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NO. 1.

Written for the Banner of Light. CAMP ON HIGHER GROUND.

When cheerless valley-fogs of night Shut out the arch of blue That all the perfect summer day Has promised joy to you, Remember that the mountain top With clearer air is crowned: Then onward march with folded tent And camp on higher ground.

If trials like an insect swarm, Besiege your marsh-land state, Until you feel you have incurred The enmity of Fate, Think not that in a flood of tears Your troubles can be drowned. But rise, through sturdy strength of will, And camp on higher ground.

When mingled tongues and ways of men Befog your judgment's view; When falsehoods are so nicely told That lies seem almost true. Just take an upward path until You come within the sound Of that still voice which reaches those Who camp on higher ground.

When friends and kindred one by one Glide from external sight. Still keep for them within your heart A welcome warm and bright; And as the hills of heaven are high Above earth's lowest mound, The distance will be less if you Will camp on higher ground.

The texture of your earthly garb Is breaking thread by thread, And on some day in some fair clime You'll don new robes instead; And as your welcomed spirit thrills With freedom newly found, You'll bless the hand that led you there To camp on higher ground.

The sunshine of Eternal Love Will never cease to flow, The soul outreaching for those rays Will never cease to glow; And since the bliss of spirit-life No word or sign has bound. You still may go from joy to joy To camp on higher ground SARA ABBY DAVIS.

Multiple Personality, or the Mystery of Man.

BY CHARLES DAWBARN.

Since my former articles on this subject, I have been so busy exploring, or attempting to explore, the unmapped regions of my own soul, that the kind criticism by Dr. Longley in THE Banner of Feb. 5th seems to me almost prehistoric. And I should not now deem it necessary to reënter this field of thought were it not that I notice that neither the Doctor, nor any other critic, so far as I have seen, has attempted any explanation of the facts upon which my theory is founded. It is no answer to say that theosophy teaches that cases of "spirit return" are almost always the work of human "shells." It would be no answer, even if this were so; but it is not really pertinent to the question, as Multiple Personality has no relation to the Shell theory.

As an illustration of the solid facts on which I base my belief, the case of Miss Fancher is probably the most accessible to the readers of pearing for years, till the watchers and friends Personalities" are perfect in memory, for that ings, and would often do just what was told the BANNER OF LIGHT. So in this article, and know one as well as another. Sun-spots are is a power of intelligence that becomes giganin reply to my critics, I will mainly confine said to reappear in eleven years. These per- tic the moment the mortal breaks loose from myself to the facts noted and studied in her sonalities count by hours. But they are there his fetters. But it does not follow that the long experience. It is attested by witnesses, some loving friends and other scientific inves tigators, that every night five or six "personalities" appear through the organism known to the world as Mollie Faucher. We at once notice that this is no ordinary case of "trance," with certain spirits assuming control of a mortal organism. These intelligences each claim to be Mollie Fancher. Each has the memories and experiences of her own appearance, and is limited, like every other personality, to the facts of her own life. Each makes her own friends, has her own tastes, and lives her own brief life in a clear and distinct personality. Each in her own perception is just a mortal, like the rest of us, and realizes no more of spirit life than other mortals. The Mollie Fancher the world knows has simply her share of this "multiple personality." She lives on, and has day by day added to the experiences of her sad and suffering life.

Spiritualists and philosophers may well ponder this history, and seek to unfold the truth it reveals. Who are these intelligences who are thus absolutely personal, and yet uncounted in any census? We can see that it is not a case of "spirit return." The much abused force of "suggestion," which is claimed as the mother of every hypnotic mystery, has no application in this history. Apparently thinkers of every degree have ceased to attempt an answer to the question, or to attempt a solution of the problem.

I claim it as a typical case of "multiple personality"; but I have not claimed it as any proof of the "Creative Power of Thought." These personalities are evidently not "thoughtbegotten," but neither are they, nor can they be, endowed with spirit-identity or immortality. But when one of my critics exclaims "that my assertion is getting dangerously near to the theosophical doctrine of shells," he shows himself afraid to face the fact just as it much a factor in its appearance as either disstands. If he would reflect, he might realize that the shell, as presented by Madam Blavat | appear as the result of "surgestion," or as an | differentiate from the other five, as they differ sky and her followers, is supposed to be the shadow that is cast by every human soul as it enters into the light of its own immortality. Presenting but a limited intelligence, it presently dissolves into its primitive nothingness. They teach that it lasts long enough to make a | dividuality, but no separate soul-life.

"spirit return," and then vanishes. Such is experiments in France, educing "Leonies," being without any such specific function or eyes are only partially opened to the great posthe theosophical doctrine, which has no bearing whatever on the "multiple personalities" of Mollie Fancher.

In our attempt to unravel this mystery, we must study man as he is in the light of Modern Science and human experience. Manhood is a certain manifestation of intelligence. With out this manifestation there can be no manhood. It is not a mere question of form, or the gorilla and the chimpanzee might well claim humanity. They simply cannot manifest the requion the vibration of matter for its expression. In furious excitement is one manifestation. The unbroken calm of the philosopher is another. Force surging in the veins of the fevered patient forces manhood into delirium that dark ens intelligence. Uncontrolled passions of any kind overpower intelligence, but the wisdom of the sage is founded on the harmony of body and mind. He thinks, and matter responds to his thought. In the one case matter compels the thought. In the other the thought compels matter. But neither can do without the other. The sage is not master if delirious. Matter is not master when the sage rules. Nature's rule for the manufacture of manhood seems to be this: that a certain harmony between matter and intelligence must exist day after day, so that the twain can be counted as one personality. It is well understood that this harmony can be broken, for the broken

combination may sometimes appear, which is asylum. The old personality has disappeared, and a new one taken its place. The old manhood forgets itself. The new one becomes a man amongst men. Several interesting cases in recent years are to day problems in both pearance must be that of immortal man. law and physics. Just a total loss of memory, and you have another man. It is intelligence and matter under another manifestation.

Now we turn back to Mollie Fancher, and may last a most indefinite time. try to learn our lesson. A sweet lassie, budding into womanhood, meets with a cruel accident. She lies for years paralyzed and blind, I that the discovery of "Multiple Personality" with fearful convulsions every day. A certain is practically demonstrating that all their festation of intelligence before the convulsions began. The world called that personality every other mortal. Then comes another conis far more complex than has been revealed the ignorant sitter or medium may be misled. by learned professors in anatomy and physiolstanding for his cult amongst thinkers of toidentity? Perhaps he had better commence whom he is looking. Leaving him to his task for the angel world. the reader and the writer will now take a step forward.

While this case has demonstrated Multiple Personality as well as if a thousand such cases had been presented, it is not offered as in any sense a "thought creation." It shows itself as an evolution of one identity into several distinct individualities, as the effect of the acoident that blighted the young life of Mollie Fancher. But when Multiple Personality is thus proved and accepted as a fact in nature, it does not follow that it must be limited to production by accident or disease. There are cases just as interesting as that of Mollie Fancher, and just as conclusive, evolved out of experiments in hypnotism, and which teach precisely the same lesson. And herein we enter the domain of "thought power."

I may here say that I am in perfect harmony with the school that claims "auto suggestion' as the ruling power in hypnotism. But "suggestion" is merely a mode of thought. "As a man thinks, so is he." When "Multiple Perfact, the law of "suggestion" becomes as ease or accident. And if such a personality actual effect produced on the brain by mesmeric influence, it is as much to be reckoned gence manifesting as a personality that has in-

one, two and three, out of one poor hysterical peasant woman. Every reader of the BANNER

OF LIGHT has read of these experiments, though but few have stopped to try and learn their lesson. The personalities in France were as clear and distinct as those of Mollie Fancher. They continued for years, and involve the same problems. I know that psychic researchers talk learnedly of the sub-consciousness of the medium as the real factor in this manifestation of other personalities. I site intelligence. But intelligence is dependent have no quarrel with their assertion. But the reader will notice that it is an explanation that explains nothing. The "sub consciousness" is simply one of the multiple personalities that I have been demonstrating as actual existences. It is the under man come to the surface. But which is the real man, and, come back and demonstrate the truth of Mod- of it. ern Spiritualism?

The careful student will now see that we have two factors in Multiple Personality clear | and limited; but when the physical body dies ly established. One is that it can be induced by accident or disease; the other, that 'thought power" can also induce it. The further question as to the extent to which the normal man wields this power of multiplying himself, is very interesting; but the fact itself is included in the demonstrations already presented. I have claimed in my last article that when Dr. Charcot thought himself on to the combination goes to an asylum for the insane. cardboard, he had made a-"thought creation." It has quite recently been noticed that a new | This is demonstrated by the 'act that the sensitive saw it. The further fac, that it will presjust as intelligent as the first, and needs no ently pass away, is no contradiction, for that is true of all personalities that are multiple. ings. But they can last quite long enough to confound and puzzle the Spiritualist, who, from prejudice or ignorance, claims that every ap-

If Charcot thus thought himself into a temporary personality, it was the effect of a strong sickness, or a sudden shock. Sometimes there a more or less personal effect. This is demon-good and gifted men are mercifully buried. is a change-back-again-in a few months, or it  $\lceil$  strated to every student of psychometry. Such may be that the new manhood reaches old age a concentrated thought does not demand that and gets a respectable funeral. So the writer, a man corrugate his brow, clinch his fists, and every other citizen, is simply a certain stamp his foot and perhaps swear at his wife. manifestation of intelligence, and quite capa- It only means a controlling write maintained ble of a very different manifestation if acci | for a sufficient length of time. In photogradent, sickness, or some unknown cause, take a phy there are exposures of an hour, and others hand in this game of life. In which case, of a second, each producing a picture. And "spirit-return" gets as much mixed as mortal the "creative-thought" may and does, if psychometry be true, evolve a personality that

One other thought, and I must bring this article to a close. Some Spiritualists seem afraid law of periodicity seems to rule in Nature, spirit visitors are of the "shell" variety, as from sun-spots to freckles, and these convul- claimed by Theosophists. But this is an error. 'spirit-return" is likely to be just as much "mixed" as every phase of human existence. memory is lost. A new intelligence appears a medium can "thought create" controls to or else supernatural. which is as complete a personality as the other, | very much suit his whim, fancy or pride, so and requires identification by a name, like the sitter can, consciously or unconsciously, create personalities who will take control of and many events were foretold to her, but she vulsion, and another personality. These same the medium, and reappear as often as called thought the messages must come from the evil personalities continue appearing and disap- for. And yet more, these "Thought-Created all the same. I ask the reader if such expe- real guides of our mediums are not true and they might consider her bewitched or a fit inriences do not demonstrate "Multiple Per- often grand spirit men and women, any more sonality," in spite of every adverse critic in than it follows that man the immortal cannot the universe? They show us that human life return. But it certainly does show how easily

To the careful student it offers a lesson in ogy. They offer dark mysteries to the student | natural law which enables him to see his way of "spirit-return," and if he is afraid to meet to the grand privilege of actual intercourse them, he can claim no respect for his belief, no with loved ones gone before. He presently also realizes that wise and advanced spirits are day. I suggest that he meditate on just one ever waiting and ready to bring their knowlof these problems. When Mollie Fancher dies | edge and wisdom to the aid of suffering huhow is spirit-return to offer any proof of her | manity. The medium once instructed and warned of these "rocks in the channel" will by deciding for himself which of the personali. become of tenfold value to the world of morties he is to take as the Mollie Fancher for tals, as well as a yet more valued instrument

San Leandro, Cal.

No "Sixth Sense," or "Fourth Di mension."

BY G. B. STEBBINS.

I never believed in these terms as representing realities, never used them, and have often wondered at their use by intelligent persons. Therefore I am glad to find, in the Philosophical Journal of Feb. 10th, an article from W. C. Bowman of South Los Angeles, holding their use as "serious errors, which have gained.cur rency through their use by writers of supposed scientific authority." He says:

"The first of these errors is a misconception, and consequent misnaming of these psychic powers manifested in such phenomena as clairvoyance, clairaudience, mind reading, etc. writers to what they erroneously term a 'sixth sense.' The error is apparent on the slightest analysis. We have five physical senses, each sonality" has once been accepted as a natural being adapted to the perception of certain qualities in external objects, and each having its appropriate name, as 'seeing,' 'hearing, etc. Now, an additional sense, to be coordinated and numbered with the other five, must entiate from each other, namely, by being adapted to some new and additional qualities or conditions in external objects not perceived with by the Spiritualist as the case of Miss by any of the other senses. Such additional Fancher. In either case it is human intellisense could not be described by a mere numer-cance menifesting as a personality that has in-ical designation as a 'sixth' sense, but would require, like the rest. a specific name appropri-

name, but is actually identified and confounded with other senses by being made to usurp their functions of 'seeing,' 'hearing,' etc.

All this muddle is easily explained. Place these occult powers where they belong-not on the physical plane with the physical senses. but on the psychic plane with the psychic senses. This occult power is not the discov ery of a new sense to be counted with the old ones on the physical plane; it is the opening and development of another complete set of senses, corresponding with the old ones in function and name, but wholly on another plane—the psychic—the spiritual plane. It is still seeing, hearing, feeling, etc., not by means of the exterior, bodily senses, but by the interior, spiritual senses. So let us hear no more about that nondescript fiction—the 'sixth sense.'"

His conclusion as to that "nondescript fiction, the 'sixth sense,'" and his earnest wish that we may "hear no more about it," is mine, above all, which is the spirit man who is to and has been from the day when I first heard

> I would say that our external senses here, so useful in our earthly life, are rudimental they become introverted; what powers they have related to this life on earth cease their action and being, and their finer or psychic powers open, and become the servants of the escaping and rising spiritual body in the larger and more perfect conditions of a higher life. There we shall all be clairvoyant, the finer and further seeing of the spiritual eye supplanting that of the material eye here, and so of all our senses.

> No new senses added, but the higher use of those we have here, which are opened into uses adapted to new conditions and surround

> This is essentially what Mr. Bowman means; his view will best help some, mine others, it

As to Zöllner's "fourth dimension of space," with due respect for his distinguished ability and services, I never could see any use or sciand concentrated thought. It equally follows entific reason for it. Let it pass into disuse Often the cause is unknown. Sometimes it is that every concentrated thought must produce and into that oblivion where the mistakes of

A Blessed Privilege.

BY SPIRIT JOHN PIERPOINT, Through the Organism of Lida B. Browne.

The attention of the reading public is being turned toward psychic phenomena in all their various branches. Your daily newspapers are replete with articles of wonderful manifestations-of a child possessing rare talents at an early age, of some ship being saved at sea by a vision, or of some danger being averted by a warning voice, etc.

In various ways we are drawing near to mortals, and making them feel our presence and made aware of our power. To the Spiritsions fall into line. The lassie was one mani- Nothing is proved by the discovery save that ualist who has studied psychic forces, all these manifestations are natural, and the correct interpretation given as to their source; but to Mollie Fancher. After a convulsion the old The power of thought is stupendous. Just as the average person all seems an hallucination

I wish to relate an incident of a lady who was of the latter class. She often heard voices, one himself, so would take no heed of warnher to avoid doing. She was afraid to tell her neighbors or friends of the voices she heard. for fear of ridicule, and she also thought that mate of an insane asylum.

One day, as she was preparing to go on a visit to relatives some miles distant, the warning voice whispered in her ear: "Don't go; youngest child, set off, though the sky was threatening. After proceeding a few miles on distant mutterings of thunder were heard. spirit manifestation as a fact. Should she turn back? No, she was nearly half way there, and might reach her destination before the storm broke in all its fury.

Her route was over the broad and rolling ualism would not be accepted, as the court prairie, where houses were few and far between, and a storm could be seen afar off without its coming near the place where the onlooker was. So she went on, urging the horse to his utmost speed. Just as she was within sight of her relatives' house, the storm broke over her head. The rain came in torrents'and the vivid lightning frightened the horse, which became unmanageable. In his mad dashes the carriage was overturned, and the lady and child thrown to the ground.

People from the house witnessed the scene, and came to the resue, but alas! found the lady dead, with a deep cut in her head. The child was picked up uninjured, but unconscious from the shock. Both were borne to the house tenderly, and the last rites of the service to the dead performed.

The lady herself—her real self—witnessed all that took place: she saw her form lying on Elisha asked of Elijah, for a double portion of the ground, and heard all that was said. At the spirit to rest upon them. We believe if first she could not comprehend the situation, but was joined by the husband, who had left her to battle with the world six years before. "I told you not to go to-day, my dear," were day, Jan. 24, 1898. his words of greeting. "I foresaw the accident, and wished to save you for the children till who whispered to you, and tried to guide you in temporal affairs, but could not make you understand that it was a friend, not a foe, who warned you of danger. It often hurt me to hear you say that it was Beelzebub, and bid me to depart. How I wish we both had possessed the knowledge while on earth that I now They teach that it lasts long enough to make a dividuality, but no separate soul-life.

ate to its function. Yet this miss-called 'sixth sessed the knowledge while on earth that I now sense is not only left in the awkward plight of have! But I have yet much more to learn; my

sibilities of this spirit life. Come with me, and we will progress onward together. Perhaps we can yet so impress our children that they will recognize our teachings, and we can guide them through the trials of earth life."

Years have passed, and the little child who escaped at the time of the runaway accident has the power developed to see clairvoyantly her parents, and tell her brother and sisters what is the best course to pursue. The neighbors say she is gifted with second sight and prophecy, while many think that she is an imp of Satan, and ought to be confined and punished. But the parents know that many a danger is safely passed by their wa'chful care and ability to communicate through their child.

It is a blessed privilege, and one more c uld enjoy if they would place themselves in a receptive condition. Heed your impressions, and rest assured that they come from loving friends on the spirit side of life.

Faithfully yours, JOHN PIERPOINT.

#### The Spirits of the Departed.

Charles W. Stanglen, pastor of the Third Spiritualist Church, No. 1116 East Monument street. Baltimore, recently preached upon the subject: "Spirits of the Departed-Are They Good or Evil?"

"We have a strange proposition," he said, "advanced by a distinguished New York cler-gyman, as treated editorially by The Baltimore American, that the spirits do return, but come rom hades, and are inspired by the devil. As the first premises are admitted to be truethat is, that spirits do come back—the question resolves itself to one element of controversy, from where? I, not having the above sermon at hand, can only discuss the result of his logic, which was derived, in part, from the story of the Woman of Endor, whom Saul visited, in his dire distress, for advice. The result of the visit was that Samuel appeared to them, and a tmonished Saul for not having heeded God's warning, given in the legitimate way. Where did Samuel come from, heaven or hell? Heaven. Well, then, we must admit that good spirits can return. Now, then, if our position is sustained, even in the face of a reprimand, on the part of Samuel, to be consistent we must ana-God; which was, if our logic is correct, not the returning of the spirit, but the medium through which the spirit was requested to return. The reason of the condemnation can easily be understood when we study the character of the woman, with her burning of incense and incantations, which are earnestly protested against by all honest Spiritualists to-day, and the same women of Ender are now, as they always have been, a curse to society; yet we cannot see how any one can place the thousands of earnest Spiritualists in the same class as described in the story of the Woman of Endor, any more so than it would be honest for us to class all the earnest Christiaus in the same category with the hypocrites and dishonest As to the devil and his power to influence

this world, we quote the following verbatim: 'As the world grew wise the devite disappeared, until they were never encountered, save by very few. We cannot see how this can be reconciled with the statement that the departed spirits, returning through the instrumentality of mediumship, come from hades. To accept the above as a fact would lead us. the conclusion that hell has been enlarge a considerable extent since the adv Modern Spiritualism, fifty years a would be almost willing to say that the part must have gone there, as their ward, if the statement recorded fro day of spirit visitation be true, and ye est conviction of the persons who have them. No one would question the honesty of Andrew Jackson Davis in giving to the world his works on Modern Spiritualism. There must have been some manifestation or evi dence that satisfied every demand made by his intelligence. To deny a fact simply because reason is not able to judge for itself is to turn the intelligence of the nineteenth century wait till to morrow." But she was then more into a farce, destroying hope and producing than ever determined to go, and, taking her chaos in the human mind. We know that our most bitter antagonist would not endorse the latter view, except to say that while Zöllner was an able reasoner along scientific lines, he her drive, the clouds gathered rapidly and the could not possibly be right in accepting a "While we, as Spiritualists, can go into

court and give truthful testimony, and be accepted as such, upon temporal affairs of men, our evidence upon any of the facts of Spiritrules that there can be no evidence adduced to prove an impossibility; yet, at the same time, the maxim of the world in the closing of the nineteenth century is that all things are possible; therefore Spiritualism may yet be the bearer of glad tidings to humanity, for 'are they not all ministering spirits'? It seems strange to us that the Christian ministers so much truth in the Old Testament again Spiritualism, and refuse to accept as a that which is antagonistic to their special ject. It is a poor rule of logic that will made by the distinguished divine of N York are not very edifying, yet it is somethi to be grateful for to know that the spirits the departed can return, even though they side in such an undesirable abode, for would rather be in hell than not to be at al and now that we have won the first battle that spirits do return-we stand ready to prove their source by their fruits. We be the Christian clergymen would devote the time wasted in ridiculing Spiritualism to some worthy subject, they could be of greater ser-

Ludlow Patton, of Orange, N. J., writes:
"If mediums come with the endorsement of they grew older. I am glad to have you with the National Spiritualists' Association, they me but they vet need a mother's care. It was I will receive attention." This may prove a keynote to the whole phenomenal aspect of Spiritualism. What one expresses, many piritualism. hink.-Light of Truth.

> See to it that each hour's thoughts and actions are pure and true; then will your life be

as such. A good life is the readlest way to secure a

#### Written for the Banner of Light. HEDGED IN. To the Opponents of Universal Liberty.

I call those souls my friends who dare to think Outside the common limit. Hedged in Through ages sere, the woman-soul Had well-nigh thought itself conceived in siu, Slave to man's passions. He a slave. Small matter what the mother-nature sought To give her unborn babe. Man deemed his steed Of higher worth than her whose voice was naught.

What right have you to say where woman's feet May tread? Waves of light from realms beyond your ken Illume her inner nature. Tried in the fire Which burns out all alloy, no language of my pen Can weave a wreath fitting for souls like these, Which glorify great History's page, and trace Far in the future what mankind may be When Freedom is the apex of this land and race.

How small the comprehension that we have Of Liberty. Born in the shambles, nursed and fed By mothers whose high aspirations were crushed down, We come and go like spectres of the dead: Our better natures, like a garden filled with weeds, Where the kind hands of the fair sisters three, Patience and Hope, with knewledge in the van, As years flit on, may set our spirits free.

Of little moment't were if on the rugged heights I stood alone in Equal Rights for all. Some day I'll clasp in greeting the hand of a free woman-Free to choose her life-vocation, dress, and better way To usher a new generation, whose high alm shall be To help mankind to higher planes of thought above The dull and dreary life where we are plodding now Up to the sunshine, where each thought is tinged with love.

Perhaps your vision hath not scanned the "open sea." To you it may seem right that woman still remain The slave of man, launch untold lives, whose only plea Is that kind Death may lift their burden. Still with Voice and pen I battle for the child unborn. And only as ye seek to free the glorious mother-soul Shall we leave Night behind and speed up to the Dawn. Worcester, Mass.

To you who try to turn the tid? I have no condemnation;

#### The Benefits of a Belief in Spiritualism to the Believer and Others.

BY EMMA C. DAVIS.

MO the believer in Spiritualism much seems possible that cannot be explained by ordinary rules, and much that seems incomprehensible is easily understood when viewed in the light thrown upon the subject by the illuminating power of Spiritualism. Spiritualism is a natural religion, unnaturally viewed by those of creeds and for mulas in the present day, but it is a religion which, because of its being natural, is bound to grow and increase in power and influence as the years wax and wane.

It might well be called an instinctive religion, as it is really such-every heart acknowledging, whether willing or not, the supreme power and spirit communion. Of every tribe or race of men this is and always has been true, whether civilized or savage, whether learned or illiterate, and there is implanted in the hearts of all, too, the consciousness, again often fought against, of a future life; of some life beyond this.

Indications of this are not lacking in every walk of life. in all branches of activity and learning, and in the constant desire for a higher development in all lines of thought and another existence, of something beyond, a goal to be | be all things to all men? reached when we are done with the material things of earth?

If there was no such thought or belief, no other life to be attained, where would be the object of all our toils, our sorrows and our delights? We would not care for progress or enlightenment particularly; the present day would be amine for yourselves, and use the reasoning faculties you ours, but the morrow would take care of itself, and we would be but as the flowers of the garden or the beasts of the field, enjoying the light and sunshine as it came to us. and drooping or hiding from the winds and storms, both alike to be forgotten as if they never had been, and finally to lie down, become of the earth, and all become of the past. No objects worthy the name would be desired, no benefit to us or to others, hence why any effort? Why not merely exist as comfortably and happily as possible, but without any especial effort or any making of many of the summit in that of the future—the life to come. inventions of which such wonderful things are done as the years pass by, for the enlightenment of all peoples? No. there would be nothing to live for, nothing to die for.

The belief in Spiritualism is one calculated to improve and elevate those who are its followers, making of them a people who have for their aim in life the highest and purest virtue, morality and nobility of character.

The idea-no, I would say the knowledge that our dear ones who have left us a little while can return and hold rending in twain the dark pall of sorrow and grief other- of the leading nations. They selected Dr. Charles Creighwise felt. To many who wish to believe in this happy communion with their loved ones, but still doubt, I would such knowledge and consciousness has come, surely you that if you are not blessed with this power of conscious presence, you are surrounded and guarded as they are.

mention only the most salient points.

hension; we take to it naturally as to something which is natural religion. There are no creeds to be confounded, no dogmas to be overruled, no influence to overcome; to the believer all is simple and direct. He recognizes the fact of another life, or rather a continuation of this. the turn, as guides or aids, of those gone before, to hold

, live the best life here, that a higher plane may be atained beyond. The knowledge of a future life alone—a personal knowledge-is of itself a guarantee of the strongest kind of the elevating, ennobling influence of a belief by Dr. Creighton was suppressed, there being substituted in Spiritualism. It places one on his honor, as it were, to for it an article prepared by a lieutenant in the United develop his faculties, maintain a life of truth and nobility, striving and reaching out for the best, tending always toward the best possible for us to attain. The happiness and content which a belief in spirit return brings to the believer is an inestimable gift, not to be lost sight of by any | zen, but some person or persons who sought to gain means in the consideration of this subject. They are potent factors toward the desire for the best, and assist greatly in | Plainly the Allopaths, the great majority of whom are aiding toward the perfect life. The influence surrounding a sticklers for the Jennerean fad. Public sentiment for true Spiritualist cannot but be felt by those not acknowledging the faith. The true love for one another, the desire for the best only, and the living a nobler, truer life, are not to be considered as of little moment; they exert an influence not to be resisted, and often, unconsciously many cases terminating in death. Sometimes brute force to the one affected, assist in a ready belief in the fact of is used to perpetrate the outrage, and children are shut ence. In they came, a motley throng, white, black and spirit-communion. The Great Father never desired that out of the public's schools in many places to force them his children should be as strangers to each other, but that | into the clutches of the vaccinators. The practice, even the bond of brotherhood should be strong. He implanted in its mildest form, is brutal, and the medical profession Ordinary religious services were common and familiar to vote for this bill without questioning its real meaning, in the heart of each a desire for companionship and of intercourse one with the other; but alas! the evil of man's into a healthy person knows there is a terrible risk in that other self has taken form too often, and prevented the little puncture. He knows that to talk about pure virus harmony of thought and the flow of soul from being as it is to talk a pure lie. No vaccinator, unless he is as unshould be-harmonious and thoroughly congenial; as a re- scrupulous as the devil, when asked if he will guarantee sult, factions have been founded, creeds have been in- the matter to be pure, will say "yes." Any honest vacvented, dividing households often, and many things have | cinator would, in answer to a like query, say "no."

most beneficially exerted.

The true believer in Spiritualism, the one who not only believes but lives up to it, is one whose life may well be taken as a model by many who profess a far higher development, religiously, than the one who believes in the communion of souls as a positive reality-not as a chimera; something intangible, and which one must believe because told it is so, ignoring the natural instinctive feeling that it not only is, but must be, because of that inner consciousness. We must not be too severe upon those who are firm in any belief which we cannot adapt to our own ideas, but rather admire any who have a belief which they truly and the cowpox, cows having originally taken the infection conscientiously endeavor to make a part of their daily living and thinking. We only wish we could make them believers in the beautiful, soul satisfying truth of Spiritualism, that their lives might be rounded out and made more perfect in the happiness and delight in being, which is attendant upon it.

I have wandered somewhat from what I wished to say in regard to the influences upon the lives, as shown in their daily walk, of those who live up to their conception of the ideas of Spiritualism. We would not, we cannot, give any certain set of rules or regulations to be followed; such do not exist; nor would we try to impress upon any our views as to what should be done illustrative of our faith, as being the infallible ones, to serve as a guide whereby others should walk. This we cannot, we have no right to do, as each has his own ideas, his own guides, and his own consciousness, and his own ideas of what is to be accepted and what rejected. Now, what is the influence of which we speak upon those about us, who, if not in sympathy with our opinions, would be on the watch for discrepancies in our attitude toward them, and our actions in business

This spirit of watchfulness and criticism of religious pro fessors of every creed is one of the recognized facts of our belief; but the watchfulness and criticism are very apt to be more watchful and critical because of the marked difference between our belief and that of those who accept the religion of Christ without question of his power as a representative of the Great Father. We do not question the wonderful power he possessed, and can only desire to follow the example he set in his life and his work, in asmuch as his life and work were those of the perfect man trying in all things to do the Master's bidding. If all men would take Him as an example or model from which to pattern their modes of life, what a different people we would be! The influence of each upon the other would be only of the best. We would strive to truly live for each other, ever looking upward to the life beyond, where we could receive aid toward a truly perfect life, which is beyond our capability here, owing to the physical materiality by which we are surrounded, which acts as a clog or drag to a spiritual life here on earth.

We wish, in closing, to make a summary of the benefits to be gained by the belief in the spiritual life and earthcommunion with our loved ones, and the benefits acting through us upon others. First, there is the great aid to us in our desire for advancement along all lines of progress as we realize that we are but laying the foundations for still greater progress beyond.

Secondly, the very great aid to us in our lives here-for we realize that beyond this life is another, where we will be united with those awaiting us-ready to greet us-where all is joy and bliss, as we are prepared for it, and where we may always have before and about us a vivid consciousness of the great love and protecting care of the Great I Am.

Is this not a religion to be desired? Is it not easy of beof progress in all things. Surely if there is no such idea or lief, when we use the instinctive feeling within us of its belief in a future or spiritual life, what would the constant | truth? And with that consciousness, and the reasoning facstriving for greater and better things avail? what need to | ulties we possess, given us by the Creator, who is just, merstudy, invent and improve all the conditions belonging to ciful and loving, as a father loves his children, can we the physical life, if behind all there was not the thought of | doubt the sureness and force of this belief, which should

We trust these few words may have weight, and be duly considered by many who now stand upon the brink of the precipice of "I am not sure." Do not hesitate longer; do not doubt longer; read, listen to the testimony of those in whom you have confidence, that know of the truth; exhave—as you would in any question of earthly matters which perplexed you.

In closing, I would say to those believing, be firm and unshaken in your convictions. At the proper time, when opportunities offer, speak a timely word; sow the seed of thought in the minds prepared for it; and, above all, live up to the teachings of this belief, which are, that as we deadvancement in any particular would be of any permanent | sire purity and happiness in the life beyond, we must make this the stepping stone, climbing to the greatest beights we can while here, that we may the sooner arrive at the

#### A Fraud.

BY WILLIAM FOSTER, JR.

Who engineered it? When the English publishers of the in the and the desire to live up to the main principles of ninth edition of the Encyclopædia Britannica decided on the work they cast about to find and select the most comnetent men possible to revise and write the articles. They intended to have an up-to-date issue, and for that purpose communion with us, is in itself a source of joy and delight, | made a critical survey of the literary and scientific guilds ton, an eminent practitioner of London, to write the article on vaccination, then becoming a prominent topic of say, do not doubt longer, it is a truth. You have the evi- discussion. He was a vaccinationist, but set about his dence of it in the experience of thousands, and if to them | task conscientiously, determined to give the subject an exhaustive examination. He began at the fountain head, the must believe that your dear ones are as much interested in | Jennerean era, which culminated in 1796, when Jenner anyou as are the friends of those who bear testimony, and | nounced that he had found a prophylactic for smallpox. He critically examined all accessible data, following the practice of vaccination down through the years in England There are so very many good things to be said of Spirit | and continental Europe. Hospital reports, as well as those ualism that it is difficult to write briefly in its favor; I will of private medical men, embracing multitudinous statistics, were digested and analyzed, the result being a change First, I would refer to its simplicity and ease of compre- of opinion; he became an anti-vaccinationist. He went to the publishers, telling them his investigations had forced a part of ourselves, and, as I have said, it is well named a him to write an article which probably would not be acceptable; if so he should release them from the contract. They told him if he had arrived at a conclusion antagonizing vaccination, they should not reject the article, but publish it with pleasure, for they had selected him because they deemed him fully competent in all respects. Dr. Immunion oftentimes in various manners, and a desire | Creighton's article was accepted and published, and may

be seen and read in the original work. One or more "snide" or pirated editions were published in the United States, in which the article written States Navy, advocating and defending vaccination. Here was a gross fraud, a crime worse than highway robbery, portunity to visit the city jail and deliver an address to the pocket-picking or garroting. Who engineered this fraud and heinous imposition? Not a layman or a private citiprofessionally and pecuniarily. Who would thus gain? corruptible politicians and office holders this city has ever some twenty-five or thirty years has been developing, antagonistic to the beastly practice of injecting into the circulatory system of a healthy person corruption, charged with diseseas sometimes of the filthiest type-diseases in know it. Every physician who inserts the vaccine virus them all. Orthodox bands of prison workers visit them

communicating syphilis."

It will not do to say that animal virus, even if taken from calves, will be harmless. The germs of disease may be and are in such virus. Dr. Creighton of Cambridge University, England, gives the history of twelve cases of bovine tuberculosis (consumption) caused by vaccination with animal virus, vaccine matter from cow or calf-not from the putrid sore of the horse, known as horsegrease, as was done by Jenner, the father of the practice. He had the ignorance or impudence to declare at one time that the ulcerous sore, horsegrease, was the germinal source of from the horse.

I have six dictionaries before me, each giving a definition of virus, declaring it a poison. But I have not space to reproduce the definitions. I will do so at some future time, for I wish to set this matter of vaccination-espe cially the compulsory feature-before the public in its true light, creating a general sentiment so strong and powerful that the fraud shall not be enforced and perpetuated by law.

#### In Re Re-incarnation.

BY C. J. L. PIERCE.

In a spirit of sincerity and loving kindness I ask the favor of replying, through the BANNER OF LIGHT, to the arguments of the spirit guide of one of our speakers as stated before the People's Progressive Spiritual Association of Brockton, Mass.

To the question, "Is reincarnation true?" the spirit replied substantially as follows: "I don't know; and having been fifty seven years in spirit-life, I have met with no spirit who remembered having lived on earth more than once." As further argument against the theory, many of the reincarnationists were accused of being also affinityhunters, stating instances in which he had known that theory to be the cause of separation of husbands and wives who had previously lived happily together. I am nearly forty years old, and since my earliest remembrance have heard that accusation made against Spiritualists.

Does the fact that such cases are known prove that either Spiritualism or Theosophy caused this state of affairs? Do not persons who profess neither doctrine, sometimes seek happiness in this mistaken way?

The spirit further remarked that all the reincarnationists whom he had ever heard say that they remembered previously living in this world, claimed to have been at that time some very distinguished personage, like Mary Queen of Scots, Napoleon, or Peter the Great, and that if the spirits of those persons were now occupying the bodies of those who made this claim, they certainly had sadly degenerated, instead of progressing toward a higher and nobler development.

This being obvious, what shall we say of those mediums who claim to be controlled by Napoleon, Abraham Lincoln. Thomas Paine or Emanuel Swedenborg, yet who are not only ignorant of the rules of grammar, and unable to spell correctly (which would be comparatively a small matter), but who are destitute of executive ability, brotherly love. logic, philosophy or science? Does the fact that there are such mediums prove that Spiritualism is false, or that no mediums are guided by spirits other than themselves?

He also told a story about a Theosophist who told of a spirit waiting for a chance of refucarnation by means of a lady already sixty-seven years old.

What does this prove, except that this particular Theosphist allowed theory to run away with probability?

He also brought, as an argument against reincarnation, that if it were true, the little child who has come to your home might be the spirit of your grandmother, or even of your husband's first wife, reincarnated for you to bring up and care for.

He added: "Let us use a little common-sense." By all means, I say, let us do so, even in discussing a

doctrine in which we do not believe. Is it likely that a spirit would wish, or be permitted, to live again as her own great grandchild, or as the child of her husband's second wife, unless for some good and righteous purpose which could be accomplished in no better way?

Is there no higher guide in spirit life than the caprice or malice of recently decarnated spirits, that the happiness of all their relatives is in their power? Perhaps this guide has cheerfully obeyed the laws of truth and love ever since he passed from earth life, and so has been unconscious of restraint; but I have often had evidence which was satisfactory to me that spirits who wish to be mischievous are restrained from injuring or annoying people, except as an experience for their ultimate good.

For myself I must also say, "I do not know. I have no proof of the theory of reincarnation." But I want to know. If it is true, it opens a line of glorious possibilities. It shows a possibility of accomplishing, sometime, all the great work for the upbuilding of humanity, of all creation, which we have so longed to do.

It gives us a definite reason for patiently enduring all disappointment, all deprivation, and making the very best use of every moment of time in this brief life, even as the child strives for promotion in school.

If it were true that we should live here again and again, until we had experienced every sort of life, from the least to the greatest, how it would cheer us to greater endeavor to live honestly in secret as well as in public, that we might be sure of going higher and not lower the next time.

#### "I Was in Prison, and Ye Came Unto Me." Mrs. C. Fannie Allyn's Work in St. Louis.

To the Editor of the Banner of Light:

The fact that Spiritualism is a practical religion, and that its advocates may be effective missionaries for higher and better living, was most pointedly illustrated by that true-hearted woman, Mrs. C. Fannie Allyn, during her engagement with the Self-Culture Spiritual Society in St. Louis last November.

All who enjoy her acquaintance know that Mrs. Allyn unites a most tender and unselfish nature with an utterly fearless and independent spirit. With a heart deeply in sympathy with the unfortunate victims of poverty and crime, and tenderly helpful to the erring, she strikes with unsparing hand at the wrongs and oppressions of those in high places.

Knowing Mrs. Allyn's active and practical sympathy with all reform work, Mrs. S. R. Baker, a prominent member of the Self-Culture Society, sought to secure her an op prisoners. Through the influence of ex-Mayor Joseph Brown-who is an outspoken Spiritualist, and, by the way, as a suggestive corollary, admittedly one of the most inknown-the jailer, Captain Huebler, gave a reluctant consent, stipulating that the address should be to the female prisoners only.

On the day appointed, Mrs. Allyn, accompanied by Mesdames Baker, Thompson, Barnes, Juergens, and other ladies of the Society, went to the jail, and Capt. Huebler ordered the female inmates to be brought into their presparti-colored, all colors and nationalties, careless, indifferent even to the stern commands of the jailer and guards. regularly to sing, pray and exhort, and they supposed this was one of those occasions, hence their careless indiffer-

When quiet was secured, the meeting was opened with singing the hymn, "Nearer, O Truth, to Thee." The familiar tune was taken up by the prisoners, and rendered in arisen far from being in accord with the will of the Crea | Prof. E. M. Crookshank, M. B., M. R. C. S., of King's Col- excellent style, many of them, especially the colored wo-

tor. I have said that it is not those alone who believe in Spiritualism who will be benefited. It is not upon them can possibly distinguish between a lymph which is harmalone that the best influences exercised by this belief are less and one which might be harmful to the extent of most beneficially exerted. nunciations of sinners, no threats of hell or an angry God, but as one filled with love and compassion for their misfortunes, she appealed to their better natures, to the bond of sympathy that makes mankind one. She pointed out the invariable suffering that follows upon a selfish life and the transgression of moral learning that follows upon a selfish life and the transgression of moral law, and tenderly exhorted them to persist in the effort to conquer the evil propensities, begged them not to be discouraged by failures, but to try, try again. No words of mine can do justice to the occasion. Suffice it to say, that in less time than it takes to tell it, the carelessness and indifference of her motley audience disappeared, and every eye was fixed in intense interest upon the glowing face of the speaker, and tears crept down the cheeks of many crime hardened faces. Even the stern face of the jailer grew soft as he listened, and with his handkerchief he wiped away a suspicious moisture from his

Closing her discourse, Mrs. Allyn requested the prisoners to furnish her subjects for a poem. The remarkable impression made by her address, and the really intelligent comprehension of her audience, was manifested in the subjects presented by the prisoners. "Try Again," "Succeed," "Be True," "Love One Another," "Obe-dience," "Do Right," "God is Love," were some of the themes suggested by these unfortunates, affording material for a wonderful sermon in rhyme, and the prisoners dispersed to their respective quarters better women than they were an hour before. That the seed sown fell upon fertile spots in nearly every soul, there can scarcely be a

After the meeting Captain Huebler said to Mrs. Baker, 'That woman can speak here whenever she wants to.' And a member of the Charity Commission, who was an interested listener, remarked upon the deep impression

made upon the jailer, as well as upon the prisoners.

There is material enough in this incident to preach a long sermon upon, if time and space would allow. I cannot forbear saying that it affords us a striking hint of the means necessary to revive Spiritualism from its torpor, and make it a living, breathing, up-to-date religion.

Lectures upon abstruse questious of philosophy and pience, polemical discourses upon the superiority of Spiritualism to all other cults, eloquent dissertations upon the work accomplished in freeing mankind from supersti-tion, etc., etc., are all well in their way, but until its advocates get into the harness of practical, here and now. ev ry day work; until we go down into the lower strata of society, and strive to uplift the heavy-burdened souls; until we put forth an ever ready hand to help the strug-gling masses out of the bondage of poverty and crime, Spiritualism will be regarded by the world only as an abstract philosophy, and not a practical, every-day religion

All honor to our true hearted sister for the example she has set for the rest of us. By her unselfish labors here in St. Louis she endeared herself to the hearts of every member of the society, and a loud call will doubtless be made for a more extended engagement another season.

#### A Letter from Abby A. Judson.

To the Editor of the Banner of Light:

Your issue of Feb. 19th bears upon its title page "In Memoriam: Joseph Osgood Barrett," and an almost speaking portrait of his care-worn and benign face. My first thought was "Bless him! He is now an angel, but only because he had begun to be an angel while in the fleshly body."

Well do I remember meeting Mr. Barrett in Minneapolis in 1888, and the kind trouble he took to come to see me at my rooms, and the wisdom shown in his words and in his subsequent letters, warning me of certain pitfalls which my enthusiastic acceptance of Spiritualism had laid for my inexperienced feet. He was in line with my father's later caution, "Use your own judgment; let reason balance the manifestations."

Mr. Barrett was the first Spiritualist of eminence, culture and breeding that I had met, for this was before Bishop A. Beals had come to St. Paul, and two years before I attended my first camp meeting. I was just a tyro, and attended séances with other investigators. I did not accept Spiritualism, dear friends, because of the learning and culture that I found at that time; I accepted it because it was true. And Mr. Barrett, who possessed all the qualities that make men esteemed by the best men and women, showed me a purity, a wisdom and a courage that I have never seen excelled. I was also struck by his tender devotion to his delicate wife, the wife of his youth. My heart those who love him will rejoin him in a fairer clime than

"Farewell, good man, good angel now. This hand Soon, like thine own, shall lose its cunning too; Soon shall this soul, like thine, bewildered stand, Then leap to thread the free, unfathomed blue.'

I had hoped to meet him again here, but our meeting is now postponed to a brighter day. I believe, Mr. Editor, that you derive some of your qualities from the brother of your own father—J. O. Barrett. The first book that I read after recovering my sight was

kindly sent to me by Mr. Newman, of the Philosophical Journal, and is entitled "John Brown, the Medium of the Rockies." It is a good book to read, and to lend to those who will not or cannot buy. No one can read the simple, unvarnished account of how Mopologuist prophesied, healed and instructed through him, without feeling that it is all true. And truth, pure, unadulterated truth, is what the world craves from every writer, medium and speaker. No genius, no inspiration, no learning, no eloquence, no mediumistic power, is worth anything if truth be not

John Brown did not seek to be a medium. The spirits found him a fit instrument, and they sought him. And if there were any indications that some one tried to misuse what came through him, they withdrew the power. I will relate an instance, ending on Page 51.

Mopologuist often unrolled before him, when asleep, what would happen the next day. The pioneers, his companions, did everything possible to prevent the accomplishment of the prophecy. But invariably, when the hour drew near, they all forgot it, and every word and act came out exactly as prophesied. So they learned to watch eagerly for his waking, in order to learn what was to hap-

At last, one of them, named Timothy Goodale, proposed to John Brown to tell him alone what was to take place, and he would divide with him what he would win from the others. Brown refused, and r sented the offer. The next time, Mopologuist told Brown to have nothing to do with Goodale. The next night he looked sad, and taking off his hat, took the manuscript from it, but could not unroll it. The next night he was sad and silent, and could not even take off his hat. The next night he stood in silence, and went away with sorrow and regret. Since then he has visited Brown only at long intervals, "being apparently under the restraint of some one superior to himself.

Do any of my readers know of a man named John Brown who is bad? I know of three, and they are all good men and true. There was Dr. John Brown of Edinboro', who wrote "Rab and His Friends," and other works, showing a refined nature and a humane heart; there was John Brown of Harper's Ferry, the old hero, "who made the gallows holy when he perished by the cord," and here is this noble "medium of the Rockies," still living in California, and revered by all who know him. The value of the book is enhanced by the admirable introduction by Prof. J. S. Loveland. Yours for humanity and for spirituality.

Worcester, Mass., or Arlington, N. J.

#### The Medical Bill.

To the Editor of the Banner of Light:

In reading the different articles in the BANNER OF LIGHT on the Medical Bill, now pending before the Massa. chusetts Legislature, I regret very much that I cannot be present at the hearing, to lend some assistance to the friends who are working to defeat this bill, although it would not particularly affect me, as I have a license under the last act to regulate the practice of medicine, which this bill does not interfere with; but I consider it a very gross injustice to individual rights.

I have had a good deal of experience in this line of work, as I have been before our State Legislature every session for thirty two years, with the exception of two, fighting this measure, and so far we have succeeded in defeating it. I have had the best success by conferring with the differ ent members of the House and endeavoring to show them that it is purely class legislation, and called for only by a ew physiciaus for monopoly, and I have tried to persuade them to vote against the measure in the interest of justice and right. If you can get good debaters to attack the bill as soon as it comes before the House, and to show up its inconsistencies, I think it might be of great use. Let the public see the great injustice that this bill does to many thousand people, who surely should have a right to employ whom they see fit; but individual effort with the members of the House I have always found the most effective way of dealing with this question, as many men which is certainly to curtail and infringe upon the right of every individual to judge for himself what class or kind of physician he may employ.

I have been in very poor health for the past few weeks, unable to do anything more than attend to correspondence. I think it is the result of long-continued overwork, but I trust with rest and care I may recuperate and be fit for active work again.

President Vermont State Spiritual Association and Queen City Park Camp Meeting.

## LYCEUM AND HOME DEPARTMENT.

CONDUCTED BY MRS. J. S. SOPER.

Written for the Lyceum and Home Department. THE MAN IN THE MOON.

BY MRS. J. CLEGG WRIGHT.

There is an old loon Who lives up in the moon, And he is as queer as can be; He made a balloon With an old pewter spoon And his slave is a heathen Chines. They hang lanterns bright

In the skies every night, And use the white clouds for their cars. When we look at the skies With our curious eyes

We think all their lanterns are stars. The Chinese in the skies Thought that he would surprise The man in the moon with his cooking; He made out of rice

A pudding so nice,

When the man in the moon was n't looking; But he returned very soon And stuck in his spoon; 'T was so hot it was almost aglowing, So he gave it a throw, Swore the "Chinese must go," And the children down here thought 't was snowing

Said the man in the moon, "I'd nearly as soon You'd kill me as scare me to death." To the Chinese he swore If he cooked any more He'd shake him till he'd lost his breath. Then he grabbed at his cue, And a great storm he blew. Till the Chinaman screamed out with pain, And the tears from his eyes Just poured from the skies,

' And we called it down here a great rain. One day about noon They set sail in the moon, With the Queen of the gay Northern Lights; She had jewels so rare

Tangled up in her bair, And was one of the lovellest sights. But the Sun he looked down With a terrible frown, And the gay Queen burst right into tears,

And the drops from her eyes Painted lines on the skies, And we said, Lo! a rainbow appears. Then the Queen ran away

And went to the Sun, her true lover; Said she, " Let me find That you're not unkind, My sorrow you'll surely discover." With joy the Sun said, "Now let us be wed, And we'll be so happy together." So a wedding they had, And the heavens were glad,

From the moon that same day,

And we cried, "Oh! what grand summer weather." Written for the Lyceum and Home Department.

#### Only a Faded Pink, or The Mission of Flowers.

BY SYLVANUS LYON.

" Howe'er it be, it seems to me Howe'er it be, it seems so ...
'T is only noble to be good;
Kind hearts are more than coronets,
And simple faith than Norman blood."
—Tennyson.

The stem broken, the petals soiled and the flower wilted-and yet it was precious, and had its mission of use. It was only a faded pink, yet how suggestive, with many good influences!

Resting on the Moderation Society's city desk, it truly reasoned and pleaded for justice and mercy, reminding one of duties neglected and mercy, reminding one of duties neglected and the good I might do to-day. It seemed to say so plainly: "Grant the poor Dane was ungrateful and injured you, forget and forgive, for he is now in need." Also "he is far from native land and friends." And continuing, the flower seemed to chide me: "Think of this poor man," it said, "cold and hungry, sleeping anywhere, with chance bites, pleading in vain for work of any kind and in many

'How would you have done in his place?' it whispered to me, "acting this tragic lifecharacter-better or much worse? May it not have been your weakness to fall many times. seeing no aid or kindness, knowing no char-

"Oh, then, have pity, and thank the loving angels your lot was not cast in these hard, dark places, and always feel for the poor and needy, the outcast and fallen.

It was late in the summer months. The Moderation Society's free fountains closed, and even the chrysanthemums and last fall flowers had been trost bitten; then the grand flower distributions had ceased. It was at this time that "Nelson, the Dane," modestly made his flower-offering of this single red pinkonce beautiful and fragrant, now soiled and broken, but pleading to me for forgiveness

I accepted the offered gift, pinning it as a boutonnière in proud display. You should have seen the beaming of pleasure quickly coming to the Dane's face, and the little pink was truly better than a costly bouquet, for it was a token of love to me and blessing to him.

And this is the mission of sweet flowers at all times-tokens of purity and innocence given to little ones or the poor and needy. They are like the Dane's little pink, precious and beautiful, for it told of repentance, forgiveness, love and gratitude, and, best of all aided to give the hungry man food and rai

How little-what trifles-will bless or curse us, give us good or ill. Influences, feelings. thoughts go out from each one continually These, like the poor Dane's little faded flower, are good and precious or hateful and evil—as we make them—and each word or deed, every look or gift, must fulfill its true mission of

MORAL. Kind reader, the same offerings, better chances, come to you and me often, and we may gain greater rewards than from a broken

"All who joy would win must share it, For Happiness was born a twin."

#### Gallery of Authors' Portraits.

The "Gallery of Authors' Portraits" once saved the life of a reading club, which was in the last stages of a financial decline. Some other struggling society may be interested to learn how they may secure this valuable collection, which may enable them to pass successfully through a financial crisis.

The first essential to success is judicious advertising. Our notice in the columns of our local paper read as follows:

The Centretown Reading Club has come into possession of a valuable collection of portraits of the most famous authors belonging to ancient and modern times. This collection will be exhibited at the Town Hall, Friday,

Oct. 18th, at 8 o'clock.
"Owing to the unfortunate loss of the catalogue which should accompany the collection, we invite our friends to assist us in naming the portraits. Any one who names all of them correctly will receive a valuable prize. Admission ten cents."

The gentlemen of the society constructed a

large wooden frame, six by three feet, which was carefully covered with cloth to resemble as closely as possible a real picture frame. This we set up on the stage, and arranged a curtain in front which could be let down or drawn aside at will. Curtains extended from the sides of the frame to the wings of the stage, and a dark red curtain was arranged to form a background.

As the audience assembled, each was given a pencil and card, the latter numbered to receive the names of the authors.

The brightest and wittiest gentleman belonging to our club we selected to act as exhibitor, to draw aside the curtain when the portraits were in position, and to make such remarks in regard to them as his ingenuity might suggest. On the appointed evening, promptly at eight o'clock, the curtain in front of the frame was drawn aside, disclosing a man covered with white dust, and standing beside a bag of flour. At the bottom of the frame was a card bearing the figure one, and most of the audience recorded number one on their cards as Miller. Number two was a serving man bearing a tray on which were bottles and glasses. He represented the poet Butler (2). The curtain when next drawn aside displayed a rasher of Bacon (3). Number four was a little girl, who was, of course, Young (4), and no one experienced any difficulty in recognizing the Cook (5) who came next.

When number six was discovered trying to blow out the gas, he was decided to be Greene (6), and, in the next portrait, the ermine robe and crown marked the royalty of a King (7). The unveiling of number eight showed an arrangement of ribbons of many shades and colors. This was a puzzle, but some one thought of Hughes (hues), which afterward proved to be right (8). Perhaps the famous novelist would not have felt complimented by the woolly-headed pickaninny who personated him, and appeared on the cards as Black (9).

Fischer (10) next appeared, equipped for a day's angling, and his successor was presum ably the string of fish with which he returned and which was certainly a good haul (Hall, 11).

The little boy clad in overcoat, fur cap and mittens, with his sled and skates, who figured as the next portrait, personated Winter (12),

A gigantic crustacean, commonly known as Crabbe (14), was succeeded by the letter L cut out of cardboard and placed near the bottom of the frame, where it could properly be called a

A choice brand of tobacco suggested an invitation to take a "chaw, sir" (Chaucer, 16), and a piece of coal stood for the great legal authority, Blackstone (17). A string of oyster shells was quite shelly (Shelley, 18). A height of six feet certainly gave number nineteen a claim to the name of Longfellow (19), and he was followed by a choice assortment of sacks (Saxe,

A boy doubled up with colic, and carrying in one hand a half-eaten green apple, gave the idea of Paine (21). Next came several five cent pieces, Nichols (22), followed by Nature's no-blest work, a Mann (23). The author of the "Star Spangled Banner" was portrayed by a large pasteboard Key (24), and a pretty young Quakeress answered to the name of Gray (25).

A familiar plant need as the author where

severe attack of "coughin" (Coffin, 27). wore her hair in Bangs (29), and her successor! was a young man who carried a large Kane A boy discovered in the act of picking a man's pocket was a "Hooker" (31).

A little girl, tightly clasping a large shell, evidently thought it was her shell (Herschel, 32). Number thirty-three was a picture of a camel, suggesting to most the Scotch poet,

Campbell (33). A little barefooted child in its mother's lap, listening to the nursery classic begin ning, "This little pig went to market," gave rise to many puzzled looks. Some, however, thought there might be some connection be tween a "toe-play" and a Plato (34), and so it

A common article of jewelry was recognized as the Venerable Bede (35), and was followed by a large iron Locke (36). A young man, evi dently much amused, was pronounced Gay (37), and a common bivalve turned out to be C

Lamb (clam, 38).

A piece of cloth, evidently much injured by fire, represented the poet Burns (39). A Taylor (40) next appeared, followed by young lady, who wore the garment formerly known as a Spencer (41). Number forty-two was a comfortable Hood (42, and the leading product of the South appeared as the representative of the poet Cotton (43). A man at work

on a barrel was, of course, a Cooper (44). Suitable prizes for this contest are books by some of the above mentioned authors, or the authors' portraits. The expense of arranging for such an exhibition would be slight, and the exhibitors will feel repaid for their labor by the enjoyment of their audience, as well as by the dollars that will jingle in their treas-ANN MARIA MITCHELL.

Written for the Lyceum and Home Department. AN IDEAL HOUSE.

BY MAY HEDRICK.

'T is made of bricks of love,

'T is whitened with kindness, 'T is plastered with generosity,

'T is painted with goodness. 'T is carpeted with self denial,

'T is furnished with charity, Occupied by mercy,

And located in the heart.

Children's Progressive Lyceum No. 1 On Feb. 20 met in Red Men's Hall. The lesson for the older groups was "The different degrees of spiritual development in man compared with the lower animals, and the effect of different kinds of food upon our natures and spiritual growth." Each of the eleven little ones gave bright answers to their subject, "Goodness."

Next Sunday they will find out what temptation is. The subject was proposed by little Clara Weston. The program of entertainment was as follows: Recitations, Annie Jamesor, Clara Weston and Winnie Jameson; piano duet, Mr. Milligan and Miss Bron-son; recitations, Ethel Weaver and Eva Lee; song, Little Eddie; reading, Mrs. Jones. On Saturday evening, Feb. 19, Mrs. William S. But-

On Saturday evening, Feb. 19, Mrs. William S. Buterier gave a whist party at her office, seventy-six friends being present, the proceeds of which she gave to the Lyceum. On March 19 Mrs. Butler will give another whist party; and March 5 she will tender a reception to the younger Lyceum members, hoping to increase their interest in the work.

CHARLES B. YEATON, Sec'y.

Cor. George and Revere streets, Revere.

#### Enigma.

I am composed of nine letters. My 1, 8, 3, 2, is cipher-nothing. My 7, 5, 9, is a product of the pine tree. My 6, 2, 4, 7, is a black substance.

My whole is one of the great teachers of the LUCILE MELCHERS. East.

Charleston, S. C. Truly there is nothing in the world so blessed

or so sweet as the heritage of children .- Mrs. A prize will be given to the young lady

and to the little girl who will send in the largest number of charades, etc., for this De-

#### A Tribute to J. O. Barrett.

BY J. M. PEEBLES, M. D.

Only yesterday (Feb. 17th) I received a letter from Henry Barrett, son of Joseph O. Barrett, informing me that his father had just passed away. The announcement astonished me, for I had written him only a few weeks since, and was daily expecting his reply. And I had hoped to meet him in Rochester at the Jubilee. Alas, how fade our hopes-how banish our fondest expectations!

As a tribute of love and fraternal affection existing between Bro. Barrett and myself, I feel to say this of our ascended brother: He was an upright, honest, conscientious man, a zealous worker in all the reforms of the age, an zealous worker in all the reforms of the age, an admirer of forests, flowers, and the beautiful in nature, a writer of rare attainments, a devoted husband, father, neighbor and friend of humanity. For a quarter of a century we were the closest of friends, frequently corresponding, lecturing and making books together, such as the "Spiritual Harp." Often was, I a guest at his house, and never did I see him in the least angered, nor did I ever hear him speak a malicious, ill word of a human being. His charity was only excelled by his deep sympathy for our common humanity. While eminently for our common humanity. While eminently practical, he had rich poetical qualities, making his commonest prose almost poetry. It was a struggle for him to get out of the sectarian clutches of the Universalist church, but he was too large for any sect, too noble and progressive to be chained by any creed. Through investigation he became a Spiritual ist, and becoming such, he nailed his banner upon the outer wall, and dared to speak the highest convictions of his soul. He did not hide his light under a bushel, he did not cringingly say, "I am an investigator," but did say, "I am a Spiritualist!" He did not say, "I believe it," but "I know it to be a fact," demonstrating a future existence

strating a future existence. How rapidly are passing away the old pioneers recently—James G. Clark, Prof. Zenas Hodges on the Pacific Coast, and now, J. O. Barrett. The reflection overshadows me with

a cloud. Who will take their places? Really, I feel almost alone—feel like an old oak on the hillside, battered, weatherworn, and waiting the call to cross the crystal river. In reading Henry's letter of his father's de parture my eyes filled with tears. It may be childish to weep—it may be a sign of unrecon-ciliation—but I could not help it. I love my as the next portrait, personated Winter (12), and in the next picture the same boy represented Oliver Twist, with his bowl held out for More (13).

A gigantic crustacean, commonly known as Crabbe (14), was succeeded by the letter Lout. Barrett has gone up one step higher; he has put off his sandals, lain down his staff, crossed the peaceful river of death, and already met the dear ones gone before. Such are the demonstrations and consolations of Spiritualism.

#### Minnesota State Spiritualist Association.

To the Editor of the Banner of Light:

No doubt you have been expecting to hear from this section of the country for some time regarding the visit of Dr. J. N. and Mrs. Magoon, and the forming of a State Spiritualist A familiar plant posed as the author whose written a number of letters to the National nom de plume is Fanny Fern (26). A young Spiritualists' Association regarding him and man, who next appeared, was suffering from a his methods while here. It is sufficient to say that his work here was very aggressive, and no A piece of heavy rope was, of course, a Cable (28). The little girl in number twenty-nine quarter was shown to the immoral and dishonest mediums with whom the ranks of our workers have become permeated, to the great det-

riment of the Cause. The result of his visit to the Northwest is a State Association, whose officers are men of standing and integrity, whose motives are the promulgation of pure Spiritualism, by teachers and leaders who are moral, honest and up right, and who can present our philosophy to the public in an intelligent and dignified manner. By this means we expect to bring into our ranks those people who know the truth of our philosophy, but have held aloof on account of the chaotic condition into which our Cause has fallen by reason of unscrupulous people being permitted to pose as spiritual teachers, but who have simply imposed upon the credulous, and the public in general have become disgusted with the whole Cause, and class them

all in the same category. To remedy the above, and all other evils with which we come in contact, is the aim and object of the State Association, and we realize we have a tremendous task before us, but by patient and careful methods we hope in a few years to have an Association that can be pointed to with pride by the National Spiritualists' Association as an example of what intelligent and harmonious organization can accomplish

You will, no doubt, hear from our Secretary in a few days, with a full report of what has been done; also an application for a State Charter, and I assure you that any suggestion that your large experience can give as to the best methods to be pursued to accomplish the desired results will be greatly appreciated by the Association, as well as by Yours very truly,

CLARENCE D. PRUDEN, Vice-President S. S. A. of Minnesota.

#### A Letter from J. E. Darling. IN RE THE WHITE MAHATMAS.

To the Editor of the Banner of Light:

Permit me to say a word with regard to that most deplorable drama which has recently been enacted in Buffalo in the name of the grandest truth that was ever flashed upon the world. To my mind this is about as sad an affair as I ever knew, and when such things are to a more or less extent constantly coming to the surface, it is hardly to be wondered at that intelligent people, having no knowledge of the beautiful truths of our philosophy and phenomena, show so little respect oftentimes to our Cause and

I sometimes think that such results as were recently obtained in Buffalo were brought about by the influence and labors of earthbound spirits; but when we calmly and carefully view the facts as they are, and then reflect that no religion has ever made the progress that Spiritualism has in the same length of time (even under the adverse circumstances to which I have referred), we must feel that spirits of intelligence, experience and wisdom, whose abiding place is the higher realms of immortal life, are not unmindful of their duties to God and humanity, and are doing all they can in the interests of the moral uplifting of our Cause.

#### Resolutions

Given at the Memorial Service held at 19 o'clock in Commercial Hall, Sunday, Feb. 20th, for Miss Lottie Webber, aged 22 years and 11 months:

As God in his wisdom and love has been pleased to remove from us to a higher sphere our beloved sister Lottle Webber, although young in years, and giving promise of great usefulness in spreading the grand trutus of Spiritualism;

Resolved, That this Society bows submissively to the Divine Will; that with heartfelt gratitude we thank our Heavenly Father for the sweet companionship which we were permitted to enjoy with our be-loved sister, and while we mourn that our fellowship was so suddenly cut off, yet we acknowledge that our Father doeth all thing; well. Resolved. That we extend our sincere sympathy to

our dear Bro. Webber in his great bereavement, and we pray that he may be able to look beyond the gloom of the tomb to that bright spirit-world where Lottie is in full possession of eternal life. Resolved, That a copy of these resolutions be sent to our brother and his family by our President, and that the BANNER OF LIGHT be asked to kindly pub-

same. Respectfully submitted, FRED. DEBos.

# THOUSANDS ARE LIKE HIM.

# Prominent Member of the Legislature Cured by Dr. Greene's Nervura.

Representative Crouch Made a Well Man by Using Dr. Greene's Nervura. Editor J.C. Gere Gives the Result of His Investigation of This Remarkable Cure in the Daily Gazette. Spring is the Time to be Cured.



The editorial columns of the Northampton as ever I was in my life, and, furthermore, have Mass.) Daily Gazette give the particulars of remained so." he remarkable cure by Dr. Greene's Nervura blood and nerve remedy of Hon. Charles S. chusetts Legislature.

Editor J. C. Gere, of this leading newspaper, personally investigated the facts of this won- cine to his friends and neighbors as the one derful cure, and his widely-read editorial states sure way to regain their health. the details of the cure exactly as they occurred,

giving Hon. Mr. Crouch's own words. Following is the editorial in full.

him about it, and among the thousands of tesnoted a man as Représentative Crouch.

Hon. Mr. Crouch said: had no energy nor ambition to go about a day's possible to take. work; no appetite with which to regain strength grew worse.

chased another one, and even a third bottle, medicine. when, to my great joy, I found myself as well Do not fail to use it!

In further conversation he said:

"Dr. Greene's Nervura is a great medicine. Crouch, Northampton's ablest and best known There is no humbug about it! It was made statesman and Representative in the Massa- to cure, and it does cure! No one need be afraid to use it."

Day by day he praises this wonderful medi-

The word of this widely-known statesman should have the most convincing weight with the public; but when we have added to this Learning that a great cure had been effected the fact that the Northampton Daily Gazette. in the case of Representative Chas. S. Crouch a newspaper of the highest standing, vouches of Northampton, Mass., by Dr. Greene's Nery. editorially for the truth of every word, and its ura blood and nerve remedy, a reporter took editor states that he has personally investioccasion to call on Mr. Crouch and talk with gated all the facts of the marvelous cure, there should be no hesitation by the people to use timonials given to this world renowned medial this great medical discovery, this wonderful cine none will be more widely read or give curer of disease, Dr. Greene's Nervura blood greater weight than this one, coming from so and nerve remedy. It is a fact no longer to be doubted that this remedy cures, that it makes those who use it strong and well, that it is the "Last spring I did not feel in my usual health | surest and most certain cure for disease in all -felt as tired in the morning as when I retired; the world, and the very best spring medicine

It is not a patent medicine, but the prescripand energy. In this condition I worked along tion of the most successful specialist in curing from week to week, thinking that after a while diseases, Dr. Greene, of 34 Temple Place, Bosmatters would right themselves and I would ton. Mass. He has the largest practice in the feel like myself again. But to the contrary, I world, and this grand medical discovery is the result of his vast experience. The great repu-"Knowing that Dr. Greene's Nervura was tation of Dr. Greene is a guarantee that this not a patent medicine, but a medicine put up medicine will cure, and the fact that he can from a prescription discovered by the doctor consulted by any one at any time free of charge, in his private practice, I resolved to try it. personally or by letter, gives absolute assur-The first bottle helped me so much that I pur- ance of the beneficial action of this wonderful

#### A Happy Occasion.

To the Editor of the Banner of Light:

On Thursday evening, Feb. 17th, the friends of the widely-known Prof. J. Jay Watson, and his talented daughter, Miss Annie A. Watson, united in a social and musical entertainment at 612 Columbus Avenue, Boston-the home of Mrs. L. A. Potter.

The program, eminently appropriate, consisted in listening with pleasure to the performances (violin, piano, etc.) by Prof. Watson and Miss Annie A., and the after-presentation to the gifted performers of an elegant lounging chair (to Prof. Watson) and a valentine envelope charged with a good sum of "the curren-' (to Miss Watson).

An elegant banquet closed the entertainment. From first to last the exercises proved of interest and pleasure to all present.

Prof. Watson, his wife and daughter, Dr. and Mrs. T. A. Bland, Dr. Justin Whitney and daughter, Mrs. Minnie M. Soule, Mrs. Kirby, and others were in attendance. Letters regretting inability to be present were received from Dr. Darius Wilson, Prof. C. W. Emerson, Dr. A. H. Flower, and other contributors to "the fund." JOHN W. DAY. 27 Springfield street, Somerville, Mass.

#### An Item of Interest.

Mrs. Victoria Claffin Woodhull Martin, whose career has been interesting England and the United States for many years, is on her way to New York, according to her agent in this city, to work for humanity, whatever that may meau. Since the death of her husband a year ago, Mrs. Martin has enjoyed a large income, and her projects for humanity will not be hampered now by a lack of money, unless they are executed on an unusually expensive scale. The familiar "projects for humanity" in this city up to date have demanded nothing more expensive than the hiring of a hall, and Mrs. Martin is abundantly able to hire any hall in New York. Her agent says that she may establish somewhere in this country a Temple of Science, over which she will preside for the benefit of future generations. Mrs. Martin has been credited with some very frank opinions on subjects that have been discussed by Annie Besant, and her agent announces that in the proposed "Temple of Science" she will teach "such methods of humanitarian government as shall fit future generations to combat successfully and overcome the financial, mental, moral and physical obstacles that now retard their progress." The proof of her theories rests rather indefinitely with future generations.—N. Y. Sun.

#### A Test Seance.

BY K. GORE MEURLING.

Allow me the privilege of a space in your valuable paper, in which to mention a most remarkable seance, held at Arlington Hall, in New York City, by our young medium, Ira Moore Courlis, who is carrying everything before him in the wonderful exhibitions of psychic power demonstrated at his weekly gatherings.

After the usual religious services he astonishes his hearers by such remarkable tests of the return of their loved ones, giving full names in rapid succession, that only weeping eyes and gladdened hearts can give expression. Space will only permit of one test given to a lady, in which he approached her, by saying: "You are a soldier in the army of the Lord," Now I see that you are a soldier in the army of the United States. There is a spirit with his head bound up, and blood upon his He says: "You were his nurse on the battle-field, when wounded, and he is waving a flag with the red, white and blue."

Now I see Henry Ward Beecher standing back of you, and he says: "He sent you forth as a nurse to the war," which was true, as she was the first volunteer nurse, and belonged to his church.

The effect was thrilling, and the crowded audience could not resist a round of applause. Mr. Courlis has only been a medium ten months, but his powers are marvelous, and he has a crowd of faithful followers.

THE OPIUM AND MORPHINE HABIT. "What We May Do to be Saved" is a little book, giving full particulars of a reliable cure. Free. Dr. J. L. Stephens, Dept. B., Lebanon, Ohio.

#### The Golden Echoes. A NEW COLLECTION OF ORIGINAL WORDS AND MUSIC,

For the Use of Meetings, Lyceums, and the Home Circle.

BY S. W. TUCKER. Author of various Musical Publications. CONTENTS.

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Price 15 cents; one dozen copies, \$1.50; twenty-avecopies, \$2.75.

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

ance.

No attention is paid to anonymous communications.

Name and address of writer-is indispensable as a guaranty of good faith. We calnot undertake to preserve or return canceled articles.

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



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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 1898, 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 healthful thinking can be induced, mental depaper has so long defended and upheld greatly strengthened.

#### Volume Eighty-Three.

With this issue the BANNER OF LIGHT enters upon its eighty third volume. It has held steadily on its course over the sea of progression for forty-one years, and has never once lowered its flag, or showed signs of weakness during that long period of time. Volume eighty-three opens most auspiciously. It will maintain the same high standard of excellence that has characterized the BANNER OF LIGHT throughout its long and successful cal arms in behalf of Spain, in the event of war reer. The brightest minds on both continents will speak to its readers through its columns ated great consternation amongst his hearers. during the course of the new volume, and many rare gems of thought will be added to the shining crown of truth. Its policy will be a progressive one along all lines of spiritual work.

It will fearlessly defend every true and worthy medium or worker in the exercise of his spiritual gifts, and will cheerfully proclaim to the world the truths demonstrated by honest mediumship. Upon the reform issues of the sermon to Catholics. It is no one's business day the BANNER of LIGHT will continue to speak with no uncertain sound, and will earnestly advocate any and all measures that will ameliorate human suffering in every possible | many in his audience that they publicly anway. Cooperative effort through practical, business-like organization, conducted upon business principles, will be a prominent teature in THE BANNER'S work henceforth. Through cooperation, honest mediumship can be protected, reforms inaugurated, the afflicted benefited, fraud and error removed, and the Cause as a whole elevated to the high plane of excellence its promoters in the higher life in-

tended it should occupy. With such a program before them, the Spiritualists of the world will find it to their ad-OF LIGHT throughout the present volume. Subscribe for THE BANNER at once, and have your subscription date from March 5th, 1898, for all, and special privileges for none."

#### Weariness.

cause of the exhaustion of man's physical church secondary to his patriotism. forces. Mental vigor is the foundation of mind is properly trained, it can be led to deto engage in sound, healthful thinking? How line of study or of hard physical labor? Can mental processes be controlled by the individual?

These questions should be answered in redepression, lassitude, or ennui, the battle is of patriotism.

more than half won at the outset. The will, then, should be the arbiter to decide what shall or shall not be admitted to the inner sanctuary of the court of reason. By resolutely turning from the shadow, man can soon find the sunshine, in which he can speedily renew his strength.

A resolution of this kind, when once honestly formed and strictly adhered to, will lead to a line of thought that will banish the sloomy forebodings and mournful repinings that have come in through the exhaustion of the vital forces of the individual. Mental weariness departs in haste whenever an uplifting, cheery, breezy influence is allowed to play upon the mind. A change of thought, a variety in physical labors, give rest and lead to the complete mastery of the soul over all elements in man's nature. A hearty laugh, a visit to the opera or to a high-class theatre, a few words of encouragement from a friend, and a man goes to his couch at night, or to his work by day, both mentally and physically refreshed.

Depression can be overcome by obeying the behests of reason, through the will. If a man determines to be miserable, unhappy and out of sorts, he can and will succeed. He will not only be unhappy himself, but he will make that Spain should be held accountable for the every person unhappy with whom he comes in contact. If this be true (and no argument is needed to prove a self-evident fact), then through the same channel man can raise himself out of the slough of despond, and make himself and associates cheerful and happy. It rests largely with the right exercise of the will of the individual as to which state he will

Weariness of brain and body is the cause of many of the physical and mental monstrosities that now wear the buman form. By overworking the body, the mental faculties are dulled; by overworking the mind, the physical forces are depleted. In those enfeebled states, creative energy is called upon to act, and in obedience to nature's law she does her best, but diseased bodies and weak minds often result. If the individuals concerned had not dwarfed their own powers, these deplorable results would not have followed. Healthful thinking can be induced through a determination to look upon the sunny side of life; it will also come through a desire to help others when they are in need. Weariness in both mind and body often comes through the constant dwelling in thought upon one's self. It makes one morbid. melancholy and morose, and throws a dark

cloud over the entire world. It is true that dire poverty, dark cruelty, and rank injustice prevail in the world. It is true that arduous toil and mental slavery prevail among men in far too many localities on earth. It is true that drudgery enslaves many who would gladly find the promised land of freedom if they felt they knew the way. None of these conditions can be overcome, however. by a constant dwelling upon our own ills, nor by losing ourselves in a never ending round of self-pitying thoughts. Face about! Seek the sunshine. Strive to spiritualize every duty, ital. The Dean revelation says that even the and to make every act subserve the highest elements in the soul. By so doing, sound, pression overcome, the physical invigorated and the will strengthened to lead on to greater victories over every untoward circumstance that now limits the individual. Weariness will depart when the soul is in full control of all of man's faculties.

#### Fanaticism.

Father Weber of Rondout, N. Y., pastor of the Roman Catholic Church in that place, in a recent sermon, vigorously denounced the United States, and told his hearers that it between the two nations. This address creseveral of whom left the church when the priest said that under no circumstances should Catholics fight against Spain, a Catholic nation. In referring to President McKinley and his cabinet, the priest said it would be an excellent thing if they were all blown up.

When asked why he preached the sermon. Father Weber said: "I preached a Catholic what I said. I simply told Catholics what their duty was in case the United States fought with Spain." It is to the credit of nounced their intention of defending "Old Glory" in case of war. It is said that an at tempt will be made to remove the priest from the parish, where he has only been established four months. St. Peter's Commandery, K. of St. J., is outspoken against the utterances of the recalcitrant priest, and will stand by the sination and lynching are not confined to the United States Government under all circum-

stances. Father Weber, let us hope, only represents himself in his fanatical and treasonable words. In any other country than the United States vantage to subscribe to the BANNER of LIGHT, he would have been silenced from preaching cal capital out of it. We deeply regret the in order that they may be in touch with the or arrested for treason. We are inclined to murder and the evils that are sure to follow it. progressive minds of the age. All should read | believe that a few months in prison, or perpet what our most advanced writers and scholars ual banishment from America's shore, would have to say, and their ringing, instructive do the doughty priest no little good. We hope no person who was obnoxious to the people words will adorn the columns of the BANNER | that he has no following in his church, yet | would be foisted upon them. Under the presthat such sentiments are entertained even by one priest would indicate that his inspiration is drawn from the church militant he repre-S. E. 50, and induce your friends and neighbors sents. Many Catholics were loyal to the to do likewise. Help THE BANNER with your | Union during the late war, and we believe patronage, and add the weight of your influ- that a large percentage would uphold the naence to its endeavor to secure "Equal rights | tion's honor in a contest with Spain. Father Weber's words are the wild utterances of a fanatic, but they prove that the Catholic's first duty is to his church, and not to his government. This fact should not be laughed at. The mind as well as the body often grows nor sneered at, but should be met by a deweary in the great struggle that man calls mand on the part of the United States govlife. In fact, weariness of mind is often the ernment that every citizen must make his

Our readers will be pleased to learn that cheerfulness and serenity of spirit. "Mens | Father Weber has been officially requested to sana in corpore sano" is a truism, and if the leave the diocese. Archbishop Corrigan's Secretary says that had Father Weber belonged velop a condition of health that will defy all | in the diocese instead of in the West, whence diseases and overcome every form of weari- he came, he would have been subjected to ness. But how can a person induce his mind sharp discipline. As it is, he has simply been dismissed. It appears that Father Weber is can one escape from the depression incident | now afraid of his life, having received an in- | the Swiss Republic has voted that the governupon close application to duty, be it in the fernal machine by mail from New York City, ment shall henceforth own and operate all railon Feb. 28th. Treason will not do in America. even if encouraged secretly by the powers of | be constructed. The cost of securing the roads ecclesiasticism. It will be a question in the now in operation will be about \$200,000,000. minds of many Americans as to the represent The vote in favor of government ownership verse order. The will of the individual is the tative character of Father Weber's words. Is judge that occupies the bench of reason. Its his crime solely that of being too frank, there- By referring all important questions directly Rat can control the mind and induce it to act by exposing the animus of Rome too early in to the people, the government is kept in direct under its potent influence. Therefore, if the the contest? Many Catholic priests made loy. touch with them, hence can truly represent the First Spiritual Temple and Berkeley Hall will be set against processes of thought that alty to the flag the subject of their sermons them. The Initiative and Referendum should

#### The Batileship Maine.

The destruction of the great battleship, Maine, in the harbor of Havana, Cuba, has filled the whole civilized world with horror. The cause of the disaster, through which two hundred and sixty men were sent into spiritlife without a moment's warning, remains of the magazines exploded from the heat of the furnaces, or that it was due to spontaneous combustion of the gases generated by the coal stored in the bunkers.

The people at large are inclined to believe that the Maine's destruction was caused by the explosion of one of the many torpedoes that have been planted in the harbor. The cause of the explosion of the torpedo can be easily conjectured. Some fanatical Spaniard, wishing to give veut to his hatred for the United States, touched off the torpedo, with the result as above stated. The Maine is a total wreck, while the loss of life is appalling. The Spanish authorities have done all in their power to succor the wounded and to assist the officers in ascertaining the cause of the disas-

.If the deed was done by some recusant Spaniard, or body of Spanish sympathizers, we feel actions of her subjects. The Spanish outrages in Cuba have long been an offense unto all civilized nations of the earth. It is too much to ask the people of the United States to ignore the present catastrophe, should it be proved to have been caused by Spanish hatred. Arbitration is better than war, but Freedom sometimes requires the sacrifice of blood and treasure to secure her sacred rights. Cuba should be free, and indifference on the part of the United States, if longer continued, can only be considered cowardice. The episode of 1873 when an American ship was fired upon in Cu ban waters by a Spanish man-of-war, cannot be repeated with impunity in this destruction of the Maine. President McKinley and his advisers should remember this, and act accord-

#### A New Social Order.

D. W. Dean of Moline. Ill., claims to have re ceived revelations from Abraham, Moses, and other ancient worthies, with regard to a new divine or "spirit" government, which is shortly to be established upon the earth. The present social system shall be abolished, and the new order of things as revealed to him shall be established. He designates the new innovation "The Judgment or Spirit Government of Love." In the new condition of human affairs human nature shall be changed, all our laws. educational systems, churches, priests, preachers, lawyers and doctors shall cease to exist, there shall be no more vice and crime, no pain and sickness. There shall be no private ownership of land or industry, but the government will be intensely paternal, and its subjects shall all be treated as children. There shall be only one government and one brotherhood in the whole world, and Chicago shall be the capclimate shall become changed and more in harmony with vegetable, animal and human life, productive, and the cruelty among men and animals shall not be found any more in the new order of things. All things shall be improved, and men shall not live to gratify self, but to do good unto others. Poverty and onulence shall be abolished, as the government owns all things, and will supply all things. Machine politics and politicians will be a thing of the past, and corruption in public office will never be heard of. This is reform with a capital "R." Perhaps some of these dreams may be approximately realized ten thousand years was their duty as loyal Catholics to take up from now, but it will take more than one reve lation (?) from Moses & Co. to institute the Dean régime in the present era.

#### Colored Postmasters.

The assassination of the postmaster of Lake City, South Carolina, because of his color, has given the press throughout the North an opportunity to say some very ugly things about the lack of civilization in the South. The white people of certain sections of the South object to negro rule, and carry their objection to extreme lengths. Some negroes, when clothed with a little official power, are so im pudent to the people whom they serve as to make their conduct positively unbearable. But is not this true, also, of many white officials?

It is to be deplored that race hatred is so firmly fixed in the minds of some of the Southern people as to lead them to murder an officer of the United States Government. But assas-South, as Ohio, Indiana, and several other Northern States can testify. The murder of the colored postmaster will revive the bitter feeling between the North and South, through the efforts of petty politicians to make politi-If postmasters were elected by the people, and confirmed by the United States Government, ent system, party service counts for more than fitness for the office, or the wishes of the peo ple. It is not probable that the assassins will ever be brought to justice.

#### The Golden Jubilee.

In view of the fact that two great celebra tions of the Fiftieth Anniversary of the Ad vent of Modern Spiritualism are to be held in this city, many Spiritualists from all sections of this State and New England will be attracted to Boston. These visitors will want accommodations in the way of rooms and board. If the resident Spiritualists of Boston have rooms to rent, or can furnish rooms with board, would it not be well for them to announce the fact to the public through the columns of the BANNER OF LIGHT? We are in receipt of inquiries with regard to this matter, and would be pleased to furnish the desired information in our next issue,

Through the Initiative and Referendum roads that have been built or shall hereafter was overwhelming-384,146 ayes to 177,130 noes. engender sadness, and bring in a feeling of last Sunday, and took strong ground in favor be adopted in the United States. Switzerland ruary They are speakers of ability, and should has set America a good example.

#### The Spiritual Pilgrim.

Dr. J. M. Peebles, alias the "Spiritual Pilgrim," is as active as ever in behalf of the restanding room is at a premium, and hundreds are turned away, unable to enter the building. ism, and argues along scientific and philosophical lines.

His latest work, "Three Trips Around the World," issued by the Banner of Light Publishing Co., is having a deservedly large sale, and is everywhere commended as a perfect mine of information concerning the habits, religious beliefs and customs of the people of other lands. Some of the most eminent writers of the day pronounce this work a literary gem. One of his tracts, "The Pro and Con of Spiritualism," is much in demand, and is attracting no little attention among the scholarly people of all denominations. His famous 'Seers of the Ages" is about to be reissued in its eighth edition, at a reduced price. A more extended notice of this excellent work appears in another column of this issue.

#### Universal Suffrage.

Woman's Suffrage was argued before the Committee on Election Laws the 231 ult. Henry B. Blackwell, G. A. O. Ernst, Mrs. Anna G. Fall, Prof. Hayes of Wellesley College, and Mrs. Edna D. Cheney appeared in favor of the measure, while the remonstrants were represented by Thomas Russell, Mrs. J. E. Cabot, Mrs. C. E. Guild, Rev. Henry Van Ness, Rev. R. Thomas and others. The opposition of certain women to the cause of universal suffrage is hard to understand, but it has done more good than harm thus ifar, and we believe will prove a veritable boomerang to those who are seeking to prevent justice being done to woman. Educational suffrage, regardless of sex, is the coming reform, and no body of retrogressionists, be they women, clergymen or politicians, can stop its progress or prevent its triumph.

Rev. C. M. Arthur of Weston, Ct., has been found guilty, by a council of his church (Congregationalist), of unministerial conduct, and requested to withdraw from the ministry. His answer has not yet been received, and it is probable that he will make none, as the evidence against him is too strong to be controverted. Will he, like Frederic Bell, et als., be suddenly converted to Spiritualism, and seek employment upon its rostrum? Spiritualists may be thankful that he is not one of them, but they should see to it that he does not en ter their fold as an eloquent convert. He has been cradled in the church, and the church should take care of him.

Our readers will notice, in another column, the announcement of a committee of the Veteran Spiritualists' Union with regard to the celebration of the Fiftieth Anniversary of Modern Spiritualism in Horticultural Hall the sunlight shall be improved, and darkness on March 31st. Addresses will be made by shall disappear, the earth shall become more eminent speakers and mediums, while a grand concert will be given in the evening under the itualists. Bro. Darling's zeal could be emulatdirection of Mrs. Wm. S. Butler. This celeded by many Spiritualists with profit to thembration is designed for the sole purpose of raising funds to clear the Waverley Home from debt, and will, we hope, be eminently success ful in that respect. Those who attend the meetings in Horticul ural Hall will be well repaid for their effort.

> We are in receipt of the prospectus of the "Twentieth Century Sanitary Home," located at 3240 Lake Park avenue, Chicago, Ill. Electric, magnetic, hydropathic and osteo pathic treatments are given to patients desiring them, and everything possible is done to insure a speedy return to health. Drs. Mary E. Sellen, Rosa C. Conger and Marvin E. Con ger are the physicians in charge, and their well known skill in their several departments will commend their Home to the favorable notice of all interested parties.

The Massachusetts State Spiritualist Association presents a very attractive array of talent for its Golden Jubilee celebration in the Bijou Opera House, on the 30th and 31st inst. It will be the greatest event in the history of Massachusetts Spiritualism, and the vast opera house will be crowded at every session. Every Spiritualist in New England should make an effort to be present on both

Zola, the French novelist, has been convicted of the high crime of telling the truth, and has been sentenced to one year's imprisonment, plus a fine of three thousand francs. His defense of Capt. Dreyfus has cost him dear, yet his strictures upon the French Army and the French Courts may serve the people a good turn in the end, through a complete reörganization of both.

It is said that Rev. Sam Jones is a candidate for the office of Governor of Georgia. His platform is simple, unadulterated, unpurchasable and unbulldozable manhood. An excellent but rather unique platform, and one that ought to command respect. It will not please the politicians, however, and the votes of Mr. Jones will probably be very few in livered an address upon the Brantles of Spiritual-

of York, Pa., that if he can secure a sufficient number of subscribers at two and a half dol lars per year, the discourses of Mrs. Cora L. V. Richmond will be published weekly, as in former years. All interested parties will please communicate with Mr. Rogers with regard to the matter.

The fight for medical freedom is by no and again before our Legislature, and the friends of liberty must be constantly on the alert to defend their rights. The opponents of the measure should organize a Medical Liberty | given later. League at once, and inaugurate a campaign of education throughout the State.

A bill has been introduced into the Legislature of New York which will, if it becomes a law, very materially restrict the operations of one Anthony Comstock. Let us invoke the aid of the higher powers, to the end that it may speedily be enacted. It would be a great relief to a suffering people.

Mrs. N. J. Willis and Oscar A. Edgerly have filled very successful engagements with Societies in this city during the month of Febbe kept constantly employed.

#### Amanda Harthan.

The many friends of this old-time worker in the spiritual vineyard will be pleased to learn ligion of humanity, known as Modern Spirit- that she is yet interested in the good Cause, ualism. He is now President of the First Spir- and ready to do her part to sustain it. Her itualist Church of San Diego, California, and health has not been good for some years, and has infused life and enthusiasm into the so- she is now dependent upon a meagre income shrouded in mystery. It is possible that one ciety. The meetings are largely attended, derived from the sales of an excellent quality of pens, and what labor her limited strength will permit her to perform. If her friends will The Doctor believes in a religious Spiritual- send her twenty five cents, they will receive one dozen extra fine pens for their money. Her address is Prospect street, Stamford, Ct. [We can say a good word for the pens in question from personal experience]

> From the Meadville, Pa., Morning Star, we learn that Hon. E. W. McArthur and Mr. A. B. Gaston (a brother of Hon. A. Gaston, President of Cassadaga Camp), were respectively elected Mayor and Treasurer of Meadville at the recent city election. Both gentlemen are pronounced Spiritualists, which fact makes their triumph all the more significant. We congratulate Messrs. McArthur and Gaston upon their success, and the people of Meadville upon baving secured such competent, broad minded officers for the ensuing three

> Mrs. Sarah A. Byrnes, one of the oldest and ablest workers upon the Spiritualist platform, goes to Bridgeport, Ct., to fill an engagement for a portion of the month of March. She was the speaker for the Spiritualist Society in Worcester for the month of January, where she attracted large audiences of cultured, interested people. Her lectures gave excellent satisfaction, and did the Cause a great deal of good in that city. Mrs. Byrnes should be kept constantly engaged.

> We learn with deep regret that Mrs. Wm. S. Butler was taken seriously ill Feb. 23d. but is now improving. Her many friends unite in the sincere hope that she may speedily recover her usual health and strength. Her medical practice, and the work of preparation for her Annual May Festival, coupled with the worry of the pending medical contest, have, no doubt, contributed to produce her present serious illness.

> The Fitchburg Evening Mail of Feb. 21st, contains a very appreciative review of Dr. C. W. Hidden's two lectures in that city on the preceding day: "The Spiritual Side of Spiritualism," and "Lifted up from the Earth." The latter was extensively quoted by the Mail. and very favorably commented upon. Truly, as the Doctor well says, the lack of religion is the curse of the world to day.

> Our thanks are due to Bro. Wm. H. Banks for sundry clippings from New York papers with regard to psychic matters. The secular press is teeming with discussions upon hypnotism, psychology, Spiritualism, occult science, etc., which proves that the people are interested in spiritual as well as material con-

> We are under obligations to our esteemed friend, Mr. J. E. Darling, for valuable information with regard to the Buffalo exposé and other matters of great interest to all Spirselves and benefit to the Cause.

#### Grand Mass Convention.

Under the Auspices of the National Spiritualists' As ociation of the United States of America, Handel Hall. Chicago, Ill., Feb. 22d, 23d and 24th, 1898, S. E. 50.

Tuesday morning, Feb. 221, an informal reception was held for the purpose of greetings, mutual introduction of speakers, representative Spiritualists and visitors. An excellent order of exercises for the Convention had been prepared and printed in the form of a theatre program, on which the names of the presidng officer, National Spiritualists' Association Trustees, State Agents and Committees on Arrangements and Reception were printed in

Those taking part in the Convention were: Speakers, Mrs. Cora L. V. Richmond, presiding officer; Luther V. Moulton, Francis B. Woodbury, Capt. W. P. Black, Mrs. Carrie Wooddury, Capt. W. F. Black, Mrs. Carrie Fuller Weatherford, H. C. Andrews, Moses Hull. Mrs. Martha E. Root, Dr. H. V. Sweringen, Mrs. Georgia Gladys Cooley, Mrs. C. M. Wel-lington, Vere V. Hunt, Rev. R. A. White, Lyman C. Howe, Rev Jenkin Lloyd Jones, Dr. Emma Nickerson Warne, Rev. Fred K.W. Millar and other representative Spiritualists; mediums: F. Corden White and Mrs. Marion Carpenter: musicians, Miss Olive Wniting, Mrs. M. E. Fallass, Mrs. J. S. Miles, Miss Abby Hayward, Master Harry Thompson, Madame Bourgeois and Mrs. Ida Perry Clason. No report of the Convention has reached

this office, save that in the Chicago Tribune of Feb. 23d, which we produce in tuil: The main purpose of the Spiritualists' Convention

will be accomplished this morning when the Illinois State Spiritualist Association will be organized. A committee was appointed yesterday morning to re-port a plan of organization. There were representatives present at the morning session from thirty societies in the State, including the eleven Chicago organizations. Addresses were delivered by a number of the leaders in the movement urging organization. By shutting out of the organization the disreputable element that imposes upon the credulity of the public the Spiritualists expect a greater respect to be given their accredited leaders.

During the afternoon Handel Hall was crowded.

Women predominated in the audience. The first
speaker was Dr. H. V. Sweringen of Fort Wayne,
Ind. His subject was 'Capital and Labor.' He dis-Spiritualism.

At last night's meeting the Rev. R. A. White, of the Stewart Avenue Congregational Unurch, spoke on Mutual Helps for the Rievation of Mankind."

#### Boston Spiritual Temple.

The Golden Jubilee of Modern Spiritualism will be celebrated by the Boston Spiritual Temple, assisted by the Boston Spiritual Lyceum, in Odd Fellows' Hall, Sunday, March means over. The question will come up again 27-morning, afternoon and evening-when a large array of talent will be presented, in-cluding J. C. F. Grumbine, F. A. Wiggin, H. D. Barrett, the Ladies' Schubert Quartet, Professor George E. Schaller and others, to be

Remember the day, Sunday, March 27, at Odd Feilows' Hall, morning, afternoon and evening. This Society and the Lyceum will join with the Massachusetts State Association at the Bijou Opera House, March 30 and 31.

#### E. W. and M. H. Wallis.

To the Editor of the Banner of Light: I notice from the BANNER OF LIGHT that my friends Mr. and Mrs. Wallis are about to pay a visit to the States. It is not usual for me to write letters for publication, but I do want to ask space in your valuable journal to recommend them to the American Spiritualists. They are two of the most brilliant speakers upon the spiritual rostrum, and societies who are fortunate enough to secure their services may assure their members of a rich treat for

#### Free! Free! Free!

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

The following is a partial list of the talent to take part: Harrison D Burrett, President of the National Spiritualists' Association; Geo. A. Fuller, M. D., President M association; Geo. Association; Mr. J. Frank Bixter, Mrs. Carrie F. Loring, Vice President Massachusetts State Association; Mr. Frank Walker, Manager of the International Golden Jubilee; Mr. F. A. Wiggin, Mr. Osear A. Edgerly, Mrs. N. J. Wil lis, Mrs. Nettie Holt Harding, Mr. A. P. Blinn, Miss Lizzie Harlow; Mrs. H. G. Holcomb, Di rector of the Massachusetts State Association; the Ladies' Schubert Quartet, Mr. Fred Watthe Ladies' Schubert Quartet, Mr. Fred Watson, Mrs. May S. Pepper, a chorus of fifty voices from the Boston Spiritual Lyceum, Dr. Charles H. Harding, Miss Lucette Webster, elocutionist, J. B. Hatch, Sr. Mrs. Kate R. Stiles, Mrs. Juliette Yeaw, Mrs. Alice S. Waterhouse, J. S. Mansergh, Mrs. Minnie M. Soule, E. W. Hatch, Miss Lilla Fay, Miss Ethel Gould, C. L. C. Hatch, Mrs. Sadie L. Hand, Mrs. Hattie C. Mason, Mrs. Ida P. A. Whitlock, Mrs. Tillie U. Reynolds, Dr. G. C. Beckwith Ewell, and Mrs. M. A. Chandler. with Ewell, and Mrs. M. A. Chandler.

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

J. B. HATCH, JR., Chairman, Dr. Geo. A. Fuller, H. D. Barrett, Mrs. Carrie F. Loring, HEBRON LIBBY, CARRIE L. HATCH, Sec'y., Committee of Arrangements.

#### Golden Jubilee Celebration.

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

Boston Spiritual Temple, Boston; Ladies' Aid Society, Boston; Ladies' Spiritualistic Industrial Society, Boston; Children's Progressive Lyceum No. 1, Boston; The Boston Spiritualistic Lyceum No. 1, Boston; The Boston Spiritualistic Research eive Lyceum No. 1, Boston; The Boston Spiritual Lyceum, Boston; America Hall Meeting, Boston, Eben Cobb, Chairman; Hiawatha Hall Meeting, Boston, E. H. Tuttle, Conductor; Commercial Hall Meeting, Boston, Mrs. M. Adaline Wilkinson, President; Elysian Hall Meeting, Boston, Mrs. A. R. Gilliland, Conductor; Appleton Hall Meeting, Boston, Mrs. Minnio, Soule, Prestor: Spiritual Industrial Minnie Soule, Pastor; Spiritual Industrial Society, Cambridge, Mrs. J. S. Soper, President; Lynn Spiritual Association, J. M. Kelty, President; The First Spiritual Society, My. Salem, William A. Peterson, President; Waltham Society, Waltham, Mrs. M. L. Sanger, President; Fall River Society, Mrs. Ann Hibbert, President; Wakefield Society, George T. Lamont; Winchester Society, W. H. Borden; Arthur Hodges Society, Lvnn; T. H. B. James; Haverhill Society, Otto Henckler; Church of the Spirit, Springfield, H. A. Budington; Good Templars Hall, Mrs. E. J. Peak; First Spirit, Springfield, Wawhanners, Independent ualist Society, Newburyport; Independent Club, Newburyport; Spiritualists' Church, Greenwich; Odd Ladies' Hall Meeting, Bos-Greenwich; Odd Ladies' Hall Meeting, Boston; First Society of Spiritualists, Springfield; The First Spiritual Society, New Bedford; Fitchburg Society, Dr. C. L. Fox, President; Chelsea Meeting, William A. Powers, Conductor; First Spiritual Society, Marlboro, Mrs. H. A. Spaulding, President; First Spiritual Society, Lowell; First Spiritualists' Ladies' Aid, Stoneham: The Worcester Association of Spiritualists, Worcester; The First Spiritualist Society, Malden, Mcs. S. E. Whittier, President; The People's Progressive Spiritual Association, Brockton: The First Spiritual

Association, Brockton: The First Spiritual Society, Lawrence; Harmony Hall Society, Boston, N. P. Smith, President. 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.

#### The Fiftieth Anniversary of Modern Spiritualism

Will be celebrated as a gala day, Thursday, March 31, 1898, at W. J Colville's School of Psychology, at 497 Franklin Avenue, Brook lyn, N. Y. On this occasion a joint union meeting will be held, the Fraternity of Divine Communion joining forces with Mr. Colville. Three services will be held, at 10:30 A. M. and 2:30 and 8 P. M. Mr. Courlis will give demonstrations of his psychic powers at the close of each lecture. Special musical program will be arranged for these services, and Brooklyn's people can look forward to a grand treat. A. BISHOP WELLSTOOD.

360 Eighth street, Brooklyn, N. Y.

#### A Bazaar,

Commemorating the Golden Anniversary of Modern Spiritualism, will be held by the First Spiritualist Society of New York in the Banquet Hall and Parlors of the Tuxedo, on the afternoons and evenings of March 31, April 1 and 2. Cooperation and contributions earnestly solicited.

#### National Spiritualists' Association Missionaries.

The spiritualistic meetings of Mr. and Mrs. E. W. Sprague, at the Pangborn Post rooms, Saturday, Sunday and Monday evenings, were attended by large audiences, and proved of considerable interest. Mr. Sprague is an inspirational speaker, and Mrs. Sprague is a clairvoyant medium of considerable power. Their object in coming to Malone was to organize a spiritualistic society under the auspices of the State society, by which they are sent out as missionaries. Mr. Sprague is a very fluent and forcible speaker when under the clairvoyant influence, and improvises excel lent poetry readily on any subject suggested by anybody in the audience. This he did at Saturday night's meeting, with notable su-cess. Mrs. Sprague looked into the lives of her hearers, and, though all were strangers to her, she was able to so describe events which had transpired in the past in the lives of some of her hearers as to make the facts recogniza ble to the persons described, who invariably answered that they recognized the description when she asked if anybody understood it. All who wished were given the opportunity of having thei lives read, by indicating such desire by rising. The tests given by both Mr. and Mrs. Sprague were certainly remarka ble in many respects, by whatever mysterious agencies they were accomplished.—The Malone Farmer, N. Y.

#### "Seers of the Ages" --- A New Edition.

If Spiritualists have had any standard book for the last quarter of a century treating of Ancient and Modern Spiritualism, and giving a general idea of their views upon inspiration, repentance, faith, judgment, the resurrection, heaven, hell, etc., that book has been the "Seers of the Ages," a volume of about four hundred pages, by the gifted writer and famous traveler, Dr. Peebles.

This book-passing through seven editions in this country, and nearly as many in Eng land and on the Continent, as republished by the late James Burns—has in India been translated into the Handustani. We have not a copy on hand; the last edition was exhausted several days since. The book is continually called for, and accordingly we have in press a new edition, with additions, corrections and a

"An Ancient Egyptian Choir at Early Temple Service" is the subject of the exquisitely beautiful colored frontispiece presented withour new catalogue of the colebrated Cornish American Planos and Organs—1898 Models. This interesting picture was designed and painted exclusively for us by an eminent artist and has been reproduced in the original colors regardless of cost. The new catalogue contains a complete description of over fifty styles of Planos and Organs, together with prices. The issue of this musical compendium commemorates our thirty sixth year in business. Mention this paper and the catalogue will be sent free, postage paid. REMEMBER our vast business continues on the old basis—Planos and Organs at wholesale cost, direct from factory to family. No agents', dealers' or middlemen's profits to pay. CABH Off EASY PAYMENTS. 30 Days' Trial in your Own Home. No Satisfaction, No Pay. Every instrument fully warranted for twenty-five years, and safe delivery guaranteed. Send for Souvenir Art Catalogue, to-day—FREE.

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prompt response to this advertisement will secure a discount of \$10.00 on prices quoted in our 1838 Catalogue on any Organ, or \$42.00 on the list prices if you buy a Piano. Owing to the very close margin this leaves for manufacturing, we are obliged to reservotile right to withdraw this special discount.

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Our bank, your bank, any bank, the delitor of this paper, or any of the multitude of patrons who have purchased incoming the past 35 years. Our new book, "The Heart of the People" facturing, we are obliged to reservotile right to withdraw this special discount.

from us during the past 35 years. Onew book, "The Heart of the People containing a thousand recent references, sent free. Don't fail to write

14+4+4+4+4+4 Established Nearly Half a Century.

#### Medical Defense Fund. Previously acknowledged......\$141.60 George Brett, Boston 10 00 Mrs. M Lincoln, Chelsea 5 00 Mrs. Daniel Bigelow. Athol. Dr. W. A. Woolsey. Hartford, Conn. Mrs. L. A. Smith, Barnstable Mrs. Allen Hower, Miss Anna H. Tower. Charles Winter, Westboro. Friends. Waltham, through Mrs. Sanger Mrs. E. S. Loring, Fitchburg. Mrs. Jennie Worcester, Boston. A Friend. Mrs. B. B. Lawrence, East Pepperell... Geo. R. Duren, Carlisle... Jennie Chamberliu, Lynn.....

Mar. 5.

#### A Card from Dr. Hidden.

Total.....\$179.30

To the Editor of the Banner of Light:

The writer will be made glad if you will admit to your columns the following appeal to the Spiritualists of America:

Having been appointed special financial agent for the Veteran Spiritualists' Union of Boston, Mass., I am trying to raise the money needed to pay the mortgage now resting upon the Wa verley Home, in order that the Home may be opened at the earliest possible date. The Union will celebrate the Golden Jubilee

of Spiritualism in Horticultural Hall, Boston, March 31st, on which occasion I shall be pleased to announce the names of contributors, and, later, to publish the same in the spiritual press. Are you interested in the Waverley Home, the only Spiritualists' Home in all the wide, wide world? If so, write me at once and send

me your Jubilee mite. Kindly address me to my home office, No. 14 Purchase street, Newburyport, Mass. Very truly, C. W. HIDDEN.

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

ant street, Mailboro, Mass., at d will be pleased to cor-respond with local societies with regard to engagements. M ssionary work is a specialty with the Doc tor, and his terms are reasonable.

E. J. B wtell is speaking on Sunday evenings at Malta Hall, 163 Washington street. Baghamton, N. Y. Hell, at present engaged in organizing a Spiritu alist Society in that city. Address 11 Isbell street, Binghamton, N. Y.

Mrs. C. F. Woodward occupied the platform in Washington Hall, Natick, Mass., Feb. 13 and 20; Shepherd Hall, Waltham, Mass., Feb. 15 and 22; Chelsea Spiritual Meeting, Sunday afternoon, Feb. 20. Has open dates, and would like to correspind with

Theodore F. Price is filling an engagement as speaker and test medium for the First Spiritnalist Church of Columbus, Onto, during February and March. He has also been engaged for the filieth Anniversary of Modern Spiritualism which at Columbus will be celebrated the first Sunday in April. Besides Mr Price, Mrs. Lake, Willard J. Hull and Maggie Gaule nave been engaged for that event. Societies desiring Mr. Price's services as speaker and test medium will ad-are-s him during February and March at 177 8, 5th street, Columbus, Ohio, or at his permanent address,

Sunday, Feb. 20, C. Fannie Allyn spoke before the Free Thought Society in Paine Hall, Boston, on "One Woman's Idea of Patriotism." The Investigator says: "The speaker was at her best, and the many eloquent passages of her address were heartly applauded."

Mis. M. E. Gilliland will answer calls for platform

work; terms reasonable. Address 820 Washington street, Boston. Miss Maggie Gaule has been engaged to give tests

at the Rochester, N V., Semi-Centennial celebration on the cates of March 28th to April 1st. Edgar W. Emerson is engaged the Sundays of March and April in Brooklyn, N. Y. March 31, with the Veteran Spiritualists' Union, Horticultural Hall,

#### Boston, Mass. Address for March and April, 1045 Bedford avenue, Brooklyn, N. Y. CONNECTICUT.

NORWICH.-Mrs. J. A. Chapman, Secretary, writes: Sunday, Feb. 27th, Mrs. Nettie Holt-Harding of East Somerville closed a very successful engagement with the First Spiritual Union of this city, having given two séances each Sunday, and one upon Thursday evening to a large gathering. Mrs. Harding's delinea-tions are unique in character, taking more the nature of tests than simply the giving of a name. A number of marked descriptions were given, with incidents and events that were fully recognized. Large audiences greeted her the last Sunday, and her work was eminently satisfactory. She will, speak for us again the first Sunday in June. Next month Mr. Oscar A. Edgerly will occu-

#### NEW YORK.

py our rostrum.

ROCHESTER.-G. W. Kates writes: The First Spiritual Church is progressing with its work in a very satisfactory manner. The meetings are well attended, and the membership on the increase. All arrangements are completed for the Fiftieth Anniversary celebration, March 27th to April 3d, with the following speakers:
Dr. J. M. Peebles, Moses Hull, Prof. W. M.
Lockwood, J. C. F. Grumbine, G. W. Kates,
Mrs. Z. B. Kates, Mrs. H. P. Russegue, Mrs. Clara Watson and Mrs. S. A. Armstrong. The test mediums are: Miss Maggie Gaule, Mrs. Anna E. Thomas, Mrs. A. Atcheson and Mrs. Z. B. Kates. A cordial invitation to all is ex-

#### PENNSYLVANIA.

SCRANTON. - Mr. and Mrs. Joseph Griffin write: Mrs. E Cutler is a good speaker and test medium, having filled a mouth's engagement with us, giving great satisfaction. Her flower readings are very fine. She leaves the 3d of March, but we hope to have her with us again in the talt. Address her 1025 Spring Garden street. Philadelphia, Pa.

#### MAINE.

PORTLAND, ORIENT HALL-M. A. Brack ett, Seo'y, writes: Mrs. Annie E Cunoingham of Boston was with us Sunday, Feb. 20th, and fine cut of the Doctor's tace. The price will be reduced from \$200 to \$125. Send orders at once. A copy of this book should be in every Spiritualist's family.

#### This Society will celebrate the Fittieth Auni versary of our religion in a fitting manner.

#### RHODE ISLAND.

PROVIDENCE .- D. F. Buffinton, Sec'y, writes We had for our speaker Feb. 27th Mrs. A. J. Pettengill of Malden. Mass., who took for her subject "The Signs of the Times," which she treated in a very pleasing manner, closing her lecture with tests; all being recognized. We also had Mrs. J. W. Kennon, who gave tests. On Monday, F. b 14th, Mrs. L. A. Meyers held a test circle at the home of Brother and Sister Prouty. On Monday, Feb., 21st, Mrs. Jones held a rest circle at Brother and Sister Grierson's. These circles are being held for the ben efit of our Society, and so far have been a success. We thank all mediums who so kindly as sist us.

#### NEW HAMPSHIRE.

MANCHESTER.-F. C. Fearon writes: Feb. 27 we had Mrs. E. I. Webster of Lynn, Mass., for lecturer, and she was appreciated. Our hall was well filled with a very attentive audience. Many tests were given in the afternoon and recognized, also those in the evening. Largest attendance this season.

#### Count Aksakoff's New Book.

A most astonishing story is told by Mons. A. Aksakoff, scientist, philosopher and literateur, ex Prime Minister of Russia, in a book entitled " A Case of Partial Dematerialization. of the Body of a Medium" (BANNER OF, LIGHT Publishing Co., 9 Bosworth street, Boston, Mass.) The medium concerned was Madam d'Esperance, and the séance took place at Helsingsfors, Finland, December 11, 1893 During the sitting the medium reclined against the back of the chair in which she sat, and supported her head by clasping her hands be hind it. Desiring to change her position, she dropped her hands into her lap, and found them resting on the seat of the chair, her legs being gone. A gentleman, in whom she had Mrs. Helen Stuart-Richings closed a successful month in Chattanooga, Tenn., by giving a recital and treception to the Unitarian church Jan. 28th, Spiritualists and Unitarians in attendance. The secular press spoke highly of her dramatic ability. Mrs. Richings is at work in Buffa'o, N. Y., the present month, for the First Spiritual church. She gave a public dramatic rectil Friday evening. Feb. 25th, the net proceeds of which went to the Building Fund.

The C. Rackwith Ewell is now located at 64 Pleas. confidence, was invited to approach and exam tity finally vanished the missing legs came back, and helped the madam to fill out her clothes and the chair in which she sat. This is the story told in the book. Mons. Aksakoff advances the theory that all materializations are effected by similar dematerialization of the medium; which suggests the corollary that the spirit or entity is tormed from the temporarily disorganized minds of the spectators.-Truth Seeker.

#### Seed Facts to be Relied Upon.

The latest catalogue of the seed-growing firm of J. J. H. Gregory & Son, of Marblehead, Mass., describes some valuable results achieved by this long established house, in which two generations have deestablished bouse, in which two reherations have de-voted brains and energy to improving squashes, cab-bages, potatoes, peas and other vegetables. In new varieties and old ones this firm has always been found reliable. They have always taken great pride in the purity and standard excellence of their seeds, and in this respect, as we'l as in farness of prices, they have an enviable reputation. They will send their catalogue free on request.

#### MEETINGS IN PHILADELPHIA.

The First Association of Spiritualists (founded 1852) meets at Warner Music Hall, Broad and Wallace streets. President, Capt. F. J. Keffer; Vice-President, Mrs. E. Cadwallader; Serreisry, Grack H. Morrill. Services at 24 and 45 M. Young People's Meeting, 11/2 P. M. The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 5th and Spring-Garden streets, every Sunday at 2% and 7%. Lyccum at 2% Séance every Friday evening. President, Hon. Thomas M. Locke: Vice-President, Samuel Wheeler; Treasurer, Julia R. Locke: Secretary, Chas. L. GeFroier, 1325 S. 15th street.

#### SPECIAL NOTICES.

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rusalem. Present Gospels.

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Yours sincerely, J. M. Hodson, Oddville, Ky.

Feb. 2, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:

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

Drs. Peebles & Burroughs, Indianapolis, Ind.: Drs. Peebles & Burroughs, Indianapolis, Ind.:

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

Yours truly, H. G. HOGENDOBLER,

Feb. 2. 1898.

Villa Ridge, Ill.

Drs. Peebles & Burroughs, Indianapolis, Ind.:

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

Vanes builty Conclusion to the control wheeter. Ill.

Yours kindly, CAROLINE DODGE. Wheaton, Ill. : Feb. 1, 1898. Drs. Peebles & Burroughs. Indianapolis, Ind.:

Dear Doctors—Your diamosis is received, and it is very correct. I enclose herewith : mount f r a month's treatment, and hope you will restore me to health as quickly as you did my sister, whom you caned in one month.

Respectfully, F. H. Schlegelmild, S. Q. Hirdeeville, S. Q.



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Drs. Peebles & Burroughs, Indianapolis, Ind.:

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

Pet 7, 1888.

Drs. Peebles & Burroughs, Indianapolis, Ind.:

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

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

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

Feb. 3, 1889.

Feb. 3, 1883.

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

Yours sincerely, Dr. E. Gallup, Banta Ana, Cal.
Jan. 21, 1888.

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#### SPIRIT Message Department

SPECIAL NOTICE.

Questions propounded by inquirers—having practical bearing upon human life in its departments of thought or labor—should be forwarded to this office by mail or left at our Counting-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.

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

SPIRIT-MESSAGES, GIVEN THROUGH THE TRANCE MEDIUMSHIP OF



MRS. JENNIE K. D. CONANT.

Report of Séance held Jan. 21, 1898.

Spirit Invocation. Thou Overruling Power, who doth control the destiny of the human family and the workings of the universe, we come to thee this morning seeking thy guidance, that wis dom rather than fame may be ours, that we may understand thy laws, and find that light which will enable us to comprehend thy power and reveal us to ourselves: may we be led to seek for the motives that prompt the actions of our fellow-men, that the contentions and anxieties of the mortal world, with all of the confusion, misrepresentation inharmony and discontent may be overcome through our efforts to find the good, the beautiful and the true in life. May our sufferings lead us higher in thought, and make us more charitable and sympathetic toward all mankind. May we realize also that thy divine power is in all things, and we ask thee to baptize us anew with the waters of love, to renew our faith and to give us strength and knowledge that our angel loved ones are ever with us to bless and t guide us.

May we be able to open the gateways of the spirit-world this morning for the benefit of humanity, that immortality of the soul may be demonstrated, and that each spirit may send words of consolation, each one in his or her own way to the loved ones on earth. May we know that the angels are leading and protecting us, to give us light instead of darkness, justice instead of injustice, and truth instead of error. Thy name shall have the praise now and through

#### INDIVIDUAL MESSAGES.

#### Jeannette C. Noyes.

Good morning. I am more than pleased at this privilege. I am not a stranger around your city and surrounding towns, but I would like to not only return to my own loved ones, but to those I have an interest in to encourage and give them consolation. Your séance room has been a very attractive place to me, always want some one else to realize what we both while in the body and out of the body. | have found in our new experience. I feel a for to me the communications from the loved good deal as the one that preceded me. I had ones always seemed sacred, and I think it is | quite an experience in earth-life, and I was not sweet to think of those that are gone. I realize it as I oftentimes hover around those I left still struggling with the environments of earthlife, yet I want them to realize that we are assisting all we possibly can, and especially those | belief of immortality of the soul, the consciousthat are still interested in progress and in Spiritualism, because there is no one that can | laws that govern it that we sometimes quesrealize how sweet it is to know that our friends live, as those that have lost them. I would like to come in contact with my own family, those that I have left, those that love and cared for me. I had oftentimes heard them make the remark that it is strange that there are so few of our own people come through the Banner | Mary to know that while she seems to be left circle, so I thought this morning I would just | alone, and seems as if there was nothing more merely say to all my friends in Haverhill and for her to do with the exception of finishing the surrounding towns, that I am still with her work and come to spirit-it seems just the them in the body, and assisting them, and will same as if I had never left her side. There do all I can to help them. Say I am satisfied, are many things I can see and understand and I have met the dear loved ones that have gone before, and they join in sending this message of love. Say that Jeannette C. Noyes is here, and my home was in Haverhill, Mass.

#### William Matthew Wilson.

Well, I suppose as one goes out another comes in, and that is how we occupy our time all through life-as one leaves one position another takes it, and it is so in the return from sweeter companionship than even the earth spirit-life to the mortal. I find it a good deal in many ways governed by the same laws that control in earth life.

I was very much interested in Spiritualism while I was in earth-life, and I have those, also, that are very much interested in it, and it seems to me as this season of the year comes around, and we have just passed the pleasant holidays, etc., it makes us think sometimes of things that have passed; and although I have not been out of the body a great while, I feel as though I had gained a great deal in the last two years, and I want the loved ones to know of my progress, and that I was not disappointed with my investigation in earth-life when I got to spirit. I found the loved ones just as they had promised to meet me, and I have realized many things belonging even to earth-life that I did not know before, or that is, I did not elevation and benefit of life, in recognizing understand; so this morning, when the good the importance of living to benefit humanity, Chairman said that if I wished to send a few etc. It seems so to those who are interested words of encouragement and consolation to in the welfare of humanity, and following out those whom I was interested in I could do so, the many changes that come in our political I felt pleased, and I am trying to do just what world, and the effect it has on the finances I can in my own feeble way and in my own and industry of the country. I feel like one conditions that surround me. I, too, feel that | little drop in the great bucket of the universe. Spiritualism is progressing, and it is one of the | yet it seems as if all these drops could be causes that create so much discord and so brought together in harmony, and bring com-

I have a companion still in earth-life, and she is also conscious of spirit control, and | glad that the Spiritualists of this country, eswould like to say, that even if she is under- pecially, are beginning to realize the need of stood, there are many times she don't know | the hour by cooperating together, and being just what to do. I am still assisting her, and organized as a body of people, with their aim still trying to make these things explainable; and purpose to elevate humanity. there is one thing that is hard for the mortal I wish to send this message, not as an indito see, and that is, why the spirits allow so | vidual message, but as a message for all who much trouble if they can prevent it? and I find | are interested in justice, in right, and the prothat that question is not only asked by those | mulgating of the true spirit of freedom. My in my own family, but also many times by wife is touched by the spirit, and she voices those who are investigating Spiritualism, and | the sentiments of many spirits to give consoit seems to me sometimes as if an investigator lation to those in earth-life; and yet, as I stand

can see even more than the believers. I do n't know whether my message will read spirit-home; that we do remember our earthly to say to her. "Fanny, do n't falter, neither can and will cure you.

career to a certain extent, and that we can must you weaken." You may find many obcome back to those in earth life; and these are stacles in your pathway with the unbeliever two very emphatic questions that most people | that may surround you, but I have realized want to solve. I have solved them to my own | with more consciousness since I left the morsatisfaction, but know it is not so to another | tal body than I did while I was an inhabitant until they have got where I have.

them, and will assist them all while traveling law of attraction to arouse curiosity, and to in earth-life, and when they come to spirit have people seek and investigate the truth. they will find, as I have found, many things both to their advantage and perhaps some to of improving them with better conditions than I came daily in connection with, seek diliin earth-life. Just say that William Matthew Portland, Me.

#### Isaac Ballou.

Well, this is truly a happy experience to me, and I feel it will be well received by the loved ones that it is intended for, for I return this morning with the same faith and consciousness of a spirit assisting me to send this message as I had when I trusted them to lead me over the river of change. I had a long experience in earth life, and a wonderful one in many respects, but there was nothing that gave me so much consolation as to know the loved ones were with me, to know there was no separation, no change called death; that we are oftentimes brought closer to each other than we are in earth-life. I am anxious to reach the dear companion and children that are struggling in earth-life, knowing the time is not far distant when we shall be together, for years have rolled on, and there is always a limit to the extent of life, and I know that the loved ones feel so, and oftentimes realize the presence about them; yet the external body, the familiar voice, the touch of that familiar hand, are missed: the footsteps are not heard as they were in earth-life, and it is hard for the spirits to demonstrate themselves as tangibly as they did while clothed in their own bodies. We can manifest through mediums to a certain extent, but there is a great deal that is not understood yet.

Why, friends, I have six children scattered in various parts, each one struggling in his or her own way to make an existence, some perhaps a a little bit more sensitive, and others perhaps a little more successful than the rest. I want to say that father has not gone, that you have still his feeble protection, and if I can guide you in any way I will; perhaps I will be able to guide you with more consciousness to right than even in earth-life, for I know the last year of my life was very tiresome. My physical got pretty well worn out; but the angel-world was always kind to me, they assisted me in many ways. I know I can assist you, and I want to say to my son Fred that when those who were so kind to me in the last illness, and assisted me so much, come over here. I feel that God and the angel-world will bless them and sustain them and help touch the keynote, that the vibration of the

Just say that Isaac Ballou is here, and my home was in Cumberland, R. I.

#### Jesse N. Murphy.

Well, it is wonderful and yet natural that when we get out of the body we want to return and report to the loved ones that we have left behind. It is like going traveling: we really a stranger to Spiritualism, although to those that investigate Spiritualism, and try to learn or become interested in it, there are a great many things in question. It is not only ness of returning, etc., but there are so many tion. Now I was interested in all branches of liberality. I did not believe in sectarianism in anything, and I don't to day, and I feel that while time is going on, and changes come to those in earth-life, yet each change brings us a blessing, even if it is not understood. I want that I could not before, and our companionship was a great many years together; we saw sunshine, shadow, adversity and prosperity all blended together, and we could assist each other. Now you seem to feel that as the physical is giving out, that you are left alone, but you are not alone, and it will not be a long time either before we will join hand in hand, heart and heart, and go on with a closer and

experience gave us. I wish to say to all my New Hampshire friends, especially those that are skeptical today of the progress of Spiritualism, I died in it and I lived in it, and I have not been disappointed, and if I could only give you a glimpse of the happiness on the spirit side I am sure some of you would like to join us.

Say that Jesse N. Murphy is here, and my home was in Swanzey, N. H., and I want them all to realize I am with them in the spirit.

#### Randolph S. Cowan.

Well, I would like to send out a few thoughts this morning to those who are still struggling with the environments of life. No doubt there is a great deal to be understood, but there are those we are interested in, in the bined forces to work for the benefit of the masses, there is so much to be done. I am

by her many times, I see where the circumstances that surround us do not always enaas I desire it to, but there is one thing I wish | ble us to demonstrate all we desire. She does to demonstrate, and that is, that we are con- not get the reunion that is needed for the supsolous after leaving the body and entering our | port and upbuilding of progress; but I want |

there, that there are many times the spirit Just say to Sarah and Mary that I am with has to send forth certain things lacking the

Say to my brother officers and friends that belong to the various organizations with me, their disadvantage, but we have opportunities | that I was connected with, and to those that gently for yourselves; ask no man nor woman Wilson is here, and you will locate my home in what is right or wrong; use the faculties that you have, and you will be astonished to see how many times you will be guided by the still voice within, more distinctly than by the vocal expression that comes through other brains.

I shall be recognized in Indiana, my old home, but especially in Washington, D. C., where I left the body; but I wish them all to know that through your valuable columns this morning I have come to identify myself as one that is with you, heart and hand, for justice, for right, for progress, and for truth. My name is Randolph S. Cowan.

#### Lizzie Boardman.

Well, all whom I have heard manifest this morning seem to be endowed with some knowledge of spirit-return previous to their leaving the body; but I did not know anything about it, and Inever was where much of it was demonstrated. I had heard people speak of it. and I presumed it was all right to those who could understand it, but as I did not, I thought it was fully as well to let it go; but since I have passed from the body and left my family behind me, I feel as though I would like to return. I don't expect to convert them to the knowledge of spirit-return all in a minute, but I thought if I could send out a message through your paper that some one would see it, and perhaps it might reach the one that I wanted it to.

I see some changes that have occurred in my home since I passed out of the body, and I do not find fault, for I think it is all right; the changes will work out beneficially; but there are other things connected with the children that I wish I could make them feel that mother has not gone; that I watch over them, that I can surround them with my prayers and my blessings. I would like them to become conscious of it. I have been seeking for a long time how to reach that point; how I might influence some one to go to a medium and give me an opportunity to control; but I have been unsuccessful so far. I was informed by those in spirit that if I could send a message through your paper, I would be able to reach some one whom I loved, some one who would open the door that I might come in; some one who will spirit might unite with them in earth-life. I would like to give some names, but I don't think it best now, because they would not like it, for they all belong to the Orthodox church, and they might feel that there was something wrong in it. By getting their minds direct, I am in hopes that I can lead them to investigate further. Just say that my own name was Lizzie Boardman, and my home in Sheffield, Mass. My husband's name is William, and he is still in earth life.

#### Messages to be Published.

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; Minanda M. Plummer; Harvey Bundy. Jane Bel den. Feb. 18.—Mary A. Osgord; William Boyce; Andrew Marshall; Mabel E. Copeland; Mary Burns; Charles Quimby. Feb. 25.—Kate Osborne; Edgar H. Coffey; Caroline Rogers; Nina Campbell; Jennie Packard; Henry P. Onderdonk.

#### Written for the Banner of Light. A TRIBUTE TO ANDREW JACKSON DAVIS.

BY DEAN CLARKE.

To Nature's true interpreter-The humblest, yet the greatest seer. The deepest thinker and philosopher That lives upon our mundane sphere-We write this simple, honest lay, Which from the heart doth flow, That we, in part, the debt may pay That a neglectful world doth owe.

From callow youth to ripe old age, You've used your wondrous gifts divine As seer, philosopher and sage, That Nature's light might clearly shine; Her "Revelations" to mankind So clear you voiced in early youth, That nowhere else on earth we find So much of wisdom and of truth.

The books you were inspired to write, Which far too few have seen or read, Will fill the earth with living light For ages after you are "dead": 'T is always thus: the truly great Must do their work and pass away Before mankind appreciate The good they do or truth they say.

Yea, such the price all pay to live, Who live ahead of their own time-Their time and talent they must give, And "trust in God" with faith sublime; Your duty thus you've nobly done, And time will bring you full reward; E'en now you 've fame and honor won, Which all who know you glad accord.

The generations yet to be Will reach the stature of your thought, And it requires no prophecy To say by them it will be sought. "The Children's Lyceum" which you saw, And from the spheres brought down, The world's attention yet shall draw, And bring you honor and renown.

And millions whom your books have fed With manna new and fresh from heaven, Will bless you for the "living bread" With lavish hand so freely given; And when you reach the "Summer-Land," Where all you've fed you sure will meet, They 'il grasp you with a grateful hand, And then your bliss will be complete.

Then lean upon your "Magic Staff," And patient wait a few years more, And then the cup of joy you'll quaff With saints and sages gone before; But while you stay, still work for man, Though harder 't is than in your prime. In history von'll LEAD THE VAN-80 trust in God, and bide your time.

Female Complaints-Welcome News. It is a fact that our women suffer from female complaints, and are consequently weak, tired, nervous, dragged-out, and full of pains and aches. Dr. Greene, of 34 Temple Place, Boston, Mass., who is without doubt the most successful specialist in curing female complaints, offers to give free consultation by mail to all women suffering from these distressing weaknesses, discharges, pains and irregularities. Consult Dr. Greene by letter, and he will write you, carefully explaining all your symptoms so plainly that you will understand exactly what alls you. Write now. He can and will cure you

#### ANSWERS TO QUESTIONS

GIVEN THROUGH THE MEDIUMSHIP OF



W. J. COLVILLE.

Ques.—[By Mrs. Chas. Habm, 5636 Sherman street, Cuicago.] Will you kindly give a scientific explana-tion of the phenomena of spirit-photography?

Ans.-The only scientific explanation of spirit photography which we can offer is nei ther new nor startling; it is simply this: The subjective or psychic body which is photographed is so far materialized for the time being that it makes an impression upon a sensitized plate, though it is too ethereal to be detected by ordinary human insight. Photographers often have curious experiences with plates, and if they would develop all the seemingly spoiled ones they would certainly find some among the number which would furnish satisfactory evidence of spirit-photography to the fair-minded, even though the obdurately unbelieving might be disposed to decry all evi-

It is surely not difficult to accept the doctrine now put forward by the most eminent scientists, that what we are accustomed to call matter is only a lower form of the same substance to which we give the name of ether. Our sense-perceptions are not fixed quantities, though they may be determinable qualities. The five words, sight, hearing, taste, touch and smell, convey definite ideas to the mind, but we have no reason or logic on our side if we attempt to arbitrarily limit the extent to which these perceptions can be exercised.

Though clairvoyance, clairaudience, and much that is connected with psychometry are often spoken of as though they were purely spiritual faculties, they have to the scientific student a distinctly physical side. Material apparatus of delicate construction can and often does register much that the ordinary human sense fails to notice, and every one has remarked upon the greater sensitiveness of animals than of the average human being in many pronounced directions.

Spirit photography in the strict sense there is not, for the purely spiritual entity does not Mr. C. F. Peck of Apalachicola received two make an impression of itself upon a material plate; but as there are in constant communion with you spiritual entities, who seek to make messages. All these were obtained in broad you know of their presence, and as you are | daylight, the slates lying on top of the table, desirous of knowing of it in many instances, the attempt to reach the plane of your perception is partially successful, and a photograph, more or less distinct, is occasionally produced. The most satisfactory spirit-photographs we have ever known of have been spontaneously and unexpectedly produced in galleries where nothing unusual was being looked for. There is really no other available explanation than that of partial materialization, which, when carefully reasoned out, will be found to agree perfectly with the very latest scientific deliverances concerning matter and ether.

#### The Colony of Shalem.

A START MADE WITH TWENTY FIVE CHILDREN TOWARD REGENERATING THE WORLD.

LAS CRUCES, N. M., Jan. 15th.-Shalem is at Dona Ana, about six miles north of Las Cruces, on the main line of the Atchison, Topeka and Santa Fé Railroad. It is a colony composed of tion of the exquisitely finished product in the ware-Spiritualists and vegetarians, and was founded rooms. in 1884 by Dr. J. B. Newbrough, a dentist from

The station at Dona Ana consists of a siding east, and has a population of about five hundred, nearly all Mexicans of the very poorest class. Shalem lies to the west of the railroad, in a bend of the Rio Grande, on a tract of about a thousand acres of the best farming land.

Dr. Newbrough was for many years an ardent Spiritualist and a medium. He got a typewriter, and under the influence of the spirits wrote on it for about a year, without reading what he wrote, and then published it in an immense book called "Oahspe." It is explained that this word means earth, air and sky, and comes from a language used before the flood. This is the sacred book of the colonists, and is called a new Bible. Dr. Newbrough and others established the colony for the purpose of carry ing out the ideas set forth in "Oahspe." Tanner, famous for his forty days' fast, was one of its first members, and resided at Shalem for a time. At present it contains few adults, and the main efforts of the colonists are de voted to gathering orphans and other homeless children, and bringing them up in their religion, so as to regenerate the earth by a new and purer race. The children are restricted to two meals a day, and are not allowed to eat meat. They are all quite young, and at present number twenty five, including a negro boy. They are scantily clothed most of the year, never wearing hats, and even in January frequently going barefoot. The farm is held in trust for them, and will be turned over to them when they become of age. The farm is intended to be worked on the cooperative plan, as the Shalemites are socialistic in their ideas, and aim at the abolition of the competitive system. At present, owing to the small number of adults, most of the work is done by hired help. This has proved a great blessing to the Mexicans of Dona Ana, where times have been very hard for some years.

Since the death of Dr. Newbrough in 1890 the colony has been managed by A. M. Howland, formerly of Boston. Mr. Howland is about sixty years of age. He wears long hair and a heavy beard. His costume consists simply of a pair of white linen trousers, a sleeveless jacket of the same material, and a blue sash around his waist. In winter he sometimes adds shoes and a blue blouse. He never wears a hat unless he is in town.

There are a number of buildings on the place The chief of these are the children's building and the Fraternum, for adults. The former is of red brick, and contains a large hall, kitchen, dining room and sleeping rooms. Here the young children are instructed. The younger

ones are taught in a kindergarten, while the older learn various trades in the hall are quotations from "Oahspo" all over the walls. The Fraternum is an adobe building, built in the Mexican fashion around a patio or courtyard. In the parlor may be seen a number of weird plotures drawn by Dr. Newbrough. Most of them represent historical characters, such as Socrates, Xerxes, and Pharach and his daugh ter, while others are types of various races, and one shows the happy hunting grounds. One represents a man of several thousand years ago, with coarse, brutal features, side by side with the spirit of the same man as developed later on like the man of to day. The other buildings are used as workshops, farmhouses, and sheds for the live stock. Water is supplied from seven windmills near the buildings for use around the houses. The farm is largely under cultivation, and has a great advantage over others hereabouts, inasmuch as it does not depend upon the river for a supply of water for irrigation, but gets it from wells.

A little to the north of Shalem is Levitica, a settlement intended for persons with families who may desire to join the colony. Here are a number of adobe houses ranged along either side of a single street, and surrounded by small pieces of ground for cultivation. A few families have located here from time to time, and a store is kept for their benefit.—New York Sun.

#### Southern Cassadaga Camp-Meeting. Lake Helen, Fla.

To the Editor of the Banner of Light:

The third Sunday of the fourth Annual Meeting of this Association witnessed a still larger attendance. A clear sky, cool west wind, thermometer eighty-five at noon, made the day an ideal one for this latitude.

Mr. Grumbine spoke in the morning upon The Philosophy and Science of Materialization." He treated the subject in a thoughtful manner, closing with strong denunciation of those mediums who practice fraud in their sé-

In the afternoon Mrs. Sheets addressed the large and attentive audience upon "The Origin of the Human Personality," claiming that the soul became incarnated at the moment of

conception. Mrs. Maggie Waite was very successful in her delineations of spirits, describing over thirty a number of whom were colored. All were recognized.

Mr. Morrow, Mr. Mullen and Mr. Parcell sang with fine effect.
On Wednesday evening, Feb. 22d, Prof. Fred. P. Evans, the noted independent slate writer of San Francisco, lectured in the Opera House at DeLand, and gave an exhibition of inde-

pendent slate writing. Sunday, Feb. 27th, Mrs. Carrie E. S. Twing spoke in the morning, and Mr. Grumbine made his last address. Both speakers were greeted with fine audiences, and delivered able ad-

dresses. Mrs. Waite, as usual, was strikingly successful in her spirit delineations.

Dr. Mary J. Wright of New Haven, Ct., arrived last week. She has, by direction of her spirit guides, inaugurated an Indian Council. Dr. Wright had a vision soon after her arrival of a large number of Indians who pitched their spirit tents on the little hill just north of the camp, and then requested her to call a meeting of all the mediums at the camp to meet her for an Indian Council, at 4 r. M. every pleasant day, on the same hill. The opening meeting was held Sunday afternoon, Feb. 20th, and was conducted by Dr. Wright, entranced by the Spirit Indian called "Lirleine," the special control of Dr. Wright for the last thirty ways. years, who gave satisfactory tests to a number present—one of special interest to Mrs. W. W. Barnes of Kokomo, Ind., who is studying Spiritualism with her husband here. "Lirleine," a Mohawk, reports that the spirit Indians are delighted with this camp.

Prof. Evans has, through spirit-power, produced some astounding results the past week in independent slate writing. In one instance, test-letters, written on the inside of a pair of hinged slates he brought from home, beside getting six other slates filled with personal while Mr. Peck's hands were upon them.

The social dances on Friday evenings are well attended. Last Friday evening there was

a masquerade dance. Among the late arrivals are: Geo. E. Hartwell of Wilton, N. H.; Mrs. Morse, Tampa, Fla.; Mrs. McAdow, Chicago, Ill.; Fred P. Evans and wife and daughter, San Francisco, Cal.; C. F. Bullock, Boston, Mass.; W. W. Barnes and wife, Kokomo, Mich.; Mary S. Patten, Hope, R. I.; E. E. Vaill, Miami, Fla.; Charles A. Kelley and wife, Crescent City, Fla.; Mrs. L. N. Wade, Crescent City, Fla.; Mr. J. C. F. Grumbine and wife, Chicago, Ill.; S. R. Mower, Warren, Pa.; Mary J. Wright, M. D., New Haven, Ct.; Wm. B. Claffin, Hop-H. A. BUDINGTON. kinton, Mass.

#### Wondrous Works.

The manufacture of the American Pianos and Organs by Messrs. Cornish at their immense factories at Washington, N. J., is one of the most interesting exhibitions possible. The vast works are really wonderful, and the making of the Cornish American Pianos and Organs can be followed in all stages, from the rough lumber brought in from the extensive drying kilns, and cut up by the blg circular saws in the lower end of the first machine floor, to the examina-

Visitors are always welcome. The factories are lighted up throughout by electricity, in order that they may be run. when necessary, day and night. Nearly 400 skilled workmen are employed (many of them have held their positions for over twenty year and a small shed. The town lies a little to the The monthly pay-roll often averages \$36,000.

Asst and has a nonulation of about five hun. sonally, and this firm holds the unique and remarka-ble position of being the only manufacturing concern building High Grade Planos and Organs who sell them direct to the general public exclusively, at first cost. All the enormous profits made by agents. dealers and music stores are thus avoided, and oughly reliable instrument can be purchased at the right price, and from the right people.

We advise everybody to get the beautiful art cata-

logue issued by this enterprising and entirely reliable firm. It will be sent Free to any one addressing Messrs. Cornish & Co., at Washington, New Jersey, and mentioning the BANNER OF LIGHT.

#### Passed to Spirit-Life.

From Lowell, Mass., Feb. 8th, MRS. MIRANDA L. HAMB-LETT, aged 66 years. Mrs. Hamblett leaves a husband, who will, in this affice

Mrs. Hamblett leaves a husband, who will, in this affliction, find in spiritualism the consolation they have mutually shared in the loss of a beloved son and daughter.

A true, noble and patient woman. Mrs. Hamblett has borne with a heroic spirit the suffering of a lingering disease. To know her was to love her, and to be touched with the sunshine of her cheery spirit.

Her funeral took place from her home, and was very largely attended. The room wherein the body lay was, with the projusion of floral tributes, "fair as heaven in a dream."

Rev. Dr. Bicknell (Universalist) of Cambridgeport, assisted by the writer, conducted the service. A male quartet most touchingly rendered three beautiful selections.

Many hears reach out in tender sympathy to the busband and his devoted daughter in law.

Juliette Yeaw.

From Lowell, Mass., on the 5th ult., after long suffering, MRS. ELIZABETH, wife of Mr. James Coffin.

She was a good woman, an earnest Spiritualist, and an excellent test medlum—a genuine medlum. In a quiet, unassuming way, she has done much good in the community. A large concourse of Spiritualists attended the funeral on the 8th ult., which was conducted by Mrs. Sadle Hand of Lowell, who offered the tender consolations of Spiritualism, and paid a beautiful tribute to the worth of the arisen one.

From Foxboro, Mass., Dec. 10th, 1897, JOHN CALVIN MEARS, aged 59 years. He was a good husband, an affectionate father, a good citizen and an earnest Spiritualist. L. A. M.

From Ballston Spa, N. Y., Jan. 26th, MRS. ANNIE D. LAR-KIN, aged 76 years. Mrs. Larkin was the widow of the late Dr. Lyman B. Larkin. She had been a devoted Spiritualist for a long time, and it was a great consolation to her in her declining years.

A. J. S.

From her home in Texas, Kalamazoo County, Mich., Feb. 17th, 1898, Mrs. Josie Towers Parsons, aged 61 years. . Beside a busband she leaves three daughters, one brother and a sister. Mrs. Parsons viewed the future with composure, having positive knowledge of spirit-return through her own organism. Hon. L. V. Moulton gave an address. L. S. BURDICK.

[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 a verage make a line. No poetry admitted under the abounceding.]

#### Kanner Correspondence.

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

#### New York.

BROOKLYN.-Mrs. Belle R. Plum, Sec'y, writes: "The Advance Conference held its last session at 1188 Bedford avenue, on Saturday evening, Feb. 5th, taking possession of its new home, at 1101 Bedford avenue, on Saturday, 12th inst. At our farewell gathering we held an unusually interesting meeting, which was opened by singing, 'Safe in the Care of Angels,' after which Bro. Lafumée called our attention to the strange things happening in attention to the strange things happening in the churches, followed by Mr. Deleree on the same line of thought and spirit communication. After his remarks the audience sang, 'Sweetly Falls the Spirit's Message,' and Dr. Bullard of Connecticut spoke on 'Self help, and the Betterment of Conditions Here Through Knowledge of Spiritual Laws,' followed by short addresses from Mrs. Plum and lowed by short addresses from Mrs. Plum and Bro. Simmons, touching on practical ideas, with Dr. Smith's closing remarks on truths of vibration, force, and the need of thorough cooperation to produce the best results.

On Saturday evening, Feb. 12th, we were all gathered in our new home for the first time to wonder what our harvest would be ere another year had rolled away, and here, as usual, the true and tried were gathered together to promote the best interests of our spiritual belief, or knowledge. The meeting was opened by an old familiar hymn, sung by the audience, after which the President made a few impromptu remarks, calling upon Mr. Davis for an opening address, whose subject was: 'How Has Spiritualism Progressed?' Mr. Lafumée spoke of 'Real Spiritualism, and the Work of the Spirit in Manifestation Through Different Forms of Mediumship.' There was a short address by our Vice President, Mrs. Plum giving place to Dr. Bullard in his impressions and teachings of higher knowledge of self and spiritual oneness with the omniscient, omnipotent and infinite spirit."

BROOKLYN .- L. Smith, Sec'y, writes: "The regular meetings of the Woman's Pro gressive Union were held on Sunday afternoon and evening, Feb. 20th, at Walsh's Academy, 423 Classon Avenue. At the afternoon service Miss Lizzie Harlow selected as her subject, 'The Rainy Days of Life.' Notwithstanding the un-pleasant weather, the meeting was well attend-ed, and Miss Harlow delighted her hearers with the eloquence and force of her answers to the questions presented to her. Mrs. May S. Pepper closed the meeting with spirit-messages, which were promptly recognized."

#### Pennsylvania.

SCRANTON.-Mrs. E. Cutler says: "There has been quite an interest in Spiritualism in places I have been engaged in. Went to Easton, Pa., Oct. 1; no society, but held meetings in Mrs. Breiech's parlors, then spoke in a hall in Phillipsburg, N. J., and continued the meetings in Easton, Pa. Jan. 1, I was engaged by the society of Wilkes Barre, Pa., a society three years old; large and intelligent auditure. ences; Mrs. Brown, President. Feb. 1, I went to Scranton, Pa.; no society here; held meetings in Mr. and Mrs. Griffin's parlors, and many strangers became interested in the Cause. I expect to return here in the fall, and organize a society and have it chartered by the National Association of Washington, D. C. I leave here March 3 for Philadelphia, Pa., and stay the month there. April 1 will go to the Philadelphia, Pa., Camp-ground, Parkland, Pa. Will make engagements for societies and camp meetings. Address 1025 Spring Garden street, Philadelphia, Pa., for March; April, Eden P. O., Bucks Co., Pa., Parkland."

#### Massachusetts.

LOWELL.-Geo. H. Hand, Sec'y, writes: "Mrs. A. J. Pettengill of Malden lectured for the First Society on the 20th, and our people were much pleased with her work, and with her improvement since last here, two years ago. She will be engaged again. BANNER OF LIGHT on sale.

NATICK.-A correspondent writes: "Mrs. M. E. Saunders-Woodward of Canton, Mass. held a spiritual meeting in Washington Hall, Feb. 13. It was largely attended, and the tests given were very fine. A meeting was also held Feb. 20. The tests were exceptionally fine and accurately given. It is hoped that she will be with us again as soon as she can arrange to do so."

#### Late February Magazines.

McClure's Magazine.-The current number contains an historical document of very extraordinary interest. It is the account of Washington's last days, from the manuscript diary of his Private Secretary, Tobias Lear. Col. Lear was greatly trusted by Washington, was in constant attendance upon him during his last illness, received his dying words and instructions, and witnessed his death. For the closing scenes in Washington's life this diary is the only original document, and it has never been published before in full, in any popular form. The original manuscript, indeed, has been generally supposed to be lost. It is, however, in the possession of a relative of Mrs. Lear's, who authorizes its publication. S. S. McClure Co., 141-155 East 25th street, New York City.

NEW ENGLAND. - "Ancient and Modern Highways" is the subject of a careful and valuable study by Charles Livy Whittle, the current number going back to the great roads of ancient Rome, and to days much earlier than those when the great roads of Rome were built, he traces the whole development of high-ways down to the time when the Massachu-setts Highway Commission is in its place doing such splendid work. His accounts of the Swiss and French roads are of special interest, and the pages of his article are embellished by many pictures, illustrating every period of the history which he runs through so faithfully and so well. Warren F. Kellogg, 5 Park Square, Boston, Mass.

RECEIVED. — Mind. The Alliance Publishing Co., 19 and 20 West Thirty-First street, New York. The Humanitarian. On sale at Brentano's, 31 Union Square, New York. Our Little Ones and The Nursery. Lawrence Elkus, editor and publisher, 196 Summer street, Boston, Mass. Our Dumb Animals. Goddard Building, 19 Milk street, Boston, Mass.

#### J. C. F. Grumbine's Work in Boston for March.

While serving the Berkeley Hall Society Mr. Grumbine will hold three classes for spiritual unfoldment. The first course will be a special series of eight lectures on Psychometry, Clairvoyance. Inspiration and tures on Psychometry, Clairvoyance. Inspiration and Illumination. The second course will treat of the System of Philosophy Concerning Divinity, or How to Realize Intuition, Spiritual Perception, Immortality and Divinity (first presentation in Boston), and of importance to all students of metaphysics and spiritual and mental science. The third course will be on Psychopathy, when the following course of eight lectures (new) will be given for the first time:

1. Psychopathy and Oatopathy.

2. Christian Science: Its Uses and Limitations.

3. Divine Science and Universal Spirit Power.

4. Hypotism. Suggestion. Magnetism

5. Define Science and Onversa: Spirit Power.
4. Hypnotism, Suggestion, Magnetism.
5. Telepathy and Absent Treatments.
6. Clairvoyance and Diagnosis.
7. Health: Its Recognition and Affirmation.
8. The Physician and Metaphysician, or the Science

of Implied and Applied Healing.
The places and times of the lecture courses will be announced later. Tickets for each course will be but \$2.00, and can be had of Mr. Grumbine. This will be Mr. Grumbine's last appearance in Boston for the

For Over Fifty Years Mrs. Winslow's Soothing Syrup has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoa. Twenty-five cents a bottle.

#### Catarrh Cannot be Cured

With LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or consiltational disease, and in order to care it you must take internal remedies. Hall's Catarrh Oure is taken internal would also directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular, prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O. Sold by druggists, price 75c.

Feb. 10.

#### SOUL READING,

OR PSYCHOMETRIC DELINEATION,

OR PSYCHOMETRIC DELINEATION.

BY MRS. A. B. SEVERANOE. Character readings clear and accurate. Examinations and prescriptions for the sick and afflicted. Nature's own remedies prescribed. Health and vigor restored in every case where there is sufficient vitality to build upon. Important instructions pertaining to harmony in the marriage relation and home life. Adaptation between those intending marriage. Helpful advice and questions considered upon business, spiritual development, mental improvement, and future success.

Brief reading, \$1.00, and four 2-cent stamps; full readings, \$2.00, and four 2-cent stamps. Address, 1300 Main street, White Water, Walworth Co., Wis. 28w May 1.

#### **Blindness Prevented**

The Absorption Method a Success in treating all forms of deseased eyes without Knife or Risk. Over 75,000 treatments given at our institution in '97. Representative people from all parts of United States and Canada endorse this innstitution. Do not walt to be blind. Thousands have everything to gain and nothing to lose, Pamphlet Free, describing hometreatment and institution, the largest, most successful in America. BEMIS SANITARIUM, Glens Falls, N.Y. 2teow

WATCH AND CHAIN FOR ONE DAY'S WORK. RO commence of the commence of

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

PARKER'S GINGER TONIC

The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ilis of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and Isin fact the most revitalizing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ilis of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

the grave who would recover neatts by its timely use.

THE ATED FREE. Poscible to URED with Vegetable Remedies. Have cured many thousand cases call-symptom s rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miractious cures sent FREE 10 DAYS'

TREATMENT FREE by mail. Dr. H. H. Green's Sons, Specialists, ATLANTA. GA. 12toam Oct. 2.

#### ASTONISHING OFFER.

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

Mrs. S. A. Taylor, THE NEW SCIENTIFIC HEALER. HIGHEST endorsement from those healed. Prophetic reader. Sittings daily 2 to 5 P.M., and 7 to 9. Public Séances Thursdays at 7:30, at 29 Centre st., Brockton, Mass. Jan. 15.

J. S. LOUCKS, M. D.
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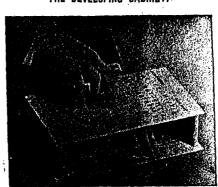
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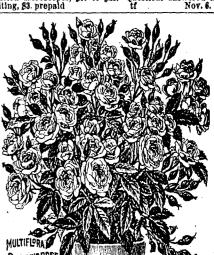
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# Banner of Dight.

BOSTON, SATURDAY, MARCH 5, 1898.

#### MEETINGS IN BOSTON.

Besten Spiritual Temple meets in Berkeley Hall every Sunday at 10½ A. M. and 1½ P. M. Speaker for March, J. C. F. Grumbine. Singing, the Ladles' Schulest Quartet. E. L. Allen, Prostien' J. B. Watch, Jr., Börretary, 14 Sydney street. Station K. Boston, Mass.

Boden Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 P. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor; A. Olarence Armstrong, Clerk, 17 Déroy street, Dorchester, Mass.

The Helping Hand Society meets every Wednesday afternoon and evening—business meeting at 4 o'clock, supper at 6 o'clock—in Gould Hall, 3 Boylston Place. Mrs. Carrie L. Hatch, President; A. Augusta Eldridge, Secretary.

Spiritual Fraternity, "—At First Spiritual Temple,

Hatch, President; A. Augusta Eldridge, Secretary.

"Spiritual Fraternity."—At First Spiritual Temple, Exeter and Newbury streets, Sundays at 10% and 7% P. M., the continuity of life will be demonstrated through different phases of mediumship. Next Sunday at 2:30, lecture through a trance speaker. Wednesday evenings, at 7%, sociable, conference and phenomena. Other meetings announced from the platform. A. H. Sherman, Sec'y.

Ohldren's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10% A. M. All are welcome. Mrs.

M. A. Brown, Superintendent.

Dwight Hall, 514 Tremont Street.—The Ladles'

Dwight Hall, 514 Tremont Street.-The Ladles' Lyceum Union meets every Wednesday afternoon and even ing: supper at 6 M. P. M. Mrs. M. A. Brown, President; Mrs Abbie Thompson, Secretary.

Appleton Hall, 9½ Appleton Street—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, will hold services every Sunday at 2½ and 7½ P. M.

Sunuay at 1% and 7% P.M.

The Ever's Spiritualist Ladies' Aid Society meets
every Eviday afternoon and evening—supper at 6 P.M.—at
2d Tremont street. Mrs. Mattle E. A. Alibe, President.
Carrie L. Hatch, Sec'y, 74 Sydney street, Dordaester.

Uarrie L. Hatch, Sec'y, 74 Sydney street, Dordrester.

The Ladics' Spiritualistic Industrial Society
meets at Dwight Hall, 514 Tremont street every Thursday
afternoon and evening; supper at 6. Mrs. M. A. Brown,
President; Miss C. M. Manning, Secretary.

The Veteran Spiritualists' Union holds meetings
the third Thursday of each month in Dwight Hall, 514 Tremon street, at 1½ P. M. All are invited. Even Cobb, President; Mrs. J. S. Soper, Clerk, 9 Bosworth street, Boston.

Hagle Hall, 616 Washington Street, Musting Hagle Hall, 616 Washington Street.—Meetings at 11, 2½ and 7½ Sundays. Dr. W. H. Americe, Conductor.

Hiswatha Hall, 841 Tremont Street (near Ellot street).—Meetings Sundays at 11 a. M., 2½ and 7½ P. M., also Wednesdays at 2¾ P. M., for speaking, tests and readings Edwin H. Tuttle, Leader.

Harmony Hall, 724 Washington Street.—1014
A.M., 215 and 715 P. M. Tuesday and Thursday afternoons
at 216. N. P. Smith, Chairman.

Elysian Hall, 820 Washington Street.-Sunday, 11 A.M., 3 and 7% P.M.; Tuesday, social, at 8 P.M.; Wednesday, 3 P.M.; Thursday, 3 and 8 P.M.; Friday, 3 P.M. Mrs. Gilliand, Conductor.

Commercial Hall, 694 Washington Street.— Meetings Tuesdays and Thursdays, at 3 r. m. Sundays at 11, 2% and 7%. Mrs. M. A. Wilkinson, President. Hollis Hall, 789 Washington Street.—Meetings very Sunday morning, afternoon and evening. Eben Cobb,

Good Templars Hall-I Johnson Avenue, Charlestown Dist.—Sunday, Wednesday and Friday evenings, and Fri-day afternoons. Mrs. E. J. Peak, Chairman. J. K. D. Conant's Test Circles every Friday P.M. at 2%, in her rooms, BANNER OF LIGHT Building, 8% Bosworth street.

Bible Spiritualist Meetings, Odd Ladies' Hall,

446 Tremont Street.—Mrs. Guiterrez, President. Services Sundays at 101/2 A. M., 21/2 and 7 P. M. Boston Psychic Conference, every Sunday at 2½ P. M., at 514 Tremont street, corner of Dwight. Aumission free. L. L. Whitlock, President.

The Home Rostrum, 21 Soley Street, Churles town.—Meetings Tuesday, Thursday and Sunday evenings, 74. Also Conference Meetings at 24 Sundays. Dr. Walter H. Rollins, Conductor. BANNER OF LIGHT or sale.

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

Grand Army Hall, 573 Massachuseits Avenue, Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, Conductor.
Temple of Honor Hall, 591 Massachuseits Avenue.—The Progressive Thought Society holds meetings every Sunday,

gressive Thought Society holds meetings every standay, morning, afternoon and evening.

The Cambridge Spiritual Industrial Society holds meetings the second and fourth Wednesday in each month, in Cambridge Lower Hall, 631 Massachusetts Avenue. Mrs. J. 8. Soper, President; Mrs. L. E. Keith, Secretary.

The Band of Marmony conducts public meetings at Unity Hall, Studio Building, Davis Square, West Somer-rille, each Sunday, at 7½.

Progressive Spiritumlists' Society holds services at Templars Hall, Balley's Building, Pleasant street, Malden, every Sunday at 11 A. M. and 3 P. M. Mr. J. R. Snow, Pres-dent; Mrs. Rebecca Morton, Sec'y.

BOSTON SPIRITUAL TEMPLE. BERKELEY Sunday, Feb. 27th, an writes. intelligent audience gathered in the morning to listen to Oscar A. Edgerly, speaker for the past month. A large number of speakers and mediums were present: Mrs. Sarah A. Byrnes, Mrs. Ida P. A. Whitlock, H. D. Barrett, Mrs. Sadie Hand, Dr. Chas. Harding, and Mrs. Hat tie Mason. The Schubert Quartet is a host in itself, furnishing both vocal and instrumental But they, as well as the audience, missed the presence of their old pianist and

friend, Mr. Fred. Watson.
Mr. Edgerly handled in their order the following subjects, taken from the audience: "What is the Form of Government in Spirit-Life?" "Do they have Trusts, Monopolists and Millionaires in the Life Beyond?" "Is there Proof Palpable of an After Life?" "The Origin of Man, and his God." "Who are the

Pure in Heart, and How shall they See God?" In discussing the first subject he said that the best form of government could exist only when the element of selfishness that domi nates the individual is eliminated, and that, as man advances to the higher conditions of spir itual development, there is a tendency to elim inate self interests, and establish what may be termed a great democracy, which serves the 27th, a large array of talent taking part: Mrs. purposes of all individuals to the best advan-

Instead of the heaven of perfect peace, enjoyment and harmony that has been pictured the past, there is still entailed upon the people for a time a heritage from the earth plane of existence. That most perfect form of re-ligious tyranny on earth, the Roman Catholic church, continues as an organization in the after-life. Time, and the environments of the higher life, eventually act upon the individual, and he is born from the condition of ignorance into a realization of his possibilities; he realizes the heritage of his soul, and breaks away from the tyranny of the past. This same con-dition obtains with all other forms of conservative, arbitrary organization.

We can only express a practical lesson in dealing with this subject: Be loyal to Spirit ualism, to its philosophy, that is no respecter of persons, of things or of creeds, and you will help to eliminate the inharmonies from the lower spheres of the after life, that are the direct result of conditions here.

In the evening there was a good audience in attendance to listen to the last lecture to be given this season by Oscar A. Edgerly for this society. The Ladies' Schubert Quartet opened the meeting with a selection. After a poem by Mr. Edgerly, Mrs. Magcon pleased the audience by rendering a beautiful soprano solo. Mr. Edgerly then took for his subject, "Spiritual Philosophy, as Compared with Agnosti and gave another able address.

Mr. Edgerly was followed by Mrs. Dr. Caird, who had kindly volunteered to take the place of Mrs. Mabel Witham, who was too ill to appear, but will sometime next month. This was Mrs. Caird's first appearance on our platform, and we trust it will not be the last, as her readings were very satisfactory. Mrs. Caird is an independent writing medium, and

her messages are very correct.
On Sunday, March 6, Mr. J. C. F. Grumbine will occupy our platform, both morning and evening. His subject for the morning will evening, "The Philosophy of Divinity."

Mr. Geo. E. Schaller in Divinity."

pianist, to take the place of Mr. Fred Watson, who has gone to New York.

If you want to keep posted on the coming anniversary, buy the BANNER OF LIGHT; on sale at this hall. It contains reports of all

HELPING HAND SOCIETY .- The regular meeting was called to order by the President, Mrs. Carrie L. Hatch, at 3 Boylston Place, Wednesday, Feb. 23d, A Country Store was held during the afternoon and evening, which netted a nice little sum to the Society. During the even-ing several plano selections were given by Mr. Fred Watson; recitation by Mr. J. S. Mansergh; Mrs. Grace Cobb Crawford gave an excellent reading, which was well received.

Meeting next Wednesday at 7:45 P. M. Busi-

ness meeting at 4, and supper at 6. BANNER OF LIGHT for sale at this hall.

ODD LADIES' HALL, Bible Spiritualists, Mrs.

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

Mrs Gulterrez, and Mrs. Lewis. Mr. Stedman opened the three sessions by invocation. Afternoon, Mrs Gulterrez, Chairman. The following mediums took part during the afternoon and evening: Mrs. Kimball, Mr Quimby, Mrs. Graves, Dr. Huot, Little Annie Ratzell, Mrs. Robertson, Mr. Stlles, Mrs. Knowles, Mr. Co-hen, Dr. Tripp, Mr. Stedman, Mrs. Davis, Mrs. Tracy. Mrs. Guiterrez, gave a short address. Services Sunday evenings at 7 o'clock. BANNER OF LIGHT for sale.

COMMERCIAL HALL, Mrs. Wilkinson, President.-Sunday morning session opened with song service, led by our organist. Invocation from Mr. De Bos; developing circle conducted by Mrs. Wilkinson and Dr. Hall; those who assisted were: Mrs. Woodward, Mrs. Deey, Mrs. Mellen, Mr. Cohen, Mrs. Nutter, Dr. Tripp; good remarks from Mr. J. Latham; Mrs. Pierson and Mrs. Shelton gave fine mu sical selections.

Afternoon service opened with a duet by the Jubilee Singers, followed with song serwice: devotional exercise by our Chaplain; Mr. Scarlet delivered the opening address; mediums who took part: Mrs. Mellen, Mr. Sar-gent, Prof. E. H. Littlefield, Mrs. Wilkinson, Mrs. Fish, Mrs. Nutter, Mrs. Peak.

Evening session opened with the usual re-ligious exercises; remarks and tests by Mrs. Abbie N. Burnham, Mrs. Annie Cunningham, Mrs. Annie Hanson Kibble, Mrs. Knowles, Dr. Tripp. Mrs. Nutter. BANNER OF LIGHT for sale on Thursday and

THE BOSTON PSYCHIC ASSOCIATION-L. L. Whitlock writes-met at Red Men's Building last Sunday, at 2:30 P. M. H. D. Barrett, editor of the BANNER OF LIGHT, made the opening remarks on "Medical Freedom in Massa-

chusetts."

He claimed that all people had the absolute right to employ the physician of their choice, and that no man or set of men should monop olize the right to heal, and especially from the fact that they were graduated from a certain school or in some form of medical practice. Mr. Barrett is doing a grand work against this bill, and every Spiritualist should do all

in his power to hold up his hands.

Prof. A. E. Carpenter and several others spoke on the subject. Next Sunday afternoon at the same place and hour Prof. Carpenter will make the opening address on "Our Psychic Relations," followed by others. Admission free.

HARMONY HALL .- "N. P. S." writes: Morn ing, conference and tests. Those taking part: N. P. Smith, Mrs. A. Woodbury, Mr. N.

Wright, Mr. C. Marston. 2:30 P. M., Mr. J. Hilling, Mrs. E. J. Peak, Mr. T. Jackson, Mrs. Haven, Mr. George B. Cutter gave tests and readings. Mrs. Many F. Lovering and Mr. F. E. Huxley sang "Home

7 30, Father Quint, opening address; N. P. Smith, delineations; Mr. A. W. Thayer and Mrs. A. Hauson Kibble, recognized tests; Dr. H. F. Tripp, psychometric readings. Mrs. M. F. Lovering planiet F. Lovering, pianist

THE LADIES' LYCEUM UNION-writes Mrs. Abbie F. Thompson-met as usual in Dwight Hall Wednesday evening, Feb. 23d. Supper served at 6:30. It being Young People's night, they devoted it to whist. There was a large party-one of the largest of the season. The themselves until 10:30 o'clock. Wednesday evening, March 2, will be devoted to spiritual exercises. All good mediums are most cordially invited to be present. Wednesday, March 9, is children's night. Those who attend that evening know how interesting they are. Come, and bring your friends. BANNER OF LIGHT on sale.

ELYSIAN HALL, N. M. Kneeland, Conductor. -A correspondent writes: Feb. 27th, morning circle conducted by Mrs. Powderly. 2:30 meeting opened with a poem by Mrs. Kneeland; invocation, Mrs. Haven: remarks, Mrs. Davis: tests, White Fawn, Mrs. Graves, Mrs. Gilli-land, Mr. Bolton. Evening session opened with music; remarks by Mrs. Gilliland, also Dr. Wesley; remarks and tests, Mr. Warner; harmonica solo, Prof. A. L. French of New York; tests, Mrs. Powderly. Mrs. Gilliland has resumed her meetings, assisted by Mrs. N. M. Kneeland.

Hollis Hall .- A correspondent writes: We held three glorious meetings on Sunday, Feb. M. Reed, Mrs. Wentham, Mrs. Johnson, Mrs. Peabody McKenna, Mr. C. Eliot, Prof. Web ster, Dr. Brown, Mrs. M. Mellen, Mrs. M. Carbee, Mr. Quint, Mrs. Maggie Cutter, Mr. George Cutter, Mr. H. Warner, Mr. L. Haines, Mrs. J. Bird, Mrs. S. E. Cunning-ham, Mrs. A. Forrester, Mrs. Nellie Thomas, Mrs. Baker. We were pleased to see our friend Mrs. Odiorne with us again. Music by Mr. George Cutter, Mr. and Mrs. Tyler, Mr. Ferguson and Mr. Cole. BANNER OF LIGHT on sale.

THE FIRST SPIRITUALIST LADIES' AID SO-CIETY-Carrie L. Hatch, Sec'y, writes-was called to order at 241 Tremont street, Friday, Feb. 25, by the President, Mrs. Mattie Allbe. At 3:30 a circle was held, which was very satisfactory to all. Many mediums were present. In the evening a Whist Party was held.

Friday, March 4, an interesting program BANNER OF LIGHT for sale at this hall.

#### MEETINGS IN BROOKLYN.

The Woman's Progressive Union holds meetings every Sunday afternoon at 3, and evening at 8 o'clock; Lyceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 64, at the hall, Walsh's Academy, 423 Classon Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

street. Mrs. E. F. Kurin, President.

The Advance Spiritual Conference meets every Saturday evening in Single Tax Hall, 1188 Bedford Avenue. Good speakers and mediums always in attendance. Seass free. All welcome. Herbert L. Whitney, Chairman; Mrs. Belle R. Plum, Vice President and Secretary.

Fraternity Hall, 1101 Bedford Avenue.—Meetings Sunday at 8 P. M. Sunday School at 2 P. M. Mrs. L. A. Olmstead, Medium. Speakers and lecturers regularly pro-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 7M P.M. Mrs. L. J. Weller, Presi-dent. Ira 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, Conductor. A Religio-Philosophical Conference will be held at 497 Franklin Avenue every Wednesd o'clock. Mrs. F. M. Holmes will preside.

Jackson Hall, 515 Fulton Street.—Mrs. L. A. Olm-stead holds a Spiritual Class every Wednesday at 8 P. M. 630 Myrtle Avenue.—Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M.

BROOKLYN .- A. Bishop Wellstood, Cor. Sec'y, writes: The usual Sunday evening service of the Fraternity of Divine Communion was held at Arlington Hall on Feb. 27th. A large and appreciative audience enjoyed both the musical and spiritual program. In the absence of the President, Mrs. Weiler, Mrs. G. Walker, Vice President, presided. The speaker of the evening was the young and inspirational speaker, Mr. Jerome H. Fort. His subject was "Mediums and Mediumship." Mr. Fort brought forth many scientific facts and truths, and held his audience in close attention. All who lis tened to him carried away clearer ideas of both the philosophy and phenomena. At the close of the lecture Mr. Ira Moore Courlis fol-

at 11 o'clock. Treatments given by Mr. Kimb ill, I tures of Mr. Courlis's scances is his beautiful and harmonious piano playing and singing.
The soloist of the evening was Miss Geneviewe Fortune, a prominent Brooklyn con-tralto, who has been engaged for the months of February and March Her solo for the even-ing was "Holy City": organ voluntary. Prof. Angus Wright; violin solo, Prof. Adolph White-

First Anniversary and Jubilea of this Society will be held April 3d and 4th; extensive preparations are being made for this event.

The BANNER OF LIGHT is always for sale at our meetings.

BROOKLYN .- Mrs. L. L. Smith, Sec'y, writes: The regular meetings of the Woman's Pro gressive Union were held on Sunday, Feb. 27, at Walsh's Academy, 423 Classon avenue. Both sessions were well attended it being the last Sunday of Miss Lizzie Harlow's engagement with our Society. In the afternoon Miss Harlow spoke with rare feeling upon the subject of "American Homes," and in the evening delighted her hearers by the eloquent and instructive manner in which the guides answered questions presented by the audience. Mrs. May .. Pepper closed the meeting with a number of spirit messages, which were promptly recog-

Mr. Edgar W. Emerson will be our speaker for March and April.

#### MEETINGS IN NEW YORK.

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

First Society of Spiritualists, J. Clegg Wright speaker, meets at the "Turedo," \$77 Madison Avenue, cor ner 59th street, Sundays. Services 11 A.M., 3 and 8 P.M. The Fonkers Spiritualist Society holds its meetings every Friday at 8 P. M.; Sundays 3½ P. M., and Children's Lyceum at 2½ P. M.

FIRST SOCIETY OF SPIRITUALISTS - "The Tuxedo," Madison Avenue and 59th street .-Miss M. J. Fitz-Maurice, Secretary, writes: The meetings during the past month have been fully up to their usual standard of excellence. Mrs. May S. Pepper has occupied the afternoon platform, and demonstrated to large audiences the truth of immortality.

Next month Miss Maggie Gaule will be with us, and give convincing proof that spirits do return, while Prof. J. Clezg Wright, at the morning and evening sessions, will lecture

upon questions from the audience.
Our Golden Anniversary Fair will take place on the last day of March and first two days of April, preceding the first Sunday in that month, on which the Anniversary exercises will be held. All lovers of the Cause are earnestly invited to contribute any salable arti-cle, which may be addressed to "The Tuxedo," 637 Madison Avenue.

#### MEETINGS IN MASSACHUSETTS.

LYNN.-T. H. B. James writes: A fine audience greeted Prof. J. W. Kenyon, who was the speaker for the Arthur Hodges Spiritual Society, Sunday, Feb. 27.

At 2:30 Prof. Kenyon read a poem on "Fraternity," then gave an able lecture on "Soul Development," which received well merited which received well merited applause at the close. Then Mrs. C. A. Sherwin gave many tests, and Mrs. E. C. Herrick, Drs. Furbush, Pierce, Warren and Bodrean gave magnetic treatments and diagnoses to

terly lecture on "Bible a Scientific Book," which was well received.

Last Wednesday Mrs. J. W. Kenyon gave us

a grand test scence. Next Sunday, at 2:30 and 7:30, tests, spiritmessages, healing the sick, diagnoses and remarks by many good mediums. All mediums invited to take part.

Cadet Hall-Lynn Spiritualists' Association, J. M. Kelty, President.-Mrs. A. A. Averill, Sec'y, writes: Sunday, Feb. 27, Mrs. Ida P. A. Whitlock delivered very inspiring addresses and gave comforting messages from the spirit-friends. President Kelty conducted the singing, with music by Mrs. Cross and Mr. Thomas. Next Sunday Mr. F. A. Wiggin, the noted

ballot test medium, will be with us. Supper will be served in the lower hall. Thomas's orchestra will furnish music. Children's Lyceum meets every Sunday at 12:30, I. Warren Chase, Conductor.

THE CAMBRIDGE SPIRITUAL INDUSTRIAL Society-Mrs. L. E. Keith, Sec'y, writesheld its regular fortnightly afternoon and evening meetings, Feb. 23d, the President, Mrs. Soper, presiding over both meetings. The business meeting was called to order at 4:30. Supper was served from 6:15 to 7 o'clock.

The evening exercises were opened with congregational singing. Mrs. Abbie N. Burnham of Malden then gave a brief but interesting ad dress on "Psychometry," which was appreciated by the audience; Mrs. Annie E. Cunningham, in a pleasing manner, gave many recognized tests; Mr. Scarlet followed with an address and tests; Mrs. Wilkinson, after some hesitation, allowed her control to delineate in her characteristie way; piano duets were in terspersed throughout the services by Miss Ada Came and Miss Alice Bonney of Cambridge with good effect.

The next meeting will be held on the after noon and evening of March 9, when Mrs. Wil liam S. Butler of Boston will give one of her grand concerts for the benefit of this Society. BANNER OF LIGHT on sale.

SALEM-FIRST SPIRITUALISTS' SOCIETY-A. O. U. W. Hall, Manning Block .- N. B. P. writes: J. Frank Baxter of Chelsea was our speaker and medium Feb. 27; he is one of the most magnetic mediums on the rostrum at the present time; he drew together one of the largest audiences of the season. Subject in the after noon, "The Facts and Philosophy of Modern Spiritualism"; in the evening, "True Hero-ism vs. Moral Cowardice." Both of these discourses were listened to very attentively by the large number present, who were deeply interested in both of these very instructive lectures. He gave a great many spirit delineations, and they were all recognized. Mr. Baxter will occupy our platform again this season March 27, our celebration of the Fiftieth Anniversary of Modern Spiritualism. Sunday, March 6, Mrs. Sarah A. Byrnes of

Dorchester, Mass., one of the old pioneers in this grand and noble work of Spiritualism. she is acknowledged to be one of the finest ecturers on the Spiritualist platform to-day. BANNER OF LIGHT for sale, and subscriptions taken; annually, \$2.00; semi-annually, \$1.00; quarterly, 50 cts.

BRIGHTON .- D. H. Hall, President, writes: The meeting of the Spiritual Progress Society, Friday evening, Feb. 25, was conducted by Mrs. L. J. Ackerman and Mr. D. S. Clark. There was a good attendance, good harmony and good results. "Serita" gave a large number of readings, none failing to be recognized. Mr. D. S. Clark gave a number of descriptive tests, all fully understood. "Straight Arrow"

gave several recognized readings.

Mrs. J. Seymour will conduct the meeting of
March 4. Mrs. S C. Cunningham March 11. Mr. J. S. Scarlet has been engaged to conduct our Sunday evening meetings and Progressive Circle, which is becoming very popu-

Our meetings are at 32 Foster street, one minute's walk from electric cars.

LAWRENCE, - Dr. J. H. Feugill, President, Guiterrez, President-W. S. Stedman, Sec'y, lowed with spirit-messages, names and inci-writes-met Sunday, Feb. 27. Developing circle dents, etc., accurately given. One of the fea-occupied our platform, and gave good practi- of a convincing nature. Large audiences were office.



cal addresses, followed by psychometric readings and tests.

On Saturday night, Feb. 26, she gave a benefit circle for our society, which was well at-tended, and was highly appreciated by all

HAVERHILL.-Otto Henckler writes: We had a genuine treat Sunday afternoon in the presence of Dr. Hidder, who was invited on the platform, and preceded Mr. Emerson in an eloquent and able address, followed by Mr. Emerson in delineations.

In the evening Mr. Emerson was at his best holding an audience which completely filled the hall in close attention with effective remarks and convincing delineations.

The Semi-Centennial Anniversary of the Advent of Modern Spiritualism will be fittingly observed by local Spiritualists. A grand Bazar and Jubilee celebration will be held, beginning Sunday, March 27th, and continuing un

til Thursday, the 31st.
The Ladies' Spiritual Aid Society and the Progressive Lyceum Association have each elected committees to cooperate with the general committee of the Spiritualists' Union to make the event a success.

The Friday evening circle will be held at the

Next Sunday C. Fannie Allyn.

LYNN.-Mary O. Johnson, Sec'y, writes: The Social Union connected with the First Spiritual Association held its regular weekly meeting at lower Cadet Hall on Wednesday afternoon and evening, Feb. 23d.

Evening services were opened at 7:45, with the President, Mrs. M. A. Stone, in the chair. After the singing, an excellent poem was read by Mrs. Ida P. A. Whitlock. She then gave an address, with convincing occurrences that have come into her life, stating very interesting and remarkable instances of spirit power. Mrs. Lamphier then gave messages and communications, which were well appreciated. After a song the meeting closed with a few facts stated by different ones.

MARLBORO -A correspondent writes: Dr. G. C. B. Ewell gave two addresses before the Spiritualists of Marlboro, Sunday, Feb. 27.

In the evening the subject, "Liberty and Equality vs. Monopoly," brought forth strong protest against the Medical Bill now pending in the Legislature. A so called "regular" doctor being in the audience, elicited a warm and general discussion at the close of the lecture between himself, the speaker and others on the side of remonstrance. The "regular' indeed was alone in the combat, and brought his arguments to bear on the relative merits of different modes of practice, instead of the question of liberty and freedom to all to fol ow that which his own knowledge or choice dictated, which is the question of the hour.

CAMBRIDGEPORT-G. A. R. Hall, 573 Massa-At 7:30 Prof. Kenyon read a poem on chusetts Avenue.—Mrs. L. J. Ackerman, Leader, writes: Sunday, Feb 27, we had with us throughout the day, Mr. D. S. Clark, Mr. Scarlet, Mr. and Mrs. Hall, Mrs. O. R. Hatch, Mrs. Banks, Dr. C. H. Harding, Mr. and Mrs. Kimbanks, Dr. C. H. Harding, Mr. and Mrs. And Mr ball, Mrs. B. Robertson, Mrs. Brown, of Somerville. Mr. Webster gave a poem. Mrs. Ackerman and Serita read many articles. All t sts were recognized and appreciated. We had one of the best meetings ever held in G. A. R. Hall.

Our Indian Peace Council will be Friday evening, March 11.

Banner of Light for sale at the door.

WORCESTER .- Mrs. D. M. Lowe, Cor. Sec'y, writes: Sundays, Feb. 20th and 27th, Dr. Geo. A. Fuller occupied our platform. Dr. Fuller has been a favorite speaker with our people for so many years, that he is always sure of a warm welcome. Mrs. Carrie Loring will be our speaker for

Sundays, March 6th and 13th. The Woman's Auxiliary will meet on Friday afternoon and evening of this week, with Mrs. Harriet Hastings, corner of Chandler street and Park avenue. Supper and social as usual. BANNER OF LIGHT for sale at the door.

WALTHAM.-Mrs. Sanger writes: Our sneaker of Feb. 20th was Mrs. Sadie Hand of Lowell. We found her to be a good, honest medium; her invocation given in rhyme was very fine. Feb. 27th Geo. A. Porter was our speaker. His address was very interesting; it being somewhat long but little time was given to test work, but the few given were very good. wish both young speakers success in their future

Next Sunday Mrs. J. E. Davis will be with us. Lyceum entertainment March 10th.

WEST SOMERVILLE .- C. W. Quimby, Conductor, writes: The Band of Harmony met in Unity Hall, Davis Square, Sunday, Feb. 27th, and held an interesting meeting. The following took part: Remarks and tests, C. W. Quimby, Mrs. Cutter of Somerville, George Cutter of Boston, Mrs. M. S. Putnam, of Boston, Mr. W. E. Smith of Boston, Mrs. M. E. Hubbard, all recognized. All mediums are welcome at these meetings, and we would be glad of any assist-

BANNER OF LIGHT for sale at the door.

SOUTH DEERFIELD.-The Cheerful Workers met with Mrs. Bates Feb. 10th for the annual meeting and election of officers for 1898. The following were elected: President, Mrs. Ford; Vice-President, Mrs. Wilder; Secretary and Treasurer, Mrs. Bates; Committee on Work, Mrs. Wilder and Mrs. Cobb; Committee on Music, Miss White and Mrs. Ford; Executive Committee, Mrs. Bates, Mrs. Cobb and Mrs.

WAKEFIELD - Geo. T. Lamont writes: We had Bro. E. H. Littlefield of 797 Saratoga street, East Boston, with us last evening, and I desire to call the attention of societies to the good work done by this brother. His psycho-metric readings were excellent; he was assisted by his good wife, who closed the meeting with a poem, influenced by her guides.

SPRINOFIELD.-M. W. Lyman writes: Mrs. C. Fannie Allyn was the speaker for the First Spiritualist Society, Sunday, Feb. 27. She is to speak again March 13 for this society. Mrs. Allyn also gives psychometric readings.

Dr. William A. Hale, of Boston, lectured and gave tests last Sunday for the Church of the

Spirit. GREENWICH .- Juliette Yeaw writes: A good audience greeted the regular speaker of the

Independent Liberal Church Sunday, Feb. 27. Subject of discourse, "The Philosophy of Dreams." Mrs. Von Mindou closed the service with an exquisitely-rendered solo. FITCHBURG.-Dr. C. L. Fox, President, says: Mrs. S. E. Hall of Roxbury, Mass., served the

in attendance. Everybody was attentive, and both old and young found something to take Mrs. J. W. Kenyon of Cambridgeport speaks

for us next Sunday.

FALL RIVER-G. A. R. Hall .- Mrs. Ann Hibbert writes: Mr. A. E Tisdale, the blind medium, has been our speaker for the last two Sundays, and has given the very best of satisfaction: we hope at some future time to have him with us again. We were very much pleased with his beautiful singing. It has been a rare treat indeed to have him with us. He did not forget to say a kindly word for those who not forget to say a kindly word for those who are to follow him, among whom are Mrs. Effle I. Webster next Sunday, to be followed in the near future by Dr. Goo. A. Fuller, Mrs. Lizzle D. Butler, Mrs. I. P. A. Whitlook, Dr. C. H. Harding, Mr. J. S. Scarlet, Mr. Oscar A. Edgerland others.

ly and others. BANNER OF LIGHT for sale at all sessions.

WINCHESTER.-W. H. Borden writes: Regular meeting held at Good Templars Hall, Sunday, Feb. 27th. Satisfactory readings were given by Mrs. R. P. Fish of Boston.

#### NEW JERSEY.

NEWARK.-G. A. Dorn writes: The First Church of Spiritual Progression held meetings as usual, in the hall corner of West Park and Broad streets, Feb. 27th. Mr. R. E. Fichthorn of New York was our speaker. Mr. Dorn followed with a number of spirit delineations, Mr. A. G. Macdonald will speak for us Sunday evening, March 6.

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A CASE OF

# Partial Dematerialization

Body of a Medium. INVESTIGATION AND DISCUSSION

BY COUNT ALEXANDER AKSAKOF. Scientist, Philosopher, and Literateur, Bx-

Prime Minister of Russia. Translated from the French by TRACY GOULD, LL. B., Counsellor at Law,

Member of the New York Bar. The well-known scholarship of Count Aksakof, and the pains-taking study he has given to the phenomena and philosophy of Spiritualism, warrant the statement that this, his latest work, will be an epoch making book. He gives, in plain terms, the results of his personal investigations under the most absolute test conditions possible, proving conclusively the verity of psychic manifestations. Count Ak-In the present instance he has found much of moment to say; he has said it well, and his translator has given his English and American friends an opportunity to enjoy the distinguished statesman-scholar's richest and ripest thought.

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