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Written for the Banner of Light. OUR ANGELS.

Not far away our angels are, They touch us with their gentle hands. They're not confined in heaven afar, But guide us here in loving bands.

We may not see our angels bright, Nor hear their tones of tender love, But still they 're here in life and light, To help us rise to realms above.

Beloved ones, come in, come in; Ye bring me thoughts of God's dear care. Ye lift my soul from pain and sin. I breathe with thee thy heavenly air.

So come and touch my waiting soul, And clasp may hands from night till morn; What care I how life's tempests roll, Since I with thee shall greet the dawn? ANNIE LEE.

#### Evils of the Itinerant System.

BY W. F. PECK.

One of the clearest and most pertinent contributions to the discussion of the need of reform as suggested by Mr. Allen's excellent and thought provoking lecture, was furnished by Mrs. R. S. Lillie in a late number of THE BAN-NER, upon the itinerant system.

It is not my intention to join in the discus sion and criticism so widely indulged in upon Mr. Allen's views, save to say that I heard the themselves or seek some other and more conlecture delivered, and did and do still endorse most heartily the object and the spirit of the tem debars the lecturer from the means of its details.

Doubtless the consensus of opinion among may be attained.

To be able to mark the exact boundary be require greater wisdom than is possessed by nor entail any needless travel and expense, any mortal, so at best we can only hope to approximate the truth in that respect.

the elimination of fraud, and they have this spiritualistic nomad, and thus beset and ham suffer from lack of phenomena. advantage: they are practical, and attended pered, if he keeps up with the thought of the BANNER, Mrs. Lillie and other leading expo- | nary talent and natural endowment. nents of Spiritualism, have voiced my own for a satisfactory improvement in the condition of our movement.

work was obviously a necessity, but after a half century of effort, culminating in millions of know. He should lead them and enthuse them disappeared, and is to-day a drawback instead of an advantage.

While there are many speakers and laymen who are opposed to extended engagements, or a settled ministry, I have yet to hear a single valid argument against it or in favor of the itinerancy now in practice. The latter system has its foundation in the unwholesome love of change, instability, fickleness, that is so manifest in many so-called Spiritualists, and which is in turn fed and stimulated by the system it-

If Spiritualism has really become a fixed fact in the minds of any considerable number of food tends to increase the mental uncertainties people-if it has really come to stay as a sepa- and doctrinal autagonisms so prevalent in all rate and distinct cult or movement, it is time that stable and systematic methods in its propal tions as to sometimes seriously cripple their ganda should be adopted, and the world out- usefulness. I foresee clearly the criticism this side brought to the knowledge that instead of | paragraph is subject to. I am perfectly famil a passing fad, a fickle, fly-by-night sensation and curiosity-exciter, Spiritualism is a stable sounded regarding the necessity of hearing all and fixed factor in progress, an established sides in order to avoid the fate of the church ripest scholarship of the age in every depart-tion of civilization. The marked peculiarity cult, a solid and enduring system of philosophy and religion, a power to be considered and reckoned with in all calculations and estimates of the future of man, of society and of nations. This it can never be except in a limited degree under the present system of employing speakers for one, two or four Sundays, and taxing the public ten cents at the door to hear the gospel more or less intelligently dispensed. Such a system savors too much of the cheap show order, and will never inspire the respect of the better class of mankind.

One of the chief objections urged against settled speakers is that there are few of them who can interest one congregation for a year or more; that people get tired and desire a of the season they are conspicuous only by change. Were this true, it would not follow that the fault lies either with the system or ful few in every society, the notion of duty, the speaker; but more probably it results as applied to a regular attendance and sup lastly, and most important of all, it would give called into existence by Divine power. This from the unwholesome love of variety, to port of the meetings, seems entirely absent. which I have already alluded. While it is The constant change of speakers serves to quite true that some who imagine themselves cultivate this trait, while it adds nothing to called to preach could tell all they know in a the general attendance. very limited engagement, yet many, if not most, of our accredited lecturers could interest and instruct their hearers for much longer If the amount of money expended by our than twelve months-some have already done | speakers per annum in railroad fares were so for more than that many years-especially if t ey fully realize their own responsibility, and the duty of cultivating their own intellect | nary expenses of the societies served by them. so as to keep abreast with the thought of the

The indolent mouthpiece who neglects to lars in fares, and this is not much above the store his own mind with knowledge, and average of the last ten years. How much throws all the burden upon his "guides," will grow stale and unprofitable in a very short | the support of Spiritualism, instead of railroad time; but he who apprehends the fact that corporations.

use of the invisibles, will find little difficulty in sustaining his position as "guide, philosopher and friend" to his people. Emerson says: "It is impossible to get anything without its price," and again: "In nature nothing is given, all things are sold." "What will you have?" quoth God; "pay for it, and take it." This is

tion, and the trite old saying, "Help yourself,

and God will help you," changed in a word or

two, will fit the case of mediumship to a dot. I do not mean to intimate that mediums most exclusively by their spirit guides. On the most striking proof of the fundamental truths of Spiritualism. They are, however, the exceptions, and their peculiar distinction arises dowed with great intellectual possibilities, fill it, is incapable of anything beyond a few platitudes and inanities uttered with an independence of grammar and pronunciation that s painful to hear.

Abolish the itinerating system, and such mediums will be compelled either to cultivate genial sphere of activities. The itinerant sysdiscourse, while differing to some extent with culture so necessary to successful work. Rushed here and there to fill brief engagements, he for a short time the exigencies of travel have and towns, including nearly all the leading has little time, opportunity or inclination for the most intelligent and experienced in our quiet and study. If he possesses a library fitted ranks is that the elimination of fraudulent me- to the needs of his work, it is only at rare indiumship is, by all odds, the most important | tervals that he can consult it. His time is ocstep in the proposed reform; but the knotty cupied in travel, in endeavoring to adjust himproblem is the method by which such object | self to his constantly-changing environment, getting acquainted with his new flock, in calculating how to secure engagements to fill up tween the fraudulent and the genuine would all his time and not conflict with each other and, most difficult task of all, how to make both ends meet financially. If he has a home There are other factors in this problem of and family, he enjoys but a sort of visiting ac-

But the ability to teach is not the only qualtem of propaganda so universal among us. I sought in public work, though it is the most to impart, or should know even more than he, bearer, around whom the loyal legions mass themselves for effective work.

> It is perfectly clear that such can never be period the speaker is with a society he has not time even to lay out a plan of campaign, to cially when he knows that his successor will follow an entirely different one.

And right here is one of the chief drawbacks of this nomadic system: the constantlychanging character of the diet dispensed by these swift succeeding purveyors of spiritual Spiritualist societies, arising to such proporiar with the warnings so often and vigorously best results

Spiritualists have their favorite speakers, and their absence. With the exception of a faith-

The itinerant system is the most wasteful and expensive system that could be devised. footed up, it would reach startling figures, enough to go a long way in paying the ordi-The writer traveled over seven thousand miles during 1897, and paid nearly two hundred dolwiser it would be to devote that money to

duty requires him to cultivate his own powers | There is another serious disadvantage in the | munity, or so effectually silence the sneers and | ergy," which but yesterday startled the world,

in order to furnish a better instrument for the | itinerant system, that seems to merit more attention than it has yet received-a drawback which, owing to unjust laws, which Spiritualism will eventually remedy, pertains mostly to the male lecturer, though it affects the female only in a less degree; and that is, it debars the speaker from exercising his right as a citizen and a voter, and so deprives him the universal law, the divine law of compensa- of the influence in the community that always attends the exercise of those rights.

No man, however able he hay be, can command his quota of influence in any town or city unless he is a citizen of that community; have not, in rare instances, been educated al- unless his political and social interests are there; unless he can take a part in the admincontrary, there are several such upon our plat istration of its affairs; and inproportion as he form to-day, and they afford in themselves the is unknown and inactive in the temporal and material affairs of the Commonwealth is his power for usefulness to the society to which he ministers abridged. If there is a spiritualfrom the fact that they were naturally en- istic lecturer in the country who, under this nomadic system, is known as a power or force which have been quickened and developed by in any community, I have yet to learn of it. I invisible intelligences. As a rule, the medium can recall several, however, who while settled efficient work as he in building up and organwho is too lazy to cultivate his own intellect, in a community made their ability so conspicand opens his mouth expecting the spirits to uous that they were elevated to positions of reform. trust and responsibility by the suffrages of the

> As matters stand, the average speaker, even he is able to cast a vote once a year. The writer of this, with nine generations of Yankee blood coursing through his veins, every drop of it alive with love of country and interest in her affairs, has not cast a vote in twelve years. Even when able to establish a residence garded as something of an alien because he had

I want now to consider the only objection to a settled ministry that presents any real difficulty, and that, in my opinion, is easily removed. It is urged that it is essential to the reform that are scarcely less important than quaintance with them. And so he becomes a employed for a long term the society would his dignified, democratic, genial, kind, yet

Admitting that it is desirable to devote the with little of the puzzling uncertainty that age, and retains his ability and capacity as a Sunday meetings to platform tests, and there accompanies the former. The editor of THE | teacher, he must possess far more than ordi | are many who doubt its advisability, the solution of the question is a very simple one indeed. In the first place it must be borne in profound convictions in pointing out one of ification necessary in a speaker; the inculca- mind that the number of really fine and conthose barriers to progress in the itinerant sys- | tion of knowledge is not the only object | vincing platform test mediums is very limited; they may almost be counted upon the fingers. am thoroughly convinced that this system is a important. The speaker should be a leader as There are not enough of them to supply the source of almost mortal weakness, and the well as a teacher. Even though many of his demand for more than one or two months in sooner it is abolished the earlier we may look | congregation should have learned all he has | the year to each society capable of sustaining regular meetings. The society which is una or think they do-which is much the same | ble to settle a speaker who is also a test medi-In the early days of Spiritualism this kind of thing-that should not end his usefulness. He um can, when a revival is needed, secure a should inspire them to do as well as they first class medium, Gaule, Pepper, Whitney, Waite, Wiggin, Emerson, and others, to supbelievers and hundreds of regularly organized with love for the Cause. He should be the plement and clinch the truths of the philososocieties, that necessity has almost entirely central figure, the rallying point, the color | phy by the phenomena for which they are such marvelous instruments.

Of course it would be necessary, as now, to make such engagements many months in adunder the system that prevails. In the brief | vance, in order to secure the best mediums. As to the employment of partially developed mediums upon the public platform, the consay nothing of carrying it into effect, espe- sensus of opinion of the most experienced and intelligent in our ranks is that it is unwise and detrimental in the highest degree.

Thus, with a steady and united effort of pastor and flock, and an occasional feast of firstclass and unquestioned phenomena, there would result a solidity of action, a permacommunity.

To summarize the benefits of a settled minisvate and store his mind with the fruits of the should seek to reach in order to insure the of travel to the best advantage and least ex-It is safe to say that this frequent change and loss of time in travel, packing and unof speakers does not increase the average at- | packing, etc. It would eliminate the expense cheaply; the money thus saved could be deattend regularly only when the admired one voted to securing test mediums, as already is serving the society, while during the rest suggested. It would afford him time to be history in the annals of creation. come acquainted with his environments and the characteristics of his people, and thus encommunity, and of pride and interest in the him to demand recognition for himself and his congregation as factors not to be ignored.

The beneficial effects to a congregation of affairs of the municipality is exemplified in the case of Dr. Parkhurst and Mr. Dixon of New Louis, and many others that could be named, whose audiences tax the seating capacity of the largest churches, and who wield an influence in political and social affairs not to be ig-

I am firmly convinced that nothing would so tion. completely command the respect of the comGEORGE H. BROOKS.

GEORGE H. BROOKS, who is the subject of this sketch, was born in Munnsville, Madison Co., N. Y., Oct. 2, 1853. He investigated and accepted the truths of Spiritualism in the fall of 1881. He was at that time preparing to enter upon the Universalist ministry. But that thought could no longer be entertained after his eyes were opened to the larger, broader, more vital and soul satisfying truths which were demonstrated to his logical, yet intuitional mind. The unseen forces began to play upon his fine, sensitive organism, and he was immediately pushed forward by the angelworld into the field of reform, and for sixteen years has been on the platform as an inspirational and semi-trance speaker and psychometrist. He has ever held aloft the banner of Spiritualism, and has earnestly advocated its higher and purer principles, and applied them to all the reformatory needs of the hour; and there are but few, if any, who have done as izing societies in the different branches of

In 1883 he married Miss Fannie E. Short of Madison, Wis., a young lady of culture and refinement-in a truly spiritual sense-who if he can claim his birthright, is fortunate if has proved to be a helpmate and sympathizer in his work.

Mr. Brooks has traveled from the Atlantic to the Pacific, in the capacity of lecturer and organizer; has spoken in Washington, D. C., Cincinnati, Cleveland, Chicago, Indianapolis, Los Angeles and many other principal cities put it out of his power to exercise his rights, societies in the West. He has serve as State and though permitted on a few occasions to Organizer for the Illinois State Association, take the stump as a campaign speaker, was re- and is now appointed as State Organizer in Michigan. He served for eight years as Chair man at Haslett Park Camp, has served as Chairman at Lily Dale for the past two years, and is again appointed to act in that capacity for the season of 1898.

Mr. Brooks was the successor of Mr. H. D. progress of Spiritualism and the success of a Barrett, who was the honored Chairman at of a large number of Lyceums, Young People's society that platform test mediums should be Lily Dale for seven years, and whose place in Societies, Ladies' Aids, etc., throughout the employed occasionally at least, and that if a the confidence and affections of the people country. speaker who was not a test medium should be was a difficult one to fill. But Mr. Brooks, by

strictly just and firm demeanor, soon won universal confidence and high eeteem-not by supplanting Mr. Barrett, but by adding one more to Lily Dale's fraternity of noble and efficient workers in the glorious cause of IN. TEGRAL EDUCATION, than which there are

Mr. Brooks is at present speaking for the Spiritual Society at Waterloo, Iowa, where he attracts large audiences and is doing a grand work. He has been the successful organizer

Long live Mr. Brooks!

Оприл Е Наммохъ

banish the disdain heaped upon Spiritualism stands to day as equally the conservation of by the masses, as the employment of a perma matter and intelligence. For if energy, hownent leader of education, ability and charactever manifested, be the same in essence it is ter, and the adoption of a settled plan of equally true that the atom is itself ever a action. To strengthen and assist in this much | blending of matter, force and intelligence, and to-be-desired result, a declaration of princi- that their united expression is what we call ples, brief, clear, explicit, yet comprehensive, "life." So the atom becomes the legitimate should be drawn up and published to the starting point in our quest for "love." world, in order that the question "What is Spiritualism?" may be intelligently answered to the edification of all inquirers.

Time and space will not permit more to be said upon that point here, but I hope to give my views more fully regarding it in a future article. My object at this time has been to tual attraction. Sometimes, however, it is ant system, and emphasize the pressing need of a reform in that direction before Spiritualism can attain to a position which will com- mates meet they rush together, and the old mand the respectful attention of thoughtful union is often dissolved in a crash which man

#### The Evolution of Love.

BY CHARLES DAWBARN.

Love is the essence of religion, and is claimed vation of man. Every thinker admits the de try as concisely as possible: It would increase yet far from being the ruling motive of our the basis of home life, and therefore the foundaized; but I hold there is a happy mean be the comforts of home, the companionship of of business is usually ready, outside of his businot move and something which is moved by his mind of the perplexities consequent upon more than in any past age, is actually glistenevery wind of doctrine. And that mean I securing engagements and arranging his route ing with such efforts to help the needy and lessen human suffering. Such love may somepense. It would relieve him of the fatigue times be but a fashion or a fad, yet cruelty and hatred, which are its opposites, are now universally counted as vices which degrade a natendance at meetings, though that is the ob- of travel, and thus directly benefit the so- tion or an individual, and hold man to the level ject sought. It is a well known fact that many | ciety by enabling him to give his services more | of a brute. Since our well-being of to day, and our hope of the future, are thus associated with love, we may well seek something of its | many couples, has a desire or a chance to com-

The word "creation" has for long ages been supposed to mean the use of "nothing" as a local habitation and a name. While the able him to plan his work intelligently; and raw material out of which "something" was him a feeling of stability and fixedness in the is still the theological expression of belief, which declares that "God spake, and it was society to which he ministers, and encourage done." The scientist of the nineteenth century has come to believe in the eternal existence of atoms, which can neither be increased nor destroyed. He declares that the blending the active interest taken by its pastor in the of atoms into molecules is what he means by "creation." Some may seek to go back of the atom, and call it a "point of force," but, for York, Dr. Savage while in Boston, Dr. Thomas the most part, that which lies beyond the atom of Chicago, Dr. Boyd and Rev. Tyrrell of St. is scientifically called "First Cause," and accepted as incomprehensible by a finite mind. From that point every step in this so-called "creation" is now conceded to be "evolution," or cause producing effect, and therefore | in our own little world, but remembering that the legitimate object of scientific investiga-

The discovery of the "conservation of en-

Man's knowledge of an atom is limited to its association with other atoms. This association he calls "molecules"; and herein, like the fortunate miner, we strike "pay dirt" with the arst stroke of our pick. The molecule is simply the association of atoms which have a mupoint out the evils resulting from the itiner only a union which takes up with a partner for want of a better. But all such unions are subject to diverce in Nature's court. When true people, and where it will cease to be the foot | cal's an "explosion." But for the most part ball of the thoughtless, the ignorant and the the blendings are of true mates, so that Mother Nature is tolerably secure against sudden and disastrous divorces among her molecule children. In this experience of attractions and repulsions among Nature's atoms, I venture to claim we are face to face with the mystery of love on the one hand, and its opposite, as the motive of Deity for the creation and sal- or hate, on the other. I know that scientists call this attraction and repulsion "polarity," nency of effort, that would make each society | sirability, of universal love, and he who special- | and tell us that the molecules in even a ray of a respectable and powerful factor in every ly exemplifies this principle in his life is ad light exhibit attraction at one end and repulmired and called "saintly," and supposed to sion at the other. But this proves that the win the favor of Deity. Although "love" is | molecule is a little world in itself, whose inhabitants have their likes and dislikes as prothe standard of excellence of the platform by every day life in man's dealing with man, and | nounced as the worthy citizen who is reading inciting the speaker to extra efforts to culti is altogether denied as a business maxim, it is this article. We may conceive of the individual atom as a sort of Robinson Crusoe on an island of chaos. He has his own matter, his and becoming mentally and spiritually fossil ment of human thought. It would permit him of the present age is that the successful man own force, his own intelligence in supply for his own existence. But the poor f:llow feels tween a fossil and a feather, a bowlder and a dear ones, and relieve him of the worry en ness hours, to give both his time and money to lonely. Presently comes along Man Friday, butterfly, a something which cannot or will tailed by absence from them. It would relieve objects of charity. The world as a whole, far or perhaps Miss Saturday, when instantly he feels attracted or repelled. And therein, I venture to assert, is the primeval birthplace of the sensation we call "love." That new born molecule, like all other molecules, has love at one end, hate at the other, with probably cool indifference in the middle, but the whole christened with the scientific name of "polarity."

Next comes the time when this couple, or perhaps we should say this molecule society of mence housekeeping. That is to say, the union is to take on physical form, and make for itself writer believes that the life-principle is as much in the rock as in the man, he sees that at first the conditions permit only so much either of love or of hate as can manifest in the rather loose "attraction of cohesion," wherein the couples patiently wait for new partners, or quietly disintegrate and try again. When the crystal is reached it is a great advance. Intelligence is now getting control, and the loveelement broadens into a symmetry which the world calls "beauty," and thenceforth beauty becomes a factor, either internal or external, in the true love thus evolved by and through intelligence.

It will suffice for the purpose of this article if we follow the general development of life life ever lives upon life, and that Nature gives victory to the strong, which is now called "survival of the fittest." Every drop of water

[Continued on sixth page.]

# The Medical Question.

[From the Progressive Thinker, March 12, 1898] MEDICAL SCIENCE AND MEDICAL PRETENSIONS. THE QUESTION: WHO ARE THE QUACKS! IS ANSWERED WITH PLAIN HISTORICAL FACTS, BY HUDSON TUTTLE.

I have all respect for the honest physician in his earnest, patient combat with disease. I know his heart is in his work, and that he is ready to visit his patients even at the risk of his own life, and to use every possible means for their recovery. It is not this class who clamor for protect ive laws. They are for a free field where the most success ful wins. An envious class of bigots has so persistently urged the attention of the various legislatures that in many of the States laws have been enacted for the protection of medical practice, that have no counterpart except in the 'Dark Ages. It is made a crime to brew a cup of herb tea, or perform massage, and an attempt is being made to give the doctors exclusive right to mesmerize!

To show how vulnerable and fallible this medical science is, is my present object, for a system that asserts the right to prescribe remedies for life or death, to the exclusion of all others, should be infallible, and as absolutely demonstrable as mathematics.

The history of medicine from Hippocrates's time to the present is interesting as a series of theories of practice, pronounced by the "regulars" as infallible and constantly overthrown by quacks, whose wild theories are received, to be in like manner overthrown.

To come down to recent time, within the memory of not aged persons, bleeding was held by the "regulars" as the first thing to do on visiting a patient. They said they must take away the "bad blood." If the victim was cold it was the bad cold blood, and if in fever, the bad black blood; if there was full habit, it was to get the surplus blood, and if anæmic, to get the thin blood out that the new might be better. The doctor came with lance and cup, and a bottle of leeches, and it was a question which was fiercest for blood, the doctor or his leeches. In fact, the honored physician became known as a leech.

After getting the victim well weakened, his stomach had to be "cleansed" with an emetic, and his bowels with a cathartic, and after this the regular treatment began, in which mercury was the chief remedial. Salivation followed as a "healthy indication," general poisoning, a diseased liver, kidneys, spleen, dyspepsia, and miserable life. One knew just what to expect if the doctor came. His "saddle-bags" were as much as a man could carry, and a bowl of horrible stuff was a dose!

Now there is no blood-letting. Physicians say in many forms of fever it is death to bleed. There is no giving emetics, unless some foreign substances are in the stomach, no cathartics unless indicated, and mercury is most cautiously used.

The average length of life has increased!

The homeopaths came and performed wonders with infinitesimal pellets, and the "regulars" concentrated their remedies, until scarcely more bulky, and carried their outfit in a small pocket case. A very small lozenge, not bad to the taste, is now prescribed instead of the big bowl of steaming herbs.

The quack homeopaths brought a good share of this change. Yet if it is bad practice now to bleed and purge and vomit, and poison with mercury, antimony-once a lauded remedy-it has always beer, and on this altar of medical ignorance and pretension untold millions have

Coming down to the present time, the discoveries made by the microscope of disease germs have given rise to an entirely new theory of disease. For ages the cause has been held to be bad humors in the blood; now it is germs, and for every disease a special form. The cure of smallpox, by the method of inoculation with cow-pox, set the examples, and doctors all over the world have been engaged n making "cultures.

Brown-Séquard, in his "Researches," found the elixir of life. He brewed it from the generative organs of the dog and sheep, and Hammond, once Surgeon General of the United States Army, endorsed him, and he had a large following. I write this to show how little confidence physicians have in old theories, and that they have no scientific method of testing the new.

Brown-Séquard died with this loathsome elixir distending his lecherous veins. On the heels of the elixir came Koch's "cure" (?) for consumption. That disease is claimed to be caused by bacilli, and these he cultivated and tamed, and injected into the blood. The poor victim died a martyr to his misplaced faith.

Physicians believed, or at least sent for the poison "culture," and after killing a few patients-more or lesscoolly concluded that the remedy was more fatal than the disease. The tuberculous bacilli would not leave or die at the command of the doctors-not as readily as their pa-

Then came Pasteur with his "culture" for the rabies. In its decoction he had subjected countless animals to tortures such as Torquemada would have sbrank from with horror. His "discovery" was received almost unquestioningly, a great hospital was erected for the culture of the "virus," and its injection into the veins of those who had been bitten. Years have passed, and now the more thoughtful physicians doubt the efficacy of the treatment. Dr. Bell-Taylor, of England, than whom there could be no higher authority, says:

"I regard this so called wonderful discovery as the most extraordinary delusion which has afflicted men of science

for centuries.' Dr. Peters, of the Academy of Medicine, Paris, says: "It did not cure hydrophobia, but gave it."

Now, as the latest, we have anti-toxin for the cure of diphtheria. A large firm has a stable of fifty or more horses, all inoculated with diphtheria "culture." After recovery the serum of their blood is a "cure." The poor beasts are kept ready, and when orders are received they are bled according to the demand, the serum separated, prepared and sent out to be injected into the veins of suffering children. A most outrageous price is asked for an of a physician who, unfortunately for his patients, had inoculation (fifteen to twenty-five dollars), and an old horse thus dectored is a veritable Klondike.

Scientific, yet deaths from anti toxin are constantly recurring, and many physicians protest that it is more dead-

ly than the fearful disease for which it is used. We are told by these "scientific" doctors that soon they will have "cultures" for all diseases, and the old remedies discarded, the doctor will come with a series of test tubes, and inject into the veins of his patient such decoction of bacilli as the symptoms demand. In other words, if the blood is corrupt, and full of disease germs, another stream

of poison will be poured in to counteract the first! The most profound students of the phases of life do not accede to this view of health and disease. They hold that there is a state of health attainable and preservable, in which there is immunity from all attacks of disease germs, and that poison, of whatever kind, can only harm.

These discoveries have involved an amount of suffering to the dumb animals subject to inoculation, with tuberculosis, rabies, diphtheria, cholera, etc., which no imagination can conceive of-pain to which all the torture of the Inquisition is as nothing, and the result is the death of many patients before the pet theories are discarded!

Surgery, which has been regarded as distinct from medical systems-for there can be no school of surgery-has been infected with this new theory of disease. It has really received great profit. Even so late as when Garfield received the fatal bullet, the bulletins which were sent out by the "learned doctor" spoke of "healthy pus" as something to be elated over. Now, the most severe operations are performed, and the healing takes place without a sign of pus. It is considered a half failure if there is the least suppuration. The presence of bacteria is the cause, and if these be excluded there is slight inflammation and no pus.

The restlements of even the surgeons is shown by the following:

A doctor in Switzerland removed the atomach of a wo man, and it is said the operation was successful, and the patient recovered, and had passing good health. It was a revelation to every medical man in the world. The daring operation made the surgeon famous. No one before but thought the stomach as essential as the liver or heart! Every doctor had an Itching to perform the same operation. It was, however, difficult, for it is not every day men or women can be found so desperately situated as to consent to the loss of their stomachs. A St. Louis doctor tried it in the hospital, and a Chicago doctor, determined not to have his city outdone, also secured a victim. In the language of the reports, "both operations were eminently successful," and, after attentive reading, it is found that both patients died! This is "regular" practice, as distinguished from quackery!

A doctor at the Milwaukee hospital found a patient, and performed a brilliant operation. The woman lived

At the Detroit hospital a victim was selected, but he learned the intention of his kind physician, and, not being willing to give his stomach to the cause, he escaped, and fled to parts unknown, leaving the doctor to mourn over the opportunity to win fame thus lost!

Only a few years ago most people were ignorant of their possession of the vermiform appendix, or gave it no thought. A doctor had a case of its ulceration, and performed "the daring operation" of its removal. His fellow doctors were not to be outdone, and it became a fad, and people were frightened at the terrible risk to life constantly menacing them by some foreign body, as a grape seed, etc., getting into this "blind sack." Many refused all fruits with seeds, appendicitis became one of the common ailments, and the capital operation of its removal was held to be the only escape from death. Now, many able physicians admit that the knife has been resorted to too freely, and that in a great majority of cases a cure will be effected without surgery. The inflammation and ulceration is a cause of lodgment of food, and not the effect, and it is said by the most experienced physicians that seeds are never found in the sack! When the doctors were resorting to the knife at the least symptom, a practice now known to be wrong, were they quacks or regulars?

A present fad with "medical science" is the extracts from various organs of animals. Thus a well-known firm with extensive connections puts up, in attractive bottles, extracts of the pancreas, kidneys, liver, ovaries, testicles, thyroid gland, the stomach, etc., recommended for the various diseases in the allied organs of the human being. Wonderful cures are reported, and physicians experiment with their patients. Are there any healing virtues in these extracts from the refuse of the slaughter pens? It has not been proven. Their trial is as pure empiricism as ever was practiced by a border "root doctor." Its "science' is a reversion to the belief of the savage that part supports part, and to eat the heart of an enemy would strengthen their courage. The craze began when a certain country doctor moved into the city, and, looking around for something to de, stumbled into the manufacture of pepsin in a large way, and its laudation as a digestive. How did he meet the increasing demand? The poor and abused hog was called on to contribute. He went to the great slaughter-house, and had feeding troughs arranged covered with heavy wire netting. Steaming food was thrown into these troughs, and then the hogs were turned in on their way to slaughter. Hungry and thirsty, they became excited over the tempting food and fought along the netting unable to obtain a taste. After an hour they were killed, and their stomachs found filled with gastric juice, secreted by their desire for food. This was purified, bottled and dealt out by doctors as a cure for indigestion, dyspepsia, etc.

Is it what the "faculty" recommended it to be? Will the digestive fluid of a hog digest food in the human stomach? It will, as the food of a hog is digested, but whether it will perform that subtile chemistry as it is done by the gastric juice of the human stomach is another question. is so repellant that the remedy becomes repulsive.

Talk about the whimsical medicines of the Chinese doctors, as dried toads, snakes' heads, or black cats' eyes—how of the slaughter house?

Ob, you say, this is "regular" "scientific" practice! I and beef's blood, this double extract of liver, this refined pancreas, this emulsion of caul, this elixir of tripe, known hogs and cows and sheep, are scientific preparations, and the patients who swallow these steeped essences of nastiness are cured or killed "according to medical science"!

Quackery! Yes, quackery should be put down by law; and the doctors who dose their patients with these new remedies should be protected in their rights to force them down the throats of their victims. They should be allowed to write their prescriptions in unknown characters, for if their patients knew what they were swallowing they would prefer normal death to death by the doctor.

From the horrible suffering inflicted on helpless animals, it would be reasonable to expect that the zealous doctors would not hesitate to attempt experiments on human beings. We are not surprised that they urged a bill before the Ohio Legislature to have all capital criminals given over to them for vivisection! that is, to be dissected alive!

For experimentation with remedies and inoculations, the patients at the charity hospitals are at their mercy, and the opportunity is not lost. A physician who had just taken a post-graduate course at a famous medical school, speaking of the methods of the "great" surgeon who presided over the clinics in the hospital, said that he removed a tumor from a woman, and, wishing to prove his method of closing the smaller arteries, he left them unligatured. What was the result? The next morning the woman was dead from hemorrhage! The new method had been tested

and her life taken by the murderous hand of that surgeon! Dr. Leffingwell, in a paper read before the American Humane Society at its Nashville meeting, October, 1897, on 'Scientific Assassination," gives an account of the practice charge of a quarantine station in South America. He was an M. D. with a diploma showing the world that he had acquired all the knowledge the medical colleges can give. He began a culture for the discovery of the microbe producing yellow fever. His experiments in inoculating animals with the dreadful poison would not prove his discovery, and hence he did not hesitate to take human beings. He could not hope that any one would volunteer for this sacrifice for the promotion of medical science. He must choose his victims among the poor, ignorant, and those not able to defend themselves. He found these in the newlyarrived immigrants crowded into the quarantine hospitals. and whom, as a trusted doctor, he was bound by humanity and honor to care for and protect. Yet with a fiendish lust for cruelty, he deliberately selecte i five victims, and pretending to administer medical treatment, injected into their veins the carefully prepared poison, to which the venom of the rattlesnake or of worara is as anodyne. Then this "scientific physician" stood by and fiendishly gloated over the writhings of his victims. How well he enjoyed their sufferings his own words reveal. Never an inquisitor was more delighted in the torture inflicted than this doctor. He had given the yellow fever in its most dreadful form. He had discovered that he could inoculate the fever-which a fool would have known beforehand. He says: "The fever, the hemorrhage, the vomit, the fatty degeneration of the liver, the headache, the backache, the inflammation of the kidneys, the jaundice, the delusion, the final collapse, in fine, all the conjunction of symptoms which constitute the basis of the diagnosis of yellow fever. I have seen unrolled before my eyes, thanks to the potent

Five immigrants, seeking homes in the new world, diedfor they all died-to gratify this doctor's lust for cruelty. It may be pleaded that it was in the interests of science.

influence of the poison made in my laboratory."

What did science gain? What principle was established? as a physician, had taken delight in the awini suffering and deaths of his five victims! Yet he was a regular physician, and published a detail of his "experiments" for the doctors of the world to read, and his name is heralded by

the press without a word of censure! Quackery! Nay, this is legalized practice! He is one of the men who persistently clamor at the halls of legislation to be given the exclusive privilege of doctoring the people. and making it felony for any one they do not recognize to

To such dreadful lengths has this experimentation been carried, that in London a Mutual Protective Association has been formed. It has been shown that at one time seven women were secretly inoculated with cancer, that the doctors might try their panaceas! Unnecessary operations were performed to test fanciful theories, regardless of suffering of the victims. Patients were inoculated with leprosy and syphilis, and "cultures" of the same.

Doctors are sticklers on what they call medical ethics. We ask in all seriousness, by what code of ethics are they allowed to trespass on the most sacred rights, and betray the confidence reposed in them, and assassinate those who trust in them to cure?

And now these men, with their hands not only red with the blood of helpless animals, torn and tortured out of life on the dissecting table, to gratify their lust for cruelty; with the crimes more atrocious, committed on hospital patients, claim exclusive monopoly, and would even have a law to make it felony for any one outside their profession to practice mesmerism or hypnotism! Could hypnotism be given to worse keeping? They called Mesmer a fraud and a quack. They have sneered at hypnotists as quacks, and now that quacks have demonstrated the value of their claim, the "Regulars" would seize it as their own, and punish the quacks for its employment!

Quacks! Surely let us have a law against quacks-and another against medical pretension and assassination.

WHOP

Who chiseled the oak leaf, and gave to the brake Its beautiful, braided flower?
Who taught the tendrils of wildwood grape To climb up the wildwood bower?

Who painted the red on the blackbird's wing,
And taught him his beautiful song to sing
At the hush of the evening hour?

Who taught the robin to weave her nest 80 skilifully, snug and strong— A safe little home where her babies rest When rocked by the tempest's song?
Who taught her her rich and gushing lay That wakens the drowsy morning, gray, From its shadows so dusk and long? -Sarah Sumner, in Chicago Leader.

#### Is Evil Undeveloped Good?

BY J. M. PEEBLES, M. D.

The following paragraph-clear, practical and brilliant, from the pen of the editor of the BANNER OF LIGHT, want to see reproduced. Here it is:

"If evil be undeveloped good, when will such good (?) as is embodied in the work of the slanderer become fully developed to its maximum standard? Will it be when the souls of his victims have been crushed between the millstones of falsehood and gossip? Is undeveloped good as much to be desired as developed goodness? Assuredly not; then Spiritualists of all others should set a good example that every form of evil, née undeveloped good, may forever disappear.

It was in the past a sort of a fad among a class of Spiritualists to be ever harping on the phrases, "Whatever is, is right," and "All evil is undeveloped good." And yet these advocates of the above theory, "Whatever is, is right," were everlastingly trying to make the right "righter," to make the bad better, and so stultifying themselves, as well as practically ignoring their theories. To say that "evil is undeveloped good" is just as illogical as to say that death is undeveloped life, a purposed lie an undeveloped truth, rape undeveloped chastity, and a malicious The horrible picture of the fighting, hungry, thirsty swine murder an undeveloped effort to save life. To announce such theories is enough to condemn them! You ask as witheringly as logically: "When will the work of the slanderer become fully developed good?" and you answer much more "scientific" are these macerations of the offal by saying: "When the souls of his victims have been crushed between the millstones of falsehood and gossip." The good and the exalted of earth always excite the envy am glad to be informed. I am glad that this wine of iron and the jealousy of the depraved. Some people are such prying gossips, such unconscionable liars, that their lies, syrup of kidneys, this elixir of ovaries, this decoction of like Gulliver's gun, react and sink them into the depths still lower. The science of lying consists in making the as pepsin, this steeping of the various organic sewers, of lie look as plausible as possible, and then in backing it up with what no liar has-a good moral character. Ruskin savs that "The essence of lying is in deception, not in words; a lie may be told by silence, by equivocation, by the accent of a syllable, by a glance of the eye, attaching a peculiar meaning to a sentence; and all these kinds of lies are worse and baser, by many degrees, than a lie plainly worded."

Liars and slanderers are twin brothers. Slanderers, to conceal their own vile vices and cover their own skinless skeletons, trot about, bunting for scabs and skeletons in other people's comfortable closets. They delight in dirt. They feast upon social filth. They bed in compost. They are the buzzards of the town, the ill-odored scavengers of the ages. Decent people seek the good-seek for flowers. and find them everywhere.

The man or woman who polishes the skeletons in his or her own cupboard, cleans out his own stable, and sweeps his own dirty door yard, finds no time to lie about and slander his superiors.

It is really pitiable that there are poor old crones who like to rake in old muck-heaps. They there rake, and then feast upon the filth of their own productions. They scent something unpleasant where even angels tread. They hunt for carrion, and their own half concealed lives are all the time but veneered shams. Their bones crack with moral dryness; their brains are half palsied, if not gangrened with the poison they generate. When their carcasses rot underground; when their own cloaks fall off: when they become discarnate spirits, seeing themselves as they are, oh! what bitter, biting, gnawing remorse! They will then reap what they have sown. The gossip, the slanderer, injures in the end only himself. This is not only a fact, but an immutable law.

Two, three things in my fifty five years of public life I look back upon with regret. I once compelled two women. because of their filthy tongue babble, to sign letters of 'apology" in the presence of three witnesses. I also compelled a man, not a score of years ago, through my lawyer, to sign a paper libelling himself, he paying all costs rather than to incur further legal proceedings. True, it taught these parties sad lessons, but did not really benefit me, though it gratified a bit of Scotch grit. All harm comes from ourselves. Peddlers of wrong-doing are seldom worth noticing; in fact, tattlers, gossips and slanderers, with scarcely an exception, are prostitutes, tramps, or old worn. out debauchees. To notice them is to honor them vastly beyond their deserts.

We all remember the old time neighbor that the previous day had seen a sick person. B said that this person had vomited; C said she vomited up something dark-colored; D, something that was almost black; E, something black as a crow; F, three black crows; and so mole-hills are magnified, through the tongues of the thoughtless or the unprincipled, to mountains. None are perfect. The wisest make mistakes; and when made, each and all should gladly, fraternally and personally unite and help to correct

them in the spirit of tenderest kindness. If a person of any account, of any moral decency, has aught against another, he or she will go directly to this person and state the grievance face to face. If they cannot satisfactorily settle the misunderstanding between themselves, they will or should call in arbitrating friends in whom they both have confidence, and so correct the error and make the crooked straight. This is brotherhood. This is practical Spiritualism. This is doing to others as

you would have them do to you. The truth is, many Spiritualists need spiritualizing, need

culture, need educating in the line of ethics, need the Nothing came of it. No, he was an assassin, who, trusted sweeter baptismal inspiration of love, making them royalsouled men and women. This class of men and women is needed in the social and political world, and sepecially among those who profess to hold sweet converse with angels, and call themselves Spiritualists.

God give us men: A time like this demands
Strong minds, great hearts, true faith, and ready hands;
Men whom the lust of office does not kill;
Men whom the spolis of office cannot buy;
Men who possess opinion and a will;
Men who have honor, men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking!
Tail men, sun-crowned, who live above the fog
In public duty and in private thinking: In public duty and in private thinking:
For while the rabble, with their thumb worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife- lo! Freedom weeps.
Wrong rules the land, and waiting Justice sleeps."

#### The Rochester Jubilee.

Office of W. H. Bach, Sup't of Spirit Art Department, Lity Dale, N. Y., March 11th, 1898.

As the correspondence reaching me continually indicates that the people at large do not as yet fully comprehend the importance of the Spirit Art Department in connection with the Semi-Centennial Celebration, or Jubilee of Modern Spiritualism, I am moved to make another complete statement, requesting careful consideration at the hands of the Spiritualists, and an immediate response regarding such matters as they may have to communicate.

It is thought that no department can be made more beneficial to Spiritualism than a department in which will be placed on exhibition all matters pertaining to the phenomenal parts of our movement.

It has therefore been decided that a large room be secured, in which articles produced through mediumship shall be placed on exhibition in a systematic and proper manner.

The management solicits for this department the loan of suitable articles, such as independent slate writings, drawings, paintings on porcelain, precipitated on canvas or other materials, automatic writings, when valuable for what they contain, or the manner of their production, paraffine casts, spirit photographs, especially when produced under test conditions, or having faces upon them that are positively identified, and, in fact, any articles that have been produced through the instrumentality of medi-

In order that the exhibit shall be as valuable as possible, the articles should be produced under such conditions as will enable the sender to state that he or she can make a statement affirming genuineness.

Phenomenal mediums are, or should be, particularly interested in this department, as it is an opportunity to exhibit their work where it will be seen by hundreds of people, and will aid in bringing the finer phenomena of Spir-Itualism before the people in such a way as to counteract the feeling many have against it. The management solicits the immediate correspondence and cooperation of all phenomenal mediums.

Another feature is an exhibit of matters pertaining to our camps. During the past few years we have grown wonderfully in this direction. Photographs are wanted showing the beauty and development of our camps. Every camp meeting association is earnestly requested to send pictures of their camp grounds for exhibition in this department.

The spiritualistic press has taken monstrous strides forward. We want to show its growth. Already the management has copies of some of the older papers, but we are like Oliver Twist, and "want more." Look over your lists of old papers, and see if you have not got a few copies or a bound volume of the old papers, and if you do not want to keep them, send them with the understanding that at the close of the Jubilee they may be turned over to the National Spiritualist Association. If you wish to keep them, loan them to us for the purposes of exhibition.

.Our public workers of the past and present are of interest to the public, and we want pictures of all of them, from the first to the last. What we call our public vork. ers are those who are engaged in the lecture field as mediums, giving test sittings or healing, or doing any public mediumistic work; writers to the papers whose names have been before the public in that way, officers of societies and

camp and other organizations. . The Jubilee management will attend to the articles entrusted to it in a proper manner, and will see that they are surrounded by all the safeguards that any art gallery can have. Neither canes, umbrellas, parasols, nor anything by means of which an injury can be inflicted, will be permitted in the art department, and the attendants will all be selected with a proper regard for trustworthiness.

Some have stated that they would send articles to the ubilee for exhibition free of all cost to the Jubilee. Others desire the Jubilee to pay transportation charges. ever it is desired, the Jubilee will pay transportation charges on articles sent it for exhibition. But do not ship articles until you have corresponded with the manager of this department. Send a description of the article you have, with a short outline of the conditions, and it will enable us to select a fine assortment, without too many duplicates, as would be the case if sent without any under-

standing.

Remember that the time is short, less than three months. Do not delay a moment, but as soon as you read this article, if you have anything you think would be desirable write the manager, and if you know of any one who has an article that you think desirable let us know.

By the coperation of the Spiritualists this department

can be made to do a great deal of good to our Cause. Please respond at once.

Lily Dale, N. Y. W. H. BACH, Manager Spirit Art Department.

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

To the Editor of the Banner of Light:

I am in frequent receipt of letters from persons who desire to become mediums, and ask my assistance to that end. A late one was from a settled pastor of a church, who wishes to speak under inspiration. Another was from a person who wants mediumship in order to make money, and who offered me a large per cent. of her first winnings if I would aid her to this method of making a handsome

To the minister I wrote a letter full of caution, reminding him of the countless numbers of undeveloped spirits close to the earth plane; but, if his leading motive was to get an inspiration to help to uplift and spiritualize mankind, I bade him God-speed. Later he sent for "The Bridge Between Two Worlds," and with the aid of "good, pure, true, loving, wise and strong spirits," he will doubtless do great good in his day and generation.

As to the other seeker for mediumship, I advised her to let it alone, because her motive in acquiring it seemed to be such as would open the door of her inner being to a dangerous class of spirits. I asked her to try to make money in some other way, and meanwhile to try to develop her soul to beauty, truth and goodness, by her every word, thought and action. Later, when her aims had become highly as-pirational, if she had mediumistic power, noble spirits would adopt her for their own, and she would be a medium between earth and heaven for good spirits, not only here, but after she had left the fleshly body. I did not hear from this dear soul again. May highest heaven aid her, and every one who aspires to be the mouthpiece of the angel

Mediumship is the most sacred gift that has ever been given to mortals. The Nazarene, if the story be true, felt it to be so. When a powerful decarnate spirit, seeking to take control of him by using his gifts to worldly uses, he combated him. This spirit told him to appease his hunger by turning stones into bread, bade him tempt angel aid by leaping from the topmost spire of the temple, and capped the climax by telling him he would make him ruler of the known world if he would acknowledge his mastership by bowing down and worshiping him.

To these impure suggestions the gifted Nazarene turned a deaf ear, and resolved then and there to use his rare powers to relieve human suffering and to aid to spiritualize the race. Those who have read "Why She Became a Spiritualist." may remember that this subject is quite fully treated in the chapter entitled, "The Spiritualism of Jesus." That, and the preceding one. entitled, "What Jesus Really Taught," were written in Minneapolis in 1891, under the inspiration of Henry Ward Beecher, though the writer did not dream at that time that she was a medium of any phase.

Whether the account of Jesus be historically true or not, does not matter. It is no less a sublime lesson for the guidance of every incarnate soul in the nineteenth century who aspires to be a medium between souls in the physical and the more purely spiritual world, between this shadow life and the real and vivid life on the other side of the thin

I have learned to make no preparation for these newspaper letters. I know neither the subject nor the mode of treating it till my pencil is sharpened and the pages are numbered, and I sit down to write. My present secluded life offers every facility for work of this kind. Whether I ever speak to any extent on the spiritualistic rostrum, seems very doubtful to me. It is not entirely from want of bodily vigor, as my health has greatly improved; but whether I embody the reasons in a public letter will depend entirely on the will of my heavenly guides.

Yours for humanity and for spirituality,

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

# LYCEUM AND HOME DEPARTMENT

CONDUCTED BY MRS. J. S. SOPER.

Written for Lyceum and Home Department. A STRAY SUNBEAM.

Across a woodland pathway drear, Where peeping flowers of May Were trying very hard to grow, A sunbeam chanced to stray.

It shone upon those fl. wers sad, And cheered them to the heart, Till they for very joy did sing, And bade it not depart.

"Oh! stay," they cried, "go not away, And leave us in the gloom, For without thee the woods will be As dreary as the tomb."

The sunbeam answered: "Pretty flowers, I would, but cannot stay; To cheer and gladden other hearts,

I must be on my way. "But keep on growing, modest flowers, And when the springtime comes Sunshine perhaps you too will bring Into some lonely homes."

Thus happy did the flowers bloom Beneath the leafy sod, Breathing each day a thankful prayer Up to their maker, God.

So that is why, my little friends, You find the flowers there. Blooming beneath the moss and leaves, So fragrant and so fair.

Written for Lyceum and Home Department. Jottings from Cleveland, O.

BY MATTIE E. HULL.

I have not been unmindful of the good work of THE BANNER since Mr. Hull and myself the Sunday meetings and social gatherings held every week in Boston. New England is "my native land." It was there I commenced my life-work. For many years I journeyed over its hills and through its valleys to carry the messages that had been commissioned to me for the people. Since then I have traveled

nection with "The Children's Progressive Lyceum" of this city.

The last Sunday of February was a "Red-Letter Day" for the Lyceum. Mr. Thomas Lees, one of the oldest and most valued work ers in the Lyceum cause, suggested two weeks before that the Lyceum hold a reunion. The suggestion met the approval of the officers and members of the Lyceum, and arrangements were entered into at once to bring about such an event. A special program was arranged, and about two bundred invitations, which consisted of a nicely printed circular letter, were mailed to those who had from time to time been identified with the Lyceum. There was a hearty response on the part of those receiv ing these invitations, and long before the time for the Conductor to tap the bell as a signal for the groups to come to order the hall was well filled. There were so many people in the hall, and everybody seemed so radiant and so happy, one little girl was so surprised she said to me, "Mrs. Hull, are we going to celebrate Washington's birthday?"

As a special program had been arranged, many things that come in the routine of Lyceum work were omitted, in order that the former workers in the Lyceum might say a few words in the way of reminiscence or encouragement to the present workers. Several of the original charter members were heard from on that occasion. I would say that the Cleveland Children's Progressive Lyceum is the oldest Lyceum in the United States.

I cannot give as good a report as appeared in the Plain Dealer of this city, the following Tuesday morning. I incorporate it here for two reasons: first, it is due the Lyceum that a report of its good work finds its way to our leading or printing in the United States. leading spiritualistic journals; second, the tone of the secular press has changed very much, as the following report will show, since they called the Lyceum "The Spiritualists' Sunday

Circus.' Here is the report:

CHILDREN'S PROGRESSIVE LYCEUM. The Lyceum reunion in Army and Navy Hall Sun-The Lyceum reunion in Army and Navy Hall Sunday morning proved a gala occasion, and highly successful in every way. The hall was filled with happy, smiling people, young and old, and the greatest interest was manifested in the exercises. Conductor Arthur I. King and Mrs. Minnie Pae, guardian, presided. On the platform were many of the old workers, and on the speakers' stand were bouquets of the platform the prochestic of six places led. choicest cut flowers. An orchestra of six pieces, led by Mr. John W. Pae, and the Russell family of sing-ers and the Pae boys, furnished the instrumental and

vocal music.

Mrs. Mattie E. Hull opened the services with an eloquent invocation, and followed with an address of welcome. After singing and mottoes by the Lyceum scholars, the rest of the routine lessons were dis pensed with, and the following special program was

rendered:
Recitations by Masters Freddie Hicks and Claude
Murray; song, Miss Alice Englert; pianoforte solo,
Miss Alma Bohnart. A series of physical culture
exercises by eight ladies and gentlemen followed, led
by their instructor, Mrs. Mattie E. Hull, who, at the close, was presented with an elegant basket of flowers by the class. Mr. Lees making the presentation speech in their behalf, to which Mrs. Hull feelingly

An intermission of fifteen minutes offered a good opportunity for handshaking, fraternal greetings and renewal of old acquaintanceship, and was heartly appreciated by all. On being called to order, brief speeches were made by several of the old Lycoum workers, Mrs. Laura E. Martin, Mrs. Mary Smith and Messrs. George B. Young. N. B. Dixon, Charles Collier, Thomas Lees and others.
The relinion process

The reinion proved a success in every way, and no doubt will be an annual feature hereafter. Next Sunday the second Lyceum cratorical contest will take place for a silver medal, called the "Angell prize," issued by the National Humane Educational Society. Following the contest. Mrs. M. Florence Society. Following the contest, Mrs. M. Florence Johnson, post-graduate of the Emerson School of Oratory, will give several of her choicest readings.

It has been my pleasure (and I have felt it a duty,) to work in the Lyceum during my so journ in this city. I was invited to take an office temporarily. I accepted, and have labored to the best of my ability to interest the children, and to revive an interest on the part of the older ones. I trust I am not claiming too much when I state I can see results of my work that are encouraging, and this makes me more determined than ever to work on and

on, without ceasing, in this line.

I must make an appeal to the lecturers and mediums who are actively engaged on behalf of the Cause. It is of the utmost importance to encourage the work of the Lyceums and the Young People's Unions. I firmly believe many a society has gone down to rise no more that might have been kept alive if the youth ful element had been incorporated into its life in the beginning. I claim that every lecturer who does not interest himself on behalf of the young is remiss in his duty. Wherever I go to carry the gospel of Spiritualism, if for an extended time, I volunteer to do something in the way of forming a Sunday school for the young people; one that shall be in keeping with the ideas of spiritual growth and true

soul unfoldment. Fathers and mothers, if Spiritualism is the best thing you have found in the name of religion, or if you claim it contains the best rules for human conduct, in the name of all that is and to the little girl who will send in the reasonable, why not make an effort to impart largest number of charactes, etc., for this Deit to your children? Either you do not in your | partment.

heart of hearts believe what you say when you claim so much for it, or else you do not consider the happiness and welfare of your off-

I am in earnest in this matter, so much in earnest that I will go anywhere, when not otherwise engaged, and assist in the organization of Lyceums or Sunday schools. No time should be lost. There is but little time to make ready for the Great Jubilee, which opens the first of Lyce

the first of June.
"Hard times," and "can't afford it," are the excuses in many places for the omission of the work for which I am pleading. Can we not make a little sacrifice for so grand a work? Can we not deny ourselves one luxury, or a can we not deny obtained to be healther, it possible for our children to be healthler, wiser, consequently happier? Who among all the readers of this journal will respond, "these are my sentiments"? The apathy of our workers and of the parents in regard to the Spiritualist movement as connected with the young is a sad fact to me. It seems to me "a word to the wise ought to be sufficient." Let us go to work in earnest-in dead earnest-to work a change in this direction. I have not many dollars to give, but I have strength, a certain amount of time, and a little talent, and these are consecrated to the best use of the Cause.

This must include the work for the young.

I would announce in this communication that I am to serve the Young People's Union at Lily Dale, New York, on the 31st of the present month. The charge of the Anniversary exercise has been placed in the hands of that organization. I have had hundreds of calls to deliver Anniversary discourses since I entered the ministry of Spiritualism, but never came an invitation that gave me more pleasure than the one from the Young People's Union at Lily Dale. Yes, I will be there, and may the young workers realize there is one at least among the old workers who is heart, soul and brain in accord with their work.

#### Children's Progressive Lyceum No. 1 left New England, nor have I lost interest in | Will Hold Anniversary Exercises Sunday, March 27,

All day, beginning at the usual Lyceum session hour in the morning. No effort will be spared in preparing for a grand event. The following have been personally invited to take part in the exercises:

Speakers: Harrison D. Barrett, President Snow, President of the Malden Spiritualists' As sociation; Mrs. N. J. Willis of Cambridgeport; Mrs. May S. Pepper of Providence, R. I.: Mrs. Judge Pettingill of Malden; Mr. Charles T. Wood of Boston; Mrs. J. S. Soper of Cam

Songs and Recitations by Miss Willis of Cambridgeport, Miss Cecil Foliansbee, Miss Jean-ette Noyes, Miss M. Frances Parker, Miss M A. Curtis, Miss Louise Horner, Miss Mabel

Waite, Mr. H ram C. Simons.

Mrs. Carrie F. Loring of Braintree has promised to be present if possible, and many others.

Instrumental music will be furnished by the Ladies' Fadette Orchestr, of four pieces, Miss Caroline B. Nichols. Leader; also, Prof. Willis Milligan and Orchestra.

All societies are invited to join with the Lyceum on this occasion. Among the invited guests will be some Old Town Indians.

MRS. W. S. BUTLER.

#### "Sterling."

Why is the English pound called a sterling? why is the word "sterling" stamped on silverware? A newspaper tells as follows:

"A mong the early minters of coin in northern Europe were the dwellers of Germany. They were so skillful in their calling that numbers of them were invited to England to manufacture the metal money of the kingdom These strangers were known as 'easterlings. After a time the word became 'sterling,' and in this abbreviated form it has come to imply what is genuine in money, plate or character.

#### The Boston Spiritual Lyceum.

Sunday afternoon, March 13th, "What is the Test of One's Sincerity?" was the question, and the prevailing sentiment of both scholars and leaders was that a trial was the only test. Mrs. M. A. Chandler. a visitor present, said she thought "the self-sacrifice and faithfulness of Mr\_and Mrs. Hatch, Dr. and Mrs. Root, and the other officers and workers that come here every Sunday to encourage and sus ain this school for the study of Spiritualism, proved thereby the sincerly of their devotion to the Cause." Mr. A. P. Blinn, the newly elected leader of Group No. 8. said: "The test of one's sincerity is the persistency and consistency with which we go through life." ency and consistency with which we go through life."
The following program was pre-ented after a stirring
grad march: Recitation, Little Maud Armstrong;
reading, Sadie Jackson; recitation, Esther M. Botts;
recitation, Harry Gilmore Greene; reading, Charhe
Hatch; leiding, Miss Eloise Hartmann; plano solo,
Prof. Shaller: remarks, Mr. A. r. Blinn, Mrs. M. A.
Chandler, Mrs. Abbie N. Burnham.
March 27th the Lyceum joins with the Boston Spirtual Temple to celebrate the Golden Jubilee in Odd
Fellows' Hall, and au excellent program is being ar-

Fellows' Hail, and an excellent program is being ar ranged for this occasion, and we hope our friends will see to it that the Lyceum session to the afternoon is the event of the day. The Lyceum also joins with the Massachusetts State A-soc ation March 30th and 18st. A. CLARENCE ARMSTRONG, Clerk. 17 Leroy street, Dorchester Station, Boston, Mass.

#### Children's Progressive Lyceum No. 1

Met as usual Sunday, March 13th. The lesson for the older groups was "Mediumship; What is it and What Benefit do we Derive from it?" The little ones were instructed about the beautiful in nature, and how they could make themselves beautiful. The following took part in the entert sinment program: Recitations, Eva Wilson, Silas Jam son, Annie Jameson, Rithel Weaver. Nellie Murphy, Ethel Jameson, Eva Lee, There-a Lovett. Mabel Emmons, Winni-Jameson, Jose Gerrish, Hazel Gilmore; songs, Joseph Forsythe, Marte A. Cyr. Little E die. Lan Hanson, Floy d Sibley. Lillie Gold-ein; plano duet, Willis Milligan and Loitle Weston. Mrs. Wm. S. Butler ad fressed the Lyceum. There will be a special ecting of the C. P. L. A. March 22d at Mrs. Butler's office.

Charles B. Yeaton. See'v.

CHARLES B. YEATON, Sec'y. Cor George and Revere streets, Revere.

## Springfield Lyceum.

The Sunday School of the First Spiritualist Society continues to flourish. March 13th the Conductor, Mrs. F. J. Hart, was assisted by Mrs. C. Fannie Allyn. The subject was "The Most Valuable Tree in the World," and it was very interesting to hear each one give his or her views upon the value of and uses of each tree. Mrs. Allyn taught the school to

give "The Salute to the Fiag."

March 20th the subject will be "Animals."

M. W. LYMAN.

#### Something to Figure On.

Jessie, Alice and Whistling Willie fetched from the cellar ninety apples. Whistling Willie brought up twice as many as Jessie, and Alice had ten less than Whistling Willie did. How many apples did each have?

Jessie had sixty-six walnuts. She gave Alice three more than Whistling Willie, and kept as many herself as she gave away. How did she divide them? Whistling WILLIE.

ANSWER to Enigma in last number-Jo-SEPH O. BARRETT.

A prize will be given to the young lady

### Bunner Correspondence.

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

#### Ohio.

CLEVELAND. - Mrs. M. McCaslin writes: 'I had an experience the other evening that shows how uncertain are the conditions that may be called the proper ones for inducing spirit presence.

I attended a concert of 'Jubilee Singers.' and as their sweet voices rolled in the cadence of 'Old Kentucky Home,' I distinctly heard my mother's spirit voice join in the chorus. It was repeated, though somewhat fainter, and seemed to come from another part of the hall. My mother was a Southerner, and dearly loved the negro songs, this being one of her favor-

I went home, darkened my little parlor, sat at the organ and played and sang the old song, doing all in my power to invoke my dear mother's presence, but without success. She had a clear, sweet voice, its intonation unmistakable; but why could I hear it in a crowded hall in the glare of electric light instead of at home, where i longed for and implored her presence? A few days ago I kept the anniversary of her transition, and felt the comfort and companionship of her presence as much as when a little child I sobbed out my grievances on her dear bosom. It was a soul-communion, a bliss-ful experience, exquisite even to pain and a healing to none of the physical senses. Perhaps if we would strive more to lift ourselves up to the spirit-plane instead of bringing it down to ours, we would get better and more

satisfactory results.

Mrs. Mattie E. Hull has been the leading spirit in our Lyceum work here for several weeks. She has also held regular meetings in the evening, giving us a fine inspirational lecture, followed by tests from Dr. Nellie C. Mosier. Cleveland may well be proud of this lo-cal medium. She will soon rank with the very first in the land. The writer has watched her development from its first stages, when she was a busy practicing physician, and refused to take a penny for the tests that were given, using her own language, 'free as water to her

The West Side Society is in a very prosperous condition.
At our last election of officers, Mr. Frederick

Hays was reflected (fourth term) President; Mr. Martin, Treasurer; David Cooper, Seoretary, and your correspondent pastor.'

#### Verment.

MONTPELIER.-Mrs. Flora Stoddard, Sec'y, writes: "The Spiritualists of Montpelier and Berlin Side associated themselves together on Feb. 23, and formed a society to be known as the Montpelier Spiritualist Association. They elected the following officers for the ensuing year: President, Mrs. Eliza Turner; Vice-President, Mrs. Sarah Scribner; Secretary, Mrs. Flora Stoddard; Treasurer, Mrs. Jessie Fallon: Managers, Mr. E. J. Fallon, Mrs. Mary Snow, Mr. Gilman Scribner; Auditor, Mr. G. W. Ripley. The Society started with forty charter mem-

bers. We are holding circles in the different homes every Sunday evening, which are well attended and increasing every week. Our worthy President, Mrs. Turner, is a good medium, and voices to us many fine thoughts, as well as exceedingly good tests, which are appreciated by all. We have hired the G. A. R. Hall, where the Convention was held, preparatory to holding regular Sunday services. We are also making preparations to celebrate the Golden Anniversary on the 31st of March. The Barre society is to unite with us in the exercises, and as Mr. Colburn is still in Barre to assist our Montpelier talent, we anticipate a very enjoyable time.

In connection with our Society the ladies have an Aid Society, and hold fortnightly sociables Our last one was held on March 3 a chicken-pie social-and was attended by nearly a hundred people, breaking up at a late hour, every one going home well pleased, and wishing our Society much prosperity in the future.

May you and your worthy paper ever be suc-cessful in keeping the Light before the world."

#### New York.

BROOKLYN .- Mrs. Andrews, Cor. Sec'y, writes: "A new Spiritual Society has just been started at 515 Fulton street, this city, to spread the light and truth of this grand belief. The hall was comfortably filled by an intelligent audience when the speaker was announced. who spoke with a great deal of feeling and common sense, and seemed to awaken the congregation to the benefits to be derived from Spiritualism. At the close of the service a test séance was given and fully recognized by those present. The officers are: Mrs. E. Mills, President; Mrs. Schultz, Treasurer, and Mrs. Andrews, Secretary. The meeting is held every Sunday afternoon at 3 P. M., and we are trying to do the best we can."

BINGHAMTON. - E. J. Bowtell writes: 'The Progressive Spiritual Society completed its organization March 13. The following officers were elected to serve until the second week in March, 1899: President, Mrs. Nellie Lettington; Vice-President, Mrs. Olivia Sly; Secretary, Henry Morgan; Treasurer, Miss Bessie Wightman; Trustees, Mrs. Gallagher, Meggra Treadway and Ellsworth, Meetings will be held Sundays at G. A. R. Hall, 87 State street, 7:30 P. M.; on Wednesday evenings for the present at houses of members, as may be arranged. E. J. Bowtell, regular speaker."

#### Washington.

SEATTLE .- Mrs. Maud Chesbrough writes: 'We have incorporated a society, called the Seattle Spiritual Association, under the laws of the State, and intend to join the National as soon as funds will warrant. Dr. G. E. Chesbrough, President; J. O'Neill, Secretary; W. Fairchild. Treasurer.

We would be pleased to welcome any good medium coming to or through Seattle. Many mediums are located here, but people are glad of a change. Prof. Christie, psychometrist, was with us the last four Sundays. He recommended your paper very highly to the audience.'

#### A Remarkable Test.

In these days of skepticism tests of a remarkable character are well worth telling and publishing to the world: SEAFORTH, ONT. March 7th, 1898.

SEAFORTH, ONT. March 7th, 1898.

MRS. DEDRICK—Dear Sister: I write you these few lines, as I have been thinking so much about you of late, and also of how your patient was getting a ong; that is, Mrs. Bowers.

Friday night she came to our circle, telling us she had passed to spirit-life the night before. When I spoke of you she said, "God bless her; she is trying to take care of the old body." She told me to write and tall you that she wanted to be remembered.

write and tell you that she wanted to be remembered to you.

We were greatly surprised, and Mr. Neelin was very anxious to know it she had really passed out, so I agreed to write. She said there was a great welcome for her when she passed to spirit-life. She could not tell the happiness which she realized when she entered the spirit-world. What a comfort it is for us

MRS. WEIR. to know this truth. Mrs. Dedrick cared for Mrs. Bowers in her last sickness, and dressed the body, and prepared it for the last rites. No communication took place between Lily Dale and Seaforth during this time. Mrs. Bowers passed away Thursday, and the circle was held in Seaforth Friday night.

Objectors, what are you going to do with it? The Mr. Neelin mentioned is editor of The Cassadagan. The last report he had was to Cassadagan. The last report in the effect that she was improving.
W. H. BACH. Lily Dale, N. Y., March 9th, 1898.

ner of Light Publishing Co. Price 60 cents.

# Kidney and Uric Acid Troubles Quickly Cured.

#### You May Have a Sample Bottle of the Great Discovery, Dr. Kilmer's Swamp-Root, Sent Free by Mail.

sire to pass water, scanty supply, smarting irri- up many times during the night. tation. As kidney disease advances, the face | The mild and extraordinary effect of this looks sallow or pale, puffs or dark circles under great remedy is soon realized. It stands the the eyes, the feet swell, and sometimes the highest for its wonderful cures. Sold by drugheart acts badly. Should further evidence be gists, price fifty cents and one dollar. So unineeded to find out the cause of sickness, then versally successful is Swamp-Root in quickset urine aside for twenty-four hours; if there ly curing even the most distressing cases that is a sediment or settling, it is also convincing to prove its wonderful merit you may have a proof that our kidneys and bladder need doc- sample bottle and a book of valuable informatoring. A fact often overlooked, is that women tion, both sent absolutely free by mail upon resuffer as much from kidney and bladder trouble ceipt of three two-cent stamps to cover cost of

the eminent physician and scientist, and is not mer & Co., Binghamton, N.Y. This generous recommended for everything, but will be found offer appearing in this paper is a guarantee of ust what is needed in cases of kidney and genuineness.

Men and women doctor their troubles so often | bladder disorders, or troubles due to aric sold without benefit that they get discouraged and and weak kidneys, such as catarrh of the bladskeptical. In most such cases serious mistakes der, gravel, rheumatism, and Bright's Disease. are made in doctoring, and in not knowing what | which is the worst form of kidney trouble. It our trouble is or what makes us sick. The un- corrects inability to hold urine, and smarting mistakable evidences of kidney trouble are in passing it, and promptly overcomes that unpain or dull ache in the back, too frequent de- pleasant necessity of being compelled to get

postage on the bottle. Mention the BANNER Dr. Kilmer's Swamp-Root is the discovery of or Light, and send your address to Dr. Kil-

#### Golden Jubilee.

#### Semi-Centennial Celebration of Modern Spiritualism-1848-1898.

THE FIRST ASSOCIATION OF SPIRITUALISTS OF PHILADELPHIA will celebrate the Fiftieth Anniversary of Modern Spiritualism with appropriate ceremonies in Warner Music Hall. Broad and Wallace streets, Sunday, March

This Association being the oldest society of Spiritualists in the United States, having held continuous meetings for nearly half a century, all Spiritualists in Philadelphia and vicinity should take pride in celebrating this occasion under its auspices. It seems eminently proper that the Fiftieth Anniversary of the day which heralded the demonstration of immortality and communication between the mortal and spirit world should receive special attention from all Spiritualists Come and rejoice with us over the glad tidings of the continuity of life beyond the grave.

The committee having the arrangements in

charge have been untiring in their efforts to present such a program as will fittingly mark this epoch in the history of Spiritualism.

The best of talent has been secured for the Jubilee. Noted speakers, mediums; musicians and elocutionists will assist, which will ensure an interesting program.

Among those who will participate will be W. J. Colville, Dr. J. M. Peebles, Cant. F. J. Keffer, Mrs. M. E. Cadwallader, W. H. Jones, Mrs. C. B. Kilgore and others. Noted workers throughout the United States who are interested in the First Association, among them Mrs. R S. Lillie, Mrs. M. T. Longley, Elizabeth Lowe Watson and Mrs. A. M. Glading, have signified their intention to contribute to the

program.
W. J. Colville of England, the well-known exponent of Spiritualism, author of many leading works upon Spiritual Science and other progressive subjects, will be one of the leading speakers. Mr. Colville has lectured in nearly all of the most prominent cities of Eagland and America, and is so well known that he needs no introduction to the public. His presence and cooperation will go far to make the occasion one of deep interest and importance

to the Cause which he so ably represents.

Dr. J. M. Peebles of California, known to the world as the "Spiritual Pilgrim," having journeved around the globe three times in the in terest of Spiritualism, will be with us and take part in the reunion of the veterans as well as address the audience during the day. The doctor is one of the pioneers in the cause of Spir itualism, and has lectured in Europe, India Australia and many other countries. He will journey across the continent to aid in celebrating the Jubilee with his old friends in the First Association, and extends a cordial invitation to all to meet him on that occasion.

Special features have been arranged which will add to the interest of the occasion, as fol-

VETERANS' RE-UNION.

In the morning there will be a reunion of the veteran Spiritualists. Many of those who have been interested in the First Association since the early years of its existence have signified their intention to be present at the Jubilee. All Spiritualists are invited to join with us on this memorable occasion and do honor to these

#### IN MEMORIAM.

Following our custom in former years a lov ing tribute will be paid to the memory of those who have passed from our midst, and whose names are inscribed on our "Roll of Honor," dedicated to our arisen friends. All are invited to send flowers for this service, as a token that though our loved ones have passed from our mortal sight, Spiritualism has demon strated that they are not dead but still live in the higher live. Let the flowers with their mute loquence bear testimony that we remember them in the midst of our rejoicing.

OUR YOUNG PEOPLE. Under the title of "The Buds of Promise," the young people will present an interesting entertainment, co sisting of a drill, a panto mime, recitations, dialogues and music. department will be under the efficient direc tion of Mrs. Lillian Reid Heasley, widely and favorably known for her successful work as a teacher of elocution. Mrs. Heasley will take a prominent part in the exercises of the day, and with her talented assistants cannot fail to interest all who will be present.

THE WOMEN'S PROGRESSIVE UNION. This Society, in connection with the Helpng Hand Society, has charge of the decoratious, which will surpass all efforts of former years. The members will attend as a body, and be represented upon the program by their delegate, Mrs. Carrie B Kilgore. All who wish to assist in the decorations by sending flowers, etc., will communicate with Miss Mary Humphries, Committee, 534 North Tenth street, Philadelphia.

MUSIC. Mrs. E L Haslam will be musical director. Under her efficient supervision a grand musical program has been arranged. Mrs. Haslam will be ably assisted by Mr. C. L. Smith, Prof. and Mrs. J. W. Caume and a selected choir. An orchestra has been secured for the occasion. Both the vocal and instrumental music will be

of the highest order and of great variety, which will contribute much to the interest and success of the Jubilee. Beside the above features there will be other exercises, which will serve to add to the inter-

est. The committee has spared no effort in its preparation, and all Spiritualists, who possibly can, should feel it a pleasant duty to be present, and render all possible aid in making the Fiftieth Anniversary and Jubilee of Mod. ern Spiritualism an occasion worthy of the cause it is celebrating.

All are cordially invited to be present.
M. E. CADWALLADER, Committee of Arrangements, MARY HUMPHRIES, Committee on Decorations, E. L. HASLAM, Musical Director, LILLIAN REID HEASLEY,

Literary Director. FRANCIS J. KEFFER, President, F. H MORRILL, Secretary. IF If you like THE BANNER, speak a WRITING PLANCHETTER for sale by Ban. | good word for it whenever you have a chance.

It will be appreciated.

#### Department of Literature at the International Jubilee.

Every institution is known more or less by its literature. If there can be obtained a complete collection of books, periodicals, papers, pamphlets, or other publications relating to the subject of Spiritualism, it would be a very interesting and instructive feature to have at the Semi Centennial Celebration to be held at Rochester, N. Y., the first eight days of next

Will not every Spiritualist, author and publisher of Spiritualist literature assist as far as possible in getting such a collection? The National Spiritualists' Association has a large library of such works, though not complete, so that donations to this proposed collection could, after the Jubilee, be added to that library. Those who will donate or loan can correspond with the undersigned, stating what they have, then from all sources can be selected whatever is needed toward completing the collection. Donations of books, etc., wil be accepted in any event, and can be forwarded at once.

There have been several donations in quantities to aid the Jubilee, which will be placed on sale at that time, including fifty copies of "The Missing Link," by A. Leah Underhill, one of the Fox sisters, the same number each of "Leaflets of Thought" and "Forty Years' Intercourse with the Denizens of the Spirit-Spheres," by Beals E Litchfield.

Others have offered to place their works on sale, giving a large percentage to the Jubilee

Friends, please send a list of publications you can loan, and also any you may wish to donate or place on sale at a discount to the Jubilee. FRANK WALKER, General Manager. Hamburgh, N. Y.

#### A Mine of Information.

J. J. Morse of London says: "There is not a dull page in Dr. Peebles's volume, 'Three Journeys Around the World.' Every sentence sparkles with the wit and genius of its distinguished author. His descriptions of scenes, his word painting as vivid as ever, whilst the various illustrations materially help the reader to realize the peculiarities of garb and character pertaining to the personages and matters referred to. The work is a mine of informa-tion upon History, Archæology, Religion, Eth-nology, Spiritualism and the present day conditions of men, thought and progress in the Eastern and Western Hemispheres. The able author has spared no pains to make his work not only useful, but attractive as well, and there need be no hesitation in affirming that he has thoroughly succeeded. As a useful textbook in the Lyceum, or as a necessary addition to the library of all societies, we can most cor dially commend this latest production from Dr. Peebles's pen; and, indeed, it might find a place with advantage on the shelves of every Spiritualist household throughout the coun-

#### A Question.

The reported partial dematerialization. whilst being completely wide-awake and perfectly conscious, of Madame d'Esperance, at Helsingfors, Finland, suggests a question of the greatest importance, the true solution of which would be hailed with satisfaction by Spiritualists: How is it that while in a state of deep hypnotic sleep, and during which all the involuntary bodily functions are working, the subject person is quite oblivious to all sensations of physical pain? If the spirit is supposed to be absent from the body by what means is the body kept alive, or its functions maintain their powers? And in the case of Madame d'Esperance, it appears she was quite conscious, and yet insensible to the dematerialization of her lower limbs. How is this fully explained? An answer to the above double question would greatly oblige

T. HEYWOOD. Brisbane, Queensland, Australia, Feb. 9, 1898.

#### Passed to Spirit-Life.

From New Bedford, Mass., on the 9th inst., ANTHONY V. DECOSTA, aged 72 years.

DECOSTA, aged 72 years.

Spiritualism was a part of Mr. DeCosta—an energy that lifted him above all else; a knowledge that filled him with gladness, as those gone before responded to his almost child like confidence in their guidance.

Kindiy and gentle in his nature, he made only friends of those he met, and was ever carnest that they share with him the blessedness of spirit communion. Adding work to his faith, he built a small chapel upon his private grounds, where, with a goodly number of true seekers, communications with the arisen ones became positive realities.

At his funeral, on the 12th inst., Mrs. A. L. Pennell, who had long known him, spoke earnest words of his honest and true-hearted life, and of its influence upon those even who, having known him, were not ready to acknowledge his beautiful faith and knowledge.

WILLIAM F. NYE.

From Florida, on Wednesday morning, March 2d, Mr. P.

Mr. Thompson had been an active Spiritualist for many years, and was a prominent and successful business man. His funeral took place from his late residence, 502 North flus street. Philadelphia, March 15th, at 2 o'clock, Mrs. Cora L. V. Richmond delivering the address.

MRS. THOMAS M. LOCKE.

From the Old Ladies' Home, Providence, R. I., on Thursday, the 10th inst., HANNAH SIBLEY, aged 79 years, \*\*\*

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

### How's This?

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.
F. J. CHENEY & CO., Props., Toledo, O.
We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions, and financially able to carry out any obligations made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O. WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.
Hali's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price To cents per bottle. Sold by all Druggists. Testimonials Mar. 19.

IMMORTELLES OF LOVE. By J. O. BAR-RETT, author of "Spiritual Pilgrim," "Looking Beyond," "Social Freedom," etc.
Axiomatic; Radical; Spiritual; Equality of the Sexes; Moral Incidents; Perfected Marital Relations; Improved Childhood Demanded; Sacredness of Home; Mated Souls in the Eden of Love.

Bound in tinted paper, beveled boards, \$1.50, postage 5 cents. Plain cloth \$1.00, postage 5 cents.

For sale by BANNER OF LIGHT PUBLISHING CO.

#### BANNER OF LIGHT BOOKSTORY. SPECIAL NOTICE.

The BANNER OF LIGHT PUBLISHING OF MASS., keeps for sale a complete assertment of Spiritual, Prospective, Reformatory and Missellaneous Books at Wholesale and Retail.

Thank Cask.—Orders for Books, to be sent by Express, must be accompanied by all or at least half cash; the balance, if any, must be paid 0, 0, D. Orders for Books, to be sent by Mail, must invariably be accompanied by oash to the amount of each order Fractional parts of a dollar can be remitted in postage stamps.

Remittances can be asfely sent by an Express Money Order, which will be issued by any of the large Express Companies. Sums under \$5.00 can be sent in that manner for 5 cents.

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

No attention is paid to anonymous communications.

Name and address of writer is indispensable as a guaranty
of good faith. We caunot undertable to preserve or return

cancelled articles.

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

# Banner of Fight.

BOSTON, SATURDAY, MARCH 26, 1898. 188UED EVERY THURSDAY MORNING FOR THE WEEK ENDING AT DATE.

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

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

WHOLESALE AND RETAIL AGENTS: THE NEW ENGLAND NEWS COMPANY, 14 Franklin Street, Boston.

THE AMERICAN NEWS COMPANY. 39 and 41 Chambers Street, New York.

Issued by

Banner of Light Publishing Company 

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

#### 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 paper has so long defended and upheld greatly atrengthened.

#### The War Cloud.

The long delayed report of the Court of Inquiry, appointed to investigate and determine the cause of the Maine disaster, is expected in the course of a few days. The newspapers are filled with vague conjectures as to what the war with Spain are everywhere current. It is confidently expected the report will show that the primary explosion was from without, supplemented by the explosion of one of the magazines, which completed the work of destruction. It is also considered certain that the Spanish Court of Inquiry will find that the Maine was destroyed by the explosion of two of her magazines, through the negligence of her officers. It is beyond reason to suppose that the explosion was due to neglect on the part of the officers or crew of the Maine. She was practically a new vessel, and every one of her men took pride in keeping her up to the highest order of excellence in cleanliness, and in obviating every possible danger of explosion. The magazines were not in places of danger from the furnaces, nor from the gases of the ship. It is evident, then, that the cause of the explosion was from without the vessel. It may be due to the springing of a hidden mine, or to the explosion of one of the many torpedoes in Havana harbor.

If this be true, what is the responsibility of Spain in the matter? The keys to all mines, as well as to the torpedoes, must be in the hands of the Spanish officials, hence some one of them, to gratify his revenge, caused the explosion. Did he do it at the command of his government? If not, is Spain responsible for his action? In the mind of the average American, there is but one reply to these questions: Spain should be held responsible for the disaster, and compelled to indemnify the United States, as well as the families of the murdered sailors. A refusal to comply with this demand should lead to prompt measures to secure its enforcement. If this means war, then let us accept it, for it is better to have war with honor, than peace with dishonor.

War is ever to be deprecated. It is wholesale murder, and should be discountenanced to the utmost limit. But the cause of freedom sometimes calls for the shedding of blood to preserve the integrity of a people. Cuba's woes have long been an offense unto the civilization of the world. Spain has sown the seeds of rapine, pestilence, murder and torture, and her harvest will be the loss of her richest province. Cuba should be free, and the explosion of the Maine may be the one incident that. will release her long suffering people from the galling Spanish yoke. Let us hope that the Cuban question, the Maine disaster, and all other vexatious problems may be settled with honor to our nation, through the peaceful avenue of arbitration. But if peace means dishonor, and disregard of right, let us be ready to do our duty as patriots, and maintain the integrity of our country's flag, even if to do so the number of Examining Boards, Commisthe nation must resort to war.

A copy of the latest venture in the literary world, "The Suburban Monthly," A. H. Shirk, Editor, San Leandro, Cal., is before us. It is filled with readable matter, and presents a very creditable appearance. Mr. Shirk is but sixteen years of age, and certainly displays but sixteen years of age, and certainly displays no little ability in the subject-matter of his compositions. The subscription price is fixed compositions are the place where this great celebration will be offered some valuable and eminently practical suggestions. In concluding the place where this great celebration will be offered some valuable and eminently practical suggestions. In the place where this great celebration will be offered some valuable and eminently practical suggestions. In the place where this great celebration will be offered some valuable and eminently practical suggestions. In the place where this great celebration will be offered some valuable and eminently practical suggestions. In the place where this great celebration will be offered some valuable and eminently practical suggestions. In the place where this great celebration will be offered some valuable and eminently practical suggestions. In the place where this great celebration will be offered some valuable and eminently practical suggestions. In the place where this great celebration will be offered some valuable and eminently practical the place where this great celebration will be offered some valuable and eminently practical the place where this great celebration will be offered some valuable and eminently practical the place where this great celebration will be offered some valuable and eminently practical the place where in the initial (April) number.

#### An Unjust Verdict.

Last April we took occasion to refer to the for his pains, Mr. Hughes felt that forbearance | pense of the people. had ceased to be a virtue, hence forcibly ejected the man from the house.

arrested for assault and battery. The trial took place before a Justice of the Peace. where the offender had things his own way. He had two friends to testify in his behalf, while the religious prejudices of the Justice come by the evidence of eleven witnesses who of the Justice was affirmed.

sion was recently handed down, reaffirming tion, and creates the right of resistance." that Mr. Hughes had a right to eject the dis- son should be heeded. turber of his home circle from the premises, provided it was done without violence, which was the fact in this case. We do not know upon what grounds this decision of the Supreme Court was rendered, outside of the claim that Mr. Hughes was not conducting a religious meeting, it being a spiritualistic séance, hence it could be interrupted with impunity and even broken up without redress at the hands of the law. We believe this decision to be entirely unjust, and an outrage upon the rights of the citizen.

#### Sunday Laws.

The Committee on Probate and Insolvency has reported unanimously against House Bills 740 and 822, to which we referred in our last issue in connection with Sunday legislation. Senate Bill No. 21 was also reported adversely by ten members of the Committee, only one member dissenting from the report of the majority. This was the mildest and least objectionable measure of all, but it, too, is doomed to defeat. We predicted the defeat of two of the measures, but thought it probable that Bill No. 21 would pass. Its defeat is a greater victory than we had hoped for, and the people are to be congratulated upon their escape from class legislation in the direction of tyranny.

The high character and standing of the remonstrants had no little weight with the Committee, whose willingness to heed the voice of the people is most commendable. The sweeping victory gained should be credited to the splendid work done by the Free Religious Association, whose representatives were out in full force at all of the hearings. They labored zealously to secure the defeat of all these measures, and their efforts were crowned with signal success. The Adventists and State Spiritualist Association were also on hand to oppose the measures, and did what they could for the cause of right. But the defense was verdict will be, and wild rumors of immediate | led by the Free Religious Association, and its representatives are entitled to the sole credit for having won such a glorious victory. The people of Massachusetts should be jealous of their liberties, and they cannot watch too closely the p occedings of the Legislature lest some measure inimical to their interests should be passed without protest.

#### The Fiftieth Anniversary in Brockton.

The Spiritualists of Brockton celebrated the fiftieth anniversary on the 24th inst, in a fitting manner. This date was selected in order that the members of the Society might attend the grand State celebration on the 30th and 31st in Bijou Opera House, Dr. F. L. H. Willis, Mrs. C. Fannie Allyn, Mrs. Kate R. Stiles. Mrs. Nettie Holt Harding, Mrs. Sadie L. Hand, Dr. Wm. A. Hale, Mrs. Minnie M. Soule, Miss Lizzie Harlow and H. D. Barrett took part in the exercises. The meeting was a successful one in all respects.

### Dr. Fred L. H. Willis.

This able advocate of our Cause gave the editorial sanctum a most agreeable surprise in the form of a very pleasant visit one day last week. He was on his way to fill an engagement with the Spiritualist Society in Brockton, where he will remain for two weeks. He reports that the Rochester Jubilee is progressing nicely, and that the prospect for a successful celebration is most encouraging.

#### Jubilee Badges.

W. H. Bach has invented a very tasty badge for the Golden Jubilee of Modern Spiritualism, soon to be celebrated in all quarters of the globe. All Spiritualists should have one. They are for sale at this office at ten cents each.

Rev. Frank De Witt Talmage, whose fierce denunciation of Spiritualism and Spiritualists was so widely noted by the press, declines to accept the challenge of the Illinois State Spiritualist Association, published in our last issue. His excuse is that he is overworked, but hopes that some other champion can be found for the Young David, Spiritualism. The officers of the State Association have again written him, requesting him to retract his libellous statements. We do not believe he has the manliness and courage to do so. He is a braggart, and is the veriest moral coward outside of his pulpit.

Some one has said that seven eighths of the American people were trying to live at the expense of the other eighth. Judging from sions, etc., that it is proposed to create. it would seem that this statement were strictly true, in Massachusetts at least. Is n't it about time for the people to see to it that every drone in the human hive was compelled to earn his own living honestly?

Several important communications have

#### Vaccination

The Anti-Vaccinationists of England are on trial and conviction of Mr. Fred L. Hughes of the alert to protect their rights as citizens. Wheatlands, Mich., for alleged assault upon a lits members in London are banding them man who came to a scance at the home of Mr. | selves together under the pledge to vote for no Hughes. It was proved beyond a doubt that man at the London County Council election the man's sole object was to break up the on April 1st, unless he promises to vote against scance and to ridicule Spiritualism. Mr. the payment of the salary of any coroner who Hughes requested him to desist when he began | displays partiality in his decisions with regard his disturbance, to which request the ruffian to cases of death from vaccination. The canpaid no attention. After speaking to the didate must also pledge himself to do his best offender three times in terms of the utmost to overthrow the present system of vaccination politeness, and receiving nothing but insults bonuses now paid by the Council at the ex-

This is a very sensible method of dealing with a practical question, and we wish our This action filled the malefactor's mind with | American Spiritualists, as well as Anti-Vacci a desire for revenge, hence he had Mr. Hughes | nationists, could be induced to profit by this splendid example of our English cousins. The Vaccination Inquirer is doing an excellent work in behalf of freedom, and deserves the hearty support of all who are opposed to the iniquitous practice of poisoning the peoand the jury proved too formidable to be over- ple's blood through vaccination. Its motto is worthy of the thoughtful study of every reasontestified in favor of Mr. Hughes. He was ing human being, and we commend it to the found guilty, and heavily fined, whereupon he attention of our readers: "Against the body appealed to a higher court, where the decision of a healthy man Parliament has no right of assault whatever under pretense of the Public By this time Mr. Hughes had exhausted his Health, nor any the more against the body of a means, and sought the aid of the Michigan healthy infant. To forbid perfect health is a State Spiritualist Association. Through this tyrannical wickedness, just as much as to forbody the case was taken to the Supreme Court | bid chastity or sobriety. No lawgiver can have of the State of Michigan, from which a deci- the right. The law is an unendurable usurpathe decision of the lower courts. Mr. Hughes These are the words of Prof. F. W. Newman, must pay his fine, or be committed to prison. and stand at the head of the editorial page of We consider a man's home his castle, and feel the Inquirer. They are weighty, and their les-

#### Minnesota State Association.

This Association was incorporated March 8, 1898, and its officers are preparing to do a great work throughout the State. In connection with the celebration which it will hold April 3d, it has sent out a neat little circular, asking for the assistance and hearty cooperation of all local societies and individual Spiritualists of the State. We trust there will be a cordial response to this appeal, as nothing can be accomplished without ccoperation. It offers to send a missionary to any place in the State where it is desired to form a local organization. Article IV., Section I of its Bylaws gives directions for forming a society.

The First Annual Convention will be held in Minneapolis the first Tuesday in September, 1898. Contributing membership may be had for one dollar a year. To be a duly accredited delegate, one must be a member of some local organized society. We feel that this is the right basis for a State Association, as it encourages local societies.

We trust that the Spiritualists of Minnesota will embrace this opportunity of joining forces and making a solid body of our people, whose numbers and force will command the respect of even our opponents.

#### The Theosophical Schism.

Our Theosophical friends are in deep trouble. The Anti-Tingleyites have seceded from the Universal Brotherhood project, and reorganized under their old name. They declare that they will have nothing to do with Mrs. Tingley, whom they denounce as a dictator and destroyer of the peace. This indicates that a chasm between them will continue to yawn exceeding wide for some time to come. Mrs. Tingley is not reclining upon a bed of theosophical roses without thorns, but she may feel that the notoriety she has achieved compensates her for her loss of peace of mind. She may yet be led to conclude that her work as a Spiritualist test medium was unalloyed happiness in comparison with her present trying position. She is paying a heavy price for is to be preferred to Error, after all.

#### National Convention Reports.

The report of the proceedings of the last National Convention is now out of press, and is for sale at the office of the National Spiritualists' Association; in Washington. Copies can also be obtained at this office. Every Spiritualist should have this excellent work. It is only twenty five cents per copy, and is well worth five times that amount. Send in your

Portsmouth, N. H., Spiritualists have enjoyed the ministrations of Mrs. Cynthia H. Clarke of Boston for the past three months. Her devoted, unselfish efforts have borne good fruit, and a healthy society was organized recently with a goodly number of charter members. Mrs. W. T. Lucas is the efficient President, and Miss Martha Hersey, Secretary. Mrs. Lucas has long been an earnest worker for the good Cause in Portsmouth, and it was at her suggestion that Mrs. Clarke visited that city. We congratulate our Portsmouth friends upon their success, and trust that the good work will go on apace.

The Barbers' Bill, so-called, a measure that was introduced into our Legislature, compelling all tonsorial artists to submit to an examination by a Barbers' Commission, for a license before employment as a barber would be possible, has been defeated. We hope the bill with regard to the Decalogue will share the same fate. We trust that our solons will leave the people a few privileges at least, and not compel us to submit to an examination to see if we are qualified to breathe properly. Legislation is running mad, and the people must teach their law makers that they are the ser vants, not the masters, of those whom they

The question of a declaration of principles is being vigorously discussed by our leading writers and speakers. It is one of the leading topics of the hour, and should receive the earnest, thoughtful attention of every Spiritualist to the end that intelligent action may be had at the International Jubilee in Rochester, N. Y. Dr. Dean Clarke informs us that his Rochester address will contain a statement of principles in keeping with the progressive thought of the times.

Wednesday and Thursday of next week will be gala days in the history of Massachusetts Spiritualism. The State Association has arranged for one of the grandest celebrations ever held in this city in behalf of any denomination or society. The Bijou Opera House is

Wednesday and Thursday, March 16 and 17, S. E. 50.

The two days' Mass Meeting at Mariboro, planned and arranged by Dr. G. C. B. Ewell and the local society, was a very enjoyable and profitable affair. The Unitarian church was secured for the occasion, and was tastefully decorated with potted plants and out flowers. An interested lady, who did not desire her name known, paid for the services of the regular organist of the church, and the pipe organ added greatly to the very excellent music that was provided at all of the meetings. All of the ministers of the place were invited to be present and take part. No one of them replied except the Episcopal minister, who sent a letter expressing regret that other engagements prevented his attendance, and wishing success to the object of the meetings. The Baptist and Unitarian ministers, however, were present at one session.

The resident Spiritualists were exceedingly

cordial and hospitable, entertaining not only the speakers and mediums; but all visitors from surrounding towns. Many came from Boston, Worcester, Springfield, Clinton, Southboro, Northboro and Hudson. After all ex penses were paid the surplus, which amounted to \$18.36, was divided between the local so-ciety and the National Spiritualists' Associa tion. The daily press gave the meetings ex cellent reports, and, taken altogether, a right good feeling prevailed, and much interest was awakened.

The first session, Wednesday morning, opened with congregational singing. Mrs. G. C. B. Ewell gave an invocation, and Mr. George H. Morse. President of the local society, delivered the address of welcome, to which Dr. Ewell re sponded; Miss Lizzie Harlow gave the address of the morning; Dr. Ewell read a poem, and Mrs. Ewell dismissed the audience with bene-

The afternoon meeting also was opened by congregational singing, and Miss Lizzle Harlow gave the invocation. One of the Lyceum children. Aggie Fish, gave a recitation, after which Mrs. Hortense Holcomb of Springfield was called upon. Her remarks were based upon the one word "Obstacles." Obstacles, she said, we encounter every day, every hour, yea, every moment of our lives, and in spiritualistic work they are ever present. What we need is sufficient strength to overcome these obstacles and make them a benefit to ourselves. Now we are ever going outside to gain the spiritual, whereas it may be best attained in the home, where the best harmony should prevail. In the home strong characters should be formed that would withstand all outside obstacles, and exert an influence for good throughout the world. Loving freedom in the home will make a citizen who loves a free country-a freedom fraught with wisdom and not license.

We are all brothers and sisters, and one com mon humanitarian thought should live in our hearts; that means a universal religion throughout our land; and when we have a universal religion, it will mean the free unfoldment of the spirit of man and of woman. This does not exist to day, and it cannot, save through the power of organization. I believe however, that the stars and stripes of America will yet float over a people free from the bondage of ignorance, which means sin as well.

Mrs. Hildreth sang a solo at this point, and H. D. Barrett continued the thought of the hour by emphasizing the influence of home life, and responsibility of the individual. Spiritualism, he said, does not claim to have reached the goal of human achievement, but the ringing call of the angels is to come up higher to a nobler conception of life and its holier commission. Spiritualism enriches the mind and unfolds the intellect, and makes it tests, for which he is so famous. possible for us to find our own in our neighbor's good, and when we do this we will unite in a universal brotherhood.

Mrs. Tillie U. Reynolds closed the afternoon meeting with tests, which were eagerly received. In the evening Mrs. Sarah A. Byrnes gave

the invocation, and Dr. Ewell and Mrs. Reynolds gave alternate verses of an inspirational poem, the subject of which was given by the audience. Mrs. Louise Stone followed with a vocal solo, and Miss Lizzie Harlow gave an address in a completely entranced state. This is an age when the searchlight is being turned upon the very root of things, and we claim much in this nineteenth century, she said, her "fame," and may be led to see that Truth | from our intensified and electrified methods of work. We boast of our liberty, and talk of our year of jubilee, yet we turn, and in the suicidal chambers we hear hungering, suffering humanity crying out for bread. While we may meet in Convention in jubilant spirit, and talk in a general way of knowledge, of power, of liberty, there is a specific practical work to do in our midst. To day we are reaping the fruit of past mistaken teachings. In this jubilee year let there be born a newer ideal that shall teach us to practice seven days in the week what we preach. After a vocal solo by Mr. Warner, Mr. Bar-

rett gave a short address, in which he made the statement: I do not claim that Spiritual ism is the acme of all the good that is in the world, but I do claim that it has had its share in lifting humanity from a lower to a higher estate, and opening the doorway to a larger and clearer view of the truth that pertains to the welfare of the human soul. Such being the case, it has a legitimate place in this world of ours, and should occupy a prominent place in | in the evening. our thought life.

Mrs. Stone rendered another vocal solo, and Mrs. Juliette Yeaw delivered a stirring address. She was introduced as one of the old est platform workers, and in that connection she remarked that she had spoken the words of consolation over the remains of thirty of the Spiritualist workers of Marlboro. She congratulated the local society on the patient persistency with which it had gathered up threads that had been broken, and carried forward the work. She pointed to the front seat, where sat a row of children, and said: I see before me the promise that the fires of Spiritualism will not die and turn to ashes in this good old town. Never in the history of Spiritualism, she said, has so mighty a responsibility been laid upon Spiritualist workers as to-day, and yet never has the incentive to work been so great. Never has the world been ready for so great a revelation as to day. We complain because the spirit-world has not revealed more to us, but if the truths that have been given to us had been practically applied, it would not be necessary for your speakers to-day to exhort you to a more noble use of the great principle of liberty. Let us, dear friends, one and all, gird on our armors anew, and, so long as mortal life continues, so long as breath animates these bodies of ours, and sense animates these brains of ours, let us work for Spiritualism until we walk through death and continue our work in the world beyond.

Dr. Ewell concluded the exercises of the evening by giving some very striking tests. Thursday morning was devoted to a conference on the Lyceum question, and we only wish those who have grown tired of this subject could have been present. It was one of the most interesting and instructive sessions of the Convention. Mrs. T. U. Reynolds gave the invocation, and Mrs. Juliette Yeaw opened the conference. She spoke from long experience, and was listened to with the utmost eagerness. Mrs. Sarah Hard and Mrs. Hortense Holcomb also contributed very acceptably to the thought. Miss Carrie Gould, a Lyceum pupil, gave a recitation and song. Mrs. Reynolds spoke to the question, and as she took her seat Dr. Geo. A. Fuller, State President, and Mr. F. A. Wiggin entered the church and were warmly welcomed. Dr. Fuller, though weary from his journey, responded graciously to the wish of the audience, and

Grand "N. S. A." Mass Meeting, tion. The Lyceum children marched with flags, and sang, and Dr. Fuller delivered the opening address, in the course of which he will be addressed and Thursday. March 16 and 17. has it origin in fear, and fear springs almost entirely from ignorance. By and only through science, can we arrive at truth. Science has bridged the chaem of the ages, and unlocked the caverns of the past, revealing all the preclous gems and jewels which have been hidden from mortal sight. Now it reaches out toward the future to solve the mighty problem of man's destiny. As yet we know very little about the universe in which we live. Science has largely busied itself with studying the shell of the universe, while that which gives existence, life, has been almost entirely ig-nored But the star of hope that shines in the irmament of modern science becomes a blazing sun over the altar of Spiritualism.

Mrs. Tillie U. Revnol's gave an inspiring address in which she referred to the sure consequences of our acts. We are to-day, she said, the living representatives of that which has been and that which is passing in the eternal now. Whatever there is in life worth the seeking; whatever there is in Spiritualism worth the looking for and accepting, it can be yours if you fit yourself to receive it. Spirit-ualism is a religion which teaches the highest morality that the world of mortal or spirit can know.

Two Lyceum children, Master Hildreth and Miss Gould, sang a duet, and Mr. F. A. Wiggin delivered a most effective address. There is a vast difference, he said, between Spiritualists and Spiritists. It is not difficult to find Spiritists; they are everywhere, but it is not so easy to find Spiritualists. There are, strictly speaking, but three classes of religious people in the world, Spiritists, Spiritu lists and Materialists. As a rule, a Materialist is a man who will take care of himself, because it takes an honest man to be a Materialist. Referring to his experience as a Baptist minister, he said, naively: I should like to know what is the use of living in this world at all and preaching that which we do not ourselves believe as preachers. I do not care about being popular unless I can be honest at the same time. It is something to be a Spritualist. I had rather be a Spiritualist in deed and truth than to have all the honors that this world can confer upon man. Am I one? No not in the sense in which I understand Spiritualism. I am simply striving to be one. I am not content with what I know to day. I want to know what life means, what I am here for, my relation to my fellow man, and the relation of the whole human family to God.

Miss Myrtie Spaulding, a Lyceum child, gave a recitation; Mrs. Nettie Hol Harding gave some excellent spirit delineations, and Miss Lizzie Harlow dismissed the audience with

benediction. Thursday evening Mrs. Holcomb gave the invocation, Miss Gould sang a solo, and Mrs. Sarah A. Byrnes delivered the opening address, in which she said: The methods of education should be thoughtfully considered by Spiritualists. That which can be readily applied to one cannot be to another; therefore the prob-lem is very intricate in its character. Many people think education comes alone through the agency of books. If we are keen observers of human life, we will be led into many lines of unfoldment and culture which otherwise we should pass by. While I am an earnest, honest Spiritualist, I most sincerely regret and am deeply wounded to see our Spiritualism put before the world as a mere matter of amusement and entertainment. We have not entered into the correct line of education. We do not lay aside our selfish bickerings, and until we live Spiritualism as teachers, as fathers and mothers, our Spiritualism will not gain a stronghold in the hearts, in the intellects of our children.

After a vocal solo by Mrs. Hildreth, Dr. G. C. B. Ewell and H. D. Barrett delivered twenty-minute addresses, Mr. Rice sang a solo, Fred and Kitty Bowden sang a duet, and Mr. F. A. Wiggin closed the exercises with ballot

Miss Lizzie Harlow, in behalf of the speak ers and visitors, thanked the people of Marlboro for the cordial welcome and kind hospitality that had been extended to them. Mrs. Reynolds pronounced the benediction, which closed a most successful mass meeting. Dr. Ewell made an excellent Chairman, and

his executive ability was the remark of all.

#### Important Change of Date.

A telegram from Mr. Frank Walker, General Manager of the International Jubilee at Rockester, N. Y., informs us that the date of the Jubilee has been changed, by force of circumstances, from June 1st to 8th inclusive, to May 25th to June 1st inclusive. This is important news, and every reader of these lines should remember this change of date. No doubt Mr. Walker will soon explain the cause of the change. Remember the Great Jubilee will be held from May 25th to June 1st, one week earlier than was originally intended. Don't fail to observe this important change.

Next Thursday is Anniversary Day. Don't forget that able talent will occupy the platform of Horticultural Hall on that occasion in the interest of the Veteran Spiritualists' Union. This celebration is for a worthy object, the Mediums' Home at Waverley, hence deserves well at the hands of the public. A grand concert will conclude the entertainment

We learn that the State Board of Registration in Medicine is exceeding wroth at the overwhelming defeat of the so-called Medical Bill. Steps are being taken to prepare a more subtle measure for the Legislature next winter, with the hope of securing at least half of what is desired. Friends of medical freedom, we must organize for our own protection. Now is the time to act.

"As the hart panteth for the waterbrooks," so thirst the souls of men for the living water of spirituality. This water is supplied only by Spiritualism. Let us seek, therefore, to lead the children of men to this pure fountain, that they may be refreshed by the waters of truth, and thereby healed of all

Good and Evil may be relative terms, but no Spiritualist should cease to forget that it is his duty to make Goodness the anchor of his hope and the shield to protect him from the arrows of Error. In fine, let him relate his thought to the idea of Good, and Evil can never approach him to do him harm.

Death is the blessed friend who brings to man the glad tidings of eternal life, and frees him from pain, sorrow and woe. Indeed, Death is Life's chief messenger, who flies from point to point, awakening the souls of all earth's sleepers to a consciousness of their own immortal inheritances.

Selfishness is the chief menace to spiritual growth among men. It caters to man's egotism, and cares nothing for the exalted gospel of Love. Spiritualism is the embodiment of Love's holiest teachings, hence aims to supplant selfishness through the cultivation of the spirit of altruism.

Spiritualism is the true physician that cares for both body and soul. It teaches mankind to protect the former through the proper understanding of its relationship to the latter. It heals the soul through the revelation of the divinity of man and the sublime truth of Immortality.



VETERAN SPIRITUALISTS' UNION HOME, WAVERLEY, MASS. (SOUTH SIDE.)

## VETERAN SPIRITUALISTS' UNION Golden Jubilee Celebration.

HORTICULTURAL HALLS, BOSTON,

Thursday, March 31st, 1898, at 10:30 A. M., 2:30 and 7:30 P. M., sharp.

SPEAKERS MORNING AND AFTERNOON. Mrs. Cora L. V. Richmond, Washington, D. C. J. C. F. Grumbine, Chicago, Ill. G. C. B. Ewell, Colorado.

Dr. Charles W. Hidden, Newburyport, Mass. Eben Cobb, and many others.

Edgar W. Emerson.

May S. Pepper. F. A. Wiggin.

J. J. Watson and his accomplished daughter, Miss Annie Watson (Prof. Watson is the noted violinist, the only living pupil of Ole Bull).

Mrs. W. S. Butler's Annual May Party. Tickets can be procured for choice seats at

The obituary notice of Mr. Lanning, to learn, contained some errors. The name is away in Philadelphia, Feb. 17, 1898. It may be of interest to his friends to know that in February, 1893, Mr. Lanning was stricken with paralysis, from which, though crippled, he recovered sufficiently to go about unaided. In De cember of 1896 he received another shock, and from that time until his death (fourteen months) he was bed-ridden and utterly help-

A middle aged lady who has been a nurse, reliable in every sense of the word, one who can do plain cooking, care for an invalid, The First Spiritualist Ladies' Aid or make herself generally useful, excepting care for children, would like a home in a Spiritualist family—a good home more of an object than large wages. This lady has been a Spiritualist many years, and wants a home among people of her own belief. Address all communications to "Home," BANNER OF LIGHT present: Mrs. N. J. Willis, Mrs. Carrie F. Loroffice, 9 Bosworth street.

Pleasure and pain, joy and sorrow are angels sent to teach mankind the law of kindness, and to reveal the real meaning of life on earth through experience. If none were joyous and happy, life would soon have no charms for those who are in sorrow. If none were sick and sad, those who are happy would lose their incentive to do for others. Hence all these angels are blessed evangels sent to lead man to the Kingdom of Peace in higher realms.

The Veteran Spiritualists' Union has received \$38.30 from Miss A. J. Webster, Secretary of Committee on Charity Ball, held in aid of the Veterans' Home at Waverley, Mass. The expenses of the ball were \$56 50, and the Union feel grateful for the amount realized. Credit is due Miss A. J Webster, Mrs. Jacobs, N. P. Smith and Mrs. Kittie Russell, Committee.

Life on earth is but a fitting school for the University of the Soul in the higher realms. In order to secure an entrance therein, we must rank well in every study we take up on earth, for ignorance is the only barrier to the temple of knowledge.

An excellent article from the pen of W. J. Colville came to hand a little too late for the Question and Answer Department in this issue. It will appear next week.

Excerpts from the speeches made at the Massachusetts State House on the Sunday question will appear in our next issue.

#### Grand Gala Day,

, Fiftieth Anniversary of Modern Spiritualism, Thursday, March 31, 1898, at Columbia Hall. 1239 Fulton street, near Bedford Avenue. BROOKLYN, N. Y.

Lectures and tests, 10:30 A. M., 2:30 and 8 P. M. The world-renowned platform speaker, W. J. COLVILLE, will lecture at all services on subjects relating to Spiritualism, followed by the phenomenal, psychic and musical test me dium, IRA MOORE COURLIS, at all services. Come and stay all day with us. Special musi-cal program under the auspices of Prof. ADOLPH WHITELAW, President of the Brooklyn College of Music. Grand Meeting held un-der the management of "The School of Psychology" and "The Fraternity of Divine Com-munion." Admission ten cents, morning or afternoon; evening tickets, fifteen cents. This

hall seats one thousand people.

Special.—The First Anniversary Service of the Fraternity of Divine Communion, at Arlington Hall, Gates and Nostrand Avenues, Sunday, April 3. Reception, Musical and Dance, Monday, April 4, at Columbia Hall, 1239 Fulton street, near Bedford Avenue. Tickets, twenty-five cents.

The Veteran Spiritualists' Union has spared no effort or expense to make the coming Anniversary Celebration a grand success. It has engaged and will bring from Washington that veteran speaker, Mrs. Cora L. V. Richmond, whose name is a household word with Spiritualists. It has also engaged one of the ablest speakers of a later time, Mr. J. C. F. Grumbine of Chicago. All its musicians are artists in their line. It has been the aim of the committee to present a program that shall commend itself to the most critical, believing the public will appreciate first class ability. ville lectures at 7:30, April 3, in Waltham; 10 The evening concert, under the management and 17 in Lynn, and 24 in Brooklyn. Arrange-The evening concert, under the management of Mrs. W. S. Butler, by the children of Progressive Lyceum No. 1, assisted by a large number of professionals, will be one of its leading

# THE GOLDEN JUBILEE

# BIJOU OPERA HOUSE.

# FREE! FREE! FREE!

The Massachusetts State Association of Spirtualists will celebrate the Golden Annivereary of Modern Spiritualism in the Bijou Opera House (next to Keith's New Theatre), March 30th and 31st, 1898, Wednesday and Thursday, morning, afternoon and evening of each day. Thirty societies have accepted this invitation, and will be represented by delegates. All State Associations of New England and New York have been invited. The admission will be free at all sessions.

Read the following list, and you will find your favorite speaker, medium, elocutionist or musician. We have the best that can be en

SPEAKERS. Harrison D. Barrett, President of the National Spiritualists' Association.

Geo. A. Fuller, M. D., President Massachusetts State Spiritualist Association. Mrs. Carrie F. Loring, Vice President, Mas

sachusetts State Spiritualist Association. Mrs. H. G. Holcomb, Director of the Massachusetts State Spiritualist Association. Mr. Frank Walker, Manager of Rochester

Mr. J. Frank Baxter, Chelsea, Mass. Fred A. Wiggin, Boston, Mass. G. C. Beckwith Ewell, Marlboro, Mass. Mrs. Juliette Yeaw, Leominster, Mass. Mrs. Minnie M. Soule, Somer ville, Mass. Mrs. Minnie M. Soule, Somer ville, Mass.
Mrs. Tillie U. Reynolds, Troy, N. Y.
Oscar A. Edgerly, Newburyport, Mass.
Mrs. N. J. Willis, Cambridgeport, Mass.
A. P. Blinn, Boston, Mass.
Miss Lizzle Harlow, Haydenville, Mass.
J. B. Hatch, Sr., Charlestown, Mass.
J. C. F. Grumbine, Chicago, Ill.
Rev. T. Ernest Allen, West Dedham, Mass.
Mrs. Kate R. Stiles, Boston, Mass.
Mrs. Sadie L. Hand, Lowell, Mass.
Mrs. Hattie C. Mason, Chelsea, Mass.
Mrs. Ida P. A. Whitlock, Providence, R. I. Mrs. Ida P. A. Whitlock, Providence, R. I. Dr. Dean Clarke, Wellesley Hills, Mass. Mrs. Clara A. Field-Conant, West Virginia. Hon. A. H. Dailey, Brooklyn, N. Y. Mrs. Abbie N. Burnham, Malden, Mass. Mrs. Alice S. Waterhouse, Somerville, Mass

F. A. Wiggin, Boston, Mass. F. A. Wiggin, Bostop, Mass.
May S. Pepper, Providence, R. I.
Nettie Holt Harding, Somerville, Mass.
Minuie M. Soule, Somerville, Mass.
G. C. Beckwith Ewell, Marlboro, Mass.
Tillie U. Reynolds, Troy, N. Y.
Mrs. M. A. Chandler, Boston, Mass.
Mas. Dr. Caird, Boston, Mass.
Mabel Witham, Boston Mass.
Charles H. Harding, Boston, Mass. Charles H. Harding, Boston, Mass.

ELOCUTIONISTS. Miss Lucette Webster, Boston, Mass. Edward W. Harch, Dorchester, Mass. Miss Lilla Fay, Boston, Mass. Miss Ethelyn Gould, Boston, Mass. Master Willie Sheldon, Boston, Mass. Miss Frances Parker, Malden, Mass. Miss Blanche Brainerd, Lowell, Mass.

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Chorus fifty voices Boston Spiritual Lyceum.
Charles L. C. Hatch, violinist.
Rupert Davis (the boy sopranc).
Miss Alberta Felton, mandolin.

His Excellency Gov. Roger Wolcott, His Honor Mayor Josiah Quincy, and Hon. H. A. Thomas, have been invited.

Be sure to get a souvenir program.

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

known.

The celebration will close Thursday evening with a Grand Jubilee Love Feast, consisting of vocal and instrumental music by the Ladies' Schubert Quartet. Prof. J. Jay Watson, Miss Anna A. Watson, Prof. George E. Schaller, Miss Alberta Felton, Master Charlie Hatch, Miss Lucette Webster (dramatic reader) and the following speakers and mediums: H. D. Barrett, J. Frank Baxter, F. A. Wiggin, Mrs. May S. Pepper, Miss Lizzie Harlow, J. C. F. Grumbine, and a chorus of tifty voices. A dollar entertainment Free! dollar entertainment Free! Remember this is all Free!

Three Journeys

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BY J. M. PEEBLES, A. M., M. D., PH. D. Author of "Seers of the Ages," "Immortality," "How te

Live a Century," "Critical Review of Rev. Dr. Kipp,"
"Jesus, Myth, Man or God?" "The Soul, its Preexistence," "Did Jesus Christ Exist?" etc., etc. During Dr. J. M. Peebles's late (and third) trip around

the world, he studied and noted the laws, customs and religions of nations and peoples, giving special attention to Spiritualism, Magic, Theosophy and reform movements. He visited Ceylon, India, Persia, Egypt, Syria, and the continent of Europe, and secured much material, which has been embodied in a large octavo volume.

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cial Characteristics.

From New Zealand Onward.

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

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

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

rusalem. Present Gospels. The Christianity of the Ages -- Plato and Jesus in Contrast.

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Drs. Peebles & Burroughs, Indianapolis, Ind.:

Dear Doctors—I must write and let you know how I am this year. I am entirely well; have not been sick this winter. I enjoy perfect health, where but for your timely ald I would have been in my grave. I feel that I can never pay the debt of gratitude I owe you for making me a well woman. Gratefully yours, Annie Dance, Evans City, Pa. March 11, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—I am at present entirely well, and not in
need of further treatment. I feel that I owe you so much,
not alor e for the good health which is mine, but for the
spiritual blessings which have come to me through you.
Your sincere friend, SADIE I PDIKE, Mancelona, Mich.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—As my two months' treatment is ended, I consider myself currd. Your medicine has cured me, and I am free from all pain and suffering.
Sincerely, Mrs. Sam'l Tilson, Sa' dy Hook, Conn. Feb. 21, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:

My Dear Doctors—I am so much better that I will not need any more treatment. I thank you for the great good you have done me, and can highly recommend your treatment to any one needling medical assistance

Yours truly, Elisa Peltier, New York, N. Y.

March 10, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—I am well, and do not need treatment any longer. I feel well in every respect. Thanking you for the interest you have shown in my case. I remain Yours truly, F. L. Young, Fisher, Minn. March 8 1888 March 8 1898.

They deal honestly and conscientiously with every individuat. They make no charge for diagnoses, relying upon their ability to secure practice. A majority of their cases are cured in a few weeks, and often the most difficult cases, of years' standing, which eminent physicians have pro-nounced incurable, have yielded to their treatment in a few months. They understand the human body perfectly, they understand the causes of the diseases, and administer with unerring accuracy the necessary treatment. Medicines act like magic in their hands. This is not assertion, it is a statement capable of proof, as shown by the following

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Dear Doctors—The man you are treating at Ottawa Lake
(S. C. Souslin) is much bet er, so much so that he works
now, when no one last winter thought he could ever get
well. Every one is surprised at his cure.

Your friend, JANE BAKER, Ottawa Lake, Mich.
March 11, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:

My Dear Doctors—It has been about ten days since my mother beg n your second month's treatment, and she is improving in health very fast, being better now than she has been for the past two yoars. Every one is astonished at her looking so well. She has been under a doctor's care for two years, but became we ker all the time. I feel now that she will be entire y restore to bealth.

Very Italy yours, Tillib Hutton, Terre Haute, Ind. Feb. 26, 1898.



#### CORRECT

#### DIAGNOSIS

Is an important feature. With DRS. PEEBLES & BUR-ROUGHS this is not a matter of conjecture. We have repeatedly given evidence of this statement. We have not used extracts from letters without giving the date and town, neither have we selected these from a large number embracing a period of years. Each day's mail brings more testimonials of the accuracy of their diagnoses than we have space to publish. The following are a few of recent date which evidence their wonderful ability in this direction:

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—Your diagnosis of my case is just received,
and will say that it is wonderfully correct in every detail,
Respectfully, Anna B. KREARLER, Van Wert, O.
March 12, 1898. March 12, 1898.

Drs. Peebles & Burroughs Indianapolis, Ind.:
Dear Sirs—Your diagnosis of my case is correct in every
way. Yours truly, MARY SPEIGHT, Brooklyn, N.Y.
March 12, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:

Dear Sirs-I received the diagnosis of my case, and it is

correct.

Truly yours, VIENNA ELDRIDGE,

March 12, 1888.

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

Dear Doctors—Your diagnosis is received, and will say
that it is correct. Very truly yours, C. L. DESWARTE,
March 9, 1893. Fresno, Cal.

Drs. Peebles & Burroughs, Indianapolis, Ind.: Dear Doctors—Your diagnosis of my case is very correct. Very truly yours, J. J. Robinson, Clinton, Ill. March 6, 1898.

Drs. Peebles & Burroughs, Indianapolis, Ind.:
Dear Doctors—I am high y pleased with your diagnosis of
my case. It is correct in every particular.
Respectfully, Mrs. Harry Ashton, Cambridge, O.
March, 7, 1898

But what will be more convincing to you will be to write and receive a correct diagnosis of your case. Remember that DRS. PEEBLES & BURROUGHS not only Correctly Diagnose, but they ABSOLUTELY CURE CHRONIC DIS-

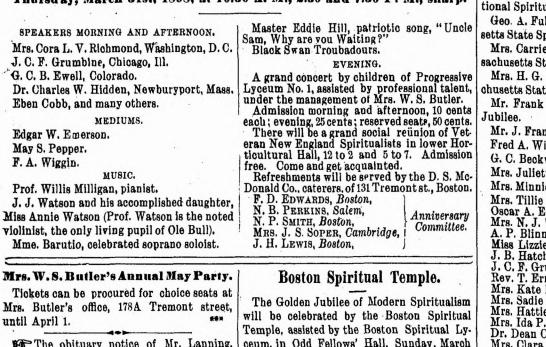
WHERE OTHERS

FAIL.

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ceum, in Odd Fellows' Hall, Sunday, March contained in our issue of March 12, we regret | 27-morning, afternoon and evening-when a large array of talent will be presented, in-J. P. Lanning, and the gentleman was born at | cluding J. C. F. Grumbine, F. A. Wiggin, Har-Ewingsville, (Mercer Co.), N. J., and passed rison D. Barrett, Dr. C. G. Beckwith Ewell, J. B. Hatch, Sr., Miss Lucette Webster, Miss Edith Gould, Dr. Charles Harding, Mr. A. P., Blinn, Mr. George E. Schaller, The Ladies' Schubert Quartet, Master C. L. Hatch, Master Willie Sheldon, Master Rupert Davis, Miss Maud Armstrong, Miss Winnie Ireland, Mr. E. W. Hatch, and many others. See full list in next icense of this paper.

next issue of this paper.

Remember the day, Sunday, March 27, at Odd Fellows' 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.

Society Will celebrate the Anniversary of Modern Spiritualism at 241 Tremont street, Friday, April 1-morning, 10.30, afternoon, 2, evening, 7:30. The following talent are expected to be ing, Mrs. Clara Field-Conant, Mrs. Alice Waterhouse, Mrs. Hattie C. Mason, Mrs. Kate R. Stiles, Mr. H. D. Barrett, Mr. J. Frank Baxter, Mr. Thomas Beals, Dr. Chas. Harding, Mr. A. Mr. Thomas Beals, Dr. Chas. Harding, Mr. A. P. Blinn, Mr. J. B. Hatch, Sr., Dr. Ewell, Mrs. Lizzie Shackley, Mrs. Dr. Caird, Mrs. Burbeck, Mrs. M. A. Chandler, Mrs. Aunie Cunningham, Mrs. Kenyon, Mrs. Chapman, Miss Lucette Webster, Miss Willis, Mrs. M. A. Brown, Edward W. Hatch. Mrs. Eva Cassell, Miss Lilla Fay, Charles L. C. Hatch, Dr. Ewell, Mr. Chap. Sullivan, Miss Amanda, Bailey and Mr. Chas. Sullivan, Miss Amanda Bailey and

Mrs Mary A. Weston. Dinner and supper will be served in adjoin-CARRIE L. HATCH, Sec'y.

### Golden Jubilee Celebration, Cleve-

land, 0. The friends in Cleveland and vicinity have arranged for a Jubilee Celebration of the Fiftieth Anniversary of the Advent of Modern tieth Anniversary of the Advent of Modern Hall, on Auniversary Day. Spiritualism at Army and Navy Hall, on Sunday, March 27, holding three sessions, 10 A. M., 2 and 7 P. M. The principal speakers are Hudson and Emma Tuttle, E. Annie Hinman, trance speaker, and the gifted test medium, Mrs. Anna L. Robinson of Port Huron, Mich. who will close the exercises of each session with spirit communications. The music will be furnished by Pae's Orchestra, and the sing- estly solicited. ing by the Russell family and the Pae boys To make a thoroughly social day of it, a basket picnic dinner and supper is announced in the banquet room adjoining the hall. On Monday evening, the 28th, the Young Folks' Spiritual Union propose holding a grand Anniversary Ball. Everybody invited. Thomas Lees, Chairman of Committee.

Grand Semi-Centennial Celebration. Minneapolis, Minn.,

Will be held in the First Unitarian Church Eighth street and Mary Piace, April 3, 1898, under the auspices of the State Spiritualist Association of Minnesota. Eloquent speakers from the East will be present, assisted by all the prominent local speakers and mediums. Grand musical program by Prof. Zumbach, W. F. Peck will deliver the Anniversary address.

#### J. C. F. Grumbine in Chicago and Brooklyn.

Mr. Grumbine will open his classes in Chicago about April 12, with a printed program of new topics. He will give teachings at the home of Mrs. Esther Marion, Indiana Avenue, Chicago. He will also alternate with Mr. Colville at the College, 497 Franklin Avenue, in May, giving a course of eight lectures. His work at the Faith and Hope Association, Boston, has been very successful, with large classes at both the afternoon and evening courses of teaching. All interested in the College of Psychical Sciences (see notice on another page) and Unfoldment should address him, Station B, Boston, Mass. He expects to be in New York City March 28-30.

#### Special Notice to Boston Readers.

W. J. Colville will lecture during April in Spiritual Temple, Exeter and Newbury streets, on Sundays at 2:30 P. M., and Fridays at 7:45 P. M.; also, at Faith and Hope Hall, 242 Huntington avenue (corner Massachusetts avenue), Saturdays, at 8 P. M. His classes in Spiritual Science commence in the latter place (Mon-days and Saturdays, 2:30 P. M.), April 4. On Sunday evenings during April W. J. Col-

ments can be made with him for Sunday evening lectures in May on very favorable terms, if immediate application is made. Address 497 Franklin avenue, Brooklyn, N. Y.

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

Mrs. Tillie U. Reynolds, Springfield, Sunday, March 27. Address at 224 State street, Springfield, Mass. Dr. Geo. A. Fuller will lecture at Lowell, Mass., March 27; Greenwich, Mass., April 3; Baltimore, Md., April 10, and Worcester, Mass., April 17 and 24. Would like engagements for May 15 and 22, and first three Sundays in June. Address 42 Alvarado Avenue, Worcester, Mass.

Mrs. Anna L. Robinson of Port Huron has just closed a very successful series of week night lectures in Detroit, in the interest of Island Lake Camp Asso-ciation. Mrs. Robinson has made many warm friends in Detroit, and convinced many of the truth of the philosophy of which she is a noble advocate.

Mrs. J. W. Kenyon will lecture and give tests in Providence, R. I., March 27, Anniversary Celebra-tion; in Pawtucket, R. I., April 3; in Wakefield, April 17. Would be pleased to hear from societies for April 10 and 24. Address 265 Prospect street, April 17. Cambridgeport, Mass.

Prof. J. W. Kenyon will lecture in Providence, R. I. the 27th; at North Schuate, April 3d, and Fitchburg May 17; Onset Bay Camp, July 6th. 8th and 10th. Societies and camp meetings address him 265 Prospect street, Cambridgeport, Mass. Frank T. Ripley is on his way East, and he can be

engaged for lectures and tests, camp meetings, etc. Address him at 123 Fourth street, St. Paul, Minu. W. F. Peck delivers the Anniversary address for the Minnesota Stale Association April 3d, and the re-mainder of that month will occupy the Washington Union Association platform in Masonic Temple, Minneapolis, Minn. Permanent address, 3005 Magazine street, St Louis, Mo.

Edgar W. Emerson will be in Brooklyn, N. Y., for the Woman's Progressive Union, during the month of April. He has a few open dates for the season of 1898-99. Societies wishing his ministrations should address him at once.

Mrs. M. Adeline Wilkinson will speak and give tests for the Waltham Society Wednesday evening, March Dr. C. W. Hidden of Newburyport, Mass., will

#### 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 earn-

# SPECIAL NOTICES.

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

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

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FAMILY MEDICINE. They cure Constipation, Indigestion, Sick Head-ache, Biliousness, &c. They produce no palu, and always give relief. Price 25 cents per hox Five boxes, \$1.00.

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Agents: HUDNUTT'S PHARMACY, 205 Broadway, New York City, and FULLER & FULLER CO., Chicago, Ill. Mar. 26.

Mental Healing. If you are sick, or melancholy, or unsuccessful in your undertakings, consult me. I give treatments for health, success, and painless childbirth. If you have children who have developed undesirable traits, they can easily be set right through the power of mind. Distance is no bindrance to the trained thought. I can heal you a thousand miles away as well as if I were present with you. Send one dollar and a brief statement of your trouble and I will give you ten days' treatment and demonstrate to you the efficacy of mental science treatment on a metaphysical basis.

Mar. 26. A. H. WALLACE, Box 354, Brockton, Mass.

Mrs. Stoddard-Gray and DeWitt C. Hough HOLD Seances for materialization and communications Sunday, Wednesday and Friday evenings, at 3 o'clock; Saturday afternoons at 2 o'clock—aomission \$1.00—at their residence, 253 West 34th street, New York, Daily sittings for written communications from 10 A, M, to 5 P. M., \$2.00. Private Materializing Seances by appointment at parties' own residence.

Inspiration's Voice. A MUSIC BOOK complete for the Spiritualist's every use.
The finest music of any collection known, with suitable words. 50 cts., and postage 10 cts.
Mar. 28. H. W. BOOZER. Grand Rapids, Mich.

Mrs. R. Collins, CLAIRVOYANT PHYSICIAN and Healer; Tests; treat-ments to ladies only. Formerly in Boston many years. Is at 662 Broadway, Everett, Mass. No sittings Saturday or Sunday. Hours 10 a.m. to 5 p.m. Medicines to order, Mar. 26.

NOTICE. DSYCHIC Reading and Healing. Nervousness a special-ty. MRS. E. B. HARRINGTON, 15 West 1(6th street, New York City. 2w Mar. 26.

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 omce by mail or left at our Counting-Boom for answer. It should also be distinctly understood in this connection that the Messagos 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 coudition, 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 is our earnest wish that those on the mundane sphere of life who recognize the published messages of their spirit friends on this page, from time to time, will verify them by personally informing us of the fact.

SPIRIT-MESSAGES,



MRS. JENNIE K. D. CONANT.

Report of Séance held Feb 11, 1898.

Spirit Invocation. ty and sincerity of thought, seeking thy aid. We seek thy thought that through this channel I could and send forth what words of comfort we can. guidance as instruments of the angel world in comforting those who are bowed down by sorrow. Open the gate of heaven, that our loved ones may send forth their glad tidings of immortality, that joy may come to the world as a shining light in the darkness to guide the faltering footsteps of men into the City of Peace; may this light lead not only the shepherds of the plains, but all others who seek to find the path of righteousness on earth, and be to them a com fort as well as a guide. We thank thee that the great gulf that lies between the physical and the spiritual worlds has been spanned by the bridge of knowledge, that the gates of heaven have been opened and the immortality of the sou has been proved beyond all doubt. Strengthen our medium and all others who are trying to help humanity, that they may do their work wisely and well in helping to induce their fellow mortals to think for themselves. Draw near unto those who are without hope, without knowledge, who are fettered by superstition and their inherited prejudices. Lift the scales from their eyes, that they may behold the truth and recognize thy divine power, that they may understand themselves and comprehend what life really

Hear us this morning, lead us in wisdom's ways, that the thought of the spirit loved ones may reach some soul in sorrow and bring him to a knowledge of immortality.

#### INDIVIDUAL MESSAGES.

### Frederic McIntyre.

Well, being the first one this morning, I will say my name is Frederick McIntyre, and my home, Philadelphia, Penn. I feel I want my father and mother to know that I have not I am more alive now than when I walked in conditions that surround us for the time the earth-life, for there was always something the matter with me, I was either sick or something else was the matter, so that I did not feel half as much alive as I do now, and I want my father and mother to know that I am feeling well, and if I can only make them understand that I am better now, I think they will be happier. I know my death, in one sense of the word, was not regretted, because mother used to say she hated to see me suffer so much, and that was the truth, and yet I see that they miss the material form they so long cared for. I was an invalid for ten long years, created first by an accident, so I was a great care to her. That is why I feel she misses me more than if I had been a well person, and now I want her to know that by and by, when we all meet in the spirit-land, we will understand each other better, and we will see the whys and wherefores that look so mysterious in

My mother and father do not know much about Spiritualism, but I was somewhat mediumistic, yet did not understand it. Since in spirit-land I do. I was very intuitive, and when any one would come into the house I could tell whether I liked them or not; but since I passed away mother has sought various mediums, to see if there was such a thing as my coming back, and sometimes I think she feels me, and other times she thinks it is her own mind, but I was told if I could come here, and send this message through your paper, that mother would find it. I know it will give her both comfort and consolation.

You can say that grandmother and grandpa and Aunt Sarah are with me this morning, and so is William, my brother that went away before me. We are all with you, and are trying to comfort, and give you consolation. My father's name was William, and my mother's

#### . Ida M. Parkhurst.

Good morning. I feel that to send a loving message through the good old BANNER will be made welcome at my father's and mother's house, for father and mother have so oftentimes looked over the Message Department, and wondered why some of our dear ones did not come and communicate, and I have heard them say, "Why, Ida, can't you send us something through THE BANNER?" and I have tried ter, Maine. for some time to reply to that request. This morning the good Chairman on the spirit-side said that I might try it and see what I could do, for if we don't try we never know what we can do.

spirit-life, not quite fourteen years old, and I I have been very much interested here this had a beautiful home in earth life, a loving morning, as I have been oftentimes before, mother and a darling father, and I know that in watching the various ones as they sent although they believed in spirit-communion, forth their words of comfort and cheer to and know that they realize it is only the physical body that is sone, yet away down in their been wondering if I undertook to send a meshearts they miss the material form, they miss the familiar voice and the familiar footsteps, that they watched going to and fro as I grew

from babyhood. I can see how lonesome mother is, for she seems now to feel that she is all alone. I don't | youd the scene of action and tried to return find her very well, and that makes things to demonstrate their identity, that it is hard worse, and father being a physician, he al- sometimes to know what part of the individways has so much business and other things to ual can be recognized, for you know we are all take up his time. I know he misses me, but oddities, and we have all got peculiarities; not as mother does. I had friends and asso- some recognize us by one thing and another ciates that I know miss me. I do return, and by another, so for that I am at a standstill will return to assist them. Say to father and this morning to know what is best to say. mother, and all my dear loved ones that are mother, and all my dear loved ones that are term a religious man. I believed in being the exercises were in charge of Mrs. Clara Watson. I tried to pay my bills. I felt that if Lily Dale, N. Y., March 9, 1898. W. H. BACH. education. I have better opportunities for honest. I tried to pay my bills. I felt that if

get tired now as I used to. They told me on used others well, that that was as good a relig the spirit-side that it was sensitiveness and lon as any one need find. I did not like fraud caused me to feel the effects of others that tire you, and not what you are doing.

But I must not tire the medium and take others waiting, just as anxious as I am to send a few words to their loved ones in earth-life. My name is Ida M. Parkhurst, and my home was in Ballwin, Mo.

#### William Boyce.

Well, I would like to send out a few words of consolation to those that are still struggling well with me now, and that I feel more satisin earth life, and are trying to keep soul and body together, for truly earth-life is a struggle. It don't make any difference what religion might have changed some things. I don't say you may believe in, nor what you may do. It anxious to help than others, and for that reason I return this morning to help those that helped me; that were so kind to me in my last sickness, and when it seemed all had forsaken ances than relatives.

I died in the South with yellow fever, and when it seemed that all had forsaken me, one stood by me, and that one is now struggling for existence, as it were, in earth-life. She is also very strongly mediumistic, and very much interested in Spiritualism, but like many others has been persecuted because her powers are not understood among those that do not believe in spirit return. I have been very near her of late, more than ever before, because she my own spirit ministering to her, for in her own honesty she is so afraid it is her own is me. She is not a public medium, but she them she gets a great deal of consolation and assistance, and that is why I felt if I could reach her through this channel I could assist came to me in my distress," and she used to say, "No, nothing but White Rose, that comes to you to assist you, just as the flower ornaments the vine."

I wanted to say these words, for they wil have a great bearing with her, and I know if she will give up, and let the spirits lead her, we will bring her out all right. My own name is William Boyce, and my home, where I passed from the body, was in St. Augustine, Fla. I will leave it now for the spirits to do the rest.

#### Miranda M. Plummer.

ties of the true life; and how beautiful it is that we can hover around our loved ones and help them to make the changes that are necessary for them in life for their comfort! How sweet Spiritualism is to those who really feel in their hearts that when they lay the loved ones aside they have not lost them!

I knew while in the body the power of spirit control. I knew what it was to have the loved ones talk to me, and to bring the strength and consolation I needed. There is no wife nor mother who does not feel there are many du ties to be attended to that no one but the angels and themselves know about.

my home since leaving the physical form, yet I want them all to know it is well. I am satisfied if the state of the state I have still a companion and a son in earthisfied, if they are. I feel stronger to day than ever before, knowing that all things are for | the best. I have many with me this morning from the old camp-ground. I have many from | 3d. For some time Mrs. Calpjurnia A. Bowers has Temple Heights, whom I met there while in been unwell, and from the nature and history of her earth-form. Now we can meet in spirit, and disease her friends scarcely dared hope for recovery. hold just as much of the real consciousness of Wednesday evening she was found to be failing rapour earthly existence as we did while we had idly, and the end came peacefully Thursday at 10 the physical form; but I want to reach my A.M. family, especially my husband, who is not very well. Some things are not going on as well as he thought they were going to. I don't find him as happy as I think he expected to be, but to him: "Be of good cheer; the spirit has not left you, nor have those who have gone left you, for we are assisting you, and we will minister to you both physically and spirit ually." And I wish to say to all of my friends in Maine: "Be prepared to go in harmony, and dread nothing, for there is nothing to fear, and I, with others, will do what we can to assist you." Oh! there are so many who have joined me since I have come to spirit life that it seems as if all the old workers and veterans are on the spirit side.

Say to Daniel, my husband, and Stanley, my son, that mother is still conscious of the struggles that are going on, but wants to say to them: Seek assistance from God and the angel world, and they will carry you through. That is mother's message to all. My name is Miranda M. Plummer, and my home in Dex-

#### Harvey Bundy.

Well, as one goes out another comes in. That has always been the way of life, and I don't see that it changes any after we I was only a young girl when I passed on to have passed through the change caffed death. those that are still in earth life, and I have sage through this instrument what I could say that would do the most good, and what I could express that would be believed the most, because the great argument that has always been held out to those that have passed be-

While in the body I was not what you might

cultivating my musical education, and I don't any one lived to the best of his ability, and the strong mediumistic powers I had, that or sham, or to put on things where they did not belong. I was somewhat interested in the surrounded me. I want to say to mother, You spiritual philosophy and phenomena as far as are just so; it is those that surround you that I went. I thought that covered the ground pretty well, but yet I could not understand it very well, or I could not grasp it in the true up too much time this morning, for there are sense that I wanted; but when the call came, and I had to go, I made up my mind that I would find all there was to be found when I got there, and I thought I would wait and see the results. Well, friends, I want you to

know I have been more than satisfied. To my family and friends that I left behind, away up in Vermont, I want to say it is all fied than I did; but if I had understood things a little bit more clearly while in the body, I this to find fault with those who have done seems to me that the human family has just the best they could, but I might have left about so much to contend with. I think all things so that others need not have had the deserve encouragement, although sometime we trouble that they did. I was not confined to come in contact with individuals we are more illness a great while, as death came a little suddenly. I want to assist them more. I want to give them to understand that I have realized just how things are, and pretty nearly how things have gone. I know this is gome. They still stood by me, for I had a strange, ing to create some criticism. I know there peculiar life. I had more friends and acquaint are those that will know it is me, and there are others that may have some excuse to get out of it; but it makes no difference. I was one that always expressed myself, for I was independent of what any one else thought.

So just say that Harvey Bundy is here, and my home in Hyde Park, Vt.

#### Jane Belden.

Well, good-morning. I would like this morning to send out a few words of comfort to my family, especially my husband and children. It is has called for the spirits to assist her, and I a glorious privilege that permits us to come reach her more tangibly than I can through One beautiful thing that I have noticed when I came to your séance room is, that every one is admitted, irrespective of belief or color; no mind that is speaking to her, that it is hard one asks you what you believe or what you are; for me to make her thoroughly comprehend it all are made welcome, and there is nothing any more beautiful than to realize that we are not takes all the spiritual papers, and through separated from our loved ones. For many years I believed in the doctrine of Christ. I loved his teachings, and I was interested in the Baptist church; but the time came when her, and she will know who I mean when I just | it did not satisfy my longings, and I sought for say the name "White Rose." I gave her that something that would carry me beyond the as a pet name in my sickness. I used to say to grave. I hoped that I would meet my loved her "she was like the white dove of peace that ones in heaven, and as my spirit-mother approached me while in the body of illness, and when I could sense her presence around me, it made my heart rejoice. I promised those darling children-my boys and girl-and my companion that had traveled by my side so many years, that if the spirit could return, I would return to them. I have in many ways shown them that there was truth in spirit return, that there was much to Spiritualism the world did not know about, and I desired to come through this public channel, this universal blessing-for truly if there is a department in earth life that ought to be appreciated, it is this BANNER and its Message De again to earth-life and take on the earthly partment, for it gives so many privileges to friends of earth-life, who never would be able to make them understand.

I wish to say to all, both friends and relatives, it is well with my soul, and that the spirit can assist them in material affairs, as well as in spiritual affairs. I do not want to go into personal conditions, but in due season will make things all plain. My name is Jane Belden, and my home was in Fairhaven, Mo.

#### Messages to be Published.

Messages to be Fublished.

Feb. 18.—Mary A. Oggo: d; William Boyce; Andrew Marshali; Mabel E. Copfland; Mary Burns; Charles Quimby.

Feb. 25.—Kate Osborne; Edgar H. Gaughey; Caroline Rogers: Nina Campbell; Jennie Packard; Henry P. Onderdonk.

March 4.—Charles E. Blake; Mary McKenney; Justus R.
Richaruson; Mary Ann Morse; Capt. William Driver; Thomas D. Morse.

as D. Morse.

March 11.—Abble M. H. Tyler; Mary E. Thomson; Frederick E. Stowell; Amos A. Greene; Mary Wallace; Mabel

#### Lily Dale-In Memoriam.

Our usually quiet camp-ground was startled by two visits from the Angel of Death on Thursday, March

Mrs. Bowers was born in Concord, Penn., October 30, 1829, and was consequently in her sixty-ninth

year. She was married to Abram Bowers in 1853. Soon after the Rochester knockings Mr. and Mrs. Bowers had both become interested in the subject of it is the physical condition, and I want to say Spiritualism, although their investigations were not conducted at the same place during the early part. After their marriage the interest was continued. For some time they kept a hotel in connection with their farm, in which was a large hall devoted to public gatherings.

To this hall and home many of the prominent workers of former days were honored guests. Among them were Dr. J. M. Peebles, Hon. A. B. French, Capt. H. H. Brown and E. V. Wilson, the earliest work of Mrs. Clara Watson's was done at their home. On the twenty-fifth anniversary of Modern Spiritu-

alism they arranged and conducted a large meeting, partially in and partilly out of doors. Two days were devoted to it, and the second days attendance was in the neighborhood of twelve hundred people.

Early in their expert nee Mr. and Mrs. Bowers Larry in their experi nee Mr. and Mrs. Bowers found that they possessed powerful healing forces, and, joining hards in the work, they journeyed through nearly forty-five years of married life engaged in aiding suffering humanity to forget their ills and pairs.

and pains.

Their home early became a resort for the afflicted from the adjoining States, a number of patients, representing different sections of the country, frequently being treated at the same time.

They attended the first camp meeting at this place, and were regular yearly attendants until 1888, when they moved their belongings to the grounds, and have

they moved their belongings to the grounds, and have been residents ten years.

Mrs. B wers realized that her time was growing short, but, strong in her faith, she waited patiently until the summons came. The dissolution was quiet and evidently painless, as "she slept herself away"

Three hours later, while the first visitation was fresh in the minds of the people, the news was passed around that Addison B. Read, another old resident of Lily Dale, had passed away suddenly at his home. of Lily Dale, had passed away suddenly at his home. Mr. Read had been ailing for about two weeks, but his condition was not considered serious, and al were looking for him to be up and around in a few days. Although still confined to his bed he was jovi-al, laughing and talking with those who were around him. He had just eaten his dinner, and was sup

posed to be all right, when suddenly he was taken with heart failure and was gone in one minute. Mr. Read was born in Vermont in March, 1826, and was, therefore, seventy-two years of age. He had been an attendant at our camp for a number of years,

and a resident for the past six years.

The transition of these two veterans will leave quite a blank in the ranks of local workers. Mrs. Bowers has always been a prominent mark in the progress of the camp and her home has welcomed many from all over the Union. Mr. Read will be missed by all the old attendants, and his home, just across the street. the Auditorium, will lack one figure that was prominent in years past. But we will all know that although lost to mortal sight they still live in another Mr. Read's funeral exercises were conducted by

the writer, and the interment took place at Cassa-Mrs. Bowers's remains were taken to Buffalo for cre-

Lily Dale, N. Y., March 9, 1898.

#### The Evolution of Love. [Continued from first page.]

from a stagnant pond will show us the tragedy of life outliving even a Chinese play, for there is never an interlude when the witness can take refreshment, and the tired actors rest from their several parts. That drop contains in miniature the scenes pictured by the poet

... "Then marked he, too, How lizard fed on ant, and snake on him, And kite on both; and how the fish-hawk robbed The fish-tiger of that which it had seized; The shrike chasing the bulbul, which did hunt The jeweled butterflies, till everywhere Each slew a slayer, and in turn was slain, Life living upon death. So the fair show Veiled one vast, savage, grim conspiracy Of mutual murder, from the worm to man, Who himself kills his fellow."

This true picture of life as it is, is never alluded to in the pulpit, and is most carefully avoided by the various writers and talkers who base every argument on "the love of God." Not merely that one drop of stagnant water, but creation itself, has reeked of murder and stunk of the slaughter-house at every step of its evolution. The atom is an immor tal actor whose life is spent amidst attraction and repulsion. It was not content alone, so blended into a molecule, and then the law of molecular life demanded that atoms come and go; that is, that they be assimilated and rejected in endless sequence, or molecular existence must cease. Just that, and nothing more. Not a trace of justice or injustice, of love or hate, of cruelty or kindness, save in the everpresent attraction and repulsion which wins scientific acceptance when it is called "polarity." So here let us note that just as evolution has been applied to form, and won acceptance as a series of well marked changes, it equally applies to every development in which the molecule has played its part since the tragedy of creation commenced. We thus discover that we can trace the evolvements both of love and of hate, with, as it were, every other intellectual or emotional faculty, from the union of atoms in the primeval chaos.

The thinker having acknowledged a great First Cause, brings no accusation against him for so bloody a sequence, but counting him, or it, as incomprehensible, confines his investigations to facts that there is at least some hope he may understand. He sees that when a few atoms have by choice or accident blended into a most peaceable and worthy union, the sudden arrival of even one atom with quite another family history, may compel that virtuous community to attempt murder, and thus in a moment become an outcast from respectable molecule society. The chemist both interests and instructs us as he shows us harmless compounds becoming deadly by the arrival or de parture of perhaps a mere fraction of the whole. But therein is a lesson for the student in his eager search for truth. It is true that what we call "murder" has been and continues to be a marked feature of creation which we now recognize as a continuous process, embodying the history of the universe. But we must keep in mind that this slaughter of the innocent

When we have caught that thought we can much to the intellectual and spiritual as to the | call it, "soul growth." physical, for every atom contains within its own inherent nature, as has been already pointed out, both matter, force and intelligence. In this union is what we call "life." Hence the atom is always a live atom, and never a dead one. This life, marvelous in it | be told that an atom, being too minute for conlows that in this difference we have the law or force, and each is dependent for its manifesand gradually attaining it. Intelligence cannot even conceive of love or hate, justice or play the bully. Union into molecules demands the constant accession of new atoms. Matter and force would compel them to come in. That is the history of the past, written in blood, crimson hued with what we call "torture of the innocent." Intelligence has always been the active partner, shaping weapons for the strife, and seemingly cruel to the core. But watch for a while, and you will see intelligence gradually blending its molecules into forms we call species and races, as a step toward a development of the spiritual, wherein intelligence may at last become supreme. And in this process "mutual attraction." which we discovered even in the attraction of adhesion, and ventured to call "love," is being

gradually evolved into a godhood manifest in The perpetuation of life in species and races becomes dependent on a preponderence of intelligence. The momentary attraction by which one form begets another, may suffice for the humble organism which cares nothing for results, or where appetite would devour its own offspring. But presently when the mother holds her young in protective care we discover the existence of motherly love. Yet in reality it is but a step in advance of that principle of attraction of one atom to certain other atoms which we first marked as "attraction of cohesion." At this point the sequence by which love gradually becomes supreme is almost a matter of acknowledged history. When the father's attraction to the mother is developed into attraction to the offspring, parental love is born. The longer that protecting love continues, the grander becomes the field in which intelligence may work to higher results. In savage manhood parental love continues longer than in brute life. And as it evolves a higher and yet higher man, the attraction at last continues so far beyond the mere protective pe riod, that life itself becomes its only boundary. And as at every step intelligence is gaining in its control of matter and force, attraction becomes more powerful, and repulsion less and less formidable—that is to say, love is rules, the species and the race are in perpetua remedy for Diarrhosa. Twenty-five cents a bottle.

danger. From the spear of the savage to the ironolad of to-day, hate has called itself master, but in its rule is gradually destroying itself, for they who wield the sword sooner or later perish by the sword, whereas love perpetuates the race and ennobles the species. These are surface truths of to-day, and every statesman declares that he only uses "force" by stern necessity, knowing well that his empire depends for its permanency and happiness on the love it can evolve in human hearts. It is just a sort of "attraction of cohesion," extending its rule as the centuries go by. This is history when applied to races and species. But the individual has, for the most part, not yet been taken into much consideration. And since suffering and misery hit him every time rather than the race to which he belongs, he must also be included in this evolution of 'love," if man's path be really a climb to a higher level.

Now, for a moment, we return to our "atom," with its wonderful possibilities founded on attraction and repulsion. We must remember that it is absolutely indestructible, and in its three qualities is the whole of nature, whether manifesting in that drop of stagnant water, or posing as presiding Creator of a Universe. Matter, force, intelligence - nothing more. They comprehend the whole, and when blended into molecular activity, that "whole" spells LIFE for the student. We have seen that attraction and repulsion are its methods of expression. Its experience consists in choosing which to attract and which to repel. Suffering and misery mean error in choice. Happiness is not haphazard. It demands wisdom in attracting that which will bless, and repelling that which will curse. So both attraction and repulsion are as necessary as ever. It is merely a question as to what shall be attracted and what repelled. But the result, which we note. affects only the molecule or the man. The experience is associated with the atom, and is thus itself eternal. May we not here assume that this wonder-

ful atom is itself what we call the soul or ego of humanity, whose eternal existence we have been taught to believe was dependent on the conduct of molecules? We have hung and slaughtered molecules. We have held them to account for misdeeds-besainted the few and bedeviled the many-when every molecule and man is just an aggregation of individuals we not only cannot sense, but whose very existence can only be logically assumed by the poor mortal. We have manufactured a conception of heaven as a gathering of blended molecules we call humanity, never thinking of the myriad souls of which every man is a whole city full. If man is not his body here, why should he be his body hereafter? Our dealing with him is just as if we allowed cities to vote but denied the right to its inhabitants; or as if we held cities to strict account but allowed the citizen to go free. That is not Nature's way, and perhaps we are herein getting just a glimpse of her actual method. In every gathering it is the individuals who count. The English statesman Burke declared at the time of the Revolution that he could not draw an indictment against a whole nation. Yet that is what we are doing every time we hold a man accountahas really been only a "fine art," driving out | ble for the action of the "soul atoms" of certain atoms, and retaining others, by which which he is composed. Every man's conduct the molecule community has benefited, with | must be that of his inhabitants. We call it out the slightest injury to the indestructible heredity, environment, and so forth, but in reality it means that attraction and repulsion have not been so wielded by intelligence as to apply it to the evolutionary processes in gen- produce a better result. All the same, the eral. That is to say, it can be applied just as atom has been gaining experience. or, as we

That the atom, as imagined by the scientist, is really the only individual life, or ego, is, I believe, an entirely new conception. Yet it is of such stupendous importance, if true, that we will give it a brief examination. We may self, finds molecular expression in the fact ception by a finite mind, is too small to be that, in all probability, no two atoms in the pictured as the real soul of so self-important a universe have exactly the same proportion of being as man. But size is always a matter of these inherent qualities. This is a safe presump- comparison. I remember an excellent illustration, just as it is safe to assume that no two tion of this, given many years ago by an unleaves in the forest are exactly alike. It fol- known writer. He said in substance that if the sun, moon, stars, our planet, and everyrule of attraction and repulsion; the atom ac | thing thereon, were cut exactly in two, no one cepting that which it lacks, and repelling that | could or would know the difference. If the which it already has in abundance. But life is day were half as long, the mountain half as not limited in its expression to what we call high, the ocean half as deep, man himself half "physical form." Its intelligence is just as as tall-in a word, everything cut in two, nothmuch a part of its life as its matter or its ing would be changed to human observation. This being true, the reader can see that size is tation on the others. Intelligence is thus actually unknown to man. For if everything limited or unfolded as matter and force may | were divided by one thousand, man would feel permit, but it is ever struggling for supremacy, | just as big as he does now, and continue to strut round proclaiming himself lord of creation. We thus see that whatever the size of injustice, while matter and force are able to | the atom, it may be exactly the right size to be worn as the every day clothes of an immortal soul.

> We have seen that atoms come and go in every form with which man is acquainted, but we also recognize that one ego remains so long as the form lasts. This seems to demonstrate that when an ego atom once gets settled down to housekeeping in any form, other atoms of a roving disposition are attracted and repelled. until each in turn finds its opportunity to develop a personality. It is scientifically certain that whatever the final result, there will not be one atom more in existence than when the play of creation commenced.

Surely every student can now see that the immortality of man thus stands as a natural fact, for the scientists have already taught us to call the atom indestructible. Call man an atom, and the problem is solved, the dispute ended. Let us apply the foregoing principles to the human atom, as we applied them to species and races. We see man gathering first into families, and next into nations. But he must learn to exert the proper attraction or his experience will end, and he will have to begin all over again. In other words, so long as hate rules his molecular life is uncertain. and will be full of the experiences we call 'suffering." When right mates get together and repel the uncongenial, that is love in all its glorious fullness. This thought might be extended into ponderous folios. But for the purpose of this article we have thus traced the evolution of love, and have seen that it reaches from the inmost to the outermost, from depth to summit of all that is possible to the human soul. Give it scope for its divine harmony, and heaven results. Murder it with inharmony, and we call it hell. Both alike are but results of attraction and repulsion, and of such is "eternal love," because it becomes the experience of the eternal atom.

San Leandro, Cal.

#### For Over Fifty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the winning its battle against hate. Until love gums, allays all pain, cures wind colic, and is the best

Written for the Banner of Light. SPIRITUALISTS INSAND

Dedicated to the erudite expert, J. Leonard Corning, who pronounces all Apiritualists insans, BY EVERETT H. HASTINGS.

Insane, are we? Methinks ins inity Lurks in this oritic's wild inanity, Whose solecism gives the ready lie To all the ages' richest prophecy; To spirit power and its communion sweet, Pronouncing all insane and obsolete.

Insane, are we? Then such insanity Were highest gift in all infinity; The consecrated truth, whose living fire Descends to bless the soul's supreme desire With an eternal justice, whose design Unites the human with a law divine.

Insane, are we? May this insanity Long yield its sweet uplifting mystery To hungering souls whose loving friends abide Beyond the veil whose portals, opened wide, Reveal the glory of a life more free, And this the proof of immortality.

Insane, are we? Oh! proud insanity That holds within its wide community Scholar, and sage, and ablest scientist: Each one avowed a Spiritualist. Poor fools! How have they wasted breath; And all insane-so this great expert saith.

Incane, are we? Divine insanity, Instinct with sweetest love and charity, Bringing to earth in beauty evermore, Tidings so glad, from dear ones gone before, Speeding the truth that life continues on Beyond earth's rising and declining sun.

Insane, are we? Oh! blest insanity, That leads us up to life's divinity, Past foggy creed, and superstition's night, By wisdom's way, and reason's kindly light, To that unfoldment whose progressive span Here and hereafter guides the soul of man.

#### March Magazines.

SCRIBNER'S .- In the current issue a phase of the labor question in the West is humorously treated in a short story by Ostave Thanet, "The Moment of Clear Vision"; "Red Rock," Thomas Nelson Page's novel of reconstruction, reaches in this instalment the beginning of the iniquitous reign of the Provost Marshal; Neville-Rolfe, British Consul at Naples, writes a graphic account of "A Pompeian Gentleman"s Home life," as revealed by the luxurious and artistic house of "A. Vettius," recently excavated. It is fully illustrated with photographs made expressly for this article; T. R. Sullivan contributes one of his rare artistic short stocontributes one of his rare artistic short stories, "The Madonna that is Childless," and Marie Frances Upton "The Frugal Mind," a New England village sketch; the last unpublished poem of H. C. Bunner, "Lutetia," with contributions from J. Russell Taylor, Rosamund Marriott Watson, Mrs. Sangster and others, gives great variety to the verse of this issue. Sengtor Lodge in his dramatic "Story of the Senator Lodge, in his dramatic "Story of the Revolution," describes the spread of the Rebellion through such British outrages as the destruction of Falmouth, Me.. and Norfolk, Va. Charles Scribner's Sons, New York.

NEW ENGLAND MAGAZINE has as opening paper an interesting sketch of "Alfred Ordway," one of the oldest and best known of our New England artists in nature, by Leila Wood-New England artists in nature, by Lella Woodman Usher, with illustrations from the artist's paintings. "The American College for Girls at Constantinople" is an important paper by Emma Paddock Telford (illustrated). "Municipal Art in Italy" is ably written of by Allen French. "Woodstock, Vt.," is the New England town whose history is given this month in a very interesting way, by Henry Boynton, with many illustrations. In the paper on "New England in India," by Francis E. Clark, it is shown that missionaries do accomplish it is shown that missionaries do accomplish good sometimes. There are other interesting papers, poems and stories by prominent au thors, making this issue up to the usual high standard of this magazine. Warren Kellogg. publisher, 5 Park Square, Boston.

OUR DUMB ANIMALS should be in every home. Mr. George T. Angell is doing a noble work in educating both young and old in "kindness, justice and mercy to every living creature," and especially to dumb animals, for they cannot speak for themselves. May his efforts be crowned with success, and his years be long in the land. Goddard Building, 19 Milk street, Boston, Mass.

RECEIVED.-Will Carleton's Magazine, Ev ery Where, Brooklyn, N. Y. The Temple, published by The Temple Publishing Co., Denver, Col. The Coming Light, San Francisco, Cal. The Lyceum Banner, published by the proprietor, J. J. Morse, 26 Osnaburgh street, Euston Road, London, N. W. Vick's Illustrated Monthly Magazine, devoted to Floriculture, Gardening, etc., Vick Publishing Co, Rochester, N. Y. The Twentieth Century Astrologer, the Astrologer Publishing Co., 9 Columbus Avenue, New York, Kindergarten Review, Milton Brad. New York. Kindergarten Review, Milton Bradley Co, Springfield, Mass. The Humanitarian, 34 Paternoster Row, London, E. C.

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

To the Editor of the Banner of Light:

Sunday, March 13, was much enjoyed by the dwellers at Camp Cassadaga. The morning service was conducted by Mrs. A. E. Sheets. She eloquently urged a pure life as the only passport to the life elysian.

In the afternoon Mrs. Sheets again, in a very impressive address, portrayed the homes we are all building in the spirit-world by the life we live here.

At the close of the morning service Mrs. Sheets persuasively invited all who could to help financially. Quite a sum of money was raised. Mrs. Minnie Brown gave some read-ings of character at the close of the meeting. In the evening a funeral service was held in

remembrance of Mr. Chandler Cheeney of Milford, Mass. (73), who was born into spirit-life at noon of this day. His transition was quick and peaceful, the first which has occurred at the camp since its foundation, four years ago. The body was taken to his northern home by his grandson.

Mr. Colby and Mrs. Sheets are conducting

the week day and Sunday meetings.
Thursday, March 17th, the DeLand people held a picnic at the camp grounds. A good dinner, cordial greetings and social intercourse made a pleasant day. The campers joined the

DeLand party in the festivities. On March 14th a party of campers visited "Blue Springs," some eight miles west of the camp. Quite a river flows from the spring. The water is blue as it boils from the deep fountain. It is highly charged with sulphur. Great cabbage palmettos and oaks, with many clinging vines, make the scene around the pool weird and bewitching. As the party stood under the trees, with the sunlight flickering through the spaces between the thick foliage and hanging moss, I photographed them, with the rich forest setting. Nothing like these hammock forests can be seen at the North. Bright and picturesque in the sunlight, on a moonless night they are appalling. When the moon pierces the gloom the imagination conjures up fantastic images.

H. A. Budington.

### CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable rengedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mall, by addressing, with stamp, naming this paper, W. A. Noves, 820 Powers' Block, Rochester, N. Y.

# Blindness Prevented!

The Absorption Method

a success in treating all forms of diseased 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 institution.

"DO NOT WAIT TO BE BLIND." Thousands have everything to gain and nothing

Pamphlet Free, describing home treatment and institution, the largest, most successful in America. THE BEMIS EYE SANITARIUM, GLENS FALLS, NEW YORK.



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OR PSYCHOMETRIC DELINEATION, OR PSYCHOMETRIC DELINEATION,

DY 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 Oc., Wis. 28w May 1.



#### 13w ASTONISHING OFFER.

SEND three 2-cent stamps, lock of hair, name, age, sex, one Dieading 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.

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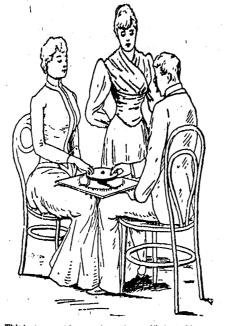
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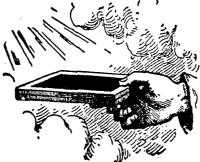
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Gail Borden Eagle Brand

BOSTON, SATURDAY, MARCH 98, 1898.

#### MEETINGS IN BOSTON.

Besten Epiritud IN DOSION.

Besten Epiritual Temple meets in Berkeley Hall every Sunday at 10% A. M. and 7% P. M. Speaker for March, J. C. F. Gruinbine. Singing, the Ladies' dehubert Quartet, E. L. Allen, President; J. B. Hatch, Jr., Secretary, 16 Mydney street. Batcho E. Boston. Mass.

Besten Spiritual Lycoum meets in Berkeley Hall every Junday at 1 P. M. All are welcome. Send the children. J. B. Hatch, Jr., Conductor; A. Clarehoe Armstrong, Clerk, 17 Leroy street, Dorchester, Mass.

The Halping Hand Society meets every Wednesday aftermon 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.

"Burlitual Fraternity."—At First Spiritual Temple,

match, Freshuent; A. Augusta Entitings, Scoretary.

"Epiritual Fraternity."—At First Spiritual Temple,
Exceter and Newbury streets, Sundays at 10% and 7% F. 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%,
Boolable, conference and phenomena. Other meetings
announced from the platform. A. H. Sherman, Secty. Ohildren's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Mon's Hall, M. Tremont street, at 10% A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Dwight Hall, 514 Tremont Street,-The Ladies Lyceum Union meets every Wednesday afternoon and even ing: supper at 6½ p. m. Mrs. M. A. Brown, President; Mrs Abbie Thompson, Secretary.

Appleton Hall, 9% Appleton Street—Paine Memorial Building, side entrance.—The Gospel of Spirit Return Society, Minule M. Soule, Pastor, will hold services every Sunday at 2% and 7% P. M.

The First Spiritualist Ladies' Ald Society meet every Friday afternoon and evening—supper at 6 F. M.—at 241 Tremont street. Mrs. Mattle E. A. Allbe, President. Carrie L. Hatch, Sec'y, 74 Sydney street, Dorohester.

Varrie L. Hatch, Sec'y, 74 Sydney street, Dorchester.

The Ladles' 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 mouth in Dwight Hall, 514 Tremon; street, at 7½ P. M. All are invited. Elsen Cobb, President; Mrs. J. S. Soper, Clerk, 9 Bosworth street, Boston.

Eagle Hall. 616 Washington Street Meetings Eagle Hall, 616 Washington Street, Boston.

Eagle Hall, 616 Washington Street.—Meetings at II, 2% and 7% Sundays. Dr. W. H. Amerieg, Conductor.

Hiawatha Hall, 841 Tremont Street (near Eliot Street).—Meetings Sundays at II A. M., 2% and 7% P. M., also Wednesdays at 2% P. M., for speaking, tests and readings Edwin H. Tuttle, Leader.

Harmony Hall, 724 Washington Street.—103, M., 25 and 75 P.M. Tuesday and Thursday afternoons t 25. N. P. Smith, Chairman.

Elysian Hall, 820 Washington Street.—Sunday, 11 A.M., 3 and 7½ P.M.; Tuesday at 8 P.M.; Friday, 3 P.M. Mrs. Gilliland, 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. Holl's Hall, 789 Washington Street.—Meetings every Sunday morning, afternoon and evening. Eben Cobb,

Good Templars Hall-I Johnson Avenue, Charlestown Dist.—Sunday, Wednesday and Friday evenings, and Friday 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 T.ndies' Hall, 446 Tremont Street.—Mrs. Guiterrez, President. Services Sundays at 10½ A.M., 2½ and 7 P.M.

Boston Psychic Conference, every Sunday at 2½ P.M., at 514 Tremont street, corner of Dwight. Admission free. L. L. Whitlock, President.

The Home Rostrum, 21 Soley Street, Charles-

town.—Meetings Tuesday, Thursday and Sunday evenings, 7¼. Also Conference Meetings at 2½ Sundays. Dr. Walter H. Rollins, Conductor. BANNER of LIGHT 'or sale. Brighton .- The Spiritual Progress Society holds meet ings every Sunday and Friday evening, at 8 o'clock, at 32 Foster street. D. H. Hall, President.

Grand Army Hall, 573 Massachusetts Avenue, Cambridgeport.—Sundays, 11 A. M., 2½ and 7½ P. M. Mrs. L. J. Akerman, Conductor.

Temple of Honor Hall, 591 Massachusetts Avenue.—The Progressive Thought Society holds meetings every Sunday,

Inoraing, 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. B. Soper, President; Mrs. L. E. Keith, Secretary.

The Band of Harmony conducts public meetings at Unity Hall, Studio Building, Davis Square, West Somer-ville, each Sunday, at 7½. Progressive Spiritualists' Society holds services at lower "Deliberative Hell," Balley's Building, Pleasant street, Mailden, every Sunday at 3 P. M. J. R. Snow, President; Mrs. Rebecca Morton, Sec'y.

BOSTON SPIRITUAL TEMPLE, BERKELEY HALL-J. B. Hatch, Jr., Sec'y, writes: Sunday morning, March 20th, this hall was filled to its seating capacity to listen to that able speaker, Mr. J. C. F. Grumbine, who gave one of his

Grumbine read three short poems, following Melrose Highlands; short discourse, Mrs. Moothem with a soulful invocation. After another dy, also readines and tests by Mrs. Moody and selection by the quartet, Mr. Grumbine gave a | the Chairman. Conference discontinued. Large grand scientific lecture, enthusiastically relattendance and much interest manifested. ceived by his large audience.

Dr. G. C. Beckwith-Ewell was our guest this morning, and at the close of Mr. Grumbine's address was introduced to the audience, and spoke of the need of educating the children in regard to Spiritualism and spirit-return. He spoke of the need of a Lyceum being connected with every society. He closed his remarks by giving one of the finest delineations that has

been in this hall for a long time.

In the evening the autience was the largest of the season. The exercises were opened with a selection by the quartet, after which Mr. Grumbine gave the invocation. After another selection by the quartet, Mr. Grumbine took for his subject, "Materialization; its Science," and gave a grand lecture that should have been heard by all Spiritualists.

Mrs. Mabel Witham was with us March 20th

to fulfill her promise to give the Society a benefit, and gave a wonderful test séance, enjoyed

by the large audience present.

Next Sunday, March 27th, this Society will celebrate the Fiftieth Anniversary of Modern Spiritualism in Odd Fellows Hall. See notice in another column.

F. A. Wiggin will be the speaker for April and May.

THE HELPING HAND SOCIETY-a correspond writes-held its regular meeting in Gould Hall, Wednesday, March 16. In the evening the hall was well filled, it being the evening that this society entertained Mr. J C. F. Grumbine, who is the speaker for the Boston Spiritual Temple. The meeting was opened with a piano solo by E. W. Hatch, and was continued by the following speakers: Mrs. Alice Waterhouse, E. L. Allen, Hebron Libbey, Albert P. Blinn, Dr. Chas. H. Harding, Mrs. Kate R. Stiles. Mr. Grumbine, being the lest epocker said that he was very grateful for last speaker, said that he was very grateful for the words of sympathy expressed. "I am proud of your estimate of my work" Mr. Grumbine read a composition, entitled "English as it is Spoken," and pleased his hearers very much. Miss Lucette Webster entertained the audience

with three selections. On Wednesday evening next the society will give a Comedietta.

THE BOSTON PSYCHIC CONFERENCE.-A COPrespondent writes: Sunday, March 20th, the subject was, "Shall Religious Dictators Con trol Sunday Laws?" After a short prelude by Mr. Whitlock, the President, Dr. Landis, one of the most independent champions of lib erty, made a speech that found response in every soul present. Religion-What is it? Who may dictate our religious views? Other questions and answers came from many, among whom we mention: Mr. King, on "Bible His-tory and Teachings"; Dr. Wines, on "Psycho-logical Influence in Religious Worship." Mrs Drake and many others asked questions and made remarks. Mrs. Pearson, as usual, interested everybody by her presence and music Mrs. Dr. Landis sang a beautiful selection. Next Sunday, 2:30 P.M., subject, "Astrology." All are invited, especially astrologists

THE LADIES' SPIRITUALISTIC INDUSTRIAL SOCIETY met in Dwight Hall Thursday afternoon and evening, March 17th. Business meeting called at 5 o'clock by our President, Mrs. M. A. Brown-E. C. Wadsworth, Sec'y, writes: Owing to the early hour there were but few of the members present at the meeting. It was voted that this Society should hold no meeting in Dwight Hall, Thursday, March 31st, the Society having been invited to join with the Veteran Spiritualists' Union in Horticultural Hall, to celebrate the Fiftieth Anniversary of

Spiritualism. Supper served at 6:30. The evening meeting was in charge of the veterans. Meeting called to order at 8:15 by Mr. Lewis. Those who took part in the enter-tainment were as follows: Piano solos, Mrs.

# Reports of Meetings, being of local interest only, E. Pierce, Mrs. Dr. Bell, Mr. Charles Abbott, Mr. C. E. Pierce, Mrs. Mamie Goode, and Mrs. A. C. Armatrons entertained the people present. Good talent will appear next Sunday. be done the general reader.

Lovering, Mrs. Drake and Mrs. Pearson: vocal speaker and medium, and will give some solo, Mrs. Mason; remarks, tests. etc. Mr. Lemon, Dr. Huot, Mr. Edwards, Mrs. Barni coat, Mrs. Caird and Mrs. Jackson. The audience then joined in singing one verse of "America." Meeting adjourned at 10:10.

Next Thursday evening is dance night: come and bring your friends. Supper at 6:30.

COMMERCIAL HALL, Mrs. Wilkinson, President .- A correspondent writes: Sunday morning session, March 20 began with our usual song service, led by Mrs. Nellie Carlton. Mr. DeBos led in prayer. Conference, test and developing circle, conducted by Dr. Hall and Mrs. Alexander, Mr. Kraniski, assisted by our President. Remarks from Mr. DeBos and Mr. Cowen, Mrs. N. K. Hawley, California. Mrs. Ballou, Brockton, Mrs. Moody, Mrs. Nutter. Poem, Mr. Davis

Those taking part at afternoon and evening sessions were: Mrs. Shelton, Mrs. Wilson, Mrs. Nutter, Mr. Hall, Mrs. Peak, Mr. Littlefield, Mr. George Lamont of Wakefield, Mrs. Wilkinson, Mrs. M. Knowles, Little Master Ru-pert Davis, Mrs. M. G. Carbee, Mrs. Odiorne, Dr. Tripp, Mrs. Witham.

This society will celebrate the Fiftieth Anniversary of Modern Spiritualism with a grand array of talent, Sunday, March 27, afternoon and evening.

BANNER OF LIGHT for sale at all sessions.

THE FIRST SPIRITUALIST LADIES' AID SO-CIETY, 241 TREMONT STREET. - Mrs. Carrie .L. Hatch, Sec'y, writes: The regular meeting was held Friday, March 18, Mrs. Mattie Alibe, President, in the chair.

In the evening we were favored with a short entertainment by five Cubans, who gave their experiences, and we hope to have them visit us again. The time was then devoted to the mediums, and the following took part: Mrs. Alice Waterhouse, Mrs. Nellie Burbeck, Mrs. Hattie C. Mason, Mrs. Carrie E. S. Loring, Mr. H. D. Barrett, Mrs. Caird, Mrs. Lizzie Lincoln, Mrs. Apple Cunningham, Mrs. Kate R. Stiles, Mr. J. B. Hatch, Sr. A very enjoyable evening was spent by all.

Next Friday evening we will hold a Whist Party. A public circle will be held in the afternoon at 3 P. M. See notice of Anniversary in another column. BANNER OF LIGHT for sale at this hall.

HARMONY HALL.-"N. P. S." writes: Morning Conference, Mrs. Mary F. Lovering, Mrs.

A. Woodbury, Mr. A. W. Thayer and Mr. Marston assisted in the exercises. 2:30 P. M.; Mr. J. Hilling, short address and readings, Mrs. A. Woodbury, Mrs. Haven, Mrs. Brown, Miss A. J. Webster, Mrs. C. E. Bell, gave tests and delineations.

7:30 P. M., Mrs. Lovering and Mr. I. Baxter sang gospel hymns; Mr. N. P. Smith, sbort address and delineations; Mr. H. F. Tripp, psy-chometric readings; Mrs. E. R. Brown, Mr. A. W. Thayer, tests. Mis. Sinclair read a poem on "Harmony," which was well received.

THE LADIES' LYCEUM UNION-Mrs. Abbie F. Thompson, Sec'y, writes—met in Dwight Hall, Wednesday, March 16th, afternoon and promptly acknowledged. evening. Business meeting called at 5 o'clock, President Mrs. M. A Brown in the chair. After the business meeting, supper was announced. The evening was devoted to whist. We had sixteen tables; there were six prizes.

Next Wednesday we will play whist at the

same time and place.
"Old Ladies' Night" March 30th. New Eng land supper, and an old fashioned dance in the evening. All most cordially invited. BANNER OF LIGHT for sale.

#### MEETINGS IN MASSACHUSETTS.

Lynn.-T. H. B. James writes: The Arthur Hodges Society held services, as usual, Sunday, and a large and appreciative audience greeted Mrs. J. W. Kenyon and other mediums. Mrs. M. K. Hamill led the singing and presided at the piano.

At 2:30 Mrs. Kenyon read a fine poem on "Life's Journey," followed by an able lecture, closing with recognized tests and spirit mes sages by Mrs. Kenyon, Mrs. Annie J. Brennan, Mrs. C. A. Sherwin, Mrs. Herrick and others

magnetic treatment by Mrs. Herrick, C. A. Brown, Drs. Furbush and Pierce.
At 7:30 Mrs. Kenyon read another poem on "Looking for Rest," and made remarks on Who Are the Conquerors?" and gave tests,

readings and messages.
Sunday, April 3, services in memory of Dr. Arthur Hodges by Mrs. May S. Pepper.
The Arthur Hodges and Ladies' Aid Societies will celebrate the Fiftieth Anniversary of Modern Spiritualism next Sunday, March 27. Services at 11 A. M., tests, remarks and healing the sick; at 2 P.M., anniversary address by Mrs. Dr. M. C. Chase, President of the Aid, followed by tests and remarks by many. Supper at 5 to 6 At 7 P. M. Mrs. C. Fannie Allyn

will lecture, followed by tests and messages. The Independent Circle, George L. Baker, Manager, will hold circles every Friday even ing in Clerk's Hall, 33 Summer street, Lynn, Mass., commencing Friday evening, March 25. Circles open at 7:45 sharp.

MALDEN. - Mrs. Rebecca Morton, Sec'y, writes that the Malden Progressive Spiritualists met at Deliberative Hall, this city, at 3 P M. The President discussed the subject. "What Significance Has the Golden Jubilee of Spiritualism to the World?" followed by psychometric readings and messages from spirit friends by Mrs. Clara L. Fagan. Mrs. Whittier of Melrose also made interesting remarks. All mediums and advocates of Pro gressive Spiritualism cordially invited to take part in these meetings.

No meeting will be held Sunday, March 27, on account of the Jubilee Celebrations in

BANNER OF LIGHT for sale at the hall.

BRIGHTON .- D. H. Hall, President, writes: The Spiritual Progress Society held a very pleasant meeting Friday evening, March 18; it was also one of profit to the large audience present. We had the pleasure of having with us Mrs. U. H. Tracy, Mrs. J. Seymour, and one other lady medium that is new in the work. The various phases presented were satisfacto-

rily received.

The President of the Society will attend the Golden Jubilee at the Bijou Theatre. Friday evening, April 1, Mrs. J. Seymour and "Hum-ming Bird" will conductour meeting. Arrange ments are now being made with a number of good reliable mediums for the next three months' work.

Our Sunday evening meetings and Progressive Circle continue to grow with good results.

SALEM-FIRST SPIRITUALISTS' SOCIETY-A. O. U. W. Hall, Manning Block.-N. B. P. writes: F. H. Roscoe of Providence, R. I., was our speaker and medium Sunday, March 20. He delivered two excellent discourses, which were listened to by a very fine and appreciative audience, and gave entire satisfaction. His tests were pronounced correct in every in-

stance. Sunday, March 27, 1898, we intend to celebrate the Fiftleth Anniversary of Modern Spiritualism, or the Golden Jubilee.

Mr. J. Frank Baxter of Chelsea will be ou

wonderful tests and render some of his best spiritual songs, which are so much admired by our audiences; there will also be recitations and songs by the children of the Lyceum. This will be one of the most interesting events of the season

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

FALL RIVER.-Mrs. Ann Hibbert, President, writes: Sunday, March 20, we had as speaker at Grand Army Hall, South Main street, Mrs. Lizzie D Butler of Lynn. She was greeted by two large audiences, and gave excellent addresses. At the close of each she gave a large number of spirit messages, which were declared

Next Sunday we shall have a grand celebration. Our speaker will be Mrs. I. P. A. Whitlock of Providence, R. I., assisted by Mrs. Jaunel of New Bedford and Mrs. Butler. Our Lyceum is getting ready for a grand time.

CAMBRIDGEPORT, Bible Spiritualist Union, at Mount Auburn Hall, corner of Massachusetts Avenue and Norfolk street, Mrs. Wilkinson, President. Friday evening, March 18th, religious exercises conducted by Mr. DeBos; remarks, Mrs. Burnham, Mrs. Maggie Butler, Mr. Stedman and Mr. Scarlet; tests, Mrs. Kenyon, Mrs. Wilkinson; solo. Mrs. Pierson; duet, Mesdames Wilson and Shelton; poem, Mr. Webster. Many friends of Mrs. Wilkinson were present from Boston, also a large and appreciative audience.

MALDEN.-Odd Fellows Hall-W. E. S. says: Mrs. Effie Webster of Lynn was the speaker. She gave a short address, followed by many tests, which were readily recognized.

March 27 Mrs. Nettie Holt Harding will oc cupy the rostrum.

#### MEETINGS IN NEW YORK.

International Conservatory of Music, 744 Lexington Avanue, one door above 59th street.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker. First Society of Spiritualists, J. Clegg Wright, speaker, meets at the "Turedo," 637 Madison Avenue, corner 59th street, Sundays. Services 11 a.m., 3 and 8 P.M. The Yonkers Spiritualist Society holds its meetings every Friday at 8 P. M.; Sundays 3½ P. M., and Ohildren's Lyceum

FIRST SOCIETY OF SPIRITUALISTS - "The Tuxedo," Madison Avenue and 59th street.-Miss M. J. Fitz Maurice, Sec'y, writes: The morning and evening addresses delivered by Prof. Wright were remarkable for their erudi-

tion and polished oratory.

Miss Maggie Gaule did splendid work at the afternoon session, holding her audiences for an unusually long time, and affording conclusive evidence of spirit return. The Rev. Phoebe Hanaford responded to the invitation from the President with brief but happy remarks. Our Golden Anniversary Bazaar will open

#### RHODE ISLAND.

PROVIDENCE.-David F. Buffington, Sec'y, writes: We had for our speaker and medium Sunday, March 20, Mr. F. A. Wiggin, the wonderful ballot test medium. The hall was crowded to the door, being the largest audience of the season.

On Sunday, March 27, we shall hold Anni-Home Rostrum, 21 Soley Street, CharlesWersary services, having a medium circle at 10:30 A. M. At 2:30 P. M. Mr. and Mrs. J. W. With song service, Miss Darling, organist. In
adjes? Schubert Operator after which Mr. comb for the benefit of our Association, net

ting a good round sum. Our Lyceum was again opened, and a good number of adults and children were present.

#### NEW YORK.

YONKERS.-J. A. Robinson writes: The regular weekly gathering of our Society took place March 18th at Music Hall, Getty Square. The meeting was opened with song, after

which Mr. Andrews entertained us with in-structive remarks and select readings. After more singing your correspondent read an original essay, preceeded by a few remarks. Our Secretary, Titus Merrit, also addressed the members present, and was followed by others of the congregation.

Mrs. Belle R. Plum of Brooklyn will be with us on the 25th inst. The order of the "Inner Circle of Spiritual Workers" of this Society has, since its institution here, through the faithful work of Mr. Andrews, become quite successful, and is rapidly gaining in member-

#### CONNECTICUT.

HARTFORD - Mr. J. F. D. Storrs writes: On March 10 we had A. P. Blinn of Boston as lecturer. He was well received by a good audience. On the 31st we are to have Anniversary exercises with home talent. All Spiritualists and mediums are invited, and we have the promise of enough to ensure a good meeting afternoon and evening. Supper served at 6 o'clock. We rejoice at your success in the matter of the Medical Bill.

#### Local Meetings.

BROOKLYN. - The Weman's Progressive Union has Edgar W. Emerson for its speaker during the month of March. The services on March 20th were especially interesting, Mr. Emerson being at his best in his addresses and splendid tests.

BROOKLYN.—The Advance Conference held its regular meeting March 19th. President Herbert L. Whitney, E. W. Barber, George Deleree, "Father" Green, Mrs. Belle R. Plum, Dr. Bullard and Mr. LeVantine took part in the exercises. This society is alive to the importance of making the Rochester Jubilee a grand success.

BROOKLYN.-The Fraternity of Divine Communion held its regular meetings March 20th. Jerome H. Fort, one of the rising young speakers in our ranks, occupied the platform, while Prof. E. A. Whitelaw, Prof. A. Wright, Mrs. Hattie Heeg and Mrs. J. B. V. Miller furnished the music. Ira Moore Courlis closed the exercises with some very clear cut tests.

NEWARK, N. J .- The First Church of Spir itualists held meetings as usual. Mrs. Riddle of Ithaca, N. Y., and Miss Abby A. Judson of Arlington, N. J., were the speakers, while Mr. H. C. Dorn gave some very satisfactory tests

CAMBRIDGEPORT, MASS. - Meetings were held in G. A. R. Hall as usual, the attendance being good throughout the day. Mrs. M. J. Butler, Mr. J. S. Scarlet, Mr. D. S. Clark, Mr. Nichols, Mrs. Crawford, Mrs. Dade, Mrs. Acker-man and "Serita" took part in the exercises. Mrs. M. J. Butler will be at this hall Sunday afternoons, April 3d and 10th.

CHARLESTOWN, Mass. - Large audiences were in attendance at Good Templar's Hall March 20th. Mrs. E. J. Peak, Mrs. Nellie Carl-ton, Mr. Webster, Mr. L. V. Miller, and Mrs. Mayhew, took part. Mr. Charles Macomber will be present next Sunday.

BOSTON, EAGLE HALL -W. H. Amerige,

Mrs. C. C. Weston, Mr. Hersey, Mr. Newhall, Dr. Blackden, Mrs. J. A. Woods, Mrs. C. B. Hare, Mrs. R. P. Fish, Prof. J. Hilling, Mrs. J.

WINCHESTER. Regular meeting Good Tem-plars' Hall, Sunday evening, 7:15. Mrs. M. E. Gilliand gave readings.

WALTHAM .- Lizzle D. Prentiss was speaker and medium Sunday evening. She was assisted by the musical medium, Mrs. Catherine Wentworth. They will be with the Society again April 6. Next Sunday Mr. and Mrs. Cutter. Lyceum visits Children's Progressive Lyceum, No. 1, Boston, March 27.

FITCHBURG.-Prof. J. W. Kenyon was speaker for First Society Sunday afternoon and evening. Dr. U. H. Harding will be speaker and medium next Sunday.

WAKEFIELD.—Friday evening F. A. Wiggin spoke and gave tests. Society is anxious to have him again. Sunday evening was devoted to State Missionary work, with J. O. Perkins in the chair. Miss Blanche Brainerd presides at Jubilee meeting next Sunday.

LOWELL - Mrs. Sadie L. Hand spoke Sunday for the First Society, of which she hersel! is a member. Next Sunday, Dr. George A. Fuller. STONEHAM.-Ladies' Aid Society held regular meeting afternoon and evening. Thursday, Klondyke party netted a snug little sum. J. Frank Baxter is expected next Sunday.

PORTLAND, ME.-Mrs. Maud T. Gould of New Bedford spoke in Orient Hall the first Sunday in March. Mrs. A. L. Pennell spoke last Sunday.

LYNN, MASS -Cadet Hall-Dr. G. C. B. Ewell, of Marlboro, Mass., ministered unto this so clety on the 20th inst. His lectures were elo-quent, and his tests of a very high order. The Doctor will address this society on the 27th, and will be assisted by local speakers, mediums and musicians. Supper will be served

#### Anniversary Celebration, Portsmouth, N. H., March 20th, 1898, S. E. 50.

For the past ten weeks Mrs. Cynthia H. Clark has been doing a most effective work in connection with a small band of workers, who called themselves the Progressive Spiritualist | favorable impression here early in the season, Union, in Portsmouth, N. H. It was decided to celebrate the Fiftieth Anniversary of Spiritualism, Sunday, March 20th, and at the same Drama in two acts, will be presented. time form a permanent society and charter the same under the National Spiritualists' Associ ation. Accordingly, President H. D. Barrett was sent for, and he, in connection with Dr. Chas. Harding of Boston, assisted in the celebration and organization.

Sunday afternoon Good Templars' Hall was full of interested people. Mrs. Clark opened the meeting with an invocation; there was congregational singing, and Mr. Barrett deliv ered an address upon the "Science of Spiritual ism," after which Dr. Harding gave practical demonstration of the truth of spirit return.

At the close of the exercises a business meeting was called, Mr. Barrett chosen chair man, and Mrs Barrett temporary clerk. It was decided that the organization should be called Progressive Spiritualist Society, and the following officers were elected: Mrs. William T. Lucas, President; Mrs. Estelle Riegelmann, Vice President: Miss Martha Hersey, Secretary; William T. Lucas, Treasurer; Mr. B. F. Russell, Mrs. Jane Jackson, Mr. and Mrs. George Hersey and Mr. John Plummer, Trustees. It was decided that Mr. Barrett should take steps to provide the Society with a Na tional Charter.

In the evening the house was literally packed (S. R. O.), and many were turned away. The new President and Vice President, Mrs. Lucas and Mrs. Riegelmann, took their places upon the platform. Mr. Barrett opened the exercises, after the singing, with a poem, and then spoke to a very attentive audience upon the subject, "The Progress of Spiritualism." Mrs. Lucas sang "Beckoning Hands," and Dr. Chas. Harding gave some of the finest tests who wish to stay over to the evening exercises.

Monday, March 14, Mrs. Jones and Mrs.
Hanson held a circle at the home of Mrs. Lus.

24th, and the officers be speak for him a warm welcome. REPORTER.

#### Congratulatory Evening.

To the Editor of the Banner of Light:

The name of Dr. T. A. Bland is familiar to readers of THE BANNER as that of a worthy physician and an earnest friend of humanity in the fullest sense of the term.

Of late it has been the lot of this gentleman to suffer illness of a serious character, embody ing paralysis of the right arm, etc., and he has been confined to his residence on Worcester Square

Learning of the illness of Dr. B., a large party of his friends assembled at his residence on Tuesday evening, March 15, to congratulate him on the progress of his struggle to regain his health. The exercises were conducted by Prof. J. Jay Watson, assisted by his talented daughter, Annie A. Watson, and his wife. The services comprised general remarks of a congratulatory nature, and the presentation of a program (classical and popular) which always characterizes occasions wherein these popular performers take part. By special in vitation, Mrs Dr. Bland also read a touching poem, and Mr. L. C. Webster delivered an original versification of interest.

After a quiet and appropriate presentation of thanks from Dr. Bland, the company with drew, with best wishes for the full recovery of their esteemed host. JOHN W. DAY. 27 Springfield street, Somerville, Mass.

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Golden Jubilee.

The Union, Lyceum, and the Ladies' Aid Society are working with a vim to make this

Sunday, March 27th, at 2 P. M., the exercises will be under the lead of the Lyceum; a fine program has been arranged. Mrs. May S. Pepper will be present at both the afternoon and

evening services. Monday evening opens the Grand Bazaar. Mrs. Jennie K. D. Conant, who made such a is expected to be the test medium for the occa-

Tuesday evening, "Once on a Time," a War Wednesday evening the ever-popular Home Minstrels will entertain. This company is composed of our own talent, and has been giving yearly performances; their exhibitions being conceded by the public as very credita-

Thursday evening, Anniversary Day, the entertainment will be given under the auspices of the Lyceum, and will consist of vocal and musical selections and readings, interspersed by beautiful tableaux representing the Philosophy of Spiritualism in a very effective and comprehensive manner. The entertainment for this day will be preceded by a supper, and such a one as the Spiritualists here are noted to furnish. The festivities close with an Anniversary Ball.

One of the features of the Jubilee will be an extensive exhibition of spirit art work, the committee in charge having secured many interesting and valuable private collections. Monday, Tuesday and Wednesday evenings the admission will be only 10 cents; Thursday,

25 cents, or one may purchase a season ticket A Card.

### To Whom It May Concern:

It having been given the public that on account of the action of my husband in regard to Henry B. Foulke and others, who were connected with the disgraceful acts at Onset, the officers of the Onset Bay Grove Association, wholly disapproving said action, caused my

engagements to be cancelled for the coming season. In justice to my friends, as well as myself, I pronounce all such statements false in every particular. I cancelled my engagements myself for good and sufficient reasons of my own, without the request or suggestion of any one. As to the officers sympathizing with Foulke and his allies, that statement is without a shadow of truth. They have taken a stand, and intend to rid Onset of the vampires that have infested that beautiful place for the past five years, and they have the sup-port and God-spe-d of every decent and law-

abiding citizen of Oaset. CARRIE F. LORING.

In all the world there is no other treatment so pure, so sweet, so safe, so speedy, for preserving, purifying, and beautifying the skin, scalp, and hair, and eradicating every humor, as warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA (ointment), the great skin cure.

EVERY HUMOR From Pimples to Scrofula cured by CUTICURA.

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 6%, at the hall, Walsh's Academy, 423 Classon Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

The Advance Spiritual Conference meets every saturday evening in Single Tax Hall, 1101 Bedford Avenue, Good speakers and mediums always in attendance. Seats free. All welcome. Herbert L. Whitney, Chairman; Mrs. Belle R. Plum, Vice President and Secretary. Fraternity Spiritual Society meets every Sunday at 8 P. M., at 1101 Bediord Avenue, near Gates Avenue, Mrs. L. A. Olmstead, Medium. Good speakers regularly provided.

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at Arlington Hall, corner of Gates and Nostrand Avenues, every Sunday at 73 P. M. Mrs. L. J. Weiler, President. Ira M. Courlis, Medium. Meeting of Associate Spiritual Missionaries every Sunday, at 3 P. M., at Evolutionist office, 1099 Bedford Avenue. Thought, philosophy and fact from our volunteer workers. W. Wines Bargent, Conductor.

A Religio-Philosophical Conference will be held at 497 Franklin Avenue every Wednesday evening at 8 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.