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[All rights reserved. To be published in book form.] The Purpose of Life:

Or the Phenomena and Philosophy of Modern Spiritualism Reviewed and Explained

BY C. G. OYSTON. But words are things; and a small drop of ink, Falling like dew, upon a thought, produces That which makes thousands, perhaps millions think," -Byron "Man is nature concentrated : Nature is Deity diffused." -Mr. De Main's Guide

INTRODUCTION.

To the uninitiated into the profound and comprehensive philosophy of Modern Spiritualism, it becomes a problem difficult of elucidation where to find a work broad enough, deep enough, clear enough, detailed in sim plicity, devoid of technicalities, yet sufficiently lucid and far-reaching as to embrace the general teachings of this wonderiul modern revelation. Not but that my left hand in his grasp, while another sitter held his many excellent works have been written dealing with the subject intelligently and thoughtfully, but it seems evident that a rendering of this theme exactly adaptable to the investigating mind has not yet issued from the press. The author of the present work has frequently been interrogated by inquiring minds as to where a standard work on Spiritualism could be obtained-a book suitable for ally obtained at this circle. Miss Fairlamb was the medi perusal by those who have little leisure time at their dis- um. She was, as on a former occasion, bound into a chair posal, but who desire to grasp the philosophy without outside the cabinet. The sitters numbered seventeen, who reading through reams of verbose disquisitions and sentimental rhapsodies on spiritual ethics.

To gratify this very reasonable desire is the motive actuating the writer of the following pages, who has no other purpose to serve than to do good for its own sake, and without hope of material reward. Ten years of intimate association with an excellent inspirational spiritual medium render him a suitable vehicle for the transmission of spiritual ideas. With a mind free and unbiased, eager to but could not succeed. This was an excellent test, for I accept truth, no matter from what source it might come, this amanuensis sat at the feet of the spiritual Gamaliel, questioning and cross-questioning-adorning his mind with those intellectual blessings which he now wishes to be- her position in the slightest degree, while this materialized queath to mankind. With that same liberality of thought, being left her side, and walked across the room. The form that recognition of no authority, human or divine-with a appeared to be about three feet high. The height of the sincere sense of spiritual duty, he approaches the reader medium was upward of five feet. There was sufficient in a spirit of humility, desiring to reason with him on the light to distinguish the movements of the sitters. This tremendously important issues which hang upon these spiritual visitor remained with us about five minutes, and circle in front of the cabinet, which was constructed upon serious deliberations.

not prejudiced against orth He is neither hissed

About this time i received an invitation to form one of a company which was to be favored with a seance given by Mr. and Mrs. fromas Everett of Loadon. This worthy couple having retired from business with an independency, there could be no ulterior sinister motive in view to impose upon the people assembled. The circle was held at the house of Mr. Everett's brother, in Bishop Auckland. There I inhaled the most delicious perfume from flowers produced by the spirits, although flowers had no objective existence in the room during the séance. I also heard on this occasion for the first time the direct spirit voice. The spirit "John Watt" answered questions propounded by the sitters in this particular way.

On the first of September, 1875, I left my village home to reside in the city of Newcastle. On the Tuesday evening of the 30th of November I was admitted to a circle composed of seventeen sitters, who with clasped hands described a circle round two young lady mediums, named respectively Miss Wood and Miss Fairlamb. The two mediums were bound into arm chairs to preclude the possibility of imposition. After the singing of a hymn a tambourine was beaten round the circle by invisible power. A concertina, which I had previously observed lying about three feet from me, was placed lightly upon my knees. A gentleman, who preferred to sit without taking off his hat, had left. He requested the spirits to take off his hat, and place it upon his head again. This was done according to his desire, under existing test conditions. The manifesting spirit then spoke in the direct voice. This concluded the séance. On the 7th day of December I again went to witness the production of the wonderful phenomena usuagain surrounded the medium with clasped hands. The manager of the séance drew aside the curtains, and exposed the contents of the cabinet (that I had carefully examined before the séance commenced) which consisted of two paper tubes, two tambourines, two chairs and a concertina. The light was then subdued, when, after singing a hymn, a form clad in white appeared by the side of the medium, and endeavored to walk up to one of the sitters, could plainly distinguish the two individuals at the same time. The medium's movements I watched very intently, and she never moved from her chair, nor did she change

form withdrew inside the cabinet. and disappeared. The light was then lowered, and the whole of the contents of and was divided into three separate compartments. To the centre of the circle.

maintain a position; but both our assumptions would re- | eventually this substance became personified, and disdeive emphatic and direct contradiction when he had passed under control.

Meanwhile, one of the members of Mr. De Main's circle, at miner named Robert Brunskill, began to display extraordinary power as a medium for physical manifestations. On Sunday evening, May 6, 1877, a most successful seance for materialization was held at High Grange. The circle was composed of working people; no charge was made for admission, so there could be no inducement to impose. Considerable time elapsed before sufficient power could be collected to enable the form to walk out into the circle from the cabinet, which had been improvised for the time being by placing a curtain across one corner of the room. Eventually "Katie," one of Mr. Brunskill's attendant spirit friends, appeared at the ourtains of the cabinet. She cautiously advanced up to a little round table, which stood in the centre of the circle, upon which were placed a tambourine, a bell and a paper tube. She manipulated all the articles in turn, beat the tambourine, rang the bell. and passed round and touched all the sitters with the tube. She then retired into the cabinet, took control of her medium, and informed us that Mr. De Main's spiritual attendant would endeavor to materialize. Accordingly, after singing a hymn, we were gratified by perceiving our esteemed friend and instructor appear before us. He advanced to the table, took up the tube, and placing it to my ear, in the audible voice spoke into the tube, and said, 'Can you choose a subject?" This was his usual request made to me previous to the delivery of a discourse at our own circle. He also turned to Mr. De Main, and addressed to him the same words. Returning to the table he took therefrom a pair of scissors, clipped a portion from his whiskers, placed it in the tambourine, and handed it to me. Some time after this Mr. Brunskill clipped a portion from his whiskers. The substance cut from the form was very dark. The medium's whiskers were light brown. This same spirit also took a pencil and committed his autograph to a piece of paper on the table. After having clapped his hands, beat his head with the tube, to show that he was perfectly materialized, with a graceful bow he retired into the cabinet, and the meeting closed.

About the latter part of the year 1879, elaborate reports appeared in the Medium and Daybreak (a paper published in Lordon in the interest of Spriitualism) of astounding manifestations of materialization through the mediumship of Madame Esperance, Gateshead. The following is a very brief summary of the manifestations produced through her instrumentality on Sunday morning, Jan. 25, 1880. I quote from my report, published in the Auckland Times and Herald the following week.

"The sitters, numbering about twenty, described a half then returned to the side of the medium. Eventually the such principles as to preclude the possibility of deception or imposition. The cabinet was about seven feet long prevent communication with each distinct portion, a partition of muslin was attached to the front supporting poles, from which were suspended red curtains, so that, were the medium disposed to simulate phenomena, there could be no means of conveyance from one compartment to another without breaking the partition of muslin. The medium, Madame Esperance, clothed in dark garments, entered the cabinet compartment at the extreme end. The meeting was opened by the usual devotional exercises, after which the figure of a French lady appeared, clad in white robes, in the compartment adjoining that in which the medium was seated. The form made repeated efforts to render herself visible in as powerful a light as possible. This spirit was interrogated in French by a gentleman present. who raised or lowered the light according to her intima tions. At one time the form was in full view of all the sitters, while the light was so strong as to enable me to read shorthand characters in a notebook. In her endeavor to produce satisfaction the form emerged from each compartment. Her height appeared to be at least four inches taller than the medium's, and certainly to any reasonable mind there was ample evidence to testify to the genuine nature of this marvelous manifestation of the fact of human immortality." I extract the following remarks from my report of another séance at the same room, published in the Medium and Daybreak on February 13, 1880: "Being requested to materialize in front of the curtains of the cabinet, the form withdrew and made preparations accordingly. A short time elapsed before there was a resumption of the manifestations, but at length we observed the most remarkable phenomenon it has ever been my lot to witness. Gradually a system of development proceeded in full view of all the sitters. At first a piece of animated material similar in appearance and size to a white pocket handker chief was noticed to increase in bulk until it had assumed the full stature of a perfectly developed stately lady. This form not only assumed human proportions, but it also manifested intelligence in replying to questions propounded by the sitters. During the process of development never once did the curtains intervene between the form and the circle. Marvelous though it may appear, I am prepared to make an affidavit that the medium (Mrs. Esperance) conversed with the sitters while the materialized form was visible in the next compartment. Another very interesting and remarkable feature was displayed. A child form walked out, materialized, to a chair in the centre of the circle, on which was deposited a quantity of children's toys. She proceeded to amuse herself with two little boys belonging to a gentleman present. Subsequently these boys were requested to enter the cabinet compartment, alternately, in order to ascertain if any objective testimony could be obtained of the existence of an intelligence apart from the medium. Mrs. Esperance took hold of the boys' fingers (which were inserted through the interstices of muslin), and immediately he declared that 'Ninia,' the child-spirit, was talking to him, pulling his ear, and patting his face. The second boy who entered the compartment, in turn, testified to the genuineness of the statements of his brother." The last séance that I attended previous to the removal of Mrs. Esperance to Sweden, was even more marvelous than any of its predecessors. Through the kindness of the medium I was placed in the most privileged position in the circle. My chair was placed within arm's length of the end of the cabinet, close to the compartment in which the could most certainly have seen the medium pass from the cabinet to the centre of the circle, as, by rising from my seat, I could have placed my hand upon her shoulder. After the usual opening preliminaries, my attention was attracted to a manifestation proceeding immediately on my right, in the corner of the room. A substance, similar M sin and myself, when the medium would strenuously to a white cloud, began to accumulate by my side, and greater honor for the few.-Light, (London, Eng.)

played human intelligence. At last there appeared the clear, bold oatlines of a famile figure about the average size. She extended her hand towards me, but, not wishing to break conditions by a too precipitate action on my part, I did not clasp the hand offered me, but I presented my right hand for the form to grasp, if so disposed. She immediately clasped my hand, and I felt a distinct cold pressure from the manifesting spirit. She stroked my head and face, and pulled my hair. She also withdrew through the end of the cabinet, disappearing gradually from me. We then had a repetition of the amazing manifestation of materialization outside the cabinet. Eventually, as on former occasions, a portion of white material about the size of a man's hand appeared upon the floor. Gradually this substance began to expand and develop, until the perfect human form was displayed. When the material had become properly appropriated by the spirit, the materialized being walked round the room to various sitters, took up a stick from a corner of the room, and replied to questions by beating three raps for "yes," and one for "no." She then returned to the centre of the circle, and forthwith dematerialized before our eyes. This could by no possible means have been the work of the medium, for, from the moment the form began to build its body from the smallest appreciable substance to the time when the borrowed material elements were dissipated, when not a vestige of the form was to be seen, no direct connection was established between the medium and the materialized form, the medium being seated inside the cabinet compartment while the manifestation was being produced. Mrs. Esperance emerged from the same compartment she had entered, and the meeting closed.

But the most conclusive and demonstrative evidence to me individually was the peculiar and unique experience which I had during the process of materialization. I felt certain sensations to which hitherto I had been an entire stranger, except under exactly analogous conditions. While the form was attaching to itself the requisite physical body, I distinctly became apprised of a powerful invisible influence merating upon my organism and drawing from my physical frame the ethereal emanations necessary for the purpose in view. Sometimes I was almost dragged from my seat until the form became perfectly clothed, when immediately the sensations ceased.

My first experience of independent slate-writing was after 1 had emigrated to America. On the 18th of August, 1887, I joined an excursion party to visit Cassadaga Camp-Meeting. Next day at noon I called upon Chas. Watkins, who was renting a cottage on the grounds. We were strangers to each other. About one o'clock I entered the cottage, and, as requested, prepared to write a number of questions on separate slips of paper. The medium told me to write a question on each paper, and place the name of each spirit expected to reply at the close of the question In the meantime the medium went outside to converse with some friends. I wrote one question, addressed to my spirit sister, Margaret Gibbon. I then rolled the paper into a pellet. Mr. Watkins returned to the cottage, and placing the pellet to his forehead, said, "I get the name of M. G.-Margaret Gillon or Gibbon." The medium was impressed that she did not want to answer the question. I insisted, and urged an answer. Watkins took two slates, cleaned them as he sat at the table, and put a crumb of pencil between the slates. I held one side with both hands while he held the other with one hand, in broad daylight, above the table. I distinctly heard and felt the pencil writing. When the slates were opened there was a written communication signed by my sister in spirit-life. On the 22d of November, of the same year, Chas. Watkins visited the Forest City House, Cleveland, O., and I resolved to consult him once more. I addressed five different questions to five different spirits, and rolled the papers into pellets. The medium answered each query by impression, after the pellets had been shufiled about and mixed up. Two singular circumstances occurred at this séance. I had inadvertently rolled up two questions in one pellet. The spirits by impressing the medium said I had done so. and until they were separated they could not reply. I obeyed, and found the confusion as they had said, and the answer came forthwith. The communication given by indedendent slate-writing was signed by my father Joseph. instead of my brother Joseph, as I originally desired. What to my mind is more marvelous and philosophically suggestive than anything I have previously recorded in this statement of personal experience I wish to present to the reader of this volume. My wife left a lady friend in England to whom she was devotedly attached. There is a sympathetic bond uniting them soul to soul which is exceptional and remarkable. One morning my wife informed me that she had had a singular vision in the night. She thought she had visited her lady friend, although upwards of three thousand miles away, that this lady friend threw her arms round my wife's neck and begged of her to bring her here to this country. My wife pushed her gently back upon the bed, and said, "I cannot take you now; indeed I annot.' The next letter received from this lady friend addressed to my wife contained these words: "You came to me the other night, and you looked so beautiful. I begged of you to take me with you, but you said, 'Not yet; I cannot take you now.'" No collusion was possible, as the letter describing the interview was received from England before my wife had related the circumstance to any human being except myself. She has repeatedly manifested in this way to her English friends.

Christianity. Materialistic science presents its weaknesses and negatory assumptions to his untrammelled in- the cabinet previously mentioned were thrust outside into tellect, and he despises all forms of spirit worship which intercept the pure light from the spirit realm. According to his lights, mental and spiritual, he presumes to philoso year, my brother John (who first introduced me to Spiritphize, presenting his honest thoughts to honest thinkers, | ualism) passed away, and I was obliged to return to my only requesting that his sincerity and purity of motive be C. G. Oyston. not impugned.

CHAPTER I.

Facts and Evidences of Spirit-Communion Between the Material and the Spiritual

States of Existence.

Yet if, as holiest men have deemed, there be A land of souls beyond that sable shore, To shame the doctrine of the Sadducee Or sophists, madly vain of dubious lore,

How sweet it were in concert to adore With those who made our mortal labors light! To hear each voice we feared to hear no more! Behold each mighty shade revealed to sight. The Bactrian, Samian sage, and all who taught the right!

Byron.

In order to establish a scientific basis for my deductions it will be necessary to prove by objective phenomena that man survives the change called death, and can manifest the fact of a perpetuity of existence and a possibility of of the family. displaying the same characteristics as distinguished him while in the physical form. This fact being abundantly verified in the experience of every philosophical Spiritualist, it will be superfluous to enumerate other evidences apart from my own individual observation, so I will confine myself exclusively to my personal experiences, which will certainly furnish ample evidence of man's continued existence beyond this present life. In the early stages of referred to was a Mrs. Thompson, and he expressed his my investigation there was a complete pentecostal shower opinion that "the woman would be better at home minding of spiritual manifestations, and I am deeply grateful that her children." This answer was correct in every particu-I was a fortunate participator. At that time the spirit- lar. Sunday was the last day I saw him alive. I had come world seemed determined to flood the earth with unmistakable assurance of their existence, and the power to tion with him, a young man, our neighbor, turned to him demonstrate their presence to mortals on the physical plane. Where once the few only had been favored with a ing, John?" The reply was, "She would be better at home look behind the veil, now all honest inquirers could bask minding her children." These evidences of identity were in the sunshine of spiritual knowledge, and realize the | both surprising and satisfactory to me. glorious consolation that life is continuous in a higher sphere of existence. Shortly after my initiation to the spiritual Movement, I obtained admission to a seance the major portion of my knowledge on spiritual things. held at the house of Mr. Robert Fawcitt of Bishop Auckland, County Durham, England. This circle had acquired circumstances which afford uncontrovertible testimony to considerable notoriety for the extraordinary nature of the physical manifestations that were repeatedly produced.

On the evening of Jan. 16, 1873, accompanied by a friend, I presented myself at Mr. Fawcitt's. We repaired to a certain room by request until the sitters should assemble. Meanwhile the members of the circle having become seated in the séance room, we proceeded there also. When I stood upon the threshold of the room appointed for the sitting, I observed a number of people of both sexes seated round a heavy dining table, six feet long by four broad. I been denied facilities that would render it possible for him was informed that this table had just been lifted bodily to display extraordinary intellectual power. The subjects from the floor, without hand or foot touching it. When I selected for discourse were prepared by myself, and careappeared the spirits were requested to lift the table in the fully concealed from the medium; it was not until the consame manner, as evidence for me, which was accordingly done. This occurred in broad daylight. A little conversa | subject selected by the circle (which should form a basis tion then ensued, the topic being punctuality. One of the | for his remarks) that the nature of each query was made | medium was seated. From my advantageous position I sitters observed that he believed in punctuality. The table was then lifted, and three distinct raps were given, | the most abstruse theme would be philosophically treated. signifying "yes." I frequently visited this circle and with The subjects were the most profound my mind could posnessed many astounding manifestations of invisible spirit | sibly conceive. Frequently has it occurred that previous presence, such as brilliant spirit lights, the levitation of | to the opening of our weekly meetings on the Sunday evenponderous objects without mortal contact, and solid sub- ing, an animated discussion has arisen between Mr. De stances were occasionally brought through closed doors.

On Thursday, the 16th day of December of the same village home. Some months elapsed after my brother's transition to the higher life, and I began to feel surprised and disappointed that he should not offer me some satisfactory proof of his continued existence. At last I resolved to consult the clairvoyant mediumship of a Mr. Thos. Brown, our original fellow investigator, and the result was a valuable realization of my most sanguine anticipations. In order to make the test complete I went unto him unannounced. He commenced by giving a brief but truthful sketch of my life. He then said there was a relative present in spirit named Elizabeth, who had passed away about sixteen years before; also a spirit of the same name as myself, who had died of some affection of the heart. I was not aware of this at the time, but I subsequently ascertained from my mother that it was correct. The Elizabeth referred to was a niece, who would have been exactly sixteen years of age. My brother John then announced his presence, and reminded me of a certain business speculation proposed to me by him, to which I had taken objection. The transaction was confined to my own knowledge, but it had escaped my memory until thus reminded of it. It certainly was not in my mind when I visited the medium. We had carefully refrained from naming it to other members

He next described a dark séance, at which John and I were present, when we were all considerably alarmed by the table being suddenly lifted and banged down on the floor with great violence. I asked him if he could remember a question put to him on the Sunday before he passed over, and what was his reply? He said the question was, "What do you think about a woman preaching?" that the woman over from Newcastle to visit him, and while in conversaand exclaimed, "What do you think about a woman preach-

At this time I had become introduced to the inspirational medium, Mr. Simon De Main, to whom I am indebted for The trance-addresses delivered by him were received under the fact of the operation of an intelligence superior to both sitters and medium. Mr. De Main was an uneducated coalminer, who was totally incapable of expressing such thoughts while in his normal condition. Possessing no more education than enabled him to gravitate to the reading made-easy, before he was nine years of age he commenced work in the lead mines, Swaledale, Yorkshire. From that time till his development as a trance speaker he had followed underground employment, and had therefore trolling intelligence announced his desire to submit to a known, when immediately, without previous preparation,

[To be continued.]

The BANNER OF LIGHT is trying to shake the sawdust out of the old statistical doll which gave millions of adherents to Spiritualism in America. The honest BANNER knocks down the computation in a remorseless manner. But we have always felt that these statistics, computations and guesses are all of very little value. To begin with. the definition of "a Spiritualist" starts a preliminary difficulty. If by "a Spiritualist" we only mean one who believes in the nearness of a spirit-world, and the possibility of spirit influence and some kind of communion, we might soon get into millions. If, however, "a Spiritualist" means a member of a Society of Spiritualists, or an attender at Spiritualist meetings, or a regular inquirer and experimenter at séances, the figures would crumble down at a great rate.

But, after all, what does it matter? Few or many, our knowledge, our hope and our duty are just the same. If we are many, so much the better for the many: if we are few, and make our mark upon the world, so much the

Writige Expressly for the Banner of Light. Lyceums and Sunday Schools

Among Spiritualists --- What We Need to Make Them More Efficient.

BY THE GUIDES OF MRS. CORA L. V. RICHMOND.

Twenty-five, thirty and thirty-five years ago there were thriving Lyceums all over this country; when Andrew Jackson and Mary F. Davis traveled the length and breadth of the land forming the Lyceums and giving instructions in the method of conducting them.

Mr. Davis's system was a complete plan of education intended for every day in the week, but it was thought advisable to introduce it first on Sundays to supersede the old time Sabbath school and bring the children of Spirit ualists into harmony with the new light that the parents had received.

This was before Frochel's system of the Kindergarten had taken root in this country, before the introduction of calisthenics and other improved methods of teaching in the public schools. Largely Mr. Davis's plan, or somewhat of its spirit, has pervaded the public schools, and even the Sunday Schools of the different churches.

The decadence in the Sunday Lyceum is, in our opinion, due to two essential causes:

1st. The lack of fundamental religious (spiritual) training in the philosophy and teaching of Spiritualism; thus leaving the children of Spiritualists to find their affiliations elsewhere.

2d. Too great a preponderance of the physical and dramatic elements in the Lyceums, instead of emphasizing and making more clear and comprehensive to the child-mind the beautiful underlying truths of our philosophy.

Concerning the first proposition too much cannot be said or written: The average Spiritualist, having outgrown the creeds and dogmas of the past, and remembering with a feeling akin to horror the former forced attendance at Sabbath school and church service, says, "Oh! I don't believe in influencing the opinions of my children; when they are old enough they will think for themselves.'

This would be all very well if some one else did not influence their opinions. Their school companions, their playmates, all have Sunday school belongings, and the time soon comes when, one after another, the children of Spiritualists drop away from the meetings and lyceums, and attend the chuich Sunday school. And this brings us to our second proposition.

Almost all children are naturally Spiritualists; from intuition alone they accept Spiritualism, and a little more pains in the teaching of its truths in the Lyceums or Sunday schools of Spiritualist societies will keep them in our ranks. Almost every child is naturally reverential and loving; and a teaching of love and of reverence for the highest good, instead of a religion of fear is most acceptable. The religious element cannot be ignored. If it is not fed and fostered in the right way it will still seek a channel of expression. Of course we do not mean theological dogma. There is as much difference between religion and dogma as there is between sunshine and a dungeon.

We have passed from the first to the second stage of this movement. Children should know about Spiritualism, its pheromena, its philosophy, its religion-if you pleasefrom the hour of birth; nay! it should be a part of their ante-natal education. They should not be excluded (under proper conditions) from the home circle. Parents should talk of the phenomena and philosophy freely in their presence, and spend a portion of each day explaining about guardian spirits and the presence of the loved ones. Then this should be supplemented in the Sunday hour set apart for the children by suitable teachings and encouragement of original thoughts and expressions of opinions. Recitations are well, but thinking the right thoughts and the ability to express them will constitute a better basis for the future man and woman.

The Boston Progressive Lyceum, and its co-related Lyceums, has been handed down from father to son, even to the third and fourth generations. Many workers in our

alear, many perplexities to remove, before the relations of cause and effect, of God and man, in this universe of law, will be clearly discerned.

Great are the schlevements of science. When the pre-ent contury dawned steam was an unused power, and sloo-tricity only a terrifying force; the microscops had scarcely commenced its revelations of the invisible forms of life, commenced its reveations of the invisible forms of life, and the telescope had not demonstrated the illumitability to human thought of the universe; fifty years ago geology was battling with theology for recognition in the world of mind, and astronomy was overthrowing the cosmic theuries that placed this earth in the centre of creation and made planets and stars, sun and moon, tributary orba; evolution had not commenced the demolition of ancient theories of scotty, government, nolitical institutions, and the menisociety, government, political institutions, and the mani-told forms of life; and there was no evidential knowledge of life after death and of the soul's immortality.

Science, antagon zed at every point by old beliefs, moved rate from material forms saw no evidence of a higher life of conscious and intelligent existence. In 1874 Prof. Tyn dail, president of the British Association, at its annual meeting in Belfast, caused a great sensation by declaring that he saw "in matter the promise and potency of all forms of life." This was the bold utterance of honest soientific materialism.

Fifty years ago a new movement commenced in this very materialistic Western World, the antithesis of material ism, which is now known as Spiritualism. Believed to be based upon ample experimental evidence, Modern Spiritualism spread with great rapidity in this country, and from here throughout the civilized world. We attempt no history, but merely call attention to a fact. Our purpose is accomplished in mentioning the commencement of this new movement in 1848, the rapidity with which it spread, and the scientific investigation it is receiving, with some results already announced.

Of sourse, the idea of communicating with the d-parted was naturally attractive to the merely curious, still more to those who were mourning for lost friends and relatives, and most of all to those who believed that this was the commencement of a new revelation concerning life in the spiritual world, which all enter on leaving the physical body. The first two causes attracted many inquirers ; but it is the last one that chiefly gives to Modern Spiritualism its religious a pect. To obtain communications, persons with a mediumistic organization or faculties are required. We are not aware that any Spiritualists claim to know what special qualities in the mediums enable spirits or con-trols on the other side to make use of them. The belief in such occasional manifestations has existed, but with less clearness of perception than at present, as long as the be lief in the existence of spirits apart from physical bodies has prevailed, and in some form or degree is found in the religions of all ages and nations. Modern Spiricualism, however, as the antithesis of modern scientific materialism. dates from 1848, and is therefore one of the great move ments of this eventful century. And what is it? Mind communicating with mind-mind released from the thral-dom of flesh with mind still in the flesh, a high privilege, yet subject to human imperiections; for

> "Thought is deeper than all speech, Feeling deeper than all thought; Souls to souls can never teach What unto themselves was taught. "We are spirits clad in veils;

Man by man was never seen; If our deep communing tails We remove the shadowy screen."

At length, in 1882, spiritualistic and cognate phenomena began to receive systematic investigation by men of science, and the London Society of Psychical Research was organized, with some thirteen hundred members, among whom were the most noted men in England. Mr. Glad-stone, in accepting an honorary membership of the society, gave it his unqualified approval, saying: "It is the most important work which is being done in the world—by far the most important." And at last year's meeting of the British Association at Bristol, Sir William Crookes, its president, in the annual address before that distinguished body of scientific men, took occasion to reverse Prof. Tyn dall's apothegm of 1872, by saying "that in life I see the promise and potency of all forms of matter," and he ex-alted scientific thought above the plane of materialism by declaring that "It is henceforth open to science to transcond all we now think we know of matter and to gain new glimpses of a profounder scheme of Cosmic Law." What Sir William Crookes said deserves its full significance from the fact that investigation has made him a avowed Spiritualist. The scientific progress from Tyndall to Crookes in

twenty-four years is a most remarkable evolution. In a previous article we referred at length to the work of Dr. Richard Hodgson. In his British address Prof. Crockes took occasion to commend his work as that of a "detective genius," and he also referred to "the pertina cious genius of F. W. H. Myers," the secretary of the Psy-chical Research Society, to whose latest utterances we ention for temporary use, as a copy of the magazine containing the article could not be obtained in America or Englandentitled "On Some Fresh Facts Indicating Man's Survival of Death," he refers to the facts themselves as "the best evidence yet given to the world that the soul or individual-ity of man survives the death of his body." We have been informed that when he commenced the investigation which he has pertinaciously prosecuted for many years he was, like Dr. Hodgson and others, a scientific materialist; but the facts have, to his mind, actually proven the following three propositions: (a) In the first place, they prove survival pure and simple; the persistence of the spirit's life as a structural law of the universe; the inalienable heritage of each several soul.

choosing the physician he prefers to administer to his needs, as well as the liberty to enjoy the sivil and religious right to worship at any shrine that accords with his shill bened conscience:

And be it further resolved that while we fully appreciate the evolution of thought and the development of medica and surgical science, sli tending to greater liberality and the disuse of many of the poisonous drugs and permission practices formerly prescribed by licensed practitioners we contend that natural laws provide natural and curative remedies and that neither ignorance nor prejudice should dictate medical legislation, and as we all exist by virtue of a universal law, we believe there is a universal force that, when intelligently applied will produce harmony and bealth, and we are therefore opposed to any legislation that will restrict the right to utilize this natural source of health for all mankind.

Solence, antagon zed at every point by our control may in passage of the proposed measure as a menace to the the forward like a young giant from conquest to conquest in passage of the proposed measure as a menace to the the the realms of mind and matter, and yet it was thoroughly of the individual, it being an attempt to oreate and foater a greater and more obnoxious trust than already exists a greater and more obnoxious trust than already exists a scheme to place the entire control of medical practice and the care of the sick in the hands of a Board of Health, the members of which are the authors of the suid measure, and will be the direct beneficiaries; it is an endeavor to collect tribute from and lay hard conditions upon thousands of worthy members of the medical and healing professions, and to re strict the usefulness of the teachings of schools of medicine and healing, which oppose the indiscriminate use of the

kuite and experimenting with poisonous drugs. And be it further resolved, that a copy of these resolutions be forwarded the Hon. Samuel Alsohuler, a member or the Illinois Legislature, with a request that he present the same for the consideration of that boay.

GEORGE S. BOWEN. GEORGE DUTTON, M. D, DR. JULIET H. SEVERANCE. Committee.

A Veteran Speaks.

To the Editor of the Banner of Light:

Many thanks to you for reproducing the famous vision of Joseph Hoag. I have often been tempted to accept the counsel of Hosea Bigelow "not to prophesy unless you know." Even the unknown author of the book of Deuteronomy, who was rather weak in faith, gave a test in a similar vein: "If the thing follow not nor come to pass, that is the thing which the Lord hath not spoken."

Such, too, is the Gospel according to Thomas Gradgrind. the Evangel of our callow, new-fledged young America "Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts: nothing else will ever be of any service to them. In this life we want nothing but Facts, sir; nothing but Facts."

Nevertheless, somehow "everything else" will work its way into the "minds of reasoning animals." Only the unreasoning animals confine their attention to facts alone, to the things that can be weighed, measured and cast up like problems in arithmetic. I once tried to show a cat the view of a mountain slope; but all the brute would contemplate was a dog down in the street. To eat and drink and sleep, and then to repeat these performances, constitute about all the facts that exist in the Gradgrind repertory. Unfortunately such beings are reared have to be buried.

But human beings with mind, intelligence and spiritual perception, are cognizant of something beyond, more real still than all these. They know of facts transcending phys-ical dimension, and flashes of luminant substance reveal much that may be thought and not said. "Coming events cast shadows before.

This vision of Joseph Hoag curiously took place a full generation before the events which it exhibited. Hence it could hardly be "a vision of his own heart." To be sure, Louisiana and the great West were that year added to our territory, amid vociserous protests and well grounded doubts of the constitutional power. Disunion was in men's minds; Alexander Hamilton and his rival Aaron Burr, Timothy Pickering, Quinov, John Randolph, and others, believed the bond of national union fragile, and eagily ruptured. But Hoag's vision related not to these opinions,

tured. But HOAg'S VISION FRIATED NOT TO THESE OPINIONS, and could not have been produced from such concepts. "The division began in the courch," says he. It began in the Presbyterian body. This was at that time the dom-inant religious faith. Its clergy had been foremost in the Revolution, when the Episcopal clergy were very generally "loyalists." It thus acquired the ascendency, and even extended its arms with a Plan of Union to take in the Congregationalists. This was at a period simultaneous with the time of the "Vision." But in the next generation it began as was beheld. Ly-man Beecher and Albert Barnes were duly arraigned for

heresy. Dr. Wilson and Dr. Jenkins, father in law of Stonewall Jackson, were the formal accusers of their brethren. The conflict was but partially successful. The next step was direct. The plan of union was repealed, and every synod that had Congregational churches attached to it, and clergymen who favored a "new school" construction of the Calvinistic articles, were voted out summarily, with-out impeachment or trial. From 1838 to 1866 there were two General Assemblies, besides "Cumberland Presbyterians." Hoag said truly: "Those who dissented went off with high heads and taunting language." I remember this well. I was but a lad, but our region was in the heart of the division. The flerce conflict of Hicksite and Orthodox Friends was less known outside of their ranks. Our Quaker neighbors do not bring family matters and foul linen into others' households. But in my native town was a Hicksite group, and in the next town an orthodox society. I never knew what orthodox Friends believed in relation to the "Vicarious Atonement," but I heard of a warm discussion in which the Hicksite declared the blood of Christ amounted to no more in the way of saving a man than the blood of a

Whether "police power" or novernment by injunction or some other shuffle will annul the amendment to the Fed-eral Constitution in regard to a religious establishment, is worth looking to. Ferhaps, as with Girard College, there will be devised a shrewd plous dodge to evade the supress provisions which exist, and should be inviolable. The plac-ing of schools, universities, legislative bodies, charities, armies and ships, under salaried chaplains, would go a long way, and lawyers can find a bag for the rest. Already the practice of medicine is virtually an Estab-liabed Church, with medicore dootors for prelates. Call

Already the practice of medicine is virtually an Astao-lished Ohurch, with medicore doctors for prelates, Cali the doctors priests, as they did three centuries ago, and there will be little leit to fill the bill. But at one thing I am in doubt. Friend Holg speaks of taking property from Friends to a large amount. Who, what and where are the Friends? I do not wish to be un-courteous or hyperoritical, but I have apprehended that Friends were a fading community. So many carry muskets in the army so many out of their profession to marge inter in the army, so many put off their profession to merge into other denominations, so many are hostile to never light, that I had apprehended that by the time Joseph Hoag's vision was complete, there would be no light from the meetings to be snuffed out. I shall be pleased to have it otherwise. Though I grew up in the Puritan circle, and have associated all my life with persons of other type and belief, I have an affection for the Gospel of Peace and plainness of speech, which would impel me to grieve for the fall of Quakerism, as I shall lament the fall of the American republic. But the part of the wheel now at the bottom of the rut

But the part of the wneed now as a will, in its turn, ascend to the top. ALEXANDER WILDER. Yours truly, Newark Feb. 1899.

The National Spirituatists' Association.

FROM THE HOME OFFICE.

The work of Spiritualism in Washington, D. C., is progressing, and quite as much in a private as in a public way. We hear of meetings and of good results from the ministry of mediums that the world at large may know but little of. The First Society, with Mrs. Richmond as its pastor, is doing its own instructive work and sending out an influence that is helpful to the world of thought and uplifting to all who receive its benedictions. There is much of inquiry among individuals who are just coming into a knowledge of Spiritualism, concerning the methods to be employed in studying the subject and in developing mediumship, and we often receive calls here at the headquarters of the National Spiritualists' Association from such parties who are seeking light, among whom are some of the most intelligent and refined characters in the land. The library of this Association is also attracting much attention and doing much good among those who come here to avail themselves of its favors. There is nothing

that can do more instructive work at large, perhaps, than good books, and we find it so with the best literature of Spiritualism. The library of the N. S. A. has been enriched by the works of many of our best authors, and many of these have been presented to this Association by their gifted writers, but we need more, and 1 here take the liberty of soliciting-from authors and publishers-such donations of spiritual literature, as they can afford to give the N.S.A.

for preservation in its archives, and as a memento of their own good and valuable work for humanity. The winter is passing quietly away in this section; we have had one severe blizzard, and the suffering among the poor was most intense; but sympathetic hearts and willing hands did a great deal among the unfortunates to relieve them of their distress, and Spiritualists made as kindly a showing in disbursing the benefactions as did those of any other line of thought or worship. Indeed, where suffering abounds, there can be no line of creed, or thought, or color; the whole world becomes akin by the magic touch of com-

passion. Reports of the spiritual and material condition of our societies all over the land continue to come in to this office. The workers are doing their part against tremendous diffi. culties and discouragements, and we wonder how the few can manage to go on as they do, ever seeking to dispense the bread of life to the hungry and needy, while they have to cope with such an element of indifference and apathy as

they find on every side. The question is often asked of the public why the churches are not better filled on the Sabbath day, and why so many, comparatively, care but little about attending divine service? Spiritualists need not concern themselves with these queries about their theological neighbors, nor need they boast over their cleverness in propounding them, nor gloat over the discomfiture of these same neighbors when the meagre congregations of churches are under dis-

ranks have been fostered there and drawn their inspiration National Review-a typewritten copy of which we have of spiritual truth. So two or three other Lyceums have gone on. There must be fervor in the workers.

In our own church in Chicago the Sunday School has been one of the features of the work. The Superintendent (now the assistant pastor) was reared in a family where Spiritualism was taught and the Lyceum but supplemented that teaching. Soon the calisthenics and much of the recitations, etc., were omitted in the "Childrens' Hour" to give place to spiritual teaching, as there was not time for both, and the average child has physical exercise enough if allowed any time for play.

Our idea is that the decadence in the Lyceums clearly indicates a lack somewhere. That the entire subject is passing through a change, and that children, as well as adults, must be continually taught the fundamental truths of Spiritualism, and its philosophy and religion of life.

We believe the best example of the new method of teaching-and we say this without egotism-is the Sunday school fostered under our ministration in Chicago.

Many children and adults among Spiritualists complain that there is no adequate answer to the ever recurring question, "What do Spiritualists teach in their Lyceums?" Without teaching any "dogma" or "creed" in the objectionable use of those words, there are fundamental principles underlying the spiritual teachings that are both simple and comprehensive, and every child of average intelligence can understand and appreciate them.

We are in favor of making the Lyceums or Sunday schools as attractive as possible, but we do object to the too great tendency to imitate the variety stage performance, instead of making our Lyceums attractive and instructive occasions for spiritual instruction. Spiritualists, you are released from the thraldom of creeds, not to release you from obligations to your children, but rather to instill into their young lives the bases of the grander and more elevating truths of immortality beyond death and the knowledge of the spirit while here.

Washington, D. C., February, 1899.

Solution.

BY HON. E. W. BARBER.

Working out; explanation; clearing up a difficult problen; the answer to a proposition with the proof that the answer is correct. Lowell of Lessing: "His was a mind always in solution, which the divine order of things, as it is called, could not precipitate into any of the traditional forms of crystallization, and in which the time to come was already fermenting." F. W. H. Myers: "We know that a man sometimes solves a problem in sleep, and finds the result written down on waking, though he retains no waking recollection of the process of solution, which must certainly have exercised those faculties which we commonly associate with consciousness." Annie Besant: "If God and man be regarded as basically different, a mighty unspanned gulf stretching between them, then the problem of the divine existence and of man's relation thereto seems to frown upon us as defiying solution." Newcomb: "Most men distress themselves with interminable speculations and complicated mathematics. They have not found the factors for the solution of life's problems." Tennysou: "More soluble is this knot

By gentleness than by war.

Solution has a chemical, a mechanical, a mathematical, a social, a moral and a spiritual application. In every branch of science, on every plane of thought, in every sphere of activity are problems awaiting solution. No resting place for knowledge, no finality of truth. no limit to research, has yet been found. A stopping place for progress is unthinkable. There are many knots to loosen. many threads of destiny to disentangle, many difficulties to explain, many problems to solve, many points to make

"(b) In the second place, they prove that between the spiritual and the material worlds an avenue of communi cation does in fact exist, that which we call the dispatch and receipt of telepathic messages, or the utterance and answer of prayer.

"(c) In the third place, they prove that the surviving spirit retains, at least in some measure, the memories and the loves of earth. Without this persistence of love and memory should we be in truth the same? To what extent has any philosophy or any revelation assured us thereof until now?

Thus scientific research anchors the hope of immortality to well-authenticated facts. It is a great achievementthe greatest of this departing century-the solution, by the best evidence yet given to the world, that the soul or individuality of man survives the death of the body." There are those whose perception has led them to the same conclusion-and yet - and yet - sometimes a shadow of doubt may dim the perception; but many others desire and require actual proof of the continuity of conscious existence after the death of the physical body, and Science comes to their aid with what seems to us to be irrefragible evidence-the evidence of things heard and seen.

There is a tone of triumph in the closing paragraph of Mr. Myer's article. "The results of science at any rate," he says, "are Catholic, are Ecumenical; you may approach them equally from whatever side you will. Let him that is athirst come-whether he regards this great good news as the first break in a cloud firmament ancient as life on earth, or rather as the sequel of that well-loved Gospel which first took from Death his sting and from the Grave its victory." Thus does Science, the handmaid of Truth, claim to have solved, for all time and for all honest questioners and doubters, the problem of the soul's immortality. Spiritual forces and intelligences are ever present realities.

"Eternal process moving on, From state to state the spirit walks; And these are but the shattered stalks Or ruined chrysalis of one."

-Jackson, Mich., Patriot.

Resolutions of Protest Against Medical Legislation.

Whereas there is a Medical Bill now pending before the Legislature of this State, the spirit and purpose of which is to abridge the personal rights of a large number of our citizens in case it shall become a Statute law of Illinois, and

Whereas we believe said Bill is not in harmony with the Declaration of Independence, which gives equal rights to all the citizens of this country in the great struggle of life and the pursuit of happiness, and that the said Bill is absolutely unconstitutional and inconsistent with the spirit of the age, and, having carefully considered this Bill in all its bearings, hereby submit this, our united and earnest protest against its passage, believing it unjust and opposed to the general welfare of the people, imposing penalties too severe and inhuman for execution in this age f civilization, and we appeal to the highest and noblest of liberty, justice and equality that should inspire our legislators and influence them to defeat this iniquitous Bill.

Therefore, be it resolved that we, members and officers of the National Spiritualists' Association and the Illinois State Spiritualist Association, in joint convention assembled in the city of Chicago this 18th day of February, 1899, believing it an imperative duty, individually and collectively as loyal citizens of the United States to do all in our power to protect the liberty of the bodies as well as the souls of the human family, and under all circumstances to protest and resist any aggression made that is designed to injure them; It is further resolved, that the natural and inherent right

of every person endows him with the supreme privilege of

It is easy to see that in such a state of things there were loity looks and taunting, censuring language.

Friend Hoag apparently knew nothing of Methodists. have observed that while a people or an event is unknown historically, we do not, at least, do not often, have visions or revelations relating to it. The Bible knows no Western Continent, no Philippine Islands, no Australia. Of the Masonic division there can little be said, except that there arose a strong Anti-Masonic party in New England, New York and Pennsylvania, which in 1832 supported William Wirt for President, and nominated William Henry Harrison and Francis Granger in 1836, after which it passed from view.

It was another generation before the political division culminated in Civil War. I remember hearing William Fishbough describe this in 1857 in its leading features, and the "hard times" after it. Joseph Hoag saw rightly.

What next? I have read this prediction many times, and wondered. The recent war seemed to me fearfully ominous of evil. I am glad that the treaty of peace is ratified, as removing an obstacle of terrible dimension. All the same, I respect and honor Eugene Hale and George Frisble Hoar. The billingsgate that partisan writers vomit upon them tends to make me apprehend that they may be right. I can respect a man and esteem him when he differs from me; he may be as conscientious as I am, and know better than I.

I do not consider "expansion" as imperialism or deprecate it as such. But the increase of the standing army, its employment as a police, and the concentrating of power in the hands of executive officers, comprehend all that im-perialism and monarchic government mean. The restricting of Legislatures to biennial sessions is a symptom of government passing from the control of the people. The fact that wealth is necessary to obtain electoral offices is another sign of centralization. The autocratic powers already active in politics, placing all policy at the dictation

of a "boss," is imperialism naked and undisguised. What is called "police power" is exercised to a degree already that over rides and annuls constitutional safeguards. The law which Samuel Hoar was sent to Charleston in 1845 to contest in the United States Court, was justi fied at the time, not as being constitutional, but as an exercise of police power. To this assumption, there seems to be no restriction. Our Constitutions are null and emasculate before it.

All lucrative business is steadily being absorbed by trusts and combinations, till all who wish to labor are deprived of opportunity, and pauperized. The combined money power elects the President and senators. There is a sentiment afloat already that there is too much license; and that there must be more restricting of the multitude. When you take from men the means by which they live they have little liberty left.

It is not necessary to have a king or emperor in order to establish monarchy. Any other name will do as welljudge, sheriff or president. Rome was an empire long be-fore she ceased to go through the form of electing consuls.

Yet in regard to having a national religion I am inclined to hesitate. I am aware that the less religion people have the more fuss they make about forms and observances. There is likewise what the Scotch would call a "crowding in" toward the Roman church. A large party in the Epis-copal body itch to be named "American Catholic," The Prespyterians have long since ceased to believe the Pope to be Antichrist. The other bodies are also tolerant of the old worship.

When in 1887 the centenary of the Constitution was ob-served under national auspices at Philadelphia, the cere-monies were all conducted by Archbishop Gibbons. All these things look like a return to the old path. And the prelates so regard it, and they know.

cussion, while their own talented speakers, many of them are obliged to go seeking an audience to listen to their instructive words of truth, and often are obliged to lecture to but a handful of those among our own people who really care to receive what the angels have to give through cultivated and refined channels of communication. The question with us should not be why the churches

are so empty of worshipers, as it should be why the halls and temples of Spiritualists are so poorly filled on the occasion of philosophical lectures, as to make it a source of anxiety on the part of the managers and speakers as to how current expenses are to be met. A few days ago I received a letter from one of the grandest spiritual speakers that we have in the ranks-not a sensational one, but a good common-sense, logical and brainy man, with a band of intelligent and eloquent spirits behind him. In this communication he deplored the hard tasks that the lecturer of to day has to meet in coming before a small audience in a poorly-equipped hall, with the conviction in his heart that he is begrudged the small fee that he must have for his labor. He writes that he knows that some of our best speakers have had to lecture for five dollars a Sunday this season, while some others have been unable to secure engagements at all.

Comment is unnecessary-surely we need not ask why the churches are becoming empty, while we have this same outlook at our own door, and equally surely we do need a National Association that will be so equipped with financial and other material that it can send speakers and missionaries out to the people to not only teach them of Spir-itualism, but also of their duty to the Cause and towards the tollers in the vineyard, who have been taken from other fields of labor and profit to preach the gospel of Fruth to all men.

Oh! if our people would only realize and exercise their duty in this direction! The N.S.A. was never more needed than it is to-day. A bureau of mediums and of platform speakers-and the latter are mediums just as much as are any workers in our Cause-should be established at these headquarters. From this centre missionaries should be sent out with no thought and no fear as to how they are to receive their compensation for their labors, as they would be provided for in that direction by the Association that sent them forth, which could be responsible to them, if its treasury only received a small yearly payment from each Spiritualist that can easily spare the same for a good and lasting work.

Our traveling mediums and itinerant preachers who desire and look for special favors from the railroads are learn-ing that the N. S. A. is an institution worth keeping in touch with, since the roads are adopting the rule of giving attention and rates to none who are not indorsed by this Association. This is nothing that we have sought, but a rule the railroads have decided upon for their own protection, and one that they assure us they mean to pursue. This shows that the N.S. A. is known and respected in the commercial world, and by the great business public, and that it is needed by our Cause for its better standing among men

Mediums and speakers who depend upon platform work for their living, and who devote their time and talents to the promulgation of the Cause of Spiritualism, and who have been regularly ordained according to the rules and usages of some legally incorporated Spiritual Society, should file a copy of their ordination paper at this office and have their names enrolled upon the list that is accepted by the railroads from here, if they wish to get clergy rates in traveling from point to point.

It costs the person sending his paper for filing one dollar, which must be sent to us with the document, and if the latter is found to be what it should be, the medium or speaker whom it represents, will become entitled to all the privileges it is possible for him to receive from this Association. Having received a great many letters of inquiry upon this subject this year, leads me to make this explana-Greetings of love from the N. S. A. to all, MARY T. LONGLEY, Sec'y. tion here.

600 Pennsylvania Ave., S. E., Washington, D. C.

In most men's religion, the ligature, which should be its imbilical cord connecting them with divinity, is rather ke that thread which the accomplices of Cylon held in their hands when they went away from the temple of Min-erva, the other end being attached to the statue of the goddess. But frequently, as in their case, the thread breaks, being stretched, and they are left without an asylum.-Week.

To some extent, mythology is only the most ancient history and biography. So far from being false or fabulous in the common sense, it contains only enduring and essential truth, the I and you, the here and there, the now and then, being omitted. The poet is he who can write some pure mythology to-day without the aid of posterity .- Week.

MARCH 11, 1899.

BANNER OF LIGHT

INVIGORATE YOURSELF IN SPRING. Children's Spiritualism. Written for the Banner of Light,

12441.44

THE FLOWER AND THE STAR.

BY OUINA. Through the organism of Mrs. Cora L, V. Richmond.

A little flower upon the earth Blossomed within a woodland fair, Contented from its hour of birth With the light and beauty everywhere. Its starry petals, pure and bright, Unfolded unto Heaven's light.

A little star shope in the sky A nong the szure fields of space, And lighted many a passer by With the brightness of its shining grace; Contented well its part to fil. Obedient to the Heavenly will.

A maiden saw the flower bloom And said: "Thou art a lovely flower; But still thou lightest up the gloom With the sweet brightness of thy dower; But see the light of yonder star, How it guideth many from afar."

The flower grew discontented then And sighed: "Ah, woe is me! ah, woe is me; I wish that I instead had been A star, that all the world might see." God changed the flower to a star, Shining to light men from afar.

A traveler in the wilderness Gazed up into the star-lit sky, And as his weary feet did press The ground, behold! no flower was nigh. "Once"-mused he-" my eager eyes did see A starry flower bloom here for me.

"I like the stars in yonder blue, But somehow, here upon the earth The flower, with its wondrous hue, Seems suited to this human birth And the stars, they seem so far away, I wish the flowers would bloom alway."

The foolish star-once a sweet flower-Saw that among the orbs of light She was the least, and had little power To guide or lead mankind aright. Ahl could she but change back again She ever would a flower remain.

Then once again the little flower Blossomed within the wilderness, Exhallug brightness every hour; And soon the traveler's feet did press Again the path beside the stream Where he had often paused to dream.

"Ah! here you are, my pretty fl .wer, I missed you so when you were gone; Now you light up each dreary hour, With you I never am alone." So the flower wept a tear of joy That she had found such sweet employ.

And when she ceased to be a flower, And had fulfilled her mission here; When the traveler needed not her dower To light him in this lower sphere, Loi in the gardens of God's love She became a starry flower above. Washington, D. C., February, 1899.

Life in the Summerland.

BY LOTELA.

(This letter from Lotela tells ever so many things that the children, and the older ones, too, will like to hear about, but Lotela has learned so much since she went to spirit life that she forgets our little ones do not know what all the big words mean. We think the mothers and fathers and teachers will have to explain all that the children do not understand. And if the children will ask questions, that will be a splendid way to learn a wordlesson, and hear a good story about little Nannie and Lotela at the same time.)

Dear Children of the Banner of Light: I am rlad to give you greeting again, and to bring you a bunch of sweet flowers from the forest lades of peace in the true "Hunting Grounds" han of the big folks, and so I will now tell you a little about our Nannie, who is one of the sweetest and cutest little girls that the spiritworld holds. A good many people on earth know and love Nannie, because she has been coming daily to our medium-Mrs. Longleyand giving poems and singing her little songs, and making folks love her, just as many a little earth child does among its friends. This little one is six years old now. She was scarcely three when she came to us in the beautiful Summerland. Nannie was a little waif on earth, and when she was taken sick with a dreadful cough, a good man who had been looking after her, carried her to a children's hospital in the big city, and there she coughed her earthly life away. Dr. Warren, who was once a noted physician on earth, and who now lives-well, anywhere where he can do the most good, but also has a lovely home in our country, otten visits hospitals and other places on earth where he can help the poor sick people, and in some of these visits he found Nannie. So, when she slipped from her little wornout earth-form, he magnetized her into a restiul sleep, and brought her in his arms to our lodge in the spirit world. Then we-Harebell and Lotela-made a bed of white and pink tragrant flowers for her. It was the day before Christmas on earth, and we let her sleep till the next day. When she awoke she was a little frightened at first, but she soon got used to us all and learned to love her Indian as well as her white friends very much. Now I know that you are going to ask, dear children, if we are Indians just the same as we were on earth? Well, yes, we are in some ways, and in some not; that is, our laces look much the same; but the longer we live in the Summerland, and do good works, the lighter we grow in color, and the more refined we become in feature and general appearance as well as in manner, and there are many "In-dians" there, like "Red Wing" and "Hare '' lnbell," who are very beautiful, cultivated, re fined and inteiligent. Those Indians who pass into the spirit-life, who have not yet become progressive, and who are uncouth and coarse. do not go to the spirit planet, but they stay in the atmosphere of earth for a long time, and they have to be taught and treated by the higner spirits of their own race, and by the good "Palefaces" before they can reach a better and a higher state and country. Well, but Nannie, she was my Christmas present, you know, because the good doctor brought her to me, and I had such a nice time in making her pretty little dresses and slippels, and in watching her delight in them, for she is a dainty little thing, and is fond of light colors and pretty things. Now you would like to know how I made the clothing she was to wear; it is not easy to tell you, because no one on earth can as yet do these things. But we gather the material from the atmosphere, and manip ulate it until we get it into a real thread-like substance. This we color from the dyes we get from flowers and sunsets, and then we weave anything we wish, and it may be as fine and as lacy as a cobweb, or like silk and satin, or any other kind. Then you know, too, we do not have to make new garments very often, unless we choose, because the human magnetism we put into them can be renewed any time, by our handling of them, and breathing on them, and all we have to do, if we please, is to shake out a garment, make a few passes over it, fixing our will and thought upon it all the while, and we can thus in a tew moments make it over new and fresh in any tashion and color we desire. The workers of the spirit-would can do many strange and wonderful things that the people of earth could not dream of. But I must teli you a lit.le more about Nannie in this paper, and leave something more to be told of her in my next. She is an oliginal little Miss, and says and does a great many quaint things, as many people on both sides of life know. When she had been with me a month, and had gotten used to our life, I brought her to my medium, who then lived in California, and scor she was adopted into The essential part of education has been well the family, just as I was many years before | described as the uniform and progressive estab when I was a little girl.

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Purify and enrich the blood and reinvigorate your nerves and restore your nerve energies and power oy taking Dr. Greene's Nervura, the great blood and nerve remedy, discovered by that most famous and successful specialist, Dr. Greene, and all your ills, your weaknesses and bad feelinge, your aching head and thred body will be relieved as if by magic. The reason is that pure, ich blood, strong nerves and renewed nerve power, mean good health, and there is nothing in the world which will so quickly purify and enrich your blood, and strengthen, invigorate and vitalize your nerves as Dr. Greene's Nervura blood

and nerve remedy. Especially do you need this grand remedy now, for everybody ought to take a spring medicine, and this is the true, perfect and

ideal spring remedy. Mrs. Josie Bartlett, 2131 So. Grant Ave., Columbus, Ohio, says:

"I take pleasure in testifying to the great benefit I have received from the use of Dr. Greeue's Nerv ura blood and nerve remedy. I have always bee of a nervous temperament, and as my business is a very trying one. I uffered from nervousness, I could not sleep at night, had a distressing pain in my head most oil of the time last my appetite and would have

not sleep at night, had a distressing pain in my head most all of the time, lost my appetite, and would have spells of melanchoyt, days at a time. I could not attend chur; h nor any place of amusemint and en joy myself. I tried kalf a dozen kinds of remedies or more, and would get re-illef for a day or two, but the old symptoms would all return again. My druggist advised me to try Dr. Greene's Nervura blood and nerve remedy, and after tak-ing the second bottle I began to notice a change. I was so encouraged that I resolved to keep on with the Nervura, and after taking six bottles I am glad to say that I feel like a new person. I extend my heartfelt thanks for what Dr. Greene's Nervura has done for me, and never tire in teiling my friends what it has done for me."

You can have perfect confidence in Dr. Greene's Nervura, and be sure that it will benefit you from the fact that it is not a patent medicine, but the prescription and and discovery of Dr. Greene, 34 Temple Place, Boston, Mass., the most successful physician in curing disease, and his grand remedy is, therefore, exactly adapted to cure. Thousands avail themselves of the privilege of free consultion and advice, which Dr. Greene offers to all, whether they call or write about their case.

know that she talked to mortals through Mrs. Longley's lips, and she would think it strange that they could not see her blue or pink dress and pretty slippers, or her golden curls and blue eyes; but after a while she knew about it, and then she called the medium "the lady" until she understood that she was adopted, and always since then it has been "Lady-mother," and the Professor has been "Papa Longley," and these are the loving titles by which they are called by many good friends away out in Southern California away out in Southern California.

Nannie soon began to tell stories in verses of her own, even before she grew out of her baby, lisping talk, for she is a natural born poet; and then, too, she is a "Little Me'dum." as she used to call herself, and is often inspired by some of the poets from the higher spheres, and she has given a great many beautiful poems on any subject asked for to the people of earth. These inspired poems she says she "Picks out of the air," and that the air is full of them, which I think is true, for those persons who can know how to get them, just as we take from the air, the material from which we weave our gowns and other lovely things.

Nannie goes to school in the Summerland every day, and she is growing and learning very fast. Her teacher is a beautiful lady by the name of Marcia, who loves little folks, and who makes the lessons and the school hours full of interest and delight to the pupils, who love her very much. Many things are taught in that school, and

knowledge is not only absorbed from without, but it is also evolved from within the mind, in watching and following the experiments of the wise ones who visit the schools frequently in order to help the growing minds of the chil dren to understand how to live and work and learn for the best advantage to themselves and the world. But I am not going to tell you any more this time. When I come to you again 1 will tell you more about the little girl and her home and friends, and you shall see how some of the children of the Summerland live. Now, dear children, 1 send you all a happy greeting, and I hope you will have everything that is good for you, and that it will be so nice that you will like it every time; but if you do n't, you will know that it will do you good, and so I know you will be among the best little tolks in the world. Good bye, with love from LOTELA. P.S.-I have to add a postscript, just like the pale faces do, and this is to send my love especially to little Mary Saunders, and to say that I have been to see her, and I am going again, and I am sure she will see Lotela and recognize her, for I think I made her feel my influence before. She is a sweet little girl and will do a great deal of good in her life for mortals and spirits. I saw per spirit-mother, too. and she was so happy because her child is taken care of by the new mamma, and she loves and blesses the earth mamma very much. LOTELA.

The author shows that whatever may be the temperament it is the "dominating will before which mankind bows," and because "it is a law of the human mind to follow the line of the least resistance, 'an immense majority of men always remain in a middle state, neither very foolish nor very able, neither very virtu ous nor very vicious, but slumbering on in a peaceful and decent mediocrity.""

Speaking of the general estimate of character, Mr. Ames' views are that "the untrained critic, as a rule, may be said to form his judg-ments upon externals. Flow of language, to licity of expression, play of fancy, richness of imagination, sparkle of wit, wealth of meta phor, beauty of conception, together form an array of brilliant attractions which completely captivates his mind, and his judgment, are in accordance with the presence or absence of these qualities, but that which gives a work of literature its supreme value, that which reveals its writer to possess true genius, is altogether independent of these adornments, and may be exhibited in many diverse ways. It consists in profound knowledge of human nat-ure. Power of expression is not to be dispar-

aged, of course, but it is not essential to, and should be carefully distinguished from the real mark of genius. The highest form of genius shows an appreciation, a knowledge, and a power co-extensive in range and variety with human life itcol⁽²⁾ with human life itself."

The closing paragraph is especially pertinent: "We ought to extend our sympathy to, and make abundant allowances for all persons imprisoned as it were within the framework ilades of peace in the true "Hunting Grounds" and so the scholars learn very rapidly, and of temperament, and struggling to be free; and the Indians in the Summerland, I know they do not have to pore over books, but they especially with children and young people find their lessons in the objects of Nature, and How often is the child misunderstood, and made to suffer by well-meaning but ignorant adults! The temperament of some children is so placid that they easily accommodate them serves to the ever-changing circumstances of life, taking everything as they find it; they grow up without giving a jar to the nerves of their friends, or receiving one themselves. There are others of a more nervous temperament, in whom logic and idealism rapidly develop to a far higher degree than is generally realized, and they experience severe shocks a they are roughly and repeatedly wakened from their dream world of purity and blies to the ugly realities of life. We are apt to forget in our benumbed sensibility how life looks to the quick and eager little soul with the inquiring eyes, and do not guess that in the intervals of questioning a wonderful summing up is being conducted, and a verdict given. The spiritu-ality of Christianity is understood by such a child in a moment, and breatned as native air and then follows that surprise with its keen reproach when the contrast with real life is perceived. These natures nee! very careful training so that their brightness is not dulled, nor their sensibility too deeply wounded, nor

THE COMFORTER OF HUMANITY-were I the words that came into my mind as I opened the handsomely bound volume entitled "A Happy Year," written by Miss Abby Judton. Not only is the cover handsome-an ornament to any table or bookcase-but the binding is flexible, and of light weight, so you may have this spiritual companion ever with

you. This is a great advantage, for there are some books and some people we would have always with us. We need them, we need their constant inspiration; and Miss Judson so breathes her grand and beautiful soul into all that she writes and says, that with the poet we CAD SBY :

"She speaks A various language: for his gayer hours Sne has a voice of gladness, and a smile, And eloquence of beauty; and she glides Into his darker musings with a mild And healing sympathy, that steals away Their sharpness ere he is aware!"

A Happy Yearl yes, a happy year for more than one. These comforting letters have pointed out the way to many a weary searcher after light; many a soul has been led to clasp hands with the angels; and, in fact, these let-ters, now closely united in a home of red and gold, are messages from the soul realm for sorrowing humanity.

The first inspiration you will receive from the book will raciate to you from the sweet face of the author whose picture forms the frontispiece. You will look at it long and earnestly and then fail to cogitating as to what one must needs pass through to get so much of heaven stamped upon the countenance, because it seems to say-

"There is a calm for those who weep, A rest for weary pilgrims found."

and your heart will respond-"Teach me half the gladness

That thy brain must know."

We know that every Spiritualist wants the last publication, in book form, of this noble worker for the elevation of man, flower, bird and beast. It will be impossible to turn to just the letter you want to read in your BAN NER, but it will be possible if you have this datuty little volume in your home, and you not only can have one yourself, but you can purchase one for a needy friend; for Miss Judson wishing her comforting messages to reach every soul, has issued her book at the very low price, 75 cents.

Miss Judson's services to the world are an exemplification of Miss Whiting's words: "Life uplifted to God transcends death, and

those in the Seen and in the Unseen meet and mingle in the deepest sympathy of spiritual communion," and we know

"The cheerful play Of love and hope and courage"

have brought a noble soul into perfect har mony with the Divine plan. Order "A Happy Year" of the author, Ar-lington, N. J., or Banner of Light Pub. Co.

THE GOLDEN AGE COOK-BOOK, by Henrietta Latham Dwight, is what we have

been looking for. Again and again have we heard the remark, "I would be a vegetarian if I knew what to cook instead of meat." Now that question is answered between the handsome green and gold covers of the Golden Age Cook Book.'

The author sent this book out into the world not only to aid those who have decided to adopt a bloodless diet, but also to plead for protection for "the speechless ones" who, having come down through the centuries under "the dominion of man", have in their eyes the mute, appealing look of the helpless and oppressed.

And again, "If the cruelty and injustice to animals are nothing to us, we have still another argument to offer-the brutalization of the men who slaughter that we may eat flesh." It is stated that they are marked out by the police as the most dangerous part of the com-munity. The police can trace their criminal NER OF LIGHT PUBLISHING COMPANY, of

How to Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too fre-quent desire to pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp Root, the great kidney remedy fulfills every wish in ouring rheumatism, pain in the back, kidneys, liver, bladder, and every part of the urinary passage. It corrects inability to hold water, and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and over-comes that unpleasant necessity of being com-pelled to go often during the day, and to get up many times during the nigh. The mild and the extraordinary effect of Swamp Root is soon re-silized. It stands the biobest for its wonderful alized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty cent and one dollar sizes.

You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail. Address Dr. Kilmer & Co., Binghamton, N. Y. When writing mention that you read this generous offer in the Boston BANNER OF LIGHT.

tion. Now when we remember that a newspaper means only a small number of men, just a few oitizens like the rest of us, just as fallible, with no valid claims to a superior wisdom, with no signs of exceptional purity of motives, and indeed too often characterized chiefly by prejudice, selfishness, and a sordiu lust for gain, the tremendous influence of the press in American social and political life is a new, strange, puzzling lact, and even a matter for profound concern. Are we really to be governed in this way? 'Well, what's the use of asking such a question?' the newspapers will say; 'What are you going to do about it anyhow?'" 621 O'Farrell street, Sin Francisco.

THE LIGHT OF THE EAST.-"A seed is the smallest of things, and yet in it are involved infinite possibilities. So a thought may appear insignificant, yet it is a mental seed that may in the course of its growth and evolution redeem a world.

"The true aim of life is the working out of the high ideal embracing the two-fold perfection of social and individual progress. Every condition of life while retaining its peculiar virtues is to grow by assimilating those of others normally and naturally. Activity, physical, intellectual and moral, is the normal condition of life, while inertia and objectless existence is worse than death"

Published by the Proprietor, 20 Grey street, Calcutta.

A CURE FOR ASTRMA.

Asthma sufferers need no longer leave home and Asthma sufferers need no longer leave home and business in order to be cured. Nature has produced a vegetable i emedy that will permanently cure A stuma? and all diseases of the lungs and bionchial tube? Having tested its wonderful curative powers in thou-sauds of cases (with a record of 90 per cent. perma-neutly cured), and desiring to relieve human suffering, I will send free of charge to all sufferers from Asthma, Consumption, Catarrh, Bronchius and nervous dis-eases, this recipe, in German, Freuch or English, with full directions for preparing aud using. Sent by mail. Address with stamp, naming this paper, W. A. Noyes, 920 Powers' Block, Rochester, N. Y.

To the Liberal-Minded.

As the "BANNER OF LIGHT Establishment" is now an incorporated institution, we give below the form in which a bequest should be worded in order to stand the test of law, should any one feel impressed to bequeath something to assist us in carrying on the good work in

munity. The police can trace their criminal work because "there is a peculiar turn of the knife which men learn to use in the slaughter-house, for, as the living creatures are brought the box of the state of the to them by machinery, these men slit their sires the same to be expended, which request throats as they pass by. That twist of the will be faithfully carried out, strictly upon trust, that its officers shall appropriate and ex. pend the same in such way and manner as they shall deem expedient and proper for the promulgation of the doctrine of the immortality of the soul and its eternal progression.

She did no; at first-or for some weeks- higher levels."

liarly the high function of a wise and loving mother." Duckworth & Co., Henrietta Street, Covent Garden, W. C., London.

their intelligence outraged by evasive expla

nations. This delicate task seems to be necu

THE THEOSOPHIST-January.-"Hyderabad (Deccan), the 14th of September, 1885.

"The undersigned have much pleasure in certifying to the following intellectual achievement by Vedanta Dasigacharya of Therervel lur, Madras Presidency, of which they were eye-witnesses.

" The Acharva, having arranged ten of us in two lines simultaneously kept in mind, and did the following eleven things:

I. "Played a game of chess without seeing the board.

II. "Carried on a conversation upon various subiects. III. "Completed a Sanscrit sloka from the

first line given.

IV. "Multiplied five figures by a multiplier of four figures.

"Added a sum of three columns each, of eight rows of figures.

VI. "Committed to memory a Sanscrit sloka of sixteen words-the words being given him out of their order, and at the option of the tester. VII. "Completed a 'magic square', in which

the separate sums in the several squares added up to a total named, whether tried horizonti-

cally or vertically. VIII. "Without seeing the chessboard, di-rected the movements of a knight so that it should make the circuit of the board within the outline of a horse traced on it, and enter no other squares than those.

IX. "Completed a second magic square with a different number (from that in the above-

n amed. X. "Kept count of the strokes of a bell rung by a gentleman present.

Committed to memory two sentences X1. in Spanish, given on the same system as No. VI., and correctly repeated the same at the end.

"As a study in mnemonics this was a most instructive experiment. The Acharya has, it seems, acquired the power of creating in his mind for each of the several things he does, a separate mnemonic point, or thought-centre, and around this forces the ideas relating to it to cluster and group themselves.

Signed by H. S. Olcott and eight other mem bers of the Society.

The January Theosophist also contains the "General Report of the Twenty third Anni-versary of the Theosophical Society." at the headquarters, Adyar, Madras, Dec. 27, 1898.

From the report we learn that the Theosophists are represented in almost all parts of the world, and the interest in the philosophy, and number of sucieties are steadily growing. l'heo-op isal Society's Headquartere, Adyar,

wrist is the characteristic of most crimes with the knife committed amongst the Chicago population.

It hardly seems necessary to offer any further argument in favor of a vegetarian died, and we extend a hearty welcome to the "Golden Age Cook-Book", compiled for the vegetarian, and hope that only vegetarian cook books will be admitted into our homes.

The following words are found at the close of the preface, and are imputed to Pythagoras: "Suffer the ox to plough, and impute his death to age and nature's hand.

"Let the sheep continue to yield us sheltering wool, and the goats the produce of their

loaded udders. B inish from among you nets and snares and

pain ul artifices. "Conspire no longer against the birds, nor scare the meek deer, nor hide with fraud the

crooked book... But let your mouths be empty of blood, and satisfied with pure and natural repasts. (Price, \$1.25).

The Alliance Publishing Co., "Life" Building. New York.

Order of Banner of Light Publishing Co.

GOSPEL OF THE STARS, or Wonders of Astrology, by Gabriel (James Hingston, A. B, Graduate of Oxford), a book written f r the purpose of informing the general public more fully as to what astrology is and what claims it has to be ranked as a science.

The author has given a picture of astrology as it was in the past, dwelling on the glories of its career, and showing why it is as worthy of esteem in our day as it was in the days of long ago. He has shown in his history of astrology and in the horoscopes of notable people that the signs and planets influence human beings, and that those persons who heed their warnings obtain benefits which are not otherwise obtainable.

As in everything else, ignorant people present the subject to the public in a manner that brings astrology into uisrepute among those who do not understand. Gabriel says of those who practice astrology in this fashion: "Now, do not say that these men are impostors. They have as much right to call themselves astrologers as our hysteric, wishy-washy writers have a right to call themselves novel sts, or as boys in the office of a metropolitan daily have a right to call themselves journal-

ists. But they are not astrologers." The book is interesting, and we feel that the author has succeeded in his object of assisting in "popularizing the once famous but long neglected science or art of astrology", at any rate such is the verdict of some who have made the subject a study, and some who have

not. (Price \$1.00) Continental Publishing Co., 25 Park Place, New York. Order of Banner of Light Pub. Co.

THE COMING LIGHT.-The editor of this wide-awake magazine has ever the courage of her convictions, and fearlessly attacks any subject needing public attention : among other things "Newspaper Government" is given a leading place in the February editorials, and is well worth repeating:

"Grove Johnson's parody, 'A government of the newspapers, by the newspapers, and for the newspapers, deserves fame almost equally with Lincoln's original utterance. It is doubt ful if the chief function of the newspaper is any longer that of gathering and publishing the news, or that of reflecting public opinion. On the contrary, the great metropolitan daily devotes itself, even ostensibly, to the creation of public opinion, and the development of po litical situations. There are journals which boast their power to make war, negotiate peace, formulate the policy not only of an ad ministration, but also of a general national movement, or an era of history. The boast is not altogether without a basis in fact, for news papers are trequently able to make an actual demonstration of their power to direct the fortunes of a local community, and even of a naFor Over Fifty Years

MES. WINSLOW'S SOOTHING SYRUP, has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhœa. Twenty-five cents a bottle.

DR. MACK'S BENZOIN EMULSION

Cures Influenza, Coughs, Colds, Bronchitis, Asthma Sore Throat, Hoarseness, Loss of Voice, Incipi-

ent Consumption, Shortness of Breath, Weakness of the Luegs, and

Diseases of the Respira-

tory Organs.

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

TESTIMONIALS.

BOSTON, Nov. 11, 1897. DEAR SIR-I have used "Dr. Mack's Benzoin Emulsion * in my family for several years, and highly recommend its use to the public in cases of asthma, inflammation or irri-tation of the throat, coughs and colds, and bronchia troubles. Very truly, GEO. M. STRARNS. No. 1 Beacon street.

BOSTON, MASS., Nov. 12, 1837. DEAR SIR-Permit me to add my testimony to the great medical value of Dr. Mack's Benzoin Emulsion. I have used it with signal success in acute and chronic bronchitis, and other throat affections. Also, I find it of much value in allaying the irritating cough of pneumonia, and in a case of consumption it relieved the cough after all of my efforts had been exhausted without avail. I am familiar with its composition and ingredients, and therefore can speak authoritatively. Very truly, WILLIAM A. HALE, M. D. BOSTON, MASS., Nov. 12, 1887.

This Excellent Remedy has been extensively used in private practice for many years in England and America, and has always proved MOST SPERDY AND EFFICACIOUS IN ITS ACTION, which renders it INVALUABLE in all Diffi-culties of the Respiratory Organs, not only for Adults, but also for INFANTS AND OHILDREN. Price 50 and 75 cents per bottle. Mailed postpaid on receipt of price by BANNER OF Light PUBLISHING CO. eow

NEW AND BEAUTIFUL SONGS, With Music and Chorus.

BY C. P. LONGLEY.

BY O. P. LONGLEY. We will Meet You in the Morning. Little Birdie's Gone to East. Open the Gates, Beautiful World. Echoes from Be-yond the Vell, with fute obligato. Sweet Summer-Land Roses. Gentle Worlds and Loving Hearts. Your Darling is Not Sleeping. Vacant Stands Her Little Chair. Back from the Silent Land. What Shall Be My Angel Name? Giad That We're Living Here To-day. Evel 1'll Remember These. Love's Golden Chain, reirranged. All are Waiting Over There. Open Those Pearly Gates of Light. They II Wal-come Us Home To-morrow. Mother's Love Purest and Best. The Angel Kisseth Me. I Love to Think of Old Times. We'll All Be Gathered Home. Only a Thin Vell Between Us. When the Dear Ones Gather at Home. Home of My Beautiful Dreams. Child of the Golden Sunshine. Beau-tiful Home of the Soul. Come in the Beautiful Home Over There. The City Just Over the Hill. The Golden Gates ary Let Ajar. Two Little Shoes and a Einglet of Hair. We'l All Meet Again in the Morning Land. Our Beautiful Home Above. We're Coming, Sister Mary. Gathering Flowers in Heaven. Who Sings My Child to Sleep? Ohl Owne, for my Poor Heav. is Breaking. Once it was Only Soft Bitse Kyee. Let Ajar. Two Little Shoes and a Singlet of Hair. We'l All Meet Again in the Morning Land. (with northard Sciences for \$1.00. We'll All Meet Again in the Morning Land (with northard of Annie Lord Chamberiand Land (with northard of Annie Lord Chamberiand Land (with northard of Annie Lord Chamberiand (with northard of Annie Lord Chamberiand).

We'll All Meet Again in the Morning Land (with portrait of Annie Lord Chamberlain)......

THE SIXTH SENSE; or. Electricity. A

THE SIXTH SENSE; or. Electricity. A Story for the Masses. By MARY E. BUBLL. This is a fine and pleasing Story so interestingly told that each individual character of its dramatis persons speedily comes to be regarded by the reader as a familiar acquaint-ance, and all of them as every-day associates. One of these possesses spiritual gifts, being both clairvoyant and clairan-dient; and, added to these, a clear perception of the philoso-phy and phenomena of Modern Spiritualism. In the course of the narrative much is explained that is problematic to those newly investigating the subject, and in some instances to long established Spiritualists. **Sel** pages, substantially bound in cloth. Price 50 cfc. For sale by BANNXE OF LIGHT FUBLISHING CO.

Edit of the second second

THE HUMANITARIAN. - The greatest theme for discussion is Man and his Capabilities; in line with this subject is Percy W. Ames' essay on "Racial and Individual Temperaments"-which may be read with profit more than once. He commences with an analysis of men and women of different temperaments, pointing outfaults and virtues, and what constitutes true nobility. Wordsworth de-clared that "no man can claim indulgence for his transgressions on the score of his sensibili ties, but at the expense of his intellectual powers. All men of first rate genus have been equally distinguished for dignity, beauty, and propriety of moral conduct. The man of genius ought to learn that the cause of his vices is, in tact, his deficiencies, and not as he fondly imagines his superfluities and superiorities."

Mr. Ames says: "When we seek the expla nation of the existence of temperament it might be sufficient to refer its origin solely to inheritance. If we further inquire as to the modifiers of temperament we are led to the study of the environment and the idiosyncracy of the individual. The natures and poten tialities of these three factors should be understood by all who are engaged in modifying or developing temperament-the schoolmaster, the clergyman, the statesman, the philanthropist, and indeed all parents and guardians of the young.

"It is necessary to note that the term natural inneritance does not mean merely the transmission of parental but also of ancestral characteristics All innate, constitutional and germinal qualities, and the results of their combinations and interactions in the parents are transmissible to the offspring. It is obvious that we have here a force of great power and importance to deal with. The second factor, suvironmental influence, is most powerful in contributing to the predominance of one or more elements in the mixed temperament. These two forces are almost as certain in their operation as any law in mechanics, but we have to recognize the presence of a third influence-individuality. Each human being has his own special and peculiar endowments, which separate him from his tellows and give him an individuality and character. lishment of self control upon higher and still

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Literary Department.

LIGHT. BANNER OF

BANNER OF LIGHT BOOKSTORE. SPROIAL NOTION.

The BANNER OF LIGHT PUBLISHING COMPANY, located at 0 Bosworth Street (from Tremont Street), Boston, Mass., keeps for sale, a complete assortment of Nyiritual, Pro-greesive, Reformatory and Miscellisneous Books at Wholesale and Retail. TERMS CAML-Orders for Books, to be sent by Express, must be accompanied by all or at least haif cash; the bai-ance, if any, must be paid C. O. D. Orders for Books, to be sent by Mall, must invariably be accompanied by cash to the amount of each order. Fractional parts of a dollar can be remitted in postage stamps. Bemittances can be safely sent by an Express Money Or-der, which will be issued by any of the large Express Com-panies. 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 correspond-ence. Our columns are optin for the expression of imper-sonal free thought, but we do not endorse all the varied thedes of opinion to which correspondents may give utter-

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

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



BOSTON, SATURDAY, MARCH 11, 1899.

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THE AMERICAN NEWS COMPANY,

89 and 41 Chambers Street, New York.

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

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rates must be left at our Office before 12 M. on aturday, a week in advance of the date whereou they are to appear.

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A Letter and a Reply.

To the Editor of the Banner of Light: Dear Sir: Will you please explain why the BANNEL OF LIGHT has such conflicting edito-rials as we find in "Sophistry," Jan. 21, and "Ho, for Freedom," and "Witchoraft," in the BANNER OF LIGHT Jan. 28, 1899?

Are you serious, honest, in asking for laws to compel mediums and spirits to come before a commission to give tests? Do you think you can compel spirits to come before you? you remember the history of the Catholic and Protestant people in Europe in a period of about three hundred years having killed over nine million people by the most horrid torture? the priests and ministers trying to control all spiritual powers to be of them?

Do you honestly think the people of this State have such obsolete intellects as to restore the old witchcraft system of laws as you pro-pose? Where did you get such ideas? Or is it a band of dark spirits about you and you are -their medium?

The above letter is typical of the attitude assumed by many who say they are Spiritualists without adducing any evidence to substantiate their claim. We have never assumed that we have any right to think and decide for others, but we have always maintained that it is the duty of the Spiritualist press, THE BANsuch facts to the public as will enable Spiritualists and investigators to avoid the pitfalls of fraud and deception that have been dug for the credulous and unwary who believe every one honest because they themselves are honest. We also hold that Truth needs no apologist to defend it, and that its interests are only served by living up to its divine behests. No man can be truthful, honest or sincere who believes in dishonesty and evil doing. We therefore hold that it is our duty to expose wrong doing, fraud and deception whenever they are made known.

Our correspondent's categorical questions are interesting. In the first place there is absolutely no conflict between the editorials he names. The keenest logician in the land, while he might not accept our conclusions, would solemnly testify to their direct and literal agreement. In "Sophistry " we protested against the debasing of mediumship, and the prostitution of psychic terms to base and ignoble purposes. In "Witchcraft" we protested against mediums assuming an attitude that would place them in company with fortune. tellers. We referred to the obsolete law of George II. most scathingly, and asked if it could be possible to count phrenology, palmistry, etc., as witchcraft. We put in an earnest plea for the genuine mediums in both articles. and said that the BANNER OF LIGHT stood

ready to defend any and all such to the extent of its power. Evidently our critic does not want us to advocate the cause of the true mediums, for he complains when we say that we shall defend

them whenever need may require. Does it logically follow that he wants fortune tellers, frauds, fakirs and counterfeiters defended, and is he aggrieved because we decline to train in any such company? We hope not.

We have not asked, in either editorial, for a commission to test mediums; we only stated that it might be a good thing to have legislation forbidding the application of psychic terminology to criminal practices by the classes to whom we have referred. Science always proves its claims by demonstration, and it would do no harm to have spiritualistic science do the same thing, under conditions that would be just to both the medium and the Cause c Truth.

The History of Spiritualism.

In another column our readers will find a

vigorous article from the trenchant pen of that gifted writer, Dr. J. M. Peebles, upon the necessity of having an accurate history of Spiritualism prepared by one of the pioneers of the movement, and names Lyman C. Howe as the one preëminently qualified for that important work. Two years ago the President of the National Spiritualists' Association made the same recommendation, and named Mr. Howe as the man who should be called upon to fill the position of historian. We feel that the history of our movement should be brought down to date at the earliest possible moment, and we certainly endorse the suggestions above mentioned with respect to Mr. Howe. Our pioneers are rapidly passing into the reaims of the spirit-world, and it will soon be very diffi cult to ascertain the literal truth with regard to Spiritualism in its earliest years.

Mr. Howe has been before the spiritualistic public forty-five years, and knows of the struggles, the vicissitudes, and sufferings of many of our pioneer workers. He has had personal contact with nearly all of our prominent Spir-NER OF LIGHT in particular, to point out the itualists, and is so signally free from jealousy dan zers that beset Spiritualism by presenting and envy as to be able to deal justly by all of his contemporaries on the platform and among the laymen. He would stay his hand rather than injure any person in the slightest degree; indeed, his chief fault would more likely be to endow them all with greater talents than they possessed, and give them greater credit than they deserved, while he would say very little of himself or of his work. We applaud Dr. Peebles' suggestion, and wish the National Spiritualists' Association had sufficient funds at its command to undertake the work at once. Such a history as would be complete, and give all of the important facts connected with spiritualistic work, should fill several volumes, and it would cost a large sum to prepare and publish them. The salary of the historian should be at least a living one and expenses while traveling in search of data.

> Several Spiritualists in private conversation have stated that they would contribute to a fund of this kind, provided Mr. Howe was to be made the historian. If one hundred persons will give one hundred dollars each for this important work, sufficient money would be in hand to pay for the writing and publication of a reliable history. We believe that that work should be under the supervision of the National Spiritualists' Association, therefore feel that the money to pay for it should be placed in its treasury for the purpose named. By all means let the history of Spiritualism be written, and written by one whose long experience, versatility and education have fitted him for the work. There are others equally as able and well qualified for the work as Mr. Howe, but none of them are apparently available, while it is well known that he is, and he has earned recognition at the hands of his brethren everywhere by his long and faithful service in behalf of Spiritualism. Let one hundred men and women who want the history of Spiritualism written and published, make that fact known through their subscriptions to the National Spiritualists' Association history fund. Pledge your hundred dollars each, pay the same when due, and a historian will soon be at work.

Justice.

New York justice in many instances is a deided anomaly to every fair minded citizen of

The Medical Question.

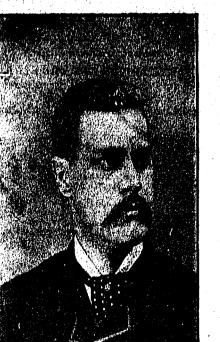
The annual report of the Board of Registration in medicine for the year 1898 is at last before the public. As we have heretofore outlined, it contains several stringent amond ments, which, if adopted, will make the pathways of all so-oalled irregular physicians decidedly thorny henceforth. We believe in medical freedom in the broadest sense, hence shall oppose these amendments to the extent of our ability, but we cannot refrain from saying that those affected by the proposed law are the ones who ought to do something in their own behalf. They might do something for a Defense League, and support organizations for the defense of human rights, if they were once made to feel the power of so drastic a measure as is the one proposed by the Board of Registration. .We believe in helping those who try to help themselves, but we confess to a feeling of extreme weariness when people refuse to lift a finger in their own behalf, until the thumbsorews are about to be fastened upon them, under the mistaken idea that the angel world will take care of them. Such ones are usually the very first to rend those who have tried to succor them with the sharpest weapons of villification, slander and malice.

Texition of Caresh Proporty.

The Christian people in California are making an effort to secure the exemption 'of church and sectarian school property from taxation through the repeal of the law lenforcing the same. It is even proposed to submit the ques. tion to the people in the form of an amendment to the Constitution of the State, prohibiting such taxation hereafter. This question is one in which all Spiritualists are vitally interested, and we trust that every voter in the Golden State, who believes in the doctrine of equal rights for all, will register his vote against any amendment of that kind. It is an attempt to make religion a matter of State regulation, and will be followed by other subversive measures that will make religious liberty almere farce hereafter. Church property of all kinds should be taxed, and so should that of sectarian schools. If exemption is to be made in favor of any class of people, let it be of the widows' and orphans' homes, and of the unfortunate, worthy poor. Wealthy churches are abundantly able to pay their share of the expenses of the government under which they enjoy so many privileges.

The English Sparrow.

A recent edict on the part of the authorities of Boston pronounces the doom of of the English sparrow. This bird has indeed become a great pest, and for the sake of perpetuating our native American birds, should be exterminated. Thus far we agree with the Boston officials, but the question arises who shall do the exterminating? We are decidedly opposed to offering prizes to young boys of any sum or sums of money for several dozen of the heads of the birds. They will learn to kill easily enough without being encouraged in doing so by the city authorities. Men of sound judgment and humane impulses should be delegated to do this work. Then the public would have the assurance that cruelty and delight in killing would not subject the offending birds to



MARCH 11, 1899.

Dr. George A. Fuller

is the regular speaker for the First Spiritual Temple (Berkeley Hall) Society for the months of March and April. No man is better qualified than is Dr. Fuller to place the living truths of the spiritual gospel before the masses. He is an eloquent, magnetic and instructive speaker, while his life is clear as an open book to all who are able to read character, and therefore reflects much credit upon Spiritualism. We hope our readers will greet him every Sunday during his stay in Boston.

The Minneapolis Mass Meeting.

The State Spiritualist Association of Minnesota, in company with the National Spiritualists' Association of the United States of America, held a grand Mass Convention in Minneapolis, Feb. 21, 22, 23. The weather was all that could be desired at the opening, and only a trifle too cold at the close. As compared with the weather of previous weeks, two degrees above zero represented a tropical climate. I was told that thirty to forty five degrees below zero had been a common occurrence for weeks previous to the opening of the convention. It is not improbable that the centering of so much spirituality at one common point caused the much desired rise in the thermometer.

The First Unitarian church, a commodious and elegantly appurtenanced stone structure. having a seating capacity of five or six hundred, had been secured for the meeting. Its splendid location made it easy of access to citzens from all parts of both Minneapolis and St. Paul, hence good audiences were the rule, and not the exception throughout the convention. In fact, there was a steady increase in numbers from session to session. The management had been disappointed in its endeavors to secure platform test mediums from abroad, but the lack in quantity was more than made up in the excellent quality of the phe-nomena presented by Minnesota's home mediums.

The morning of the first day was devoted to an informal reception to President Harrison D. Barrett of the National Spiritualists' Association, Dr. N. F. Ravlin and other visitors from abroad. Two pleasant hours were passed in the exchange of social greetings, in the renewal of old acquaintances, and the happy torture of any kind. If the sparrow must go let his exit be made as painless as possible, and dies Auxiliary to the State Association. The in no event should any incentive be given to | ladies, by the way, furnished meals of most ex-

To Our Correspondents.

The increasing demands that are constantly being made upon our space have rendered it imperative for us to make a decided change in the publication of the reports of local meetings in various sections of the country. Hereafter brief, crisp, newsy notes will take the place of the lengthy reports, many of which, barring in gaining information for ourselves and others. change of date, could be published every week, so nearly alike are they in subject matter, names of the participants, and general style of composition. We believe that the interests of all local societies will be better subserved through brief items of news than through the present methods, while we know that the space thus taken can be utilized to much better advantage in behalf of the Cause as a whole. We are anxious to place the news before our readers, but news does not require several paragraphs to state one fact. We must be just to our readers throughout the nation, and in foreign lands, hence must present such matter as will be acceptable to the greatest number of people. A good lecture will be gladly published, also reliable data with respect to scientifically proved phenomena, and occasional statements as to the status of the Cause in the several States of the Union, and in foreign countries. In a word, we shall continue to make the BAN-NER OF LIGHT the paper of the people and for the people, an educational, progressive, up todate journal in every sense of the word.

10 Maj. A. H. Andrews, one of the true and tried Spiritualists of this city, had the misfor tune to break his left ankle Feb. 6 in Fitchburg,

Mass. He is improving slowly, and reports that he hopes to be able to greet his friends at spiritual gatherings in the near future. Maj. Andrews has our sincere sympathy in his great misfortune, and our best wishes for a speedy recovery.

Mr. Warren A. Rodman, Sec'y of the Metaphy sical Club of Boston, read a splendid paper on the subject of "Happiness" before the Unity Club of Needham, Mass., Monday evening, Feb. 27. It was an able effort, and was heartily enjoyed by all who were privileged to hear it.

10 Another friend writes us that he is seventy-six years of age. a firm Spiritualist for fifty years, but is now dependent upon those not in sympathy with his religion, and he is too roor to take the BANNER OF LIGHT. And there are many such.

10 Our esteemed friend, B. Frank Schmid, of Indianapolis, Ind., ably discusses the prison question in a recent issue of the News of that city. Bro. Schmid is up to date on all questions pertaining to human progress.

Michigan is not so slow, as the following comments from the Boston Herald indicate:

Apropos of tinkering the liquor laws, here's a scheme from Michigan that possesses the charm of novelty. There it is solemnly proposed to decrease the number of the cutomers of saloons, and cities and towns may issue drink licenses at a uniform price of five dollars. This name and number of every licensee must be published, so that every community may know who are its thirsty souls. No saloon-keeper may sell a man a drink until he produces a license. These documents are not transferable."

We have never sought to compel spirits to come before us, but we believe we could do so if we tried, under the application of hypnotism with which we have considerable acquaintance. Spirits have persistently sought our presence for many, many years, all of whom have united in teaching us that wise spirits would come to us, if we called them, to aid us Wise spirits have come, and have taught us to be on our guard against fraud and imposture, and to defend truth and honesty with life itself whenever necessary. We have obeyed these monitions, and because we have done so, our critic complains again! Does it therefore follow that he has only had the company of ignorant spirits, who have led him to believe that wrong is right, and evil good?

To his next two questions we have only to say that witchcraft has long since been outgrown and that no person of discernment would ever bint at the absurd idea that we believed in or/were advocates of witchcraft legis lation.

His assertion that we favor any legislation based upon medieval ignorance is a phantasm of his imagination. Our ideas of truth and righteousness, peculiar and perhaps unpopular though they may be, are our own, due to our experiences in life. We were taught to believe in truth telling, in right doing, in noble living, in honesty, sobriety, and strict morality, and our experiences have shown us that these principles are the truest of guides. Does our critic believe otherwise?

The band of spirits with which we associate is one whose spiritual impress is so bright as to enable us to see that all souls have within them the possibilities of improvement, and we can therefore even excuse our critic's last question. He will sometime be led to see that were there no dark spirits on earth, there could be none in higher spheres, and that, if he would have more light in this world, he must with his own hand, remove the scales of self. ishness, hatred, bigotry and lack of knowledge from his own eyes here and now. Our mediumship makes us no man's slave, but every man's friend, as well as the earnest defender of truth, honesty, justice and morality among men. If our correspondent prefers a mediumship of an opposite nature, that is his privilege; but as he is destined to progress eter nally, he will sometime, somehow, somewhere, be led into the larger light of the clearer truth of spirituality where he, too, will be ready and willing to defend the eternal principles of truth as earnestly as the BANNER OF LIGHT does to day.

F Ernest S. Green has an interesting article in a recent number of Living Issues, the able anti-Catholic organ in San Francisco, Cal., entitled "War with the Filipinos." Mr. Green argues very logically, and withal, very conclusively, that the contest between the Americans and the Filipinos is due to the intrigues of the Jesuits and other emissaries of Rome. We confess that we have long suspected that such was the case, but we ask in the words of an ex Tammany saint, "What are the American people. going to do about it?" Does n't Roman influence prevail in government circles in Wash ington? Is n't Archbishop Ireland the right. hand man in the affairs of State? Doesn't he get his orders directly from the Pope of Rome? | which will be promptly filled.

this great nation. Moore, the "badgerer," gets nineteen years in the penitentiary for his

treatment of Martin Mahon; a well merited sentence, yet Moore's wife, as guilty as he, if not more so, secured a partial triumph at her first trial through the disagreement of the jury. Her second trial has been called, but is being postponed from time to time, with the ostensible end in view of preventing a re-trial of the case. Why should she, if equally guilty as her husband, be permitted to escape from the full penalty of her iniquitous crime?

Another instance of so called justice in New York, is the sentence imposed upon the notorious Henry R. Rogers, the bogus medium. He not only obtained peoples' money under false pretense, but he also assaulted an officer of the law with intent to do bodily harm through the mediumship of a hatchet, yet he gets only three months in the penitentiary! It is certainly a miscarriage of justice against which the moral sense of every intelligent man and woman vigorously protests. A case like this merits the full penalty of the law, and we hope that those whom he has defrauded will take steps to compel him to make good their losses at the earliest opportunity.

There is no crime so black as that of trafficking in the sacred loves of suffering mortals, mourning in the agony of despair over the transition of their loved ones. Such persons as Rogers can do it without a qualm of conscience, and escape with only a light sentence for their nefarious actions. It proves that the Spiritualists of this nation have something more to do than to "point with pride" to the progress of Spiritualism during fifty years, and to sit in seraphic anticipation of the coming of the angels to fill their mouths with heavenly manna, and their souls with unspeakable joy. It is now apparent that the ends of justice demand hard, honest work in thorough housecleaning on the part of Spiritualists. They must weed out every form of bogus mediumship, and warn the public against every fraud now in their ranks. Others, equally guilty as is Rogers, should be shown that they can no longer trample with impunity upon the princi ples of right and honesty, and that outraged justice will at last demand full compensation for its woes. Spiritualists, the work awaits you! Will you do it?

Rev. Dixon, a Boston preacher, found the doors of his church closed and barricaded against him last Sunday, but he held two services on the church steps, despite the pouring rain, with about one hundred people in attendance. Rain did not seem to dampen the ardor of his flock, even if they could not shelter themselves from it. Many Spiritualists felt so grieved over the wet weather that they refused to attend their meetings at all. What a contrast between a sincere Christian and a fair-weather Spiritualist!

FT Dr. T. A. Bland is doing effective work against the proposed medical law in Illinois, by personal interviews with the members of the Legislature at Springfield. The Doctor is in his element when he is permitted to fight monopoly. We wish him every success in his present contest.

We are pleased to announce that new editions of the largely sought works of A. J. Davis are now on hand. We await your orders,

young boys to induce them to engage in the work of slaughter.

Mrs. Mary Elizabeth Lease.

This well-known champion of freedom is to deliver her first lecture to a Boston audience on Sunday, March 26, at 8 P. M. in Odd Fellows Hall, Berkeley St. She is known throughout the nation as the eloquent defender of the rights of labor, the fearless advocate of political and social equality for women, and the zealous opponent of monopolistic injustice in every form. Wherever she has spoken she has been greeted by large audiences, and we trust that the people of Boston will turn out en masse to give her a royal welcome to the Metropolis of New England. Men and women of all shades of religious belief, and widely divergent political views will find much to interest them in the utterances of Mrs. Lease. Without question. she is the foremost woman orator before the public to-day, and it must be admitted that she has very few superiors as a speaker among her brethren of the sterner sex.

Rome Threatens.

Church Progress, the Roman Catholic weekly,

says: "There are ten million Catholics in this country, and we will see to it that Protestant missionary enterprise does n't repeat its nefarious practices in the Philippines

Pretty plain talk, do u't you think?-Living Issues.

Yes. very plain talk, but it would be equally plain, and probably much stronger, had Protestant authorities spoken upon this question. We don't approve of the tyranny of Roman. ism any more than doss Bro. Price, but we are just as much opposed to the insidious assaults upon religious liberty of which the Protestants are guilty. Romanism is inimical to republican institutions, but no more so than is Protestantism whenever opportunity offers itself, Both of them should be prevented from obtaining any hold upon the secular institutions in this country.

Spirit Medium Rogers, who wants to get out of the Tombs prison on a writ of habeas corpus, was locked up there for licking a man who attended one of his séances, and seized his body while a spirit had it for materializing purposes. Nobody knows whether it was Rogers or the spirit occupying him that committed the assault, but there is no dispute about the corpus, which is what Rogers wants to habeas out of the Tombs. I would release him in a minute if I were a court of justice, and reprimand the complainant, who had no call to be in Rogers' house. It would be much better if susceptible or receptive persons would stay away from exercises where physical manifesta tions are likely to occur. Of all places, a séance is the last one in the world where the audience is expected to catch the spirit of the occasion .- Truth Seeker.

The above applies to all séances given by the class to which Rogers belongs. The sooner Spiritualists unite in repudiating Rogers and his fakir brethren the better it will be for them and for Spiritualism.

10 In referring to the third hearing on the Osteopathic bill, the Boston Herald naively remarks:

"As usual, the question of the official recognition of another of the numerous pathies provokes a hot time in the committee hearings up at the State House. If there is one thing in this world that the disciples of one pathy can-not abide, it is the disciples of another pathy."

ellent quality throughout the convention, to all who wished, at very reasonable rates, from which source a very helpful revenue was de-rived. The President, Mrs. Moore, Mrs. O. W. Smith and their hard working assistants, did all in their power to make every one happy, and succeeded most admirably.

The afternoon meeting was called to order promptly at 2:30 o'clock by Clarence D. Pruden, Vice President of the State Association. Mr Pruden stated that President J. S. Maxwell had been unexpectedly called out of the city, and could not be with us on the opening day, but would be found at his post the next morning, Atter a selection of music Mrs. C. D. Pruden, Chaplain of the State Association, offered an impressive invocation, followed by an exquisite song by a trio of ladies, most touchingly rendered.

In the absence of President Maxwell, the delivery of the formal address of welcome devolved upon Vice President Pruden. He stated that he had made no preparation for an emergency of that kind, and found himself in a most perplexing dilemma. He briefly reviewed the history of the Minnesota State Spiritualist Association, and told of the causes that led to its formation. He spoke modestly of its good work during the year, and clearly proved that it had more than made good its cost financially in the dignity and character it had given Spiritualism throughout the State. "It is only one year old," said Mr. Pruden, 'yet it has waged an earnest and effective battle against fraud and immorality, and won a most signal triumph over both." In conclusion, he welcomed all visitors to the city of Minneapolis, and to the homes of its people.

After a fine vocal solo, Vice President Pru-den introduced President Harrison D. Barrett of the N. S. A. to deliver the response to the address of welcome. Mr. Barrett paid a trib-ute to the State of Minnesota and its people, and encloshing but for inclusion what here are and spoke briefly but feeringly of what he personally owed to both. de then referred to the excellent points in the address of welcome, and went on to show the pressing need of systematic organization throughout the nation. His denunciation of fraud and chicanery brought forth deafening applause, in which it was noticed that every medium present took a leading part. He also spoke of the reforms that could only be brought about by a union of effort. and closed his forty minute address with an earnest appeal to the people present to ally themselves with the local, State and National Associations. He then accepted the freedom of the city in the name of the visitors from other sections of the State and from broad that had been offered them by Vice-President Pruden, and promised to leave everything in es good condition as found when the time came to depart hence.

A song was then rendered by the audience. after which Vice-President Pruden announced that all of the mediums who were to give psychical demonstrations that afternoon were ill with La Grippe, and could not be present. In response to au urgent request Mrs. C. D. Pruden consented to give a few tests of the presence of our arisen spirit friends. Her efforts were completely successful, all tests being duly acknowledged by the ones who received them. She presented the phenomena in a quiet, dignified manner, utterly devo d of sensationalism, that carried conviction to all hearts. The tests and messages were not given to Spiritualists of forty or fitty years' standing, but to parties who were entire strangers to the medium, and the majority of whom were skeptics. These two points are so rare in the average presentation of platform phenomena, that I deem them worthy of a special mention and commendation in my report.

The evening meeting opened at 7 30, Vice-President Pruden in the chair, with a fine selection of music, which was followed by an invocation by Mrs. C. D. Pruden. A volunteer quartet then rendered that choice selection, "I'm a Pilgrim," after which Vice-President Pruden, in a few well chosen words, introduced Dr. N. F. Ravlin of San Francisco as the speaker of the evening. Dr. Ravlin was warmly received as he arose to speak, and thanked the people kindly for their hearty welcome. He announced his subject to be "The Mission of Spiritualism," and proceeded to give one of

MARCH 11, 1899.

BAŃNÈR LIGHT. OF

established premises of Spiritualism. He quot-ed from Talmage, Prof. Crookes, Prof. A. R. Wallace, Prof. R. Hodgson, Miss Lilian Whit-ing, in a masterly refutation of the arguments of Prof. T. J. Hudson. Mr. Reed was in ear-nest and his eloquent address found lodgment in the minds of all of his hearers. Mrs. H. E. Lepper was the next speaker. She took high ground in favor of honest me-diumship, and declared herself unalterably opposed to longer consorting with fraud. Spir-itualism itself is pure and true, and should not be debased by being brought into contact

not be debased by being brought into contact

movement in twain, rather than to longer up-hold the downright dishonesty and villainy

face, expressive eyes and determined air carried conviction to the hearts of many people. Those who heard her, by a very large major.

ity, are ready for "the parting of the ways" whenever the right time comes. Prot. Barrett

Psychical demonstrations through the medi-

unship of Mrs. Lowell, Mrs. Pruden and Mrs. White followed. Mrs. White, under the cor-trol of her guide, "Dottie," improvises a beau tiful song, which she sings to a piano accom

paniment to some one whom she selects from the audience. Into the song the spirit weaves the test, or tests, of his or her presence, that

make the communication of great value. All

of her tests were recognized by those receiving them, with a single exception.

them, with a single exception. The evening services opened promptly at 7:30 o'clock, with President J. S. Maxwell in the chair. The invocation was offered by Mrs. Lizzie D. Lyness, and was followed by a song by the quartet, "From Every Earthly Pleas-the response to an apthweighting descent

another choice selection was effectively ren-dered. Mrs. Lizzie D. Lyness then delivered a

brief but telling address, in the course of

which she deprecated fraud and urged its com

plete removal through systematic organization. Her words were well chosen, her illustrations apt, and her poetical quotations singularly ap

propriate. Mrs. Lyness is a young speaker, but she certainly has a bright future before her, if this address is a fair sample of her

An exquisite violin solo, by a young lady whose name I did not learn, to which she was

obliged to respond with an encore selection, was next in order, after which Pres. Barrett

of the N. S. A. delivered the address of the evening. His subject was "The Meaning of Spiritualism," and his remarks were most kindly received by the audience. Psychical demonstrations by Mrs. Pruden followed, after which Mrs. Levell diminered the audience

which Mrs. Lowell dismissed the audience

The morning meeting of the third day was devoted to phenemena through various local

mediums. Circles were formed, and for an hour and a half delightful converse was had

The afternoon meeting was called to order at the appointed hour by President Maxwell.

After a selection of music, an impressive invo-cation was given by Mrs. Anna Hoyt-Shaft. A

choice vocal solo followed, after which Mrs. S.

M. Lowell was presented as the first speaker of

the day. Mrs. Lowell spoke all too briefly,

In response to an enthusiastic encore,

Mrs. Lepper.

powers.

with the benediction.

with our arisen spirit friends.

OR THE GREAT SYMPOSIUM.

not isened from the press of the BANNER OF LIGHT

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Jesus Harmony between Jesus's Medlumship and

that of To-day. What Scholarship of the World says of the Garden of Eden, to Adam and Eve, were Jesus and his Influence upon the provocative of the wildest laughter, which World.

Lepper at the meetings once more. She had been seriously ill for several weeks, and her appearance at the convention was her first venture out of doors since her convalescence. She numbers her friends by the thousands, all of whom unite in testifying to her spiendid medial powers and worth as a true woman.

Hon. A. C. Dunn and his good wife, of Win-nebago City were present throughout the con-vention. It is a pleasure to meet such progres-sive men as Judge Dunn. He loves honest mediumship, and is very cautious in his judgments, lest he may do a medium an injustice. with those who use it for immoral purposes. She believed the time had come to split the He believes that Spiritualists are more than half to blame for the existence of fraud in their ranks. If they would do better by their mediums there would be no temptation to compracticed by pretended mediums. Mrs. Lepper had but recently arisen from a sick bed in order to attend this convention. Her pale mit fraud for the sake of bread and butter. The Judge is a sound reasoner, and a loyal

friend of the Cause. The convention left a marked impress for good upon the people of Minneapolis, and surrounding cities and towns. With one excep-t on, the Tribune, an imperialistic organ, the gecular press gave fair and impartial reports of closed the discussion by a brief plea for organ-ization in which he took ground decidedly with the convention proceedings, and did not misrepresent the parties interviewed by their reporters. The convention was educational both to the Spiritualists and to the general public, hence it was a decided success, and a credit to the State and National Associations.

The School Question.

BY LEVI P. BARRETT.

Whether one has ten talents or but one, he should not hide them, but should use them for his own good as well as for the good of others. What I have to say may not even show the gift of one talent, but I feel that it is my duty (and the duty of others as well) to express my views on all questions that affect the welfare of the rising generations. My views on our educational system may not please the ma-jority, but may help to overthrow the unjust system now in vogue.

Our system of teaching is wrong because it fosters aristocracy and gives the children of the rich better advantages than it does to the both rich and poor. To give all children, both rich and poor, the same educational op-portunities and help to overthrow aristocracy is the duty of all who believe in fair play. To accomplish these results, our system of education must be changed in the interest of the masses as against the classes.

To change our present system will be a greater task than it was for our nation to conquer Spain; but it can be done, and must be done if justice and equal rights are to prevail in our republic. When our forefathers de-clared their independence, and issued their manifesto of equal rights to all men, they should have legislated against all seminaries, colleges and sectarian schools throughout the nation, and founded a system of State schools for all of the children in each State. All States should have had a uniform code of school laws, somewhat like this; they should have established common schools only in disricts comprising a certain number of inhabitants, without regard to town or county lines. The entire State should be taxed to build the schoolhouses, pay the salaries of the teachers, all of whom should be qualified to teach all branches of learning. It this had been done. the children of the poor would have had an equal standing with those of the rich. Our system ot education as now carried on fosters selfishness, aristocracy, bigotry, creeds and sectarianism. I feel that it is time this system should be overthrown-therefore the colleges, semina-ries and sectarian schools must go. The vast majority of the people of this nation follow no creed and are in favor of equal rights. They should use their power and change our thor oughly unjust system of education to one where class distinctions will never more be

known.

E Rudyard Kipling and Leo XIII. are both rapidly regaining their health. Many millions of people on both hemispheres will rejoice at the news. Kipling's transition at this time is brightness, the body tortured by pain and the news. Kipling's transition at this time

12 "I hope to see America enter entire into the bosom of the Catholic Church. It is marching into it with rapid strides." - Leo XIII. -Truth Seeker.

MT The next number of "Immortality," devoted to Psychometry, will appear March 25, and all who wish copies can order them from the Banner of Light Publishing Co. It promises to be an unusually attractive number, and well worth the price-25 cents.

PAINT TALKS .-- XIV.

Paint for Sleeping Rooms.

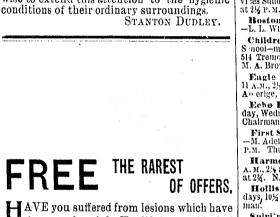
The modern dwelling is generally furnished as if the chief object were to gather and con-ceal dirt. With lace curtains at the windows, "fuzzy" paper on the walls and "fuzzy" carpet on the floors, about everything possible has been done to encourage dirt. When to these are added a deleterious crumbling paint on the woodwork, the way not to do it is perfectly illustrated.

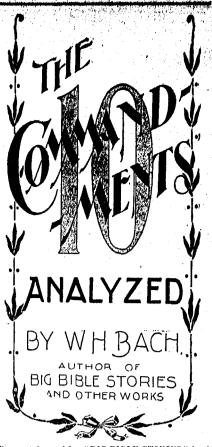
Windows of sleeping rooms should be pro-tected preferably with fixed blinds, but lack-ing these, nothing but good, easily removable shades on spring rollers should be tolerated. Wall paper should be eschewed and the walls should be painted in some light, cheerful tint, with a paint containing no poisonous materials. For this use the only fit pigment is zinc-white, the tints being obtained by adding ultramarine for blue tones, earth colors for yellow, brown and red tints, lampblack for the grays, and combinations of these pigments for the other

desired tints. The wood work, unless of light-colored wood finished in the natural state and varnished, should be painted exclusively with the same pigments, varnish being added if an enamel effect is desired. The floor, if too old or too open for filling and "waxing," or varnishing, should be smoothed off, and after puttying all seams, oracks and nail-holes, should be painted with a good off paint containing no lead; zinc white, or a combination based on zinc white, colored with iron oxides or earth colors (ochre, sienna, umbers, metallic brown, etc.) being used exclusively as pigments. Over this should be laid a removeable rug, which can be taken up, aired and shaken at frequent intervals, the floor be-ing well wiped with a wet cloth while the rug is up. The painted walls should also be washed at the periodical "cleaning" times. Wall paper, curtains, carpets and deleterious

paints, are probably responsible, either directly or indirectly, for the introduction and prop agation of many ailments, especially in chil-dren. White lead, which is among the least durable of pigments, is, like all lead compounds, an active poison, and it is notable among paints for its tendency to crumble off the painted sur-face in the form of dust. Furthermore, as it blackens in the presence of the gases always found in dwelling houses, it is undesirable on æsthetic grounds. Zinc white, on the other hand, is absolutely non poisonous, has a bril-liant clear white color, which produces remarkably pure and brilliant tints with other colors, and is the most permanent of pigments, both as regards color and material. A great deal of attention is usually paid to

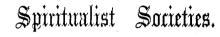
the food and clothing of children. It would be wise to extend this attention to the hygienic





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b) the opposite. Paper, 25 cents. For sale by BANNER OF LIGHT PUBLISHING CO.



We desire this list to be as accurate as possible. Will secretaries or conductors please notify us of any errors or omissions. Notices for this column should reach this office by 12 o'clock noon, of the Saturday preceding the date of publication.

BOSTON AND VICINITY.

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

B ston Bpiritial Temple meets in Berkeley Hall, 4 Berkeley street. Every Sunday at 10½ and 7½ r. M. E. L. Allen, President; J. B. Hatch, Jr., Secretary, 74 Sidaey st., Dorchester, Mass.

Buton Spiritual Lyceum meets in Berkeley Hall every adayat 1 o'clock. J. Browne Hatch, Conductor; A. Clar nee Armstrong, Clerk, 17 Leroy street, Dorchester, Mass. *The Helping Hand Society* meets every Wednesday in Gould Hall, 3 Boylston Place. Business meeting at 4 °clock. Supper at 6 °clock. Entertainment at 7½. Mrs. Carrie L. H atch, President; Mrs. Grace Cobb Crawford, Secretary.

(lible Spiritualist Meetings, Odd Ladies' Hall, 4 to Tremont Street.-Mrs. Guiterrez, President. Ser-vices Sundays at 10½ A. M., 2½ and 7 P. M., and Wednesdays

Boston Psychic Conference, 18 Huntington Av. -L. L. Whitlock, President., Sundays, 2½ P.M.

Children's Progressive Lyceum-Spiritual Sunday S nool-meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10% A. M. All are welcome. Mrs. M. A. Brown, Superlutendent.

Fagle Hall, 616 Washington Street.-Sundays at 11 A.M., 2½ and 7½ P.M.; Wednesdays at 7½ P.M. W.H. A. erige, Conductor.

Echo Hall-1 Johnson Avenue, Charlestown Dut.-Sun-day, Wednesday and Friday evenings. Mrs. E. J. Peak Chairman.

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

Harmony Hall, 724 Washington Street.-104 A.M., 25, and 75 P.M. Tuesday and Thursday afternoons at 23. N. P. Smith, Chairman.

Hollis Mall, 780 Washington St.-Services Sun days, 10% a. M., 2% and 7% P. M. George B. Cutter, Chair-man.

the news. Kipling's transition at this time would have been an international misfortune, while that of the Pope of Rome would have been a severe blow to the hierarchy of which he is the head. Now that Kipling, the Roman Pentific and the "P me of Solvitualism" have The First Splittonist Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 6 P. M.-ai 24i Tremont street, near Ellot street. Mrs. Mattle E. A. Allbe, President; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass. The Ladies' Lyceum Union meets every Wednes-day afternoon and evening in Dwight Hall, 514 Tremont street. Supper at 64 P.M. Mrs Maggie J. Butler, Presi-dent; Mrs. Sadie French, Secretary. Tae Ladies' Spiritualistic Industrial Society m sets at Dwight Hall, 514 Tremont street every Thursday at senson and evening; supper at 6. Mrs. M. A. Brown P esident. The Spiritual Science Church, Lower Audi-ence Ro-m, First Spiritual Temple, corner of Newbury and Exeter streets, Sundays at 7½ P.M. Preaching by Rev. T. E. Allen. The Veteran Spiritualists' Union holds meetings th third Thursday of each month in Dwight Hall, 514 Tre-m street, at 72 P. M. All are invited. Christopher O. Shaw, Preside 1; Mrs. J. S. Soper, Clerk, 67 Hurou Avenue, Shaw, Presnue C, North Cambridge. CAMBRIDGE.

but aroused no little enthusiam by her happy references to Spiritualism and the sublime possibilities awaiting it. She urged her hearers to live their religion, and thereby prove to the world that it was of some practical value as an exemplar for the race. She said in closing she felt that she should give way to the speaker from abroad, as her friends could hear her at any time, hence she greeted the next speaker with a Minnesota welcome, and left the floor to him. Dr. N. F. Ravlin was introduced, and an-nounced as his subject "Why I Am a Spiritu-alist." I cannot give your readers even an outline of this splendid address. Dr. Ravlin

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the most scholarly, eloquent and comprehen sive addresses I have ever heard from a Spirit-ualist rostrum. He rapidly traced the progress of Spiritualism during the past half century, and proved that it had to be, at the outset, decidedly iconoclastic in its work. He affirmed that it had most effectively destroyed many of the old-time religious myths, and showed that had greatly blessed the world through its influence upon theology, sociology and litera-ture. He argued that the "tearing down " age had now passed away, and that it was time to build the temple of the soul. He showed the crying needs of the hour to be, more spirituality, and a more comprehensive form of religion. He urged the people to support their organizations, in order that the divine mission of Spiritualism might be fulfilled. His lecture was received with the greatest enthusiasm, and was heartily applauded throughout its delivery.

After a song by the audience. President Barrett was again introduced. He spoke briefly, and emphasized the admirable points made by Dr. Ravlin as being his kind of Spiritualism. He suggested two or three supplementary reforms that should go with the work outlined by Dr. Ravlin.

Mrs. C. D. Pruden then favored the audience with clear-cut evidences of spirit return. She was followed by Mrs. S. M. Lowell of Anoka, who gave a number of comforting communications to many, at the close of which she dismissed the audience with the benediction.

The morning meeting of the second day opened promptly at 10:30 o'clock, with Presi dent J. S. Maxwell of the State Association in the chair. A general conference was the order of the hour, during which a very spirited yet helpful discussion on the fraud question took place. Some speakers felt that too much could not be said against fraud, while others thought there was no need of mentioning it at all, as no fraud existed in our ranks. One true hearted Spiritualist affirmed in my hearing that she never witnessed any fraud, as she always went to séances without any fraud in her heart, hence she always got only genuine manifestations! A bystander promptly asked her if she could distinguish between the spurious and the genuine phenomena, and she had to admit that she could not. I felt that her case was typical of the majority of those who assert that there are no fraudulent mediums. Honest and sincere herself, she could not believe any one capable of such awful villainy as to give counterfeit manifestations in the name of arisen friends Would that she were right!

At one o'clock the Children's Lyceum, under the able management of Mrs. C. D. Pruden, gave a fine entertainment, consisting of songs, recitations, dialogues, and mandolin and zither duets by the Will Sisters. The children ex erted themselves to please the public, and were uniformly successful. The Lyceum is in a healthy condition, and the interest of the chil-dren is environment and the interest of the children in spiritual matters is very marked. I have found few Lyceums more advanced than this one is. The best feature (to me) in respect to this Lyceum is the fact that the children connected with it know something about Spir itualism itself, as well as about songs, dances recitations, etc.

The regular meeting of the afternoon was opened by Mrs. S. M. Lowell, who delivered an invocation. Pres. J. S. Maxwell spoke a few words of hearty greeting to the friends present, and said that he regretted his enforced absence yesterday more than words could tell. He outlined, in a very practical manner the work the State Association was organized to perform.

He was followed by Dr. N. F. Ravlin in an eloquently practical ten-minute address in be halt of organization. He aroused no little en-thusiasm among his hearers.

Hon. S. A. Reed, a prominent lawyer of Minneapolis, was the next speaker. He presented an able argument sustaining the basic truths of Spiritualism. He claimed that immortality could be logically proved from the already

by an outpurst of tears. eloquent, sublimely grand, and wondrously beautiful. He was importuned to repeat his lecture at an early date by scores of people as soon as the exercises were brought to a close The many requests for the repetition of the lecture led to the engagement of the good doc-tor for one month by the live Spiritualists of Minneapolis. That his stay will result in great

was at his best, and had control of his audi-

soon followed, under the spell of his eloquence,

and soul inspiring address, Pres. Maxwell stated that Pres. Barrett had a few words to say. Mr. Barrett appealed for contributing memberships to the State and National Asso-ciations. Dr. Ravlin took up the appeal, and under his inspiration fifteen or twenty persons became contributing members to the State Association, and twelve to the N. S. A.

President Maxwell called the assembly to order promptly at 7:30 o'clock in the evening. After a choice selection of music, Mrs. C. D. Pruden offered an invocation. The quartet then rendered the well-known song, ' so exquisitely that the audience demanded an encore, to which the singers graciously responded.

Dr. M. F. Ravlin was the first speaker. His subject was "The Power of Love," and it was hangled in the speaker's unique and decidedly original style. He told some very plain yet wholesome truths, and clinched his points in a most thorough manner. His tribute to the home was sublimely eloquent, and his appeal for truer, cleaner lives on the part of the people was most inspiring. Every one who heard his panegyric to love was tilled with new courage to tace life's fierce battles under the leadership of truth. His impassioned denunciation of war and bloodshed evoked wild applause, which was increased even more by his rebuke to the policy that led the American people to pay twenty millions of dollars in purchase money for Spain's war against a people struggling for The secular papers complimented freedom. Dr. Kavlin's oratory, and stated that it was evident that the Spiritualists were not Imperialists. The Doctor was obliged to twice bow his acknowledgments ere he was permitted to take his seat at the close of his lecture. An exquisite vocal solo was then rendered by a lady whose name I did not learn, which was received so enthusiastically that she was obliged to favor the audience with an encore. Pres. Maxwell then introduced Harrison D.

Barrett to deliver the farewell address. Mr. Barrett briefly reviewed the work of the convention, took up some of the golden threads spun by the several speakers, and endeavored to weave them into the fabric of solid thought for the benefit of the people. He paid a tribute to the hospitable Spiritualists of Minne sota and urged them to unitedly support their organizations. His address was most kindly received.

Pres. Maxwell, in a few well-chosen words. thanked all of the people who had helped to make the convention such a signal success He then introduced Mrs. White, who gave a goodly number of unmistakable tests of the presence of spirit-friends, after which Mrs. Lawell dismissed the audience with the benediction.

Convention Echoes.

"Didn't we have a good time?" was the remark heard on all sides.

The State officers had their hands full, but they were equal to the emergency and performed their every duty well. Pres. Maxwell and Vice-Pres. Pruden are good presiding officers, but their anxiety to have everything go just right, caused them to look decidedly careworn and exhausted by the time the convention was over.

Mrs. Anna Hoyt-Shaft was duly and legally appointed a minister of the religion of Spiritualism at the opening of the evening session of the third day. She pledged herself to stand by true Spiritualism, to uphold local, State and National organization, and to work against every form of fraud and imposture at all times whenever it was necessary to do so. Mrs. Shaft is a well-known worker in Minnesota, a true and worthy medium, and has honorably earned the position given her. Every one was delighted to see Mrs. H. E.

is the head. Now that Kipling, the Roman Pontiff, and the "Pope of Spiritualism" have all regained their health, the world is safe unti the next epidemic comes along.

SPECIAL NOTICES.

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HENRY SCHARFFETTER

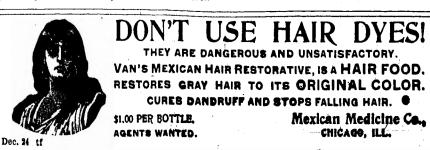
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The following is an extract from a letter from one of the leading women of the country engaged in reform work, and is similar in tone to many received by us, expressing appreciation of our little book which we send free to ladies:

DRS. PEEBLES & BURROUGHS, Battle Creek, Mich.: Dear Doctors-I feel that I must thank you for the little book you so kindly sent me. The information it contains is of inestimable value to the ladies of our land. It is something every mother should possess, and every true mother will wish to place it in the hands of her daughter when she shall have reached the age requiring such information. How you can print such a beautiful book and give it away free is a wonder to me. You are doing a noble work, and your efforts are appreciated. I hope every lady will avail herself of the opportunity to possess one of these beautiful little volumes, and that she will treasure it away for refer-Yours sincerely, MRS. ence.

The following is an extract from a letter from one of the prominent workers in the field of Spiritualism, and a speaker of great ability :

Dear Doctors - I wish to thank you for the little volume I received by mail. I have read it through carefully, and must say that its style is admirable, the information condensed, and given in such a way as to be appreciated by every true woman, and readily comprehended by those not familiar with medical terms and Latin phrases. Every woman should possess a copy of it, and we know that your good work disseminates useful knowledge. Your work meets appreciation, and you will receive a rich reward for your labors in behalf of humanity.

Yours very truly, MRS. ---

Remember to address

Drs. Peebles & Burroughs, BATTLE CREEK, MICHIGAN.

The Spirit of Truth Society, 627 Massachusetta Avenue, Cambridgeport, holds meetings Sundays at 2% and 7% P.M. and Toursdays at 7% P.M. Mrs. A. J. Banks, President.

The Cambridge Industrial Society of Spiritu-alists holds meetings the second and fourth Wednesdays in each month, is Oambridge Lower Hall, 631 Massachu-setts Av., Mrs. J.S. Soper, President; Mrs. L.E.Koith, Clerk. MALDEN.

Malden Progressive Spiritualists' Society, De-Inberative Hall, Balley Building, 56 Pleasant street, --Saudays at 2½ p.m. Mr. William M. Barber, Presitent; Mrs. Rebecca Morton, Secty. H. H. Warner, permanent speaker, Mrs. Clara L. Fagan, test medium.

BROOKLYN.

The Woman's Progressive Union holds n. setings every Sunday afternoon at 3, and evening at 8 o'clock; Ly-ceum at 2 o'clock; social meetings every Thursday at 8 o'clock; supper at 6%, at the hall, Walsh's Academy, 423 Olasson Avenue, between Lexington Avenue and Quincy street. Mrs. E. F. Kurth, President.

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

The Fraternity of Divine Communion, dedicated to "Spiritual Truths" on the "Christ Principle," holds its meetings at the Aurora Grata Cathedral, Bedford Avenue and Madison street, every Sunday at 8 r.M. Mrs. L. J. Wel-ler, 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 Sargent, Conductor.

Spiritual Conference, Jackson Hall, 515 Fal-ton Street.-Saturdays, 8 P. M., music by Prof. Chas. Coleman, Herbert L. Whitney, Conductor. BANNER OF LIGHT always on sale.

People's Mission, Coulmbia Hall, 1816 Falton Street.-Sundays at 8 p. M. Mrs. M. C. McGibeny, me-dium, Herbert L. Weitney, Chairman.

Jackson Hall, 515 Filton Street.-Sundays at r.w.; Wednesdays at 8 r. M. Mrs. L. A. Uhustead, Conduc

630 Myrtle Avenue.-Mrs. B. R. Plum conducts a meeting every Sunday at 3 and 8 P. M. CHICAGO.

The First Society of Resirrucians meets every Sumay in Steinway Hall, (7th floor. Take Elevator.) Yan Buren St., near Michigan Ave, at 10.46 A.M. White Rose Auxiliary, 12 M. Seats free. J. C. F. Grumbine, lecturer. First Spiritual Church, South Side, 77 Thirty-First Street.-Sundays. 2% and 7% P. M. Georgia Gla-dys Cooley, Pastor. CINCINNATI.

Society of Spiritual Unity, Washington Park Hall 1222 Race St., Sundays, 7% P.M. M. St. Omer-Briggs, pastor MILWAUKEE, WIS.

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

The First Chutch of Spiritual Progression meets in the hal, corner of West Park and Broad streets at 8 p. M. Mrs.G. A. Dorn. President.

NEW YORK CITY.

International Conservatory of Music, 744 Lexing-tou Avenue, one door above 39th street.—The Spiritual and Ethical Society holds meetings every Sunday morning and evening. Mrs. H. T. Brigham, speaker.

First Society of Spiritualists meets at the "Tuz-edo," 637 Madison Avenue, corner of Madison Avenue, and holds services at 3 P. M.

The Fonkers Spiritualist Society holds its meetings every Friday at 8 P. M.; Sundays 3% P. M., and Children's Lyceum

PHILADELPHIA.

The First Association of Spiritualists founded 1852) meets at 13th street and Girard Avenue. President, Capt. F. J. Keffer; Secretary, Frank H. Morrill. Lyceum 3P.M. Services Jand 75 P. M. Lecturer, W. J. Colville TP.M. Services span (a F. R. Locinici, w. s. contine The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 8th and Spring-Garden streets, every Sunday at 2% and 1%. Lyceum at 2%. Seance every Friday evening. President, Hon. Thomas M. Locke; Sec-retary, Chas. L. GeFrorer, 125 S. 18th street.

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SPIRIT Message epartment

SPECIAL NOTICE.

Guestions propounded by inquirers—having practi-ted bearing upon human life in its departments of thought or labor—should be forwarded to this office by unail or left whot of the state of the state of the state of thought of a state of the state of the state of the state of the inhed in this Department indicate that spirits carry with them to the life beyond the characteristics of their earthly inves—whether of good or exil; that those who pass from the mundane sphere in an undeveloped condition, event-cally 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 they perceive—no more. This our earnest wish that those on the mundane sphere of life who recognize the published messages of ti-eir pirit-friends on this page, from time to time, will verify them by personally informing us of the fact.

SPIRIT-MESSAGES GIVEN THROUGH THE TRANCE MEDIUMSHIP OF MRS. JENNIE K. D. CONANT.

Report of Séance held Feb. 24, 1899. Spirit Invocation.

Oh! blessed is the thought that the pure in heart shall see God, but more blessed would it be if men and women could see and comprehend themselves as others see them. When the great spirit of love is applied, it soothes all sores and beals all bruises; it destroys all discord and brings harmony and peace and joy to the troubled soul. We approach thee, thou great Spirit Divine, thou source of all knowledge, thou who hast led us in the past and are with us in the present; h! may we be worthy of thy guidance, and may the light

shine that the mortal will glorify the angels who bring it. Th! that each one who is privileged to scatter seeds of kind-.ess by the byway and highway might awaken a conscious ness in all mortal souls that they must be their own saviors, that they must heal themselves before they can heal others, that they must have truth and love in their own hearts be fore they can find it in others. Help the weak mortals to day who are struggling to the best of their ability and yet do not reach the higher spheres. We thank thee for the privilege of trying to open the gate of heaven and our messages come with tokens of love. We leave all in the handsof the Great Divine Power. Amen.

INDIVIDUAL MESSAGES.

Margaret E. Cannon.

Good morning. I feel very much pleased at this privilege, although it seems to me if mortals could only conceive what exertion and time it takes the spirit to control strange organisms, I think they would be very charitable. I presume that mortal life is the same as it always was, and I know that while we are clothed in the flesh we are very apt to think that if we were some one else we would do bet ter; but if we would only do what we can to to conquer death and the grave has conquered fill our own places, I think much more could be accomplished. Now I have returned this the children I am very anxious to come in conmorning perhaps under peculiar circumstances. I have been wafted back to the earth-life with a desire to quicken the minds of those who are still struggling in bondage, mentally and phys- problems of life, or that which will advance ically We are taught that the spirit must be life. I was more sectarian, and belonged to free, free in speech, and free in all things. We see after death we are sought for, after we are hend from my spiritual home many things I separated from the bondage of the physical was ignorant of, and could not see the meaning conditions, and we are truly free. I send these of while in the body, while my husband was few words not as a test, as the world would even further advanced in spiritual laws than I call it, for I care not how much it is tested or searched after, there is a germ of truth that I know must bear and bring forth its fruit, and belief. But, oh! how true it is, "without whether recognized during the existence of mortal life, or whether it will be necessary for s still assisting you, and I wish to see that all aviours, and we must seek our own salvation. laughter's name is Ellen Kelly, and her home 's but a short distance from here. I refrain from stating it for reasons known best to my self. I passed out of the body in Yonkers, N. Y., and I think they will understand it, for I was a Spiritualist while in the body, and was ostracised by my friends because I believed in the truth.

name of it, but that it might be of benefit to some one else, for we are affected more or less more we comprehend the need of assisting Delty. by each other's experience, and there are a others, and it has a tendency to draw us back great many who do not get the experience while in earth life who have to take some one else's word for it, hence I do n't see why, when people are gone to the spirit side, what they say should not stand. A man comes from China an i tells what he sees. He is believed, because those who hear him believe he was there, but they have no real evidence outside of the man's word; hence, if the spirit returns and says he is an inhabitant of this sphere and that he has met and conversed with the friends gone before, there is just as much evidence as in earth-life. Our homes are what we make them with our thoughts. If we desire beautiful homes, pictures and flowers, and are interested in those things, we will have them. Those who have no conception of progress, but are contented with the idea that they have nothing, never will have anything, and cannot do anything. I speak of this because there have been a great many arguments, and each one has tried to picture the spirit world from his own standpoint as to what spirits do, and what kind of a home they have, etc., and I wish to say that time and space do not allow these explanations here in full; but if you will take it and study for yourself there is much we can reveal to you and then you will understand more about it. The spirit-world is a counterpart of this one. You will find that few have time in this world to do anything but grab and gratify their own desires, but they may be generous if it is policy to be so occacency. Now when you can get away from this selfish desire and away from the little sensitive feeling that hurts us, then you shall know better what is meant by our home in heaven or in hades. There is much I would like to say, but time is limited and others are waiting, and I will bid you a happy adieu, hoping to have the

Mary Ann Johnston.

privilege of coming again.

I am very much pleased at this privilege; pleased that I can speak through this med um, and give my friends knowledge that I am still conscious, that the Great Spirit that promised it thoroughly. I left a husband and three littact with. My husband is a very liberal man, and a thorough student. He reads all classes of literature, and is always investigating all the church. I do not regret it, but I comprewas, for he got his knowledge by study and work where I got my knowledge from faith work there is nothing."

Now I want to say that I wish to be of asus to meet in spirit before the fact is known. sistance to them, and that I will be able to I wish to say to Ellen, you may search, and I throw the influence around them, and make im willing you should worship God according my children grow brighter, and have deeper to the dictates of your own heart, but mother faculties, that they may grow to manhood, and be useful to the world and to themselves, or to things are made plain; but we are our own feel that the world is better off for their influence. I do not wish to send too long a message Put me down as Margaret E. Cannon. My this morning, for I think if I can only open the doorway I will do good. My name is Mary Ann Johnston. My husband's name is George, and my home Holyoke, Mass.

in sympathy to those who live in earth-life. Now I left a wife and three boys and a girl struggling with the environments of earth conditions, and I did not leave them very well off. I find that Mary has had a hard time, and 1 now see where conditions may change, and for the better. I wish her to take courage and not worry, for things will work out that she least expects. "Follow your own intuition, and do what you consider is for your welfare and for your happiness, and in doing that, I find there is much that will be beneficial, and many will give you assistance where you least expect it." My wife is somewhat interested in Spiritualism, and is somewhat mediumistic, and for that reason I wish her to unfold her own sensi tiveness, even if I cannot speak to her. You can just say that Fred Watson is here this morning, and my home Roxbury, Mass.

Measages to be Published.

Mar. 3.-William C. Hidden; Frederick S. Hayes; Eme-line C. Wood; Frank P. Mason; Mamle Fitzgerald; Mary Alice Cunningham.

A Letter from Abby A. Judson. NUMBER SIXTY.

To the Editor of the Banner of Light:

A short time ago the Progressive Thinker published a poem by W. H. Kent entitled "Brahma." Reading it with much interest, I saw sionally, to keep up what the mortal calls de- that the thoughts were virtually the same as those embodied by Emerson in a little poem with the same title many years ago. It seems probable that both are founded on the same formula of Brahministic doctrine, though Mr. Kent's is perhaps an amplification, and Mr. Emerson's a condensation.

I well remember the sensation produced by Emerson's "Brahma," published forty-two years ago in the very first number of the Atlantic Monthly, November, 1857. The talk among us young people ran largely on Emerson's riddle, as we called it, and many were the discussions on the meaning thereof. For the Hindoo religions had been studied at that time by only a very few.

Among my treasures I was happy to find that had preserved this initial number of The Atlantic, which also contains the first number of The Autocrat of the Breakfast Table, and as some of your readers may like to compare Emerson's poem with that in the Progressive Thinker, I will, with your permission, Mr. Ed itor, subjoin the four enigmatical stanzas:

'If the red slayer thinks he slays, Or if the slain thinks he is slain, They know not well the subtle ways I keep, and pass, and turn again.

"Far or forgot to me is near, Shadow and sunlight are the same, The vanished gods to me appear. And one to me are shame and fame

"They reckon ill who leave me out; When me they fly, I am the wings; I am the doubter and the doubt. And I the hymn the Brahmin sings.

ig gods pine for my

long time. I was much interested in the spir- evercome. While we are happy ourselves, annihilation ; that it is rather the god-like exftual manifestations years and years ago. My and are doing well from the mortal standpoint, pansion of all the mental powers which form people are somewhat interested now, and I we are apt to forget our friends; but I find it the woof of the warp of consciousness, and that feel that I would like to return, not for the is different in spirit. The happier we are; and so far from losing individuality, it will be our the more we are accomplishing things, the part to form the complexity of what we call

> God, or the universe itself, if it could be viewed as a whole by a finite mind, would seem simple; but, viewed in parts, it seems complex and more complex, because more inclusive. The lowest animal and the lowest plant are simple. As evolution continues, the existences become more complex, till we reach man, the highest on the earth plane, and are ready to exclaim with the post,

"How intricate, how wonderful is man."

While we suprose that all beings higher than ourselves are but progressed humanity, ever unfolding more of that complexity which was involved in their original individualization, may we not infer that the All, the Deity, is composed of all these composite and composing beings, and therefore far more complex than any of its constituent parts? Then, if Nirvana be, as I take it to be, an involvement into this wondrous whole, which might look to some of us as absorption, and which might appear to an igno ant Burman as annihilation useif, the consciousness becomes more vivid. and we adopt the thought into our system of nhilosophy.

The fact is, that the basic conceptions of all the great religions by which humanity has expressed its longing toward the infinite, have been and are a part of eternal truth. But, having been partially apprehended by crude minds, they have seemed like error to those who thought more deeply. But, rightly apprehended, they are all means by which infinite soul speaks to the finite soul of man. And we may all say, as did poor Catherine Elsmere, who was at last forced to declare, "God has not one language, but many. I have dared to think he had but one-the one I knew. But I will learn to hear the two voices-the voice that speaks to you, and the voice that speaks to me."

Never again will Christendom be as it was before "The World's Parliament of Religions." Many a person who has read of what was there said and done, instead of saying, "I alone hear the true voice," now says, "I will listen to the voice that speaks to you, and the voice that speaks to me."

1 was not so happy as to be present. But those who were there who know my brother George, and saw him sitting there, say that his face shone like the face of an angel. There he sat, on the platform with Dharmapala in his snowy robe, the hoary priest of Shintoism, and the other great leaders of the religions of the world. I speak of my half brother, Rev. George Dana Boardman, D.D., LL.D., for thirty years pastor of the First Baptist Church in Philadelphia, and the son of my mother alluded to in the early part of this letter. He lost a little prestige among some of the stricter Baptists for taking part in this great Congress; but one of the greatest honors ever conterred on him during a most honored life was his being appointed to deliver the closing address at the World's Parliament of Religions," held in Chicago in 1893. He delivered it on that great occasion, his theme being "Christ, the Unifier of Mankind."

Once I said to him: "Brother George, you are just as liberal as you can be, and remain MARCH 11, 1899.

VII. Thoughts are things. All deeds are born of thought. Therefore, permit no evil or unkindly thought to form within the mind lest it sway one to the commission of an evil act. Let the thoughts be pure and tender, desiring only the highest good and happiness for all, in or out of the fleshy fettere.

VIII. Our rule of honor is, "Do not unto another, that which you would not another should do unto you." This faithfully observed will right all the wrongs of the world.

IX. That justice alone guide in matters of finance; not conforming to the letter of the law alone, but to the spirit of justice.

X. The advancement of knowledge, and the upliftment of humanity.

XI. The bonds of fellowship extended to woman, she being equal to man in mentality, judgment and courage. Each woman to be regarded as a sister in fact, and each man as a brother in fact, where not united in parental, filial or marital bonds.

XII. We denounce capital punishment as barbarous in its effect upon humanity on the earth-plane, and it increases evil; for the guilty spirits who are legally (?) forced into the spirit-world feel in their hearts revengeful hate toward the world en masse, and their low spiritual nature compels them to remain on the earth plane; they roam at will, instigating susceptible creatures to the commission of all kinds of criminalities. Hence we are opposed to giving such spirits freedom until they are fitted to appreciate it in the right sense by solitary or dual confinement for life, giving opportunity for reflection and aspiration, aided by literature that will aid them to unfold the divinity within them. This we deem the remedy for the present, and right teaching the preventive for the future.

XIII. We favor and urge taxation of all church property, except the actual edifice wherein religious services are held; all sectarian schools, rectories, and the real-estate holdings of all sects, and all personal property of the ministers of all sects.

XIV. We will severally and unitedly endorse and support any movement intended to benefit the working classes and uplift and ennoble the people of our country.

Columbus, O , Jan. 29, '99.

In Re Frederick Fickey, Jr.

The serene transition to the higher life of our beloved President, Mr. Fred. Fickey, Jr., is a glorious change for his well-merited life. We would not rob him of his joy. But ob, what a loss to all! particularly to the First Spiritual Church, of which he was one of the founders, and for fourteen years had labored so faithfully and zealously. We have indeed lost a noble friend; but our beautiful Philosophy encourages us with the knowledge that his labor of love will continue, and our Society be strengthened, if we stand steadfast to its principles.

Our thoughtful President, realizing what would be, arranged for a Spiritualist and Masonic funeral, and it being so large a gathering, an opportunity was afforded for strangers to understand our beautiful religion. Brother Wiggin's remarks were very consoling and interesting, and favorably impressed his hearers. Thus not only was our brother true to his belief, but to the very last solicitous for the Fraternally, Cause.

M. I. CHILD, Sec'y.

Capt. William Abbott.

My name is Capt. William Abbott, and I shall be known right here in Boston, Lynn and Swampscott, but my former home was in Maine. 1 shall also be remembered well by many of the old associates who loved the sea more than land. I cannot say I was a Spiritualist, but I was a person who believed in nature; I believed all things were governed by one universal power unknown to man.

Well, I have those very much interested in your philosophy, and a nephew who is mediumistic, and I feel I have left a great many in the earth-life scattered around whom I have an interest in-for I think that when a man travels sixty-eight years on earth life's broad seas, and comes in contact with a large mass of humanity, there are many he has an interest in. My idea of friendship and relatives was according to the attraction that may lie between the individuals. That to me is one of the strongest evidences of the divine power as it operates through the physical life; for the very things that bring to man happiness and comfort, give man the greatest heaven he can experience while on the earth-plane. We have to govern our own vessel, and everything depends upon how we bring it in the harborwhether it comes in successfully, or whether it desire to return is on account of my sister comes in a wreck.

Now 1 wish to say to those who may be interested in this message-for I know it will be read by many, and I know it will be specu- it, for she will be more useful in earth life lated on by others-that "I thank God I was than in spirit. not judged by man." My own consciousness when I stood face to face with my own spirit was all the judgment I needed. But to those are all together, only waiting until the right who never understood me in earth-life, I just time, when you will hear the voice say, want to say I hold no grievance now-1 hold nothing but love for any one; for when the old things pass away we will observe the new, and I return this morning to help wherever I can to sustain and do what is possible for me to do. There is no one, no, not one, who crosses the could have prevented, for the germ had got river we call death, but what he looks back over the earthly conditions, and wishes he had been more familiar with the course he was sailing in. Now I will just say to all humanity-look out for the breakers, be more careful how you steer your ship, for it is better to come into a harbor on your own resources than to be towed in by other's assistance. This may be a strange way to give my ideas, but I have given it so that those I intend it for will understand it. Say to George to stand firm and carry out his own impressions, and the spirit will assist him, for there is no justice in mortal life; the justice must come afterwards. I think this will do this morning, but it is hard work, when I get started, to stop, for there is so much I would like to say, but I feel it would not be best.

Frank Alden.

My name is Frank Alden, and my home found I could take up another with a good tion of a coming Nirvana, begin to realize that Bethel, Maine. I have been out of the body a deal better conditions, and not so much to the true Nirvana is the direct opposite of influences.

Annie Dunning.

I suppose that when those in earth-life take up your paper and read the various letters that are sent out, they must think it strange and impossible, especially those who do not understand that the spirit can return. I have wanted to come in for a long time. I was only a young lady when I passed out of earth-life, not quite twenty-six years old, but was born and brought up under the Catholic faith, and I realize that now it is Lent, when we give our spirit to the sacrifices so that we may purify ourselves and be more acceptable in the eyes of the Father in heaven. I don't know whether my letter will be received or not, but I am so anxious to return to my mother, al. though she lives away down in Prince Edward's Island. I have two sisters in Manchester, N. H., where I worked until my health broke down; and I will not be forgotten in Lowell, Mass., also, and different manufacturing towns. I passed away with what the physicians called consumption, but I wish to say that since in spiritual life I have learned that it was through my own ignorant being and ignorance of my own physical body that I did so many things that were not proper to health, and I realize to-day that life is much in one's own hands, and the reason I wish to return is to say I am happier now than before death, since I woke up to the consciousness that I can minister unto those I love. But my Kate; she is filling my shoes, and unless she

becomes more conscious of her own condition she, too, will soon join me. I wish to prevent

Mother, I want to say to you, be reconciled. Father joins me, and so does Robert, and we Come," when again we shall join in that land where there is no parting, but progress onward and upward. I wish to make a statement here so that it will relieve my friends and say that all was done that could be done. Nothing control of my body, but if I had been more familiar with myself I might have avoided things that I did not, hence this is nothing more than a reproduction of many other's experiences in spirit-life. So falter not, neither must you fear; all things will come out when they are well understood. I think I have done what I could, and I will now bid you good-bye. My name is Annie Dunning, and my home Prince Edward's Island.

Fred Watson.

I suppose one can come in if familiar, and I am perfectly familiar around here and the surrounding towns, for I was interested in the teaming business, or in trucking, as the mortal would call it, and for that reason I was around a good deal. I have also been out of the body some time, and I supposed when I laid the body down I had got through with it; but I

And pine in vain the sacred Seven; But thou, meek lover of the good!

Find me, and turn thy back on heaven."

The western mind has in these latter days become somewhat familiar with a philosophy that teaches that nature works in a continuous round, that evolution melts into destruction, that destruction gives birth to evolution; and that we are expressions of the formless abthoughts repel us, and we incline to think that progression is destined to be eternal, and that the consciousness, so far from being dissipated, becomes more vivid as it advances.

A consciousness of our own individual existence is no sign of a want of love to other conscious existences. We are different from othfeeling. Each little bark sails on the same to attain. great ocean, and it need not fear lest it founder, for each one carries . a spark from the same infinite source. This tiny spark once lighted can no more be extinguished than can the infinite effulgence from which it sprang.

One by one each bark sails behind a giant orag, and some might think that its tiny flame had gone out. Not so; it has only reached a region where its light is more steady, because it is subjected to fewer opposing currents. Over many seas will these barks sail. Often do they go in company, and often will there be joyful meetings of those who had been separated for a time, because some sailed more slowly than others. But constantly does each flame increase in steadiness and in power. And if one tiny one, almost overwhelmed by wind and wave, should cry out for aid, then therefore, be it will other brighter and steadier ones come to its rescue, and by love and sweet encourage ment fan the captive flame until it becomes free again. "For, are they not all ministering spirits?"

There are two ways of thinking of the Buddhistic Nirvana, each dependent on the grasp and the progress of the souls who incorporate it into their system of thinking. One class thinks that each soul gradually loses its individuality, and at last, losing forever all memory and all consciousness of self-existence, sinks into the ocean of infinity, and is forever lost. annihilated, as it were, like snow-flakes in the bosom of a dark and silent lake.

To this class of Buddhists did my parents direct their missionary efforts. I well remember when a little child being present when some one was showing them a Barmese picture. It represented a boat, bearing several human beings, on a shoreless water. From the mouth of each proceeded a question, like, "Where are we going?" "What is that dreadful cloud in the distance?" The man in the prow of the boat pointed a fatal finger to the black cloud he was about to enter, and said, "To Nigban." In the Burmese language, Nigban is equivalent to Nirvana.

This incident was indelibly impressed on my ohildish mind by my mother's deep distress at the thought of their sad mental condition, and her increased longing to communicate to more of them what she believed to be heaven's truth.

But between the crude conceptions of Nirvanaentertained by these Burmese and those of a Ghandhi and a Dharmapala, there is a mighty space, and many among us, who, like Ella Wheeler Wilcox, think with sweet anticipa-

within the pale of Christianity." His reply was: "Yes, sister Abby, and Christianity is broad enough for me." He is a beautiful soul, though still held in the body of earth. Joyful will be his awakening in the arms of our mother, who was forced to unclasp them from his tender frame, when he was sent to America in the care of the supercargo at the age of only six. In the spirit-land robes more snowy than those of Dharmapala, and blooming here solute, to which we soon return. But these and there with the highly-vibrating violet, will enfold him, because they will express his purity and the lofty intensity of his being.

Those who revere him because they know him best find no name so appropriate for him as seraph. There he will be a seraph, freed from all the bondage and entanglements of the earth, and will naturally and swittly rise to ers, but we need not be divided from them in spheres which it will take some of us long ages

> Christianity, but a sour crab-apple as adopted by some, becomes in his handling a golden pip pin, and will sweetly assimilate with the fruits on life's fair tree in the regions celestial, where he will freely walk, because he will be at home.

Yours for humanity and for spirituality, ABBY A. JUDSON

Arlington. N. J., Feb. 26, 1899.

A Declaration of Principles.

Whereas, We, the members of the First Spiritualist Church, of Columbus, O., believe it to be our duty as Spiritualists, to state to the world our standpoint, that our position may be fully known and understood, and to express the motive for banding ourselves together;

Resolved, That we do adopt and publish the following as our

DECLARATION OF PRINCIPLES: I. We have knowledge and incontrovertible

proof of the continuity of life and individuality after the transition called death; and that this transition is simply the casting off of the material form, that works no change in the real person. Each spirit on entering the new plane of existence, takes with it all of its individuality; | side Hill. and only through various degrees of progression, makes advancement toward perfection. Hence the wisdom of "trying the spirits," as to whether they be wise and truthful guides.

II. We recognize the necessity for loving care and sympathy to be extended to such psychics as live morally, are recognized by reputable associations, and have dedicated their lives to the service of humanity.

III. We recognize an immutable law in all things, and unto this Parent Force we give loving reverence: but affirm, that as the child cannot understand all of the parent's attributes, so the finite cannot comprehend the Infinite, excepting such manifestations of universal energy as may be learned of through study of physical and soul laws.

IV. According to the wise or ill use of opportunity, a person will hereafter be happy, or in a state of misery, mentally. For each act sheaths its own reward of joy or woe; and each person will have to explate all wrongful acts committed physically or spiritually.

V. Destiny hereafter depends solely upon character. Therefore, it behooves each person to strive to obliterate from his or her nature every attribute which would retard the unfoldment of the higher qualities of the spirit. VI. Sin is a habit and a guilt; and the spirit who would rise must overcome all debasing Baltimore, Feb. 27, 1899.

In Memoriam.

Another link is broken. My lifelong friend, Jonathan Perkins, of Norwich Town, Feb. 4 left his mortal tenement-

> Stepping out of earth shadows Into a purer light-Stepping behind a curtain, Getting a clearer light.

His earth journey covered nearly eighty five years, for the most part sunshiny, till advancing age laid upon him its heavy hand. A complication of diseases came upon him, from which he could get no respite. Still he bore up bravely. As long as it was possible for him to write, his letters, almost weekly, were cheery, for no ghosts from his past life ever stalked before him as reminders of duties unperformed, retributive avengers to lead the emancipated spirit to the path of purgation and progression. Spiritualism, a star of hope, assuaged his many pains, buoyed him up to meet with composure the end, the last of earth, closing his eyes on its scenes to awaken in the life immortal. Only a

Passing out of earth's shadows Into infinite day.

Warwick, R. I. WILLIAM FOSTER, JR.

Card of Thanks.

Allow me to thank the many friends who so kindly extended to me the sympathizing hand of love and friendship in the passing into spirit-life of my much loved brother William, on February 14; also, to the many friends who so kindly sent flowers and letters of condolence. Our religion is practical in such hours as these. IRA MOORE COURLIS. Brooklyn, N. Y., Feb. 17, 1899.

A Card.

To the Editor of the Banner of Light:

Mrs. Susan Hill and family wish to extend their thanks for your kindness in sending a copy of your paper containing the obituary notice of our dear husband and father, White-

Greenwich, N. Y.

Passed to Spirit-Life.

From his home at 69 Putnam street, East Boston, Feb. 17 . S. GOODWIN, aged 66 years.

S. S. GOODWIN, aged 66 years. Mr. Goodwin had been for many years a devout believer in the facts of Spiritualism. He had also been a painstak-ing investigator of its phenomena, especially of its physical phases. He was a great friend of mediums. He was also one of the promoters of the camp-ground at Rindge, N H. Th re he had built a very beautiful cottage; and it was one of the chief delights of his life to get away from business and rest under the pine trees on the shores of the lake. He leaves a wife behind—a true and noble woman—whi will miss the outward pesence, but has the consolation offered by the knowledge of spirit return to cheer and com-fort her. In the spirit-life be has the companionship of a son and daughter, and with their sid will undoubtedly mani-fest frequently to all friends left behind. The funeral services at the house were private, and the interment was at Mt. Auburn. The services at the house and prayer at the grave were pronounced by the writer. *QEO. A. FULLER, M. D.* 42 Alcarado Aresue, Worcester, Mass. From Wheeler Hollow, N.Y. Muss Sanadi Witness

From Wheeler Hollow, N.Y., MRS. SABAH WHEELER, aged 70 years.

aged 70 years. The subject of this notice was an old-time Spiritualist, and realized the consolations found in its philosophy, as she was last of a family of ten to pass to the other life. She leaves on this side of life sons and daughters who will miss her physical presence, but the sublime faith and perfect inowiedge that sustained the arisen mother when abe was called to pass under the shadows, are the helps that sustain her children in this patting. They realize she had fully completed her work in this world, that she desired to go, and they know she will minister to them as conditions will allow until they meet her in the "m.rning land." Kungraf services were conducted at the late redfaces of Funeral services were conducted at the late residence of the departed by the writer. MATTIE E. HULL.

Obituary Notices not over twenty lines in length are pub-lished 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



Of spirit-communion to man; Proclaiming that soul is immortal. Progression the Infinite plan.

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You stand in the Temple of Life, The lesson of ages to teach; Its grandeur, its sweetness, its beauty, The heritage holy, of each.

And there, where whispers of angels Like heavenly harmonies fall, You catch the exquisite echo And give it most freely to all.

Sweet Gospel, whose creed lies within, In kinship to all that's divine, Oh, man, heed that instinct indwelling. And thus make God's purposes thine! ;

No soul but hath instincts of truth-Some sparks of the heavenly flame; That sense is the Beauty Eternal, The Presence no mortal can name.

It moveth both savage and saint. Religions all sprang from its power, And this greater, the gospel of Spirit, Is the centuries' essence, its FLOWER!

Thus years with their usefulness pass. And ever and ever you grow; Your soul with its richness of impulse, Where the thoughts of the angels glow.

And ever and ever more grand, May rich truths encompass your soul, While the inspiration of spirit Makes lofty and noble your goal.

Your life, may its beauty reveal The higher, the sanctified thought, Of the love, the kindness, and justice That spirits delight to see wrought.

The love that is sweet as a rose, And pure as the heart of a flower; That lives to do good as its mission. Exalting your life by its power.

Wioma* shall watch each petal, While helpers from bright spheres on high Assist in your soul's true unfoldment As the days of your work swiftly fly.

But the growth of your inner self, To you is entrusted, fair rose, For none else can tint those rare petals. Or the wisdom it needs disclose.

And each soul in the world must learn The heart-truths shall guide it the best, And give it the needed unfoldment For meeting the Great Spirit's test.

And now, as we leave, we would give Earnest thanks for the rose-bued sprays Your heart in its kindness has woven In our own life's too sombre days.

"Press onward!" the word that we hear, While the angels of Love unfold The plans of the Infinite Father, Like roses with hearts of pure gold.

And now, may the bright spirit-world Unto each of us come more near, 'Till its law of Love is the rule of all As it is in the higher sphere.

EVERETT H. HASTINGS.

Warwick, Mass.

•Wioma is Mrs. Darling's chief spirit guide.

- Spirit communion does not mean cringing fear and slavish subservience to the will of some egotistic spirit. It means growth to both mortal and spirit through reciprocity, and urges both to do their best to ladd to their knowledge through honest effort to improve.

The advance of the second seco

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decheed and authoritative answer to all these kind and earn est questioners. The chief aim throughout the volume has been to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and, at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise an pervision over the morally weak and mentally afflicted, will derive some help from the doctrines herewith pro-mulgated." mulgated,'

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SUSTON, SATUBDAY, MARCH 11. 1899.

Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to govern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general rule. The addresses of all local societies in Boston and vicinity, as well as in cities and town in other States, can be found on fifth page.

Local Briefs.

BOSTON.

· At Boston Spiritual Temple, Berkeley Hall, Dr. Geo. A. Fuller began his work Sunday as speaker for the present month. The instrumental music was furnished by Prof. Geo. Schaller, and vocal oy Mrs. Gertrude Laidlaw. The and vocal oy Mrs. Generate England. The largest audience of the season was present, and listened attentively to the lecture, "Are We Doing Our Duty?" which will appear in full in the next issue of THE BANNER. In the evening, in addition to the lecture, Walter Decrement of the season was presented and the season of the seas Raye gave many accurate readings in an entirely unique way. His talk on palmistry and astrology was also very interesting. The Secretary writes that he was "even more than had been recommended," and they hope to have him again.-BANNER OF LIGHT on sale.

Elgar W. Emerson was the speaker and medium at Red Men's Hall, Sunday, March 5. Vocal music was given by Mr. Harold Leslie and Miss Hatch, a recitation by Mrs. Packard, and Mrs. Maggie J. Butler offered interesting Mr. Emerson's communications remarks. were all acknowledged by parties in the audi-ence. Prot. Willis Milligan presided at the plano.

At the Boston Spiritual Lyceum, Sunday afternoon, in Berkeley Hall, "What Is Your Favorite Animal and Why?" was the subject for younger groups: "Consoience: What It Is and What It Does," for the older ones. Conscience was characterized as "educated selfishness," and a result of education, heredity and environment. The following took rart: For-est Harding. C. L. C. Hatch, Elmer B. Pack-ard, J. R. SLOW, Mrs. A. S. Waterhouse, Dr. J. R. Root, A. P. Blinn, Rupert Davis, Grace Tarbell and Gertrude Laidlaw. Questions for next Sunday: "Do Animals or Birds Know Anything?" and "Can We Love Our Neigh-bor as Ourselves?"

Charles B. Yeator, Sec'y, says that the Children's Progressive Lyceum No. 1 held an interesting session March 5. The subject of the general lesson was "Manners," while the topic assigned the little folks was "Hope." After the usual march, songs and recitations were given by Iona Stillings, Mabel Emmons, Paul-ine Hatch; Mrs. J. W. Kenyon, excellent re-marks; Ella Filman and Lottie Weston. Edgar W. Emerson stoke very kindly and interestingly to the children, as did also Madame Haven, Mrs. W. S. Butler and Dr. E. A. Smith of Vermont. Mrs. M. A. Brown gave a select reading; Floyd Sibley and Miss Edith Hatch, songs. Special anniversary exercises will be held under the auspices of this Lyceum on Sunday, April 2.

The Helping Hand Society held regular services Wednesday evening at Gould Hall. After supper an interesting circle was participated in by several mediums. The rest of the evening was devoted to whist. Mr. Burrill and Mis. Eldridge won the prizes. Wednesday, March 15, Vaudeville entertainment and cake walk. Special mediums' night: Nettie Hoit Harding, Annie E. Cunningham, Hattie C Mason and others.

The largest meeting of the season was held

Freeman of Saugua ; cornet solo, W. H. Thomas. History of American Spiritualism. Orchestra rendered long program. Next Sun-day Mrs. A. J. Pettingill will lecture.

The Arthur Hodges Spiritual Society held services as usual in Tomplars' Hall. Those who took part during the day were Misses Lons and Elaie Burns, Mrs. B. W. Belcher Mrs. Maison, Mrs. Brennan, Capt. Baluom, Drs. Fowler of Salem, Warrer, Pierce. Fur-bush, Mr. Harwood, Mr. Rol ios, Mrs. Quald, Mrs. Lefavour, Mrs. Dr. M. C. Chase and Mrs. Lizzle D. Butler, Services Dext Sunday as usual, with Mrs. M. C. Chase as speaker.

Mrs. R. P. Morton writes: The Malden Pro gressive Spiritualists' Society held an interest-ing session on March 5. Music in charge of Mrs. Wm. Barber. Scripture reading and address, Wm. Barber. Scriptife feating and address, President Barber; invocation and address, with messages, J. W. Cowan; address, H. H. Warner, followed with messages, all recog-nized; messages, Mrs. Clara L. Fagan. BAN-NER OF LIGHT for sale at the hall.

Services were held in G. A. R. Hall, Cam-bridgeport, at 2:30 and 7:30 P.M., March 5, Mr. (). F. Stiles, Mrs. Akerman, Mrs. Fish, Mr. Nichols, Mr. Morse, Mr. Remisse and Mr. Evans taking part.

Mrs. A. J. Pettingill of Malden spoke at Lowell on the 5th inst., with excellent results. Her subjects were in the afternoon, "Our Home Over There," and in the evening, "Dr. Talmage and Lyman Abbett." Both addresses were of a high order of excellence. Mrs. Jones will occupy the Lowell rostrum next Sunday.

J. S. Scarlett of Cambridgeport occupied the platform of the First Spiritualist cociety, Fitchburg, on March 5. His lectures and tests gave general satisfaction. Miss Howe's music was a special feature of the occasion. Mr. Walter Rollins of Charlestown will speak for this society March 13.

On account of illness, Dr. C. H. Harding was unable to fill his engagement at Brockton last Sunday, and his place was filled by Rev. S. L. Beal, who gave a very instructive lecture. Mrs. J. W. Kenyon will occupy the platform March 13,

New York.

[]At the Womans' Progressive Union of Brook-lyn, N. Y., Sunday afternoon and evening services were held as usual. Mr. F. A. Wiggin reviewed Dr. Lyman Abbott's views on Spiritualism in the afternoon; Jerome H. Fort, President Church of Divine Communion, spoke in the evening. Mr. Wiggin closed both meet-ings with ballot tests. Music was furnished by Mrs. Sieber, Miss Edna Turton and Miss Dikeman.

The Church of the Fraternity of Divine Communiton held services Sunday evening in Aurora Grata Cathedral, Dr. E. F. Smith, Vice President, presiding. Ira Moore Courlis sang, spoke and gave tests. Further music furnished by E. Adolph Whitelaw and Miss Bichardson. Toursday evening class meeting Richardson. Thursday evening class meeting devoted to questions and answers.

Christian Spiritual Union held services Sunday afternoon at Tuxedo Hall, 59th street and Madison Avenue. Dr. Harlow Davis made pleasing remarks, and gave a great many tests, all recognized.

At the residence of Mrs. H. Dean-Chapman, 330 West 59th street, New York, her birthday, also that of II. C. Dorn of Newark, N. J., was celebrated. Thursday evening, music, words of good cheer, welcome from host and hostess, a hearty repast and cistribution of "favors" made the occasion a pleasant one.

The First Society of Spiritualists of Syra-cuse, N. Y., held meetings Sunday alternoon and evening. Dr. George C. Parmiter was speaker; Mrs. M. Olmstead of Boston gave tests, all recognized.

Other States.

Thos. M. Locke writes, has had for speaker Weak nerves, low vitality, female complaints, insom-during the month of February, Prof. Wm, M. nia and despondency prevent women from attalning Lockwood, who is doing a grand work for our Cause in the demonstration of spiritual phe. nomena. He lectures for us twice on Sunday and through the week; he is generous and kind and does all in his power for the advancement of the society. Mrs. May S. Pepper, who is known all over this country for her wonderful psychic gifts, has followed the Professor's lectures with spirit messages, and has given many wonderful tests, and never made one failure during the entire month. "Bright Eyes," who is the control of Mrs. Pepper, is certainly do ing a good work through her medium. Prof. Lockwood will lecture for our society during this month, followed by Miss Margaret Gaule with spirit messages. J. C. F. Grumbine continues to lecture before the First Society of Rosicrucians, Chicago, Ill., 11 A. M. Sundays, in Steinway Hall. He will leave April 24 for Syracuse, N. Y., where he will reside permanently, lecture and establish the College of Psychical Science. A special class of twenty-five students graduate in the spring, and will be awarded diplomas. The office of Immortality will be removed East.

HY J. M. UKKHLES, M. D.

After over fifty years of Spiritualism in America, since the Hydesville electric raplings from the unseen world, have passed, is it nut lime that there was a well-written, con-scoutive history of American Spiritualism? And who shall write this book, or books? Over And who shah which this book, of books! Over fitteen years sgo in connection with a literary gentleman, who did not wish his name pub-licly mentioned, as he was a college professor, i commenced writing such a history-but as nearly all of my gathered documents and dates were burned in that San Antonio sanitarium conflagration, I gave it up. That such a history of the origin and prog-

ress of Spiritualism in this country be wiltten seems to me to be a necessity. True, we have Mrs. Britten's "Ninetcenth Contury Mira-'s cumbrous volume, which was valuable oles. when written and yet quite as valuable and of more interest to European than to American Souritualists. The first thirty pages of her book were devoted to German Spiritualism, the next forty-five to French, and the next or third chapter of one hundred and thirty-Mrs. Nettie Holt-Harding occupied the plat-form of the First Spiritualist Association in Malden last Sunday, to the great satisfaction of her many heaters. Next Sunday Mr. Jt St. Soarlett will be the speaker. putting the finish before the beginning, the horse behind the carriage. And then the name of the book was by many regarded as objec-tionable—" Nineteenth Century Miracles "— inasmuch as there are not and never were any miracles in the general or orthodox accepta tion of the term. The volume also contained a great deal of irrelevant matter. Do not think that in stating these facts I am for a mo-ment undervaluing the book or the great merits of its gifted author. But it is at present not up with the genius and spirit of Modern Spir-itualism in America, and other countries of the world. A new, carefully written, concise, closely-connected, and elaborate history of Spiritualism in America should be written while some of the old pioneers in the work are yet sojourners in their mortal bodies.

Who shall do this work? The efficient and energetic president of the National Associa-tion of Spiritualists recommended in one of his reports that Lyman C. Howe be invited to write such a history, and I think the sugges. tion met with a unanimous approval of all present attending the National Association. Mr. Howe as medium, speaker, writer and devoted toiler has been in the work of Spiritualism from its very inception, and is every way well qualified to do this work, and he will do it as he does all of his work, ably and conscientiously.

But if he devotes his time and talents to this proposed work, which will take at least two years, he will necessarily have to drop his lecture work on the platform, and be remu-nerated for his time and labor. This will be but the simplest act of justice. And now how shall the funds be raised to enable him to write and publish such a history? A book of this character will not pay the author as would some shallow, exciting novel or some tale of travels in darkest Africa; although it would

evidently pay after a period of years. _I have not submitted these matters to Mr Howe's attention, and I am not assured that he will approve of my plain, straightforward writing in thus conjuring with his name. I am used, however, to taking responsibilities, and have more than once been lashed for my good intentions. I feel certain that funds can be raised, and cheerfully raised, by this great body of Spiritualists, numbering millions, to enable Lyman C. Howe to present to the world a correct and ably written history of American Spiritualism. Let us hear from others upor this subject at once.

WHY WERE NAPOLEON AND KING RICHARD BEATEN?

Napoleon had nerves of steel at Austerlitz and dys pepsia at Waterloo. Klug Richard suffered the ago nies of insomnia the night before he met Richmond on the fatal field of Bosworth. Ill-health, low vitality, nervous and physical exhaustion are always the The Philadelphia Spiritualist Society, Mrs. causes of lack of success in whatever you undertake. their ofject in life, in work or society, or fulfilling their ducies as wife, mother and home-maker. Ner-yous debility, shattered nerves and physical exhaus-tion from overwork, indiscretions and excesses stand as a stambling block in the path of success for men. Absolutely the only hope of attaining success in life lies in getting back your health, and you can do so if you adopt the right means. You have perhaps tried to get well and failed. Simply because you have not used the right means. You have taken drugs and poisons which have done you no good. Why do you not use the wonderfully curative harmless vegetable medicines of Dr. Greene, 34 Temple Place, Boston, Mass., discoverer of that grand-restorative known and used all over the world, Dr. Greene's Nervura blood and nerve remedy? This is but one of the marvelous cures for different complaints and conditions of disease which Dr. Greene has discovered, and the fact that he is a regular physician, a skilled and experienced specialist in the treatment and cure of all forms of nervous, chronic and lingering complaints enables him to perfectly understand your dis-ease and prescribe his health-restoring medicines to cure. Consultation, examination and advice are given to all absolutely free of charge. You are welcome to call, or if not convenient, write him fully and freely about your case and in perfect confidence. It costs you nothing to consult him and find out all about your complaint, and we assure you that you will be cured ou will adopt this treatment by harm less vegetable medicines.



Legislation in Illinois. · di

State Board of Health Recedes From Its Former Bill.

The Senate judiciary committee at its session Monday alternoon heard arguments on the bill to establish a state board of medical examiners, etc. This bill is understood to be the onlid of the State board of health, and intended as a substitute for the medical practice act of 1888, which was not thought to be quite rigid enough in excluding from the right to practice

medicine certain so called irregulars. John A. Barnes of Chi.ago, attorney for the state board of health, was put forward as the champion of the measure. To the delightful surprise of those opposed to the bill Mr. Barnes presented a substitute for the original, which acks most of the more objectionable features of the original bill. Among the changes are these: Section 1, providing for a state board is dropped entirely. This renders null sections 2 and 3, defining the duties of the board. Section 6, requiring all physicians to get new licenses and to get them renewed yearly, is kept out. Section 7 also goes by the board. Section 8 is so emasculated as to be harmiess. This was the chief feature of the bill, as it was aimed at advertising doctors. Section 9 lets in the osteopaths, magnetic healers, Christian sci-entists, etc., as now amended. This surrender is to be accounted for on the ground that the authors of the bill knew that the opposition to it would be strong enough to prevent its pas-88ge.

Dr. T. A. Bland was the chief speaker on the opposition side. He said that he had come prepared to make argument against the very fea-tures of the bill which had been eliminated. He offered some objections to other sections, however, and his suggestions were at once accepted by Mr. Barnes.

Dr. Bland had a traveling bag full of letters from physicians in this State in opposition to the bill. These letters were addressed to him in reply to his open letter to the doctors of the State, dated Jan. 23. He has received over one thousand such letters, and they continue to come. He also presented petitions signed by over one thousand doctors, and forty-seven thousand people who employ dectors, and de-sire to choose their own physicians without the aid of a State Board.

The amended bill was referred to a sub-committee of five, Senator Baxter being chairman.

At its meeting, March 1, the sub-committee amended the bill as I had suggested in my speech the day before. It is a great improvement over the present law. The State Board, in trying to get more power, has been shorn of much that it had. I am universally credited with producing this gratifying result; am congratulated by my friends, including many Senators and members. T. A. BLAND.

The Christ Question Settled---A New Edition.

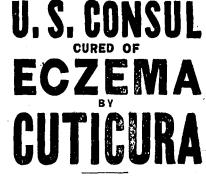
Considering the times, the unexpected rapid sale of the "Christ Question Settled," by Dr. Peebles, necessitates an immediate new and larger edition, the value of which will be enhanced by a very full and alphabetical index. Veteran Spiritualists Union.

MARCH 11, 1899

The Spiritualists of New England, under the auspices of the Union, will celebrate the Fifty-First Anniversary of Modern Spiritualism in Horticultural Hall, Boston, Friday, March 31st, next. Elequent speakers, Mr. F. A. Wig-gin and Edgar W. Emerson for mediums have already been engaged. Prof. W. F. Milligan, planist, J. J. Watson and daughter for musio, with the function with other first class talent, will be present. The celebration will occur in the upper hall, while in the lower hall a grand social reunion will be weld 12 to 2 and 5 to 7 P.M. It is the intention of the Committee to make

this the most important celebration held in Boston for many years. A list of speakers, and other musical talent, will be announced later. Per order of Committee. F. D. Edwards.

The journey of man across the narrow sthmus of earth-life is to teach him that he must develop his own soul's powers in every possible direction by means of sundry experiences in all departments of being.



I had an attack of Eczema, and ordered box of oxide of zine olutionation. The first application changed the Eczema to hell-fi.o, which seemed und enchable. The druggist A local physician did not help matters, and everything either failed to help, or made it worse, I was becoming desperate, when I thought of CUTICULA REMEDIES, and dispatched my servant for a cake of CUTICURA SOAP and a box of CUTICURA (ointment). The first application relieved me and in three days I was well. PULASKI F. HYATT, United States Consul.

Dec. 13, 1897. Santiago de Cuba.

Sold throughout the world POTTER D. & C. CORP., Sole Props., Boston. "How to Cure the Worst Eczema," free.



If you suffer from Epilepsy, Fits, Spasms, Spells, Falling Sickness, St. Vitus's Dance, etc., have children, relatives, friends or neighbors that do so, or know people that are afflicted my New Discovery, Epilepticide, will PER-MANENTLY CURE them, and all you are asked to do is to send for a FREE Bottle and try it. It has CURED thousands where everything else failed. My 90-page Illustrated Book, "Epilepsy Permanently Cured," FREE. When writing, please give name, AGE and full address. All correspondence professionally confidential W. H. MAY, M.D. May Laboratory, - 94 Pine St., New York City.

by the Lac evening in Dwight Hall. After supper the following took part in music, speaking and tests: Mrs. M. J. Butler, President; Miss Edith Hatch, Dr. Smith, J. B. Hatch, Sr., Willie Sheldon; Mesdames White, Webber, Witham, Cunningham. Prof. Milligan, pian-int BANNEY for cale ist. BANNER for sale.

At the Ladies' Spiritualistic Industrial Society Thursday even ng in Dwight Hall, the following speakers and mediums took part: Mrs. J. S. Soper, President; Willis Millean, pianist; George Cleveland, T. E. Allen, Mrs. Dodge, Dr. Smith, Frank Woodbury, Mrs. Webber, Dr. Huot, Third Thursday, Vet-erans' Night; fourth Thursday, dance night; fifth, whist party.

At the First Spiritual Church, 730 Washing-ton street, Mrs. M. A. Wilkinson, Pastor, the usual services were held Sunday morning, afternoon and evening. The following speakers and mediums took part: Messrs. Newhall, Hill Proctor, Falkengren, Baker, Jackson, How-lanc, Cowen. Arthur McKenna, Mesdames Peabody, McKenna, Stackpole. Kenyon, Ba-ker, and Miss Sears. BANNER for sale.

At Commercial Hall, Sunday morning, afternoon and evening, Mrs. Nutter, conductor, the following speakers and mediums took part Messrs. Clark, Jackson, L. A. Cameron, H. Saunders, Turner, Proctor, T. Ecland, Prof. Tyler and wife, Mesdames Ratzel, Witham, Knowles and Woodbury. BANNER for sale.

At the Ladies' Aid Society, Friday evening, 241 Tremont street, the following took part: Gertrude Laidlaw, E. W. and C. L. C. Hatch, Mrs. Alice Waterhouse, Dr. E. A. Smith, Hattie C. Mason. Oscar Edgerly, Annie Cunningham, A. P. Blinn, Mr. Arlington, Mrs. Edgerly March 17, Social Whist Party.

At Odd Ladies' Hall services were held at the usual hour Wednesday, with Mrs. A. P. Guiterrez, Mrs. M. P. Lewis, Mr. Haynes, Mrs. Ackerman, Mrs. West, Dr. E. A. Smith of Vermont, Dr. Huot, Mr. Hersey, Mr. Bates, Mr. Marston, Mrs. Parnell and Mrs. Proctor as the speakers and mediums The same speakers, with Mr. Hall. Mrs. Kenyon, Mrs. Webber, Mrs. Osgood, Mr. Cohen, Mr. Graham, Mr. Lamont, Mrs. Healey and Mrs. Kneeland offici-ated on Sunday, March 5.

I. L. Whitlock says that the members of the Boston Psychic Conference listened with much pleasure to an able address from H. B. Leigh ion, M. D., last Sunday, upon the subject "What Do Nature, Science and Reason Teach Me of the Past, Present and Future, also of God and his Forces?" He was followed by Mr. Hicks, P. P. Field, Dr. Latham, Prof. Henry, and others. Next Sunday the subject will be Psychological Influence in Personal Life," which will be considered in a series of tenminute speeches. L. L. Whitlock will give an illustrated lecture before Dr. F. J. Miller's Metaphysical School Sunday evening, March

Massachusetts.

The First Spiritualist Society of Salem is loud in its praises of Victor Wyldes, who occu-pied the platform Sunday, The Secretary pied the platform Sunday. The Secretary characterized his lectures as "spiritual, scien tlife and eloquent," and his psychometric and life-readings as "wonderful and correct." He speaks for them again March 12. BANNER OF LIGHT for sale and subscriptions taken; annually, \$2; semi annually, \$1; quarterly, 50 cts.

Mrs. Tillie U. Reyholds of Troy, N. Y., served the Ladies' Aid Society, Springfield, during the month of February. She had large and ap-preciative audiences. Feb. 23 a Colonial Party was held. Salad supper, and fine musical program. The new Secretary of the society is Mrs. Anna M. Kelsey, 376 Union street.

The Spiritualists' Association of Lynn met at Cadet Hall, Sunday afternoon and evening, and tendered a benefit to Thomas' Orchestra. There were special exercises; readings, Mrs. M. A. Stone; remarks, Mrs. Abbie N. Burnham, and Mr. Ramsdell; psychometric read-ings and tests, L. D. Milliken and W. A. Estes; singing, Pres. Keity; dialect readings, Willie

Mrs. J. A. Chapman, Sec'y, from Norwich, Ct., writes that Oscar Edgerly spoke in the Spiritual Academy Sunday. In the afternoon he answered questions; in the evening spoke on "Heaven and Hell."

Amasa Whipple served the Providence Spiritualist Association in Columbia Hall Sunday afternoon and evening. Mrs. Sarah Humes gave tests. Next Sunday E. S. Straight. BAN-NER OF LIGHT for sale.

In Orient Hall, Portland, Me., Mrs. M. A. Redlon made remarks, Sunday, and gave satisfactory tests.

For General Debility

Use Horsford's Acid Phosphate.

Dr. R. D. FAIREX, New Orleans, La., says: have almost universally seen good effects produced by it in diseases of the male organs of generation, general debility and pulmonary diseases.'

A Letter to the Editor.

Dear Sir and Friend: I was unusually delighted this morning upon reading the bright and very thoughtful little poem by my friend Joel B. Dow, Esq., the noted lawyer of Beloit, Wis. I spent a month at his hospitable home in Beloit during the the winter of 1896 Dow is not only a humanitarian in the fullest sense of that much abused word, but is one o our deepest thinkers in everything appertaining to the occult in philosophy. It was through the columns of the BANNER OF LIGHT that became acquainted with this very remarkable man. Mr. Dow had read some of my articles entitled "Occult Experiences," published in THE BANNER, and wrote me a very

flattering letter of appreciation. From that time our correspondence became quite regu-lar, and, upon my return trip from Minnesota, where I had been to perform at the Ole Bull Monument Festival, I made it a point to stop at Mr. Dow's home. I found Mr. Dow and his delightful family all my anticipations had pictured, Mis. Dow being a composer of charm ing music, and both herself and daughter practical musicians of more than average ability. Private musicalés were at cnre inau gurated in Mr. Dow's home, and I need scarce ly add, that for many evenings hosts of friends crowded his spacious parlors, and the hours indeed "flew on by angels' wings." It was with sincere regret that I parted with this estima-ble family. A few of Mr. Dow's remarkable sayings may not be out of place here. 1. "Facts are the finger prints of God." "One fact, if it be no larger than the print of a raindrop in the sand falling ages ago, lives forever. 2. "The tomb is not a blind alley; it is a thoroughfare which closes in the twilight to open with the dawn." 3. "The inquiry among students in dawn." the American colleges now, is not what Balaam's as saye, but what nature says." Sincerely Yours, J. JAY WATSON. Sincerely Yours,

Jubilee Deficit.

Previously acknowledged, \$1.243.16. A widow's mite, Hartford, Vt., \$5; Mr., Enma S. Davis, \$1; Mrs. Lucy M. Bitting, 10 cents. Total, \$1 249.26.

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

Anna L. Gillisple, nec Robinson, is prepared to answer calls for lectures, funerals, etc., as hereto-fore. Her address is South Lang Avenue, Station A, Pitisburg, Pa.

Amauda L Coffman, one of this city's most active mediums, after a long absence, is again before the public, ready for camp or other engagements in this and adjoining States. This medium has done a great and adjoining States. This medium has done a great work here with her sittings during her retirement from the rostrum. She is a good public test medium, and is also an interesting speaker. H. W. BOOZER, Grand Rapids, Mich.

Dr. George A. Fuller lectured in Berkeley Hall, Boston, March 5th, and will also lecture at the same place the 12th and 19th, and at Greenwich, Mass., the 26th. He has May 28th and the last three Sundays of June unengaged. For terms address him at 42 Alva-rado Avenue, Worcester, Mass.

J. C. F. Grumbine will be at Onset and Cassadaga Camps, and expects to fill other engagements East. Address him, 3960 Langley Avenue, flat 3, Chicago,

The Ladies' Aid Society

will celebrate the Anniversary of Modern Spiritualism Friday, March 31. The following talent is expected:

Mr. H. D. Barrett, Mrs. Carrie F. Loring, Mr. A. P. Blinn, Dr. Dean Clarke, Mr. J. B. Hatch, Sr., Mesdames Alice Waterbouse, Kate R. Stiles, N. J. Willis, Sarah A. Byrnes; for recitations, Misses Lucette Webster, Etta Willis, Mrs. M. A. Brown; medlums, Messrs. Al-bert Sawin, Edgar W. Emerson, Mesdames Annie Cunningham, Hattie C. Mason, Ken-Yon, Shackley, Nettie Holt-Harding, Jennie K. D. Conant, musio, Misses Laidlaw, Amanda Bailey, Messrs. Charles W. Sullivan, George Cleveland, E. W. and C. L. C. Hatch.

The services will be held morning, afternoon and evening. Dinner and supper will be served in the hall, 241 Tremont street. We hope all the friends will attend.

CARRIE L. HATCH, Sec'y.

The Helping Hand Society

Will celebrate the Anniversary of Modern Spiritualism Wednesday, March 29, at Gorld Hall. Among those who are to be present are Mr. George A. Fuller. Mr. F. A. Wiggin, Mrs. N. J. Willis, Mrs. Hattie C. Mason, Mrs. A. Waterhouse, Miss Lucette Webster, Miss Gertrude Laidlaw and many others. G. C. CRAWFORD.

New editions of the works of Andrew ackson Davis have just been received from the press. We can now fill all orders.

correction of several errors, and an addition of more matter upon this live subject, "Jesus, Man, Medium, Martyr." It has been hinted that the doctor catered in this volume to the Christian thought of the church. The following passages with others show right the reverse to be true. For instance, on page 367 occurs the following paragraphs:

"The old ohurch fathers transformed Jesus the man into the Very God, who died to appease his own wrath, and opened the way through blood whereby sinners might escape the just punishment for their wrong-doing. Accordingly, Isaac Watts sang in a hymn:

"'This infant is the mighty God, Come to be suckled and adored.'

"Think of it, this God 'suckled'-the mighty God in diapers! This is ecclesi stical Christianity-rather it is the counterfeit coin, current and popular, but false. It puts the emphasis upon belief rather than conduct, upon faith rather than knowledge. It builds cathedrals, not men. Religion is transformed from a principle into an institution. We look for a Christ, and find a church edifice. We listen for angels, and hear the doctrines of devils from a thousand pulpits. The hypocrite and the Pharisee profess Christ, and practise

the Satan of selfishness and worldliness. "Rejecting these church dogmas, do we offer no substitutes? Indeed we do-we offer you reason, science, philosophy, phenomena, we offer you sound limbs for crutches, fresh living food for Israel's stale manna, truth for authority, and palaces and temples of transcendant magnificence in place of your_old ecclesiastical mud huts, conceived in Babylon, born in Egypto Syria, cradled in Mesopotamia, framed in the interests of Roman priestcraft, and en-forced by kingly potentates when in power."

This next edition will be reduced from \$1.25

Maine.

to 81.

BINGUAM - A. Baker, Sec'y, writes: A meeting of the Trustees of the Madison Camp Association was held at their grounds Feb. 18, President Hayden in the chair. The following unique position. Every lover of the curious, business was transacted:

Voted, to accept the resignation of the Treasurer, J. H. Matthews, and N. P. Brown vas elected to fill the vacancy.

Voted, that the Secretary hold the Association funds until the new Treasurer has filed his bond.

Voted, that the Treasurer's bond be \$5000.

Voted, to have a seal. Aaron Drake and W. W. Russell were ap-pointed Hall Committee and Ushers at our next Camp-meeting, which is to commence September 1 and to last ten days.

E. O. Danforth and A. N. Moore were ap-pointed Ticket Agents. There is to be a two days' meeting at our grounds on the 3d and 4th of June next.

There is a familiar anecdote about two Catholics who killed a traveler for his money, but finding that he had bread and meat in his knapsack, ate the bread and threw away the meat because it was Friday. This may be fic-tion, but something similar is related by the New York police as true. A burglar, in trying to escape from a tenement house, found his way blocked by a young man. He promptly shot him and got away. Next day the victim died, and two days later the murderer was in the hands of the police, having been betrayed the hands of the police, having been betrayed by his sweetheart. The girl was asked if she had renounced him for killing a man, and in-dignantly replied that she had not. "I'd have gone willingly to the gallows with him if I had to," she told a reporter, "but yesterday I found out that he had broken into a church, and I could n't stand any man who would uo that. Truth Seeker.

Springfield Election.

The First Spiritualist Ladies' Aid Society held its annual meeting Feb. 21, 1899, at 2:30 P. M., No. 10 Foot's Block. The following officers were elected for the ensuing year: President, Mrs. Hortense G. Holcomb; 1st Vice-President, Mrs. Sarah G. Haskins; 2d Vice President, Mrs. Ella Wightman; Clerk, Mrs. Mary French; Treasurer, Mrs. Augusta J. Clark; Corresponding Secretary, Mrs. Aona M. Kelsey. Directors-Mrs. Hortense G. Holcomb, Mrs. Sarah G. Haskins, Mrs. Lida Hart, Mrs. Caroline Fairfield, Mrs. Addie L. Leach, Mrs. Mary French, Mrs. Augusta J. Clark.

100 Readers, please notice that we are now ready to fill your orders for A. J. Davis' books. Just received a new supply.

Announcement.

W. J. Colville announces the immediate publication of a singularly weird and thrilling occult story by a gifted Roumanian author, Dr. Eugènie Eliscu of New York. The title of this singular romance is "SATAN'S HOOF AND THE TWO WIICHES." For insight into the occult practices of parts of Europe not usually frequented by the general traveler or pleasureseeking tourist, this work holds an almost the psychical and the mystical will revel in its entrancing narrative of strange adventure coupled with elucidation of profound mysteries of Nature. The philosophy is of the highest. The book cannot fail to enlighten as well as entertain. Advance subscriptions can be sent immediately to Banner of Light Publishing Co.-25 cents each; five copies, \$1. The book will be printed in clear type, on good paper, with very superior cover.

BO Our readers' attention is hereby called to the card of Wm. H. Drake on another page of this number.

Announcement.

The Massachusetts State Association will celebrate the Fifty first Anniversary of Modern Spiritualism Thursday; March 30, in Union Hall, 48 Boylston street, Boston, Mass.

A large array of talent will be announced for this occasion in a later edition of this paper. Among those whom the committee is able to announce at present are: Mr. F. A. Wiggin, the celebrated medium, who is coming to Boston for that purpose (it will be his first appear-ance for this season); H. D. Barrett, President S. A.; President Geo. A. Fuller, 2d Vice-President Mrs. Carrie F. Loring, Director Mrs. H. G. Holcomb; Dr. Dean Clarke, Mr. A. P. Blinn, Mrs. Alice Waterhouse, Hattle C. Mason, Mrs. Junette Yeaw. Make this another jubilee such as we had last year. Watch THE BANNER for further particulars. COMMITTEE.



until April 25, 🕬 🗤