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NO. 21

GOD HATH PAVED THE WAY.

BY W. S. HASKELL. Lift up thy head, oh! man, Behold the light of day; Shirk not thy duties here, God hath paved the way.

Thy mind may rest in darkness Thy soul encased in clay; Fear not: the goal is near. God hath paved the way.

Thou art thet ull-leaved flower. Thou art divinest ray. What care, what fear need borrow God hath paved the way.

Ohi joy in truth eternal.

No darkness here to-day; I trust, believe and know God hath paved the way. Dimond P. O., Alameda Co., Cal,

(To be issued in pamphlet form.)

The Evolution of Worship.

A Lecture by Harrison D. Barrett.

Published by special request.

(Concluded.)

.At this point a question arises as to the next sequential step in the evolution of worship on the part of the human family. We have hurriedly traced man's progress from animistic worship to that of the Creator of the physical universe. Is the next step the worship of the lesser deities whom he created in fancy to preside over the various orders in the vegetable and animal kingdoms, or the worship of that which he conceived to be the source of life? It is thought by many that Phallic, worship preceded Sun worship, while many contend that they were contemporaneous. We feel, however, that Phallism followed after all of the forms named, hence have placed it after the worship of the Creator of the physical universe. There is not time to enter upon a full discussion of Phalli, worship. It is a most interesting study, and presents many lessons of transcendent beauty to the students of religious history, when examined in a truth-seekfor a series of many lectures.

Man's God now was the Creator of the earth and all of the heavenly bodies, but not yet could he endow even this Power with that omnipotency of strength and wisdom to account for all of the manifestations upon the earth, in the sea and air and sky. The plants, the flowers, the birds, the animals and all objects that greeted his sight could not spring from the self same Power that made the earth, so he sought to account for them by ascribing them to the special creative agency of some god or goddess, whose united Powers ruled the universe. Wherever Man was dispersed, there his ruling deities partook of the characteristics of the men who worshiped them, and were especially adapted to the climatic conditions of those countries where Man lived. Egypt, India, Greece, Rome and Scandinavia all contributed to the Pantheon of the world's family of gods, and each nation manifested its own nature in the gods and goddesses with which the universe was filled. In truth, as Dr. Gunsaulus, of Chicago, so well says: "Man has ever been like the gods he worshiped, while the gods have always been like the men who worshiped them." A warlike people were always ruled by fighting deities, while a nation that loved peace was always governed by deities who were peaceful by nature and lovers of the beautiful in all things. Even to day, in Christianity, we find the god of the Partialist a revengeful being, full of anger every day against the wicked members of his own family, and delighting in an opportunity to send his children into everlasting torture. A Universalist, a Unitarian, or a Free Religionist makes his god kind, gentle and loving, whose boundless affection ultimately restores all of the children of men to a state of peace and happiness in Heaven.

But in the early history of the race man did not hesitate to create deities, gods and goddesses ad libitum, and placed them as tutelary divinities in the several departments of nature. In the countries named, Ra. Pthab. Isis. Osiris, Horus, Zeus and his family on the heights of Olympus, Japiter and the minor gods of Rome, Brah. | Mammon worship and a wholesome desire for the treasma, Vishnu, Siva, Odin, Thor, Freyja, and the satellites that shone from their reflected lights, as well as the deities and sub-deities of other nations, of other ages, all came forth at the command of Man's fancy, poetic creations of childish minds. Yet the worship of these minor divinities was most intensely real to millions of people, fear being the chief factor that served to influence them for many centuries. To every phenomenon they could not understand they ascribed a supernatural author, hence permitted their minds to grow idealistic gods and goddesses, even as an apple tree grows its luxuriant blossoms in May. Greece borrowed her gods from Exppt, and to some extent spiritualized them, yet even the people of cultured Grecce yielded to the influence of poetry, and failed to become Rationalists in religion. She added many members to the Pantheon of the gods, and gave many wonderful fairy tales to posterity as evidences of her religious spirit.

But how is it to day? The evolution of worship has rolled Man forward despite his attempts to cling to the poetic myths of his ancestors. All is now changed. Go with me to Egypt, and there you will find a civilization differing its creed, said: "We believe in the communion of saints," widely from that which obtained in the days when Isis and Osiris were supreme. To-day you hear no stories of Isis wandering up and down the valley of the sacred Nile, weeping for the lost Osiris, and moaning over the fate of Horus. No Sun God is reputed to catch people up into his chariot of flame to take them with him in flery pomp in his journey across the sky. No flaming Gehenna awaits with rapacious maw, the coming of the condemned, to be burned forever. No weeping nor wailing is heard over the fate of the beloved dead-all is silence-as silent as the Sphinx, the Pyramids, and the majestic Nile.

No mighty Zeus, with his great family of gods and goddesses, engage in Bacchanalian revel on Mt. Olympus by night or day; no muses are seen or heard. Art speaks only through fragments of marble, while Poetry and Philosophy | bling blocks athwart the pathway of human progress, and give forth their messages from the pages of the histories of that I believe they ever will be. Beware, then, of ironan age that has gone forever. Brahma, Vishnu and Siva clad creeds. have disappared, and their voices are no longer heard John Calvin came. He improved somewhat upon some even in echoes along the corridors of time. Rome, the of the teachings of Luther, and gave the world an idea of called, saying: "Tell me ye winged winds that around me only proved that man lived beyond the grave, but it opened

Eternal City, stands upon her seven hills, but the Rome of | Justice that had never been emphasized before. But his Jupiter and his host of gods has gone for aye. Silent are they all, even as are the tombs of the Cauars. No warlike Odin calls his warriors to daily contest; no Thor is heard striking blows with his mighty hammer, that carry with their echoes terror to every heart; no slain Balder appeals to his worshipers to mourn his sad exit from earth; no Valhalla echoes to the tread of martial feet, resounds not with the din of battle, hears not the shrieks of the Valkyrias from the heaps of the slain, sees no tables spread for feasting after conquests-all, all are silent now; silence and nothing but silence abounds; the gods are dead, killed by Common-sense, buried by Reason, and their memories only treasured in myths and poetry. Yes, the gods are dead, "gone into the glimmering dreams of the things that were." Yet all that was ever true in religion remains for us to-day, as true as Truth itself and as eternal as Time.

A new era dawned when the gods went away from earth. A man sounded the keynote of its coming when he said upon Mars hill, "Ye men of Athens, I perceive that in all things ye are very religious (not superstitious, as erroneously rendered by some writers), for as I passed by and beheld your devotions I found an altar with this inscription: To THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you."—Acts XVII, 22-23. A great teacher had preceded the preacher of Mars hill, and had said: "God is spirit." His thought had been taken up by his apostles, of whom the speaker at Athens was one, and carried far and wide. Philosophers and sages, wise scholars and inspired teachers, began to throw the light of their intellects, their spiritual natures, upon this problem of the oreation. What did it? Where was the First Great Cause? Religionists wrestled with the question and scientists experimented in the laboratories of nature, until it was proved that the visible or tangible things were the unreal, and that the invisible real was something beyond, yet not outside of the so-called material universe. Analysis, synthesis, reasoning, speculation, could not account for the Invisible Real that caused things to be.

The evolution of man's thought caused him to see that Life was this Invisible Real-not an over-ruling Power, but an inner-ruling Principle, the source of all things, the divine matrix in which all finite manifestations germinate: Life, that involved all things, and from which all things were evolved. Universal Life supplanted all of the gods of all ages and nations, drove out all of the imps and deing spirit. One thing is certain: had the reverential spirit mons of churchianity, enthroned itself in the Universe, and the purity of thought that were associated with the and commanded man to know himself that he might know original sex-worship been adopted by the Christian peo- something of the life from which he sprang. Polytheism, ples in full, there would be far less sexual depravity and anthropomorphism, speculative theism and agnosticism fewer moral monetrosities than exist to day. Phallic wor- were forced into retirement by the demonstrations of the ship is a study of itself, and could well be made the basis immanence of Life in the Universe, that revealed the pure pantheism of Spirit-the only Real, the only true God. Jesus and Paul referred to this Eternal Principle, and had their followers correctly interpreted their premises, the higher Pantheism of Spirit would have long ago dominated the religious thought of man.

But what of man himself? Has he no share in the revelations of this Universal Life Principle? Most assuredly he has, for man is the unit of the problem, and we have thus far been engaged in tracing his origin. We are now face to face with the question of his destiny. We have no time to review the teachings of the ethnic religions upon this question. Since the dawn of history all peoples have held to some form of a belief in a future life, and have lived in consonance with that belief. In some countries oracles gaye messages from the unseen realms, counseling the people of earth as to the way they should live, and how they should act. The Jewish nation, as will be seen from the Hebrew Scriptures, had little to say about life after death. The man of Nazareth came, and gave a new revelation of the power of the spirit to the world. Spiritual phenomena were wrought in his presence, and upon them he and his followers founded a new religious system. that was to bring life and immortality to light. For almost three hundred years spirit communion was acknowledged by the Christian Church. The comforting assurance that death was but another name for change was emphasized by the inspired teachers of the early days of the Caristian era. But as the followers of Christianity increased in numbers, they became the objects of envy on the part of the rulers of the Roman Empire. Constantine, the pious hypocrite, the religious murderer, conceived a plan by which Church and State could be united. He laid the mailed hand of Imperialism upon the churches, and the light of the spirit at once began to wane. Temporal or material things and things spiritual do not dwell in the same household. He made the Christian Church a staff of support to his Empire, and spiritual gifts were forgotten. ures of the spirit can never be made one and the same. Wherever Imperialism and Ecclesiasticism dwell, there is always spiritual darkness. Take care then that Imperialism and Ecclesiasticism never join hands to assume power in this America of ours. There are signs that indicate that there is danger in this direction. Look out for it, and be ever on the alert to protect and defend civil and religious liberty.

A thousand and more years of spiritual darkness followed the action of Constantine. Only a few rifts in the clouds appeared in all that time, to allow the light of the spirit to shine through. Ecclesiasticism and its powerful ally, Imperialism, were ever on the alert to stamp out what they were pleased to call heresy, with the iron heel of despotism. Every spiritual reformer and seer was either put to death or to torture for opinion's sake. The door between the two worlds was closed and hermetically sealed to the multitudes; it was opened to a favored few of the Catholic prelates who used it as a means to increase their own power over the people. The Catholic Church, through and deliberately refused to permit the sorrowing millions of its followers to enjoy that communion. So arrogant did it become that it even declared that its Pope had power to sell pardons for sins, before they were committed. Black, indeed, was the spiritual outlook. A new revelation was needed, a reform must take place. Martin Luther came and hurled defiance at the hierarchy of Rome. He gave some spiritual truth to the world and succeeded in effecting some reforms. But his followers, unable to see that the people should be given some knowledge of their destiny, formulated a creed in the name of the reformed religion. Spiritual progress in and through Lutheranism was effectually stopped. Let me say here in passing that creeds have ever been stum-

theology-how terrible, how pitiless! It would seem that no sane mind could ever teach such diabolism as was in volved in Calvinism. Zwingli, Melanothon, Servetus and other reformers of the periods of Luther and Calvin added each a little to the sum total of knowledge; but in common with the great leaders mentioned, they failed to demonstrate the fact of life beyond the tomb. The immortal seer, Emanuel Swedenborg, came; he declared the reality of the world of spirit, told of his visions thereof, and did not hesitate to say that there was a future for man. His followers, however, could not realize the beneficial effect this truth would have upon the masses, hence virturlly repudiated spirit-communion, and established another church.

The Wesleys, John and Charles, were the next great teachers to speak to mankind. They believed that religion should be brought home to the humblest children of earth that it was a heritage for all, and not for the few, that its consolations in another life were alike for the rich and the poor, through salvation by grace. They were helped by unseen influences in their great work. The story of the spiritual manifestations in that Epworth Cottage over the sea is a strangely instructive and interesting one. Take the autobiography of John Wesley, in its unabridged form, and read the story for yourselves. Robert Dale Owen refers to it, and quotes from it in one of his great works. You may not find the story in some of the more modern lives of Wesley; the hatred for spiritual manifestations was so great as to induce some writers to commit the pious fraud of expunging the references in question from the work in the name of religion. Had these spiritual revelations recorded by John Wesley been permitted to exert even their natural influence upon the masses, Modern Spiritualism might have appeared a century earlier than it did. But it was not to be. The Wesleyans established a creed, and placed another block in the pathway of progress.

Next came the reaction against Partialism. John Murray began to teach that Scriptures promised happiness in heaven to all men. "God," he said, "was too good to punish his children eternally, hence death was the bar before which he arraigned them all, and was their final punish ment." All men must be saved, whether they wanted to be or not; it was so foreordained, and they must accept their destiny. He failed, and so did his successors, to say creed, and again blocked the car of progress. The next | upon even one atom of evidence. It analyzed the promises step was an easy, and perfectly natural one. The question of hope and proved them to be mere chains of sand, who y and grandeur of human nature were emphasized, and the absurd speculations of the theologians about the oneness of | tears, away from the mountains of Doubt and Despar, three, and the threeness of one, were rejected as mathe- and placed him in possession of the grain-laden fields of to the Godhead, and man's duty to his brethren on earth were the essentials of this new gospel. Priestly and Chan- the thirst of the soul. ning, and ultimately Theodore Parker were its exponents. Unitarianism was born. It said nothing of the future out-Collyer wittily defines the difference between Universallieve that God is too good to damn man, while the Unitarians believe that man is too good to be damned." I would not do my Unitarian friends any injustice in my references tality; some believe in a heaven similar to that of the Universalists; others care nothing about it, while none of them have consistently and persistently emphasized communion leaders say that they believed in another life, in which each individual became a floating entity, without form or power of speech, or ability to see or hear, but would sense the presence of other entities when he happened to come near

enough to them, to recognize father, mother, wife or child. What a pitiless, soulless philosophy is this! I have referred to the Unitarians at this length from the fact that they are the most progressive of all religionists, hence are and hereafter. The Unitarians have been and yet are leaders in the field of scholarship, but their erudition will never make them spiritual, nor will it give them the right to assume that outside of their thought there is nothing of deal of good as a body, and the influence of their thought upon the questions pertaining to theology has been most salutary. But they have been content to rest upon the un certain couch of hope with regard to life after death, or have fallen into agnosticism and positive denial of a future state of existence. It therefore follows that man has been forced to look elsewhere to find evidence of the survival of the soul over the change called death.

He turned to Science, the greatest of all his teachers, and asked for light. Science took hold of the material world, analyzed and classified its phenomena, told of their relationships, proved the indestructibility of so-called matter, revealed the existence of over seventy constituent elements in chemistry, demonstrated that the globe was myriads of ages old, numbered the stars of the heavens, told of the innumerable constellations outside of our own solar system, brought into view the wonders of the Milky way, decomposed a ray of light and revealed its history, rediscovered the art of annealing brass and steel, taught man to make illuminating gas from water, showed him the wonderful powers of electricity, girdled the globe with talking wires, spanned the continents with roads of iron, made the rays of the sun paint pictures of faces and landscapes, caused them to furnish heat for our houses and light for caverns within the earth, showed him the wonders of the mineral kingdom, revealed the values of the precious metastonished gaze the circulation of his own blood, showed him the relationships and uses of the various parts of the wonderful house in which he lived, related him consciously any place where it had ever dwelt within your house of clay. All is mystery."

With streaming eyes and trembling lips, man stood alone between the dark peaks of Doubt and Despair. He cried

sigh and moan, tell me, I beseech ye, of my loved ones who have gone from this life away." The winds sank down to a hoarse, despairing whisper: "We cannot, we cannot; all is mystery, it is mystery still." "Tell me, ye priests and prelates of all the churches, tell me of my darlings who have vanished from my sight," And the winds brought back his answer from the graves of the centuries: "We cannot, we cannot, it is mystery still." "Tell me, ye kings, princes and rulers of earth, tell me whither the souls of my dear ones have flown, whom ye slew in battle for mad ambition's sake! Where oh! where are they?" And the winds once more brought back the answer from the tombs of the ages: "We cannot, we cannot; it is mystery still!" "Tell me O mighty Science, prove to me by thy wondrous power that my loved and lost yet live, that there is another life in which I shall greet them once more!" Once more the mournful voice of the winds gave back an answer: "I cannot, I cannot; it is mystery still! "Is there no answer? No blessed boon of knowledge, no comfort for the sorrowing, no solace for my pain? None? Hark! a subtle sound strikes in upon the ear! The mystic rap is heard at Hydesville and the stone is rolled away from every sepulchre, and in clarion tones the angels reply: "Yes, thou sorrowing one, there is an answer to thy heart-cry, there is knowledge for the soul. Thy loved ones live in a happier, better land, and they can and do return to thee!" So, with these words, light breaks in upon his mind from countless sources, and the darkness of the tomb is banished forevermore. He now sees no longer through the murky glass of Hope, but face to face is he with the glorious truths of the spirit. He realizes, as one of our gifted speakers has said, that Methodism cut away the shrubs and the thorns, Universalism prepared the soil, Unitarianism planted the seed, while the flower and fruit thereof was and is Modern Spiritualism, the most precious treasure ever vouchsafed unto man.

The rap shivered, burst, scattered across the continent, leaped over both great oceans, touched the hearts of the thousands in all lands, by its mystically strange story of life beyond the grave. It brought joy for sorrow, pleasure for pain, life for death. It made the bitterest sufferings and the heaviest burdens of earth endurable through the knowledge it gave of the life beyond the tomb. It tore the mask from the face of false theology, and revealed the deceit that had long been hidden within its basilisk eyes. It to d the world of the illusions of faith, and proved the unreliathat there was any opportunity to commune with the in- | bility of its promises. It probed deep into the philosophy mates of that heaven, but declared that such was not even off ared by the theologians and churchmen, and showed that remotely possible. The Universalists adopted another they rested wholly upon dogmatic assumption, and not of man's life and welfare on earth was raised. The dignity devoid of strength or of interest save as curious freaks of man's inventive mind. It led man out of the valley of matical impossibilities, therefore absurdities. Monism as demonstration. It fed him with the food that gave him life, and permitted him to drink of the water that quenched

It led him out of the maze of speculation into the golden sunlight of Truth. It enabled him to grapple understandside of the pale of hope. There might be a future life, if | ingly with every problem affecting human life, and helped there were, it was all right; if there were not, God knew him to realize some of the grand possibilities of his own best, and they would gladly leave it all with God. Robert | soul. It proved the fallacy of promises without effort to redeem them, showed the hollowness of the utterances of ism and Unitarianism as follows: "The Universalists be- the pulpits and revealed the hideous image of a Partialist God in all of its ghastly deformity. It analyzed the studied essays of the preachers of all faiths, and showed that Fear had been the main prop to their support for thousands of to their belief in a future life. Many of them hope for immor- years. It threw the refulgent light of truth upon the fearful dogma of eternal punishment, and showed that it was but a hideous creation of man's fancy, solely designed to give added power to the priests and prelates who were supbetween the two worlds. I have heard some of their wisest posed to be placed in charge of spiritual things. It revealed the stupendous error of an infallible Church, at 10fallible Pope, and a specially appointed priesthood, to which man had long been bidden to submissively bow. It took up the idea of justice to all men, spiritualized i', and proved that every soul has certain inalienable rights, of which no being has the power to deprive him. It enlarged upon the idea of rewards and punishments, and taught the eternal law of compensation. It emphasized the sublime supposed to entertain the most logical views of life here | truth that man is only entitled to that which he has earned in spiritual as well as in material things, and told him he must work out his own redemption from his errors through sincere repentance and noble living.

It taught man his duty to his fellowmen, and showed him value in the realm of religion. They have done a great that injury done to one was an injury to all. It placed him face to face with the law of consequences, and made him feel the effects of his hatred for his brother. It gave him a broader view of life and its responsibilities, fitted him to assume them, and showed him the royal road to a perfectly just and stable government. It placed in his hands the keys to the universities of the world, and told him to take a thorough course of instruction in them all. It led him to throw away assumptions, and to refuse to accept inference as evidence. It made him test every mental and spiritual concept, every phenomenon of whatever kind in the cruci ble of the soul, in order that the pure gold of truth, refined to the highest degree, might be given to the world. It took hold of the hands of Science, led him away from the icy peaks of Annihilation, and suborned Reason, into the realm of the soul, where it placed in his hand the magic wand that gave him the power to discern the sublime realities of spiritual things. It bade man, through Science, to prove all things, and to hold fast only that which is good. Demonstrated religious truth was made the object of his search, and he was taught to test everything most crucially ere he formulated an opinion.

It told Science to enlarge his vision in order that the missing link between the physical and the spiritual phenomena of life might be found, and placed in its true position in the chain of evidence. It told man to accept every truth that had been revealed in the past, but cautioned als, told of their uses in the arts and as money, taught him him lest assumption be mistaken for evidence. It bade him the power of steam, applied it to commerce and manufac- 1 go forward ever in his quest for wisdom, even if he had to tures, caused him to study his own being, discovered to his unsay in hard words to day that which he had felt to be true only four and twenty hours before. Step by step, principle by principle, it evolved the science of the soul, through which man realized that life was universal, was the only to the physical universe in which he dwelt, and led him to real, was the source of all existing things. It enabled him the very threshold of the laboratory of the soul. There it to trace the relationship between finite forms of life, left him, saying "I can go no farther. In my study of the and the Universal Principle of Life from which they smabody I found no such thing as a soul. Neither did I find | nated, and, as the latter was eternal in duration, so likewise must be that which is evolved from it. It opened his vision to the sublime realities of the life beyond the tomb, and scientifically demonstrated the fact of open communion between the mortal and spirit spheres. aloud, and the echo of his grief-stricken cry was thrown | It proved that seeming death was swallowed up of life, and back upon the bleeding wound of his sorrow, Again he placed man's feet upon the rock of eternal truth. It not the door to the temples of spiritual wisdom, and gave man inferential evidence of his immortality.

It took Science into the fields of religion.

Sacred books were tested, their supernatural attributes torn away, their claims to a special divine inspiration rejuted, and the truth they contained preserved intact for man's enlightenment. It questioned traditions, refuted myths and legends, analyzed doctrines, proved their fallacies, and revealed whatever of truth there was at their foundation. It turned the light of reason and demonstration upon every question, and proved that Life was the corner-stone of the universe. In fine, it gave the world a scientific religion and a religious science, a philosophical religion and a religious philosoc phy, based upon demonstrated truth. An inner-ruling Principle, an Involution of Power and Wisdom, life beyond the grave, progression here and hereafter, communion of souls, and peace, harmony and good-will among men everywhere. This is Spiritualism, the leader, teach er, guide and counsellor of mankind.

Its work has but begun. On earth, it must right the many wrongs from which man is suf fering. It must exert a leveling up influence in society, and see to it that every soul that comes to this planet is well born. It must emancipate woman. It has already done much in this direction, for it put forth the principles adopted by that other movement ushered in in 1848, whose object was to establish the rights of woman in society. It will never stay its hand nor turn aside its purpose until woman is free, standing beside her brother, endowed with all of her natural rights and in possession of her own soul. It has a mission in the home life of all classes of people; it is to dethrone that fell monster, Lust, and to aid the gentle queen of the soul, Love, to resume her sway over the hearts of her subjects. It must deal with every question per-taining to civilization. War must be abolished, and other forms of murder forever overthrown It must aid man in his quest for freedom, and educate all of the people to realize the truth of the grand sentiment, "Equal rights for all;

O Spiritualism! Thou rose-lipped child of Love, welcome art thou among all of the soul-illumined of earth, and blessed art thou of them and of angels! Come in all thy effulgent allows a give light to all the earth, it the glory to give light to all the earth, tip the clouds of sorrow with the silvery light of joy, banish evil, hatred, malice, envy and jealousy from the souls of men by the inspiring might of thy love. Fill the hearts of the people with neace, and give them of thy bounty until they shall rise in power of spirit to go forth, strong in purpose, mighty in soul, to do good, and to earn for themselves their hom s in the land beyond the cloud-tite.

JONATHAN COLEMAN

An Instance of Spiritual Development.

BY M EAR), bUNHAM,

Chapter III.

THE TUITION FEE.

The scone in which Mr. Coleman was set apart to be an apostle of right against wrong was exceedingly impressive. It bore every stamp of reality save the invisibility of the group operating from out of the unseeable. Those present as witnesses were awed into silence, and felt-or thought they felt-the touch of unseen spirits. They accepted in solemn earnestness all that had been said and done, and when the scene closed they bade each other "Good-night" in subdued tones, and departed with softened footsteps, as if

whereon they trod was holy ground. Mrs. Coleman had never seen Alvan Stuart, nor had any of those present ever seen him, hence it was impossible to verify the correctness of the impersonation; but one thing was plainly evident: the sincerity and guileless-ness of Mrs. Coleman in the matter. With her ness of Mrs. Coleman in the matter. With her it was no sham, no make believe, no attempt at deception. Without intention she first fell into a condition of semi-consciousness; then a strangely controlling force permeated her entire being; her own will become gingularly the being; her own will become gingularly strangely controlling force permeated her entire being; her own will became singularly passive, or rather passively subservient to an other will; she began to speak and act as impelled; at least such was the description she gave of her sensations, and beyond this she had no explanation to give.

This occurrence led to much discussion and speculation in the immediately following days. It also led to an earnest desire for another exhibition of her personating gift, especially among those who were not present at the se Everybody desired to see and judge for himself, hence was set a time for another The clans were invited, great expectations aroused, but, alas!

" The best laid schemes of mice and men Gang aft agley, And leave us naught but grief and pain

For promised joy.

The company gathered promptly on time, some doubtful, some confident, all expectant. The usual preliminaries of a scance were carefully gone through with; the accustomed time of patient waiting was greatly prolonged everybody grew weary: not the slightest sign of an impersonation appeared. Other mediums present brought forth a few feeble manifestations, but Mrs. Coleman sat passive and unaffected; the whole affair was a failure. The doubting ones went away smiling in derision; the believers were cast down, but clung to hope for the future; and Spiritualism lost

One frost, however, does not make a winter, nor one failure debar any future success. In due time another séance was held, at which personating power returned to Mrs. Coleman in plentitude. Her personations were so com-plete and perfect as to be unmistakably recognizable. Departed parsons whom Mrs. Coleman had never known or heard of spoke and acted through her, to the complete satisfaction of those present who had known them in the period of their earth-life. They were as eager to be heard as they had been conspicuously silent at the former te ince. Why this difference? On being asked this question, they asserted that their mission was to be helpful to the living and not to put themselves on display to gratify idle curiosity—a very wise and sensible answer, and one that Mrs. Coleman heeded ever after. Under no circumstances would she attempt personation for display or to gratify curiosity, but held this power as a sacred gift to be used only for practical good. The consequence was that she grew to wonderful skill, and became the most noted personator in all the surrounding country.

It thus appears that, if spirit-communion be a reality, and if from superior knowledge and wisdom spirits can give superior advice to the living for the conduct of human affairs, Mrs. Coleman was fitted to be the medium of such communication. The conditional "if" is here inserted because this is simply a narrative of facts, and not an attempt to account for the facts given. The reader is left to speculate for himself as to the real cause of the phenomena that appeared. Here it is merely assumed that the superinducing cause or causes were spirits and spirit-power. Mr. Coleman was only impressionally mediumistic, and that to a lim ited extent. This was not sufficient for the requirements of his special and pressing emergencies. What he needed was the privilege of asking questions, of consulting as to the comparative merits of possible lines of action, and of learning where difficulties would be met and how to meet them; for all of which the slow and uncertain process of impressions was unequal to the demands of the emergencies; but with a medium through whom spirits could talk as one man talks with another, the difficulty would be removed and all the bene-

Mr. Coleman could and did sit down by his wife and, through her, talk with his spirit advisers. He would lay the facts before them as they appeared to him, and the course of so they appeared him to be taken; they would supplement his statement of facts with points to him unknown or overlooked and show the strength or weakness of the action he pro-posed. He would set forth what he supposed is partners and creditors would or might do; they would inform him what his partners and once. Terms \$2.00 per year in advance.

oreditors were really attempting to do. And so the conference would proceed for an hour at a time-consultations of a client with his lawyers, which added nothing to the bill for counsel fees. Even the medium demanded no fee beyond the love of her loyal, honest, manly husband, and this she received in full measure, "pressed down, running over." He believed in her with all his heart, and trusted in the ad-vice coming through her lips as from oracles to be obeyed.

Thus it came to pass that Mr. Coleman was under spirit direction, and the advice thus given, when followed implicitly, proved to be wise and productive of the best results. Points which his lawyers failed to see were called to their attention; steps necessary to be taken to thwart the wily schemes of opposing lawyers were revealed; unexpected turns and complications were amply provided for; no point was left unguarded; every unforeseen attack was skilfully met, and all was done so thoroughly, adroitly, shrewdly, as to fill with astonishment the lawyers on both sides. Mr. Coleman's counsel thought him to be a man of marvelous wisdom, acumen and insight; the opposing counsel acknowledged that they had never met antagonists so marvelously quick witted and thoroughly posted in all their professional life. Mr. Coleman and his discreet wife alone knew the source of all this marvelous fore-sight, insight and skilful counter-plotting.

It would weary the reader to follow, step by step, in detail, through all the legal complications, moves, counter moves, injunctions, stays, appeals and reversals which filled the weary days of litigation in the settlement of the company's affairs; nor does the purpose of this record require such following out of details; it is sufficient to state that, under spirit direc-tion, Mr. Coleman won at every point, and secured an equitable, clean-handed, honorable adjustment of the company affairs. He came out of the conflict with a reputation for honesty as clear, undisputed, brilliant as any man might desire; but as poor in this world's goods as any man could well be.

Mr. Coleman took a cheerful view of the situation in which he now found himself. Every dollar he had saved in the years of his earlier life was gone, and he was thrown upon the world without visible means of support; but he had gained an implicit belief and trust in a declaration made to him by the spirits; that his future would be provided for; that if he fulfilled the mission to which they had set him apart, all his temporal needs should be met; and this he believed with all his faith and trust. What more should he ask for? His views of life had become radically changed; he saw wealth and fame as unworthy of life's immor-tal powers; to do good, and thereby develop his moral, intellectual and spiritual being for life eternal was the goal of his ambition, and causequently his outlook for the future put on new colors and new attractions. When a sympathetic friend sought to condole his loss of property, his reply was:

"I have suffered no loss; I have met with But your property is all lost," insisted the

friend in amazement.

'Not a dollar of it has been lost. I've been

at school for the last few years, and, of course, I had to pay the tuition fee," he replied, with a smile.

"A pretty dear tuition fee, I should say."
"Nothing is dear if you need it, are able to get it, and, having gotten it, find it to be worth far more than it cost; and that is precisely my

case."
"Well, then, what have you gained?" "An enlarged understanding of life's import, a clearer conception of life's purpose, a broader vision of life's aims, a confident hope of a life to come, a conscious birth into life eternal. Now I know that 'if this earthly house of tabernacling were dissolved, I have a building of God, an house not made with hands, eternal in the heavens;' and this, knowledge is worth more than all the worldly estate I ever owned or ever could own; for it puts me in direct and positive communion with God, and gives me a firm grip on the reality of the unseen, a positive assurance of a nour, an heirship to all within my Father's house-nay, to all within the kingdom of the eternal God. Talk about money in comparison! If I could have what I now possess only by being made as poor as Lazarus, I would hank God for the poverty and go on my way rejoicing.'

"You have gotten beyond my depth of experience or attainment," replied his friend.
"I do not doubt that," answered Mr. Coleman, "for it was beyond my depth of experience or attainment until since the schooling of the last few years. These are not states or conditions into which we idly drift; they are wrought out in the soul by the chastisements of which Paul speaks in his epistle to the Hebrews, where he says, 'Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth,' and that He does this 'for our profit, that we may be partakers of his holi ness.' This is hard for the world to under-stand and accept, but it is true. 'No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.' I know this by experience and thank God for the

knowledge.' In talking of these things Mr. Coleman often poke to unappreciative ears-more often than otherwise; for the deeper experiences of the higher life are not understandable to the lower planes of living. Indeed we cannot understand or appreciate anything that does not touch a responsive chord in our own personal experience, hence most of those who listened to Mr. Coleman shook their heads and said: Evidently he is mentally upset by his financial reverses," and the consensus of sympathy found expression in "pity for the poor fellow; he was so promising when a young man. What a grief it must be to his friends to see him as

These comments came to Mr. Coleman's ears and caused a smile to ripple over his face. "If I am a mental wreck," said he, "I thank God for it, and only wish that I might be farther wrecked in the same way. As for my own consciousness, I have never been so thoroughly sane as I am now, never so clear in perception and thought, never so strong in reason and logical deduction, never so intellectually capable; and yet I do not blame those who think I am insane. Once I would have judged as they now judge, for then I was living on the lower planes of life; and those living on the lower planes are incapable of understanding or of appreciating the experiences of the higher life. We can only know what we experience, and can intelligently believe only what we have at least some appreciating gleams of. All beyond our personal experience and appreciation is to us mere mists of imagination or the wild dreaming of hallucination. We pronounce them unnatural and therefore unreal. Hence we often censure people wrongly and unjustly when they speak or act on planes of thought and of action to which our experience has not attained, and I am fully aware that in speaking of the revelations and spiritual enlightenment which have come to me I am saying what the mass of people will not comprehend and will therefore reject; but if I am to speak at all I must speak the truth, even though I may seem to others to be giving forth the vaporings of an unsettled brain."

A few, however, understood him, because they had reached the same plane of spiritual life; more listened to him because they had caught glimpses of that life and longed to know more about it; but the great rank and file of humanity, coining life's energies into gold or what gold represents, "cared for none of these things." They saw no enjoyment or worth in anything that did not minister to ordinary ap petites, passions and pleasures of daily life, and therefore passed by on the other side, wag ging their heads.

[To be Continued.]

If you are not now a subscriber to the BANNER OF LIGHT you should become one at

Of the President of the Massachusetts State Association of Spiritualists.

Officers and Members of the Massachusetts State Association of Spiritualists:

In compliance with the By-Laws of the Masenchusetts State Association of Spiritualists, I herewith present my Sixth Annual Report, as: its President.

It was my intention this year to present an and acute illness, I am forced to offer a brief and inadequate account of the year's work.

During the past year, the State Association, besides its Annual Convention at Wesleyan Hall, Boston, Jan. 3, has held three other meetings: An anniversary meeting, as has become its custom, on the 30th of March, at Union Hall, 48 Boylston St., and two mass meetings, one at Onset and the other at Lowell. The mass meeting at Onset occurred Saturday, July 29, and in every sense of the word

was the most successful meeting ever held under the auspices of the State Association at this most delightful summer resort. The attendance was large, the meetings enthusiastic, and the collections very generous. The thanks of the Association were extended to all who assisted in making the meetings a success, and also to the Onset Bay Camp-Meeting Co. for the courtesies extended, and to its President, Mr. J. Q. A. Whittemore for his most generous donation.

The mass meeting held at Lowell, Nov. 8, in

The mass meeting held at Lowell nov. o, in Old Odd Fellows Hall, was very successful, and much credit is due the Lowell Society and its officers for the kind invitation to hold the meeting under their auspices. Nevertheless, I would suggest that in the future all meetings of the State Association be held entirely under its own jurisdiction. In the future the invita tion of a society for the State Association to hold a meeting in the city or town where said society is located, should be construed simply as an invitation with promise of ccoperation on the part of said society; while the complete and full management of the different sessions of the meeting should be retained in the hands of the State Association.

of the State Association.

During the past year the following musicians have assisted in making our meetings a success: Messrs. E. W. and C. L. C. Hatch, Mrs. Dr. Hervey, Miss Amanda Bailey, Miss Gertrude Laidlaw, Mr. A. J. Maxham, Mr. J. Homer Altemue, Mr. J. S. Jackson, and Mrs. W. S. Davis. All of the persons mentioned have given their services without compensation, and given their services without compensation, and are deserving of the gratitude of this organi-

During the past year the following mediums and lecturers have participated in our meetings: Rev. T. E. Allen, Mrs. Albright, Mr. E. L. Allen, Mr. H. D. Barrett, Mr. A. P. Blinn, Mrs. C: B. Bliss, Dr. E. A. Blackden, Dr. Dean Clarke, Mrs. Jennie K. D. Conant-Henderson, Miss Evangeline Coffyn, Dr. Geo. Dutton, Dr. Geo. A. Fuller, Mr. J. B. Hatch, Jr., Mrs. B. J. Harnett, Mrs. Hortense G: Holcombe Mr. M. E. Hammond Mrs. Nattie G. Holcombe, Mr. M. F. Hammond, Mrs. Nettie Holt Harding, Mrs. J. S. Jackson, Mrs. A. L. Jones, Dr. A. A. Kimball, Mrs. Dr. Kimball, Prof. Wm. M. Lookwood, Mr. Hebren, Libbey, Mrs. Carrie F. Loring, Mrs. H. L. C. Mason, Mrs. Carrie F. Loring, Mrs. Pennell, Mrs. C. P. Pratt, Mr. A. B. Plympton, Mrs. May S. Pepper, Dr. A. H. Richardson, Mrs. Tillie U. Reynolds, Mrs. Minnie M. Soule, Mrs. Carrie E. S. Twing, Mr. F. B. Woodbury, Mrs. M. A. White-head, Mr. J. Clegg Wright, Mrs. N. J. Willis, Mrs. Alice S. Waterhouse, Mrs. Ida P. A. Whit-lock, Mr. F. A. Wiggin, and Mrs. Juliette Yeaw. All of these speakers and mediums have freely given their services for the advancement of the State organization, and deserve our heartfelt gratitude for services rendered.

The Massachusetts State Association of Spiritualists was most creditably represented at the Annual Convention of the N. S. A. held in Chicago last October, by our First Vice-President, Mr. J. B. Hatch, Jr., by our Secretary, Mrs. Carrie I.: Hatch, and Dr. A. A. Kimbell. They were given prominent places on ball. They were given prominent places on important committees, and participated in the work of all the sessions of the Convention. Other members of our State Association were also present as delegates from local societies, and performed all duties devolving upon them in a most satisfactory manner.

Perhaps one of the most important events of the late Convention was the adoption of a Platform of Principles which the President of this Association feels to be a step in the right direction. While we may not fully agree with this Platform of Principles, and wish that it might have been different, yet we must bear in mind this one fact, viz.: if it had been more elaborate and its phraseology different, many would have been still dissatisfied with it, and that it would be utterly impossible to adopt principles that would harmonize with all our individual opinions. Instead of finding fault with those who undoubtedly labored for the best interest of the Cause, let us try to har-monize with them; and if, after due trial and deliberate consideration we find this to be impossible, then shall we know positively that we have come to the parting of the ways and we can go along together no further. Let there be no undue haste in the matter. Let our aim be unity of purpose; our motto, the advancement of humanity. As a State organization, let us remain faithful to that parent

organization of which from our inception we have ever been an honored and respected ally. During the past year many tried and faithful workers in our organization have been called home. We rejoice with them upon their promotion and the joys which undoubtedly have become their portion; but we are human, and cannot fail to miss their presence at the family altar and their old, accustomed places of labor I may not mention all the members of our Association who have passed to the Higher Life, as I write from memory. If any names are missed it is simply on account of the failure of our memory: Mr. Simeon Snow, Mrs. Applin, Dr. A. H. Richardson, Col. and Mrs. W. D. Crockett and Mr. A. B. Plympton. These persons were all active workers for many years in local, State and national organizations. Even at our last mass meeting in Lowell, Brother Plympton made a very forcible and elequent plea for Spiritualism. Dr. Richardson will be remembered as one of our pioneer camp meet ing worke, s and also as the true friend or all organizations; Col. and Mrs. Crockett as early workers at Onset, always deeply interested in local and State work, and likewise in every reform that would lead to bettering the condi-tion of humanity. Mrs. Applin and Mr. Snow were likewise ever true to the Cause they both

Each year the Reaper gathers home some of our prominent workers, and we are forced to ask the important question, Who are to take their places as valiant soldiers in our ranks, or as Captains or leaders of men, unless the in-terest in the Children's Progressive Lyceum is maintained? Last year, in our report, we

"Our young men and our young women should be the source of our strength and our future greatness." At this hour we can say no more than to repeat and emphasize these important words. But, we ask, how can our young men and our young women become the source of our strength and future greatness unless we are mindful of them and their spiritual needs? One by one we behold them drawn from us by the Church, which offers special features to attract and hold them. What are we doing along this line? Almost nothing. We are not even willing to stay the hands of the few earn-est workers in this field, which, if rightly cultivated and sown with the new truths of our philosophy, needs must yield a bountiful harvest. Let me urge and urge upon you the necessity of labor in this field that promises so much for the future.

There are great reforms that press upon us at the present hour, which, if we are truly humanitarian, should demand our earnest consideration and attention. Undoubtedly we shall be called upon this year to fight again the battle for medical liberty. We can rest assured that those who are seeking for more stringent medical laws are thoroughly organ

Sixth Annual Report in view 1 would urge upon this convention the necessity of taking such initiatory stops to ward thwarding all attempts in this direction upon the liberties of the people as in your wisdom seems wisest and best. At the same time I would ask all who are present that they become readers of the BANNER or Liquir and Medical Liberty News, two journals that will keep you thoroughly posted with regard to all attempts made upon your liberties.

We still further understand that measures will be introduced before our legislature looking toward the repeal of all our Compulsory Vaccination Laws, and also those laws that now make it possible for the State to commit elaborate report; but, owing to a very severe legal murders. For nearly thirty years your and neute illness I am forced to offer a brief President has been opposed to compulsory yaccination, and for at least twenty five years has in public and in private opposed vaccination as one of the most fruitful sources of disease and death. Likewise he has ever been oposed to capital punishment, and fully believes that in this direction he enjoys the sympathy of nearly all, if not quite all the Spiritualists of the couns. try. In these two directions, first, that of compulsory vaccination, and second, that of capital punishment, we shall soon be called upon to act. See to it then that as an association, and individual members of the same, we are ready to act in accordance with the higher teachings of our humanitarian religion.

In another direction, equally as important as the above, we ought to act, whether called upon by outsiders to do so or not. If our religion has exerted any influence over us, we ought to have become more humane as a result of ac cepting the same. If this is true, then ought we to speak for those who cannot speak for themselves, whose uplifted eyes under the se-verest tortures man can impose, plead with more eloquence than the lips of man can ever hope for, for our sympathies. The horrors of the vivisection chamber, otherwise known as the physiological laboratory of modern science, surpass those of the Spanish Inquisition. I feel that as a representative body of Spiritualists we should be remiss in our duties if we remained silent longer. Has not the time come for action?

No longer can these friends of the Modern Halls of the Inferno plead the advancement of science and the amelioration of conditions that affect human beings, because the ablest authorities in medical science assert that all discoveries that have been made by the torture of lower forms of life have proven of little or no value in their practical application. But, even admitting that they were of great value, who is there so inhuman as to accept freedom from suffering as a gift from the hand of tor-ture? But this is not the time nor place for d soussion. Instead, we would suggest that the Massachusetts State Association of Spirit ualists put itself on record as the opponent of vivisection.

Before bringing our report to a close, there are two or three other matters of importance we would like to bring to your notice. First, we need a home for our aged workers. There are several aged Spiritualists to day in poorhouses in our own State. This should not be so. We should take care of our own poor, and make their declining years pass as pleasantly and peacefully as possible. We have no plan at present to offer in this direction, but only throw out the thought that work ought to be

done in the future of a more practical nature. Second, we need a school for the better equipment and education of our lecturers and mediums. Our societies are demanding more of them every year, and it seems to us very unjust to make these demands without presenting opportunities for their better equip-ment. It would seem wise for the State Association to establish a fund with this object in view, and earnestly request all Spiritualists to contribute to the same.

And third, our local societies demand at present more than a passing notice. There is great need of more sacrifice on the part of individual Spiritualists, so that our lecturers would not be continually asked for their lowest terms, and also to hold benefits to increase the finances of local societies. The few workers in our local societies are doing all in their power, both by labor and financial support, to keep said societies floating. And our speakers and me-diums have been more than liberal in their contributions. But there are many Spiritualists, amply able to support the Cause, who do very little unless their own particular desires are to be gratified. There are a great many selfish people in our midst, besides there are a great number who feel that it would be far more to their interests or to the interests of their families if they associated themselves with some more popular religious denomination. Therefore Spiritualism fails to get their support. There never has been at any time a greater need for revival work than at the present hour. If Spiritualists could only be brought to the realization of the duties and obligations they owe to the cause of the com-munity where they reside, our societies would be in much better condition than we find them to-day. If each one would only do his or her duty, how easily and quickly the work would

be advanced. Before closing we wish to say that the offi cers, as in all past years, have worked most harmoniously together, and at this time the President wishes to extend to each and all the members of the Board of Directors his full appreciation for all suggestions made and for their hearty cooperation in all plans for the advancement of the Association. He also wishes to extend his thanks to all members of the Association who have taken an active part in the work of the same, and especially to the BANNER OF LIGHT, its editor and assistant editor, for the many courtesies proffered the Association, and at this time would request all members of the Association who are not sub scribers of the BANNER OF LIGHT, to show their appreciation of what this paper has done and still is doing for the cause of organization

by subscribing at once for the same.

In conclusion let me urge upon you, as in former years, the necessity of doing all in your power to aid organic effort. Let it not be your fault that local work lags, that State and National Associations are in need of financial support. If possible for you to do so, help the National Association to get the magnificent home so generously offered by its noble hearted Treasurer, and in every way show your loyalty to the Cause, so worthy of the greatest sacrifices that can be made in its favor. All of Oer rocky mountain side, where gaping chasms which is respectfully submitted.

GEO. A. FULLER, Pres.

Secretary's Annual Report.

To the Officers and Members of the Massachusetts State Association of Spiritualists: In accordance with Art, 7, Sec. 3 of the By-Laws, your Secretary would beg leave to offer the following report:

The Massachusetts State Association of Spiritualists has held three very successful mass meetings during the year, namely, Boston in March, Onset in July, Lowell in November. For some unknown reason we were unable to secure a day at Lake Pleasant. As our President usually enters largely into the details of these meetings in his report, suffice it for me to say that they were all successful, both spiritually and financially. From the Anniversary held in Boston we received the sum of \$5320;

from Onset, \$92 83; from Lowell, \$32.25. The friends of the Convention will please to bear in mind that our doors are ever open free to the public, and that we depend wholly upon collections and membership for our support. Perhaps it would not be out of order for me to state right here that Mr. J. Q. A. Whitte-more during the meeting at Onset presented the society with a check for \$50.00, for which he received our sincere thanks. We have, at the present time, one hundred and fifty names upon our membership roll. I have received, and paid over to the Treasurer, the sum of \$228.95 from membership, collections and dona-

Delegates were sent to the Convention of the N. S. A. held in October at Chicago, Ill., and all worked hard to make it a harmonious convention. One of the most important things done at this Convention was the adoption of a assured that those who are seeking for more stringent medical laws are thoroughly organ lzed, and also that they are preparing for a desperate fight. We must be ready, armed and equipped for the encounter. With this object section of the country, to be sure to adopt a paper, W. ANOYES, 220 Powers' Block, Rechester, N.Y.

Declaration of Principles this year. It was not expected that the first effort would be a sucoess, but it certainly opens the way for all true Spiritualists, who have the welfare of their re-ligion at heart, to prepare amendments to said principles, send them to the Secretary of the V. S. A. to be acted upon at the next Convention. I earnestly recommend that this Massachusetts State Association of Spiritualists uphold the N.S.A. in this matter, and that a committee be appointed by the incoming Board to revise said Principles, and present them to the N. S. A. for action at the next convention.

It has been our misfortune during the past year to lose through transition four of our prominent members—Col. W. D. Crockett, Dr. A. H. Richardson, Mr. Simeon Snow, and Mrs. S. S. Applin—all staunch and true Spiritualists. We miss their visible presence, for they were aver ready to give their support to all honest. ever ready to give their support to all honest endeavors for the advancement of our glorious Cause.

I wish to extend the thanks of the Board of Directors to all mediums, lecturers and musicians who have so generously responded in assisting the State Association whenever invited

Realizing the importance of interesting the young people, and the benefit we would derive as a Society if they would ocoperate with us, I would most earnestly recommend that the incoming board be requested to take this matter under advisement, and encourage in some way the Lyceum movement.

The Board of Directors also extend thanks for all courtesies received from the Spiritual press—the BANNER OF LIGHT in particular for extended reports of our work during the year. And now, in closing, let me urge each and all to pledge themselves anew to the work of the State Association. Let us strive to make this Association the Banner Society of the United States. If each one would do a little, the Association would be able to do much. We heartily invite all true Spiritualists to come and join us.

Respectfully,
CARRIE L. HATCH, Sec. y.

Whose the Fault?

BY FRED L HILDRETH.

Recently I read where a soul vacated its tenement on account of the body being crushed between two freight cars, leaving a companion behind in very destitute circumstances; burdened with nine children under seventeen years of age, the two eldest being of feeble mind, and the woman about to again become a mother. Turning back the pages of my memory I recalled a similar case. The father, a track foreman, with nine children dependent upon him, was taken sick, and his soul passed to spirit land. A few days later the youngest child crawled upon the track in front of an approaching train and in an effort to save it, mother and child were both torn in pieces. Eight little children left to buffet the waves of time alone and penniless. Now is there not a great responsibility resting here somewhere? Is it not some one's business to educate these crude minds up to a better comprehension of Life's duties? Suppose that we accept the Oriental belief "That souls without number are waiting for an opportunity to don the garb of material life, have they not a right to demand better conditions for their advent upon our earth?" You may answer, The more friction applied to your diamond the brighter its lustre. True, but following out that theory in the labor world hardly comports with the aspirations of its disciples to-day. The poor and downtrodden among us seek to educate their offspring, knowing well that it gives them a

better outlook in the race here and hereafter. Have we a right to sit idly by and enter no protest against such conditions? Does the weal of a nation consist in the numbers or intellect of its children? Teachers throughout our land are arrayed against the rum curse. Why not seek deeper, educate these crude minds, who deem reproduction the acme of men's desires; accord our guests from another clime better conditions, and win the commendations of our kindred on sister planets, who will not fail to discern the wonderful improvement, spiritually and intellectually, of the envoys that we send daily to the home of the soul. Cast about you and see if there are no receptive minds near, whom your words can influence to accord better conditions to their unborn child; for truly, one who assists in harmonizing antenatal surroundings for the advent of a soul-

upon earth is greater than one who rules a city. Friends, standing in the doorway of a new century, let us take counsel how we may best uplift humanity. Worcester, Mass.

AN AWAKENED SOUL.

BY MARY B SHERMAN.

To do, to dare, to live beyond the praise or blame of fellowmen; To laugh to scorn the querile coward's fears;

To trample 'neath the feet what others deem most rare: To grasp the fated moment, as it flies Swift-winged from out the night of halcyon days; To bury in the soul's deep sepulchre the past,

And watch the lurid sun go down in the broad sea of unclaimed opportunities; To scale the mountain height sublime, And stand alone, undaunted, undismayed, Secure in the firm hold of Truth!

To break the tyrant's chain, and fling back from the dizzy height The fetters to the slaves that forged them! Swift as a meteor from the star-lit sea of night, Or lightning flash, that rends the towering oak, Does Truth, oft times a dagger, strike into the heart, Or cleave with glittering sword a soul in twain, Compelling him who ne'er before her face had seen To stand entranced, enwrapped, enthralled, With the rare beauty of her fearless eye; And bow submissive to the stern decree of destiny, Whose hand hath set him free. Once awakened by the rude hand of conscience,

Areu ed from her abortive slumber,' We grasp with firmer hand the Magic Staff, And wend the torturous way through devious paths, stare.

And serpents glide from out the thickets dense, To rear their heads aloft, and strike their venom In the clods of clay, 't were dest ned for our hearts. With bare and bleeding feet, we halt not for the pain,

Or e'er regret our self-asserted manhood Did'st appear to 'ead the way To heavenly heights of Love's eternal day, Where Justice triumphs, though it cometh late, And wrests a sceptre from the hand of fate.

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 which we have for so many years been engaged:

"I give, devise and bequeath unto the BAN-NER OF LIGHT PUBLISHING COMPANY, of Boston, Massachusetts, or its successors [here insert the description of the property to be willed, and the manner in which the donor desires the same to be expended, which request will be faithfully carried out, strictly upon trust, that its officers shall appropriate and expend 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."

CONSUMPTION CORED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitts, Catarrh, Asthma and all Throat and Lung Affections, also a positive and radical care for Nervous Debility and all Nervous Complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to reliave human suffering I will send trae of charce

Children's Spiritualism.

A Right Royal Feast.

BY SYLVANUS LYON.

"A contented mind is a continual feast." "Some hae meat that canna eat, An' some would eat that wa nat; But we hae meat, and we can eat, 80 let the Lord be thankit."—Burns.

Feasting is a blessing when spiced with hunger and seasoned with happiness. It is a glori ous time of thanksgiving if it comes to the very poor, who are cold and hungry. The real good the great joy, and the keen relish of delightful pleasure is never known by the rich, proud gourmands of life.

A chance meeting, with a pleasing incident, caused these reflections, and this story:
One winter's day I was startled from some

cares, and a revery, with such cheerful, glad-

some, happy notes:
"Oh! is n't it delightful? ah! so good! and how I do love it; this lunch tastes better than anything I ever ate; for it's real fresh bread and sweet cream butter, and with it you gave me a nice Fiorida orange; and the lunch is so good, for I had none to day, leaving home early, and a sick mamma. Oh! yes; it is more than a meal, and makes me feel so happy.

It did really seem a charm and delight to hear the dear girl thus prattle with trills of pleasure and heartfelt thanks; whilst thus feasting. And pray what did it consist of? There was no large bill of fare, many courses, fine service, liveried servants and foolish display, losing all true enjoyment in cold formality! Oh! none

of these or the grandeur and style with bought cheer, and seeming gayety of some dinners and grand feasts. But from the childish joy notes t seemed better for it had the heart cheer and the light of health, with the true grace of re-joicing. These will savor and give happiness with the "les finesse delicataise," as the French truly tell it.

Eating or feasting is one of life's pleasures; the daily necessity of our being, it should be a perpetual round of good, if partaken rightly with moderation or wisdom (always) of good food, moistened with love, the feast time sparkling with wit and humor. Thus partaken, the plainest food and simplest viands will nourish and grow beauty, giving vigor and life.
In such sad contrast to this real picture, is

the revelry of mirth and pleasure, the glitter and tinsel of the gourmands' feast, and all those "who live to eat." The one is "the feast of reason and the flow of soul," the last only "a thankless feeder of a fooligh feast."

Moderation is the true dividing line in all things. Overstep it, and all pleasures, and so much good vanishes, and if you do wrong in some continuous them.

eating how the miseries come. Indigestion, dyspepsia, insomnia, and all the fierce pains of evil, and many with gluttony, welcome disease

But how we philosophize, let the fancies play and run revel, forgetting our story of the right royal feast!

Come now, to prove my moral, let me introduce this happy one and describe her feast of

As I mentioned, it was a dark wintry dayour scene a small inner office downtown, with continual bustle and worry of every-day life. And here this little typewriter girl feasted with happy content and enjoyed bliss, exulting

in these merry notes. And to her this (in spirit) was more than a regal feast, though only a little French bread and good butter with a Florida orange, coming by chance from

The cost was nothing—only a little thought, with loving kindness. Coming thus all unex pected, oh, how it did feast the little working girl! Who can tell how just such little gentle acts and aids might cheer and protect through evils so many of life's beautiful children that destiny or chance so rudely place alone to struggle? And thus this feast and trifling act of kindness, with its joyfulness, seems to point a moral for you and me.

If so much can come from so little, should we not seek continually to minister and aid all we can "to smooth life's necessities," do some thing to rejoice the weak, weary ones we

You and I can thus (in spirit) enjoy their feasts of gladness and share their feelings of rejoicings, and a thankful nature makes life good and beautiful. Thus living and acting our parts, it may be loving angels will come to feast with us, and the Father's spirit dwell in our souls, for happiness is most the result of spiritual conditions and not of earthly envi ronments. Would I cou'd show you how little can make one very happy with peace and con tentment, but truly miserable with fret and

Mayflower's Snowball.

Having been asked several times to do something for this column I will now try to have a visit with the children.

Mrs. Carrie Twing's letter, "Edna's Pet," is very interesting. Seems to me the little girl's mamma ought to have let "Katie," the pet pig, remain with Edna as she loved it so. No doubt Edna wished her parents had been vegetarians when she returned and found Katie had been butchered. I presume our little readers will be pleased to hear that spirit children are attracted to earth and love pets also.

The writer has a little spirit control called Mayflower, who passed to the spirit world, an infant, a few years ago. A beautiful spirit lady came often to the medium and laid a little spirit baby in her lap. This continued for about three years, and both the medium and her husband became very much attached to the little darling.

One day a new intelligence, quite childlike in nature, controlled the medium, and said she was Mayflower. She continued to do so, and act out her childish pranks for some time. One day she told the medium's husband she could see people and objects which he could not, and began describing and giving names of spirits whom she said were present. From that time she has been able to give spirit messages to earth's people. Sometimes she does so in public, but on these occasions loses much of her childish ways. She says she is " at these times, as older spirits have charge of

Little Mayflower has made many friends and seems to love everybody. About two years ago she was presented with a lovely white kitten only a few days' old. She named it Snow-ball, and said it was to live in her medium's home, but also insisted upon its being short She loved Snowball as dearly as little Edna loved her pet pig. He grew to be a lovely fellow, large, and spotless white. Many of our friends would say, "That cat is almost human." It seemed to us that he was.

When Snowball was almost a year old, a poor little starying maltese kicten came to the door begging for protection. We took him in, fed him, and Snowball turned motherlike nestled "Boy Blue" (as we afterward named him) to his bosom, and they grew up together, loving each other very much indeed. Last summer they went with us to Mt. Pleasant Camp, Iowa, making many friends, among them Mrs. Twing, who fell in love with them, and I know will regret to learn that Snowball passed away Dec. 30.

Mayflower claims to have him now, and her medium has seen him many times in the home since his departure. He has been seen on three different occasions by a lady who knows

nothing of Spiritualism or mediumship. This of course will be scoffed at by some people, but until it is satisfactorily explained, we'll always feel that Mayflower's pet is with us still. A little yellow kitten came to the house just a little while before Snowball left, and is now

company for Boy Blue. Time and space forbid me saying any more upon this subject, but will say with Mayflower that your little pets love you, dear little read-ers, just as much as you love them. Though you do not understand their language, they speak to you in tones clear and distinct. Be kind to the animals and you will always have them for your friends.

Mayflower says she will some day write you a letter herself, and tell you of Pearl, the little waif she found and is helping on her side of life, and hopes it will teach little children that they can be helpful to each other and do lots

Though it is late, Mayflower and myself wish all the little ones and their pets a very Happy New Year. GRORGIA GLADYS COOLKY, New Year. GRORGIA 93 30th St., Chicago, Ill.

LITERARY.

THE WILDERNESS OF WORLDS-A Scoular and Up to Date Scientific Work .- For over two score years Mr. G. W. Morehouse, the well known author, scientist and astronomer, has been actively engaged in gathering the materials for his grand work called "The Wilderness of Worlds.'

The book is a popular treatise on the "Evo lution of Matter from Nebula to Man, and the Life Orbit of a Star."

The facts given by Mr. Morehouse are based on the latest discoveries of modern research; the authorities quoted include the most advanced thinkers and specialists in the various branches of scientific enquiry; the arguments used are as plain and clear as they are concise and convincing, and the entire volume is as interesting as it is instructive-as eloquent as it

is profound.

Indeed, "The Wilderness of Worlds" is so plain, so earnest, so impartial and so reasonable, that, to quote a popular scriptural text, even "The wayfaring man, though [not necessarily] a fool, need not err therein." In his preface, the author says:

"I have in my mind a wilderness of trees. Those near me are of gigantic size; in the distance they seem smaller and smaller, fading gradually until the utmost limit of vision is reached. Not a single clearing is to be seen.

The ground is covered with seeds, many of which are beginning to vegetate. There are innumerable seedlings and young trees and mature trees; all stages, the living, the dying, the dead, and the prostrate, mouldering trunks-a fair, a wonderful, but natural scene.

"I raise my eyes, and look outward into space. I see the wilderness of worlds. The one on which I stand seems of immense size. The innumerable multitude beyond fade in the distance. I run to the telescope; my vision is xtended a thousand fold; millions more come into view, and in the thousand times more distant circle of vision fade gradually, until in the outer limits only glimpses can be caught of faint points of light. The worlds, too, are of all ages, like the trees, and the great deep of space is strewn with their dust, and is pulsat-ing with the potency of new births.

"How grand, complete and sublime are the

works and workings of Nature. We stand with bowed heads, entranced and speechless in the presence of the Universe. Held in its all emoracing arms, we are of it-one and insepara-

"The Wilderness of Worlds" is printed from large clear type, on fine paper, and is substan-tially bound (uniform with the "Library of Liberal Classics") in brown, silk ribbed cloth, with gilt top, and specially designed side stamp The engraved illustrations add interest and value to the text; and, to insure a lage sale, the price has been placed at \$1 00 per copy.

Peter Eckler, publisher, 35 Fulton street

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RIFTWOOD is the title of a choice brochure of poems from the facile pen of Addie L. Ballou, the well-known Spiritualist lecturer and writer. These soulful songs have been written at various times and in different lands whither the author has drifted in her public work of carrying good tidings to the people. For many years Mrs. Ballou has been a public worker in the cause of Spiritualism and humanitarianism, and in this her first literary venture in the line of book-making, is expressed the broad, philanthropic nature and sentiments of the author. "Driftwood" should find a place in every Spiritualist's library and command a ready sale everywhere.

WORRY, the insidious epidemic of our strenuous age, while disastrous in its influence upon the body, has a yet more destruct-

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ive effect upon the mental and moral nature. Worry is not suspense. Worry is not anxiety nor regret nor fear nor doubt nor resolve. All these are definite mental states. Worry is that vague, chaotic condition-that anarchy of the mind-in which hopes, fears, resolves, doubts, anxieties, regrets, anticipations, suspicions are admitted, a ravening, destroying horde, under the attacks of which thought is precluded, action is paralyzed, and the integrity of the mind itself is endangered—often destroyed.

Worry is a curable disease, but he who would be cured must cure himself-must work out his own salvation. He must engage in a civil war of the intellect, must reduce anarchy to order. He must, in other words, achieve selfcontrol.-January Health Culture.

MMORTALITY, edited by J. C. F. Grumbine. The December issue of this quarterly publication takes up, and exhaustively treats, of the subject of "Telepathy." Mr. Grumbine continues the lessons on "Realization," which are proving to be so helpful to all students of the spirit who aspire to realize their Divinity, and become masters of their psychic powers and conditions.

W. J. Colville writes luminously upon the heme "Telepathic Suggestions" He says, theme "Telepathic Suggestions"

among other very helpful things: We are often asked to define our own position as clearly as possible with reference to the necessary qualifications of the long distance healer, and also to give our reasons for our decided opposition to treating people against their will, or whenever we believe it to be against their will, whether it be actually so or not. "Physician heal (or qualify) thyself" is always a pertinent text from which to discourse when answers to such questions as the foregoing are in The mental attitude of the telepathist toward the person to whom the message is telepathically sent is of the highest importance, therefore, if the one who attempts to give a treatment to another is laboring under the opinion that this other is opposed to a mental act which he is seeking to perform clandes tinely, this adverse mental attitude on the part of the mental telegrapher disqualifies him from sending out such a current of "thought as may by virtue of its intrinsic nature, convey health or blessing of any sort to the recipient.

So widespread is the belief that all mental treatment is hypnotic in the unpleasant meaning of that word that we find it necessary again and again to combat a false view which many honest inquirers are taking of the entire subject of suggestive therapeutics. Our own position is decidedly as follows: Physicians, surgeons, dentists and others who occupy highly reputable positions in the community stand ready to give the benefit of their services (for compensation or gratuitously, as the case may be) to those who demand this of them; but in no cases save those of pronounced incompetency, permanent or occasional, on the part of a sufferer do any one of these reputable women or men seek to forcibly administer medicine or perform an operation. We claim for mental therapeutics the same high moral and intellectual standing which is claimed for the practice of legitimate medicine, surgery or dentistry; we cannot, therefore, sauction

Because it may be possible in certain circumstances to force our attentions upon others by no means proves that we are acting morally or righteously if we take advantage of another's ignorance or undue susceptibility and enter the specious plea constantly put forward in justification of tyrannical conduct, that we know better than other people and have only acted for their good. This is so anti-republican, so utterly opposed to the spirit or all democratic institutions, that it may well be termed an illicit assault on human liberty.

the advocacy of either a doctrine or a practice

which in our judgment violates the canons of

Our own method of suggestive and telepathlo treatment as we elaborate it in our classrooms is entirely at variance with even the slightest attempt to override or in any way in-terfere with the mental liberty of whoever may apply to us for aid or information. Of course it may be well maintained that we are constantly influencing each other by a mutual interchange of thought, and consequently we are not so absolutely free or such unfettered free thinkers as we may imagine ourselves to be Admitting all that can reasonably be claimed for the above position, we still remain unshaken in our declarations that influences un-consciously exerted is by no means of a piece

of willful determination to coerce a neighbor.

Until we are so highly individualized that we are numberable with initiates, hierophants or adepts, we shall continue to be influenced more or less by the thoughts of those around us without our knowledge or consent; but one of the chief glories of a true psychological sys tem is that it fundamentally aims at helping the hyper-susceptible, who are far too fre-quently swayed by the feelings and beliefs of thers to rise out of their weak susceptibility onto a plane of conscious individual freedom where they can exert, as never before, the right of control over what enters their psychical as well as physical recepticles. Young people who easily fall into pernicious habits are only too ready to take a glass of whisky or to gamble or do some other unwise or perhaps immoral act because solicited to do so by a companion. Mental healers fail entirely to work moral reformations which abide unless they seek first of all to stimulate to unwonted activity the dormant selfhood of the persons to whom their silent or audible appeals are made. We are quite well aware that we have our own school of philosophy and that we teach along some distinctive lines which serve to differentiate our lessons from those of many other advocates of mental healing; our very strongest point being the stress we lay upon one of our favorite expressions, which is, put your will together for two wills are better than one. Willful cooperation between healer and patient is one of our most decided inculcations.

For all who wish to experiment with telepathy we advise the following simple, decisive attitude of mind and body. Select a place whenever and wherever you are least liable to intrusion or disturbance, and while keeping your thought centered on the person you de sire to reach in thought, annihilate all sense of intervening space; for it is one of the prime requisites for success that there be no sense of distance intervening between the sender of the mental telegraph and the one whom the sender hopes will prove a receiver thereof. Speak silently, with clear and distinct enunciation: let no doubt of faltering enter into your artic ulation, and never attempt to force your com munication but simply project it as a simple suggestion, a piece of news or information which may reach the one to whom it is addressed, but a message which carries with it no coercive suggestion whatever.

Within the limits of one brief paper so vast a topic can be little more than introduced; but the experiences narrated and the hints given even in this brief essay, wil, we trust, be of some service to the very many who are now seriously seeking to make practically useful a powerful hidden force in human nature, the result of whose philanthropic influence can, and assuredly will eventually, rid the world of sin, sickness and misery in all their hydra phases.

An exceedingly interesting article, as show-ing the trend of modern occult thought in England, is the one by Mr. James Kuowles on

"Brain Waves."
Frances D. Baker has a short poem on "Te lepathy" in the Editor's Tripod, and Miss Anita Trueman of New Haven, Conn., has under the same department a charmingly-told and finely written story on "A Kindergarten Christmas. Mr. Grumbine writes a frank and fearless article on "The Trance." He says:

No phenomena of Occultism and Spiritualism has been so widely and so popularly exploited in England, Europe and America by a lot of charlatans and self-deluded "speakers and mediums" as the trance. It is safe to say that ninety nine per cent. of all material zation through alleged mediumship is fraud; it is also safe to affirm that the same per cent. of the Congregational Church by the alleged trance speaking or trance mediumship is fraud. A genuine trance is as rare as a sunflower in S.beria. The fakir, charlatan and necromancer, who exploits his ware for a living, is keeuly aware of his tricks in trade and the general gullibility of the people, but the self-elected and deluded trance speak er, who shuts his eyes to his audience and ignorantly or knowingly assumes to receive for himself or his audience a special revelation by a guide or a control, and thus to prove Spiritualism is an intolerable ignoramus or a dangerous lunatic. It is not here denied that the trance is possible and that it is demonstrable; but not all who are nicknamed trance speakers and trance mediums are what they purport

They are in most cases erratic, unreliable and spurious forms of either inspirational and clairvoyant or hypnotic and auto-suggestive subjects, and are barely grazed or touched by the superior spiritual state or coadition to which we refer. We have known many such mediums, and if all were as honest as Lyman C. Howe, who, some years age, in the Light of Truth, under an article signed by his own name, pierced the popular delusion regarding his cataleptic trances by declaring that he is not entranced, as people suppose, but is influenced and inspired by the thought of an excarnate spirit, while he retained full possession of his faculties, will and consciousnesss, much of the rubbish and noise which passes for trance mediumship and trance inspiration would be ridiculed out of existence. Look out for the man or woman who puts his alleged trances above consciousness and intuition. They are usually charlatans, and their trances masquerades for deception.

For sale at the Banner of Light office for 25

STUDYING OUT OF DOORS. What is Being Done for School-Children in Washington.-Elizabeth V. Brown tells the readers of St. Nicholas about the outdoor studies that are pursued by the school-children of Washington, D. C. The children of the national capital are going to Paris in large numbers-by photographs. Perhaps you would like to see a few of them before they set out on their long journey. Several hundred pictures have been taken, representing all the grades, and showing the pupils at both their indoor and out-ofdoor work. Do you go to an out-of-door school?
If you come to Washington, you will find classes studying plants and animals, history, government, geography, science and art, and carrying on this work in the parks, fields, woods, libraries, public buildings, or art gal-

Visitors from different parts of the United States are frequently surprised, in the course of their sight-seeing, to come across these groups of children busy with note-books and sketch-blocks. Furthermore, at any hour of the day a street-car full of happy children is apt to speed past a group of waiting passengers on the corner, branches and flowers, collecting nets and cases, baskets, hammers and trowels, all telling the story of a day in the fields. Perhaps this may seem more like play than work, but in all of these ways these children are cultivating their own powers by observing things, doing things, gathering experiences and information with which to interpret the knowledge stored up in books.

All the photographs for the exposition are intended to show children getting the experiences which in time are to lead to book-learn-

The wee folks of the kindergarten are sent to work in their garden, where early in the spring they planted flower-seeds, peas, beans, corn, and radishes. Though too young to study botany with a great big B, even these babies

are studying plant growth.

At the Smithsonian Institution and its nextdoor neighbor, the National Museum, the children spend many happy hours among things which constantly interest-and delight them. On Saturdays many of them go alone to see again the objects which they studied with their teachers during the school week.

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The hosts of children who go only to the indoor school, with arms full or bags full of

books, books, books, could learn twice as fast and more than twice as much if they could go to the out-of-door school, too. This has been proved in the city of Wasnington by the very children whose intelligent, happy faces are seen in the photographs shown you.

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indeed a beacon light to them both. Gently did the Angel
of Death lay lift hand upon our loved one, whispering
words of peace and rest, and as the sun was sinking in the
west, h. r. barge was moored on the sun-kissed shores of
Summerland.

F. om Brownton, Mine., Jan. 1, 1900, J. P. NEWCOMB, aged

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

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BOSTON, SATURDAY, JANUARY 20, 1900.

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What Is Spiritualism?

This is an ever recurring question, and one that many persons have assumed to answer, as they firmly believed, in a way that was ab solutely correct. The opponents of Spiritualism have boldly, arrogantly and ignorantly declared it to be a system of fraud and imposture born of the devil, and used by that ruler of the sulphurous regions and his imps, for the purpose of deceiving innocent and well intentioned prople. Such egotists have gazed around with an air of triumph as they pronounced their learned (?) exegesis of Spiritualism, and were most properly sheeked when some dignified, well intentioned person ventured to disprove their premises with the logic of irrefutable evidence. No thoughtful, honest student of to-day thinks of accepting the definition of Spiritualism as given by its opponents along the above lines.

When Spiritualists are asked to tell what Spiritualism is, the vast majority of them have | cians not one in a hundred of them would have been non-plussed for a suitable reply. Many of them feel that the various phenomena presented in the name of Spiritualism are all there is of it. Some claim that it is a science, and re- desire for the fees it brings, and second by a fuse to go beyond that one dogmatic statement. Others loudly assert that it is a philosophy, and in the most abstruse terms attempt to interpret that philosophy to the world. Others come forward with the assertion that Spiritualism is a religion, and declare that all other interpretations are false. Like the six blind men of Indostar, these four classes of people are both right and wrong from our view point; right in assuming that phenomens, science, philosophy and religion are expressions of Spir- of all laws that enforce capital punishment, itualism, but wrong in declaring that any one compulsory vaccination and medical tyranny. of them furnishes the only true answer to the question at the head of this article. The four sage of laws that require physicians to cure divisions must be considered as a unit in order | their patients before they can collect pay for to give an answer that will be thoroughly cor- their services. If compulsory vaccination must rect to the all important question under discussion. No supporter of any one of the phases named has the all of spiritual truth in his possession, hence has no right to assume the position of Sir Oracle for all Spiritualists. Spiritthe most reasonable explanation for life, the most sensible hypotheses as to man's origin, under discussion. Defend the rights of the mankind than all other systems of thought now you are not ashamed to stand by its glorious extant.

Recognizing the supreme importance of Spiritualism to the world, the next question that naturally arises is this: Who shall expound its principles to mankind? Another query at once presents itself-how shall that exposition be made? It is perfectly reasonable to assume that the people want the truth for regard to spiritual things-in fact, it ought to be said that they desire the truth in all things; but of Mr. Owen that the gift of James Smithson the latter statement is not borne out by the | to the United States was put into practical facts, and the present condition of Spiritual- form, through the establishment of the Instiism tends to throw doubt upon our assumption | tution, under the care of the government. Mr. that genuine phenomena, the facts of science, | gress, and, in the face of a strong opposition, sepure philosophy and true religion may be cor- | cured the passage of the measure that made posrectly explained to the world by consummate | sible "the diffusion of knowledge among men" hypocrites, thieves and robbers, yet we ven- through the Smithsonian Institute. Mr. Owen ture to assert that very few self-respecting also represented this country in the diplomatic people would knowingly join churches pas- service in foreign lands, to the honor of the na- merly of Cleveland, O., is wanted by Thomas tored by such villains. Rogues might enroll tion, as well as to his own credit. He was a Himes, of New Philadelphia. O.

sooks like, even as water seeks its level.

We conclude, therefore, that honest men and possess some or all of these essentials. Throughout the past fifty-two years it is safe to say that the majority of our spiritualistic workers have fully held their own in character, erudition, spirituality and intellectual attainments, when contrasted with the leaders of other ethical or religious movements. If noble leaders and teachers are placed before the people, their methods of work cannot fail to be of a high and satisfactory order. They will not fail to present phenomena of the most positive character, scientific demonstrations of fact, correct philosophical deductions from the facts presented, and religious conclusions that are absolutely irrefutable in their relationship to Life.

Vivisection.

In the sixth annual report of the President of the Massachusetts State Association of Spiritualists, published on our second page. will be found some ringing words upon the subject of vivisection. President Fuller does not mince matters; he speaks plainly and to the point, and when he says that the torture of animals is worse than that inflicted by the Spanish Inquisition upon its victims, his words are grandly eloquent and indicative of the depth of his own feeling with regard to the matter. No Spiritualist can fail to be interested in this important subject, and President Fuller's brief paragraphs concerning it are replete with information, and correctly interpret the horrors of this most barbarous practice. If Spiritualists would be consistent, they should not only oppose war, legal murder and lynchings, but also the cruelties inflicted upon the animal creation by pseudo-scientists. President Fuller has shown up the specious claims of these wiseacres, and his scathing denunciation of their barbarisms will be heartily applauded by all progressive, humanitarian peoples. The President's suggestions with regard to

war, capital punishment, compulsory vaccination and restrictive medical legislation are most timely and full of solid thought. It is difficult to see how an earnest Spiritualist can be an advocate of war between men and nations. War is murder on the wholesale plan, and the mother of myriads of ills that follow in its wake. If murder is virtue, then war may be admitted to be an attribute of divine love. Capital punishment is a relic of barbarism, second only to war in its iniquity. Against it every intelligent Spiritualist should utter a protest whose influence will be felt in all State Legislatures as well as in the halls of Congress. This nation will not be truly civilized until war and legal murder are forever abolished. To the abolition of both of these monstrous evils, President Fuller exhorts the Spiritualists of Massachusetts, and we trust that his eloquent words will inspire the people to act as well as to approve of his utterances. Among other important reforms to which President Fuller has called attention are compulsory vaccination and medical monopoly legislation. We echo his sentiments with regard to tion, will present a united front against them. Compulsory vaccination is of the same order as capital punishment; the latter takes the spirit out of the body before its time, while the former makes the body unfit for the spirit to dwell in. Capital punishment has the virtue of freeing the body from pain and disease, while vaccination fills it with both. Of the two evils, therefore, we believe capital punishment to be the lesser to the individuals con cerned. It is an anomaly too great to be described in words to find men and women of intelligence actually defending the destruction of physical health through the introduction of vaccine poison into the veins. Health is wealth, and none know this better than the physician; hence some of them are determined that the people shall never be blessed with health. They needs must poison their systems through vaccination, in order to add to their incomes. If a law were to be enacted requiring free vaccination at the hands of all physiany interest in the enforcement of compulsory vaccination upon the people. The physicians who now advocate it are actuated first by a hope of securing additional patients through

the diseases created by vaccination. We need not argue the medical question at any further length. President Fuller has, in a nutshell, clearly stated the whole matter. We urge our friends to act in unison against any legislation upon this question that will further restrain the liberties of the people. Citizens of the United States, who are Spiritualists, we appeal to you to secure the repeal Take the aggressive, and petition for the pasremain, ask for laws that will enable all whose health may be ruined by it to recover damages in full from the doctor who inflicts it. Strive to secure a limit to the powers of the Boards terrible evils connected with the iniquities and the only positive demonstration of his sur- dumb brutes as you would your own. By dovival over the change called death. For this ing each and all of these things, you will live reason alone Spiritualism is of greater value to your Spiritualism, and show the world that principles.

Robert Dale Owen.

An appropriation of twenty thousand dollars is asked of the present Congress for a statue of Robert Dale Owen, to be erected on the grounds of the Smithsonian Institution in Washington, D. C. It was through the efforts with regard to spiritual matters. It is possible | Owen was a member of the Twenty-Ninth Con-

themselves under such banners because like i man of eminent talents, and did much to advance the welfare of his adopted country.

The measure now pending should become women prefer the spiritual, political, social law. Mr. Owen deserves well at the hands of and educational leadership of men and women his countrymen, and the honor of erecting a of pure characters, noble aspirations, cultured statue to him is one that should be no longer intellects and spiritual natures. If this be delayed. The value of the institution he helped true, it would seem reasonable to assert to establish has been demonstrated over and that the interpreters of Spiritualism ought to over again, while his other services in behalf of his country amply entitle him to this mark of recognition. His work as a philanthropist should not be forgotten, and his efforts to ameliorate the condition of the tolling masses de serve more than a passing thought. He was great in soul, just in action, and generous in thought. Such a man always leaves the world better because of his life, and this is especially true in the case of Robert Dale Owen.

> We regret to note that some secular journals see fit to sneer at his belief in Spiritualism, and to ascribe the cause of his transition to his disappointment occasioned by his discovery of the deceit that had been practiced upon him by certain pretended mediums. It is true that he was deeply hurt by the cruel and malicious tricks put upon him by the pretended psychics, yet he was not overcome thereby, and his final illness was due to causes antedating his unfortunate experiences with the conscienceless frauds who deceived him. Like many other honest men he was misled and cleverly duped by people without heart or honor, who were in search of money, regardless of the methods by which it was obtained, Mr. Owen did not lose his faith in the higher Spiritualism because of a few pretenders. His health was none of the best, and the failure of several projects in which he was deeply interested served to break him down. He passed away in full possession of the comforting assurances of Spiritualism.

A Free-Thinker in Court.

Daniel T. Ames, the well-known apostle of Free Thought, and hand-writing expert, was subponned as a witness in the famous Molineux murder trial in New York City. Mr. Ames declined to take the prescribed oath, and availed himself of the law permitting him to affirm, as he had a perfect right to de. Molineux's lawyer, Attorney Weeks, sought to discredit the testimony of Mr. Ames because the latter refused to swear and gave his affirmation instead. Weeks tried to hold Mr. Ames up to ridicule, and heaped the most unwarranted abuse upon him because of his advocacy of the doctrines of Free-Thought. Lawyer Osborne, of the prosecution, interposed, and asked the Court to protect Mr. Ames from Weeks' abusive language. Recorder Goff calmly stated that a man's religious belief or non-belief had nothing whatever to do with his ability to testify in court, and by no means vitiated the evidence offered by him. Judge Goff's decision is eminently just and right, and his rebuke to Weeks was well deserved. But the fact that a lawyer would attempt to impeach the testimony of an honest man on religious grounds is an ominous sign that Spiritualists should observe and profit by. Religious bigotry is not yet dead in America, and Spiritualists should be alive to that fact.

Life's Anomalies. Public sympathy for the widow of the gallant Gen. Lawton, who lost his life in the absoislands, has taken a practical form, and a fund both of these questions, and trust the Spiritu- of over eighty thousand dollars is now at her something of great advantage. No one but a this subject in the writings of Miss Abby A. alists of Massachusetts, as well as of the na- disposal. This generous gift shows the grati- zealous bigot or purblind hypocrite can read Judson, in her able reply to some of her cortude of the people who contributed, and of itself is a well deserved testimonial to the memory of a true patriot. Gen. Lawton's wife and | dence is wanting as to the verity of spiritual children are provided for, and we rejoice there. phenomena. at. But-and who will answer this question? -what about the widows and children of the men who have been sacrificed in this same wicked and uncalled for struggle? Are they less worthy than the Lawton family? What of that gallant Colonel who fell on the field of action at the head of his men? His wife re of which she must support herself and chilalies-unto some abundance is given, while and equally needy, absolutely nothing goes save the pittance of a few dollars in the form of a pension.

Roger Williams.

Some of the friends of this eminent disciple of the Baptist faith are endeavoring to secure the repeal of the decree of banishment passed against him by the General Court of Massachusetts in 1635. It would certainly do no harm to do this, yet we venture to assert that the elequent preacher cares very little now, whether it is done or not. At one time it would have been a very graceful recognition of his services to the struggling colonies of New England, but at this late day the repeal of the decree will only remove one of the blots of religious bigotry from the pages of the history of Massachusetts. It is tardy justice when a wrong is righted two hundred sixtyfive years after it was committed. True. better late than never," but in this case the act of banishment should never have been passed, or, once passed, should have been repealed during the life of the man who suffered from it. Religious bigotry and hatred hesitate at nothing when once aroused. Roger Wilof Health in your respective cities and liams is only one sufferer from a crime comualism embraces a system of truth that gives towns. Be ever on your guard to protect your mitted in the name of the Christian religion. the most rational interpretation of the cosmos, | rights, and lose no opportunity to show up the | Millions of martyrs and tortured victims of the church's hate keep him company.

A Strong Document.

These words will come to the lips of our readers when they have thoroughly digested the contents of the annual report of President Fuller of the Massachusetts State Association of Spiritualists. It gives an interesting ac. count of the progress of the Cause in the State, dwells upon its relationship to public affairs most instructively, shows the necessity of a more loyal support of the local spiritualistic societies, and makes several very practical recommendations with regard to the duties of individual Spiritualists in connection with reform work. It is assuredly an able paper, and reflects much credit upon the one who wrote it. We venture to remark that President Fuller is not only capable of writing an able report, but that he is also one of the best equipped and most eloquent platform speakers in the ranks of the Spiritualists of this nation.

The address of Prof. W. Seymour, for-

"Science and the Spirits."

Under the above caption, a writer in the Brooklyn, N. Y. Eagle of Jan. 12, shows that he does not know the facts in regard to Spiritualism. In response to an inquiry in re gard to the spiritualistic beliefs of Sir Wm. Crookes and Prof. Tyndall, this erudite (?) literateur admits that Prof. Crookes really did investigate Spiritualism on various occasions from 1870 to 1874, but declares that he and his coadjutors were not so successful in detecting fraud, and the hallucinations caused by hypnotic suggestion as have been the investigators of the past few years. This purveyor of astonishing information further declares that Prof. Crookes did not claim to see more than has been shown again and again within the past ten years in public halls, at fifty cents and one dollar per head, by those who have headed their show bills with the words "Spiritualism exposed."

In the first place this anonymous correspondent of the Eagle disregards truth when he asserts that Prof. Tyndall was ever claimed by the Spiritualists as one of their number, No sane Spiritualist could read John Tyndali's words, and make such a preposterous claim afterward. Tyndall was the master mind in Materialism, whose philosophy was summed up by him, when he was elected President of the British Association of Science, in words like these: "In matter I find all of the promises and potencies of Life." After that declaration, made about 1874 no Spiritualist, unless he over twenty millions of Spiritualists in the United States, would presume to call Tyndall such attacks as are made in the Eagle when they permit the most glaring misrepresentations of their own writers to pass unchallenged. The Eagle man will please take notice that no intelligent, up to date Spiritualist ever classed Tyndall as a believer in Spiritualism.

With regard to Sir William Crookes, the Eagle correspondent is equally inaccurate. In 1899. Prof. Crookes, on assuming the presidency of the British Association of Sciences, positively reasserted his belief in the demonstrations made by him in a most painstaking manner from 1870 to 1874, and boldly reversed Tyndall's philosophy in words similar to the following: "In LIFE, I find all of the promises and potencies of matter." If his reaffirmation of his adherence to his scientific demonstrations of a quarter of a century ago, and his reversal of Tyndall's materialistic position with the positive declaration of Life as the explanation of the cosmos do not prove him a Spiritualist, we would like to know what is lacking in the chain of evidence.

The cases of Professors Zöllner, Fechner, Scheibner and Weber have been so often referred to as to make further explanations on our part unnecessary. The same absurd, grotesque and insulting references are made to these gentlemen as have been made with respect to all bold experimenters in new scientific fields of thought. They are known to have been as painstaking in their work as any materialistic scientist has ever been in his experiments, with this difference-they were willing to follow the leadership of Truth, while the latter stopped within the narrow circle of his own prejudice. If the Eagle correspondent will but divest his mind of the prejudice of lutely inexcusable contest in the Philippine | bigotry and of ignorance, then read the able works of Crookes and Zöllner, he will learn the accounts of the careful experiments of Prof. Crookes, and declare that scientific evi-

The Drawing Medium, Mrs. Therese Vallent.

In our next number we shall publish an account of the wonderful phenomena produced through the mediumship of the gifted German ceives a pension of fifty dollars per month, out | psychic, Mrs. Therese Vallent of Berlin, Germany. The article in question is an excep dren. The widows and children of the private | tionally good translation from the German of soldiers must live on less than twenty dollars | Prof. Carl Obertimfler of Berlin, in the Decemper month if their pensions are to support ber number of the well known scientific jourthem. Strange indeed are some of life's anom. | nal "Die Uebersinnliche Welt," by Mr. V. M. Bertholdt of Needham, Mass. We shall also unto others, equally worthy, equal in suffering | present specimens of her drawings under spirit control, together with a dispassionate statcment of the facts in the case. This one article will make our next number of more than ordinary interest and value to all students of psychic science. Extra copies should be ordered at once and mailed to friends of progressive thought. Let us hear from all readers of these lines in the form of an order for one or more extra copies.

Gone Home.

On Monday, Jan. 8, Dr. T. G. Woolsey of Hartford, Ct., took leave of earth, and passed to his reward in spirit at the early age of fortynine years. He was a friend to those in need, a good medium, and a physician who endeavored to serve the higher powers of the spirit faithfully and well. His life on earth is ended, and its record is one of good deeds, performed in love for the weal of his fellowmen. The funeral services were held Wednesday, Jan. 10, and were conducted by Mrs. Hortense G. Holcombe of Springfield, whom he had selected to speak words of comfort to his surviving relatives and friends. He will be much missed by the many to whom he ministered while in the form, but those who knew him best realize that he is yet with them in spirit.

Pro Bono Publico.

Such words can well be spoken of the philanthropic offer of Theodore J. Mayer of Washington, D. C., whose proposition to give property worth nearly or quite fifteen thousand dollars to Spiritualism provided the Spiritualists contribute ten thousand dollars in cash, electrified the country a few weeks since. Shall one man, true and tried, be more generous than thousands of men united as one body? | can.

Mrs. Robert White, of Taunton, Mass., a well-known Spiritualist and a life-long subscriber to the BANNER OF LIGHT, took leave of earth Jan. 14, 1900. A true Spiritualist and friend of humanity has gone to her reward. Peace to her memory.

The consolations of Spiritualism are best known to those who live from within, and constantly seek for the unfoldment of the soul. Such persons are spiritual Spiritualists. May their numbers wax great in the world.

Bro. H. C. Dorn of Newark, N. J., has our sincere thanks for two excellent photo graphs sent us as a New Year's remembrance.

The Governor of Mississippi has asked the Legislature of that State to pass a law prohib-Ating Mormon propagandism within its borders. It is claimed to be an "anti polygamy act," but as the Mormons no longer teach polygamy, there is no necessity of any such law. It is a virtual case of religious persecution, and cannot be considered otherwise. Should this suggestion of the Gevernor assume the form of a law, unpopular minorities in religious circles may well tremble for their liberties in Mississippi. Congress has set the pace for religious persecution in America, and it is not strange that its tyrannical action is already bearing its egitimate fruit.

An anti-capital punishment measure has been introduced into the Legislature of Massachusetts. Spiritualists, Liberalists, all who are opposed to that relic of barbarism, send in petitions signed by representative men and women in your respective communities, praying for the repeal of the law enforcing this great wrong. Make your influence felt, and watch your representatives that they correctly interpret your wishes by their votes. Through union of effort the noble State of Massachusetts will be relieved of the foul blot that now stains her escutcheon.

The latest triumph of "Christian" Science is the case of a woman in Plymouth; Mass., who; when her foot was crushed to a jelly by a street car, declared she felt no pain, and that she has felt none since, even though were one of those who declare that there are the foot in question has been amoutated. Of course she was etherized during the operation, but she declares that the taking of ether was a Spiritualist. Spiritualists may well expect | wholly unnecessary, as she would have felt no pain without it. She blessed the name of Mrs. Eddy as a devout Christian blesses his God. How wonderful all this is! It is equal to Jonah and the whale made over to suit the times.

> An esteemed contemporary asserts that Massachusetts is the only State in the Union that enforces by law the reading of the Bible in the public schools. Has our exchange overlooked Pennsylvania, several of the Southern States, as well as the remainder of the New England States? It was not so very long ago that Bible reading was enforced in several of the States named, as we can personally testify.

A clergyman recently said that he felt his God was so powerful and so wise as to be able to make two plus two equal five if He chose to say so. Such a God could make a clock strike less than one, create a yearling colt in a moment, and cause mature men and women to be born into earth life. N. B.-No such God has been found up to date, yet the world is moving on.

The many friends of Dr. E. A. Smith, of Brandon, Vt., will regret to learn that he has been seriously ill ever since his return from Boston, where he attended the sessions of the State Spiritualist Convention. He was reported as improving at last accounts, and we trust that he will soon be strong and well again. He has our sincere sympathy in his long continued suffering.

Those who declare that the eighteenth century closed with the year 1899 do some very queer figuring. Life is too short to discuss their arguments at length. They will find some very interesting facts in connection with respondents

Dr. A. A. Kimball, of Malden, will have something to say upon an interesting topic in a future issue of THE BANNER. His advertisement entitled "Spiritual Healing." in another column, speaks for itself. Dr. Kimball is a conscientious worker in the field spiritualistic, and sincerely endeavors to do good to his fellowmen.

Send in petitions praying for the repeal of the compulsory vaccination law that now disgraces the statute books of Massachusetts. Reform is in the very air we breathe. Let us make it visible by noble, practical results.

We received a very pleasant call from Mrs. M. J. Coburn of Lewiston, Me., one day last week. Mrs. Coburn is one of the leading representatives of Spiritualism in her residence city, and is known to be a sincere medium. We trust that she may be eminently successful in her good work.

Those who desire copies of the pamphlet containing the lecture entitled "The Evolution of Worship," the last instalment of which appears in this issue, should send in their orders at once. Single copies, twelve cents each. The first edition will be ready in a very few

If mortals would but seek the larger good of the masses rather than their own selfish advancement, greater spiritual growth would come to them. Spiritualism teaches its followers to find their own in their neighbors' good, hence is the medium through whom this greater spiritual growth will be made manifest on earth.

What a Secular Journal Says of the Banner of Light.

The prospectus of the BANNER OF LIGHT, the recognized leading publication of the "Spiritual Philosophy," will be found in our advertising columns. THE BANNER is a handsomely-printed journal of eight pages, filled with the thoughts of the ablest and most advanced thinkers of the day. Whether one agrees with all the "isms," or none of them, which are promulgated in its columns, they at least furnish food for thought. It is a clean, wholesome family paper. THE BANNER has been published for nearly half a century and occupies a commanding position in the newspaper world. Copies of the paper will be mailed free, upon request, to any address.— From the Havre De Grace (Maryland) Republi-

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

On the third Sunday in February Oscar A. Edgerly will conclude a four month's engagement with the Spiritualist Society of Chattanoogs, Tenn. On the fourth Sunday in February he will begin a three week's engagement with the Southern Cassadaga Camp at Lake Helen, Fla. Mr. Edgerly's engagements as made for later in the season are as follows: ments as made for later in the season areas follows: May, Grand Rapids, Mich.; first two Sundays of June still open; from June 17 until July 8 engaged with the Ponsbening Camp-Meeting, Michigan; from July 18 until the 25th engaged with the Briggs Park Camp, Michigan; August engaged with the Vicksburg, Mich-igan, and Chesterfield, Ind., Camps. Owing to sus-pension of meetings of the society with which Mr. Rd-serly was engaged for April by at present has that gerly was engaged for April, he at present has that month at his disposal; will be pleased to hear from societies who may desire to employ speakers and test mediums for April. Address 524 Lookout street Chat-tanooga, Tenn.

A Letter from W. J. Colville.

To the Editor of the Banner of Light:

Dear Sir! As I have received several very kind Christmas letters from old friends in America, many of whom are inquiring as to my movements, I venture to trespass bilefly on your valuable space to make a few statements which may prove of some public inter-

In the first place let me say that all phases of work in England in connection with Spiritualism are being carried forward by earnest and energetic people. Wherever I go I find active centres of work continually open, and, though I cannot say that the ideal has yet been attained either in the case of meeting places or the conduct of public gatherings, there are

many encouraging features.

The Lyceums seem better supported as rule than in America, for in many towns of only moderate size the Lyceum exercises are held in large, well-filled halls, and are of great interest to the young people and the children.

A typical instance I met at Hyde, a few miles from Manchester. Though Hyde is not by any means a large city, the Lyceum on a very dull Sunday morning was larger than any save the very largest I have met with in America. The lectures which I gave later in the day were (as

usual) as fully attended as the dimensions of the hall would permit.

I have been lecturing almost incessantly since my arrival in England, and though my own taste in the winter season would be to confine my operations chiefly to London, so very numerous have been applications from all over the country that I have felt compelled to go about a great deal more than my own wishes would have dictated. Everywhere I have gone I have been greeted by large, enthusias tic audiences. Manchester is a very active centre of work at present, and were I able to devote several months to its immediate neighborhood I might arrange to speak for all the societies and various people who request my services. As matters stand, I am doing my best to go everywhere once, but can pay no re-turn visits. The feeling on behalf of the Brit-ten Memorial is naturally at its height in Manchester, for in that great manufacturing city Mrs. Britten lived for many years and did an immense amount of work. Mrs. Wilkinson (Mrs. Britten's ever faithful sister), is busily occupied in preparing for immediate publication a fine autobiography of Emma Hardinge Britten, which she offers to subscribers in America at one dollar.

As hosts of friends of that truly remarkable woman all over the United States, where she worked so long and faithfully, are sure to want a copy of this fascinating book (some of the MS. of which I have read with extreme interest), I expect subscriptions will quickly pour in upon Mrs, Wilkinson, whose address is 2 Winfield Terrace, Chester Road, Manchester. In Mrs. Britten's autobiographical parrations a great deal of important historical matter is fascinatingly interwoven, and all who are in-terested in a reliable history of Modern Spirit-ualism will find very much of real value.

Christmastide, though it has passed pleasantly has not been as gay as usual, for the terrible war in South Africa has thrown a cloud over all family and social festivities. The music in the great London churches has been as grand as ever, and the pantomimes at the various theatres are fully as attractive as in days of yore. Weather in winter is always an uncertain factor, and this season has been no exception to the rule. We have had some severe cold and a good deal of rain, but many days have been bright and balmy. I am engaged definitely in Australia. I have secured passage on the Orient Line steamer Ormuz,

leaving Marseilles for Sydney Feb. 9.
I expect to leave London two or three days earlier. I am to speak in London for the last times Feb. 4 and 5. My address is still 99 Gower street, W. C., where 1 shall be very pleased to receive letters, etc., from America till date of sailing. I made no effort to secure a position in Australia, but the unseen intelligences directed me to announce speedy departure thither while as yet I saw no way of going there. Suddenly I was sent for by parties who had read and circulated now signed a contract with Mr. Cardew, a well known publisher in Sydney, for six months' work under his management, to be followed, in all probability by a season in New Zealand. have for many years been promised great success at the Antipodes, and I am now taking the long new ocean voyage, with full confidence that it is the right step, therefore I go unfalteringly. Trusting this new year 1900 may bring great peace, joy and usefulness to us all, with hearty good wishes I continue, Your sincere friend, W. J. COLVILLE

[Orders for Mrs. Britten's Autobiography will also receive attention at this office.- ED.]

Spiritual Ordination at Galveston,

The second ordination by the Spiritualist Society of Galveston, Texas, was performed Prayer and the revised reproduction of the Sunday night, Dec. 31, by Mr. John W. Ring. The rostrum was neatly decorated with palms, ferns, tarlatan and an abundance of sunflowers." Portraits of the Fox Sisters and char- member of a select class of twenty-five perter from the Texas State National Association

of Spiritualists were also conspicuous. The usual evening service consisted of an inspirational lecture by Mr. John W. Ring from subjects proposed by the audience, and spirit-messages by Mr. Charles B. Brockway, the candidate for ordination. A recess was then taken, and shortly before twelve o'clock the choir rendered two appropriate songs. As the ordination party moved up the aisle to the rostrum, "Give the Charge," music arranged for the occasion, was rendered in a manner to add beauty to the simple but impressive ceremony. In way of explanation, Mr. Ring said:

As Spiritualists, we recognize the ceremony of ordination as simply an expression of mortals' emphasis of the action already taken by angels. It is not for man to ordain or set apart his life or the life of any one else for any particular purpose. But He who moveth in strange and mysterious ways (to men), He who has called order out of chaos, and has brought out of error, beauty, truth and life, has already ordained his children-to each a peculiar gift. but to all of earth's children an abundance of his love. "There comes to us this evening one who

has already been ordained for the work of a Spiritualist minister by the spirit world; and it pleases us to emphasize this ordination of the spirit friends by this ceremony. Sir, brother, child of earth, you have been taken through the forges of life, although young in years; you knew no soul communion until the cleansing fire had threatened to scourge your body until it would no longer be a fit place for the indwelling of the spirit. Through all these burning experiences there came the sweet influence of your spirit friends.

You have faithfully labored for the spiritworld and for humanity: and now you present yourself at this altar of humanity with a de-sire to accomplish good for all earth's chil-With your soul flaming with love for humanity, with a mind teeming with an illumination not of this world, you pledge this to your spirit friends and to us your friendsyour brothers and sisters-to carry forward this trust as long as you have power to think and act." In a clear and decided tone, Mr. Brockway said, "I do." "Then," replied Mr. Ripg, "dear brother, child of this mundane sphere, may the power of the Infinite God of the universe, through those ministering spirits that guide you, pour out upon you an abundance of the fire of truth until you shall be able to cleanse darkened places of the gloom and sorrow there; may you be able to take away the tears from weeping eyer, and woe from the soul in distress. We, reposing per-fect confidence and trust in you, do by these presents ordain and set you apart to be a min ister of the Gospel of Spiritualism, to minister unto humanity in all its needs and requirements, giving help to the friendless, peace to the sorrowing and joy to the distressed. We know that by carefully following the holy impressions of your spirit friends, you will long continue in this grand and noble work."

Mrs. Nettie M. Wood, Vice-President of the etor, Battle Creek, Mich.

Galveston society, here presented Mr. Brookway a beautiful bouquet, and said in a most impressive manner: "Rev. Charles Brookway -Brother: In behalf of the members of the Spiritualist Society of Galveston, I have the pleasure of presenting you these flowers, fitting emblems of your future life. On the threshold of this year, grand possibilities for benefitting mankind are opening before you, To night you have assumed nobler duties. You go forth with higher aims. May your influence for good be as far reaching as the aroma of these fragrant blossoms. May your life be as stainless as the lily; may, you grow in wisdom and knowledge: may your principles be as firm as the unyielding oak; may your elucidations of our beautiful philosophy be as clear as the crystal waters. When you look on these everlasting flowers, may they remind you of our unfading interest in you. We ask your acceptance of these flowers, and with them our appreciation of your labors for the Cause of Spiritualism and the uplifting of hu-

Mr. Brockway received the flowers, and Certificate of Ordination, and said: "It is with pleasure that I accept these flowers, and this charge. I believe that I realize the responsibility which you have placed on me, and of which you would remind me by these emblems of nature's beauty and greatness. I trust I may always be able to fill the place to which you have assisted me, and ask you (turning to the audience) to bear witness with me as I pledge myself to those who have given me this charge (holding up the Ordination Certificate) and to my spirit friends, to always do the best I can. Just as the choir sang,

"Joy, oh! joy attend thee Through thy life, short or long, May grace and patience be Thy virtue and thy song;"

and as Mr. Brockway moved down the aisle, the clanging bells declared the old year gone, and hearty hand-shaking and congratulations occu-

pied the advent of the new year.

Mr. Charles Brockway is a member of the noted Brockway Family of mediums. Mrs. A. Brockway, the mother of Chas. Brockway, is a minister of the gospel of Spiritualism, having been organied by Moses Hull in the First Spir-itualist Association Clackmas Co., Oregon, July

Minnesota Items.

Mrs. Kates and self were sent into Duluth by the State Association, to make an effort to resuscitate the cause of Spiritualism. We find that city has been without a local society for some years, and any previous organization was of that ephemeral character we have seen in many places, living a short spasm of activity, without making proper effort to unify the workers and people upon a spiritual basis. Certain unsavory persons have dragged down the public estimate of Spiritualism until the common idea is that it possesses no virtue whatever. Hall owners hesitate to rent for spiritualistic meetings, the press declines noices, and the public sneers at the possibility that we have anything worthy to present. A policeman told me that the Spiritualists should be arrested for setting people crazy; and the editor of a daily paper said their reporter

We could not obtain by mail a single promise of material help to hold meetings here. The State officers thought it high time to stir Dustitude with the state of luth a little. We came, and rented Odd Fellows' Hall for Sunday, Jan. 7, afternoon and evening. We paid for advertisements, and as sumed all expense. Although the notice was short, we had large meetings, and many friends came forth urging continued effort. We are to hold two more meetings in another hall, and one or two in West Superior. Soon as possible we shall return, and try to organize a local so-

Diluth is ripe for good work, and should be prepared to select the workers, and prevent being at the mercy of the miserables who are without either conscience or capacity. When we can obtain proper cooperation, and institute means by which the public may know that reputable and capable mediums and speakers will be presented, then will prejudice and defa-mation pass away, for the people are hunger-ing for spiritual truth. The field is ripe for a glorious harvest, if we but sow proper seed, and have earnest reapers.

Our work in Minnesota is proving the real

need of our Cause; and that is devotion, support, unity, honor, ccoperation, and the presentation of truth in its constructive power. We need to comprehend that duty calls us to labor. By unfolding the ethics of Spiritualism, and incorporating them into personal character we shall stand before the world defying criticism and exacting investigation.

G. W. KATES.

The Lord's Prayer.

To the Editor of the Banner of Light:

The reading of the criticism on the Lord's same by Mr. Charles Gray in your issue of Jan. 6 awakened in my memory vivid recollections of an early period in my life, when I was a sons who met each week for social enjoyment and for the culture of spiritual and mental thought. One of our number (doubtless more religiously inclined than mysel) proposed that, upon being called to order by the Chairman, we should commence the exercises by repeating the biblical Lord's Prayer in unison. To this I made no objection, but after two or three sessions it was noticed that I did not participate in the rehearsal; consequently I was questioned regarding it, and I simply answered that, while I freely granted to all the privilege to enjoy their own opinions, I merely claimed the same right, and could not join with them for the reason that their prayer was not an appeal to my God, for I believed in a God not alone all-wise and all powerful, but a God of Love and Beneficence, a God supremely superior to man; while in their appeal they transposed the positions, making man the superior and God the inferior, by asking Him to follow in man's footsteps and forgive us our trespasses as we forgave those who trespassed against us. I also told them that I had implicit confidence in the judgment, purity and beneficence of my God and deemed it entirely unnecessary to jog his memory by making each week urgent appeals to him not to lead me into temptation.

After this explanation I was invited to open

the next session. I accepted the invitation, performed the duty to the best of my ability, and transmit herewith a copy of my prayer:

Our Father and our Mother God, We come to thee with one accord,
Asking in fervent prayer.
That thou wilt bless this precious hour;
Send guardian angels clothed with power, To our sweet communion share.

Author of everything that's grand, We now before thee humbly stand Seeking for aid divine, Wilt thou to the needy comfort bring, Give to the downcast joy to sing, And illumine every mind.

With gratitude for favors past. And each day more perfect than the last, May we spotless lives pursue; And for blessings that attend our days, We will render to thee our grateful praise, For to thee is all praise due.

This prayer came very near being the means of my introduction to the pulpit of a Congregational church, for the pastor, after perusing it pronounced it an improvement on the original, and gave me a cordial invitation to enter the pulpit with him on Sunday, and open the morn-ing services, but my aspirations not running in that direction, I respectfully declined. R. HOLMES. Truly yours,

The Temple of Health and Psychic Review, No. 14, is brimful of spiritual thought, as well as of practical health-suggestions and useful information. Such a paper should be liberally patronized. It is only twenty-five cents per year, Dr. J. M. Peebles Editor and Propri-

The Purpose of Life,

Or the Phenomena and Philosophy of Modern Spiritualism Reviewed and Explained, is the title of a book written by C. G. Cyston of this olty, and is a work that is most valuable; one that should be read by all Spiritualists. It eluoldates the philosophy of Spiritualism from its broadest, deepest and most scientific stand point, and contains numerous beautiful gems of thought. I find spiritual problems solved that have puzzled my mind for many years. My desire to have others read the same who are searching for the light of truth, prompts me to write these few lines, hoping they will flad a place in your paper. M. SPAULDING. Seattle, Wash.

Passed to Spirit-Life,

From her residence, 60 Clyburn avenue, Chicago, Ill., on Jan. 11, 1900, Mrs. Elsina S. Mosheb, wife of Mr. Edwin Mosher, aged 54 years.

Mrs. Mosher had been a Spiritualist for some years, and a zealous worker in the Cause. Her comise will be felt by many who had learned to love her. She leaves som The funeral services were conducted by G. V. Cordingley, pastor of the Progressive Spiritual Church. J. V. C.

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To Foreign Subscribers the subscription price of the BANNER OF LIGHT is \$2.50 per year, or \$1 25 per six months, to any for eign country embraced in the Universal Postal Union. To countries outside of the Union the price will be \$3.00 per year, or \$1.50 for six months.

J. J. Merse, 26 Osnaburgh street, Euston Road, London, N. W., is agent in England for the Banner of Light and the publications of the Banner of Light Publishing Co.

Fred P. Evans, 103 W. 42d street, New York City, agent for the BANNER OF LIGHT and all Spiritual and Occult Literature. Orders by mail promptly attended to.

Dr. F. L. H. Willis may be addressed at 243 Alexander st., Rochester, N. Y. Jan. 7.

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A Great Healer.

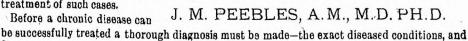
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Chronic diseases are curable. in fact by those who understand them there is more certainty of a cure than there is in acure

The regular practitioner is unsuccessful in the treatment of chronic diseases because he does not understand them, he cannot make a clear diagnosis. he has had no experience in the treatment of such cases.



their causes and effects-must be clearly in mind. DR. PEEBLES being a psychic, he can diagnose his patients' condition, both mental and physical, as accurately as can the X-ray locate a fractured bone. Having his patients' condition clearly in mind when prescribing, he has no difficulty in adapting his remedies to suit the individual case; the patient thus sees improvement from the very beginning of the treatment.

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G. D. Young, of Wimer, Oregon, a Fellow of the Royal College of Physicians, writes:—

"I consider it my sacred duty to extend to you my heartfelt thanks for the perfect cure your advice and medicines have effected, and may say that I was very skeptical of the issue when I began to use your medicines and rules."

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Mrs. Alma Halladay, of Locke, N. Y., says:—

"I can truthfully say I do not think I should have been alive now had it not been for you. I followed the psychic treatment and your medicines and rules." skeptical of the issue when I began to use your medi-cines, but doubt has entirely subsided, and I have now a confirmed belief in their almost miraculous efficacy. Three months ago I bore about my body the piteous spectacle of my terrible disease. Now I am mentally and bodily a healthy man."

Mrs. Nellie L. Harvey, who had suffered from Catarrh for years, it having caused growths in the nasal

Dear Doctor Peebles:—My catarrh is much improved. The mucous has all cleared away under one month's treatment. This is the very thing that most of my friends have had to undergo an operation in order to be cured. The doctors here told me I would have to have an operation, but you cleared it away almost entirely in one month."

Mrs. Mollie Anthony, of Calvary, Md., after trying | What Those Who Know Say of Our Psychic Treatment, the best local talent in vain, writes:— Cornella Witherell, of Woodbridge, Conn., Dec. 10,

I am much better. I have attended faithfully to the treatments and received wonderful power and aid.

I am satisfied you have helped man more than any one else could, notwithstanding I could not do by you as I wished I could while under your care, in the following of rules, on account of adverse circumstances. With kindest wishes to you and your assistants.'

been alive now had it not been for you. I followed the psychic treatment and your medicines and rules as well as I could. I am slucerely grateful to you. I shall recommend you to all those suffering from any chronic disagre."

Miss Rose Harrington, of Romeo, Mich., says:—
"When I commenced the sitting on Thursday evening I was in severe pain, but in a few moments was free from it, and fell asleep."

"New Orleans, La., Dec, 4, 1899.-Dear Doctor FRED. BUERKLE."

Sallie Biles, of Custards, Pa., Dec. 8, 1829, savs:—
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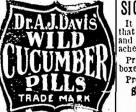
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SPIRIT Message Department.

MESSAGES GIVEN THROUGH THE MEDIUMSHIP OF MRS. MINNIE M. SOULE.

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stenographically by a special representative of the BANNER OF LIGHT, and are given in the presence of other members of THE BANNER staff.

To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these columns. This is not so much for the benefit of the management of the BANNER OF LIGHT as It is for the good of the reading public. Truth is truth, and will bear its own weight whenever it is made known to the world.

MESSAGES.

The following messages are given through one of Mrs.

Report of Séance held Jan. 4, 1900, S. E. 52.

Ella Simpson.

The first spirit is a young woman about eighteen years old. She has dark eyes, dark hair, pushed back from the forehead. She smiles prettily when she walks up to me. and I see a small mouth, with even teeth and quite a fresh color. "I have been gone some time to the spirit, but still find my interest as much with the people I left to-day as I did when I first went away. My mother is alive, and to her I often come, and try, with some influence or power from the spirit, to make her feel my presence, to uplift her when she is lonely or sad, or to bring some special beam of joy or gladness into her eye. My name is Ella Simpson. My father's name is George. He is with me. My mother for a long time mourned us both as being gone forever from her midst; but of late she has become a little interestedseems to be getting some hope that perhaps the way will open for us to come to her. have a little sister, too, in the spirit. We lived at Camden."

George Corliss.

I see a young man. He is quite tall, has blue eyes, brown hair, and a long, thin face. He has quite a light mustache, and his arms are very long; look as if he hardly knows what to do with them; but he laughs good-naturedly. as though he had found many a job where his long arms came quite handy, and even since he went to spirit he has found them convenient for many things. He says: "My name is George Corliss." He was a farmer and came from Rockland, Me., and he did not know anything about this; in fact he did not know much about anything that was religion. He just took life as it came. So one day, when he went out rather suddenly, it seemed such a strange thing to open his eyes and find that there was no special duty that was awaiting him for that day. He says: "The first one who met me was Aunt Abbie-she has been gone since I was a little boy-and I tell you it seemed good to find somebody that I knew. If you ever went to a strange country, and landed on the wharf and saw a sea of faces, and then all at once some face with which you were familiar, you may know how I felt when I saw my Aunt Abbie. She seemed as glad to see me as I was to see her. She said to me: 'Come, George, come with me, and we will find something to do and some more of our friends.' I want to get to Mary Corliss. Say. please, that although I never professed religion, and never had any special wiping out of my sins. I have tried to do what was right since I came over, and trust that the endeavor to do only good to my fellowmen will keep me from needing any washing away of my sins."

James Murdock.

Then there comes to me an old man. He is short and stout and has thick grey hair. It hangs down on the sides a little bit thick. His eyes are a very dark gray. Right on top of his head is a little thin place: "Will you please say that my name is James Murdock, and that I lived in Waltham; that I thought it was about time for somebody to speak from Waltham, and say what they found on the other side. I have the most of my people over here with me, but there is now and then a friend of mine who wishes he could find me in the store again, to whom I might say some word. looked like a farmer, but I was not one. I dealt a great deal with them, but Waltham has changed greatly since I was there; so if I were to walk down the streets again I would feel as though I were in a strange city. My wife is with me. She sends greetings to all her friends who remember us. We were Baptists." He seems sure that somebody will know about him and will send some word back.

William Webster.

There comes a man, quite tall, dark mustache, dark whiskers around his face. He has rather square shoulders; eyes dark blue, with dark lashes. He puts his hand up to his head, and says: "My name is William Webster, and when I came to the spirit it seemed as though I could not bear it, the separation was so sad." (He came from Lynn.) "Even now, when I try to get back to my own people, my hands go np to my face to wipe away the tears from my eyes. So many conditions of sadness or unhappiness have come into the family that sometimes I feel that I must get back and say a word or do something. But I have learned this, that many sorrows come to the spirits be cause they see so much they could do that these people who are suffering cannot see the ing, the way to overcome it; it disturbs us, when it looks so easy, that it is not done; but the one who is suffering scarcely ever sees the path that will lead out into happiness, and so has not the double suffering that is ours when we come back. There is a Charles Webster with me, though we called him Charlie. He is younger. He says: 'Yes, I too want to get to the people who bear the same name we do." I am quite sure they will understand because they know more or less about Spiritualism.

Amanda Talbot.

An elderly lady walks up to me now; I shou'd think she weighed about one hundred and eighty-five pounds. She has a full, fat face, bright blue eyes and soft gray hair. She has a very sweet expression. She says: "My name

fashions were different from what they are prove to others, I cannot thank you enough availed myself of this delightful opportunity, to day, and that is why I am dressed in this for this opportunity to speak. I have thought As we were breaking up for departure, a young peculiar way. (She has a hoop skirt on and It over and wondered how a message from me | man asked me: "Miss Judson, what is God?" a big full dress.) I want to get George Talbot. He resides in Ridgeway. He has been looking, particular person, but I could not forget the universe. We are each of us finite expressions and thought perhaps it would be possible for me to come, and so here I am with love and good-will and the promise to do more when future opportunities open to me. I am just as fond of flowers as I was the day I went away, often visit them, often mourn with them that and children bother me in much the same way. Lalways said that if children behaved them selves and did not make too much noise, they | folded at about the same time, but trust that were very good ornaments to have around; but if they were asking everybody to wait on them and fussing all the time, I did not care so much about having them."

Here is a man by the name of Rigers from Calumet. He is tall, looks strong as though he lived out of doors among the trees and the clouds. It seems as though he came pretty near the top of the room in the house where he lived. I see the house; it is a small oldthe top near the eaves. There are hills and ture around it. It looks well kept and well cared-for, although it does not look like the residence of a very rich man. This man says: name of William. I used to live there with my mother. She is over here with me now. She said perhaps it would be a good thing if we could get back to day and speak, and we would like to reach Jane Rogers. It gives me a certain amount of independence, too, to get here and speak for myself. I did not know much about travel. I never traveled on the railroads. I walked almost everywhere I wanted to go, and it seemed as though it was the proper thing for me to walk here and give my message, and then go on and do the work that is mine to do."

Hiram Wentworth.

This man's name is Hiram Wentworth, Monongahela. He seems gentle and quiet, more like a woman in his ways. He has a thin face and rather dark brows and lashes, and he seems good, as though he never wanted to make any trouble for anybody. He is more like a peacemaker than one who would stir up strife. He says: "It may be the place I came from. It is a peace loving people, and it seems as though the country round about speaks of the love of God. I was a church member and a community loving man. I thought as much of the community where I lived as I would if they had all been members of my own family. I have since found that to be the real secret of perfect peace and happiness. As we enlarge the borders of our hearts and take in communities, we will find ourselves growing without limit until we can take in creation everywhere, and then we are sure to know that there can be nothing but peace-universal peace. God speed the day when arms and am unition shall be cast away. Who would ever dream of war in heaven? It ceases to be heaven where war is; and so my word to my people is that if heaven ceases to be a heaven because of war and aggressive spirit, so they can make life here nearer heavenly as they eliminate war-like spirit." He seems to have been quite a leader among those people, but always in a sweet and gentle way. He says: "Yes, you speak well when you say leader. Some minishand to lash those who are listening to them into some special state of mind; but I believe that to open the heart to the sweet influence of truth and the understanding of good, one should be an honest leader."

Annie Cummings.

Here comes a very nervous woman, a little below the medium height. She has a dark skin, dark eyes and dark hair. She speaks quickly and sharply, hardly opening her teeth. but rather speaking the words out through them. She says: "Oh. dear! It is not half so easy as I thought it would be. I thought all in the world I had to do was just to come here and tell who I was and have it over with. But, goodness! when I come here I find that it is an effort to speak intelligently about myself and my past conditions. I have not forgotten anything, and I am conscious of having lived a conscious existence every moment since I passed out of the body, and yet there is something in striving to recall it that bothers me. My name is Annie Cummings, and I lived in Toronto, Canada. We knew something of Spiritualism, though not as you people know it. It was more as a thing apart, than it was the whole existence. I am glad to give any word I can. I have not been gone so very long, and yet long enough to desire to speak and Fred, please, that I would like to help him."

George and Lucy Dobson.

Here are two spirits coming together. One R. I. They are about the middle age. They come in a bright, chatty way, as though they belonged together before they went out, and committed suicide! They went away to do it. They say: "Our friends thought it was very strange when they heard of our death, and so we desire to come and say a word about it. It was not as mysterious as it seemed. We knew all about it, and we planned for it, but we planned to have it look as though it was not expressing itself through the physical or psyplanned. Now, what we want to say is, that | chical brain, and, as these are limited at any the one against whom there is some little taint of suspicion is all right, and, while nothing has | limitless possibilities can express itself in only ever been flone in public about it, in the minds | a limited way at such and such a period. of some of our friends this taint has been like a poison toward the person, and we would like way to overcome. Our suffering comes in see- to have that overcome by this thought that we bring."

Margaret Kane.

Margaret Kane comes. She is about medium height, not very stout, but has a very pleasant way, pleasant face and remarkably pleasant rather plainly. She says: "I do not know why the soul's manifestation of itself." I should not be allowed to come. I have felt for a long time that a word from me might help some of my people as well as help me. Never was a person more maligned than I have been, and never did one try to do for a specific cause as I did. I suffered and lost. Some others have suffered and won. And to day I for my weakness and sigh for opportunities

would be received. I am not the guide of any have been a weak woman, I was not a bad one. To my many friends I give this word, that I destiny to progress forever." we did not cooperate and bring even into better use the powers of many of us who were una power can come from us to day that will be potent to lift up the Cause I love so much. No edge that is mine."

Leander Hill.

This man is named Leander Hill. He is about sixty-five years old, wears glasses; his hair is pushed back right up straight from his face like pompadour style; his forehead is white. He has a short bushy beard. He looks as though he was not very well; was rather fashioned one with a door in the middle; it is consumptive. He came from New York, Greendark colored with some light streaks around field, I think. He says: "Ugh! I had no use for this sort of stuff when I was here. If it trees and everything that is beautiful in na- could be done, I did not understand why the knowledge could not be universal, and so I have come to prove it to myself. It is good for me to send word to Frank that I am alive, and "My name is Bill Rogers. Everybody will that I think if he could get into communicaknow me better by that name than by the tion with me I might be able to help him in some ways. Let the world move as it will, ups and downs come, reverses, whatever they may be, the heart longs to communicate with those it loves, and that is where I stand."

Emma Whitmarsh.

A woman comes now about thirty-five years old. She has light brown hair, blue eyes and a round, full face. Her name is Emma Whitmarsh. She sings like a bird. While her voice is not particularly cultivated, it is sweet and clear. She came from Allston: "I heard in a way of these things, but I had not any particular use for them because my life was full of other thoughts. I sometimes think more people would understand this if they were not so busy with other duties or in other lines of thought; to me it is a lesson that we be patient with everybody, and that sooner or later they will understand the truth. I am so glad to speak, and want to send word to John. He is good and faithful, but he does wish that I could speak to him sometimes. Tell him I have seen Nellie."

A Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND FIVE.

To the Editor of the Banner of Light:

I alluded, in letter one hundred and two, to the generally accepted fact that the year 1900 is the last year of the nineteenth century. But since the publication of that letter I have received requests that I would explain the whole matter so clearly that it can be made plain to those who claim that we have entered the twentieth century. It is by no means strange that they should do so, for so bright a man as the poet Heine, who was born Dec. 31, 1799, jestingly claimed to have been born Jan. 1, 1800, so that he "might be one of the first men of the century."

Just as a year consists of twelve months, so does a century consist of one hundred years. Taking the birth of Jesus as a starting point, the twelve months after his birth formed the year one A.D. The year two contained the next twelve months, and so on to the end of the century. When one hundred years, each containing its full number of months and days had gone by, the people who then lived came to Jan. 1, 101, A. D., and that was the beginning of the second century. In the same way, every century after contained one hundred full years. The nineteenth century like the others, must contain the same number of years. and for this reason we do not enter the twentieth century until Jan. 1, 1901. May all who read this letter have a very happy and prosperous year, and thus make an appreciable journey toward that spiritualized condition that will invite good and progressing spirits to attend them during the remainder of the path-

way of life! Many persons are not aware that the Chris tian Era is itself founded on a mistake, for the birth of Jesus really took place four years before the date that has been handel down. So, instead of its having been 1899 years since he was born, it is really 1903. But though scholars agree that this is so, the dates will never be altered to fit the facts of the case, for it would be too confusing. For instance, it would be troublesome to have to say that the Declaration of Independence was signed July 4, 1780, and that our Civil War began in 1865, and lasted until 1869. All of our birth years would give evidence of this continued life. Tell also have to be altered, and we might become so confused that we could not tell how old we were. In fact, some persons are now confused on that point; for, thinking that they have lived as many years as they have had birthis named George and the other Lucy. The last | days, counting the day on which they first drew name is Dobson. They came from Providence, breath, they make themselves out to be one year older than they really are. All of this goes to show how limited the human mind really is. All agree that two and two make that they had stayed together. They both four. But as we go on and on from simple elementary statements, different minds begin to see the same objects differently, and what seems perfectly clear to one mind, is but a tan-

> We said the human mind is limited, but not so with the human soul. The mind is the soul one period of development, the soul with its

gled maze to another.

I beg to call the special attention of our readers to a paragraph by W. J. Colville, on page 7 of the BANNER OF LIGHT of Jan. 6. Having been asked to define the difference between soul and spirit, he says:

"The soul is the entity, the real individual; the spirit (from spiro, I breathe), is the outbreathing therefrom. The soul is the breather, the spirit is the breath; spirit is therefore the eyes. Her hair is parted and combed down result of the soul seeking expression, and is

Though the above is in exact accord with my own view, I could never have expressed it so clearly; and I feel indebted to Mr. Colville for this weighty little paragraph, and shall keep it carefully with my most valued slips.

In the same number he says the universe

I said: "God is Life, the Infinite Life of the work that is being done, or neglect to do my of this infinite life, out of which we came, and part to day as I did in years gone by. I may on which we wholly depend. That being our parentage, we can never be lost, and it is our

As we cannot see life itself, and can see only ts manifestations, we can never see God, even though we should, after untold ages, become wholly blended with God. Among other things, Pythagoras said of the one Universal Soul that it is diffused through all creatures, and that it priest, no church, no people can kill the knowl- is invisible. This Pythagorean dectrine was doubtless a divine intuition. It is contradicted by some who claim that they have seen this Being as a living light. Being finite themselves, they cannot possibly see what is infinitely diffused, and what is, according to the Pythagorean conception, wholly invisible, though light resembles it, so far as light, which is substance, can resemble that which is wholly

An ancient philosopher said: "What God is I know not; what he is not, that I know: he is not Zeus." In like manner we may say that light resembles him; but he is not light, for light is one of his manifestations, and he may thus be partially manifested to a finite being. But let not such a favored one presume to say that because he has seen such a light he has therefore seen God. John said, "No man hath seen God at any time,"

Jesus said: "Blessed are the pure in heart, for they shall see God." While this is not to be taken literally it has a deep spiritual significance, which has been well expressed by a poet in the following lines:

' God dwelleth in a light far beyond human ken. Become thyself that light, and thou shalt see him

While God is everywhere, is universally pervasive, those who are developing into a likeness to God have a light about them and emanating from them, which is a manifestation of ened by being gradually loosened from material fetters. These fetters may be our present fleshly ones, or they may be the more ethereal fetters of the psychical body. As the latter becomes more refined and less material, giving the soul a chance to reveal itself more clearly and brightly, the soul comes to be seen as a bright light by other finite souls. But this

ing, and which is diffused through regions to which the nebula in Andromeda is but a vesti-Persons on earth who have begun to develop spiritually have a light on the top of their heads, the region called by phrenologists the bump of veneration or spirituality, and the point whence the soul, clothed in its spiritual body, issues at the time of transition. Our own who have become discarnate know us by that light. We may be walking in a crowded | measures must be resorted to, which strike at

cannot be said of that which is infinite, which

enters into the constitution of every finite be-

city, but they have no trouble in finding us or the root of the disease. So far as results are in attending us, on account of our own little light. When sitting with others at a table clairvoyants often see such a light over persons, who are at the time in spiritual exaltation. But if persons on whom such a light is seen should begin to feel proud of it, and feel superior to those about them, that light would ences. grow dim fand if such a feeling were persisted in it would go wholly out. It is only "the poor in spirit" who possess the kingdom of

Lights were seen upon those who had felt moved to gather on the day of Pentecost, about the year 33 A.D. First, a wind was heard, and then what looked like a tongue of fire sat upon each one present. The clairvoyants in the company could have testified to this, and all of them were at once inspired. This was

"The sealing unction from above. The breath of life, the fire of love."

It was a great pity that in after ages the church became eager for temporal power, and greedy for material gain. Thus the light of the spirit was quenched. As this dead condition continued and intensified, a spirit of skepticism crept in regarding all manifestations from the other side of life; and Christendom in general sank into a materialism from which only a new baptism of spiritual fire could arouse it. On that period we are now entering, and by many avenues the light now penetrates human souls.

Spiritualism will advance still more rapidly as the church realizes its beneficent vitality: but it must receive it with docility and humility, for "Except you become as little children, ve can in no wise enter therein." Eagerness for temporal power, greed for material gain, and the spirit of ecclesiastical tyranny must be wholly abandoned. In this way alone can the church of to day have an important share in the new dispensation.

We are constrained to write these lines, though we are well aware that the church contains many truly spiritual souls. But we are not to estimate the attitude of the church as a whole by those persons whom we all know within its pale, "who deal justly, love mercy, and walk humbly before God."

A new dispensation came to mankind through the teachings of Jesus nearly two thousand years ago. It was accepted by spiritual souls in many parts of the Roman Empire. But as science was then in its infancy, the manifestations from the other side of life were regarded as supernatural.

Similar manifestations, ushering in another "new dispensation," are now occurring. But science is now so advanced that, instead of being regarded as supernatural, they are found to proceed from the workings of natural law. The Christian church in general clings to the supernatural, and refuses to accept these manifestations as coming from God. In fact, many ministers believe and declare that they come from the devil. The church thus makes a great mistake. It also shows a wrong spirit toward Spiritualism. Instead of receiving the new light in a humble and loving manner, many of them maintain a haughty and censorious attitude toward Spiritualism and toward Spiritúalists.

We are sorry to be constrained to say there hard things, but we must say the truth. He who directs these thoughts was well known in earth-life as a missionary of the Gospel, and spent a life of hardship in promulgating it to lands beyond the sea. And she who writes these lines was herself a member of the church contains only life and its expressions, that | for the thirty seven years extending from 1853 stand in the soft light of the spirit, and quiver God is Life itself, and the prime author of all to 1890. We know, therefore, whereof we life's manifestations. At a little party I at | write, and we reiterate our statement that, that are passed. I am happy-not from any tended lately some persons turned the subject | unless the Christian church retraces her steps, is Amanda Talbot. I have been trying to come special mention or adulation, but I am happy of conversation to Spiritualism, and I was at and begins to see and acknowledge that Spiritfor a long time. I lived in days when the in proving to my soul that which I was able to once plied with questions. I thankfully unlism is of God, and not of the devil, she will acy due to inharmonious psychical conditions.

have small part in the "new dispensation" by which God and the kingdom of heaven are now being revealed to the children of men.

Yours for humanity and for spirituality ABRY A. JUDSON Arlington, N. J., Jan. 6, 1900.

> Answers to Questions GIVEN THEOUGH THE MEDIUMBHIP OF W. J. COLVILLE.

QUES - [By Eloise Winthrop Owen, Boston.] Will you kindly publish in the columns of THE BANNER the facts ascertained regarding obsession? If investigation has proven true what is said to have been remost important branch of knowledge.

Ans.—It would be entirely beyond the range of immediate possibility to elaborately furnish evidences for and against the most unpleasant doctrine of obsession in this department of the BANNER OF LIGHT, and as we know that the theory of complete and ruinous diabolical possession still haunts the minds of some people, though it is a losing rather than a gaining dogma.

We have always vigorously insisted that there are but three causes for obsession, and not one of these is unremovable. The first cause we wish to draw attention to is physical degeneracy, which may be compared to an instrument badly out of tune, which by reason of its disorderly condition cannot give proper expression to the efforts of the performer. The second cause we name weak-mindedness, or general irresoluteness of will and purpose, which opens the hyper-sensitive person to all varieties of influx desirable and undesirable, as the case may be. The third cause is a well known one, viz, indulgence in such modes of thought and practice as inevitably attract influences of a low or perverted psychic character.

In dealing with a case of obsession belonging to the first class it is only necessary to treat the sufferer both mentally and physically in a wise, firm, health inducing manner, abundant simple food, plenty of fresh air, and outdoor exercise, and some useful bodily occupation that development. This development is toward | are all necessities in such cases. Do not take what we may call spirituality, and is betok- any notice of disturbing phenomena, but set to work to build up the patient's health, as in any other form of sickness.

> When the case clearly belongs in the second division it is necessary to surround the victim as much as possible with strong-willed, determined, but thoroughly kind-hearted people. Harsh measures are a total failure and worse, for they serve to greatly increase the malady by stirring up the very conditions most favorable to its increase. Should the case with which you have specially to deal be one belonging in the third category, even then nothing but high moral sussion and firm kindness will prove of permanent avail.

> There is far too much ignorance and prejudice in the way of curing obsession scientifically to make the path of the mental healer in this field either smooth or easy; but if insane asylums are ever to become needless, and mental aberration in general a thing unknown, concerned, it makes very little difference what particular views you hold on "evil spirits." provided the right treatment is administered, and the only treatment we can conscientiously recommend is to hold the patient as mentally and morally superior to all unwelcome influ-

> For the past many years we have been led to teach that it is never wise to encourage mediumistic development so long as you hold the influences with whom you are unacquainted.

The errors of Spiritualists have brought deep shadows upon Spiritualism, and the fundamental mistake has been undiscriminating submission to you know not what. Remember that the unseen state is peopled with individuals of all descriptions, and where there is no sufficient development of individuality, there are perils attending mediumship, perils which can only be surmounted by cultivating a spirit of complete consecration to a noble ideal, especially when you are seeking to commune with unseen intelligences.

Exorcism is always to be deprecated, because when dark or undeveloped spirits are in your surroundings you can so act as to elevate them in place of being degraded by them. Precisely the same attitude should be taken to the excarnate as to the incarnate tempters, the only way to overcome either being, first, to prove too strong to yield to their seductions, then to turn round and help them higher. We know a great many people whose first experiences in mediumship have been with earthbound spirits whom their good offices have subsequently upraised, and who are now proving valuable assistants in many righteous undertakings.

It is essential to a right understanding to know that there are three distinct classes of obsessing influences: First, our own unkind and unjust thoughts which take form in our surroundings, and often constitute the "elementaries" of occultists, or at least a bond of union with those unfriendly psychic elements which have no power over the right thinking, because they are protected by an auric wall which entirely shelters them from the influences of unclean thoughts and results of unclean thinking which pollute the common atmosphere. Second, persons yet living in the flesh who have vested interests in unrighteous traffic, including all who are weak enough to support iniquity because they think it fashionable, and induce others to join them in profilgacy or any form of unfair dealing. Under the heading of "Corrupt and Corrupting Institutions," we place all prisons, and other places of confinement where incipient criminality is fostered through psychic propagation, despite the plea that jails, etc., exist for the protection of society and the punishment of evildoers. Edward Bellamy, in "Looking Backward," showed true insight when he said that during the regeneration of Boston the old Charlestown jail would be one of the first relics of effete barbarism to be destroyed, and banished jails would have, in the new cycle, no successors. Third, unseen influences, who are yet hovering in the atmosphere of earth because, during their natural existence, they cultivated no desires and gave vent to no aspirations for a higher life than that of sense. These "dwellers on the threshold" are not necessarily wicked spirits, but they are so bound down by material affections that they are very glad of an opportunity to make use of sensitive persons on earth whose organisms afford them opportunity for partial realization

of material things. All phases of so called obsession are amenable to wise suggestive treatment, and it should be one of the leading triumphs of mental healers to cure otherwise incurable cases of mental aberration coupled with physical degenerSo long as investigators of Spiritualism al low mere frivolity, and often much that is far l. prominent men could express their real views worse, to pollute the slok room and profane only under cover, by the substitution of false the scance, there will be a continuation of dis orderly phenomena; and just so long as highly sensitive people are called upon to exercise their mediumship in surroundings altogether opposed to the higher intelligencies, there must be what is termed obsession.

Let no one take a hopeless view of this dark subject, because there are no spirits so dark that they cannot be enlightened or so low that they cannot be upraised. Very often an ob-session is ancestral, by which we mean that there is really a "family ghost" who has at-tached himself either to a certain member of the family or to his old abode. We know of many cases where obsession has been entirely overcome by reasoning with the annoying spirit and helping him to go higher. We take very strong ground advisedly against all harsh measures which can only serve to aggravate the disordor.

In such a case as that of "The Great Amherst Mystery," which people have recently been re-discussing because of the wide sale of the book in public stations, had there been some intelligent people with rational conceptions of the unseen world to deal with the afflicted girls the disturbances could have been quelled, whereas the fear, superstition and folly of the people immediately connected with the dis-tressing episodes could only serve to aggravate disorder. Over and over again have we met cases which yielded to wise, firm, humane remonstrance, after all frantic, violent and ag-gressive measures had worked decided harm. A great deal that passes current for obsession

is only aggravated hysteria, brought about and fostered by the exposure of hypersensitive people to perpetual discord and unrest. Wherever a case is serious and of long standing it needs isolation, and the one giving treat ment should be a person of firm, fearless disposition, and intelligently aware of the close relation always existing between the seen and the unseen. If the earth is to be blessed with a baptism of spiritual light from the higher realm of spiritual being, it is only right that those who rejoice to receive such blessing should be willing to contribute in their turn toward the elevation of the dark spirits in the earth's atmosphere.

The Mystery in the Cipher.

BY GEORGE A. BACON.

The writer of the celebrated Junius letters, which created the most intense and widespread feeling more than a century ago, has succeeded in keeping himself undiscovered. It is claimed, however, by experts, with a great show of probability, that the "author hero of the Revolution" was the distinguished culprit. Certainly he was known, both in England and in this country, to be a prolific public writer, sub rosa, and always in the interest of the people. In fact, all through his life he wrote under assumed names. These various nom de guerre were employed by him, as likewise by Franklin, for obvious reasons—for self protection, for public policy, as well as for greater efficiency, freedom and liberty of expression. But whether he was or was not the responsible author of those famous and classic phillipics against the king and his ministry is only incidentally germain in this connection.

Recent researches make it questionable whether it was Paine or Jefferson who wrote the Declaration of Independence, although the latter has always had the credit for it. But supposing that there had been unearthed a long-hidden document in the handwriting of Paine, in which he affirmed himself to be the original writer of the Declaration, and explain ing how, by following certain rules, the fact of the authorship would be established within the body of the document itself. As this would destroy one of the world's idols, how many, does the reader think, would accept the real writer for the hitherto supposed author?

If in Longfellow's "Psalm of Life," which

Poe once intimated was a literary mosaic gathered from various writers, there were discovered within the body of its lines a hidden history that told with mathematical precision a startling story as to how this poem came into his possession—it not being his own. Even then the world would be disinclined to believe him, such is the tenacity with which we cling to our prepossessions; such is the hold that our prejudices have upon us; such is the vitality of our long continued belief.

But these are only suppositious cases. Granted. Well, take an incontestibly genuine instance—the original epitaph on Shakspeare's

'Good Friend, for Jesus SAKE, forbeare To diGG T-E Dust Enclo-Ased HE.Re. Blese be T-E Man T spares T-Es Stones - And curst be He T moves my Bones."

Surely no stonecutter, however ignorant, unless specially instructed, would naturally have carved on the headstone of so important a personage as we are led to suppose Shakespeare was, such an anomalous combination of small and great letters, and such rude punctuation as is here found. A very ignorant cutter might have carved the word "Jesus" large, and 'sake" small, but he never would have reversed this as we here find it. And the same is true of inserting a period () in the middle of the word "here," as thus indicated—HE.Re. There could be no sense in it.

The reading world has always been in despair at the impenetrability of the mystery con-nected with Shakespeare. His greatest and most conscientious biographer, Halliwell Phil lips, confesses that "a fatal obscurity appears to surround nearly every incident of Shakespeare's life." The first mention we have of Shakespeare in London is by Greene, the eminent playwright. In his "Groatsworth of Wit," published in 1592, he sneers at the inconguity of the man with his supposed writings. gruity of the man with his supposed writings. He speaks of Shakespeare with the greatest contempt and personal disparagement, referring to him as an 'upstart crow, beautified with our feathers (pretending to be a dramatist when he was nothing of the kind), that with a The unqu when he was nothing of the kino), that with a tygre's heart wrapt in a player's hyde, supposes he is as well able to bombast out a blank verse as the best of you, and being an absolute Johannes Factotum, is, in his conceit, the only Shake-scene in a country." Agair, he says: "He that cannot write true English without the help of clerks of parish churches, will needs make himself the father of interludes."

Even Ben Johson refers to him as "Poor Poet, Ape, that would be thought our chief." Knight, in his sketch of Shakespeare, in Ap-pleton's Cyclopedia of Biography, says: "There pieton's eyclopedia of Biography, says: "There are not many circumstances of the mention of Shakespeare, during his lifetime, by writers of his period." And to the same effect we quote from a "Life of Shakespeare," by Mr. Charles Symmons: "If it were not for the record kept by the church in its register of births, marriages and hurials we about at this reserve." riages and burials, we should at this moment be as personally ignorant of the 'sweet bard of Avon, as we are of the old minstrel and rhap sodist of Meles." Dickens says: "Shake-speare's life is a fine mystery. I tremble every

day lest something should turn up."

The eminent scholar, Dr. William H. Furness, says: "The life of William Shakspeare and the plays of Shakspeare cannot be brought within a planetary space of each other." Emerson also found it "impossible to marry the man to his verse." Verily, there is a profound mystery here. As Halliwell Phillips truly-declares" the mystery which surrounds the personal history of Shakspeare cannot be pene-

Conceding the mystery, why should not every effort to unravel it be cordially welcomed? The truth is what the world needs most. This mysterious epitaph, the puzzle of the literary world, contains a cipher, or it does not. If it does, what is its import? The reasons for supposing that it does are numerous and potent. It was an age of ciphers, anagrams and secrecy. Freedom of thought and speech were only partially tolerated, as the Tower, the scaffold and the block bear witness. Intrigue and counter intrigues were a necessity. Owing to the con-

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names, by anonymous correspondence, by nom de plume, and various cryptic dévices.

An elaborate "Book on Ciphera" was pub-

lished in Holland in 1623, the very year the Folio of Shakspeare appeared. Burton's "Anatomy of Melancholy" was published in 1621 under a pseudonym. Some of Spenser's poems were published anonymously, and did not bear his name until he had been dead a dozen years. Seventeen plays of the Shakspeare collection never saw the light until they appeared in the Shakspeare Folio of 1623, seven years after Shakspeare's death, nine of which plays were heard of then for the first time. A number were originally brought out without any author's name being attached to them. "Othello" thor's name being attached to them. "Othello" was first published in 1622, six years after the supposed author's death. It was republished in 1623 with many changes, additions, etc. By whose authority was this done? More than a dozen other plays than those found in the Shakspeare Folio, appeared in his life time, with either his name or initials on the title pages—such plays as "The London Prodigal," "Sir John Oldeastle," "A Yorkshire Tragedy," "Fair Em, Arden of Feversham," "The Two Noble Kindsmen," the last as being the joint production of Shakspeare and Fletcher. production of Shakspeare and Fletcher.

So in whatever direction we explore, Shakspeare is a continuous mystery. Truly does Emerson say: "Our poet's mask was impene-

But what of the epitaph and its mystery? That the inscription signifies more than what, superficially considered, appears on the surface, has long been surmised. It was placed there no one knows when or by whom. It does not mention Shakspeare's name, but its one line of curse, it seems, was so effective as to prevent Mrs. Shakspeare from being buried by the side of her husband, although she

greatly desired it.
Entering into the spirit of the times, experts of to day have sought to re-read its lines, and if possible to reveal its obscure meaning. Hon. Ignatius Donnelly, whose microscopical insight, phenomenal industry and innate love of research have heretofore been fully demonstrated in various directions, has sought to throw a calcium light of strongest intensity upon this subject, conceiving it to contain a secret, he, by the law of association, applied to it the bi literal cipher alphabet invented by Bacon, which is fully described in his "De

Augmentis." His was in truth "a nimble mind." He had much to do with ciphers. As Secretary to the Earl of Essex, all the State papers received were in ciphers, which had to be translated

and answered in ciphers.

This particular bi-literal alphabet depends upon the commingling of two sets of different letters distinguished by the size or shape of the letters. Bacon says: "The perfection of a cipher is to make anything signify anything, subject, however, to the conditions that the infolding writing shall contain at least five times as many letters as the writing infolded. The way to do it is this: first, let all the letters of the alphabet be resolved into transposition of two letters only, for the transposition of two through five places will yield thirty-two differences—much more than the number of letters in our alphabet." He proceeds to give several examples and illustrations which ment all requirements, and which, it is said, really forms the working basis of the present telegraphic

alphabet of dots and dashes.

Mr. Donnelly says: "If there be a cipher on Shakspeare's tombstone, and that cipher is precisely the one invented by Francis Bacon, then it follows that it must have been put there by Bacon or some of his friends to tell some hidden story. The dead man, Shaks-peare, was not likely to have prepared, before he died, a cipher for his own gravestone, and framed it according to the formula of the phil-osopher of Verulam. If Shakspeare was Shaks peare, he would have had no secret to reveal in a cipher. All that would have been needed on his gravestone, so far as he was concerned, was his own name, and that, strange to say, did not appear upon it."

But what do we find? Following the instructions laid down by Bacon—applying the Bacon biliteral cipher to the epitaph on Shakspeore's headstone, Mr. Donnelly finds revealed, no less to his own than to the world's amazement, these words: Francis Bacon wrote the Greene, Marlowe and Shakespeare PLAYES.
This is not the result of any hocus pocus

There is no hop-skip and jump exercise. Everything is orderly and regular. The cipher words are in continuous groups. And it is enough to note in this connection, that arithmetical results are not the offspring of chance, but the children of intelligence. Washington, D. C., Jan. 1, 1900.

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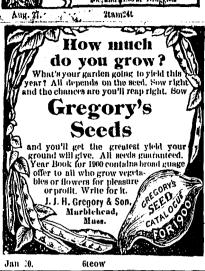
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BOSTON, SATURDAY, JANUARY 20, 1000.

Spiritualist Societies.

We desire this list to be as accurate as Pessible. Will secretaries or conductors please olly us of any errors or omissions. Notices for this columns y suidreach this office by 18 o'clock need, of the Saturday preceding the date of

BOSTON AND VICINITY.

saton Spiritual Temple moots in Borkoley Hall, rkeley street. Every Simday at 10½ and 7½ P. M. E. L. n, President; J. B. Harch, Jr., Secretary, 74 Sidney st.,

Dorchester, Mass. Take elevator. The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 74. Discourse and Evidences through the mediumship of the pastor.

Eagle Hall, 616 Washington Street. First Spirit-malists' Church, M. Adeline Wilkinson, Pastor. Services at 11, 24 and 74; also Thursdays at 3. BANNER OF LIGHT

Home Rostrum, 21 Soleystreet, Charlestown. Spirit-mai meetings Sunday, 11 A.M. and 7½ P.M.; Tuesday and Priday, 3 P.M. Thursday, 7½. Mrs. Gilliland, President, 21 Soley street, Charlestown.

Sible Spiritualist Meetings, Odd Ladies' Hall, vices Sundays at 10% A. M., 2% and 7 P. M.

America Hall, 724 Washington street, two flights— Mediums and public invited. Circ e, 11 A.M.; Proofs, 21/4 and 11/4 M. Graham, Chairman. Temple of Honor Mall, 591 Massachusetts Avenue

Cambridgeport.—Meeting at 2½ and 7½ . M. Sunday. Mrs. Annie J. Banks, Conductor; residence 141 High street, Charlestown.

Spiritual Fraternity, at First Spiritual Temple, cor.
Roter and Newbury streets.—Meeti as Sanday morning
at 10%, 2½ and 7½ P. M. Children's school 12 M., Library
Room, also Wednesday evening general conference, Lower
Audience Hall. A. H. Sherman Secretary.

Phenomena Spiritual Society, Sunday evening in
Dwight Hall, first floor, 514 Tremont, Street., Mrs. A. L. Albright of Philadelphia, Pa., Conductor and medium, assisted by others.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 6 P.M.—at 241 Tremont street, near Ellot street. Elevator now run ing. Mrs. Mattle E. A. Allbe, President; Carrie L. Hatch, See'y, 74 Sydney street, Dorchester, Mass.

Children's Progressive Lyceum—Spiritual Sunday Bohool—meets every Sunday morning in Red Men's Hail, 514 Tremnut street, at 10% a. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Commercial tal', 694 Washington Street.— Ers. Nutter, President. Services Sunday at 11 A.M., 21/4 and 71/4 P.M., and Thursday at 3 P.M.

The Helping Hand Society meets every first and third Wednesday it Gould Hall, Scoylston Place. Business meeting at 4 o'clock apper at 6 o'clock. Entertainment at 714. A. A. Eldridge, Secretary. Boston Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 o'clock. J. Browne Hatch, Conductor; A. Clar-ence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass.

Paine Memorial Building—Appleton Hall, Appleton street, No. 9, side entrance.—Meetings every Bunday, at 2:45 and 7:45. Speaking and tests by Mr. and Mrs. O. F. The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday attendon and evening; supper at 6%. Mrs. C. H. Appleton,

The Ladies' Lyceum Union meets every Wednesday Afternoon and Evening, in Dwight Hall, 514 Trement street. Supper served at 6:30. Eutertainment in the evening. All invited. Mrs. Maggie J. Butler, President.

Ministry of the Divine Science of Health, and Boston Institute of Occult Science.—Meeting every Sunday at 2½ r.m. Lecture and psychic readines on Tresdays at 7½ r.m. Hotel Heno, 12 and 14 Windsor street, Boston. Dr. F. J. Miller, rsychic Healer and Teacher. W. Scott Stedman holds meetings at Red Men's Hall Sundays, at 7:30 P.M. Banner of Light for sale.

Mrs. Florence White will hold a tess scance every Bunday evening at 8 o'clock, at 286A Columbus avenue. Echo Hall-I Johnson Avenue, Charlestown Dist.-Meetings Wednesday and Sunday evenings. Circles Tuesday

The Cambridge Industrial Society of Spirita-ellets meets at cambridge (lower) Hall, 631 Massachusetts Avenue, the second and fourth Thursdays in the month Supper served at 6:30. Ada M. Came, Cor. Sec'y, 183 Au-burn street, Cambridge, Mass.

MALDEN.

Malden Progressive Spiritualists' Society, Matonic Building, 76 Pleasant street. Meetings every Sunday at 7 P. M. Wodnesday, 8 P. M. Wm. M. Barber, Presitent, Mrs. Robecca Morton, Sec'y. A cordial welcome is extended to co-workers in the cause of progressive Spiritualism.

NEW YORK CITY. The Spiritual and Ethical Society, 744 Lexington Avenue, one door above 59th street.—Services every Sunday morning at 11, and seeing at 8 o'clock. Questions answered in the morning. Improvised poems after each lecture. Mrs. J. H. Tuttle sings morning and evening. All are cordia ly invited Mrs. Heleu T. Brigham, speaker.

BROOKLYN.

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

The Woman's Progressive Union of Brooklyn The Woman's Progressive Union and evening, at 3 and 8 o'clock, and social meetings every Thursday evening at 8 o'clock, at Ball 423 Classon Avenue, between Lexington Avenue and Quincy street. ELISABETH F. KURTH, Pres't. BANNER OF LIGHT for sale at the Hall.

808 Tompkins Ave., near Gates Ave.—Miss Chapin, Bilind Medium. Meetings Sunday and Friday evenings. Spirit Messages and other Phenomena. Admission free. Collection taken.

First Christian Evolution Society—Penn Fulton Hall, cor. Penna. Ave. and Fulton st. Services every Sunday at 8 P.M. W. W. Sargent, Chairman, Mrs. Julia Sicardi Secretary. Psychic Culture Conference-Single-Tax Hall, 1101

Bed ord Ave., Wednesday evenings, at 8 o'clock. Lectures by Henry H. Warner, with Questions and Answers, and discussion by audience, with demonstrations. CHICAGO, ILL.

The S. and M. H. Society, 3310% Rhodes Ave., meets every Sunday, Il A.M. Conference and tests. Tuesday 3.P.M., Oriental Reception. Open doors, and everybody

Spiritualist Temple, Fort Worth, Texas, Taylor st., between 7th and Jackson 'Services for children. 2 p. M.; for adults, 3 and 7½ p. M. Mary Arnold Wi son, A sistant Pastor, leads a nging. Jennie Hagan Jackson, Pastor, residence 716 Florence street.

Church of the Spirit Communion, Kenwood Hall, 4308 Cottage Grove avenue, Chicago, Ill. Sundays, 3 and 8 ottage Grove avenue, Chicago, Ill. Sundays, 3 and 8 Dr. A. Houghton, Pastor; H. F. Coates, Medium.

Notice to Local Societies. Hereafter all reports will be condensed in the same general style as given below. We re-spectfully request our correspondents to gov-

rn 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 towns in other States, can be found above. Societies marked with a * have the BANNER OF LIGHT on sale.

Local Briefs.

BOSTON.

Sunday morning, Jan. 14 a large audience filled Berkeley Hall to listen to the address given by the silver-tongued orator of Spiritualism, Harrison D. Barrett, and to the spirit-communication given through the organism of Mrs. Minnie M. Soule, Boston's popular medium. Prof. Schaller, Mrs. Pearl and Mr. C. L. C. Hatch gave some beautiful music Baker and Mr. J. B. Hatch, Sr., spoke, and Mrs. Bliss during the meetings both morning and evening. In the morning Mr. Barrett opened the meeting by reading one of J. G. Clark's prems, and, after the singing, took for his subject "Of What Good Is Spiritualism?" The address elicited great applause. At the close of Mr. Barrett's address, Mrs. Soule gave a spiritual séance lasting forty-five minutes, during which time many received comforting messages from the spirit-friends present, proving beyond a doubt that we do live after what is called death. In the evening, notwithstanding the snow-torm that set in just as it was time to go to meeting, a fair-sized audience was present and felt well paid for being there, as Mr. Barrett ave one of his fine addresses, and Mrs. Pearl and Mr. Schaller both outdid themselves in plane and vocal soles. Mr. Barrett read a poem entitled "Higher Thought," and gave an address, "Go Up Higher."

On Bunday morning next a special session will be held, and every Spiritualist in Massachusetts should Mrs. Pearl and Mr. C. L. C. Hatch will give some beautiful music. Dan't fail to be at Berkeley Hall early. In the evening Mr. Barrett's subject will be

" How to Live a Spiritual Life." You should read the BANNER OF LIGHT. Do you? and does your friend? If you are not a subscriber you should be. It costs only \$2 a year. You can sub scribe at this hall. J. B. Hatch, Jr., 8 :c'y.

Boston Spiritual Lyceum, Sunday, Jan. 14, question considered, " What Are the Evils of a False Edneation?" Many very interesting answers were given. Taking part, recitation, Mabel Berry; "Topic of the Day," Mr. E. Warren Hatch; recitation, Harry Gilmore Greene; song, Miss Floyd Sibley; recitation, Alice Hatch; song, Miss Maud Head; reading, Mr. E. B. Packard; song, Mr. E. Warren Hatch; plano solo, Willie Sheldon. Question for next Sunday, What Constitutes Success in Life?"

America Hall, 724 Washington St.-Oircle, 11 A. M. Afternoon and evening, messages given by the following mediums: Mesdames Hall, Ratzell. Bird. Howe, Stratton, Reed, Miss Ratzel, Messra, Blackden, Saunders of Charlestown, Saunders of Boston, Denby, inspirational speaker, Geo L. Baker. By request of friends, our Peace Council will be Jan. 30, 7:30 P. M. M. A. Graham, President.

The Children's Progressive Lyceum No. 1 of Boston.-Jan. 14, lesson subject, "How to Develop Our Spiritual Natures." Topic for the little folks, "Gratefulness." The following members rendered songs and recitations: Baby Weaver, Little Ray, Wilhelmina Hope, May Burdett, Harry Green, Clara Wes ton, Iona Stillings, Lillian, Goldstein, Lottle Weston, Floyd Sibley, Carrie Eugel, Mr. Harold Leslie; remarks, Mrs. Wm. S. Butler and Dr. Wm. A. Hale.

Home Rostrum Spiritualists had two well-attend and instructive sessions Sunday, Jan. 14. Circle, 11 A. M., very large. Messages by Messrs. Howe, Per. kins, Lothridge, Waite. Hatch; Mesdames Gilliand, Mackay, Hamilton, Abbott. Stone and others. Evening service of song, 7:30, followed by address and messages by the President, Mrs. Gilliland, Dr. Saunders and Mr. Howe. Sunday and Thursday evening meetings at 7:30 sharp.

Commercial Hall-Mrs. Nutter, President. L. A. Cameron led the song service; prayer, Dr. Brown; developing circle conducted by Messrs. Krasinski, Brown and McLean. Afternoon service opened with sirging and invocation by Miss Brehm. Mesdames who took part: Nutter, McKenna, Butler. Irwin, Wheeler, Knowles, Smith, West, Fisher; song, by little Miss Burdett; Mr. Turner, Dr. Saunders, messages; song, Mr. H. Leslie; recitations Messrs. Bird, Baker.

Odd Ladies' Hall, 446 Tremont street.-On Sunday, Jan. 14, circle opened with song service, following Scripture reading by Mr. Pye; prayer by Mr. Johnsov. Afternoon, opened by Mrs. Hall; Scripture reading; chanting, The Lord's Prayer; Mrs. Thomas assisted on the platform in the afternoon. In the evening Mr. Hall conducted the meeting. Those assisting through the day: Messrs, Johnson, Pve. Hersey, Martin, Cohen, Dr. Huot, Mesdames Johnson, Thomas, Bessie Whittier, Knowles, Fox, Buck, Hall, and several others. Next Sunday, Jan. 21, Mr. Hall will conduct a circle. Jan. 28, the second anniversary, a grand day promised. Extra talent in singing, reading, speaking, and instrumental selections. *

First Spiritualists' Church, 616 Washington street, M. Adeline Wilkinson, Pastor.—Song service, led by Mrs. Nellie Kneeland; prayer, James Newhall opening remarks, Fred De Bos, subject, "Materialization," Those taking part in the conference, which lasted one hour, were Messrs. Hill. Hersey. Blackden, Newhall, Mesdames Kemp, Lewis, Wilkinson, Afternoon, song service; prayer and Scripture reading, Geo. Emerson; poem, Mrs. Wilkinson; essay, Mr. Hicks; messages, Messrs. Ibell, H. A. Simonds of Haverhill, Smith, George Baker, Howe, Mesdames White and Erickson. Evening, song service, solos, Knowles.

The Ladies' Lyceum Union met at 514 Tremont street Wednesday afternoon, Jan. 10. Reports for year ending Jan. 1, 1900, were read, and showed the Union to be in a most prosperous condition - a goodly sum in the treasury. Supper was served at 6:30 and the hall was well filled. The evening was devoted to speaking and messages, interspersed with songs and recitations: Mr. A. P. Blinn, poem: Mrs. Bird and Mrs. Fisher, messages; Mrs. Ott, remarks; songs, rendered by May Burdette, Warren Hall, Mr. Frank Clark and Mr. Leslie: Iona Stillings and Fern Foster, two interesting readings; Mrs. Maggie J. Butler, President, occupied the chair, and through her spirit control, "Wildflower," gave messages. She has promised to devote some part of every Wednesday evening to her guides, who will voice through her what is given to them. It was by far one of the

most enjoyable evening's of this season. Boston Spiritual Lyceum.-Friday, Jan. 12, about forty members of the Boston Spiritual Lyceum paid a visit to Malden, and held an entertainment which was enjoyed by a hall full of visitors. They had as their guests for the evening the Juvenile Patriotic Camp No. 1 of Charlestown District, who assisted the members of the Lyceum in the entertainment. Before the exercises by the children, the ladies of the Lyceum, led by the Guardian, Mrs. C. L. Hatch, served a bountiful collation to the Lyceum and their guests. The following members of the Lyceum took part in the entertainment: Mabel Barry, Louise Chisholm, Winnie and Alice Ireland, Martha Makenzie, Sadie Jackson, Grace Tarbell, Blanche Herring, Abby Bolton, Maud Head, E. Warren, C. L. C. Hatch, Carl Leo Root and little Maud Armstrong, Those who assisted Mrs. Ha ch were: Mrs. Ada Pratt, Miss Fernald, Mrs. Dr. Root, Mr. Elmer Packard and Mr. J. R. Snow. These entertainments will be given monthly during the season without expense te the pupils of the Lyceum, J. Browne Hatch Jr. Conductor.

The Ladies Aid Society met as usual at 241 Tre mont street. Friday, Jan. 12, with the President, Mrs. Allbe, in the chair. In the evening Mrs. Butterfield, Vice-President, called the meeting to order, and introduced Mrs. A. S. Waterhouse, who spoke briefly, and then took charge of the meeting. Mrs. Hattie C. Mason spoke, and gave interesting messages. Mr. closed the meeting. Mrs. Hattie C. Muson furnished music during the evening. Next Friday we hold public circle at 4 P.M. Evening devoted to mediums. .

Massachusetts.

Cadet Hall .- Lynn Spiritualists' Association, L. D Milliken, President, Sunday, Jan. 14, a very fine pro gram was given by Mrs. Abble N. Burnham and her daughter, Mrs. Ida Dike, both of Malden. The addresses and communications by Mrs. Burnham were, as usual, interesting and well received. Mrs. Dike gave character readings, and sang several solos very beautifully. She has a naturally sweet voice, which is highly cultivated, and we take pleasure in recommending her to societies looking for a singer or reader. Mrs. Merrill and W. H. Thomas also assisted with solos. Next Sunday we shay have Mrs. Sarah Byrnes of Dorchester.

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The Diliberative Hall Spiritual meeting, 50 Pleasant street, Malden, was held Binday evening, Jan. be present. H. D. Barrett, President of the National 14. Usual praise service of song and devotional ex-Spiritualists' Association, will be the speaker, and ercises by Mrs. Moody and Mrs. Whittier; the "Livwill have something to say that will interest you. Ing Word," a poem by Miss L'zzle Doten, was dis-Mrs. Minnie M. Soule, with her sweet control, "But bussed by J. R. Scow; messages were given by blebee," will give spirit messages. Prof. Schaller, ["Appleblossom." Next meeting Bunday, Jan. 21, at 7:30 P.M.

> The Cambridge Industrial Society of Spiritualists met Jan. 11. Mrs. Effie Webster proved to be one of the most satisfactory mediums of this season. Mrs. Hall and Miss Amy Brown rendered some fite vocal solos. Jap. 25 Mrs. Chapman, medium, from Brighton, and a delegation from the Ludle's Ald of Boston, will fill the program. Mr. Wiggin will be with us Feb. 8 and Mr. Emerson March 8, Supper at 6:80, Cambridge Lower Hall, 631 Massachusetts Ave.

The Bociety of Progressive Thinkers, Hopkinton. met Sunday, Jan. 14, with Mr. and Mrs. Sturtevant, at their home in North Milford. The society had a very interesting meeting. Communications were given through the mediumship of Mrs. Oscar Pond and Mrs. Sturtevant-all recognized. Next Sunday, Jan. 21, the society meets with Dr. and Mrs. T. W. Monroe, at their residence in South Bow St., Milford, when Mrs. E. D. Butler of Lyun will be present. The afternoon meeting will be at 2 o'clock, and the evening meeting at 7. All cordially invited. Lewes D. Drawbridge, Hopkinton, Sec,y.

First Spiritualist Ladies' Aid Society of Stoneham held regular fortnightly meeting at O. U. A. M. Hall, Main street. Business meeting at 4 P.M. and supper at 6:30. At 7:30, in the absence of the President, Mrs. Marie Horne filled the chair. Miss Blanche Jewett of Lowell gave a remarkably fine lecture, closing with psychometric readings. Mrs. Frank Robertson, Cor. Sec.

The Arthur Hodges Spiritual Society, Lynn, held services at Templars Hall, 36 Market street, Sunday, Jan. 14. Appreciative audiences greeted J. S. Scarlett, speaker and medium. Appropriate music, Mrs. J. P. Hayes. Mr. Scarlett gave two able lectures undar inspiration. At 2:30 "Spiritualism, and its Effect on Humanity," at 7:30, "The Shadow Land and Evolution of the Soul." He followed each lecture with many spirit messages and readings. Next Sunday at 2:30 conference by many mediums. At 7:30 Physical Seance Mrs, Carrie M. Sawyer. The society will hold meetings every Tuesday evening. At 36 Market street, last Tuesday evening, Mrs. Lizzie D. Butler gave a séance to a full house. She will be with us again Tuesday evening.

Progressive Spiritualist Association held services at 21 Market street, Lynn, Sunday, Jan. 14. 2:30 Mr. Jackson held a séance: the spirit messages were all recognized. Magnetic treatments by Drs. Qualde and Pierce. 7:30 Mr. Jackson gave many spirit messages. His work interested each hearer. Next Sunday Mr. Jackson will be with us again. A cordial invitation is extended to all. Tuesday, at 8 sharp, there will be an interesting séance at 13 Tower Avenue, Lynn. Music. Mr. Franklin.

Haverhill.-Helping Hand Association of Spiritualists, 82 Merrimac street, held regular meeting Sunday, Jan. 14, at 7 P.M. P. W. Hitchcock, lecturer and test medium; an able and instructive lecture and messages. Next Sunday Carl Geisber of Lawrence.

Malden Progressive Spiritualist Society's monthly social largely attended Wednesday evening. The musical and literary entertainment was greatly en joyed by all. The Misses Jeness and brother, violin. cornet and piano; song, Mr. McKeyon; Mr. Jones, piano; Mrs. Sanderson, reading; Mr. Palmer, piano; recitations, little Miss Sherman, Miss Bowen and others. Light refreshments were served. Sunday evening, invocation by control of Mr. Redding in Persian: Scripture reading and remarks by President, subject, "Spiritual Gifts"; remarks and messages, Mrs. Cutler of Somerville; Mrs. Annie Hanson Kibble of Charlestown gave encouragement to all seekers after truth, and her guides gave several messages which were gladly recognized.

Dr. C. L. Fox writes from Fitchburg: The First Spiritualist Society held its adjourned annual meeting at the residence of Mr. and Mrs. John M. Carpenter, 61 Payson street, Thursday evening, Jan. 11. addresses and messages, Messrs. Hicks, Mackintosh, Blackden, Preston, Mesdames Armstrong and C. L. Fox; Vice-President, Mrs. M. A. Cate; Correone hundred. Everything went off harmonisponding and Recording Clerk, Mrs. M. A. Jordan; ously. The Clerk read the record of last meet Financial Secretary, P. C. Burr; Treasurer, J. R. ing and it was approved at once. The Treas-Financial Secretary, P. C. Burr; Treasurer, J. R. Haskell: Directors, T. E. Jordan, Geo. T. Lamont, Mrs. Minnie B. Batterson and Mrs. Helen Chandler. At the conclusion of business all were invited to the dining-room to partake of a delicious spread, prepared by the hostess, to which all did ample justice. On Sunday the society was favored with full houses. The speaker, Mrs. Dr. Cate of Haverhill, gave two addresses in her able and interesting manner, followed by many spirit messages, all readily recognized. The piano selections by Miss Howe were skillfully rendered. Mrs. J. W. Kenyon of Cambridgeport, test med ium, next Sunday.

New York.

The Church of the Fraternity of Divine Communion, Bedford avenue and Madison street, Brooklyn, held a special flower séance Sunday evening, the 14th, at which everybody holding or bringing flowers was given a message from some loved one. Mr. Courlis devoted one hour to these messages. A large and appreciative audience was in attendance. The class meetings held every Sunday afternoon at 3 o'clock are largely attended. A lecture which was instruc-

meetings held every Sunday afternoon at 3 o'clock are largely attended. A lecture which was instructive as well as interesting was given by Mr. R. E. Fichthorne Sunday, the 14th; subject, "Spiritualism as a Religion." after which automatic writings were given to those attending by Miss Anna Smith.

Titus Merritt, Sec'y, writes: The Yonkers Spiritualism dist Society continues to hold its weekly Friday evening meetings, and has had services of the following able speakers and mediums: Helen T. Brigham, Tillie U. Reynolds, Addie L. Ballou, Mrs. Milton Rathdrews, President of our Society. Our Society, atthough small, has paid its full quota, annual dues and collections to the N. S. A., also to the Mayer Fund, in compliance with the noble and generous offer made by Mr. Theo. J. Mayer. If all societies and Spiritualists would do as well as Yonkers, Peekstill, and Mr. Vernon, N. Y., the last offer made by Mr. Mayer to raise \$10,000 would be, realized by the next anniversary of Modern Spiritualism.

Sunday, Jan. 14, at the Woman's Progressive Union Mrs. Lease was greeted by a full house at both sessions. The rendering of "The Holy City," by Mr. C. Turton in the afternoon, was highly appreciated by the lovers of fine singing. Our Lyceum is growing under the excellent management of Mr. and Mrs. Akin, assisted by others. Mrs. Lease was at her best. After the lecture Mrs. Akin gave several messages from departed friends: all recognized. Mrs. Lease will be with us the remainder of this month, and we hope to have her soon again. Mrs. N. B. Reeves.

with us the remainder of this month, and we hope to have her soon again. Mrs. N. B. Reeves. .

Brooklyn. Jan. 13 Advance Spiritual Conference held its Saturday evening meeting at 1101 Bedford Avenue. The ball was crowded. Song service of old fashioned hymns. Interesting remarks, Messrs. Sargent, Warner and Deleree, embracing a discussi in in regard to Involution vs. Evolution. The exercises were concluded with some fine communications, and psychic demonstrations by Mr. Walter Heyward. More than passing mention is due to our retiring Treasurer, Mrs. Marie Robinson, who has had charge of our funds for seven consecutive terms. Mrs. Robinson is well known in a large circle in Brooklyn. Her pleasant personality, unselfishness, and the un tiring devotion which she always gave to her labors, have endeared her to all who knew her. Absolute devotion in the face of all difficulties, where many would sink under the burden, has done much to perpetuate the existence of the conference, until the feeling that part of the burden ought to be borne by others, has decided her to lay on other shoulders the mantle so long and acceptably worn by her. Mrs. Robinson still retains an interest in one or more charitable societies, which look to her for support and encouragement. The good will, and thanks of the public, as well as her own society, are due Mrs. Robinson. Mrs. Annie R. Palmer, Cor. Sec'y.

J. C. F. Grumbine writes: I will lecture in behalf of Universal Religion, and under the auspices of the

Greater New York Chapter of the Order of White Rose, each Sunday at 10:45 A M., in Tuxedo Hall, garner Madison Avenue and 50th street, and in Berkeley Lycoum, 19 West 41th street, at \$ P.M. Meetings free to the public. The clastes, under the government of the College of Paychical Sciences and Unfoldment, will convone at a and a P.M. Mondays and Thursdays, in Berkeley Lycoum, 19 West 44th street. Full program will be furnished all applicants. Friends in New York and Brooklyn will please announce these meetings to their friends.

First Association of Spiritualists.-Bunday, Jan. 4, despite the inclement weather, both meetings were well attended. Miss Gaule gave many beaut:ful messages from the other world that were most gratefully received by those who were favored. The evening was rendered memorable by a visit from Mr. Robert Easton, the silver-voiced tenor, who generously responded with two Scotch solos when requested to sing, which were enthusiastically applauded. I regret to state that Mrs. Newton is still held at the bedside of her sister.

Other States.

Mrs. E. J. Huff writes: Oscar A. Edgerly will be at the Lake Helen, Florida, Camp-Meeting from Jan. 24 until close of the session. He will serve in the capacity of test-medium as well as speaker. Mrs. L. Brewer has arrived and is speaking every Sunday. Camp opens Feb. 4 and continues to March 18. The weather is delightful.

Mrs. Lillian Prentiss of Lynn served the Orient Hall Spiritualist Society of Portland, Me., Sunday, Jan. 14. Subject in the afternoon, "Gifts of Prophecy"; evening, "Why Spiritualists do not Appreciate their Mediums." After each lecture the guide called 'Morning Dew" gave spirit messages.

The meeting of the Bangor Spiritual Society, Sunday, the 14th inst., was most interesting. The speaker, Charles A. Brown of Orrington, Me., discoursed eloquently on "Spiritualistic Paenomena: Its Place in the World To-day." There is a growing interest and harmony which augurs well for the success of the society. Next Sunday Mr. Brown will speak of the "Spiritual Philosophy."

John Coad writes from 20 Spring St., Nashua, N. H.: Many of the Spiritualists of Nashua were brought together Jan. 14 for the ultimate purpose of effecting the organization of a society. With a brief notice, fine audiences gathered in Good Templar Hall, corof Maine and Factory Sts.. in the afternoon at 2:30 and the evening at 7 o'clock, and listened with the closest attention to two lectures by W. L. Lathrop of Boston, who also gave ballot readings. He was assisted by Mrs. Emma R. Lathrop in messages and delineations. The meetings will be continued every Sunday, and Mr, and Mrs. Lathrop will be with us again next Sunday.

Providence Spiritualist Association, corner Weybossett and Richmond streets.-Sunday, Jan. 14 our good sister Mrs. Whitlock was with us. She delivered two eloquent discourses, which were listened to with the closest attention. She was frequently applauded by the large audiences which were present. Every chair in the hall was taken. Mrs. W. is to be with us the rest of this month. All who can should come and bring their friends to hear this gifted lady-D. F. Buffinton, Secretary,

Onset Election.

The patrons of Onset will this summer have another enjoyable meeting, if the old Board of Directors is any surety for such a prophecy. At the annual meeting of the Onset Bay Grove Association, held Wednesday, Jan. 10, at the United States Hotel, Boston, Mass, the following Board of officers was elected: President, J. Q. A. Whittemore, Newton, Mass.; Vice President, O. A. Miller, Brockton, Mass.; Clerk and Treasurer, Maj. Chas. F. Howard, Foxboro, Mass.; Directors, Chas. Whittemore, C. Foxbort, Dayle and L. B. Hatch, Le. of Res. C. Hobart Davis and J. B. Hatch, Jr., of Biston, Joseph A. Burgess, East Wareham, Geo. A. Fuller, Greenwich, Mrs. C. M. Hervey, Fitchburg.

The meeting was largely attended, there urer's report was printed and each member given a copy. It was voted to accept the report of the Treasurer. When the meeting ad journed all was in good working order for the coming summer, and the feeling was that success was to be the result.

M. S. S. A.

The Massachusetts State Association will celebrate the Anniversary of Modern Spiritualism in Berkeley Hall, Tremont and Berkeley street, Boston, Thursday, March 29, morning, afternoon and evening. Cut this out and save it, so you will remember the time and CARRIE L. HATCH, Sec'y.

LIST OF SPIRITUALIST LECTURERS. If there are any errors in this List, we wish those most interested to inform us.

O. FANNIE ALLYN, Stoneham, Mass.

JAMES MADISON ALLEN, Springfield, Mo
DR. H. C. ANDREWS, Bridgeport, Mich.
MRS. NELLIE J. T. BRIGHAM, 224 E. 39th street, New York.*

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George A. Fuller, Greenwich, Mass.*

E. B. Fahrorild, Stoneham, Mass.*

Mrs. Ada Foye, Box 517, Chicago, Ill,
Mrs. Maggir Gaule, Druid Hillaye, Baltimore, Md.
J. C. F. Grumbine, 1718 West Genesestreet, Syracuse, N.Y.

T. Grinshaw, St. Louis Mo.
Mrs. S. E. Hall, 12 Burrell street, Roxbury, Mass.
Mrs. Sadie L. Hand, 68 East Newton st., Boston, Mass.*
Lyman C. Howe, Fredonia, N. Y.
Mrs. H. G. Holcombe, 66 Acushnet Av., Springfield, Mass.*
W. A. Hale, M. D., 252 Columbus Av., Suite 4, Boston, Ms.
Mrs. Nettie Harding, 14 George st., E. Somerville, Mass.
Dr. C. H. Harding, 9 Bosworth street, Boston, Mass.
Mrs. M. J. Henpler Roders, San Francisco, Cal.
Walter D. S. Hayward, 764 Macon street, Brooklyn, N.Y.
M. F. Hammond, Station A., Worcester, Mass.*
Moebs Hull, 79 York s., Buffalo, N. Y.
Miss Blanche W. Jewett, 197 Appleton st., Lowell, Mass.
Abby A. Judson, Arlington, N. J.

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Mosbr Hull, 79 Vorks., Buffalo, N. Y.

Miss Blanohe W. Jewett, 197 Appleton st., Lowell, Mass.

Jennie Hagan Jackson, Ft. Worth, Texas.*

Abby A. Judson, Arlington, N. J.

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O. F. Kelloge, East Trumbull, Ashtabuls Co. O.

J. W. Kenyon, Onset, Mass.

Mr. J. W. Kenyon, Onset, Mass.

G. W. Kates, Minneapolis, Minn.

Mrs. Zaida Brown-Kates, Rochester, N. Y.

D. M. King, Mantua Station, O.

Mrs. Bary C. Von Kanzler, Fuiton, N. Y.

Mrs. R. S. Lille, Sol Larkin st., San Francisco, Calif.

Mrs. F. A. Logan, 1137 East 20th street, Oakland, Cal.

Mrs. Sofihonia M. Lowell, Anoka, Minn.*

Thos. Lees, 1921 First avenue, Cleveland, O.*

Mrs. Carrie F. Loring, Box 8, East Braintree, Mass.

Oellam. Nickerson-Lincoln, 944 Front Av. Buffalo, N. Y.*

Mrs. Emma Miner, Clinton, Mass.

P. C. Mills, Edwonds, Snohomish Co., Wash.

J. J. Morse, 26 Osnaburgh st., Euston Koad, London, Eng.

Hattie C. Mason, 80 West Concord street, Boston, Mass.

P. C. Mills, Edwonds, Snohomish Co., Wash.

J. J. Morse, 26 Osnaburgh st., Euston Koad, London, Rng.

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Ella Gibson Magoon, 40 Loomis street, Chicago, Ill.

Julia Strelman-Mitchell, Newport, Ky.

Rev. J. H. Mao El-Trey, Trainer, Pa.*

Mrs. Ellam M. Nutt, 634 Jackson street, Milwaukee, Wis.

Theodore F. Price, Cape May, N. J.

Roy, Frien, 1982 Eddystreet, Providence, R. 1.*

Theodore F. Price, Cape May, N. J.

Prof. W. F. Peck, 3095 Magazine street, St. Louis, Mo.

Carlyle Petersilea, 2098 Os Broadway, Los Angeles, Osl.

Mrs. Belle R. Plum, 630 Mytle Avenue, Brooklyn, N. Y.

Caleb Prenties, 55 Shepard street, Lynn, Mass.

Mrs. Lillie A. Prenties, 55 Shepard street, Lynn, Mass.

Mrs. Lillie A. Prenties, 55 Shepard street, Jun, Mass.

Helen L. P. Ressegue; 95 Karmington Av, Hartford, Ct.*

Mrs. Belle R. Flum, 630 Mytle Avenue, Brooklyn, N. Y.

Mrs. Schanert, 35 Brookline street, Cambridgeport, Mass.

Mrs. Lillie A.

JAMES SMITH, CHITOGAIE. MASS.

CARRIE E. S. TWINN, Westlield, N. Y.*

A. E. TISDALE, 547 Bank street, New London, Ct.*
HUDSON TUTTLE, Berlin Heights, O., (telegraph via Ceylon.)*
MRS. EMMA TAYLOR, Johnson's Greek, N. Y.*
HENRY H. WARNER, 306 Green st., Brooklyn, N. Y.*
DR. F. L. H. WILLIS. 243 Alexander street, Rochester, N. Y.*
ELIZABETH L. WATSON, P. O. BOX 240, Santa Clara, Oal.*
SARAH A. WILEY, Rockingham, Vt.
MISS JOSEPHINE WEBSTER, 148 Park st., Cholsea, Mass.*
MARCENUS R. K. WRIGHT, Grand Rapids, Mich., Box 29,
SAMUEL WHELER, 1700 Inversoll street, Philadelphia, Pa.*
J. CLEGG WRIGHT, BOX 75, Amella, O.
MRS. IDA P. A. WHITLOCK, BANNER OF LIGHT, Boston.*
DELOSS WOOD, Danielson, Ct., Box 193.
MRS. N. J. WILLIS, T. Douglass street, Cambridgeport, Mass.*
MRS. E. C. WOODRUFF, South-Haven, Mich.
PROP. CHARLES T. WOOD, 178A Tremont st., Boston, Ms.*
F. A. WIGGIN, MITTOT Lake, N. H.
MRS. R. WALCOTT, 517 North Fremont Ave., Baltimore, Md.
MRS. M. S. TOWNSEND WOOD, BOX 175, Stoneham, Mass.*
MRS. M. J. WENTWORTH, KNOX, Me.*
GRO. W. WALKOND, Granite Building, Denver Col.*
MRS. JULIETTE YRAW, Leominster, Mass.*

*Will also attend funerals.

N. B. If any names are omitted from the above list, they will be gladly inserted as soon as the Editor is notified of

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