control, will try to send forth what thoughts I can collect for the benefit of those I left behind. I don't know much about this controlling business, neither do my friends in earth life; but there are many times when the individual is raised from out of the dark shadows of life by a word of kindness and encouragement, even if it comes through the shadow of death; and there is nothing that brings us closer together than death, for it is after we are out of the body that we are usually appreciated and understood, and I presume we also understand others better. I have been out of the body some time, and I left a family behind. I wish especially to come in contact with my wife, for her health is now poor, and she feels it will not be long before she joins me in the spirit-world; but I wish to say to her, "Some time must elapse before you join me, for there are those who need your counsel, even if it is weak." I wish her to understand that strength will be given her, and that she will live to see things settled to her satisfaction. I wish to say to Robert and Frank, my two boys, "Do not carry things too far nor be too headstrong. Once in a while it will be just as well to stop and think, for there are others who can see and understand as well as you do." I wish them to protect their mother, and see that she gets just recompense. They may think it strange, my using this language, but I have reason for it. I do not wish to be too personal in this message for I know they will receive it; but if they don't take notice of it I will come again and make things still more personal, for I want right and justice done. Say to my daughter Eliza, "Fear not, all things will come out well. Father is not dead, but living, and I am conscious part of the time of what is going on, although I am not familiar enough to recognize all conditions." I am John M. Farrell, and my home, Yonkers, N. Y., where I don't feel I am forgotten.

Mary Ewing.

My name is Mary Ewing, and my home where I passed away is in Southern California. I have many friends there who are interested in Spiritualism, and I was somewhat mediumistic myself, although I was never a public medium; but I knew how sweet it was to commune with the loved ones gone, and I have been conscious of what a beautiful thing it is to have the magnetic sympathy that enables us to help each other.

I felt so happy this morning when I was told I might control a little while, and send my thoughts out to the many friends. I find as I return to earth life the old conditions return to me, and I cannot talk a great while at a time without feeling the effect of the weakness, so I do not mean to send a long message. I have only done this by request, for my sister has asked me so many times if I could not come through THE BANNER and send a few words of consolation.

The new year is just begun, the year that seems to mean so much to the mortal world, the last of the century. So many changes and conditions seem to be moving that it is hard sometimes for us to say to all "Keep up your courage, blend your spiritual spheres together; be true to the spirit world, and it will be true to you." We may not be able to answer all questions at all times, nor be able to reply to your wants as quickly as the mortal sometimes wishes we could, but remember it is growth and knowledge in earth life that develops the spirit, and there are so many things to be learned yet of spirit power. These few words are to give you to understand that I have connected the current here with this medium, hoping sometime I will be able to come again.

Mary Johnson.

My name is Mary Johnson, and you will locate me in Providence, R. I. I was not much interested in Spiritualism, and yet I had seen some of it, as I have a son and daughter-in-law very much interested in it. My earth-life was such that I did not have an opportunity to investigate much, but I have often thought since

I have been in spirit that I sensed the influence of my friends and heard them asking each other: "I wonder how mother found things over there; I wonder if she found father all right, and the loved ones who had gone before?" I have been trying for some time to make them feel I did. My reception in spirit-life was a very good one, and I met many who had gone years and years ago, whom I had really forgotten, yet when we met in spirit they were just as natural as when in earth-life. I also found a great many of my own waiting and watching for me, and who had been for some time, for I was sick a long time in the earth-life, and was quite well advanced in years also, giving me an advantage perhaps of an experience that many do not have, and I have taken this way because they have informed me that your paper publishes all that the spirit says. I know that my boy takes your paper, and when he sees the messages they may do him good, for I wish to say to him and all others: "The scales have fallen from my eyes, and I behold things now as they are, and I understand them even more than I did while in earth-life." I send my greetings and a mother's love to all. I hope it will not only benefit them, but will help them to look more for the spirit.

Mrs. Flora T. Firestone.

Oh! this is truly a fountain of light and love, where the true spirit manifests toward all. All are made welcome, independent of what their earthly career has been, the believer or disbeliever, the cultivated or the crude—all meet here. I have been so interested since I have been in spirit life, with the true spiritual manifestations and the true spiritual doctrines. I have tried to resist the temptation of returning, because my friends are not familiar with the truth of the spirit return to earth-life; but it is hard for a mother to close her eyes and heart, and see things, as it were, go from her, and yet feel that her heart dwells with the loved ones of earth-life. I have thought so many times that if I could only manifest in a way that my dear loved ones would understand and comprehend, I would be so happy, to make them feel that God taketh nothing away but giveth much; that while he separates it from the body, he has given the spirit liberty to return and watch over the loved ones of earth life. I have a husband and four children, all able to take care of them selves as far as the physical body is concerned, yet many times, spiritually and mentally, they grieve because they cannot accomplish all their desires. I wish to say to my friends and acquaintances—"Oh, to know the true spirit! to see it manifest through matter is so beneficial—the emblem of love!" I cannot answer many questions this morning, as this is all new to me; but I wish merely to identify myself as conquering death and the grave, and recognizing also the communion of spirit and mortal. I am Mrs. Flora T. Firestone, and my husband's name is Clinton D. Firestone; my home, Columbus, Ohio. I have a daughter in Omaha, Neb., that I would like to reach, and those who are still in the old home, and to say to my husband, "Falter not, neither must thou fear, for the spirit is still with thee."

John T. Moulton.

Well, you can put me down as John T. Moulton, and I shall be remembered in Boston and more especially in New York, where I have done business, and my family is in New York. I went out of the body somewhat suddenly, and left my affairs very much mixed up. My wife is somewhat mediumistic, and I have often thought if I could impress her through her sensitive brain I might be able to lead her to some things that she has not found yet; but since my departure and the way things were left, it has upset her in such a way that we cannot get control of conditions anywhere; so I have taken this means to try to reach her, because she gets your BANNER, and through its influence I may be able to make her understand me. If not, I hope she will go to someone where I can come in contact with her and make her feel that all is not lost, and there are many things yet to be gained and much to be accomplished. I wish her also to know that Alexander, her boy, is with me this morning, also her own father and mother. My mother and father are still in earth life, and also three brothers. I wish to say to them all that I am neither dead nor sleeping. I am so awakened that I am determined if I can to undo some of the things that happened while in earth life. If I had understood things as well then as I do now, I might have done differently. I will merely send this out, as we used say, as a "feeler," hoping that those who see it will comprehend it, not as a test but as knowledge.

Elizabeth J. James.

My name is Elizabeth J. James, and I shall be known in Lynn, Mass., also in New Hampshire. I have been out of the body a great many years. They may think it strange that I return now, but I have returned many times, although they have not always been conscious of it. Many have joined me in the spirit world since I left the earth-life, and many changes have occurred, and to-day it seems that there are very few left to fight the battle of life. I am interested in a son who is laboring with the environments of the physical body, for he hardly knows sometimes what and how to do things, and I wish to say to him, "Do not be nervous, times will change and circumstances will bring things around very differently." I wish also to say to others (I do not care to call names), "Remember one thing, and that is, we may be prosperous one day and sad the next; we may be in life one day and in death the next; for the physical body and the earth conditions are very changeable, and no one is able to see what cometh next." Now I wish them to know that grandma James is not asleep, although she may have been for a long time. I want them to know that those who have joined me in spirit have joined me in power, and are working for the benefit of all, and we are doing for others as we would like to be done by. I wish to say to all, "Be careful what you say and do, for God, the great spirit, is ever around, and justice will yet prevail and right will yet come upward." I know the mortal is not always understood, but there are many times we could be understood if we explained ourselves better.

I feel this morning I have done my level best to identify myself here, and I hope to meet you in some other way where I can make myself more tangible and give you more personal advice.

Messages to be Published.

Jan. 20.—Thomas E. Franklin; William T. Funk; Clara E. Robeson; Clara F. Fletcher; Mary Boyd; Frederick Willis.

A Letter from Abby A. Judson.

NUMBER FIFTY-FOUR.

To the Editor of the Banner of Light:

My immortal instructors do not expect the majority of Spiritualists to take up new ways. They, however, expect through me to induct some of the lessons to be drawn from the past, and to present such lines of thought and action as will be earnestly accepted by some in our ranks to-day, and will add such a presentation of the facts of spirit-communication as will make it more distinctly the most important factor in human progress during the coming century.

There is a right way and a wrong way to take hold of anything. One may pick up a long, sharp knife by the blade, cut one's fingers severely, and drop it in pain and fear; or one may take hold of it by the handle, and it becomes a useful tool in the accomplishment of the work in hand.

Though there are many notable exceptions, the fact of spirit-return and communication has been taken hold of by multitudes by the blade instead of the handle. They have wounded themselves and have discarded the weapon with pain and fear. Instead of being used to profit themselves and others, they have dropped it, and in some cases feel that instead of pure angels, it is devils that are in it.

Many write me their experiences, and one letter received not long since is so typical of scores of others that I have received that it seems right to treat of the subject in a letter that will be read by many, instead of the single individual to whom it might be addressed.

This one is from a lady who was told by mediums that she could get communications herself. She sat, writing began to come, and at first it seemed to be from good spirits that she trusted fully. Then it changed, untrue statements were made, advice was given that resulted disastrously, and it was written: "I am a bad spirit; I am lost," or words to that effect. The lady now thinks that devils must exist, and that they come through the writing in order to work her harm. In her sore distress she wrote to me for advice and help. As I said before, this letter is in the same strain, and details similar experiences, as many others that I receive.

Many have had no such experiences. I never had such, unless they were momentary and exceptional. Why do such troubles come? If we know the cause we can avoid it, and not have to endure the effect.

There are a few basic facts that should be permanently lodged in the mind, and never lost sight of, by all who seek to come into personal communication with the disembodied. We will speak of a few of these facts, one by one. One of these facts is that an immense majority of the persons who leave the fleshly body pass out in an unspiritual condition, and do not rise from the earth plane for a long time. They have not learned how to progress to more ethereal conditions, nor do they want to. They have lost the bodies through which they used to eat, drink, smoke, chew, and indulge in other pleasures of the sense. Some were selfish, greedy, covetous, and had thievish propensities; some were malicious and told lies; some trampled on the rights of others; some liked to inflict pain on human beings and on animals. In general, they lived selfish lives. Close to the earth plane, they seek chances to express themselves; and when they see persons "sitting for spirit communications," they delightedly flock round, the most greedy push the others out of their way, and they begin to use their "instrument."

At first they behave tolerably well, assume to be good, and occasionally allow some spirit friend of the sitter to take their place. At last they begin to show themselves in their true colors, welcome the aid of worse spirits, make very evil and misleading statements and do all the mischief they can. The poor sitters wonder that God allows such bad spirits to come, and fears that it is all in the hands of the devil.

What is the remedy for this state of affairs? or rather, how could it have been avoided in the beginning? We answer that it is unwise for any one to sit for development until he has already created an atmosphere about him that such spirits cannot penetrate.

This is not done by sitting still and asking high spirits to come and do the work for us. It is done, or begun to be done, by going to work actively in the world that we now inhabit to lessen misery of every kind, just as high, pure spirits are doing all the time. Let us spend our energies not in trying to get communications, but in trying to make the world better and happier, beginning with the members of our own family—father, mother, sister, brother, husband, wife, son, daughter, assistant, employé, and our own horse, cow, dog and cat.

This is the way, sons and daughters of men. When you have done this for a long, long time, and have thereby grown much more loving and tender to all living beings, then you have created a spiritual atmosphere around you that low spirits cannot penetrate, but which good, pure spirits can enter with ease and pleasure. Then, you need not fear to sit for communications from disembodied spirits. Whether you get them or not is of trifling consequence, in comparison with your having attained a spiritual atmosphere which makes you more useful here, and which will give you bright companionship when you pass out of the present body.

The remainder of this letter will be devoted to the other side of the picture. As said before, the creation of a spiritual atmosphere that excludes the spirits who remain on the earth plane, will yet invite the approach of the dwellers beyond that plane. There the selfish spirits cannot go. Only those who love others as, or better than, themselves, can enter those higher and more blissful regions.

To love unselfishly is the law of spiritual progress, and this is another basic fact that we urge upon the attention of all who desire to communicate. One is not forced to love with the unselfish love which desires the well-being and the true advancement of all others. But, unless he does love thus, he cannot advance on the spiritual highway. It is by the exercise of this angelic spirit that the pure, true souls, whose companionship we crave, whose guidance we may dare to trust, made their present attainments.

This basic principle being established by the facts of the case, we may see how foolish it is for us to expect those who have risen by the exercise of love, to seek to use those of us as instruments who have not yet begun to tread that ascending way. When we ourselves begin to climb, then can they reach kind hands down, and aid us to climb with them.

We should always bear in mind that for those who have advanced enough to dwell beyond

the earth plane, it is an act of self-denial to return to that plane. Some of them cannot actually come to it, and can reach it only by a heavenly influence. Others, with a powerful will, force themselves down to the conditions of earth, in order to benefit humanity. Then, releasing their will, they

"Calmly, slowly rise

Into their native skies,"

and rejoice that another effort of their will has strengthened them for future efforts of the same kind.

"Automatic or Spirit-Writing" is an excellent book to read. But such communications from advanced souls do not come to all who sit for this phase of mediumship. B. F. Underwood and Sara A. Underwood are by natural endowment, by intellectual training and by philanthropic living, fitted to come into rapport with those lofty spirits. The organism of the wife is used for the automatic writing, and the presence of the husband is essential to the free transmission of thought from their communicators.

Some fancy that they can summon Socrates or John the Beloved to their side when they will. When they become themselves as practically wise and as industrious for the real advancement of their kind, as was Socrates; and as full of heavenly intuition and humble, divine love, as was John, then can such souls freely enter their atmosphere, and linger there, because they find in the earth-dweller a foretaste of what will flood the soul with ecstasy on the heights toward which we climb.

Yours for humanity and for spirituality,

ABBY A. JUDSON.

Arlington, N. J., Jan. 15, 1899.

"Why?"

BY DR. M. E. CONGER.

To the Editor of the Banner of Light:

I note the ten questions propounded in your issue of Dec. 31. They are pertinent, and no doubt will invite a number of able replies; I shall certainly be interested in the discussion.

I believe I have heard every question answered a score of times by Mrs. Cora L. V. Richmond, the ablest answerer upon this continent; she is often able to answer, using only about the same number of words as are used by the questioner, and they are clear-out answers; they solve the problems. No doubt brief answers are expected and desirable.

1. Why is it that the arisen statesmen, orators and scholars show so little progress in many of their so-called communications with the people of earth?

Has it been proven that our orators, statesmen and scholars show little progress?

To be sure they do not progress in a world where oratory and statesmanship are not recognized from a material point of view; they may progress in spiritual conceptions and perceptions in a world where causes are considered instead of effects.

Observation has taught us that some statesmen and scholars make very little real progress here; how should they be expected to progress in a world of realities, having spent so much time upon effects and shadows while living upon the external plane.

Is progress more than a relation of things—a comparison? Progress from what to where is the question. Is progress possible in an infinite universe? Growth and change may be better expressions, being every day experiences. Infinity signifies perfection, therefore there can be no progress in a perfect universe.

The arisen do not progress in material things if progress is possible in the spirit-world. Statesmanship of the modern brand may not be recognized in spirit-life. Oratory will soon be forgotten where language of our arbitrary sort is not used.

2. Why is it that they appear to have retrograded in their knowledge of grammar, rhetoric, public affairs, and memory of striking events in history?

The answer to the second query is partly suggested in the first. What and how much does the spirit remember when decarnated, can anyone answer? How much of grammar, rhetoric and public affairs can a spirit recall without the physical faculty of memory? We leave memory with the physical form when it is assigned to the crematory. Spirits only retain spiritual principles which do not relate to grammar, rhetoric, etc. Striking events in history are forgotten before the change called death, and it is easy to see it would require a great effort for the freed spirit to recall events which the memory had lost.

What might seem or might be called retrogression, is no more than moving up and out of the material environment into the broader and grander conception of the spirit. Charles Sumner, Wendell Phillips, Theodore Parker, Phillips Brooks, Henry Ward Beecher, Henry C. Wright, William Denton, are barred in grammar, rhetoric and oratory, even if they desired to use those material accomplishments, for the plain reason that they cannot find mediums sufficiently educated to express their thoughts in their earth language. Having listened to Charles Sumner, I do not wonder that it may be difficult for such spirits to express themselves through mediums; mediums qualified to be the mouthpiece of any noted educators would not, as a rule, consent to give their time to mediumship; this is true, and no scholar, scientist or statesman could write or speak by the use of any other organism as through his own. And do we know for sure that technical education counts in spirit-life? Is it not a common fact that grammar, rhetoric, art, music and science, relate to material things and language which are varied and arbitrary? Do we not dispense with things as we take wings? May we not conceive of a more perfect language unwritten, a more simple and perfect grammar and grander statesmanship over there?

3. Why is it that returning spirits make use of the same sentences, repeat the same stories, and express the same platitudes at their every appearance in the séance-room?

Mediums, as we all know, and spirits, are human, and communicate by physical methods; no doubt they adopt a certain course and style of language which pleases and satisfies those seeking for the truth of continued life by and through the different phases of mediumship. It seems to me just as pertinent to ask why a spiritual church (one of those full-fledged upon the orthodox spiritual plan) should sing the same songs, say the same prayers, read from the same book, Sunday after Sunday, year in and year out, wear the same robes and express the same platitudes.

No doubt séance and spiritual church each has an object, found by experience to be just what is demanded.

4. Why is it that the Daisies, the Maudies, the Floras, the Mabels, et al., even after thirty or forty years in spirit-life, continue to appear as little children, showing no intellectual and

spiritual advancement through that long period of time?

The Daisies, "et al.," have a purpose in making an appearance when called upon, and the part they act is no doubt their part, and perfectly legitimate; to say they do not act it well, in some instances, would be unjust; to ask why they continue to appear as little children, seems to me to be begging the question; why should they not appear as children if that is their part? All those manifestations are for the purpose of demonstrating spirit-life. Do we not know that a great variety of manifestations is necessary to reach all classes? Our ignorance is no doubt the cause of many manifestations that are objectionable to advanced minds.

5. Why is it that many spirits couch their messages in such general terms as to make it possible to apply their words with equal truth to a dozen individuals of widely different natures?

The most practical common sense spiritual manifestations have been the most appreciated, have stood the test of time; is it not true that common English expressions must be used in all promiscuous gatherings? Tests are as a rule personal; it is not the language that makes the test in all cases, it is the spirit back of the language; there is a something we have come to name spirit that is present, and whether the spirit uses words, or things, does not signify; both are used to clinch the test, and the strength of the test is not lessened by the use of common language.

6. Why is it that they can say no more than "We are happy!" "We love you!" "God bless you! Good-bye!" when we would hold the breath of our souls to hear something of their life in spirit land, and receive some advice that would enable us to live better here?

We say there is a reason for all things, therefore there must be a good reason why they say no more than good-bye, etc., etc., etc., from the spirit side of life.

There is also a reason why we in our everyday, social and business life have only time to say good-bye, with, or without, our blessing. The reasons may be the same or similar. How much time has the ordinary business man, mechanic, professional, or common laborer, to talk, reflect, or enter into conversation with his neighbor in the form, or his friend who has left the form, upon the subject of spirit life here or in the spirit world? How much time has the ordinary mortal seriously given the spirit world to answer his questions and instruct him regarding decarnate life? How much of the advice which has been showered down from the spirit spheres upon this mundane plane for the past fifty years has been listened to and appropriated?

We do not need to hold our breath to hear something; we have only to be receptive, true, honest and faithful to the light we have, and we will be blessed beyond our capacity to receive. It is not more advice, more precept, but a broader, deeper life. Turn on the light is the watchword; but to appropriate every ray of spiritual light for the uplifting of humanity is the lesson of the times.

7. Why is it that so many of them manifest little or no interest in human progress, and are so ominously silent with regard to all questions relating to man's moral, spiritual and educational advancement?

What real progress has been neglected by the denizens of the spirit-world? Human progress will bear at least human criticism; for the past fifty years humanity has been sufficiently spiritualized in America to receive by impression many valuable inventions, and led to the discovery of many valuable secrets in history and science; but what has been the result in a large majority of cases? They have been turned over to commercial sharpers who have used them in many instances to add more links in the chain which binds a large part of the people in commercial slavery.

Man's moral, spiritual and educational advancement depend largely upon his physical environment; bread and butter, clothing and shelter always have and always will out quite a figure in the advancement of humanity. To neglect man's physical environments, and expect spiritual growth and unfoldment would be like planting a tree upon the surface of the earth, and expect it to grow. The most important, the supreme duty of every man and woman in America is to demand and work for better politics, justice for all—right government.

8. Why is it that they lay so little stress upon duty in relation to Spiritualists, and fail to say one word in behalf of Spiritualism as the one factor of value in humanizing and civilizing the race?

Why should spirits be expected to say anything regarding the common duties of life? Their advice would be revolutionary, scorned by the majority of Spiritualists and ignored by the world at large. The world is full of teachers and suggestions upon the moral and spiritual plane of life. I believe if they had any advice to give, it would be, *you must learn to discriminate*.

No doubt Spiritualism is one important factor, but not the only one necessary to harmonize and civilize the race. The spirit-world could not say one word in favor of the present civilization, its methods or influences, or of those of the last half-century; they (not the spirit-world) have increased crime, prostitution and destitution; a continuation for another decade, and the world will be sunken in the midnight of a dark age.

9. Why is it that they have advised large gifts to Universalist, Roman Catholic and Orthodox churches, and not urged the wealthy Spiritualists to erect temples, schools and colleges in the name of Spiritualism?

A Universalist, Catholic or Orthodox Protestant churchman decarnated, would naturally advise his earth-friends to give to his former associates in the Church; those gifts relate to things, and things dominate the lives of those who support the churches. Spiritualists have no good reason to expect very much in that direction. Are there not already temples, schools and colleges in great numbers? Would it be wise and just to tax the workers to build more (many of them suffering for food and shelter) to adorn this material plane and add to the present hypocritical pretense that we do it to please the Lord, or the spirit-world, by such bare-faced hypocrisy? Poorly paid common workers build those temples, schools and colleges, and are taxed to pay for and support them, and then are virtually shut out of them because of their poverty and dependence upon those who have robbed them. Do Spiritualists want any material monuments? If they do, let them build a Pyramid; any other would be a farce, a burlesque, from any point of view. A few spiritual monuments built in our lives would be in strict harmony with our professions and obligations.

Spiritualists have done a noble work in the past fifty years, they have proved beyond question that all souls are safe, that devils and hells are old myths, and heaven a condition of physical, mental and spiritual harmony, that is

reached by right living; that it may be reached here and now, can never be reached by the sacrifice of any of the children of God, male or female, only by a sacrifice of our own ignorant selfishness, sensual appetites and passions, a willingness to live in harmony with the teachings of the spirit-world as expressed by seers, prophets and mediums of the past and present. It is not monuments material, but monuments spiritual that are the need of this age.

10. Why is it that after fifty years Spiritualists can show no established schools, no endowed colleges or charitable associations, no monuments erected by Spiritualism?

It is not holy temples, colleges, schools or charitable associations erected by Spiritualists that are wanted, but real brotherly love for all humanity; we want lives devoted to the lessons that have been plainly taught by the wise and inspired. We have not been taught to build churches, endow colleges and societies, or ordain spiritual clergy. Have spirits complained of our grammar, schools or colleges? Have they not repeatedly deprecated the blasting and destructive methods that dominate our free schools? Life and health do not receive the consideration due to such important subjects. Our colleges are a kind of commercial competitive mental race course, the leading object being to gain an education that will enable the student (male or female) to successfully compete with his neighbor in the race for dollars and notoriety, the leading object to all appearance being to be able to rob and plunder the producers of wealth, through the professions—deception—and the tricks of trade labelled honorable business competition; add our present political condition and we have a picture that Spiritualists must soon face if they desire to be ranked among the reformers in the approaching crisis.

Chicago, Ill.

Written for the Banner of Light.
TWILIGHT FANCIES.

BY E. T. F.

Just behind the glowing sunset
Lies a land of pure delight,
Where our loved and lost ones linger,
Clad in robes of dazzling white.

When the night shut down her curtain,
And we sit in shadows deep,
Thinking sadly of those lost ones
Hoping we again may meet;

Do we sometimes catch sweet glimpses
Of those faces loved and gone?
Do we hear familiar voices
Whisper words of love and song?

Often times the room seems crowded
With those friends of other days;
Mem'ries long by silence fettered,
Sweep us back to youth's bright ways.

Hand in hand again we wander
By the river, through the dell;
Silvery laughter breaks the stillness,
Gay, glad voices stories tell.

Do we dream, or are they with us?
Comes the answer o'er and o'er:
"We are living, we are with you,
Just as in the days of yore."

"Only now no fetters bind us
To a prison house of clay;
Freed from bonds which chafed the spirit,
We can wander where we may."

"Here and there, where'er our mission
Calls us, there our work is done;
Cheering hearts by sorrow stricken,
Sending smiles where there are none."

"Ever ready at the bidding
Of some needy one we are;
Guiding steps in life's rough pathway,
Upward toward the light of day."

"To each soul that opens toward us
Sweet communion can we bring;
Angel faces round will hover,
Angel voices sweetly sing."

"Treasure, then, these twilight meetings,
Greet us as you did of old;
Blessings rare and great we bring you
From heav'n's riches, yet untold."

Banner Correspondence.

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

Tennessee.

CHATTANOOGA.—Paul R. Albert writes: The First Spiritualists' Society, one of the National Spiritualist Association wards, is, I am happy to say, in a most healthy condition and doing a remarkably fine work. While we have no plentiful treasury, yet we are blessed with some of the most generous brothers and sisters, who are always ready to help in an emergency. One brother in particular I cannot help mentioning, though his modesty will be shocked at this publicity. Mr. David W. Hughes (refusing to accept any office, yet never refusing his purse) bought for the society the entire outfit of the Congregational church, turning over to the society an amount in furniture, carpets, etc., etc., originally costing twelve hundred dollars, with the only proviso that the society repay his actual outlay at any time they felt themselves able to do so. Here is an example to be emulated by the Spiritualists everywhere. Having the furniture, it was an easy thing for the society to lease the church, which they did, and have been sole occupants since the first part of November.

Next we were confronted by the necessity of employing a speaker. Then it was that another brother stepped into the breach. Mr. M. D. Higley of this city, a grand old Spiritualist, reasoner and thinker, volunteered to supply our platform until such time as the society had the means to engage a speaker. For two months Mr. Higley discoursed to admiring audiences and so endeared himself to the members of the society that on the last night of his series of instructive discourses resolutions were unanimously adopted in praise of the generous efforts of Mr. Higley in keeping up the interest of the audiences invited out to hear him. The president called for a rising vote; every one rose to the floor, and amid applause the resolutions were ordered to be engrossed and a copy handed to Mr. Higley.

On New Year's eve the society held a watch meeting. The speaker of the evening was Mr. Oscar A. Edgerly of Lynn, Mass., whom we had the good fortune to engage for two Sundays, commencing Jan. 1. There was a feast of reason and a flow of soul at this watch meeting, besides the substantial that came later on. On the next night, Sunday, Mr. Edgerly delivered a most eloquent discourse, followed by tests of a startling nature. All of the tests were recognized. On Tuesday and Friday nights of that week this indefatigable worker held two public test sessions. On the first night every test given was acknowledged. On Friday night, out of thirty-nine tests, all but three were fully recognized, and after the meeting two of the latter were acknowledged as correct. Sunday, the 8th, closed Mr. Edgerly's engagement here. His guide took for his subject one selected by a member of the society: "What Good has Modern Spiritualism Done?" I cannot do justice to the eloquence of the discourse. Never before had a Chattanooga au-

dience heard this rather worn out subject handled in the manner in which it was in the hands of Mr. Edgerly's control. They listened in rapt attention for over an hour, and might have listened another hour had not the speaker's exhaustion prevented a prolongation of the time.

After the lecture Mr. Edgerly took his departure for Atlanta, from whence he goes to fill his Eastern engagements. We regret that his stay with us was so short, but the effects of his ministrations are already in evidence. His constant urgency that home circles should be established in preference to seeking tests from platform mediums has already borne good fruit, for quite a number of families have erected altars to their spirit friends in their own domiciles, and we hope soon to be able to report results. We have the material for making a number of good mediums from those who are now sitting for development.

Mrs. Julia Steiman-Mitchell was to have succeeded Mr. Edgerly on the next Sunday, but was unavoidably detained until a week later in meantime Bro. M. D. Higley was again called to the rescue, and he occupied the platform on the 15th, to the delight of his fellow members. Mrs. Mitchell's engagement will be for three months.

Excuse the length of this letter, but as there has been nothing from Chattanooga in your columns for a long time, I felt it a duty I owed to our members to let you know that the First Spiritualists' Society of Chattanooga is not only alive, but very much so. I have been asked by Mrs. Mary T. Longley, Secretary of the National Spiritualists' Association, to furnish a report of what our society has done, and I trust that the good sister will accept this as our report.

District of Columbia.

WASHINGTON.—The interest in the meetings of the First Association of Spiritualists, under the ministrations of Mrs. Cora L. V. Richmond—the Secretary writes—has been steadily increasing since their commencement last October. A number of remarkable discourses have been given on the present political situation; but the most intensely interesting have been a series of Sunday discourses of the personal experiences in spirit life of different types of individuals, each individual relating his or her experience through the speaker. They have been most vivid portrayals of conditions after the transition from mortal life, including the "shadows," that are the result of non-victory over self while here, one of the most interesting was that of a "scientist's" experience where he told the methods he pursued in manifesting through different phases of the phenomena to his earthly friends. It seems to me that after listening to these discourses one should have a very clear perception of the transition to and conditions in spirit life.

The interest in the Sunday school or Lyceum is also increasing. On Christmas day there were special exercises, and presents for all the children, and a box of candy for every one present. Quina (one of Mrs. Richmond's console, and who has a class at the Sunday school) was presented with a beautiful vase, as a receptacle for the flowers on Sundays. The Sunday school and Lyceum were also entertained at a holiday party on the evening of Dec. 28, at the home of Mrs. Willis. All kinds of games and fun constituted the entertainment of the evening, followed by ice cream and cake, which all seemed to enjoy. Songs by some of the children, and a poem by Quina, closed a happy evening.

The series of entertainments inaugurated by the Ladies' Aid for the benefit of the Association, in the form of Progressive Euchre parties have proven a success; each one being more interesting than the last. The next one will be given Thursday evening, Jan. 26. These are held once a month.

Three Thursdays in each month Pierre L. O. A. Keeler gives interesting and wonderful public test sessions under the auspices of the First Association. As a platform test medium, Mr. Keeler is certainly equal, if not superior, to any one who has appeared as yet.

The Ladies' Aid meets every Friday evening, usually at the residence of Mrs. Carrie R. Chapman, 110 C Street, S. E., which is also the home of Mr. and Mrs. Richmond this season. Mrs. Richmond receives with her kind hostess every Monday afternoon such friends as wish to call. New Year's day (Monday) was especially a day of reunions, many availing themselves of the opportunity to call. Mrs. Richmond and Mrs. Chapman were assisted on that day by Mrs. J. V. McIntyre, Mrs. T. D. Haddaway, Mrs. Pierre L. O. A. Keeler, Mrs. W. G. Sullivan, Miss Anna Steinberg, and (in the evening) Miss E. L. Crowell. Hospitality and good cheer prevailed, and a social evening closed the first day of the new year.

A Peaceful Revolution.

BY B. FRANKLIN CLARK, M. D.

How to care for the Spanish islands successfully seems to puzzle many good men who claim to take an interest in public affairs, sometimes more for private than public benefit. Some people do not comprehend the wisdom of Gen. Alger's key to the puzzle when he suggested a railroad for Cuba, which would give work and food for the unemployed poor destitute. Work and equitable compensation is the Saviour of all the world, in a material sense. There are no strikes, riots, rebellions where there is plenty of work and reasonable pay. Charity is money wasted except where there is suffering. Nine tenths of the land is waiting for idle workers to cultivate and subdue it, as it is said was directed by God in the beginning; to say nothing of public and private improvements for health and prosperity by railroads, public buildings, and machinery for public and private use. Everyone should have land for a productive home by reasonable effort, the palladium of civilization and Christianity. An acre of good land in a mild climate can be made to support a family. Some selfish people will object because their opportunity to live on the labor of others will be gone, but later will see the wisdom of the new system. Critics and fault finders have no responsibility. It all rests on the heads of the Government officers, from the President down.

Something like this program will make the Spanish Islands healthy and wealthy, the people wise and satisfied, harmonious and happy. So it would at home, in the United States, and abroad, in any nation. Let the army become responsible for peace on earth and good-will to men instead of war and murder, by turning swords into plowshares. The army must have its daily drill; but in peace, in camp, between drills, with no useful employment, it frequently becomes very demoralized by gambling, drinking, carousing. Railroads, canals and public buildings are wanted everywhere, from north to south, east to west. They can be cheaply constructed under the management of the army, and it would dignify and elevate the soldiers above the common level by being useful instead of destructive. Let the army work be voluntary. Let each soldier volunteer his services between drills and receive a certificate for as many hours' work as he has performed each day, at say ten cents per hour, more or less, the said certificates to be converted into shares of stock in the work done. They would have a market value. The unemployed would be attracted to this work with the soldiers, and there would be no more tramps, less poverty, suffering and crime. Values would increase, the rich and the poor would be mutually benefited. The public improvements can be made by the use of the army and the unemployed, without the use of much money, by the use of three per cent. bonds and six per cent. rents for the work done till paid for by the rents. Then the people would own the property free and clear. Public improvements can be made in this way anywhere without cost to the public.

Great power for good work, and great responsibility now rests with the army and its control to humanize mankind—peace on earth would be established instead of war, by the army.

Belvidere Seminary, N. J.

WISCONSIN FOR CONSUMPTION
Best Cough Syrup. Tastes Good. Use in time. Sold by druggists.

WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch and Chain for rent for selling 10¢ doz. Packages of Bluebat 10¢ each. Send your full address by return mail and we will forward the watch and chain, and a Nickel-Plated List. No money required. **BLUINE CO., Box 3, Concord Junction, Mass.** Oct. 8. 1st cow.

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IS NOT A FORTUNE TELLER; but gives psychometrical, impressional and prophetic readings to promote the health, happiness, prosperity and spiritual advancement of those who seek her advice. People in poor health, weak, discouraged, suffering from anxiety and misfortune, are cured by her. Sufferers from nervous, simple, efficacious and inexpensive, are prescribed. Full reading, \$1.00 and four 2-cent stamps. Address 1300 Main street, White Water, Waltham Co., Wis. Mention BANNER OF LIGHT. 25¢ Jan. 8.

MRS. C. B. BLISS,

2047 MASTER STREET Philadelphia, Pa., Materializing Stances, Tuesday, Thursday and Sunday evenings 8 o'clock Jan. 7.

ASTONISHING OFFER.

SEND three-cent stamps, look of hair, name, age, sex, one leading symptom, and your disease will be diagnosed free by spirit power. MRS. DR. DOBSON-BARKER, San Jose, Cal. Dec. 1. 15¢

SPRIT IS THE ONLY HEALING POWER.

SEND one dollar for one month's (daily) treatment by spirit vibration. Address MRS. LOUISE CRALL, Thompson Block, Topeka, Kansas. 4¢ Jan. 21.

PRIVATE SANITARIUM for cure of all Chronic Diseases. MARVELOUS results after all other methods fail. Satisfaction guaranteed. Send name, address by mail and express. PROF. DEMORE, gifted Magnetic Healer, Bridgeport, Conn. 13000. Oct. 8.

Spiritualist Societies.

IF you 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 12 o'clock noon, of the Saturday preceding the date of publication.

BOSTON AND VICINITY.

Appleton Hall, 9½ Appleton Street—Paine Memorial Building, side entrance. The Gospel of Spirit Return to Earth. Mr. J. H. Seale, Pastor, will hold services every Sunday at 2½ and 7½ P. M.

Boston Spiritual Temple meets in Berkeley Hall, 4 Berkeley Street. Every Sunday at 10½ and 7½ P. M. E. L. Allen, President; J. B. Hatch, Jr., Secretary, 74 Sidney Street, Dorchester, Mass.

Boston Spiritual Lyceum meets in Berkeley Hall every Sunday at 10 o'clock. J. Brown, Jr., Conductor; A. Clarence Armstrong, Clerk, 17 Leroy Street, Dorchester, Mass. The Helping Hand Society meets every Wednesday in G. Hall, 3 Boylston Place. Business meetings at 10 o'clock. Supper at 10½. Mr. J. H. Seale, President; Mrs. Carrie L. Hatch, Secretary; Mrs. Grace Cobb Crawford, Secretary.

Bible Spiritual Meetings, Old Ladies' Hall, 4½ Tremont Street.—Mrs. Guitierrez, President. Services at 10½ A. M., 2½ and 7 P. M., and Wednesdays at 7½ P. M.

Boston Psychic Conference, 18 Huntington Ave.—L. L. Whitlock, President, Sundays, 2½ P. M.

Children's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 347 Tremont Street, at 10 A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

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

Echo Hall—1 Johnson Avenue, Charlestown Dist.—Sundays at 10 o'clock and Friday evenings. Mrs. E. J. Peak, Chairman.

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

Harmony Hall, 724 Washington Street.—10½ A. M., 2½ and 7½ P. M. Tuesday and Thursday afternoons at 2½ P. M. N. P. Smith, Chairman.

Holla Hall, 759 Washington St.—Services Sunday, 10½ A. M., 2½ and 7½ P. M. George B. Cutler, Chairman.

Spiritual Fraternity—At First Spiritual Temple, 4 Berkeley Street, Newbury Street, Sundays at 10½ and 7½ P. M. The continuing of the life demonstrated through different phases of mediumship. Other meetings announced from the platform, A. H. Sherman Secretary.

The Copley Mytic Circle meets 18 Huntington Avenue, at 7½ P. M. in the winter 6, 18 Huntington Avenue, and The Metropolitan School on Mondays and Thursdays at 8 P. M. A lecture and demonstrations at each meeting. Public invited. Take elevator. Dr. F. J. Miller, President.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 8 P. M.—at 241 Tremont street, near Eliot street, Mrs. Mattie E. A. Allen, President; Carrie L. Hatch, Sec'y, 74 Sidney Street, Dorchester, Mass.

The Ladies' Lyceum Union meets every Wednesday afternoon and evening in Dwight Hall, 514 Tremont Street. Supper at 6½ P. M. Mrs. Maggie J. Butler, President. Mrs. Sadie French, Secretary.

The Ladies' Spiritualist Industrial Society meets at Dwight Hall, 514 Tremont Street every Thursday afternoon and evening; supper at 6 P. M. Mrs. M. A. Brown, President.

The Spiritual Science Church, Lower Audubon Room, First Spiritual Temple, corner of Newbury and Essex streets, Sundays at 7½ P. M. Preaching by Rev. T. E. Allen.

The Veteran Spiritualists' Union holds meetings the third Thursday of each month, 154 Tremont Street, at 7½ P. M. All are invited. Christopher C. Shaw, President; Mrs. J. S. Soper, Clerk, 61 Huron Avenue, North Cambridge.

CAMBRIDGE. The Spirit of Truth Society, 327 Massachusetts Avenue, Cambridgeport, holds meetings Sundays at 2½ and 7½ P. M. and Thursdays 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 Industrial Hall, 131 Massachusetts Ave., Mrs. J. S. Soper, President; Mrs. L. E. Keith, Clerk.

MALDEN. Malden Progressive Spiritualists' Society, Debarative Hall, Bailey Building, 58 Pleasant Street.—Sundays at 2½ P. M. Mr. William M. Barber, President; Mrs. Rebecca Barber, Sec'y. H. L. Warner, permanent speaker, Mrs. Clara L. Fagan, test medium.

The Woman's Progressive Union holds meetings every Sunday afternoon at 4, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 8½. 111 W. W. Adams, 428 Classon Avenue, between Lexington Avenue and Quincy Street. Mrs. E. F. Kurth, President.

The Advance Spiritualist Conference meets every Saturday evening in Single Tax Hall, 101 Bedford Avenue. Good speakers and mediums always in attendance. Seats free. All welcome. Mr. G. Deleone, President; Mrs. Alice Ashley, Secretary.

The Fraternity of Divine Communion, dedicated to Spiritual Truth and 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. Welles, President. Ira M. Courlis, Medium.

Meeting of Associate Spiritualist Missionaries of Sunday School, 101 Bedford Avenue, 109 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Bargent, Conductor.

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

People's Mission, Columbia Hall, 1810 Fulton Street.—Sundays at 8 P. M. Mrs. M. C. McGilghey, medium, Herbert L. Whitney, Chairman.

Jackson Hall, 515 Fulton Street.—Sundays at 8 P. M.; Wednesdays at 8 P. M. Mrs. L. A. Olmstead, Conductor.

630 Myrtle Avenue.—Mrs. B. R. Plum conducts a meeting every Sunday at 4 and 8 P. M.

The Philadelphia Spiritualist Society meets at 1015 Arch Street, every Sunday at 7½ P. M., and every Sunday at 2½ and 7½ P. M. Seance every Friday evening. President, Hon. Thomas M. Locke; Secretary, Chas. L. Geffroy, 1825 S. 15th Street.

CHICAGO. The First Society of Rochesterians meets every Sunday at 2½ P. M. in the City Hall, 121 N. Dearborn Street, near Michigan Ave. at 10½ A. M. White Rose Auxiliary, 12 N. Dearborn St. J. C. F. Grumblin, lecturer.

First Spiritual Church, South Side, 77 Thirty-First Street.—Sundays, 2½ and 7½ P. M. Georgia Gidys Cooley, Pastor.

CINCINNATI. Society of Spiritual Union, Washington Park Hall, 1222 Race St., Sundays, 7½ P. M. St. Omer-Briggs, pastor.

MILWAUKEE, Wis. Unity Spiritual Society meets at Ethical Auditorium, 1015 Wisconsin Street, at 7½ P. M., and Thursday at 8 P. M. Flora S. Jackson, President.

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

NEW YORK CITY. International Society of Spiritualists meets every Sunday at 8 P. M. Avenue, one door above the Grand Central Station. Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

First Society of Spiritualists meets at the "Tux" 587 Madison Avenue, corner of Madison Avenue, and holds services at 8 P. M.

The Yonkers Spiritualist Society holds its meetings every Friday at 8 P. M.; Sundays at 1 P. M., and Children's Lyceum at 2 P. M.

PHILADELPHIA. The First Association of Spiritualists founded 1820 meets at 11th Street and Girard Avenue. President, Capt. F. J. Keffer; Secretary, Frank H. Morrill. Lyceum 7 P. M. Services at 7½ P. M. Lecturer, W. J. Colville.

Mediums in Boston.

IMPORTANT!

Consultation Free

On Mondays, Wednesdays and Fridays.

Office hours 10 A. M. to 4 P. M.

DR. C. E. WATKINS,

Jan. 14. 406 Massachusetts Avenue, Boston.

J. K. D. Conant,

Trance and Business Psychometrist.

Sittings daily from 10 A. M. to 4 P. M. 8½ Bosworth Street. Communicate Telephone 3655, Boston. Jan. 7.

J. N. M. Clough,

Dr. W. C. Tallman,

WILL diagnose and treat diseases by spirit-power. 144 West Newton Street, Boston. 8½ Jan. 14.

George T. Albro

ON and after November 1st will give a few hours each week for the development of Mediumship. Consultation and advice FREE regarding mediumistic gifts. 8½ Rutland Street, Boston. Jan. 7.

Osgood F. Stiles,

DEVELOPMENT of Mediumship and Treatment of Obsession a specialty. MRS. OSGOOD F. STILES, Clairvoyant Business Sittings. Hours from 10 to 4. No. 53 Chandler Street, Boston. Jan. 21.

Ella 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. 8½ Bosworth Street, Boston. Jan. 7.

MRS. THAXTER,

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Marshall O. Wilcox.

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

Mrs. Fannie A. Dodd,

MAGNETIC HEALER and Test Medium, No. 233 Tremont Street, corner of Eliot Street, Boston. Jan. 23.

Mrs. Maggie J. Butler,

MEDICAL CLAIRVOYANT. 173 Tremont Street, Evans House, Boston, from 10 to 4. Dec. 24.

Miss J. M. Grant,

MEDIUM, 20 Worcester Square, Boston. Take Washington Street Cars. Office hours 10 to 12. Dec. 17.

Flora L. Newell,

MAGNETIC and Mental Healer. A call or correspondence invited. No. 19 Temple Street, Boston, Mass. Jan. 21.

Willard L. Lathrop,

SLATE-WRITING. Hours 10 to 3 daily. 155 W. Concord Street, second door from Tremont Street, Boston. Jan. 23.

G. LESTER LANE,

OBSESSION. PSYCHIC HEALER and Specialist in all diseases arising from Obsession. 78 Berkeley Street, Suite 3, Boston. Jan. 21.

Dr. Elizabeth M. Whiting,

Message, 157 W. Concord St., Boston, 1st door from Tremont. Nov. 12. 13½

Mrs. Florence White,

Medium, and Scientific Palmist, 175 Tremont Street, Boston. Jan. 7.

DR. JULIA CRAFTS SMITH, Medical

Clairvoyant in all diseases. Rheumatism a specialty. Consultation free. 10 Warren Avenue, Boston. Jan. 7. 10

MRS. M. A. STICKNEY, 28 Vine Street, Rox-

bury. Take Bunker Hill-Grove Hall car. Jan. 14.

MRS. A. FORESTER, Trance and Business

Medium, 27 Union Park Street, Suite 5, Boston. 10 to 5 Jan. 21.

MRS. SADIE L. HAND, Spiritual Medium.

Public and private work. 96 West Concord St., Boston. Oct. 29. 18½

OLD AND NEW

PSYCHOLOGY.

BY W. J. COLVILLE.

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

The author says in his introduction: "The writer lays 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 contemporary thought."

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.

The author has received numerous inquiries from all parts of the world as to where and how these lectures or Psychology can now be procured, the present volume is the decided and authoritative answer to all these kind and earnest questions.

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

Banner of Light.

BOSTON, SATURDAY, JANUARY 28, 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: But one more Sunday remains for the Spiritualists of Boston to hear Professor W. M. Lockwood. When he closes his engagement here for this season, he cannot be heard again in New England until he speaks at Lake Pleasant. He spoke Sunday morning to a large audience upon "The Evolution of Death," and gave one of his best lectures. Previous to the lecture, Prof. Lockwood played one of his fine solos, and that sweet singer, Miss Gertrude E. Laidlaw, sang two selections. As this lecture of Prof. Lockwood's will be in print before long, only an excerpt will be given here. He said that death means annihilation, the loss of man's conscious self. It is a natural progression. Your scientist finds that every motion we make with the hand, every thought, is accompanied with a change, called death, of some cell belonging to the vascular system; your scientist also says that is what we call molecular death, that as fast as a cell is given up a new cell takes its place. Hence a continual change is taking place in the vascular system. The cells belonging to the body yesterday have modified in the last twenty four hours. This phenomenon could not take place if the human body were the only thing that is being evolved.

The speaker alluded to a man who did not believe in any religion and thought that Spiritualism was a farce; on his deathbed he told his wife that he saw the faces of his friends, and asked: "What does it mean?" "Perhaps there is something in Spiritualism after all," the wife ventured. He replied: "I don't know. I feel that I am being lifted out of my body, and yet I see those faces." This shows that there is a higher life that is sure to be manifested sooner or later.

The page of every day's history is full of these testimonials. In any well-preserved life the glands of the hair maintain their strength and do not grow gray. Between the ages of forty-five and fifty-five a molecular change takes place. We do not breathe as we did when we were younger; hence the carbon is not thrown off as when we were young, and is thrown upon the different glands; and if the carbon is thrown upon the glands of the hair, it begins to grow gray. This is nature's method of getting this system ready for a new life, not the vascular system, but the ego. Man's conscious principle grows and begins to get stronger than the tissues of the body.

If we could examine the glands of the stomach we would discover that it had undergone a molecular change. Still we find the activity is as strong as ever. Consciousness is the great operative power.

After Prof. Lockwood's lecture Mrs. Nettie Holt-Harding gave evidence of life beyond the grave. She gave many descriptions that were recognized by those receiving them. Mrs. Harding is a medium who has many friends in New England. She is an able speaker as well as a first class platform medium.

In the evening Prof. Schaller opened the meeting with the overture of William Tell, and was followed with a beautiful selection by Miss Laidlaw. Prof. Schaller also gave two very fine violin solos. Prof. Lockwood delivered a splendid lecture, that ought to have been heard by every liberal thinking person in Massachusetts. Mrs. Nettie Holt-Harding followed, as in the morning, with spirit messages, and gave good satisfaction.

Remember Sunday next is Prof. Lockwood's last with the Society this season. His subjects on that day will be, morning, "What is Called the Origin of the Soul," in the evening, "A Spiritual Retrospect." Come out and hear him; we shall have a fine musical program given by the following talent: piano and violin. Prof. Schaller; soprano solos, Miss Gertrude Laidlaw; violin obligato, C. L. C. Hatch; selection, the Ladies' Schubert Quartet; tests, Mrs. Nettie Holt-Harding. Don't miss this fine program.

Order the BANNER OF LIGHT. You can find it on sale at this hall.

THE HELPING HAND SOCIETY. Mrs. Grace Cobb-Crawford, Sec'y, writes, met at Gould Hall, Wednesday, Jan. 18, at 4 o'clock. Supper at 6:15. The evening exercises opened with piano solo by Prof. Schaller, followed by a "coon song" by Miss Laidlaw. Prof. Lockwood then gave another lecture on "Psychical Phenomena," with illustrations from personal experience. There are no relations of nature that are not of a psychic character. People look at experiments, but never think of applying them to themselves. Volition operates through electro conditions of nature. We think the human the most complex possessors of the most acute sensations, but not so; many of the animals are more psychic than the human.

An illustration was given of a dog, who found his master in three days, the master having traversed miles in a roundabout way; but the dog found him when the master finally located permanently. Invisible molecular relationship, as expressed in nature, is retained in the stones of the street. A lady received inspiration while sitting on an Indian grave, and before she commenced to write she distinctly heard a drum beating. Upon investigation it was proven that the outside rim of a drum was buried in the Indian's grave. Some people shrug their shoulders and say, "It is far off," and "far off" it is to them. Many interesting personal experiences were given, but space will not allow more.

Mr. E. W. Wallis then spoke. He said he knew he should be at the Helping Hand Society once more before he sailed, as he had felt psychically that he and his good wife would not sail until Thursday. He said: "We need just such kind of teaching as Prof. Lockwood gives us. Spiritualism is the most catholic thought in the world—the most whole souled, the largest-hearted. We are latitudinarians, and should weave these ideas into our fabric of thought."

Mr. and Mrs. Wallis expressed their kind regard for the American friends and for the hospitality and kindly thoughts the Spiritualists of America had given them. We wish them God speed to their English home, and hope to see them both again. Mr. Wallis, after singing, gave the benediction.

FIRST SPIRITUALIST LADIES' AID SOCIETY.—Mrs. Carrie L. Hatch, Sec'y, writes: The regular meeting of this Society was held as usual, Friday, Jan. 20, with the President, Mrs. Mattie E. A. Albee, in the chair. We had a great many guests at supper. In the evening we had a rare treat. The meeting opened with singing by the Ladies' Aid choir. Mrs. Abbie N. Burnham was the first speaker; she said she thought all mediums should be friends, and that all Spiritualists should be united. "I am very much interested in the thought—What shall we do to benefit mediumship? what shall we do to bring the philosophy before the people so they will appreciate it?" Mr. E. W. Hatch read an original poem, which was well received. Mrs. M. J. Butler was then introduced; she said she was much overcome by the poem that had just been read; she felt with the first speaker that Spiritualists should be more united; we could do so much more

work if it is a friend of Spiritualism would come together; she spoke of the translation of her mother and husband, and of an instance where her mother came to her and told her where to find documents she was looking for; she urged all to come together and carry on the good work. Mrs. S. E. Jones recited one of Mrs. Twing's poems which elicited hearty applause. Mrs. Carrie E. S. Twing was then introduced. She said she was interested in organization; we should stand by each other. "I know the farmers' societies are in touch all over the United States with the exception of three towns, national, State and local societies. Why can't the Spiritualists do as much as the farmers? Why the Spiritualists could accomplish a great deal more with the spirit-world behind them."

After this talk "Ikabod" controlled Mrs. Twing and gave many readings, which were all recognized, and were very much appreciated. The music of the evening was furnished by Mr. George Cleveland, Mr. A. P. Blinn, Mr. S. Graham, E. W. Charles L. C. and Carrie L. Hatch. A vote of thanks was given Mrs. Carrie E. S. Twing for the benefit to this Society. Next Friday a public circle will be held at 3:30 p. m. in the evening a whist party.

THE VETERAN SPIRITUALISTS' UNION.—Mrs. J. S. Soper, Clerk, writes, held a grand public meeting in Dwight Hall, 514 Tremont street, Thursday evening, Jan. 19. The hall was crowded beyond all expectation; such a gathering has not been since Anniversary Day. Supper was served at 6:30, and representatives from every society in Boston were present. In addition to the usual supper Mrs. Charles Appleton had kindly donated oysters. The evening exercises were presided over by the President of the V. S. U., Mr. C. C. Shaw. Mr. Albert Sawin presided at the piano. Mr. Frank Woodbury made choice opening remarks, after which Mr. John Slater addressed the audience in his graceful manner, and spoke words of cheer, alluding to the unity of purpose illustrated by the many representatives of different societies present. He referred to the occasion of the meeting and why they were present. He spoke of what it cost to be a Spiritualist in days past; said the mediums and veterans deserved appreciation for what they had done and dared; there was necessity for the phenomenal medium; the philosophy and phenomena to be in hand—we need the phenomena to prove the philosophy. Mr. Slater concluded with wonderful tests.

Prof. Lockwood was presented, and among other choice things said he felt he was addressing a congress of thinkers and veterans; he alluded to the Boston Tea Party, and the veterans who fell in the defence of liberty in America. The word veteran does not limit itself to the mentality; the veteran is he who stands for civilization. He alluded to the establishment of the home at Waverley. The ladies should be interested particularly in this object, "for the hand that rocks the cradle is the hand that rules the world." Looking to the time when woman's intelligence will vie with man's, will dawn a higher liberty than has ever been known. Every woman has the right to be the mother of intelligence, and every man the parent of knowledge.

Miss Etta Willis recited "The Last Shot" with thrilling effect. Mrs. N. J. Willis expressed her pleasure at seeing so many societies represented, she continued, why should it be remarkable, for are we not all under one flag? When men and women live in harmony there will not be wars, and homes for the poor will not be needed. Mrs. Ida P. A. Whitlock referred to what Mr. Lockwood had said. She said the tiny ray was not any more wonderful than the electricity that lighted our streets throughout the land. Speaking of woman's intelligence said they would stand side by side with the men of the future, working for the good of the Cause. Mr. Edwards moved that the thanks of the V. S. U. be given to those who had helped make the evening a success. It was a unanimous vote.

FIRST SPIRITUAL CHURCH, Knights of Honor Hall, 730 Washington street.—Mrs. M. A. Wilkinson, pastor. A correspondent writes: Thursday afternoon, Jan. 19, the program was as follows: Reading of the Scriptures and prayer, Mr. George Emerson; opening remarks, Mr. Scarlett; tests and remarks, Mrs. Pennell of New Bedford; tests, Mrs. Wilkinson and Mrs. Hill. Good singers are invited to join our choir, now being organized.

Sunday morning, Jan. 22, service opened with singing; devotional exercises, Mr. De Bos; remarks, Messrs. De Bos, Proctor, Hill, Newhall and Pye, Mesdames Sears, Carbee, Haven, Jones and Loubrie, Mrs. Wilkinson closing. Afternoon session—singing, Mrs. Nellie Carlton; prayer, Mr. De Bos; tests, Mesdames McKenna, Tracy, Simpson, Mr. Martin, Mesdames Hill and Haven, who closed the meeting. Evening—song service; devotional exercises, Mr. De Bos; selections by the Jubilee Singers, Prof. Tyler and wife; remarks, Mesdames Haven and Hugo; readings and tests, Mesdames Haven, Wood and Hill; remarks, Mrs. Maggie Butler; closed by Prof. Proctor.

Next Thursday, Jan. 26, will be held the Indian Peace Festival. Sunday evening, Feb. 5, Mrs. Butler with her Lyceum children will give an entertainment in this hall.

THE CHILDREN'S PROGRESSIVE LYCEUM. No. 1.—Charles B. Yeaton, Sec'y, writes, held its session as usual in Red Men's Hall, 514 Tremont street, Sunday, Jan. 22. The attendance and interest were good. The lesson subject was "Spirit-Communication"; subject for the little ones, "Harmony." The banner march, a pleasing feature of the exercises, was participated in by about seventy members, after which the following talent caused the remaining hour to pass so pleasantly that all were sorry to have it close: Little Eey, Helen Sullivan, Ethel Weaver, Mervin Austin, Jessie Wilson, Harry Greene, Iona Stilling, Josie Gerish, Floyd Sibley, Annie Ratzel, Louise Leavitt, Esther Botte, Mabel Clark; a reading by Mrs. R. A. Carr, also one by Mrs. S. E. Jones; remarks, Mr. A. S. Leslie. Dr. Robinson of Haverill made a few brief remarks. Mrs. William S. Butler, Assistant Guardian, spoke at some length, giving words of hope and cheer, also illustrating the good work that is being done by the Lyceum. Mrs. M. A. Brown delivered a message from our President, who is slowly regaining health from a severe illness. All were much gratified to hear of his improvement.

BOSTON SPIRITUAL LYCEUM.—A. Clarence Armstrong, Clerk, writes—Sunday afternoon, Jan. 22, held the usual session in Berkeley Hall. "Mottoes" was the subject for the younger groups, and every child gave one. "Is Psychometry a Phase of Mediumship or an Independent Gift?" interested the older ones, and the general opinion was that the line of demarcation between psychometry and mediumship could not be definitely drawn. The closing program consisted of recitations by Harry Gilmore Greene, Esther Mabel Botte, song, Edward W. Hatch; remarks, Mr. Forest Harding; singing by the school, and banner march. Questions for Jan. 29, "What Animal is the Most Service to Mankind?" "Should Children be Compelled to Attend Schools of Religious Instruction?"

BOSTON PSYCHIC CONFERENCE.—A correspondent writes: This Society met as usual Sunday afternoon at Dr. Miller's Metaphysical School, 18 Huntington Avenue. "Man, has he Lived Before and Will he Live After Death" of the Physical Body?" being the subject. The President, L. L. Whitlock, made a few remarks on the previous discussion, "Man, His Origin and Destiny," as expressed by the prophet. He claimed that astrological science proved that man must live in the future and that he had lived in the past.

Mrs. Dr. F. J. Miller claimed reëmbodiment to be true, and gave very plausible theories in favor of a past life as well as a future one. Mr. John Latham made a very interesting speech, as did Mr. Wm. Reed, Miss Jennie Rhind, Mrs. Burnham, Mrs. Quimby and others.

THE LADIES' LYCEUM UNION.—Mrs. S. C. French, Sec'y, writes—met in Dwight Hall, No. 514 Tremont street, Wednesday afternoon and evening, Jan. 18. The evening was devoted to whist. Eighteen tables were filled. Six beautiful and useful presents were given, and every one seemed to enjoy the evening. A great deal of interest is being taken in the Whist Party which is to be given in Red Men's Hall, 514 Tremont street, Monday evening, Jan. 30. A diamond locket is to go to the lady having the largest number of points, and a handsome silk umbrella for the gentleman's first prize. There will be four other handsome prizes. As this is for the benefit of the Children's Progressive Lyceum, it is hoped that all who can will attend. Don't forget the date, Jan. 30. Tickets 25 cents.

THE COPLEY MYSTIC CIRCLE OF THE MYSTIC SEAL AND KEY.—writes a correspondent—held its usual meeting on Sunday evening, in the Club-Room of the Metaphysical School, 18 Huntington Avenue. Mrs. F. J. Miller spoke on the importance of cultivating all psychic gifts, for the good use we could put them to and not from any mercenary motives. Mr. J. T. Coombs gave a descriptive lecture upon the terrestrial, spiritual and celestial planes from an astrological standpoint, with some readings, all acknowledged to be correct. Prof. Henry followed, explaining the truth of astrology. The meeting was interesting and educational. It is open every Sunday evening. Take elevator.

ODD LADIES' HALL, 446 TREMONT STREET.—Mrs. A. P. Gutierrez, assisted by Mrs. Lewis. A correspondent writes: Circle by Mr. Damby; afternoon meeting by Daniel Hall; tests and speaking by Mrs. Snodpole, little Annie, Ratzel, Miss Wheeler, Mesdames Gilliland, Lewis, Putnam, Smith, Messrs. Hall and Cohen. Evening meeting opened by Mr. Arnaud, Messrs. Whittemore, Cohen, Hershey, Mesdames Traoy, Gutierrez, Stackpole took part. Meetings every Wednesday afternoon at 2:30. BANNER OF LIGHT for sale and subscriptions taken.

COMMERCIAL HALL, 604 Washington street. Mrs. H. T. Nutter, Conductor, writes: Services Sunday morning, afternoon and evening were opened with singing, Scripture reading and invocation. Those taking part throughout the day in remarks, singing and tests: Messrs. Saunders, W. Anderson, Proctor, Wright, Tuttle, and Mesdames Nutter, Cameron, Knowles, Frederick, Erwin, Weltz, Gilliland, Millau, Goff, Carbee, Thomas.

BANNER OF LIGHT for sale.

MEETINGS IN MASSACHUSETTS.

THE ARTHUR HODGES SPIRITUAL SOCIETY, LYNN.—T. H. B. James writes—held services Jan. 22 at Templars' Hall, 36 Market street, which was well filled both in the afternoon and evening by an appreciative audience. Fine vocal and musical selections were rendered by Messrs. Lena and Elsie Burns. At 2:30, invitation by Mrs. D. E. Matson: remarks by Capt. Balcom, Mrs. Sherwin, Mrs. Matson, Mrs. Furbush, Pierce, Palmer, Mrs. Smith of Cliftondale and others. Tests by Mesdames Lefavour, Matson, Sherwin, Holden, Smith, Gleason of Beverly, Miss Palmer, Mr. Harwood of Beverly, Dr. Palmer of Maine, Dr. Pierce and others. Magnetic treatment by Mrs. Annie Quaid, Warren, Furbush, Palmer and others. At 7:30 Mrs. Dr. M. C. Cusee read an original poem on "Truth's Bright Star." She then took "The Golden Truths of Spiritualism" for a theme, and the mastery manner in which her guides handled was intensely interesting and instructive, and well received by the large audience. Then Mrs. Dr. H. A. Whitteir, Mrs. Dr. Chase, and Mrs. L. F. Holden gave many tests and spirit messages.

LYNN SPIRITUALISTS' ASSOCIATION, Cadet Hall.—J. M. Kelly, President. Mrs. A. A. Averill, Secretary, writes: Mrs. Carrie E. S. Twing continued her course of lectures with us on Sunday, Jan. 22. Subject at 2:30, "Handsome People," and at 7:20, "Concerning Spiritual Gifts." Both discourses created a good impression, and cannot fail to accomplish much good, being filled with helpful, elevating thoughts. Music was in charge of President Kelly, with Mrs. Cross, organist, and W. H. Thomas, cornetist. A large number of accurate readings were given. The benefit kindly tendered our Society by Mrs. Twing in the form of a Mystery Supper was a great success, about one hundred and twenty-five people being present, and bringing a handsome sum into the treasury. If societies want a speaker who is an energetic worker for the good of the Cause, they should secure the services of Mrs. Twing.

Mrs. Twing will close her services at this hall next Sunday.

GREENWICH.—Mrs. Juliette Yeaw writes: The platform of the Society has been occupied by your correspondent since Nov. 6, with the exception of Geo. A. Fuller, Dec. 11, who will also be present Jan. 29. Despite the many unfavorable Sundays the attendance has been good, both at morning and Lyceum service.

Geo. A. Fuller has many friends here, and his lecture gave great satisfaction to all. The Christmas Festival was in charge of a committee from the Society, who desired to relieve Mr. Smith of the many cares and hard labor incident to the occasion. The results were most gratifying and surprising to him and the large audience assembled. The marches, songs, tableaux and recitations were arranged to make a most excellent program, our accomplished soloist, Mrs. E. J. Von Minden, kindly directing the musical exercises. The chicken-pie supper was par excellence and remunerative. Santa Claus was most munificent in his gifts, and everybody was happy, harmonious and happy when the "good-nights" were spoken.

SALEM.—First Spiritualists' Society.—A. O. U. W. Hall, Manning Block.—N. B. P. writes: Sunday we had the pleasure of listening to one of our old-time speakers and favorites in this city, Mrs. Ida P. A. Whitlock of Providence. She delivered two very fine, interesting lectures, which were listened to very attentively by the audience and gave great satisfaction. As she will be with us next Sunday we hope for a crowded house.

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

LAWRENCE PROGRESSIVE SPIRITUALIST SOCIETY.—W. H. Barnes, Sec'y, writes: Sunday, 22d, we had with us Mr. J. S. Scarlett of Cambridgeport, who entertained us with two excellent discourses, which were listened to with rapt attention. At the conclusion of each lecture "Happy Stephen" gave some good tests. We hope to have Mr. Scarlett with us again in the near future.

On Sunday, Jan. 29, we expect to have for our speaker Mrs. Abbie N. Burnham of Malden.

LOWELL. First Spiritualist Society.—John Banks, Sec'y, writes: Jan. 22 was a real spiritual Sunday; our Lyceum had good attendance, and on our platform Mrs. Mason gave two very interesting lectures, with good spiritual food for everybody, and many tests, which were all recognized. Mrs. Mason will be with us again next Sunday.

CHELSEA—BANQUET HALL SOCIETY.—Mrs. E. A. Foye, President, writes: Sunday afternoon meeting well attended; poem read by Mrs. J. W. Kenyon, also an inspirational poem by Mrs. Taylor, and tests by Mrs. Kenyon. Evening meeting opened by a poem read by Mrs. Kenyon; tests by Mrs. Kenyon, all fully recognized. Medium for next Sunday, Mrs. S. C. Cunningham of Cambridgeport. BANNER OF LIGHT for sale.

MALDEN PROGRESSIVE SPIRITUALIST SOCIETY.—H. H. Warner, Cor. Sec'y, writes: Sunday, Jan. 22, the meeting in Deliberative Hall was largely attended by an appreciative and attentive audience. Opening services and address, President William Barber; invocation and inspirational poem, Prof. George H. Ryder; address, "Evolution of Man," and messages, H. H. Warner; messages, Mrs. Clara L. Fagan. We were favored with the presence of Mrs. G. M. Hughes of Onset, who held the audience for an hour with messages that were clear and definite, and all recognized, as were those by the other mediums.

FIRST SPIRITUALISTS ASSOCIATION, MALDEN.—Odd Fellows Hall.—S. E. W. writes: Jan. 22 the speaker for the evening, C. E. Huot, owing to some unavoidable circumstances, did not appear. Mrs. Clara L. Fagan kindly consented to fill the chair, which she did in a very satisfactory manner, her readings being clear and fully recognized. Jan. 27 we have with us J. S. Scarlett of Cambridge.

BROCKTON.—The People's Progressive Spiritual Association.—Mrs. G. E. Morse, Cor. Sec'y (Box 63, Campello, Mass.), writes: Sunday, Jan. 22, Mr. Victor Wyldes of England gave an interesting and able discourse, followed by psychometric readings to a large audience. Jan. 29, Mrs. Effie L. Webster of Lynn, test medium, will occupy our platform. Lyceum meets every Sunday at 1:30 o'clock. There has been quite an increase in the attendance of scholars.

FITCHBURG.—Dr. C. L. Fox, President, writes Mrs. Annie E. Cunningham of Boston concluded a two-week's engagement with the First Spiritualist Society last Sunday. The audience gave close attention to the lectures and tests. Mrs. L. A. Prentiss of Lynn, test medium, speaks for the society next Sunday.

MEETINGS IN BROOKLYN.

THE WOMAN'S PROGRESSIVE UNION.—Mrs. L. L. Smith, Sec'y, writes—The usual services were held Sunday, Jan. 22, 3 and 8 o'clock p. m. at 423 Classon Avenue. The afternoon meeting was made both interesting and instructive by the able address of our pastor, Mr. F. A. Wiggins, whose subject was "Only a Snowflake, or the Greatness of Little Things." At the evening session the musical exercises were especially pleasing. In addition to a duet by Mrs. Sieber and Miss Dikeman, we were favored with a piano solo by Mr. Fred. Watson, and vocal selections by Master Eddie Hill, of Boston, more familiarly known to his friends as "Little Eddie." After a brief address Mr. Wiggins closed the meeting with a test seance, which brought messages of hope and gladness to the hearts of many present.

On Thursday evening, Jan. 19, the Union tendered an informal reception to the speakers and mediums who took part in the recent mass meeting held in our city. Among those present who responded to our President's address of welcome were, Mr. and Mrs. Harrison D. Barrett, Hon. A. H. Bailey, F. A. Wiggins, Mr. and Mrs. L. Plongeon, Mrs. Tillie U. Reynolds, Mrs. M. E. Cadwallader, Mrs. Luile J. Weiler, Miss Minnie Terry, Mr. Jerome Fort, Mr. M. Courlis, Mr. W. W. Sargent and Mr. Herbert Whitney. A beautiful wreath of roses, immortelles and carnations was presented by our President, Mrs. Kurth, to Mr. Barrett, who responded with a few pleasing and well-chosen remarks. A few words appropriate to the occasion from our pastor, Mr. Wiggins, closed the exercises, and the remainder of the evening was devoted to dancing and refreshments.

THE CHURCH OF THE FRATERNITY OF DIVINE COMMUNION.—Anna M. Tuttle, Cor. Sec'y, writes—held services as usual Sunday evening, Jan. 22, at Aurora Grata Cathedral. The church was well filled, a great many strangers being noticed in the audience. The opening hymn, "Sweet Hour of Prayer" was sung by the congregation, followed by Scripture reading and invocation by Mr. Jerome H. Fort. Mr. Courlis read a beautiful poem. A soprano solo followed, after which Prof. Whitelaw rendered a violin solo. After reading of notices and another soprano solo, Prof. Whitelaw played Handel's "Largo" on the violin. Mr. Ira Moore Courlis sang "Daddy and Me," and then gave many convincing communications.

Our Thursday night meeting was not held last week, owing to the reception given to the Mass Convention speakers on that night. Our church was well represented at the Convention, Mrs. Luile Janet Weiler, Mr. Ira Moore Courlis and Mr. Jerome H. Fort being among the speakers.

THE ADVANCE SPIRITUAL CONFERENCE.—Mrs. Tillie Evans, Cor. Sec'y, writes—met at Single Tax Hall, Saturday evening, Jan. 21. Our minds were so full of good things received at the feast prepared for all at the mass meeting, that our speakers could talk of nothing else but the effect of that meeting, it being the means of drawing us nearer to one another in brotherly and sisterly love. W. Wines Sargent expressed the purposes of the National and State Association, and talked most energetically for organization; other speakers also became enthusiastic. Drs. Frank, Clark and Thomas voiced spirit messages, and we felt truly blest. May the angels bless all with a baptism of peace, harmony and love to all mankind.

The BANNER OF LIGHT and all spiritual papers on sale.

MEETINGS IN NEW YORK.

FIRST SOCIETY OF SPIRITUALISTS.—The Tuxedo, Madison Avenue and Fifty-Ninth street.—M. J. Fitz-Maurice, Sec'y, writes: Jan. 22 Miss Gaule surprised every one with the number of her spirit messages. For the first time this season a Sunday evening meeting was held, and proved most successful, both for the society and medium.

On Wednesday evening of this week Miss Gaule will hold a seance in this building. These week-evening meetings have been steadily growing in popularity since Miss Gaule has been with us.

On Friday evening, 27th inst., we shall have our first social gathering of the season in the large hall of the Tuxedo. An entertaining program has been prepared, and dancing will follow. Tickets are but 25 cents, and a cordial welcome awaits all who are interested in the Society and Miss Gaule, for whom this affair has been arranged, in order that our friends may have an opportunity to meet her socially before she closes her present engagement, which ends with next Sunday for the present. An evening meeting will again be held.

Mrs. K. Lowber writes: A complimentary benefit was tendered Robert L. Myers Friday evening, Jan. 20, at Tuxedo Hall, under the auspices of Mrs. Lowber, assisted by Miss Maggie Gaule, Mr. Ira Moore Courlis and Dr. Harlow Davis. The attendance was large and appreciative, messages numerous and convincing, consequently the entertainment most enjoyable. I wish to thank each worker and singer and the audience in general for their noble response to my call.

There will be another benefit in Brooklyn Monday evening, Jan. 30, at the Aurora Grata Cathedral, corner of Bedford Avenue and Madison street, under the same auspices, again assisted by its pastor, Ira Moore Courlis, Maggie Gaule and other mediums of note, and I hope the friends will turn out en masse, remembering that our brother is in a southern climate, trying to regain his fast-failing health.

LARKIN SOAPS

OUR OFFER FULLY EXPLAINED IN BANNER OF LIGHT NOV. 19 AND 26.



A PERFECT SUBSTITUTE FOR MOTHERS MILK. FOR 40 YEARS THE LEADING BRAND.

INFANT HEALTH SENT FREE. N.Y. CONDENSED MILK CO. NEW YORK.

SPIRITUAL AND ETHICAL SOCIETY, Miss Belle V. Cushman, President, writes: We are glad to report a steady though slow growth in our society. Mrs. Brigham's teachings are of the highest order and most practical. We have recently had Mr. and Mrs. Wallis of England, worthy representatives of that earnest and enthusiastic form of Spiritualism that is rapidly permeating all England and Scotland and undermining more than all else the walls of the established church. On Feb. 5, Mrs. Brigham will exchange (morning only) with Mr. F. Wiggins, who is now speaking regularly in Brooklyn and he will give tests in connection with the lecture. I had the pleasure of listening on the last day of the Convention, to Mr. Barrett's afternoon address, and his just criticism of school readers and school songs; but in the evening, at that same Convention, a man sang Sankey's "Ninety and Nine." Do we believe that we are ransomed by blood? or that by the eternal law we must pay our debts like honest men? Do we believe in a great white throne and shouting angels about it? If not, why, in the name of consistency, do we sing such things? A stranger dropping in just then could not have distinguished us from a Methodist Convention. Let us be honest, even in our songs.

YONKERS.—Titus Merritt, Secretary, writes: Mrs. L. A. Olmstead of Brooklyn visited our society Sunday, Jan. 22. Her mediumship is always satisfactory. On the 20th inst. Mrs. Tillie U. Reynolds of Troy addressed the society. Her psychometric readings and spirit messages were very correct. Through her lecture on behalf of the New York State Association, and what was heard from Mr. Barrett at the late Convention in Brooklyn, our Society has decided to join the State Association.

Rhode Island. Providence.—The Providence Spiritualist Association, Columbia Hall, David F. Buffington, Sec'y, writes: Our speaker and test medium for Sunday, Jan. 22, was Mrs. Sarah E. Humes of this city, who gave a short-lecture and a few tests. Our good sister Mrs. Parker also gave tests. In the evening we had a short address from Mr. Clough, followed by tests by Sister Humes.

Next Sunday we shall have with us Bro. Amasa Whipple of this city. BANNER OF LIGHT and other spiritual papers for sale at the hall.

SORE HANDS CURED BY CUTICURA

My sore hands commenced with a burning on my fingers. When rubbed them you could see little white pimples, and I felt like twisting them out of their sockets. I had high fever and cold chills, nights I had to walk the floor until I fell asleep. My hands peeled like an onion, the finger nails got loose, the water run out, and there the burning fire was. My hands puffed up worse than a toad, the water ran through the bandage on to the floor. I went to a doctor for a year. I got CUTICURA Resolvent and CUTICURA SOAP. The nails hardened up, peeled off, and my hands are now cured. CASPER DIETSCHLER, Pembroke, N. Y. SEND ONE TREATMENT FOR TORTUROUS, DISFIGURING SORES, WITH LOSS OF HAIR.—Warm baths with CUTICURA SOAP, gentle anointing with CUTICURA, and mild doses of CUTICURA RESOLVENT. Sold throughout the world. POTTER DRUG AND CHEM. CO., Boston. "How to Have Beautiful Hands," free.

Connecticut. NORWICH.—Mrs. J. A. Chapman, Secretary, writes: Sunday, Jan. 22, Miss Lizzie Harlow delivered a most excellent address in the afternoon upon "The Inspiration of the Hour," showing that we were being led away from old theories and speculations into the realm of nature, where the finger of time has traced the history of the ages; teaching the infallibility of life's manifestations as recorded in the granite and the oak. Even the pebble at our feet holds within itself a poem, awaiting the genius of man to express. Man is to-day seeking for truth, yet no man has all the truth; all have some truth." Spiritualism speaks to every sorrowing heart, giving a message of love and comfort. Immortality is proven a fact because in all manifestations of life we see the process of change from day to day by simple natural methods of evolution and progression; the song of life being constant change into higher and nobler expressions. The evening service was of special interest. Miss Harlow, entranced, answered questions presented by the audience. Many themes were taken up, the controlling spirit proving equal to any subject given. Next Sunday services will be in honor of Thomas Paine.

New Jersey. ELIZABETHPORT SPIRITUALISTS' UNION, Mrs. Aletha Morgan, Pres.—Mr. Harry Cooper, Sec'y, writes—held regular meeting Sunday, Jan. 22, at their rooms, 243 Elizabeth Avenue, at 2:30 P.M. Mr. Thomas of Brooklyn led the meeting, Mr. Robertson of New York read a piece on Spiritualism, and Mr. Dorn of Newark gave communications. BANNER OF LIGHT for sale.

Maine. PORTLAND, Orient Hall.—Mrs. M. A. Brackett, Sec'y, writes: Sunday, Jan. 22, Mrs. A. L. Pennell of New Bedford, Mass., was our medium. She gives two benefits during the week, and serves us again Jan. 29. We anticipate full houses, as she gave great satisfaction.

AND PREMIUMS.—FACTORY TO FAMILY—THE LARKIN IDEA fully explained in beautiful free booklet. Free sample S. & P. if mention this paper. THE LARKIN SOAP MFG. CO., Larkin St., Buffalo, N. Y.