

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

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

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

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

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

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

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

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

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

So fancy merges into fact,
As blossom into fruit is grown,
And we by dreams are taught to act,
Because therein our life is shown!

WILLIAM BRUNTON.

Spiritualism and the Orthodox Clergy.

BY C. FRENCH.

It may be truly affirmed that there is a fashion, and a very bad fashion, among people who understand nothing about Spiritualism, to denounce it as a fraud and delusion, only accepted by enthusiasts with an inordinate capacity for being deceived. There are, likewise, many limited and respectable persons who believe that Spiritualism is solely the work of the devil, and too atrociously wicked to be even mentioned in polite circles.

All this can excite no surprise, considering the manner in which the subject has been dealt with from the Orthodox pulpits, and the private opinions, diligently circulated, by Orthodox clergymen. It must be clear to even a casual observer that most of the unpopularity with which Spiritualism is credited is due to ecclesiastical malice against principles which the Orthodox clergy hate, and have good reasons to fear. In short, to put it in plainer language, their monopoly in the art of saving souls is imperilled by the revelations of Spiritualism.

Before proceeding further, it should be borne well in mind that the revelations just mentioned are by no means confined to the dark circles of professional mediums who have been exposed so often as impostors. On the contrary, by far the most astounding manifestations are to be witnessed among refined and educated families, who, fearing the authority of the church, take good care that their investigations are not made public.

It is hardly necessary to point out that Judges on the Bench, and scientists of splendid ability and unblemished integrity, have received communications from the unseen world announcing that the dogmas held in most favor by the Orthodox churches, such, for example, as vicarious atonement, are mere human inventions, and as false in theory as they are pernicious in practice.

The mischief which such revelations must do to Orthodox theology is very apparent. Indeed, it must be obvious to whoever has studied the question that if such views were to meet with general acceptance, they would be utterly subversive of the theological traditions, and fatal to the whole scheme of ecclesiastical power. The clergy, no doubt, viewing matters from this standpoint, have attacked Spiritualism with a bitterness not inferior to that of their brethren of the sixteenth century. Burning and torturing, however, being quite out of date, they do not scruple to employ the most odious libels to stem the tide that is turning against them.

It must be very manifest to those who have watched the progress of civilization, that the repulsive and horrible notions so long advocated by the Orthodox churches are rapidly losing their hold upon the minds of the educated classes. Evidence, too, is not lacking to show that it is largely through the manifestations of Modern Spiritualism that these miserable delusions are being dissipated. The unfortunate peculiarity of the Orthodox system is, that its clergy not only assume what they cannot prove, but assume what, in the present state of our knowledge, is absolutely impossible.

Take, for illustration, the Jewish Jehovah, whom Christians are commanded by their clergy to worship as the God of the universe. He first, as we are told, made man to be immortal, but, by the intervention of the Devil, sentence of death is passed upon him, and hard labor for life. Then, after a while, this God of a now despised race repents that he ever made man, and destroys all but one family by a deluge of rain. When the earth became replenished with new inhabitants, Jeho-

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

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

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

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

To simplify complications in all branches of knowledge is the first essential to success, and this is the task which Spiritualism is destined sooner or later to perform. Theologians, on the other hand, have ever striven to involve in the profoundest mystery the most self-evident and obvious truths. The gospels, for instance, of the meek and lowly Nazarene, plain and rational as they are, have been twisted and perverted from their original meaning to accord with the interests of the Orthodox churches. It is no exaggeration to say that most of the sermons that are preached from the Orthodox pulpits are what may be termed, in the parlance of trade, bargains across the counter, and intended rather to flatter the vanities than to reprove the vices of the times. In the timid profession of the church boldness and independence of opinion are rarely exercised, for the simple reason that outspoken truth is looked upon as heresy, and has not, infrequently compelled a minister to seek some other occupation.

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

People who flock together in rich attire to listen to doctrines only worthy of the dark ages, think themselves righteous because they go often to church, and look upon religion as something with which the duties of practical life have no concern.

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

People not conversant with the phenomena of Modern Spiritualism can have no conception of the vast body of facts that are forthcoming from the invisible world, tending to prove that every wrong and injustice committed in this world will be brought to a sharp account in the next. It has been repeated time and again that the only true and permanent remedy for the woes inflicted upon the ignorant poor by avarice and selfishness is a religion founded upon facts and reason, and not upon the traditions of antiquity. The science of Spiritualism supplies this much needed requirement, and is destined, as Alfred Wallace, the eminent scientist, says, to "regenerate the world." It affords decisive evidence that men should look to the present and future, and not cling to the past, and that canons, creeds and articles imposed by the church are utterly worthless as passports to the upper world. It further shows that those who have accumulated wealth by sacrificing every noble instinct will find themselves after death incarcerated for their own good in a prison fashioned by the wrongs they have inflicted on others, and that there they must remain till liberated by their own effort, and an earnest desire to rise to higher spheres.

On these premises it is quite legitimate to draw the inference that if spiritual science were to meet with general recognition and practice, there would not be so many monstrously rich and frightfully poor among us, empty in pocket, empty in stomach, and driven to desperation or crime for lack of the plainest necessities of life.

Though, as before hinted, Modern Spiritualism is an abomination in the eyes of the Orthodox clergy, its advancement has nevertheless been phenomenal, considering that its life has been an open warfare against prejudices, traditions and established customs.

It requires, therefore, no prophetic eye to see that all ecclesiastical opposition against it must be unsuccessful, and that it will continue to grow with an energy that nothing can withstand.

Habitual associates are known to exercise a great influence over each other's minds and manners. Those whose actions are forever before our eyes, whose words are ever in our ears, will naturally lead us, albeit against our will, slowly, gradually, imperceptibly perhaps, to speak and act as they do.—Acton Bell.

Veneration.

BY HENRY FORBES.

To the Editor of the Banner of Light:

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

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

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

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

No sane (sound) man can doubt the existence of the Infinite Presence, any more than he can refuse to breathe. The ordering of his nature will not permit him to do either; spiritual suffocation would result from the one, just as surely as physical suffocation would be brought about by the other. It is because men are now stifling themselves spiritually in the attempt to doubt and to order their living in accordance with false methods growing out of that spiritual derangement, that Spiritualism is knocking at the door of the inner temple at this moment—and it is knocking in the name of the living God!

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

Men sometimes deceive themselves with the notion that they are unbelievers; some actually glory in calling themselves "skeptics." They are like Voltaire's barber, who, while practicing his tonsorial art upon the famous apostle of doubt, whispered with magnificentunction, "I, also, have no belief." Such men are deluded. No greater delusion ever possessed the human mind than the thing called skepticism.

The great Carlyle, whose keen spiritual discernment penetrated beyond the "simulacra" and the "semblances" so bewildering to the ordinary pilgrim in this vale of shadows, stripping off the "wrappings" and "trappings" within which man is prone to hide his soul, saw clearly what men of the Ingersoll type seem utterly blind to, namely, that skepticism is really nothing more than an intellectual revolt against a conception that the mind has outgrown. "Skepticism," said he, "we must consider as the decay of old ways of believing, the preparation afar off for new, better and wider ways—an inevitable thing. We will not blame men for it; we will lament their hard fate. We will understand that destruction of old forms is not destruction of everlasting substance; that skepticism, as sorrowful and hateful as we see it, is not an end, but a beginning."

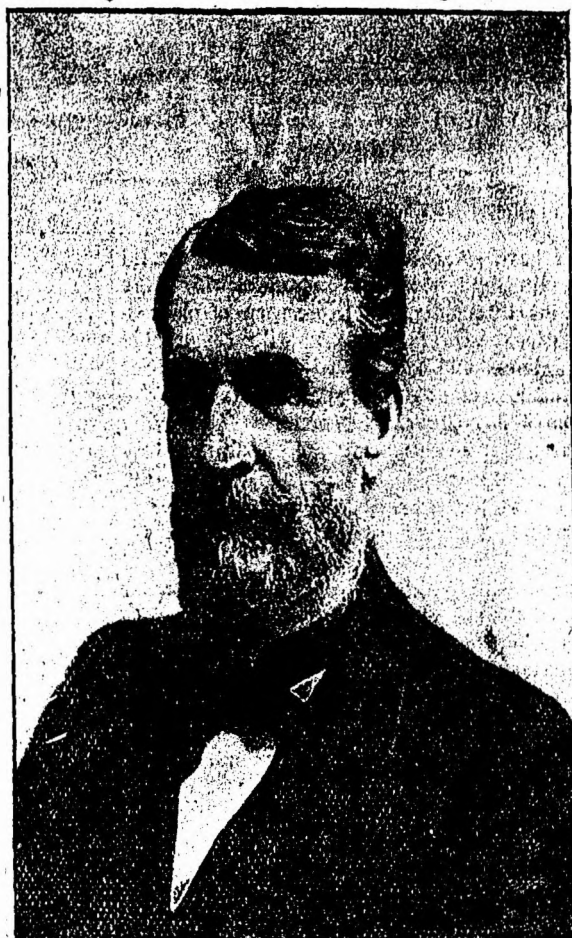
All the bloody wars waged in the name of religion; all the wretched wrangling and bitter controversy of theologians and philosophers, were but contests for the supremacy of some particular conception. They remind us of the boys' quarrel over the color of the chameleon.

But a new conception of the "Everlasting Substance," the one unchangeable reality, is now growing in the minds of men; a conception derived from the harmonious activity of reason and veneration, and too comprehensive to admit of question or quarrel. Already it is half-formed in the lofty pantheism that has sprung from the discovery of the great fact of Evolution, which has been defined as "God's way of doing things." Many men now believe that by searching they have found God. They say they have found him everywhere. Wherever there is life, they tell us he is to be found. And science is teaching us that all is life, that there is no such thing as death, which in reality is only a synonym for change. Even in decay there is life, or that process could not take place.

This is Nineteenth Century Pantheism: a living universe—a universe alive in every part and atom of it, and incessantly becoming more and more alive. Some call this "Nature." Emerson termed it "Executive Deity." However it is designated, this vast, im-

IN MEMORIAM:

JOSEPH OSGOOD BARRETT.



THE LATE J. O. BARRETT.

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

He was born in Canaan, Me., March 24th, 1823, and would have rounded out seventy-five years on earth on his next birthday. He was a close student from boyhood, and fitted himself for the Universalist ministry at an early age. He was pastor of several Universalist societies in the State of Maine at different times, and is held in affectionate remembrance by many of his former parishioners wherever he was called upon to labor for humanity. Removing to the West, he continued his ministerial labors in various sections, being finally called to Sycamore, Ill. It was at this point that his attention was called to Spiritualism, and he began his investigations with the same intrepidity of spirit that has ever been characteristic of the man. His frank and fearless avowal of the truths he discovered brought persecutions thick and fast upon him. He was formally tried for heresy, and excommunicated from the Universalist church because of the fact that he had demonstrated immortality to be a glorious truth. He risked all upon truth's sacred altar, and came out of the contest triumphant.

He then engaged in the work of proclaiming the truths of Spiritualism to a hungry world. He traveled far and wide, proclaiming with eloquent tongue and inspired speech the good news of spirit-return. On many of his journeys his companion-arms was the now venerable "Spiritual Pilgrim," Dr. J. M. Peebles, and between these two a warm, tender friendship has since existed. Itinerary work as a Spiritualist missionary, with but meagre compensation for arduous toil, affected his health, and he was forced to retire from the platform after twenty years of faithful service. He found, as do many of our present workers, that the itinerant system is not only injurious to the Cause, but is a source of the destruction of the health in the speakers.

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

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

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

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

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

measurable, incomprehensible scheme that is unfolding itself before the growing consciousness of man, must surely compel wonder, if not more; and wonder in this matter draws the mind very near to reverence or veneration. "Worship," said Carlyle, "is transcendent wonder; wonder for which there is now no limit or measure: that is worship. Is other limit possible than the paltry restrictions of our finite capacity?"

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

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

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

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

SYMPATHY.

BY MRS. B. S. ZWILL.

Oh! weary heart, that longs to find
A home of rest and love,
An ark of safety for thy soul,
Poor, feeble, lonely dove,
I pity thee.

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

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

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

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

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

Delvidere Seminary, N. J.

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

BY W. W. SPRAGUE.

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

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

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

It was Dr. Holmes, when asked at what time we ought to begin to educate a child, who said: "One hundred years before it is born." The Spiritualists were the first to appreciate this great truth, and proclaim it from the public rostrum. The race has made wonderful strides in many ways, and we, as students, are learning the lessons of wisdom every day, and realize now that nothing but time and the unending experiences of life will bequeath to us the many things we so much desire.

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

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

Upon the basic principles of Spiritualism all are agreed, and upon minor points they ought surely to have good sense enough to amicably agree to differ. The proper adjustment of this matter is to the organization, coupled with the wisdom that its members possess, as I believe it must be a potent factor in shaping and building up an organization, that will be helpful in promoting this glorious Cause, and assist in placing it before the world in its truest and noblest sense. More than this: It will then receive the needed support from all of the workers who have the good of the Cause at heart. Furthermore, it will be a powerful element in unifying the individual forces that otherwise would be scattered, and therefore valuable.

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

Mr. Allen alludes to his attempt to preach

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

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

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

Do you wonder that a medium charged forty dollars for two sittings when he had no voice in naming the conditions? Would any of those gentlemen submit to such methods, provided they were in the places of the mediums? The fact of the matter is, it was an *ex parte* affair, entirely. Those who had the conducting of the Society had absolute authority—were judge and jury. Fair play is a jewel worn only by a few persons. They paid one slate-writing medium forty dollars (that was an enormous price, I will admit); why do they tell us about those who gave their services for a pittance, or perhaps for nothing? If they will divulge the cold facts about this whole matter, perhaps we might be able to get a sort of an eye-opener as to what was the cause of the untimely death of this society, that underwent such travail and pain, and promised so much at the time of its birth.

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

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

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

If your business is in looking for fraud, as a rule you will find it. The old saying that it takes a "rogue to catch a rogue" is well worth remembering at this time. I detest frauds and rascals, but I want to be sure I have one before I brand him as such. Have the clergy always preached the truth to their flocks, using no deception? Is this asking too much? Are there no frauds to be found in the churches and among the clergy, or are they all to be found in the ranks of the Spiritualists? Has any one ever heard of any scandal amongst or denigrating the very numerous and successful mediums that could make a scandal in Boston some forty years ago, or the Beecher scandal in Brooklyn? Let us be honest and fair, and remove the very large and jagged beam from our eye before we try to extricate the mote from our brother's eye.

I dislike to recall these occurrences, for I know they will bring to the minds of some persons at least, unpleasant recollections that they had hoped were forgotten. "Truth is like a two edged sword, and cuts both ways." What do the clergy discourse from Sunday to Sunday in our churches? If Calvin and Jonathan Edwards were on earth to-day, and should listen to the advanced thought by the most popular ministers, those who reach the multitudes, what think you, would they say and do? Would the scenes of immolation still be going on, and the dying groans of the victims be ascending heavenward, as in days of yore? The liberal clergy of the land then would be the sufferers. History is repeating itself, only in a more humane form, in persecuting the Spiritualists. I am not criticising the church. It has given forth the best it had in its keeping, and it could do no more.

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

her séances often if she charged fifty cents instead of one dollar each. What kind of conditions did he carry into the séance room?

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

After an experience with mediums, both in public and in private, covering a period of nearly forty years, I must acknowledge, in justice to them and the spirit-world, that as a body they were more honest, more sincere, and more fair than any other class of public workers ever did. Let us, as investigators and as Spiritualists, be honest with ourselves; let our thoughts be of the purest; let our actions be guided by all that can exalt, and make our own lives individually what Spiritualism teaches us, and we need not have any cause for alarm. Above all, let us look within our own interior lives to see if we are what we ought to be, before we take up the cudgel of anathema against those who have been the "chosen vessels" for dispensing to the hungry and sorrowing children of earth the grand and glorious truths of Spiritualism.

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

If these statements were true, they would be a choice bit of information to the great army of Spiritualists and public workers, whose honest purpose is unquestioned, whose lives are above reproach, and who are the peers intellectually of any body of public workers of to-day. Yet after all of these years of incessant toil in season and out of season, these grand and noble workers, some of whom have sacrificed position, pleasure, wealth, friends and all of worldly possessions to preach and teach the immortal and sublime truths of Spiritualism to the starving souls of earth—after all of these struggles, Rev. Mr. Allen gives them to understand, *inferentially at least*, at a public gathering of Spiritualists, from a spiritual rostrum, that their work has been a total failure. After witnessing the stupendous growth of the spiritualistic movement, unprecedented in the annals of history, what say you to this serious indictment, workers in the spiritual vineyard? Are these charges true?

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

We need lose no sleep over the church question. The vital question is, how can we reach successfully the great army outside of the churches who are living lives of dissipation, of sensuality, those who know nothing of the grand philosophy of Spiritualism, those who as yet have never begun to realize what the true object of life is? As one of the workers, if I can lead one of these poor and benighted souls out into the genial sunlight of spiritual truth and unfoldment, I shall feel that my life has not been in vain. Mr. Allen asks why we as Spiritualists do not accept the truths of the church. He does not say *what* church, whether Catholic, or Protestant, or Jewish, or any other church. This is rather an indefinite proposition, and will not appeal to persons who reason and think for themselves. Whatever of truth the church has to-day or ever had belongs to the Spiritualists. This they have garnered from the broad universe of human intelligence, and molded and fashioned in the mighty crucible of human experiences into gems of priceless worth. Private ownership of truth is one of the relics of ancient ecclesiastical tyranny that has held humanity in a state of mental slavery for thousands of years.

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

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

Spiritualism *per se* is neither a belief, a dogma nor a creed. It is a knowledge, from actual demonstration, that man still lives after passing from his physical body. Worcester

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

Yes, we must have a creed. A creed such as I desire must encompass all of the truths contained in all systems of religions, and in all books, or wherever they can be found as the result of human experience. It must be so flexible that it will not be a stumbling-block to a single human soul. It can neither be Unitarian nor Trinitarian, for it must be universal in its scope and application to human needs. A creed is never a reality. It may point the way, yet it can't be the way itself. It is very easy to say that practical religion is summed up in love to God and love to man, but which one of the many Gods shall we love? Shall we select the Jewish Jehovah, or one of a more modern time—the Christian God, or shall we love the multitudinous number of the Greek Gods? I believe in home missions; in the practical every-day work where we can see the results. I do not believe in soaring away beyond the clouds and stars to pour out our love for God. This loving God so much, and then denying a tramp a crust of bread, is not my idea of religious duty, or what any decent and whole-souled God desires of us. Some real nice and refined persons spend most of their time in looking after God's affairs. This is all wrong. God doesn't need your assistance in any way whatever. My advice is not to spend any more of your time in that way, but to do all the good you can to every human soul you come in contact with, and give God a rest. Let us cooperate with all humanity each moment of our lives, in doing some little good, or speaking a kind word to some fallen brother or sister.

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

Haverhill, Mass.

Rev. T. E. Allen's Address.

BY MRS. R. S. LILLIE.

Since reading the article of Rev. T. E. Allen, my mind and hands have been filled so completely that it has been impossible for me to send my review until this time. I hope I am not too late to say at least that I am in hearty accord with his views almost without exception, and even where the exceptions might be taken I feel it is because he has not been fairly understood. Many Spiritualists are alarmed at the word "creed," or at the suggestion of taking the Bible as a text-book. In regard to the latter, William Emmette Coleman wisely says: "We should study it to know it, at least." In regard to the former, I believe some statement of fundamental principles upon which Spiritualists should unite, and some rules and regulations by which all shall be governed, will be found to be essential, and will be acted upon by a portion of Spiritualists at least, in the not far distant future. As Dr. Geo. A. Fuller says, in his very interesting article, "The Parting of the Ways": "It is high time that the great body of Spiritualists should declare to the world, in clear and forcible language, what Spiritualism stands for." Having seen and talked with Mr. Allen while in Boston recently, I know his aim and purpose is the warfare and advancement of the cause of Spiritualism. I scarcely know whether to go on writing or not, for I saw in THE BANNER of Dec. 18 that but a few more articles on this subject will be published, and then the discussion will be closed. Why close the door to so important a matter while so much interest is evinced? What can be of more importance than discussion of ways and means of improving the condition of things existing in the ranks of Spiritualism?

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

But with the lecturers it is so different, and matters are growing continually worse and worse for them. There are few inducements for any one to continue in the work, or for new comers to engage in it. Only a thoroughly devoted and self-sacrificing person, who values the principles for which he is laboring more than he values personal ease and comfort, would continue the sacrifice. I sometimes question the righteousness, justice or expediency of its continuance. Something should be done at once in this direction, or the very best of the workers along this line will retire themselves, and the Cause suffer by it, as many have already done.

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

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

When Cephas Lynn was an itinerant worker in the ranks of Spiritualism he began giving

discourses which contained similar criticisms and suggestions now made by Rev. T. E. Allen. I remember well hearing Spiritualists say: "We are tired of being scolded by Cephas; he is constantly finding fault with Spiritualists," and similar remarks. This class of Spiritualists can listen complacently to any amount of criticism of religion and churches, but are incensed as soon as one suggests there is any wrong going on in Spiritualism.

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

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

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

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

I wish to be understood here as making a decided distinction between the truths as taught by spirits, and the movement or movements which are the outgrowth. The truths enunciated will never be lost, and would not if the movement were to become extinct. They have taken deep root and hold upon the thought of civilized man, working a mighty transformation, and that influence can never be lost or cease to be exerted. But whether in the movement (which is to true Spiritualism what the external church is to true Christianity) such measures be inaugurated, and such changes be brought about as will make it what it was intended to be, "a light to the world," or whether by the faults and follies of individuals having the power to do so, it will continue as it has the past few years, will, I believe, determine the longevity of the movement.

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

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

A Query.

BY M. A. WARREN.

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

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

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

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

Ah! what a discouraging condition has our philosophy plunged us into, if these two writers, recognized world-wide, have portrayed of the doubtful elements that envelope the new light-wave all as so eager and anxious to accept—but with so many "ifs."

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Banner of Light.

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TWO DOLLARS PER YEAR.

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

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

Special Notice.

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

Life.

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

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

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

"Propagandism has no place in Spiritualism," these self-satisfied ones will say, "hence we have nothing to do to give spiritual truth to our neighbors. They must find it for themselves, as we have had to do." This is the same of human selfishness. If we have been blessed with new spiritual life ourselves, we owe it to our fellowmen to prove its value by our higher example in our daily lives, in an unselfish interest in the welfare of others. Our associates are entitled, under the same law that gave us our enjoyment, to be similarly blessed. The diffusing of spiritual life makes richer, fuller and nobler the lives of all who receive it.

If it be true, then Spiritualists should seek to possess themselves of a richer endowment of spiritual life, through unselfish devotion to principle. Purity of thought, sincerity of purpose, and an aspiration for the highest and best that can be found in the Temple of Truth, will give them that endowment. It will not come through the blind worship and adulation of what has been done through spirit agency

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

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

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

The Medical Question.

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

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

The people have not asked for medical legislation, nor do they want it in any form, with the exception of the repeal of the present unjust law. Physicians who have been in practice for a quarter of a century or more, do not wish for any law to protect them. They are willing to be judged by their works, and want all others to do the same. The law is designed for the special benefit of recent graduates of three particular schools, and for those who hope to receive sheepskins in the near future. They must be taken care of at the expense of the suffering people. Who is considered the most competent—the recent graduate or the old and experienced physician? The man of experience is willing that the results of his labors should testify to his ability, while the neophyte wants to be bolstered up by the law!

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

Senor De Lome.

Señor Enrique Dupuy De Lome is now no longer Spanish Minister at Uncle Sam's Court in Washington. He wrote a letter, à la Sackville West, in which he criticised President McKinley in rather undiplomatic language, and cabled his resignation as Minister ere his home government had a chance to recall him, or Uncle Sam to dismiss him. Meanwhile the question of Cuban independence will not down, and it will take only one or two more episodes like De Lome's letter to bring matters to a crisis. Spain is not in very good temper, and is liable to say and do some very ugly things on the slightest provocation. It may be that Minister De Lome's epistle will actually induce some action upon the question of "bleeding" Cuba on the part of the purblind politicians in Washington. It betrays the Spanish hatred too palpably to be carelessly overlooked, and will rouse the friends of the Cuban patriots to take some decisive action in their favor. If statesmanship was the dominant factor in political circles in Washington, instead of partisanship and the politician's wiles, Cuba would soon be free.

The Bible in Public Schools.

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

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

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

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

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

Borderland.

The New York Voice, with its characteristic narrowness of mind, ridicules Mr. Wm. T. Stead's decision to continue his investigations of the Eleusinian mysteries of occultism to the extent of his ability. It intimates that his suspension of *Borderland* was due to mercenary motives, and scoffs at his attempts to give the world a scientific religion. The Voice is not open to conviction upon any question that even hints at the fallibility of church or creed, and declares that faith must be the foundation of all religious attainments. It is very hard to find a man of one idea open to conviction upon any question of fact. This is especially true of The Voice, whose one cry is, "Prohibition of the liquor traffic."

Says Editor Stead: "The time is coming when all the churches will recognize that in this obscure and much-ridiculed field of investigation (of psychic phenomena) lies their best hope of reestablishing on a scientific basis the faith which materialistic science has succeeded not in shattering, but in shaking. The old faith will be built up more strongly than ever, but some of the old foundations have mouldered away under the corroding influence of modern science."

Even this very conservative statement is obnoxious to The Voice. It sneeringly asks why Jesus did not come as a spook-revealer, if religion is to rest upon science instead of faith. It wants that faith which springs up in the human heart and is renewed by the "grace of God," as the foundation of its religion, and claims that aspiration after scientific demonstrations of religious truth is simply a concession to materialism, and not an assault upon it. The logic of The Voice is conspicuous by its absence, and Mr. Stead has nothing to fear from such purblind, irrational and prejudiced critics as it represents. Mr. Stead has done much for the enlightenment of the race through his investigations of psychic phenomena, and every progressive, liberal-minded, rational man and woman will wish him a full measure of success in his studies of the occult in the future.

Vaccination Kills.

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

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

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

Dr. E. F. Butterfield, of Syracuse, N. Y., will be at the Continental Hotel, New York City, Thursday, Feb. 17, and again on Thursday, March 24. His many friends in the metropolis will be pleased to have the doctor with them again.

The Medical Bill.

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

Signatures to all remonstrances should always be accompanied by the post office addresses of the remonstrants. Petitions without correct addresses, including street and number, have little or no weight, hence care should be taken to have them properly signed. To the work, lovers of liberty! Our opponents are requested to put legal shackles upon the freedom of Massachusetts.

A few regular physicians are leagued together against the lives and health of the people of the Commonwealth. They have money and influence, but we can defeat them with the potent weapons of moral suasion, if we will but act. The crisis is at hand, and every man must do his full duty. Send in your remonstrances; besiege your representatives with your protests, urging them to defeat this most iniquitous measure. Send in your money to aid us in the fight for liberty. It will be acknowledged and held sacred to the purposes for which it was donated. Address your donations to Mrs. Carrie L. Hatch, State Secretary, 74 Sydney Street, Boston, or to the editor of the BANNER OF LIGHT.

Capital Punishment.

Mrs. Florence Spooner, the President of the Massachusetts Prison Reform League, who succeeded in securing the abolition of the solitary dark cell in the prisons of this State, is now working to secure the abolition of capital punishment on purely religious grounds. As a step in that direction, a bill to substitute electrocution for hanging will soon be introduced into the Legislature, and influence brought to bear to secure its passage. Capital punishment, in any form, is a relic of barbarism, and should be forever abolished. Spiritualists of Massachusetts, write your Senator and Representative at once, and urge them to use all honorable means to remove the dark stain of legal murder from the fair escutcheon of our State. "A life for a life" was the motto of bloody King David, but such a doctrine has no place in the civilization of to-day. A certain Roman statesman closed his every speech in the Senate with the words "Carthage must be destroyed!" The closing words of the speech of every Spiritualist should be, "Capital punishment must be abolished!" Through united effort this desired reform can be secured.

Portland Mass Meeting.

Our Maine friends should not forget the grand Mass Meeting in Portland, Maine, Feb. 19-20. Rev. A. J. Weaver, Mrs. Viola A. B. Rand, Mrs. Dr. Caird, and other well-known workers will be present. Parties of nine or more will be able to secure reduced rates on the railroad upon application through President Weaver of the Maine State Spiritualists' Association. Communications should be sent to him at once at Old Orchard, Maine. The attendance should be large, and a grand meeting the result. The National Association will be represented at this meeting by its President, Harrison D. Barrett.

A Valentine Party.

The Gospel of Spirit Return Society will hold a valentine party in Appleton Hall on Saturday, Feb. 19. Supper will be served at six o'clock, and an entertainment given in the evening, the proceeds of which will go to the building fund of the Society. This Society is determined to have a home of its own, and its work in the direction of education, of reform and of spiritual progress is to be most heartily commended. Its platform utterances are uplifting, and the presentation of the phenomena is dignified and edifying. We bespeak generous patronage on the part of the people of this praiseworthy effort.

The Golden Jubilee.

Our readers should not allow themselves to be confused by the fact of the two celebrations at Rochester, N. Y. The local society in that city will hold a local celebration on March 31, which affair is no wise connected with the grand International Jubilee in the following June. Only one Golden Jubilee will be celebrated in the United States, and that one will be in Rochester June 1-3, 1898, S. E. 51. All Spiritualists should plan to attend it, and should not forget that all other celebrations are either State or local in character, and entirely independent of the grand Jubilee in June.

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

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

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

The name Ira Gibbs, Worcester, a contributor to the Medical Defense Fund, published in our last issue, should have read Ira Gibbs. Bro. Gibbs is an earnest Spiritualist and a lover of liberty, hence is entitled to credit for a good deed nobly done.

Remember that the first hearing on the Medical Bill was held on Friday of this week. We must now put forth every effort to defend our rights when our turn comes. Action is the quest of success.

Special Notice—A New Volume.

THE BANNER begins Volume 88 with its issue for March 5, and we trust that those of our patrons whose term of subscription expires with the present volume will do us the favor to renew the same at once.

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

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

BANNER OF LIGHT PUBLISHING CO.

A Pleasant Surprise.

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

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

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

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

We learn that one Perkins, of Kalamazoo, Mich., is now giving séances in Jacksonville, Florida. If he is one of the notorious Perkins Bros., who a few years ago were filling engagements as exponents of Spiritualism, our Florida Spiritualists had better be on their guard. It was these Perkins Bros. who swore at the trial of Walter E. Reid that they were nothing but tricksters, and could give no genuine manifestations. An investigation will do no harm, and may save a great deal of trouble.

Massachusetts and New England Spiritualists should not forget the Golden Anniversary Celebration of March 30 and 31, in Bijou Theatre, by the Massachusetts State Spiritualists' Association. The finest talent upon the platform will take part in the exercises, while the elocutionary and musical numbers will be unexcelled. Mrs. May S. Pepper and Mr. F. A. Wiggin, two of the best known mediums in the United States, will be present on that occasion.

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

Our readers will confer a great favor by sending us a list of the names of their friends who do not take the BANNER OF LIGHT, yet are interested in liberal thought.

Mass Conventions were held in Jackson, Mich., and Watertown, N. Y., on Feb. 11th, 12th and 13th. Reports will probably reach us for our next issue.

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

How It Would Work.

BY M. CORA BLAND.

The following is a case in point:

In December last I was called to see a gentleman some distance from the city who was suffering from paralysis of the throat (or the muscles of deglutition, mainly the constrictors). He was utterly unable to swallow liquids, solids. Two learned physicians had been treating him for a week or ten days, ineffectually, and it was the expressed opinion of the physician in charge that the patient could live but a few days at most. At this juncture the sick man, who still had the use of his tongue, expressed a desire to have me visit him, and a messenger was despatched for me. On arriving, I found the patient with cold extremities, and a purple, dusky face, indicating cerebral congestion. I at once gave him a magnetic treatment, which perceptibly improved the circulation, and he fell into a refreshing sleep. Some two hours later I gave him another treatment. While my hand rested lightly over the throat, I distinctly felt a movement of the muscles, as if in the act of swallowing, and the man looked up with a surprised expression, and said: "I believe I swallowed then."

"Yes," I replied, "I felt the muscles contract under my hand, and I am impressed that you will yet be able to swallow and take nourishment in the natural way."

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

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

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

38 Worcester Square, Boston.

Free! Free! Free!

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

The following is a partial list of the talent to take part: Harrison D. Barrett, President of the National Spiritualists' Association; Geo. A. Fuller, M. D., President Massachusetts State Association; J. Frank Baxter, Mrs. Carrie F. Loring, Vice-President Massachusetts State Association; Mr. Frank Walker, Manager of the International Golden Jubilee; Mr. F. A. Wiggins, Mr. Oscar A. Edgerly, Mrs. N. J. Willis, Mrs. Nettie Holt-Harding, Mr. A. P. Blinn, Miss Lizzie Harlow; Mrs. H. G. Holcomb, Director of the Massachusetts State Association; the Ladies' Schubert Quartet, Mr. Fred Watson, Mrs. S. M. Pepper, a chorus of fifty voices from the Boston Spiritualist Lyceum, Dr. Charles H. Harding, Miss Lucette Webster, pianist, J. B. Hatch, Sr., Mrs. Kate R. Stiles, Mrs. Juliette Yeaw, Mrs. Alice S. Waterhouse, J. S. Manergh, Mrs. Minnie M. Soule, E. W. Hatch, Miss Lilla Fay, Miss Edith Gould, C. L. C. Hatch, and Mrs. S. B. Hatch.

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

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

Semi-Centennial Celebration at Rochester, N. Y.

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

The local Spiritualists feel it to be their duty to make the anniversary a glad and gala occasion. As the Jubilee occurs in June, the local celebration will prepare the way for the greater event to follow. Too much cannot be done to present our Cause at the half century period.

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

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

To Maine Spiritualists.

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

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

Old Orchard, Me.

Mass Meeting of the National Spiritualists' Association.

I hereby call a Mass Meeting in the interests of the National Spiritualists' Association, to be held in Handell Hall, 40 Randolph street, in the city of Chicago, Feb. 22, 23 and 24.

All preliminary communications should be addressed to me, care National Spiritualists' Association, 600 Pennsylvania Avenue, S. E., Washington, D. C.

Speakers and mediums who can be present will please communicate with me at the above address.

CORA L. V. RICHMOND,
Vice-President N. S. A.

MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 2 o'clock, 15 o'clock, 17 o'clock, 19 o'clock, and 21 o'clock; social meetings every Thursday at 8 o'clock; supper at 6 o'clock, at the hall, Wall's Academy, 423 Classon Avenue, between Lexington Avenue and Quincy street. Mrs. E. E. Barth, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Rejoice free. Address: W. Wines Sargent, Chairman; Mrs. Belle R. Plum, Vice President and Secretary.

Fraternity Hall, 563 Bedford Avenue, near Myrtle Avenue. Meetings Sunday at 2 P. M. Sunday School at 2 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly provided.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 12 P. M. Mrs. L. J. Waller, President. Mrs. M. Courlis, Medium.

Meeting of Associate Spiritual Missionaries every Sunday, at 3 P. M., at Evolutionist office, 1099 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Sargent, Chairman.

Belgian-Philosophical Conference will be held at 497 Franklin Avenue every Wednesday evening at 8 o'clock. Mrs. F. M. Holmes presides.

Jackson Hall, 615 Fulton Street. Mrs. L. A. Olmstead holds a Spiritualist class every Wednesday at 8 P. M. 630 Myrtle Avenue. Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M.

BROOKLYN.—Mrs. L. L. Smith, Sec'y, writes: The usual meetings of the Woman's Progressive Union were held on Sunday, Feb. 13, at Wall's Academy, 423 Classon Avenue. In the afternoon Miss Lizzie Harlow delivered an interesting address, and Mr. Clark of Newark, N. J., gave a number of tests.

The evening meeting was one of intense interest, and thoroughly appreciated by a large audience. Miss Harlow answered questions presented by the audience in a manner both interesting and instructive, and Mrs. May Pepper gave spirit-delineations which were all recognized.

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

BROOKLYN.—A. Bishop Wellstood, Cor. Sec'y, writes: The Fraternity of Divine Communion held its Sunday evening service at Arlington Hall, Feb. 13, at 8 o'clock. Professor Angus Wright, pipe organ soloist, opened the service with a voluntary; congregational singing and Bible lesson. Mr. Courlis made an address on "Spiritual Truth in the Bible," followed by his test séance, in which he gave many convincing messages, including names and descriptions. During his séance Mr. Courlis sang two spiritual songs. Miss Genevieve Fortune's soprano solo, "Calvary," was most beautifully rendered. Professor Whitlaw's violin solos were most heartily enjoyed.

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

BANNER OF LIGHT for sale at all services.

MEETINGS IN NEW YORK.

Adelphi Hall.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Wright, H. T. Brigham, Pastor.

First Society of Spiritualists, J. Clegg Wright, speaker, meets at the "Tuxedo," 421 Madison Avenue, corner 5th street, Sundays. Services 11 A. M., 3 and 8 P. M. The Eastern Spiritual Society holds its meetings every Friday at 8 P. M.; Sundays 11 A. M., and Children's Lyceum at 2 1/2 P. M.

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

NEW JERSEY.

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

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

CONNECTICUT.

NORWICH.—Mrs. J. A. Chapman, Secretary, writes: Sunday, Feb. 13, Mr. J. Clegg Wright delivered, under control of Spirit George Rushton, two grand discourses in the Spiritual Academy, treating in the afternoon upon "The Evolution of Religion," in the evening dealing with "Modern Science and the Decay of Faith." No pen can portray the grandeur of thought expressed through the instrumentality of this wonderful instrument.

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

RHODE ISLAND.

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

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

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

MAINE.

PORTLAND.—M. A. Brackett, Sec'y, writes: Sunday, Feb. 13, we had a grand Love Feast. We had Miss Jennie Rhind of Boston, Mass., a good medium. When we can, as Spiritualists, see as she can, then we will grow, and the discord will cease. We hope to call our Sister Rhind again very soon, and we know a fine audience will greet her.

Medical Defense Fund.

Previously acknowledged.....	\$44.00
Mrs. Mary M. Perkins, Hayden Rowe.....	10.00
Mrs. E. S. Astar, St. Louis, Mo.....	10.00
Mrs. Helen Howes, Cotuit.....	5.00
Charles Shepherd, South Deerfield.....	5.00
Mrs. William Sturtevant, Bridgewater.....	5.00
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Onset Spiritualist Society, Onset.....	3.00
Dr. W. P. Robinson, Haverhill.....	3.00
Dr. Alex. Caird, Boston.....	2.00
H. Libbey, Boston.....	1.00
Benjamin Cross, Providence, R. I.....	1.00
A Friend, Boston.....	1.00
Della Preston Day, Stoughton.....	1.00
Mrs. Sadie L. Hand, Lowell.....	50
Jennie Chamberlin, Lynn.....	25
A Friend.....	25
Total.....	\$97.00

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

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

Miss Frances Parker, eloquentist, of Malden, Mass., recited for the Cambridge Spiritual Industrial Society Jan. 26; at the Cadet Hall Society, Lynn, Feb. 9. Has open dates, and would like to correspond with other Spiritual Societies. Address as above.

Dr. Harlow Davis, who has been holding several meetings in Seattle recently, has been called to New York City on business. He will remain there six weeks, and can be addressed at Box 10, or 65 West Fourteenth street, New York City. He will return to Seattle, to sail for Alaska on April 16.

The address of Mrs. Annie E. Cunningham, speaker and test medium, will be, until further notice, 98 Berkeley street, Suite 10, Boston, Mass.

J. E. Bowtell spoke at Big Plains, N. Y., Jan. 30; Waverly, N. Y., Feb. 6. Address 11 Isabel street, Binghamton, N. Y.

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

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

Mrs. J. W. Kenyon will lecture and give tests at Somerville the 23d; at Fitchburg, March 6, 7 and 13; and in Lynn, Arthur Hodges Society, March 20, 27. Address 265 Prospect street, Cambridgeport, Mass.

Frank T. Ripley has closed in the State of California—at Los Angeles, Santa Barbara and other cities—successful engagements, and will return East in the spring. He is now ready to accept engagements for spring and summer months at camp-meetings, etc., to lecture and give platform tests. Address 408 Missouri street, El Paso, Texas.

Mr. E. W. Wallis, editor of the *Two Worlds*, trance speaker, and Mrs. M. H. Wallis, spiritualist speaker and clairvoyant, will visit America in August next, and will both be open to make engagements for lectures during the following season. They are two of the best known speakers in England, and desire to aid the Cause in America during their brief stay to the utmost of their powers. All letters for dates and terms, care of BANNER OF LIGHT, Boston, Mass. A limited number of camp-meeting dates may be arranged for.

Mr. Fred B. Niles, clairvoyant test medium, is located at 120 West Concord street, Boston, until further notice.

Mrs. Julia E. Davis has the three last Sundays in February, opening at 10 o'clock, for platform work. Address 49 Dickinson street, Somerville, Mass.

W. J. Colville addressed two of the largest audiences which have assembled this season in Warner Hall, Broad and Wallace streets, Philadelphia, Sunday, Feb. 13. Abraham Lincoln was beautifully commemorated. W. J. Colville lectures in the same place every Sunday until further notice at 3 and 7 1/2 P. M. Public cordially invited.

Don't Delay—Accept at Once.

If you are sick or out of health, here is a chance of being cured, which may happen again. Dr. Green, at Temple Place, Boston, Mass., the most noted and successful physician in curing disease this century has produced, has announced that sufferers from disease may consult him by letter free. Write him immediately about your case. You can thus get his opinion and advice without charge. Do not miss this opportunity—your restoration to health will undoubtedly result.

Golden Jubilee Celebration.

The following societies and meetings are invited to take part in the Veteran Spiritualists' Anniversary Celebration, March 31 next:

Boston Spiritual Temple, Boston; Ladies' Aid Society, Boston; Ladies' Spiritualist Industrial Society, Boston; Children's Progress Lyceum No. 1, Boston; The Boston Spiritual Lyceum, Boston; America Hall Meeting, Boston, Eben Cobb, Chairman; Haverhill Hall Meeting, Boston, E. H. Tuttle, Conductor; Commercial Hall Meeting, Boston, Mrs. M. Adeline Wilkinson, President; Elysian Hall Meeting, Boston, Mrs. A. R. Gilliland, Conductor; Appleton Hall Meeting, Boston, Mrs. Minnie Soule, Pastor; Spiritual Industrial Society, Cambridge, Mrs. J. S. Soper, President; Lynn Spiritual Association, J. M. Kelly, President; The First Spiritual Society, Salem, William A. Peterson, President; Waltham Society, Waltham, Mrs. M. L. Sanzer, President; Fall River Society, Mrs. Ann Hibbert, President; Wakefield Society, George T. Lamont; Winchester Society, W. H. Borden; Arthur Hodges Society, Lynn; T. H. B. James; Haverhill Society, Otto Henckler; Church of the Spirit, Springfield, H. A. Badington; Good Templars' Hall, Mrs. E. J. Peak; First Spiritual Society, Newburyport; Independent Club, Newburyport; Spiritualists' Church, Greenfield; Odd Ladies' Hall Meeting, Boston; First Society of Spiritualists, Springfield; The First Spiritual Society, New Bedford; Fitchburg Society, Dr. C. L. Fox, President; Chelsea Meeting, William A. Powers, Conductor; First Spiritual Society, Marlboro, Mrs. Spaulding, President; First Spiritual Society, Lowell; First Spiritual Society, Andover; Stoneham: The Worcester Association of Spiritualists, Worcester; The First Spiritual Society, Malden, Mrs. S. E. Whittier, President; The People's Progressive Spiritual Association, Brockton; The First Spiritual Society, Lawrence.

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

Per order,
ANNIVERSARY COMMITTEE.

NEW YORK.

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

Married:

In Cambridgeport, Mass., Wednesday, Feb. 2, Mrs. Elvira F. Russell and Mr. Hiram D. Simons. Mr. and Mrs. Simons will be at their friends at 82 Green street after 4 P. M.

MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets, Friday, Feb. 19, 8 o'clock. Speakers, Mrs. M. E. Caldwell, Secretary, Frank H. Morill, Services at 2 1/2 and 7 1/2 P. M. Young People's Meeting, 1 1/2 P. M.

The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 5th and Spring-Garden streets, every Sunday at 2 1/2 and 7 1/2 P. M. Services every Friday evening. President, Hon. Thomas M. Locke; Vice-President, Samuel Wheeler; Treasurer, Julia R. Locke; Secretary, Chas. L. GoProter, 1225 S. 15th street.

First Society of Spiritualists meets at Irwin Hall, corner of West Madison and South Paulina streets, entrance 107 South Paulina street. Services every Sunday 11 A. M., 2 1/2 and 7 1/2 P. M. Mrs. Mary O. Lyman, speaker. Harmonical Circle, 111 South Paulina street, every Wednesday, 8 P. M.

Unitary Spiritual Society meets at Ethical Auditorium, 88 Jefferson street, every Sunday at 7 1/2 P. M., and Thursday at 8 P. M. Flora S. Jackson, President.

SPECIAL NOTICES.

Dr. F. L. H. Willis may be addressed at 243 Alexander street, Rochester, N. Y. Jan. 1.

John Wm. Fletcher, No. 1564 Broadway, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

WATCH AND CHAIN FOR ONE DAY'S WORK.

Boys and Girls can get a Nickel-Plated Watch, also a Chain and Charm for selling every day. Packages of Bibles—10 cents each. Send your full address by return mail, and we will forward the Bibles, post-paid, and the Bibles and Chains. No money required.

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Mrs. Anna Lewis,

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J. S. LOUCKS, M. D.

SEND your name, age, sex, lock of hair, and 5 cents in stamps, and we will give a correct diagnosis of your diseases free. J. S. LOUCKS, M. D., Stoneham, Mass. Feb. 19.

Mrs. E. D. Concannon,

PUBLIC CIRCLES Thursday evenings, at 8 o'clock. Clairvoyant and Trance Readings daily, 9 to 4 P. M. 413 Massachusetts Avenue, Boston. 2w Feb. 19.

AGENTS WANTED everywhere, male and female. \$50 to \$100 monthly guaranteed to competent, reliable workers. EXCLUSIVE PLATING CO., Bridgeport, Ct. Feb. 19.

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For sale by BANNER OF LIGHT PUBLISHING CO.

PAINT TALKS. II.

READY-MIXED PAINTS.

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

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

Some of the manufacturers thus attacked immediately challenged the corrodors to a test of durability, and one of them still offers a forfeit of \$1000 on the result; but these challenges have never been accepted.

Manufacturers know that the basis of all good paints is zinc white, their quality being generally dependent on the proportion of zinc contained, and the absence of reports of lead-poisoning from the use of such paints is accounted for by the absence of lead from their make up.

As a matter of fact good mixed paint is a result of advancing civilization. It is as much out of date to day for a painter to mix his paints by rule of thumb as it would be for a Western farmer to attack a hundred-acre wheat field with the sickle of Bible days. Everything now-a-days is done as far as possible by preparing machinery, under the eyes of experts, and the upraising of paint is no exception to this rule.

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

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

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

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

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

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

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The Brahmo-Somaj and Parsees—Spiritualism in India.

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The City of Cairo, Egypt.

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From Alexandria to Joppa and Jerusalem—the City of Joppa.

City of Prophets and Apostles—Jesus and Jerusalem.

Present Gospels.

SPRIT Message Department.

SPECIAL NOTICE.

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

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.

SPRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Jan. 7, 1898.

Spirit Invocation.

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

INDIVIDUAL MESSAGES.

James Kennedy.

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

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

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

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

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

Charles A. Mansfield.

Well, it seems very pleasant to have the privilege of speaking here in this circle-room, especially when in the body I would not believe in this faith, and yet it seems to me that I was nearer a Spiritualist than anything else, although I did not know exactly what Spiritualism was. I had heard of it, but I like many others, always took it as a sort of fake; but I am glad to be one of the fakes this morning, as the world calls them. I wish I had studied it

more, for I find that when this door is open all are made welcome, whether they are black, white or yellow; it doesn't make any difference what religion they had, or whether they had any: the only thing that governs it here is to those that are capable of holding the medium, what I consider a God-given power, and I am more than pleased to demonstrate to the world at large, for truly when we make a public statement for the press we send it broadcast, fearless of any criticism, fearless of what some one person may say, but send it forth with the true genes of love to be given to those that will reciprocate it, and bring us closer to each other. I am so pleased to have the opportunity to say to the loved ones on earth, "there is no death, but call it a bright birth and happy condition, where we are understood, where we can know each other better, where we meet with the loved ones, where we can mingle our thoughts with the ones in earth-life, and oftentimes stand by them when they are unconscious of the loving arms that still protect them. I was never a religious person, nor was I a goody-goody man, but I always carried an honest heart, and one full of affection. I felt that when I could bring a little sunshine or a little consolation to any poor soul's life that was darker than mine, it always did me good.

I have never communicated before, but I have oftentimes thought that I would like to let my friends know how happy and contented I am, and the only thing that worries me is, I have not been able to let them know that they did not lose father's love nor the husband's protection. I want all my old neighbors and friends to know that I was satisfied with the change, if it did come a little sudden, and I have been satisfied with everything since, only I want to let the friends know that I am waiting for them, and when Mabel and Charlie are in darkness, when they do not know what to do, ask father, and he will help them.

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

Louise N. Wilson.

Good-morning. I would like to send out a few words of consolation and comfort to the loved ones this morning, because it always does my soul good if I can only speak to them in silence—for we can oftentimes meet the silent thought, when we cannot always express ourselves vocally, but I want to reach my loved ones this morning in earth-life. I was very much interested in Spiritualism while in the body, yet those that I have left are not; and I thought that if I could send them a little notice through your Message Department, perhaps I would be able to touch or come in contact with them.

I was brought to Spiritualism by the loss of my darling children—three beautiful children that I had to lay away; my companion, also, was in spirit before me, and when he passed on and left me with the great cares of earth life, with six children to look after, I felt then that I was all alone. I sought consolation in prayer, I sought everything, but found nothing; and through my deep sorrow I was led to a medium, and there my loved ones made themselves known to me, and from that time until they called me home I was led by them. Yet my family, while they did not directly oppose it, seemed to think that my great sorrows in earth-life must have turned my mind; and they thought if I got any comfort out of it, I might get it. Oh! they did not know what joy I received; but now my daughter Mabel has just lost her darling baby, and I thought this morning I would like to say to her: "Mabel, do not mourn over Alice, mother will take good care of her." She is with me this morning, and we are all together in spirit.

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

Mary Ann Burns.

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

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

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

If I can be of any good or can assist in any way, or if I can come in contact with any medium that I can control, I shall be glad to try and do so if they will give me an opportunity. Just say my name is Mary Ann Burns, and my home was in Paterson, N. J. I worked in the silk mills, and my father and brothers work there now.

Alice S. Ingraham.

Well, I want to send out a few words this morning, but it is awful hard work for me to control, because I have not got the strength to hold the medium as I would like to, for I was very much exhausted before I passed away, and I find my head troubles me somewhat, just as it did when I was in earth-life, but I am so anxious to let my friends know that I am all right, and arrived home and met the loved ones that were all waiting for me.

I find now when rid of the old physical body and able to act with freedom, I feel that I can do things that I had not the physical strength to do in earth life, for I loved to paint, and I loved artistic work, music, etc., but never was able to finish anything that I commenced. So my studies were somewhat broken up, but I want to tell my dear ones in earth-life, for I have got father and three sisters and a sister-in-law, and my brother and mother are in spirit with me this morning, but I want the others to know it is all right. I cannot think what to say, for the closer I get to the earth-sphere the more confused my head seems to get, but I thought after I had made an effort, by-and-by I could do better; so just say I came this morning to let them know that I really could come back, and that I am all right now, and for them not to worry nor fret nor cry, but say in their minds, Thank God she is gone. I have not been out of the body very long, but I was a long time ill, and I became a great burden, both on myself and sister that took care of me; so say to her that I thank her so much for what she has done for me.

My name is Alice S. Ingraham, and my home in Portland, Me. I shall be also known in other parts of Maine.

Mary Dickey.

Good-morning. I find myself quite at home here, for I am perfectly familiar in your city and surrounding towns, because when I left the body I was in Watertown, Mass., but I have friends in Maine, and will be remembered in various places, and I wish to come in contact with those I left behind me in earth-life, for there are oftentimes conditions while going through the experiences of earth-life in which we are not always understood, others cannot always see us as we are. I was a long time in earth-life, and I suffered a great deal with cancer, and so had a very peculiar experience, especially the last three or four years of my earthly career, but I left a husband and two children, and I feel as if things had been scattered, and the conditions are different than I expected. I see that my husband is in very poor health. He is not now in Watertown, Mass., as he seems to have gone away from them, but he is a Spiritualist, and used to take your paper, and he used to go to mediums, but I objected to it, which of course did not leave the best of feelings between us; but since I have been in spirit life I have realized it more than I did while in earth life, as we all do, and I want to say, although my husband seems to be in Florida, or in the South, for I sense him that way more, I think he still takes your paper. I want to try and reach him, and say to him that since I have passed out of the body I see things differently. I have been out several years, and I have tried several ways to come in contact with him, but have never been able to identify myself as I wanted, so I thought I would try and send out a letter to-day, that perhaps by-and-by the avenue will be opened up so that I can come, and give even better communication. I have also got two sisters I am anxious to come in contact with. I hope to be able to assist them, and I wish also for my companion to know that it is all right, and I will assist him just as far as I can, and hope that things will go better. His name is William, and I have a son John, and my daughter's name is Edith. My Eddie is with me in spirit. My name is Mary Dickey, and my home Watertown, Mass.

Messages to be Published.

Jan. 14.—Mary Ann Burns; Dr. Alvah Griffin; Mary E. Pierce; John Davis; Clara A. Peet; Jane W. Creighton.
Jan. 21.—Jeannette C. Noyes; William Matthew Wilson; Isaac Ballou; Jesse N. Murphy; Randolph S. Cowin; Liz. Boardman.
Jan. 28.—Dr. H. B. Storer; Matilda M. English; Robert Clark; Mrs. Steve Shepard; Mary Ann Burns; George Bennett.
Feb. 4.—John C. Butler; Charles S. Ehrhardt; William H. Cole; Mary E. Macomber; Josiah P. Higgins; Charles C. Tracey.
Feb. 11.—Frederick McIntyre; Ida M. Parkhurst; William Boyce; Miranda M. Plummer; Harvey Bundy; Jane Hol den.

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

Fiat Lux.

BY JULIA A. BUNKER.

To the Editor of the Banner of Light:

Prof. W. M. Lockwood's review of T. E. Allen's discourse (delivered at Onset Camp last October) is a scientific classic of such good substance, so vigorous, terse and perspicuous, that I feel myself wishing to applaud this clear-thinking, level-headed apostle of Spiritualism. I cannot help feeling how wise we Spiritualists would be if we could engage this acute gentleman to formulate text-books for our lyceums and training schools. What we really need with our philosophical diet is something a bit scientific; less sentimental bosh, and more vigorous basic sense.

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

And I am reminded of another thing: that bit of solism in THE BANNER by E. D. Shaw, which needs attending to by, say, W. M. Lockwood.

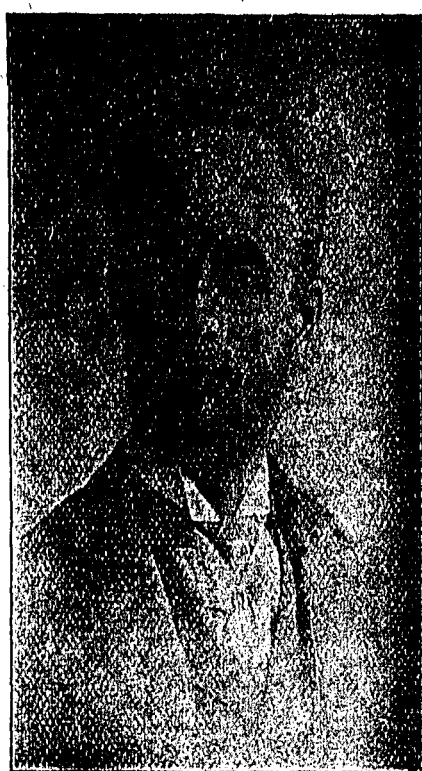
Mr. Shaw says: "A thought is not a thing." If not, why not? If a thought is not a thing, a thought is *acquired*, and *nothing*, and yet that nothing is so powerful it propels Mr. Shaw's pen and builds a universe.

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

Candia, N. H.

ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

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

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

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

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

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

As a literary curiosity, Donnelly's books on the Baconian Cipher are interesting, but to us they are by no means convincing. Bacon was a friend to Shakespeare, and there were times when they two worked together, but though there are traces of Bacon's influence in the Shakesperian dramas and sonnets, the bulk of Shakespeare's work was a result of inspiration.

The formation of Shakespeare's head displays how far developed he was in the inspirational and idealistic region, and the mystery to the simply scholarly world always is, how knowledge can reach the human intellect through any other avenues than accepted schools and universities. It ought to be easier for Spiritualists than for any other set of people to understand poets, because Spiritualism sets forth a reasonable view of how poets are inspired.

There is, however, at the present time a materialistic reaction in the ranks of Spiritualists; therefore, inspiration in some places is put far below external scholarship in public esteem.

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

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

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

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

Assume mentally the receptive attitude of a willing scholar, or feel yourself like a spectator in a theatre, awaiting the rising of the curtain or the exhibition of a stereopticon view. Hold yourself passive or negative to the influx of thought on the special topic in which for the nonce you are supremely interested. Do not attempt to receive information by straining after it. Such trials are always failures. Hold firmly to the idea that you are at school or in the presence of an unseen teacher who will instruct you concerning the particular matter about which you specially desire to be informed. To succeed in this experiment, it is necessary to dispossess yourself of all prejudiced thoughts or preconceived opinions, as these clog the avenues of perception, which must be kept open.

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

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

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

Passed to Spirit-Life.

From Shrewsbury, Mass., Jan. 28, Mrs. Lydia, widow of the late THADDEUS MASON, of Northboro', Md. Mrs. Mason was born in Northboro', and was born to spirit-life upon the morning of her ninety-second anniversary. Her life was beautiful, with unvarying kindness to all with whom her lot was cast. Her pleasant smile and sweet voice brightened many lives. She has been for many years a firm believer in Spiritualism. Her later years had been spent in the home of Mr. and Mrs. Cyrus B. Allen (Mrs. Allen being her niece). In this home she had never known the sadness of childhood age, for she had been tenderly cared for.

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

From Winsted, Ct., suddenly, on the morning of Dec. 2, 1897, MR. AUGUSTUS HOLMAN.

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

Mrs. Helen T. Brigham of New York spoke comforting words at the funeral. MRS. A. B. FINNEY.

From her mother's residence, 212 Suyessant Avenue, Brooklyn, N. Y., of pneumonia, Tuesday, Dec. 28, 1897, at 4:20 A. M., MISS LIDA A. DE BEAU.

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

Through the teachings of our worthy medium, Ira Moore Courts, her faith had broadened into knowledge, and it is a great comfort to her mother to know she still lives. The funeral services were attended by the medium. The Society of Divine Communion attended the services at the house. COR. SAC.

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

A Cougher's Coffers

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

Ayer's Cherry Pectoral.

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

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 19, 1898.

MEETINGS IN BOSTON.

Boston Spiritual Temple meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. Speaker for February, Oscar A. Edgerly, singing the Ladies' Schubert Quartet. L. Allen, President; J. Hatch, Jr., Sec'y.

First Spiritualist Ladies' Aid Society meets in Berkeley Hall every Sunday at 10 A. M. and 7 P. M. All are welcome. Send the challenge to the Ladies' Aid Society, 11 Tremont street, Boston, Mass.

The Helping Hand Society meets every Wednesday afternoon and evening, 11 Tremont street, Boston, Mass. Mrs. Carrie L. Hatch, President; A. Augustus Edgerly, Secretary.

Spiritual Fraternity—"At First Spiritual Temple, 11 Tremont street, Boston, Mass. Meetings at 10 A. M. and 7 P. M. All are welcome. Send the challenge to the Ladies' Aid Society, 11 Tremont street, Boston, Mass.

Children's Progressive Lyceum—Spiritualist Lyceum meets every Sunday morning in Red Men's Hall, 11 Tremont street, at 10 A. M. All are welcome. Mrs. M. A. Brown, Secretary.

Dwight Hall, 514 Tremont Street—"The Ladies' Lyceum Union meets every Wednesday afternoon and evening, 514 Tremont street, Boston, Mass. Mrs. Carrie L. Hatch, President; A. Augustus Edgerly, Secretary.

First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening, 514 Tremont street, Boston, Mass. Mrs. Carrie L. Hatch, President; A. Augustus Edgerly, Secretary.

The Ladies' Spiritualist Industrial Society meets at Dwight Hall, 514 Tremont street, every Thursday afternoon and evening, 514 Tremont street, Boston, Mass. Mrs. Carrie L. Hatch, President; A. Augustus Edgerly, Secretary.

The Veterans' Spiritualist Union holds meetings on the third Thursday of each month in Dwight Hall, 514 Tremont street, at 7 P. M. All are invited. Eben Cobb, President; Mrs. J. S. Soper, Sec'y.

Waltham Hall, 616 Washington Street—"The Ladies' Lyceum Union meets every Sunday morning in Red Men's Hall, 11 Tremont street, at 10 A. M. All are welcome. Mrs. M. A. Brown, Secretary.

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

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

Mr. Edgerly will speak in the morning, afternoon and evening, on Sunday next.

The BANNER OF LIGHT is always for sale at this hall.

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

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

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

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

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

Mr. Edgerly was entertained by this Society Wednesday, Feb. 16.

The BANNER OF LIGHT is always for sale at this hall.

EAGLE HALL—W. H. Ameriga, Conductor—"A" correspondent writes: Sunday morning, Feb. 13, the morning circles at 10 and 11 were very well attended. Many tests were given and fully recognized. These circles are growing in number every Sunday.

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

Next Sunday, Feb. 20, Mrs. J. W. Kenyon, Mrs. Butler, Mrs. F. White, and others. Mrs. A. C. Armstrong, assisted by Mrs. Rockwell, Mr. C. Abbott and Mr. Pierce, conducted the music.

THE FIRST SPIRITUALIST LADIES' AID SOCIETY—"Carrie L. Hatch, Sec'y, writes—held its regular meeting Friday, Feb. 11. It was called to order by the President, Mrs. Mattie Albee, at 4:30 P. M.

In the evening the following talent took part: Mrs. Waterhouse and Mr. Hatch, Sr., spoke briefly; delineations were given by Mrs. Shackley, Mr. Harding, Mrs. Jackson, which were well received. Music was furnished by the following: Edward and Charles Hatch, Mr. Churchill and Mr. Graham; recitation, Harry Caird.

Next Friday evening is Mediums' Night. Many excellent mediums are to be present.

Friday, Feb. 25, we will have an extra supper served at 6 P. M., and a social game of whist in the evening.

THE LADIES' LYCEUM UNION met in Dwight Hall Wednesday afternoon and evening, Feb. 9. Mrs. Abbie F. Thompson, Sec'y, writes: Business meeting called at 5:30, President Mrs. M. A. Brown in the chair. Supper announced at 6:30. The occasion being children's night was very interesting, the following children taking part in the entertainment: Piano solo, Miss Amelia Bronson; recitation, Israel Newhall; songs, Lillie Huston, Rosie Johnson, Little Eddie; recitation, Iona Stilling; songs, Floyd Stiles, Sadie Gugenier, Marie Antoinette Cyr; Little Eddie; duet, Sadie Palmer and Lillie Brennan, Little Eddie and Marie Antoinette Cyr. This closed the entertainment.

Next Wednesday is whist night; there will be some fine prizes. All welcome.

BANNER OF LIGHT on sale.

ODD LADIES' HALL—440 Tremont street—Bible Spiritual Meeting, Mrs. Gutierrez President—"W. S. Stedman, Sec'y, writes: Morning circle opened Sunday, Feb. 13, with invocation and remarks by Mr. Stedman; Mr. A. A. Kimball and wife gave treatments, assisted by Mrs. Lewis.

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

BANNER OF LIGHT for sale.

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY—"C. M. Manning, Sec'y, writes—met at Dwight Hall, Thursday, Feb. 10, afternoon and evening. Business meeting called at 5:30 by the President, Mrs. M. A. Brown.

Evening meeting at 8 o'clock, with a piano solo by Mrs. Pearson; song by Little Eddie, followed by a lecture by Dr. Perkins, which was very interesting; Prof. Carpenter also made a few remarks, followed by Mrs. Dickey with an original poem. The meeting closed at 9:45.

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

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

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

GOOD TEMPLARS' HALL, 1 JOHNSON AVE., CHARLESTOWN DIST.—A correspondent writes: Sunday, Feb. 13, the spiritual meeting opened at 7:40 P. M., with a service of song, led by Prof. Peak, organist; invocation by the Conductor, Mrs. E. J. Peak, followed by a few remarks; song, "Only a Thin Veil Between Us," Prof. Peak. Mrs. Peak occupied the entire evening giving tests and readings.

Do not forget the Peace Council Thursday evening.

evening. Mediums invited. Leave cars at Chapman street.

COMMERCIAL HALL, Mrs. Wilkinson, President—"A correspondent writes: Sunday morning, Feb. 13, Mrs. Wilkinson conducted the developing circle, assisted by Mrs. Alexander and Dr. Hall. Miss Barnicoat gave a fine address on the "Progress of Spiritualism," also good tests; Mrs. Peak, Mr. E. H. Littlefield, Mrs. Nutter and others good tests.

Afternoon session opened with songs and jubilee choruses, led by Mrs. Wilson; reading and invocation, Mr. De Bos; Mrs. Rosie Wilson. "At the Threshold of the Great Beyond" was the subject of a grand lecture, delivered before a large and appreciative audience by Dr. Chas. W. Hadden, and we hope to hear him many times on our platform. Solo by Miss Ruth Sprague. After one verse of "Nearer, My God, to Thee," Mrs. M. Butler spoke beautifully on the "Nearness of Our Loved Ones who have Passed to Spirit-Land." Readings and tests, Mr. Littlefield, Mrs. Nutter and several others.

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

BANNER OF LIGHT for sale Thursdays and Sundays.

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

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

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

BANNER OF LIGHT on sale.

MEETINGS IN MASSACHUSETTS.

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

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

Next Sunday Mrs. Ida Whitlock of Providence will be our speaker. Mrs. Whitlock is one of the foremost speakers before the public, and a fine psychometrist.

Cadet Hall—"Mrs. M. A. Stone writes: The Social Union connected with the Spiritualist Association entertained the First Spiritualist Society of Salem Wednesday afternoon and evening, Feb. 9. We held a test circle in the afternoon, and Mr. Johnson of Salem presided at the organ. Mrs. Tillie U. Reynolds of Troy, N. Y., Mrs. Baker of Danvers, Mrs. Lamphie and Mrs. Estes of Lynn gave messages from spirit-friends; Mrs. Reynolds closed the circle with an inspirational poem on "Mother, Home and Heaven." Supper was served from 6 to 7.

The evening meeting was opened by the President, Mrs. M. A. Stone; Mrs. Cross, organist; Mr. Kelly led the singing; invocation, Mrs. Reynolds; remarks, Mr. Kelly, Mrs. Baker, Mrs. Abbie N. Burnham of Malden, Mrs. Reynolds and Mr. Neat of Salem; inspirational music, Mrs. Wentworth of Lynn; Miss Parker of Malden, a dramatic reader and a teacher of elocution, gave two selections which were rapturously received and encored; Mrs. Reynolds gave a few messages, and tests closed the meeting.

We extend our thanks to the speakers and mediums who have helped in the good work, also to the friends who provided food.

The BANNER OF LIGHT is a weekly visitor at my home, read and appreciated.

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

The next meeting will be on Feb. 23, and will be devoted to phenomena. Mrs. Abbie N. Burnham will give a few thoughts on the subject, and a number of delineations. Mrs. Annie E. Cunningham is expected, and there will be tests and readings by local talent—Mr. J. S. Scarlett, Mrs. Seymour and others. Good music.

SPRINGFIELD—"T. M. Holcombe, Sec'y, says: Mr. Oscar A. Edgerly closed a month's successful engagement with the First Spiritualist Society Sunday, Jan. 30. This was Mr. Edgerly's first engagement with us, and his elo-

quent and forceful lectures, accurate tests and descriptions of spirit presence, together with his gentlemanly demeanor, won him many friends among the people of Springfield.

Sunday, Feb. 6, our platform was occupied by the veteran worker in the Cause, Mrs. Juliette Yeaw of Leominster, who gave two eloquent and spiritual discourses with great acceptance to her hearers. The Spiritualist lecturer is rarely met who is up to the high standard of Mrs. Yeaw.

Sunday, Feb. 13, Mrs. Helen Palmer Russeque of Hartford, Ct., gave two masterful discourses, taking for her subjects, "What does Spiritualism Teach as the Law of Human Spirit Action?" and "What does Spiritualism Teach as