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NO. 24

ANNISQUAM.

BY JOHN W. DAY.

(The following beautiful lines, written by the late John W. Day, who was formerly editor of the BANNER OF LIGHT, have been sent us by a friend at Annisquam, and were probably written when the author was quite a young man, and have never before appeared in print, according to the best knowledge of the party who sent them.]

Soft memory tones are calling near Within this heart of mine; Bright, airy visions, fond and dear, The loves of "auld lang syne"; The golden days, that come no more Beneath our mortal sun. The hope, the joy that gleamed of yore, When life's bright morn begun.

The hills loom upward to the sky, All damp with morning dew; The gray rock shadows clustered lie To meet the morning new; Far spreads the Cape in bending line. Its brown robe fringed with foam. And cliff and wave and morning shine Tell of my childhood's home.

The path winds up the pasture steep As in the days of yore; The long beach rolls in crescent deep Beside the sounding shore; There ocean comes with playful wave. Or drives his thundering car When wild winds pipe their cloudy stave Above the roaring bar.

There are the hills where boyhood's feet Roved with an impulse free; Those are the rocks where glad hearts beat In sport beside the sea. Here on the beach, with labored skill, We reared our huts of sand, Or chained the captive streams at will That drain you marshy land.

The tide has reached the lowest bound; I view the white sand wide; The sea-mews dart their circling round Or plut ge beneath the tide, And thoughts on swifter pinions range-And thought is diving low To bring from death and time and change The forms of long ago.

Where are the youthful train that graced Our hamlet by the sea Ere care her gloomy signet placed On all their hearts of glee? How could we read life's future i The merry sunburst crew That gambolled where the white sands blaze Along the waters blue?

\*One took the ensign of the Lord And in his vineyard wrought. Till angels loosed the sliver cord And took the burning thought. \*One spread the sail to India deep With firm and daring soul. He rests in coral-guarded sleep Where ocean's billows roll.

And we still bound to dark decay With links of rolling years; Some here, some scattered far away Live on through smiles and tears. Oh, human soul! though toiling now Through deserts wild and lone, Soon shall each weary pilgrim bow At heaven's eternal throne.

\*Warren A. Bassett and Allen Witham, schoolmates o J. W. Day and natives of Annisquam. -Cape Ann Advertiser.

## An Analysis of Life.

A Lecture Delivered by the Guiding Intelli gence, Horondos Mukairos (the Master), through the Mediumship of HENRY H. WARNER.

No. II.

Mr. President, Sisters and Brothers in the Cause of Eternal Truth: Once more we come before you to ask you to pause with us for a while at the Threshold of the Temple of Truth Eternal, and gaze within at the radiant Beauty therein enshrined, and gain Wisdom and Strength in our search for Knowledge. Some time ago we directed your attention to the study of the topic "An Analysis of Life," and now once more we call you to labor with us in the search for Truth. We cannot have too. much light upon the problem of Life.

Goethe's words as he beheld the Angel of Life who opened the tomb of the earthly body for the imprisoned soul to rise triumphant were "Light, more Light!" and another soul began its triumphant march upward over the imperial heights of spiritual progression, freed from the clogging materiality which bound it in the chains of physical habit, and if the lu. minous mind of a Goethe required "Light, more Light!" on the Threshold of Being, how are we to regard ourselves? As possessing the alpha and omega of all truth, or as holding only fragmentary portions of the great Infinite of Life?

We apprehend that the latter is the truth... That at our very best even, we have only been enabled to lift a little, a very little corner of the great veil with which the fair bride Truth | spiritual force and energy to be used in the is enwrapped. Let us, then, carry our analy- | building up of other forms of spiritual life, sis further to-night, and answer some questions which no doubt our Darwinian and other materialistic friends have asked. The of other material forms of existence. one point in our previous lecture upon this topic that will rouse the storm of purely materialistic criticism is that proposition laid down in these words substantially:

"Man has never been other than man in any stage or division of his growth," and upon this point stands or falls the entire fabric of Spiritreal soul man, as a protection for the finer other planets.

forces of the soul and spirit. Hence the real man, the soul man, has always been man. The physical may have, and has had, myriad forms, words, that shape best adapted to the peculiar environments of the time and place.

A definite statement of the question requires Nature performs all her work in accordance with a fixed law, and that law is the law of re-Vary the conditions, and Nature varies her forms to correspond.

We stand to day upon the eve of mighty dispretty toys of theories and hypothetic premises from which your modern scholiast deduces his the shadows of the mighty thought-forces of ing the progression of the human ego through the endless cycles of time.

The modern materialistic school of evolution is incomplete, inasmuch as it ignores or pretends to ignore, the essential identity of the substantial cosmos and man in their structure and development. What we can see and hear of their theories certainly are lacking in proof to substantiate their probability, still less their possibility.

Any theory which ignores the psychic structure of all life; any hypothesis which eliminates the fundamental energizing power of soul and spirit, and says "matter, nothing but matter"; any hypothesis that declares all is soul, all is mind, all is spirit, and leaves out any one or two of the great Trinity of Life -soul, spirit, matter-is fatally weak in its structure, and must fall to the ground because of that structural weakness.

Evolution is the law of the universe beyond the shadow of a doubt to the logical, reasoning mind. The only difference there can be is as to the method of that evolution, and to us Nature in her varied phenomena of life tells the story of involution as well as evolution. Everywhere every form of manifested Life bears testimony to the eternal verity of the substan- | tricity, magnetism, statuvolism, somnambumay appear, our for vourselves.

A sage of old summed up the possibilities of dall, Huxley, Spencer or Wallace wrote-in this one sentence: "Man slept in the rock; dreamed in the vegetable, and woke to infinite life and glory in the animal." In other words, out of the rock and vegetable forms of life Nature has evolved conditions and environments suited to the unfoldment of the human soul. Step by step Life has been unfolded, and passing through myriad forms, from the am wboid protozoan, from the protoplasmic germ cell, floating on the bosom of the great deep, to the culminating flower of Nature's garden, Man, the epitome of the Universe.

Through all these changes of the physical form, the soul man has ever been the real man, those struggles for freedom have caused his growth constantly upward.

Wondrous indeed are the varied phenomena attendant upon the manifestations of life, and in our Analysis of Life on this occasion we intend to touch upon several of the phenomena resultant from life manifestations, some of which are spoken of commonly as phases of mediumship, but which we wish to show in this and subsequent lectures are simply the effect of the normal activity of the life-forces of nature manifesting through the instrument

Life-Death-Sleep! The great triad of nature's evolutionary forces. What mysteries are enfolded in these words, and yet how simple when we once resolve them to their places as factors in the growth of the universe.

Death and Sleep—the twin angels of Life, passing to and fro on their noiseless pinions, here freeing a soul forever from the prisonhouse of clay, there soothing the fevered brow with sweet dreams of home, mother, wife, child, father, husband, sister or brother. Death, the mighty angel of Evolution, constantly at work (whose other name is Change), taking on new forms and sloughing off the old. Even the realm spiritual is not exempt from the law of change, miscalled death. As the soul progresses, the spiritual body it took with it into the land of spirit changes, and when the soul is ripe for transition from one sphere to another-from a lower to a higherthe same process, or one analagous thereto, takes place, as in the dissolution of the mundane body, and the soul is born into the higher sphere with a new spiritual body of a higher grade and finer quality; and the old spiritual body passes back into the great reservoir of even as the physical body passes out into the earth and atmosphere as food for the growth

Every time the body passes into the sleep state-whether normal or induced by autosuggestion, or suggestion from another operator visible or invisible, it passes through a change which is in reality a form of death. The soul and spirit leave the body, and, passing out from the immediate surroundings of ual Philosophy as apprehended by us. The the physical take excursions into the psychic statement thus made is not put forth rashly | realms and there learn many things by sight and unconsidered in all its bearings. Man is and experience, by thought-transference or not merely the physical body, in fact, the phys- | telepathy from other egos, both carnate and ical body bears the same relation to man that | decarnate, that are afterward recalled in the his outer garment of textile fabric does to the | waking state as dreams, or deduced as proofs physical body, merely a garment worn by the of reincarnation or preëxistence upon this or

We stated that the soul and spirit leave the | the medium or the object levitated taking the | myriad forms, and that, through all these forms body during the sleep state, either normal or place of the soft iron bar. induced, by a process analogous to death; but | The operators using this force direct it in vaengendered by the conditions of the age in the magnetic cord that binds soul and spirit to rious channels, and by means of it write upon which they manifested, taking on, in other the body is not severed as in the death state; and within sealed slates, and cause the voice hence the organs continue to function in their | to vibrate independently of physical vecal orregular manner; and on the return of the soul gans so that it falls upon the "busical ear and and spirit to the body, the experiences of the | we produce the other (so called) physical phcthat we take cognizance of the great fact that soul and spirit while absent from the body are nomena along the same lines. In the producregistered upon the sansitive plates of the tion of the phenomena miscalled materializabrain, and result as dreams after normal sleep tion we have three conflicting elements to conproduction of like forms under like conditions. and in the phenomens of hypnosis in induced tend with: first, the ignorance of the sitters; sleep states.

The brain, in and of itself, as a mass of gray coveries in the realms of science, and yet the power of thought, and, in connection with the production of genuine satisfying phenomena, great nerve trunks and ganglia of the vaso- and this is true of all other phases as well, but motor and sensory systems, has no power to the combination of all three is productive of conclusions are no new thing. They are but originate action in and of its own volition. It, disasters most dire. with the great nerve systems, is only the mechthe past ages, recurring thought-waves mark- anism, the battery, through which, over the wires of the nervous systems, the real man, the soul man, expresses himself.

> The soul is the thinker; the spirit is the medium through which the soul acts upon the the germ-soul is clothed with a material body sensitive nerve cells of the brain and sends its in the dark cabinet of Life, and after nite messages flashing over the nerve wires to each months of patient waiting is born into the and every station where needed. Thought is realms of physical light for the further growth thus photographed, as it were, upon the dry plates of the brain and the nerve centres, or nomenon commonly called materialization is ganglia, and the spiritual force acts for the either etherealization, personation, transfigsoul as the chemical developing reagent of uration, or downright sham and imposture. that thought, so that its image is reflected or mirrored upon the mine of the individual, and realized to that individual as a part of himself. Life is vibratory in its action; that is, all sensations of the ego, either psychic or physical, are the results of vibration, the varying and the phenomena would still be as truly

intensity of the vibrations of substances acting and re-acting upor each other, producing falsely claimed to be. the various effects of light, heat, color, sound, tone, etc. Permeating the universe 1 the subtle fluid.c substance which Von Reichenbach denomir. ated odic force; some have called it electricity, some magnetism, some the subconscious or sub-

liminal self. This substance is the very keystone of the great arch of life. Odic force, elec ants of this universal toul substance—Infinite I gence, the vital energy of the universe, the Soul | ure by the alleged medium or confederates.

By means of this vital energy, directed ly wise operators, the magnetic healer can restore to activity dead and wasted tissues, and call soul. The mental and Christian (miscalled) scientist use the same power (in ignorance real or feigned of its nature) to effect their cures, the physical mechanism through which this force operates, i. e., sever an artery, break a bone, strain a muscle, sever or paralyze a nerve trunk or centre, present a cancerous or ulcerthe prisoner ever struggling to be free; and ated surface, and the mechanism must be repaired either by chemical or mechanical means effect its cures. The wires of an electric machine must be in proper order before the current can traverse them to its destination.

What some have called the vis medicatrix na polarized soul energy, or substance directed, by either auto-suggestion, or by suggestion pose of the operator.

this substance or energy is not electricity, it cover of the holy banner of Truth. may be transformed to electricity; while it is not magnetism, it may be transformed to mag netism. It is used by the operator in the production of the various phenomena of Spiritualism, such as levitation, rappings, etherealization, so called materialization, healing, slate-writing, independent voice, in fact all the various phases of mediumship. While it is automatic and self sufficient in its nature and possibilities, it is capable of direction and use by finite intelligences either carnate or decarnate. It is produced and used under the lat- it is your duty-it is our duty-to see that in ter conditions in a manner similar to the induction current from the secondary coil of an

electric machine. up of two coils of wire, one coarse and one of your help for their development fully as fine, both thoroughly insulated by silk thread. The coarse or inner primary coil is connected directly to the positive and negative poles of | with finite minds, and, while capable of infinachemical cell battery, or a frictional machine. The outer secondary coil of fine wire has no connection whatever, by any means passively. cognizable by the eye or touch, yet on turning the current through the inner coil a distinct shock may be and is received by the person | soul with a garment, that while adapted to the who has grasped the electrodes connected with | uses to which it is put, is capable of still higher the secondary current, and very often the induced current is more powerful than the primary current. A bar of soft iron brought within the radius of the coils becomes charged | are still more glorious achievements awaiting with the current from the machine and will the victorious onward march of man's soul. hang suspended in the air with no visible support. So in your circle for phenomena, whether composed of two or more persons in the every stumble, every diversion from the true flesh, they represent the primary coil of your induction machine. The medium represents the connecting wires of the battery. The decarnate operators represent the secondary coil of the machine, and back and forth over the space between the carnate and decarnate and through the medium pulses the great current of soul-substance, polarizing as directed by

second, the ignorance of the medium, and third, the ignorance of the spirit-operators. and white nerve fibres and corpuscles, has no Any one of these three is well-nigh fatal to the

> There is a phenomenon which, for lack of a better term, has been called material zationbut the name has become a misnomer. A bet ter term would be substantialization. The only materialization known to Nature is when and development of the soul within. The phe-

If those giving circles where transfiguration and personation take place would admit candidly and frankly that such phenomena were liable to take place they would confer a lasting benefit upon themselves and the spirit-world, wonderful as though they were what they are

In the substantialization of forms the spiritoperators draw from the magnetic and physical auras of those in the Circles the elements of substance used to clothe the spiritual body desiring to manifest with a substantial envelope that will possess such a rate of vibration as to become visible to the eyes of the circle. Such forms possess no actual solidity or warmth. They cannot be handled and retained in the tial cosmos-soul, spirit, matter. To us this is lism, subconscious self, subliminal state, etc., | grasp. They fade from the vision, and, when self-evident; but to you we know not how it are only effects of one great cause, only vari- grasped, the hand finds nothing to meet it. On the other hand, given a solid form, with the Life, Infinite Intelligence. It is the source from warmth and feeling of the living flesh, it is which all these draw their being, and of which either the medium used by a transfiguring or evolutionary law, long before Darwin, Tyn- they are parts. It is not what soul, life or in- personating spirit-phenomena truly wondertelligence is made of, but it is soul, life, intelli- ful if called rightly-or it is downright impost-

Transfiguration is a beautiful phenomenon, but it is not materialization, and should never be passed for such. The same is true of personation. The dark séance for so-called mateonce more into being long dormant powers of | rialization or physical phenomena or development, which admits of the assemblage of promiscuous elements, for the sole purpose of having a wonderful show at so much per head, but there is always this to be noted that, break is pernicious in its effects on the moral and physical natures of both medium and sitters. The vitality of the sitters joining hands, each with some peculiar mental or physical idiosyn crasy, is impaired, and there is a tendency toward sexual perversion in dark circles that, as honest, truth loving Spiritualists, we must before this energy can traverse its field, and | face, and study the best and wisest means of preventing its growth.

We by no means hold with some, that it is wise to trumpet aloud at every street corner and from every house top the follies and frailturæ, the healing force of nature is in truth ties of erring mediums or individuals, but we do believe the people who are seeking for the true light should have pointed out to them the from carnate or decarnate operators in the pitfalls dug for unwary feet, and some means channel best adapted to accomplish the pur- be devised of absolutely preventing these vampires from practising the unholy callings of Now let us consider too this fact, that while libertine, procuress and sodomist under the

> The great over-soul of the universe calls for the highest expression of love and purity. It calls for self knowledge, self-examination; and if each one of us will spend as much time in correcting his own faults as he does in criti cising the follies of his neighbors, there would be a vast improvement in the harmonial development of the human ego, and less cause for calling attention to the evils above mentioned.

> "Water will always find its own level, and evil will sink to its own plane," says one. But sinking it does not carry our brother, our sister, ourselves down in its giant grasp.

The spirit-world is not infallible, is not all-How? you ask. An induction coil is made powerful. The unseen operators stand in need much, if not more, in many cases, as you need their assistance. They are only human beings ite progression, cannot alter a single condition without your cooperation, either actively or

Man in his evolution of a body from the lower forms of material substance has clothed his unfoldment. The highest pinnacle in the evolution of the present race has not yet been reached. Magnificent as are the results there

How often man has stumbled in his march upward! How often he has turned aside! Yet path has had its place in the divine economy of nature, for by the casting out of the imperfect by the survival of the fittest, nature has been enabled to push steadily on and upward over the infinite hills of time, keeping step ever to the mighty orchestration of the song of Universal Progress of Eternal Truth and Life.

Out of the areans of nature, then, we draw the unseen operators or by seen operators, and the conclusion that man, the real, ever-living producing the various phenomena alluded to, ego, has always been man, though encased in Spy.

the real soul man was ever climbing toward. ever seeking for a higher and better expression of self hood, and to-day, through the various phenomena of the psychic side of Life, he is called to penetrate still further into the Halls of Life to behold the radiant Beauty of Eternal Truth enshrined amid Wisdom and Strength.

It remains for each of you to make your own Analysis of Life, but we have no fear but that your ultimate conclusion will agree with ours. You may express it in different terms, but the final result will be the same. All roads lead to the same goal in the search for Truth. Some arrive sooner than others, but all reach their destination, and become parts of the Infinite Whole, in fact they now are such parts, but then they will realize the truth of the saying: Beloved, now are we the Sons of God, but it doth not yet appear what we shall be; only we know that when he comes we shall be like him!" Like whom? Like the Infinite Spirit of Life? When he comes? When our psychic natures are opened and expanded to realize our oneness with the Infinite Truth, then is his coming, and then are we like him, and in the great Silence we drink in the very essence of Life and Being, and can cry with one of old, "Be still and know Life!'

#### Psychical.

BY MRS. M. KLEIN.

This word has reference to the soul and its relation to sense, appetites and the outer visible, as well as the invisible worlds. We make no distinction between the spiritual and purely mortal faculties, for the reason that all soul action makes its record for eternity, is, there fore, related to the so-called super-sensible world.

The soul must be active, or there can be no thought, no ideas; but of course the thoughts and ideas may all be kept on worldly planes, and shut out the purer thoughts and truly desirable soul exercise and experience. It is necessary for each and all to be withal honest and upright, and in simplicity of character make the sense activity beneficial, and give the spirit a chance to use this grand mechanism to its desire and improvement; but worldly things seem to be so enticing to most mortals that they crave them, and to obtain them think very godless thoughts, and press them into acts, but lo! when they have what they have thus obtained, it is a short time only until like the apples on the Dead Sea's shore, all become ashes to their taste, for as ashes it is held on its plane when they are called to a station higher in life's great march, and where they appear helpless, and without anything to comfort them, because all they had cherished is left behind)

Therefore, it were well for all worldly-minded ones to stop short their subtle movements to make a showing on the chess board of popular speech and action, for in the final struggle for supremacy, nothing can enter the arena but purity of thought and purpose, all else is time and energy wasted.

When a person, no matter who it may be, has a good, pure, helpful thought, he or she should not think it too precious for conversation, for thus can it be turned to benefit by giving it expression. Be it borne in mind that the highways of life need, badly need, the good thought sprinklers with the valves open. They are refreshing, and, too, the right kind of talk shapes and stimulates superior thoughts for the talker and the listener. Giving and receiving is the absolute rule in the universe.

Van Wert, O.

## Is This Heresy?

Less than ten years ago religious organizations were stirred by the trial of Andover theological professors for teaching heresy to their embryo preachers. Apparently the heresy was not stamped out, for recently students from that seminary met at Tufts College with Universalists, to discuss religious questions in general and church unity in particular. Not only were the Orthodox Congregationalists there, but the hard shell Baptists from Newton Seminary sent a delegation, and participants in the debate included Unitarians from the Harvard Divinity School, Methodists from Boston University, and Episcopalians from the Cambridge school of that denomination.

The candidates for the clergy all showed signs of independence in thought and considerable liberality. Each denomination appeared to belittle the importance of its own creed compared with the mission of a church universal to minister to the spiritual welfare of all the people.

The reports state that all agreed that "denominationalism is the curse of the cause of the church to day." One speaker thought "a new church should be established, which should be like the ancient churches, a temple of worship, not a hall for the use of sewing circles, de-bating societies and amateur dramatics. The minister should be a man of God, whose influence would be entirely for good, a man looked up to by all, because he serves all. And he should preach a religion free from speculation, and intricate, bewildering doctrines.

If church discipline were to be enforced according to historic precedent, all these young theologians would be disciplined by their respective denominations for neglect "to defend the faith" as taught by the particular creed of each. Shades of Jonathan Edwards, Adoniram Judson, Channing, Mayhew and Wesley! What would these fathers in the Congregational, Baptist, Unitarian, Universalist and Methodist denominations say of a conference of their students to find a common basis for church unity? The history of theological teaching has been the study to find points of difference, and not of agreemen. But the times have changed .-

# JONATHAN COLEMAN,

An Instance of Spiritual Development.

BY M. EARL DUNHAM.

CHAPTER VI.

AN INSPIRATIONAL SERMON.

' Mr. 'and Mrs. Coleman were now well equipped for the work to which they were called. Disregardful of the adage sanctioned by Jesus that "A prophet is not without honor save in his own country and among his own kin," they returned to the region of their own childhood to begin their work among those from their youth up. They sought not honor and glory for themselves, but, like John the Baptist, they went among their own people as heralds of the truth. They felt confident that a new era of revelation was dawning upon the world; a new unfolding of truth was at hand; a higher knowl edge of God and of his ways in the development, elevation and purification of the human race was to be avouched unto men; and that henceforth the hands of the visible and of the invisible were to be clasped in one united effort to bring in and set up the kingdom of God on the earth. Of this new revelation, new era, new effort, they were to be apostles, going forth fearlessly, proclaiming the truth and calling men to repentance whether they would hear or forbear. John was beheaded, Jesus was crucified, but the work they had inaugurated went steadily on. They planted; others watered and gathered the increase. Such seems to be the law of propagating the king-

dom of God in the earth; the method of carry-

ing the work on; the succession of workers

and the parts they perform; and, therefore, if Mr. and Mrs. Coleman succeeded in sowing the

seed of truth, they would accomplish an essen-

tial part of the work to be done. It chanced-if chance there be-that they ar rived at their old home just before the twenti-eth anniversary of Mr. and Mrs. Castleman's marriage. Being relatives they were invited, with a score of other guests, who were present at the marriage ceremony. At the anniversary gathering they were greeted warmly by many; by some they were greeted coolly; a few turned away with furtive glances to see if by any indication of eye, nerve or expression they could detect in him evidences of insanity, or, at least of an unsettled mind. These few were those who had predicted that evil would befall him because, twenty years before he had mockingly said "grace" at the marriage feast. Of course they had heard of his financial reverses; they had heard also that these reverses had unset tled his mind; they had accredited these as judgments of God sent upon him; they had prided themselves on this signal fulfillment of their prophecy; and now they were seeking to enjoy the evidence of their superior wisdom; but alas! their closest scrutiny could detect in him not the slightest evidence of mental disturbance. He was the same genial-hearted pleasant spoken, attractive, interesting man as of yore, having a smile and a kind word for every one, old and young, rich and poor alike; but these croakers of evil were not to be led astray by appearances. They had read some where that "the devil can tranform himself into an angel of light," why not, then, transform himself into pleasant smiles and kindly spoken words? They were not to be taken by guile, and when some one remarked that "Mr. Coleman was the same pleasant, genial gentleman that he had been twenty years ago," they replied: "That may be in appearance; but we should not forget that the devil is wily, and knows how to clothe his subjects in the garb of

to protect themselves against the machinations of the evil one through this, his supposed agent; and it was said that some of them did repeat the Lord's Prayer as a precaution of safety; but none of them were injured save by their own superstition; and heaven knows that is injury enough. These persons, however, were kindly disposed neighbors, generous friends, tender hearted and compassionate toward the suffering, but unbending in their religious belief. They had been trained from youth up to believe in a God of vengeance, who was jealous of his honor and arbitrarily inflicted punishment on all who failed to do him reverence; and in the strength of this confident belief they had predicted that some visitation of the divine displeasure would fall upon Mr. Coleman for his irreverence on that wedding day. More than this, they felt that in some way Gcd would be dishonored if their prediction did not prove true. Consequently their astonishment was over-

whelming when, at the time of the refreshments, the guests having been seated, the plates and napkins having been distributed, they saw Mr. Coleman arise and heard him say: "Twenty years ago many of you attended

the marriage ceremony of Mr. and Mrs. Castleman, the anniversary of which we are here assembled this day to celebrate, and you will remember that I then and there mockingly nvoked the divine blessing upon the food of which we were about to partake. It was an act of folly, done without forethought or intention of evil, but none the less an act of folly, which I have deeply regretted; but alas! words spoken and deeds done cannot be recalled. The most 1 can do is to sincerely ask pardon of you, before whom the act was committed, as I have already asked the pardon of my heav enly Father, against whom the unpremeditated act of irreverence was done; and now, with hearty thankfulness for untold blessings received, I desire, in all sincerity and honesty of purpose, to invoke our Father's blessing upon us, upon the family of our host, upon the food of which we are about to partake and upon the future of our lives respectively."

Raising his hands and bowing his head, he prayed: "Our Father, the giver of every good and perfect gift, the Being in whom we live and upon whose bounty we daily subsist, bless him and her whose anniversary wedding day we celebrate, and preserve their lives in happiness down to old age; bless all of us here present, and make us kind and loving and charitable toward each other and toward all men; bless this food prepared for our bodily comfort, and feed us with the bread of life eternal; and lead us into all truth and into the everlasting kingdom of thy love, now and forever, amen.

Most of those present were hushed into awed silence, and the anniversary feast began under an embarrassing restraint; but the defenders of God's honor managed to whisper to each other: "Did you notice that he did n't mention the name of Christ?"

Nor refer to him in any way." 'I fear he is a heretic.'

"I almost fear to eat this cake since he has asked a blessing over it. Oh, dear! what a place for a Christian! So

difficult for one to know what to do! But notwithstanding their doubts and fears. they managed to do ample justice to the feast, to say nothing of the cake they carried away in their pockets. Mr. and Mrs. Coleman began a sprightly conversation with the guests near them, and soon the anniversary festivities were at floodtide. The merry laugh and sparkling repartee went gaily round, and the anniversary duly ended with fun and frolic. Before the good byes were said, it became known that Mr. Coleman would speak inspirationally at the village church on the next Sab-

bath morning; that the subject on which he would speak would be given to him as he reached the pulpit, and that he would take that subject for his text without special preparation or previous knowledge of what the subject would be.

Sunday morning came, and the village church was filled to overflowing. The fact of Mr. Coleman's proposed address had been circulated for miles around, and the people, prompted by curiosity, had flocked in to hear it. Be-

lievers and unbelievers in Spiritualism mingled together, and not a few of the old orthodox falth, who firmly believed Spiritualism to be the machination of the devil, were sprinkled in among them. Some, filled with supersti-tion, shivered with an uncanny feeling as they entered the church, and others affirmed that a chill struck them at the door-a strange, unnatural chill as of a charnel house; for were not the spirits of the dead, or perhaps diabolical spirits there? But, strong as were their superstitious notions, nothing could have induced them to stay away. Even had they known that ghostly spirits would have walked bodily forth, clothed in cerements of the grave, they would have been there to see them with their own eyes. And they were there, old and young alike, full of morbid curiosity and struggling to reach the most prominent seats nearest to the speaker-not so much to hear what might be said, as to see what might be seen. They had heard that Mr. Coleman's mind was unsettled; that he did and said strange things; that his addresses were the vaporings of a diseased imagination; that he was on the verge of becoming a raving maniac; nay, that he was possessed of the devil; and the more they heard, the more they resolved to be present. Indeed, if this had not been so, they would have been untrue to human nature.

At the appointed hour Mr. Coleman came into the church, accompanied by his wife. Of course all eyes were upon him, though some of the more timid and superstitious shrank back upon their seats as though a contagion was passing by—an act which did not escape the notice of Mr. and Mrs. Coleman, who smiled thereat and calmly walked on to their places she to a chair near the pulpit; he to the foot of the pulpit stair, where he paused, looked around for a moment, inquired if any one had a subject upon which he desired him to speak, received a paper held out, slipped it into his pocket, ascended into the pulpit, and immediately proceeded to the usual opening services of Scripture reading, prayer and singing.

These over, he arose, took from his pocket the paper, unfolded it and read from it this question: "What Is Truth?"

He paused for a moment and then said substantially: Truth is the word of God; the expressed thought of the Almighty; the embodied principles and ethics of the universe; the formulated laws, rules, regulations of all things in heaven and earth; the never-changing and unchangeable. Truth is from all eternity to all eternity, the same throughout all worlds, in all time, among all peoples, inseparable from God and God inseparable from it. Truth is the life blood of all, sent through the heart-throbs of infinite love to the uttermost bounds of the universe. Truth and order and justice and purity and righteousness blend into the bow of hope for all worlds, keystoned by the fatherhood of God and gilded by the Christ love of infinite compassion. Falsehood is truth perverted, distorted, belied; error is truth misconstrued, misapplied, misconceived; therefore, truth is positive; error and falsehood are negative: truth is abiding; error and falsehood are evanescent: truth shall finally and eternally triumph; error and falsehood shall be driven into the depths of oblivion: truth and God shall reign supreme and inseparable forever and forever.

Truth is infinite; men are finite; the finite can know and comprehend the infinite only so far as it, the finite, measures up toward the infinite in quality of character, keenness of perception, and capacity of understanding; hence No doubt that these self righteous prophets of evil would have sprinkled themselves with holy water—if holy water had been at hand—

Infinite—"then that which is in part shall be holy water had been at hand—

Infinite—"then that which is in part shall be what, then? Is it not better to receive the manifest of the prophets of the pro done away. Now we see through a glass darkly, but then "—when the perfect is come—"face to face; now I know in part, but then shall I know even also as I am known." Only as we draw near to the source of truth, and drink of its flowing stream, do we really know the truth; only as the human becomes at one with the divine are clear vision and perfect understanding possible; for oneness, accord, harmony are ight; discord, inharmony, separateness are darkness; and he who would know and see clearly must be in the light. Hence the nearer we draw to the source of light the greater will be our knowledge, and the fuller our compre-

By nature we inherit much of darkness and, consequently, lack of understanding; for our animal instincts and propensities which first claim our attention, and assert their claims clamorously, lead us earthward; and earthward is darkward; heavenward is lightward. The sun is above, and light is from the sun; God is the sun, and all light cometh from him.

Above the animal in man is the intellectual a region of more light but not enough to dispel all darkness; for the intellect often misconceives, misunderstands, misjudges and misleads. Still higher is the spiritual, the region of nure light, the aute chamber of truth eternal, the plane on which God communicates with men, the point of divine illumination; the position to which mankind climb slowly. Starting on the lowest plane of sentient life, the animal, they rise laboriously to the intellectual, and grope their way to the spiritual, where alone pure light shineth. In fact, many are content to live in the semi darkness of the animal; more are satisfied with the clearer light of the intellectual; comparatively few rise to the pure light of the spiritual in this world; and so life here is a struggle between light and darkness, between truth and error between the kingdom of this world and the

kingdom of heaven. The ascent of life on earth is beclouded with misconception as to what is best; misdi-rected by false guideboards, humanly erected, on the way of righteousness; confused with traditions hoary with age, created out of misunderstandings of life's lessons; weighted down with the theological speculations of the past which have obscured the way to a correct cnowledge of God by representing him as being arbitrary, capricious, passionately wilful, distributing rewards and punishments according to the impulse of a captious will, capable of being persuaded, pacified, appeased, by ulsome adulations and ceremonial oblations. Hence men think they can buy the favor of the Almighty with adulations or avert his wrath by offered sacrifices-motives based on self-gain and not on love or principle—and therefore they walk in darkness because selfishness is darkness, and they who seek God for selfish ends live in darkness and obtain not the light. Hence their desires are low because born out of selfishness, and their thoughts are corrupt because they are not inspired by the truth, and their actions are barren of good because they spring not from the impulsion of the spirit of

What then? Men need to be born again; need to be regenerated by the spirit of truth; need to be lifted out of the misconceptions, misunderstandings, misleadings which beget selfishness, and to be led into such knowledge of the truth and into such a oneness with God as shall make them clearly understand that the highest of good, nay, the all of good, is found in obedience to the demands of truth and righteousness; more than this, they need to have begotten within their hearts such a loyalty to these higher revelations of God to men as will enable them to charish no desire not born of good; to utter no word not inspired by truth; to perform no act not in accord with the law of righteousness; to indulge no feelings not akin to the heavenly. Whoever attains to this condition shall know the truth, and the truth shall make him free.

Now it is to be borne in mind that truth entombed in the ideas and words of human language loses much of its clearness and force. Haman language often mystifies by its necessary limitations and darkens counsel by its lack of clear expression. It attempts to be the embodiment of truth, but proves to be a

prison house, through the grated bars of which the truth can only partly, and often distortedly, be seen. Sunlight and heat sweep from planet to planet with amazing velocity, but when absorbed into earth and crystallized into coal they are chained prisoners, to be set free again only by the god of fire. The waters of the wandering brook glide laughingly through forest and field until touched by the frost king and orystallized into ice sleep, only to be awakened, like the damsel of the enchanted castle, by the kiss of youthful spring. So truth, en-tonbed in human language and in symbols, is more than half a prisoner, fettered and mana-oled, waiting for a kiss of purified soul life to

Ideas are not new; truth is not of yesterday; they are as old as thought—coequal in duration with God; but, as yet, they have been only half revealed in symbol and ceremony. All the truths of matter, mind and spirit are eternal, and all adown the ages they have been cropping out in legend and story. Allegories and the bayes have been fachle attempts to my within fables have been feeble attempts to put within the compass of human understanding these truths thus being manifested. Inspiration has made words glow and thoughts burn with a diviner meaning, and has revealed to the soul glimpses of exalted knowledge beyond the power of language to express. What men have thus come to know has been the source of all attainments in art, science, domestic happiness, lofty achievements and heavenly beatitudes. It is the truth that sets men free; that breaks the cords of limitation, and opens an unhindered flight to the infinite and eternal. Nor does it matter in what way men reach the truth, or by what name they call it, or by what formula they attempt to express it; for truth is truth everywhere. The Buddhist looks to Buddha and the Christian looks to Christ for wisdom, teaching guidance, each seeking the same end—the way to the possession of the highest good, life everlasting and blessedness eternal; and each expresses his belief, hopes, expectations in formulas of statement and cor-emonies of worship peculiar to himself. What matters it? So that each finds the highest good and becomes a personal possessor of it, it is useless to quarrel about the way pursued. The form, the expression, the outward manifesta-tion are merely passing incidents of the hour: one of the Protean exhibitions of the truth; of use to-day and suppressed to morrow; but the truth attained will be abiding; for this will en-ter the heart, and be constructed into charac-

Spiritual truth is to be spiritually received. It speaks to the spiritual understanding. It has neither voice nor sound for the dull ears of materiality. Its revelations come in the "still, small voice" to the soul. It kindles fires on the altar of the heart. It baptizes with a flame of light, and whoever is thus baptized becomes a priest of the truth and a son of God. He is made a true vice gerent of the Almighty; a dispenser of that power supreme which works so called miracles, heals the sick and raises the dead; a possessor of that "peace which passeth all understand a wielder of the power that forgiveth sins, that transforms men into purified son-ship of God, that enables one to redeem another by the infusion of the truth-the only redemption possible. It brings the dying to life by impartation of its own divinely immortal energy; it fills the soul with the attributes of God himself; it works irrespective of creeds and sends forth the broad invitation to heath. en, infidel and Christian alike, saying: Whosoever will come may come and receive

freely."
But be not deceived. This transformation, this development into the higher life, this at tainment of all good, though glorious in consummation, is painful in process. It is life born out of death. The low must die before the high can live; and as the low possesses consciousness and sensation, it cannot die without pangs; but after the pangs cometh re-joicing. By passing through the bitterness of evil, we learn the sweetness of good. It is the men can know and comprehend the truth only so far as they measure up in the attributes of the infinite. Paul understood this when he wrote to the Corinthians, saying, "We know come the entering in of the divine Christ with

> truth, though its entrance produces the pains of crucified appetites, passions and propensities? For out of such pains shall be born a conscious possession of all good. Indeed, true sonship of God is attained only by the death of all that is low and debasing in our human nature. It is the product of life out of death -a death of all evil in exchange for a life in all good eternally. Even Jesus fought the bat-tle of temptation and was "made perfect through suffering." What made Jesus the son of God will make each of us a son of God, if we become like Jesus-not by a simple belief in his person, but by becoming a possessor of the truth he embodied. Those who have within them the truth of the Christ are true worshipers of the Father, and are sons of God whether they believe in Christ, Buddha, Confucius or Mahommed; whether they be Jew, Greek, civilized or savage. All such are heirs of everlasting life and shall be eternally blessed. "God is no respecter of persons; but in every nation he that feareth him and worketh righteousness is accepted with him. Mr. Coleman closed amidst breathless atten-

ion, and the excitement that followed was

To be Continued.

## Prof. Joseph Rodes Buchanan.

BY ALEXANDER WILDER, M.D.

The death of Prof. Buchanan creates a vacancy in the circle of scientific investigators which a select few will be ready to acknowledge, but which the many will overlook till another generation shall arise to perceive his real merit. He was a many sided man: an investigator, a speculative reasoner, a scientist and a general scholar, and in the fields of research was not unworthy to be classed with Newton, Oérsted and Faraday. His works on anthropology are deserving of favorable mention beside those of any master, and would have brought him the highest honor but for the fact that in medical circles exists a hierarchy that flouts and ignores every utterance except from those whom it has branded with its own stamp. Rafinesque, whom Agassiz delighted to honor, was repudiated his life long in a similar way.

Joseph Rodes Buchanan was born at Frankfort, Ky., Dec. 11, 1814. He was the son of a Scotch father, himself a professor in Transvlvania University, of versatile tastes and attainments, passionately devoted to knowledge, and turning what he knew to practical uses The son was a scholar of great precocity, studying geometry, astronomy and French when six years old. He read Robert Owen and Blackstone, developing tastes for social science and disgust for the tortuosities incident to the practice of law. He became a printer, but ill nealth turned him to the study of medicine. He soon became conscious of the absurdities of the medical curriculum. The Professor of the practice of medicine taught little then beyond the administering of calomel, aloes and rhubarb; the calomel being, in difficult cases, pre-

scribed in doses of a teaspoonful. In those days this practice was shielded by legislation; and a man who ventured to differ from it was, in many of the States, subject to fine and imprisonment as one guilty of crime. To be sure, such days and such things pertain to a period of barbarism.

Dr. Buchanan has prepared a form of medical statute which might help the "plain people" see clearly, and I repeat it. That every medical man signing a death certificate should name the school of medicine to which he belongs. At the present time it seems as though the physician whose patients most generally get well, is the one most hounded and persecuted.

But to show how stupid ignorant men can be, medical men who are members of medical committees in the Assembly of New York, placed there in recognition of their learning, have identified the subject of this sketch with Dr. John Buchanan of Philadelphia, and insisted that they were the same individual. Dr. Buchapan soon broadened out from the

narrow domain of medical atudy. He early made phrenology a study and then meamerism, becoming proficient in them while the general becoming proficient in them while the general Doe morning in 1877 I called at the "Lama-public regarded them as fantasies. His ulterior physiological demonstration is expressed door below assured me that the Madam was rior physiological demonstration is expressed in the formula: All parts of the body sympathize with the brain and soul.

But learned bodies would not even hear him-Prof. Samuel D. Gross told him in so many words, that he must seek some scientific body outside of the medical profession to investigate the subject.

This reminds one of the decision of the Apostles Paul and Barnabas as given in the Acts of the Apostles: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. Of course the apostles were smirched by the

other believers for this, but they won. Buchanan was received cordially by men of culture and intelligence, and his doctrines were accepted in the higher social and intellectual circles.

The American Eclectic School of Practice had come into existence through the labors of Dr. Wooster Beach of New York, Thomas Cooke of Philadelphia, Calvin Newton of Massachusetts, and their fellow laborers. In 1845 the Eclectic Medical Institute of Cincinnati was incorporated by the Legislature of Ohio, and organized by Dr. Thomas Vaughan Morrow. Dr. Buchanan took the chair of physiology, and for ten years had abundant opportunity to develop and unfold his new scientific views, learning as well as teaching.
It was here that Elizabeth Blackwell was

first accepted for a student in medicine. As soon as it was learned that she would be re-Geneva, N. Y., accepted her, and having graduated her, voted to receive no more women students. With this fact patent before us, I have wondered her tenacity for the Old School, etc. But then, the female sex is inherently conservative.

Dr. Buchanan's account of these matters is so characteristic of himself that I copy it: "I was the representative man," he declares; "I was the only one widely known, the only one who could reach the public by tongue or pen. I was the champion on all occasions. Every doc-ument from the school was prepared by me. The others deferred to my views and policy. I introduced women into the college. The first application in this county was made to me from Miss Elizabeth Blackwell, and we accepted it. But as we were excluded from the hospital, she looked elsewhere, and was received by a col-

lege in Western New York."
The National Eclectic Medical Association
was organized in 1848, and Dr. Buchanan suc ceeded Dr. Morrow as its president. But he would not attend its meetings. Indeed, he urged its disbanding, and afterward wrote against it, and presented a resolution in the Faculty of the Institute denouncing it. He acknowledged nothing as "Eclectic" that did not originate with that Faculty.

A bitter contention arese in 1855 between

Dr. Buchanan and several of his colleagues, he and the treasurer each accusing the other of embezzling the funds. It resulted in a lawsuit, the establishing of a rival medical col-lege, and, a few years later, in a reunion, in which he was not a part. He had become weary of conflict with the coarser men with whom he had been engaged. Some of them did not scruple to ridicule his new sciences in terms of professional billingsgate. Besides, medical men are generally too materialistic in their views of things to perceive profit or utility in pursuits that they can only regard as fanciful and visionary. He, on his part, felt himself placed in a false light by appearing as a representative of practical medicine rather than as the promulgator of a new philosophy.

The Civil War found him a resident of Lou-

isville. He states that he led the Democratic party of Kentucky for three years. Whether ters of business. He employed himself at Syracuse, N. Y., applying an improved method for making salt. Whether it succeeded, or he

succeeded with it, I never knew.

It was about this time that I first saw him. We were introduced to each other by the man who had accused him and been accused by him in 1855. They now seemed to be friends, but I was not favorably impressed by a criticism which Dr. Buchanan made upon the other when he had chanced to leave the room.

Personally, I ought, however, to find little fault with him. He made an anthropological sketch of me at this time which I did not see till it was printed, as flattering as a vain man could wish, and, of course, I regarded it as pretty correct. I heard him speak once or twice since at a meeting where I presided, and I was charmed at his elequence. I found out afterward that he made triends, but somehow did not retain them.

My own guess is that he was too much Scotch for Yankeeland. He in a more refined way displayed the points of the two "Sawnies." 1. "Donald, d'ye think ower a dozen will be saved?" "Na sae mony; not mair than you and I, and I sometimes have my doots of you. 2. "I am open to conviction, but I defy you to find the mon that can convince me."

Dr. Buchanan became professor in the Eclectic Medical College in New York in 1877, and left in 1881. I suppose he taught "sarcognomy" and others of his views, which were far in advance of any medical curriculum. I think he invented that term, and also "psychometry," which I have often seen uncritically if not improperly used. When new technical terms are introduced, charlatans are quick to seize and misapply them. I am perhaps too sensitive about faulty diction, but such bas-tard terms as "psychologize" grate; and I wish that Prof. Kiddle's term "intermediary" could be substituted for the noun of the neuter gender, "medium."

Dr. Buchanan afterward went to Boston first to take a place in the University, and af terward to attempt to found an institution of his own. His career there needs no rehearsing, but for years he stood the brunt against the attempt to introduce the old repudiated medical legislation again into Massachusetts. His published speeches on that matter deserve the rank of medical classics; and for his utter. The Harbinger of Dawn takes nature as it ances and labors for freedom I invoke honor for him and blessings on his memory. He finally removed his work to San Fran

cisco, and seems to have met with indifferent success. We next hear of him at San Diego. Age had imposed its burdens upon him, but he rested not.

His two publications on "Primitive Chris tianity" have been already noticed. I read the first volume disappointed. I have already said what I think, and will not reseat it. As a teacher in science, he had few superiors.

No text-books contain matter on the subjects which he taught, equal to his lectures. Probably he was somewhat opinionated and visionary; I think he was. But what he said on blood-letting, inflammation and fever, was in advance of all text-books. His books which he prided himself upon, "Therapeutic Sarcog-nomy" and "Psychometry" deserve careful perusal; even if we do not go his lengths, we are made better-informed. They show us conclusively that medicine ought to be taught after methods and principles that medical colleges wholly ignore. I am not competent to praise or criticise them properly. His treatise on the "New Education" passed through sev-eral editions; but a work which he prepared on "Materia Medica" was never published. His "Journal of Man" was wholly unique, and, as Captain Cuttle would describe it, "check full of science." He planned another book, "The New World of Science," but I know not whether he prepared it.

He could write sharply of those who differed from him. Paying a visit to the School of hilosophy at Concord, he denominated it an Owl" affair. He despised former philoso phies, and denounced Plato. He was out of touch with whatever did not affiliate with himself. He naturally was a Spiritualist, and colldren teething. It soothes the child, softens the as a teacher of the new knowledge would have gums, allays all pain, ourse wind colle, and is the best been invaluable. It was much to have a man | remedy for Diarrhoss. Twenty-five cents a bottle.

who was a fit compeer to Wallace, Crookes and Aksakoff.

not to be seen; but, as my voice was over-heard I was at once admitted. I heard that she was not "at home" to Prof. Buchanan. How these two luminaries came into conflict I never learned; but it has caused me many a smi'e. In practical measures he was generally for the advance. He was, as I have cited, a vigor-ous champion for freedom in medicine. He was a Land Reformer at an early day. Adopting the philanthropic views of Robert Owen in his boyhood, he preceded Henry George and Edward McGlynn in their crusade for equable taxation and the abolition of poverty. With all his folbles, erroneous concepts, and even what we might except to more earnestly, we must accord honor to Joseph Rhodes Bu-chanan as a man who sincerely desired to pro-mote the betterment of his fellowmen.

#### The Roberts' Case.

- BY WILLIAM FOSTER, JR.

The curtain has been rung down to close the Roberts' drama, which has been on the boards of the House of Representatives at Washington more than a month. The ending is to be deprecated, or rather the mode by which the end was reached. Mr. Roberts had a certificate formal and legal in all respects, declaring his election to Congress from Utah, a docu-ment which in no wise could be controverted, conforming as it did in all respects to the law and the usages under it. He was elected, and when, having taken the oath, became a member, clothed with all the powers and functions of a member. When he presented his credentials, and was on the floor of the House, he was a member, de jure, and if the oath had been permitted he would have been such de facto. The oath gives no title to the seat, that follows the certificate; the oath is a theological taggle having nothing to do with the validity of the title. Senator Clark of Montana is in the lim-bo; he is charged with offences which, if true, will oust him; yet he was admitted to a seat, occupies it, and will do so till the charges are proven. It would have been a gross outrage if the Senate had refused him his seat, as it was when the House refused Mr. Roberts a seat. The cases of the Senator and the Representative have or had a like status. This making fish of one and fowl of the other is not good logic, squaring with the corners of decency and sound good sense.

The minority of the House Committee on the Roberts case was in the right when it insisted that Mr. Roberts should be seated, then dealt with. To deal with him before he was seated, was extra judicial, an outrage, for that act was usurpation, an over riding of a legal document, discourteous to Utah and every freeman of Mr. Robert's constituency whose will was registered and put in legal form before the House. Up to this point Mr. Roberts was posited as every other member was, and whether he was a polygamist, a Mohamedan or a pagan was no one's business: whether a member of the House or an outsider. When he became de facto a member, having taken the oath, the time arrived when his case came within the scope of the body he was associated with. Mr. DeArmond and his colleague were right, their recommendations in line with constitutional principles, justice and fair play.

Look for a moment and see the open door

which has been made, which possibly hereafter may be used to work evil and mischief. Suppose at some future time a constituency returns as a Representative in the House, a member who may belong to one of the minor sects, and some zealot of the majority should work up a "virtuous spasm," set the country ablaze, send petitions by the carload, protesting against his being permitted a seat. A precedent has been made, weak-kneed Representahe was an advocate for secession or simply dent has been made, weak-kneed Representa-what was then called "peace at any price," I tives may bend to the storm, and send the ob-do not know. We were not always candid noxious man adrift. The only safe course for then toward those who did not see as we did.
I, for one, was an abolitionist, out and out. In 1863 he was candidate of the Peace party for Congress. But he soon had all that he wanted of politics. He turned his attention to matters of business. He employed himself at Sy. wild rush to do the right thing in a wrong way. Never, by devious modes of legislation, throw the sheet anchor overboard, which may be needed when a stress comes.

## Keep Abreast of the Age.

Are Spiritualists any more progressive than the rest of the human herd? Are they earnest seekers after truth? From our watchtower, which overlooks the whole field of human progress, we regret that we are obliged to answer these important questions in the negative. The Spiritualists, who have always boasted of their non-sectarianism and broadness of view, have degenerated into the most narrow-minded bigots and self-seekers. They sit idly by the wayside and permit the car of progress to sweep by them unnoticed. They sit and sing of the sweet bye-and-bye while the green fields of the glorious Now and Here are being trampled into the mud by herds of human swine.

It is the duties of the present hour that demand our attention. Let us shake off the lethargy of the ages of night and usher in the morn of the new day. Let us by united effort show to the people that we are a power in the land—a power for right, truth and justice. Todo this we must be studious; we must familiarize ourselves with all current systems of philosophy, and in short must keep abreast of the times. Human herds, like other herds, follow beaten paths, and if we know of fairer fields that lie between these winding paths, then let us learn those paths, that we may point out their crooks and compare them to

our better way.

Ever since the suspension of Stead's Borderland, we have been frequently requested to start a similar occult review to take its place, and last August we launched the Harbinger of Dawn to fill the "long felt want," but, although it is the unanimous verdict of the Spiritualists that the "want" is supplied, yet less than twenty per cent. of our subscribers are known as Spiritualists, which shows that the same old Human Nature lives to day that existed nineteen centuries ago: "He came to

finds it, and presents a summary of all systems, dwelling upon none longer than is necessary to give it a fair presentation. Because of these varied views which have been pre-sented, we have been accused of teaching first one system and then another, whereas we have taught no system whatever, for the reason that all are imperfect. When any finite mind presumes to claim that he has discovered a perfect system of philosophy; that he knows the origin, mission and destiny of man, he is to be pitled; yet there are many spirits, both incarnate and decarnate, who imagine they have a corner on Truth. These Know-it Alls are the greatest enemies of the systems they claim to

We present varied facts, systems and theories that they may be analyzed, studied, and the grains of truth which they may contain carefully culled.

Truth and error grow side by side in Nature's gardens, and the former would not be recognized without the object-lesson of the latter. In conclusion, we beg to inform our readers that we cannot be coerced into departing from the broad field upon which we have entered. If our views are too broad for you, there are plenty of one-idea periodicals, running in all sorts of narrow grooves, any one of which you can substitute for the Harbinger of Dawn.

We have launched upon the great ocean of

Time, in search of the shores of Eternity, and do not propose to deviate from our course by the fairy tales of any small craft regarding buried treasures, etc., which we happen to have already investigated, and know to be false.— Harbinger of Dawn.

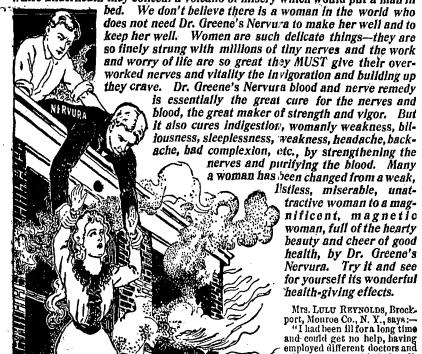
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WOMAN'S DANGER. Nervous Prostration, Low Vital-Ity. Pomalo Weakness.

MAKES WEAK WOMEN STRONG AND SICK WOMEN WELL.

#### The Great Health-Bullder, Nerve-Strengthener, and Vital Restorative for Women.

From the burning flames of womanly weakness does Dr. Greene's Nervura rescue suffering women. How women suffer-patient-cheerful-enduringwhile underneath they conceal a volcano of misery which would put a man in



for having put such a good medicine on the market, and I cannot say enough in favor of it. I had suffered so much for years with heart trouble, female that I could not bear to have any one walk across the floor; I had such pains darting all over me, and have had St. Vitus' dance. My menstruation stopped entirely; in fact, I went through everything that flesh is heir to and live, so no one can wonder that I feel so thankful for my health. I hope others will find out about Dr. Greene's Nervura, as I did, in time, as every one in my neighborhood thinks I have been raised from the dead, or nearly so, as they know what Nervura has done for me. I thank Dr. Greene for his wonderful medicine, and if any lady wishes to hear more from me, and what this medicine did for me, I will be glad to explain, if she will enclose a stamp in her letter to me."

If you wish medical advice, it may be had absolutely free, by calling or writing to Dr. Greene, 34 Temple Place, Boston, Mass. Here your troubles will receive scientific diagnosis and sym. pathetic consideration. All consultations, by letter or personally, are confidential.

# Children's Spiritualism.

IT DOESN'T COST MONEY.

It does n't cost money, as many suppose, . To have a good time on the earth.

The best of its pleasures are free unto those Who know how to value their worth.

The sweetest of music the birds to us sing, The loveliest flowers grow wild; The finest of drinks gushes out of the spring-All free to man, woman and child.

No money can purchase, no artist can paint Such pictures as nature supplies Forever, all over, to sinner and saint Who use to advantage their eyes.

Kind words and glad looks and smiles cheery and brave Cost nothing—no, nothing at all;

Can make no such pleasures befall.

It does n't cost money to have a good time, And that is the reason, alas!
Why many who might have enjoyment sublime,
Their lives in such misery pass.

It does n't cost money to have a good time; The world's best enjoyments are free; But those who find pleasure in folly and crime Will not with these true words agree. - W. C. Dodge.

Our Little White Pansy.

BY SYLVANUS LYON.

"Nor love thy life nor hate it; but whilst thou livest, Live well; how long, how short, permit to heaven." Oh! it was drooping, fast fading, and now

looked so frail-really dying. Once it was our pet flower of the spring and summer. It was lovely with its fresh cluster of large green leaves, and so many tiny delicate ones, vieing; nestled midst these-as a

shelter-bloomed the white pansy flower. It seemed so strange-Nature's care and love fashioning each flower-each bloom and leaf. making a little button centre to unite them. But now it was dying in its new home! It

was really sorrowful to see how quickly it knew of the change-the air and care were not congenial, and the heat withered first one, then another, and many leaves and flowers, all fading, falling, until our pansy was only a remembrance—a parting sorrow, telling of past glory. Only four tiny leaves at the top, and three remnants of large ones, with one little faded wilted, flowret remained.

Any loss of any love is sorrowful to a true lover, and thus our pansy, in its red pot under the lamp-light, on an ordinary room table was a sad memento

Such a change! so different! In springtime it came forth fair, rejoicing in new birth, and in its little flower bed; and all the long summer days its beauty seemed to tell us "the hand that made us is divine. And why this blight-sorrow for beauty-this

semblance of the past, with signs of death? Transplanted to the house, new air and soil, less care.

And now our lesson. We are all like the flowers, we can and should grow and flourish in beauty. For this perfection—good, and their influences—we must all give a true reckoning, for our birthright royal is, and every one, gifted with heavenly promises.

Like the little pansy, we should grow many buds of beauty, and perfect these to fair flowers of love.

For this excellence of growth, this divine fulfillment, we need the soil of truth, the air of purity, and oft heaven's refreshing showers for

We can possess these treasure gifts if we will. They grow with good thoughts, true actionsa life of nobleness.

With these influences, like the little pansy in its springtime beauty, blooming new graces like the leaves, and new flowers of joy and promise will be ours, now, and for all eternity, for God proves us in this life, that we may the more rejoice in heaven's rewards.

## Rainy Days.

My Dear Little Friends: My medie has been so busy that I have had no chance to come and have a letter written for some time, but I have many times thought of you all. One very rainy day when I had no special work to do, I went visiting, and I thought it would be nice to tell you what I think of rainy days. In spirit land we have none. This may seem strange to you, but when you think about it you will understand why it is so. All the conditions in spirit land are more perfect than those on your earth plane, and everything that grows seems to be better able to get along without rain after sun, and darkness after light, than the growing things in your life are. Your world seems like a baby world, and as if everything had to be bathed with rain to cool it off after the heat of the sun, and its eyes rested with the shadow of the night after the broad light of the day, just as our little baby brothers and sisters have to

be bathed by your mammas on hot days, to cool and refresh their little bodies, and have their eyes shaded from the light until their ittle eyes have grown strong enough to stand it. Some people think the earth needs the rain just as you need water to drink; but you would n't think of drinking water all day long so that you might have enough to last you for s week or two, for you would know that a little every day would do you more good and be much better for you every way. A baby or young child or some one who did not understand might do that, and so that is why I call your land babyland, because it is doing just that way, and just as wise mothers teach children how to live their baby lives, so wise spirits help and teach the people how to live in your babyland. No one ever misses the rainy days in spirit land because there is always enough moisture in the air to keep every-thing fresh and sweet; and the flowers and апа пееа very near river banks, so that their roots act as conductors for them; most trees and flowers do that way in your land, too. You know the lillies that grow in damp places and some times in ponds, and the willow trees that grow so big and beautiful by the edge of a brook. Now, if you don't like rainy days, I suppose

employed different doctors and taken most every kind of medi-cine, but I got no help until I tried Dr. Greene's Nervura blood and nerve remedy. I shall slways bless Dr. Greene

you will wish right away that you could live where I do; but you know it is ever so much better to know all about a place before you go to it, and you would n't want to go a single minute before you were ready. You would n't think it a bit nice to be sent to Grammar School before you could write a word, even if you knew many boys and girls who went there, and knew that they were having a lovely time; and you wouldn't care to go to a Primary School in spirit-land any more than you would like to go to one in China or Japan. It might be just as good as yours, but you would miss your kind friends.

That is what it would mean if you came over where I am. If you had not learned your lessons at home and in school, you would have to keep studying; and when you are studying and trying to learn something, you won't care much whether it is hot or cold, or wet or dry. Now, all your studies will not be in books, and I have thought it would be nice to have some studies especially for rainy days, that could not be found in books at all. I don't believe that study means work, but that it means knowing a little more about some thing, some place, some animal or some person than you did before, or even knowing something more

about yourselves. Have you ever noticed how the drops of rain come down: if you never have, try if the next time it rains. Sometimes it will come down as straight as if it had been dropped by some one, a drop at a time, and then again it will blow against the windows on one side of the house as if it wanted to get in, and as if it were being chased by so many other raindrops that its courage was all gone, and when it strikes the pane and can't get in, it looks like a big tear as it rolls down on to the sash. If you will look carefully you can tell which way the wind is blowing, and it is nice to know, for from that you can tell if it is storming out at sea or is only a land storm, and then when it clears away, you can find out how near right you were, and after a while you will always know, when it storms where you are, about what the weather is at sea, unless you are too far from the coast. And the moment you know, you will feel an interest in the sailors, even though you may never have seen one and when you become interested in sailors, you will become interested in what they do and where they go, and it will be like a peep into another world for you. If you live on a farm, you will better know where to find the cows, for they will go to a place away from the

Many, many things you can study from your window, and when you go out, you can feel that the rain and you are friends, so that you will look forward to it as much as you do to the sunshine, and understand that you and it are both growing together.

I could tell you many more things to do, but I am sure you will write and tell me some of the things you have done. Many people ask me if I mind the rain when I come back, and I always say no, unless it is that I can work better when it rains, for when the sun is shining I love to be outdoors and walk around and see the beautiful things outdoors instead of talking to people.

I have had letters from a number of my little friends in Maine, and I was pleased to get them, as I always am.

Good-bye, with dearest love to you all. SUNBEAM, through her medium, MRS. MINNIE M. SOULE. 79 Prospect St., Somerville, Mass.

CONVERSATION.

Conversation is but carving; Give no more to every guest Than he is able to d gest; Give him always of the prime, And but little at a time; Give to all but just enough, Let them neither starve nor stuff. And that each may have his due Let your neighbor carve for you.

## Reviews and Clippings.

A MANUAL OF MENTAL SCIENCE is a succinct and valuable work on mental sol ence, or psychology; price, \$1 (4s.); intended for teachers and parents. It gives the play of thought evolving from the minds of children in an entirely new method, and has brought the subject under consideration up to date. In no other period of the world's history has the cause of human thought under-gone such modifications as those that charac-terize modern intellectual endeavor, and the scientific world is entering upon a new era of mental activity, the dawn of which reveals, as its basis, a wider and more accurate knowledge of the workings of the mind. The changes that are taking place call for a new work on the organs of the brain and the faculties of the mind, and we hall this new factor In literature as a boon to the thousands of teachers who are in need of the information contained in its pages. It is finely illustrated with cuts from the original photographs, and should have a ready sale not only in this country, but in England, where it is simultaneously issued. The work is delicate in treatment direct and foroible in statement, easy and graceful in style.
Fowler & Wells Co.
Order of Banner of Light Pub. Co.

WE FOUR GIRLS, by Mary G. Darling. All who have read "Battles at Home" and "In the World," by Mary G. Darling, will be delighted to hear that this author presents | my arms and legs. The pains from the latter a new book for girls which will, undoubtedly, affection were very hard to bear. I tried many

prove as popular as her previous volumes.

"We Four Girls" is a bright, healthy story of a summer vacation enjoyed by these four girls in the country, where they were sent for study and recreation. The story has plenty of natural incidents; and a mild romance, which they are all interested, and of which their teacher is the principal person, gives in-terest to the tale. Under gentle guidance the better qualities of character are built up, their studies pursued, and yet their pleasures in no way abridged; and in the end the young girls thought it the most delightful summer they ever passed. Every girl will wish that she could have as beautiful a summer vacation, and any mother may be happy to place such a book in her daughter's hands. Price, \$1.25. Lee & Shepard, Boston. Order of Banner of Light Pub. Co.

THE OVERCROWDING EVIL. Nothing appeals more to the social reformer than the horrors of overcrowding. It is known that in East and South London human beings are in East and South London human beings are herded together like the beasts that perishindeed, worse than the beasts. But the following extract from the Toynbee Record is unique in its sordid horror: "At St. George-in-the East, on Thursday, Mr. Woonton (Sanitary Inspector, West district), reported that in one house he visited in the West district seventy persons were living. There were twenty beds in a large workroom at the top of the house, and the beds were so close together that they made practically one bed. In a back room there were three beds, five in the front room, and in a room over the kitchen six. And this is a civilized and Christian country!
What a pity that the Government, instead of plunging into war, could not have spared a lit-tle energy to reform these hideous social evils

at home. In such cases as these the landlords ought to be made responsible.

Some interesting facts are told us by M. D'Avenel, the eminent statistician of France, on overcrowding in Paris, and also on the his tory of its population. According to this authority, it took Paris one thousand years, i. e., from Charlemagne to Napoleon, 1811, to attain a population of six hundred thousand souls. Eighty-five years have sufficed to raise the number to two millions. But area has not increased in proportion to population. Whilst during the First Empire Paris counted a superficies of fifty-five equare yards per head, under the Third Republic this superficies has been reduced to thirty-three square yards, with the results we know. "No room to live" threatens to become as serious a question for the middle class of Paris as for the poor of London. Every year the population increases by twenty five thousand: here birth rate is less to be taken into account than immigration. And rents get higher and higher.-The January Humanitarian.

STORED ATMOSPHERE, by Waldon Fawcett. A marvelous new engineering force, second only to electricity in the number and diversity of its uses, has stolen quietly into a most important place in the world of industry. The path of progress along which compressed air has forged during the past few years has not been marked by figures like a Franklin with his kite, or an Edison with the manifold products of his workshop, standing like milestones

along the avenue of its advancement.

It was air driven tools that helped to make possible the rapidity of construction of the Atbara Bridge, which did so much to open the eyes of Great Britain to the dangers of Ameri can competition. It was a realization of the capabilities of these pneumatic appliances which enabled the Cramps, of Philadelphia, to cap ture from the Russian government contracts for war vessels because they guaranteed to deliver them in thirty-three months, whereas the French builders demanded over four years.

Indeed, the stored atmosphere is doing almost as great a variety of work as the electric current. It propels our automobiles, operates our street cars, whisks our letters through miles of underground tubes, and performs almost every service save locomotion, for our great railway systems. Finally, compressed air has made possible the submarine boat, which is to revolutionize naval warfare.

In no sphere of work is the introduction of compressed air working greater wonders than in marine wrecking. By reason of the assist ance which it lends, salvage operations which a few years ago would have been regarded as nothing short of foolhardy are now undertaken as a matter of course. That most interesting memento of the Spanish-American war, the cruiser Reina Mercedes, and the souvenir which we found, only to lose again—the cruiser Maria Teresa—were both secured for us by means of compressed air. Not only did Lioutenant Hobson use countless rubber bags filled with air to raise the Teresa, but in patching up both vessels hundreds of rivet holes were driven under water by means of the pneumatic appliances. Right here, too, was scored another little victory for American tools, for when the Russian naval attaché who was watching the operations at Santiago saw the work done by the novel utensils he straight-way recommended that every warship in the Czar's navy be provided with a full equipment in order to facilitate repair work.

It is almost too early to estimate the value of compressed air for the propulsion of automobiles and street cars, but that it has a place as a public transportation agent has already been demonstrated conclusively. Prominent capitalists, who are not only men of millions but capable engineering experts as well, have backed their judgment by investing heavily in companies organized to utilize compressed air in the operation of heavy trucks. In one of these new corporations such men as Richard Croker, Lewis Nixon, the shipbuilder, and Henry W. Cramp, superintending engineer of

the Cramp shipyard, are heavily interested. The autotruck, its advocates claim, will revolutionize the trucking business of the metropolis, and indeed every city of any size. The compressed air trucks are, of course, quite heavy, but their projectors claim that this is a decided advantage in that it will contribute to strength. Being designed for operation only with a comparatively restricted district, it will be convenient for them to return at intervals to a charging station for a new supply of power. Once arrived at the central station, a few minutes will suffice for refilling of the storage tanks with compressed

Among the people who are acquainted by reputation or otherwise with the brainiest men in the transportation business in America, it is of immense significance that President | to day it is a hundred times that sum, and in-

# WONDERFUL CURES BY SWAMP-ROOT.

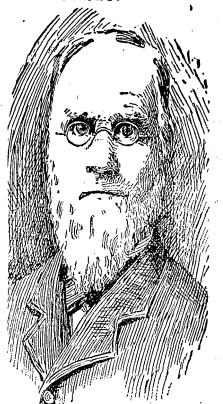
## Deacon Pollard Finds Swamp-Root Presen Help in Time of Trouble.

Among the many famous cures of Dr. 1 11 mer's Swamp Root, the great kidney, liver an bladder remedy, investigated by the BANNER OF LIGHT, the ones which we publish this week for the benefit of our readers speak in the highest terms of the wonderful curative properties of this great remedy.

Deacon Charles F. Pollard, a prominent Baptist deacon of Lynn, Mass., residing at 74 High Rock street, adds his testimony to the wealth of others as to the wonderful curative effects of Dr. Kilmer's Swamp-Root. Deacon Pollard on Jan. 2d writes:

"For years I had kidney and bladder troubles, and was also a victim of acute rheumatism in doctors and medicines without benefit. Some time ago I commenced to take Swamp Root; it has entirely cured my rheumatism, and has greatly helped my other troubles. I should not think of keeping house without having Swamp-Root as a conspicuous feature of the housekeeping utensils.

I can only speak in the highest praise of its health giving properties. C. F. POLLARD.



What a Woman Mrs. H. N. Wheeler, of 268 Boston street, Lynn, Mass., wri as on Dec. 11, '99: "About 18 months ago I had a very severe attack of

Says of grip. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. Swamp-Root. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of a canvasser. I am on my feet a great deal of the time, and have to, use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me." MRS. H. N. WHEELER.

It used to be considered that only urinary | dark circles under the eyes, loss of ambition, and bladder troubles were to be traced to the general weakness and debility. kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

The kidneys filter and purify the blood-that s their work.

So when your kidneys are sick you can understand how quickly your entire body is affected, and how every organ seems to fail to do its duty.

If you are sick, or "feel badly," begin taking Dr. Kilmer's Swamp-Root, because as scon as your kidneys are well they will help all the the asking.

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, puffy or the drug stores everywhere.

Swamp-Root is used in the leading hospitals; recommended by skilful physicians in their private practice; and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to com-

To prove its wonderful cura-Sample tive properties, send your name Bottle and address to Dr. Kilmer & Co., Binghamton, N.Y., when you will Free. receive, free of all charge, a sample bottle of Swamp Root and a valuable book, by mail prepaid. This book contains many of the thousands upon thousands of testimonial their good health, in fact their very lives, to the wonderful curative properties of this worldfamous kidney remedy. Swamp-Root is so remarkably successful that our readers are ad-

in the Boston Banner of Light. If you are already convinced that Swamp-Root is what you need you can purchase the regular fifty cent and one-dollar size bottles at

vised to write for a free sample bottle, and to

be sure and mention reading this generous offer

Vreeland, of the Metropolitan Street Railway Corporation of New York City, has within the past few weeks come forward with the declaration that compressed air constitutes preëmi nently the ideal motive force for street raiiways upon short branch lines, especially those that have many switches. Mr. Vreeland is also interested in a company which intends to place in service upon the highways of New York City cabs driven by compressed air.

It was only five years ago that Mr. John Wanamaker, then Postmaster-General, first introduced compressed air for the transmission of the mails by the establishment of a pneumatic mail tube line in Philadelphia. It was almost an absolute innovation, and it demonstrated the entire practicability of the pro ject. Now there are miles and miles of these tubes in the principal cities of the country. In some instances single circuits have a length of from three to four miles, and through these there shoot, almost with the speed of projectiles, cartridges carrying more than half a thousand letters.

To the railroads of the country belong the credit of taking the fullest advantage of the enormous possibilities of compressed air. The principal transportation lines have vied with one another in its utilization. It sweeps the stations, paints the cars, handles the baggage, rings the locomotive bells, signals the trains, stops them, and finally even dusts and cleans the cushions, carpets and furniture in the coaches.

The employment of many of the appliances introduced by the railroads has conferred benefits not only by economy of time but by a direct pouring of money into the coffers of the companies. Thus there have been few bills for damages for misused trunks where the pneumatic baggage handler is in use, carefully lifting a trunk weighing a quarter of a ton into a car in five seconds, and car carpets and cushions wear much longer when the dust is driven out by a rush of air than when the furnishings are turned over to the tender mercies of men armed with broom and carpet beaters. It was one of the dreams of the late Colonel Waring, Commissioner of the Street Cleaning Department of New York City, that the health and cleanliness of the metropolis would be immensely increased if, first, some other motive power than that furnished by horses could be obtained, and second, if some more thorough and efficient method of street cleaning could be devised. These aspirations are likely to ere long be realized. As for street cleaning, the compressed air

blower has already demonstrated its wonderful serviceability, and there is reason to believe that the demonstration has only just

commenced. The novel uses to which compressed air is being put would fill a long list. Every housewife knows of its use in pneumatic mattresses, but probably very few persons know that it has given the sculptor a new tool which enables him to chisel statues with wonderful rapidity, that it rings church bells in the spires of two continents, and that it hammers the rivets in bridges and ships many times as rapidly as the best workman could do by hand. Up in a little town in Michigan thousands of bushel baskets are made each day by compressed-air machines, and in some of our Eastern shipyards a ma-chine driven by this new motive power sprays paint evenly over the sides of a ship, which thus serves to reduce the dangers of one of the

trades most detrimental to health. Finally, it is interesting to note that whereas half a dozen years ago the total capital represented in compressed-air appliances of all kinds in this country was less than a million dollars,

creasing with a rapidity that almost baffles computation.—From the Philadelphia Saturday Evening Post of Jan. 27.

## More Delightful Laws.

The latest of the many reform schemes suggested for Washington is the one proposing the ringing of the curfew bell and the enactment of a regulation requiring all children under fifteen years of age to keep off the streets after 9 o'clock in the summer and o'clock in the winter. It is proposed to provide that children who are on the street after the prescribed hour must be accompanied by or have been sent on some errand by a parent or guardian. Any others can be arrested by the police and fined five dollars for each of-fence, and any parent permitting his children to run about at night is also to be fined five dollars for each offence. We would respectfully submit, as an amend-

ment, that all children be rounded up, driven to the pound and there destroyed, and that it be made an offence punishable with life imprisonment to have any children anyway. It is also evident that this country has n't laws enough now. Every proceeding of every man, woman and child in the land, unless he or she belongs to a reform association with a political pull, ought to be punished by fines at least three times a day till they join the association.

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Tame and address of writer is indispensable as a guaranty
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BOSTON, SATURDAY, FEBRUARY 10, 1900.

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Marrison D. Barrett...... Editor-in-Chief.

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/18 #00 lines to be used in one

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Werequest patrons to notly us promptly in case they discover
in our columns advertisements of parities whom they have
proved to be dishonorable or unworthy of confidence.

## A Few Affirmations.

The possibilities of happiness and its opposite are to be found within the mind of man. His soul has projected a manifestation of itself into consciousness, and endowed that finite expression of life with the power of adding to its store of knowledge. It has set man at the lowa he took the name of William Garfield, open gateway of evolution and given him the strength and ability to take the first forward to be hailed as Harry Waite. Wherever he step. More than this, it has not only pointed the way, but has sustained his weak and falter. I fluent talker, can pray like a saint, and prey Ing steps until he is able to stand alone. It has like a vulture, while his "chalk-talks" are whispered into his ear the rare secrets of the simply masterpieces of ingenuity, universe, and has given him the key to all mysteries. The soul has been lavish with its gifts to its children in its every expression, because it has ever been desirous of making the most of its opportunities to advance in the direction

For the first few years of earth life, the child of the soul often has clear vision, and is able to | changes his location, and has thus far found perceive the glorious beauty of the soul-life from which it came. Were this open vision. this lapsing of soul consciousness rightly cherished, the heavenly joys of happiness supreme would be made known through the instruments thus guarded. As it now is, the dark curtain of materiality is permitted to fall over the eyes of the life-force in control of a physical organism, and the realms of the soul thereby hidden from view. In rare instances, like the oracles of old, the Vestal virgins, and seers and seeresses who were protected in their use of their psychic powers, the light of spiritual truth was permitted to illumine the minds of the favored few. Buddha, Jesus and other great leaders were able to lift the veil of matter, and were permitted to perceive their soul selves. All who rend the material veil will be permitted to do the same.

It is a matter of choice to the mind incarnate as to whether it will prevent this dark veil from being lowered over its eyes, or will be content with that which ministers to the physical senses. The will has a most potent influence in the making of this choice. The soulman, the real man, is never embodied within a mortal form, but acts as the guardian angel of that which it has projected into finite consciousness. This soul angel sought expression for the noble purposes of enlarging the scope of its spiritual vision, and of adding to the sum total of its knowledge. It came into relationship with the material medium of physical form filled with the purest love, and inspired by the noblest of impulses. The highest love and the purest impulse spring from the very centre of a soul that desires to add something to the happiness and wisdom in the universe of mind. The soul-angel-the real man-selected with care the avenues through which its finite manifestation was to express itself. When this was done, it built for its child the physical temple in which its life forces were to act, and gave that child the power to choose between right and wrong, between spiritual growth and material darkness.

dts parent guardian, it could and would walk in | Price thirty-five cents per single picture. the light of spirituality, and be filled with that . happiness which springs from the consciousness of kinship with soul. If it willed to follow the opposite path, and sought only that which ministered to the physical temple in the way of sensual delights, then the opposite from happi- tending their conventions, and always do their work of Monday evening, a rare intellectual ism to them all in a most impartial manner. ness would be the condition of the guardian best to make them successful. The Lansing feast is in store for those whose privilege it is Single copies by mail, twelve cents each. Send

tle upon and around the mind of its embodied expression. In the former state of being finite life as expressed in man, is at-one ment with the entire universe, and perceives the spiritual realities of Infinitude. It recognizes its own origin, and is conscious of its own destiny. It knows the sublime realities of Immortality, and is able to interpret them unto those of its fellows over whose eyes the veil has fallen and shut out the glorious visions of the real essences of being. The mortals thus endowed are not superior to their kindred in any respect save that of willing to select the upward rather than the downward path.

But the expression that chose the things of the senses, when awakened to a perception of the higher joys of the spiritual, is able to overcome the deeds wrought in darkness, and can rebind itself to its parent soul. During its sojourn in the gloom of the material things of earth-life, its own consciousness of its neglect of its soul hood brings most poignant suffering when the mind is left free to act. But when it refuses to awaken, when it turns a deaf ear to the calls of its soul parent, when the impress of the spirit is no longer felt, then retrogression comes, and lesser day by day grows the life expression dominating the form of the one who walks in spiritual darkness for the pleasures of the senses. Backward it may go, probably does go, until an infinitesimal spark -a mere atom - of consciousness remains, which is hurled into the reservoir of Life to be again evolved to consciousness through the variant expressions of plant and animal life until the state of finite manifestation is reached. No expression of soul consciousness is ever lost nor is it ever destroyed. It is resolved into the Lake of Life, even as a drop of water is drawn into the ocean, to be sent on its devious ways to serve the soul-powers of the uni-

It therefore follows that each finite being having the nower to choose between spirituality and materiality, carries within itself the possibilities of happiness, meaning heaven, or its opposite, meaning hell. Some of the ancient writers realized the truth of the above. Fitzgerald makes Omar Khayyam say:

'I sent my soul through the invisible, Some letter of that after-life to spell, And after many days my soul returned

And said, 'Behold myself am heaven and hell!'" To day men and women are prone to consider only that which ministers to their outward lives. They feel that they can do as they please, now, and at the close of earth life, can retake, at one grasp, the spiritual staff that something within tells them was once theirs. If the idea of soul-guardianship were made to take the place of religious and theological bias in man's mind, there would be greater efforts made to keep the subtle cord that unites the soul with its offspring an ever present reality to the finite life that now ignores it. Happiness then, under the law of harmony, would be the condition among men. War, discord and hatred would disappear, and Retrogression's pathway be traversed by fewer of earth's children. The soul man is the real man, and only through spiritual growth can soul advancement come. When the manifestation of the soul known as man keeps his ears open to re-

#### Plain Talk.

ceive the instructions of the higher self, spir-

itual light will illumine the entire earth.

of Health with regard to the doings of a man man assumed the name of the gifted medium, Peter West, who has been in spirit-life for twenty years. In Texas he called himself John King, a friend of Spurgeon and of Talmage, and a lecturer at Chautauqua, N. Y. In while in Massachusetts he permitted himself goes, he works harm to Spiritualism. He is a

But he is a rogue in the fullest sense of the word. His chief work is to "develop" mediumship by "magnetizing" gold watches, rings and diamonds, also gold coin in large sums. He disappeared from one city, taking with him more than four thousand dollars in money and jewelry. He takes a new name whenever he people in each community ready and anxious for him to rob them, which he has uniformly done with neatness and despatch. He may be a medium, yet we don't believe that self-respecting spirits in the other life ever go near him. Many Spiritualists feel that he should be welcomed everywhere, and given carte- ple, who patronize them, most outrageously. blanche authority to carry on his robberies, because of his wonderful (?) mediumship. If the truth were known, it would be found that his only claim to mediumship rests solely upon his skill as a trickster. The sooner he and his kind are exposed, and their records made known to all Spiritualist societies, the better it will be for Spiritualism. Once more we ask those who believe in true Spiritualism to secure photographs of such as he, and to send the same to all of the Spiritualist papers for use when occasion may require it.

## "The Poughkeepsie Seer."

This gifted pioneer apostle of Spiritualism is yet serving his fellowmen in a most helpful manner. As a physician he has no superior, while as a spiritual advisor his words are freighted with the wisdom of ages. Well may it be said of Andrew Jackson Davis that he is a physician to both body and soul. Among the seers of the ages he holds an honored place, and his philosophy will be read with ever-increasing pleasure as the centuries roll away. "Nature's Divine Revelations" are not yet closed, nor will they be while Dr. Davis remains in the form.

The above words came to mind as we gazed upon an excellent recent photograph of our esteemed friend and brother who has so faithfully served humanity through his long and eventful life. We thank Dr. Davis most heartily for his kind remembrance. We are pleased to announce to our readers that we have a number of these pictures on sale at this office. This will be good news to the many friends of Dr. Davis who have been desirous of securing a good photograph of the friend of humanity-If its offspring willed to keep in touch with | Andrew Jackson Davis. Send in your orders.

As we greet our readers this week, the Spiritualist Association is in session in Lansoul outside, and spiritual darkness would set | meeting will prove no exception to the rule. 1 to attend the same.

#### The McIlroy Will.

of the late Alexander Mollroy, who bequestied nent politicians, now seems likely to involve more than twenty thousand dollars to the First | the State in civil war. At this period of man's Association of Spiritualists of that city. It life on earth, it would seem as if the question press, and a hustling editor. Its issue of Feb. was alleged that undue influence was used to of the election of a Governor could be settled secure the bequest, and that the testator was not qualified to make a will because of his be lief in Spiritualism. In another column we give from foreign lands, and turned loose in Kenfull account of the legal proceedings in the case | tucky. Evidently some of the people there are | be greater than ever since the arrival of the taken from the columns of the Philadelphia in need of civilizing, yet the advent of the new press, and the editor has been forced to Times, kindly forwarded to us by that stalwart | missionaries, judging by the results of their defender of true Spiritualism, B. B. Hill. It work in other countries, might be a greater der to maintain a uniform business equilibwas clearly proved that no undue influence was | evil for Kentucky than the present struggle | rium. used to secure the bequest, as Mr. Mollroy was not a member of the First Association, and the first intimation the officers of that society received of the legacy was through the newspapers. It was a case of pure philanthropy, and the court ruled in accordance with the evidence placed before it. This decision will commend itself to every lover of justice as eminently fair and right. We congratulate our Philadelphia friends upon their splendid victory, through which they receive such a large legacy. The First-Association of Spiritualists of Philadelphia is the oldest society of the kind in the world, and deserves every good fortune that can come to its war and a sure of the sure of the

#### A Thought.

An ancient writer once said: "I had rather face a howling mob of mine enemies in the forms of men than meet mine own self when Anger and Hate are in control." These words contain much food for thought, and calm reflection proves that they are based upon the solid rock of fact. A mind that has lost control of itself is more to be feared than all physical foes combined. The latter can only injure the body, while a self at war with self may inflict a wound upon the soul. The mission of the angels is this: to help man in his efforts to spiritualize and purify his inner life, in order that he may know himself, and fit himself for angelnood by living and doing the right on alloccasions. When King Will is supreme in the realm of the mind, the impulses of hatred and anger will be turned into those of sympathy and love for others, and thereby made potent influences for good among men. The angels say: "Meet thyself face to face courageously, even though thou dost find much to make thee blush. Stand thy ground, and overcome that which hath made thee so weak and contemptible in thine own sight through the knowledge of thy selfhood-thy soul-hood, and of thine ability to go forward forever over the highway of Progress. Learn to know self, and thou canst and wilt rule the world."

#### " Lisbeth."

Under the above caption that well known and justly popular advocate of Spiritualism, Mrs. Carrie E. S. Twing, is about to publish a most fascinating novel. Those who have read with delight the pages of "David Harum" and 'Richard Carvill" will find something even more enjoyable in Mrs. Twing's "Lisbeth." It is written in the language of the people. their idioms, peculiar expressions and unique dialect being preserved intact. It is full of regret to learn that she is quite ill at her pathos, and contains a multitude of plain, home, 14 George St., Somerville. She has been homely truths that are needed by the masses. obliged to cancel a large number of platform The gifted author touches upon all of the live | engagements because of her illness, and will This is what Dr. J. M. Peebles gives his issues of the day, and, best of all, has a remedy | not be able to resume public work for some eaders in the February number of the Temple | for every existing ill. This work is greatly | time to come. Mrs. Harding is a true and needed at this period of mental unrest among calling himself P. C. Cook. In California this the multitudes. It is a most wholesome sub- to the spirit-world whose servant she has been stitute for the platitudes of theology, and fur. | for many years. Such conscientious workers nishes food that will nourish the minds of are an honor to our Cause, and are greatly those who peruse its splendid pages. The needed in the spiritual field at the present author's rare wit flashes out in wholesome hour. All who know her will unite with us in repartee at just the right points, and when sending her thoughts of healing, coupled with combined with the sublime pathos and sound reasoning in other essentials, makes the work o'clock each evening, Boston time, let all unite a most helpful one from first to last. The book is now in press' and will be sold by subscription. Five hundred copies must be subscribed for before its issue. Orders are received at this office. Single copies one dollar, postage prepaid. In order to place this work before the people every friend of Mrs. Twing should order a copy, then induce a dozen others to do likewise.

Two persons, who advertise to the extent of one or more full columns in the Boston dailies, are trying to make the people believe that they are second editions of the Infinite, points, within easy reach of one another, have assumed the title "Prof.," and are ready for business, which means the fleecing of the peo-They are absolutely unknown in spiritualistic circles, and have never been heard of among reputable mediums. The only safe course for Spiritualists is to give them both a wide berth. Without doubt, they enjoy many hearty laughs together over the gullibility of their victims. Look out for them and for all others like them!

Examine the BANNER OF LIGHT catalogue, then send us an order for some of our best works on occultism and Spiritualism. "Psychism" by Dr. Gibier, Rev. M. J. Savage's latest works, Lilian Whiting's complete works are all for sale at this office. N. B.—Our readers should take especial notice of the fact that the splendid works of the gifted seer, Andrew Jackson Davis, twenty nine volumes, can be purchased at an exceptionally low figure. At such prices, the home of every Spiritualist should be filled with the choicest of literature. Dr. Davis's works constitute an excellent library in themselves.

Persons who are desirous of being united in marriage by a Spiritualist will find Mr. A. P. Blinn, 603 Tremont street, Boston, who is a Justice of the Peace, and qualified under the laws of the State, ready to accommodate them. Spiritualist speakers and meperform marriage ceremonies even though they have been ordained by a half-dozen societies.

Dr. R. Greer, of Chicago, has our sin cere thanks for valuable matter bearing upon the McIlroy will case in Philadelphia. It will be in evidence when the Taunton, Mass, will case is again before the courts. Justice in Pennsylvania should be followed by justice in Massachusetts, and in all other States.

Dr. W. W. Hicks gave an introductory conversazione on Monday evening of this week

#### The Kentucky Imbroglio, Our renders will be pleased to learn that the that has already resulted in the assassination

courts of Philadelphia have sustained the will of Sanator Goebel, and several other promiwithout bloodshed. We respectfully suggest | tionally good item of news. This is to the effect that the American missionaries be recalled seems to be. The outbreak is to be greatly deprecated, and all lovers of law and order have good cause to blush over the present condition of affirs in the State of Daniel Boone and Henry Clay. A war over a State election is a sad commentary upon the ability of a free people to govern themselves. We trust that further strife in that S:ate may be avoided, their differences to the arbitraments of the courts, and abide by their decision.

#### Good Sound Sense.

There is no question but what if the law was strictly enforced in regard to those obtaining money under false pretenses, our penitentiaries could be filled to overflowing. These who misrepresent their goods are legion, and they are abundantly in evidence in every calling. There is no hesitation in arresting a man who passes a bogus check; but who ever heard of a jobber or merchant being arrested for representing goods to be far superior than what they are? When one thus obtains money it is considered shrowd financiering instead of obtaining money under false pretences. If an attorney obtains money from you with the supposition that he can win your case and loses. he commits a felony. If the strict moral law was sternly enforced and applied to those who obtain money under false pretenses, few saloon keepers could escape its consequences.

Manufacturers and jobbers would find it exceedingly hard to conform and live within the bounds of strict integrity. Grocers who sell 'oleo" for first class creamery butter would goods merchant who represents a suit of clothes to be all wool, when it is nothing but cheap, shoddy material. We believe that along these lines there is sufficient room for expansion. Those who knowingly obtain money under false pretences carefully deliberate upon their plans and general execution so as to enable them to successfully impose upon the public a cheap imitation. They, perhaps, are under the impression that this is legitimate, but is it? We think not. The men who are in prison for this offence are saints compared to a great many on the outside who endanger health and life in this business, undetected and unprosecuted -Prison Mirror.

#### Mrs. Nettie Holt-Harding.

The many friends of this gifted medium and earnest worker in the spiritual vineyard will best wishes for her speedy recovery. At eight in sending her a thought balm to help her in her struggles to regain her health.

Part second of Spirit Horondos' "Analysis of Life" appears upon the first page of this issue. It is worthy of special attention and should be carefully studied by all Spiritualists. This spirit gives a most lucid explanation of the phenomenon of materialization, and shows how semi-solid forms are produced through spirit power. His proposal to substitute the word "Substantialization" for that of "Materialization" will undoubtedly give rise to many interesting discussions. The enso marvellous are the powers they claim to tire article is an exceptionally able one, from possess. They have located at two different our point of view, and will bear several careful readings.

Miss Abby A. Judson, whose weekly contributions to the BANNER OF LIGHT have given so much pleasure to our thousands of readers for the past two years, will address the members of the Spiritual and Ethical Society, 744 Lexington Avenue, New, York City, Sunday, Feb. 11. Her many friends will rejoice to learn that she has so far recovered from the effects of her recent painful accident as to be able to meet this engagement. Miss Judson is a true and faithful worker in behalf of the "good Cause," and has a warm place in the hearts of all loyal Spiritualists.

We learn with great pleasure that Mrs. Jennie B. Hagan Jackson is meeting with great success in her work at Fort Worth, Tex. Her health is none of the best, yet she meets all of her platform engagements, and reports the new Spiritualist Temple in a most prosperous condition. She will start North in June, to fill her camp meeting engagements, and will be pleased to correspond with camp and local societies with respect to lecture work.

Mrs. Morris Pratt of Whitewater, Wis., has entered spirit life. She has long been devoted to the truths of Spiritualism, and in company with her good husband has faithfully sought to advance its interests in the city where they have long resided. Through the philandiums are not qualified in Massachusetts to thropy of Mr. Pratt, the Whitewater Spiritualist Temple was built and equipped. Both Mr. Pratt and his wife have done a good work for Spiritualism.

> Suspicion is an ogre that always delights in creating discord between man and man. Its influence should be overcome by assiduous effort to cultivate the acquaintance of the angel of Understanding, who will ever act as a true guide to all men.

The pamphlet entitled "The Evolution of Worship" is now on sale at this office. It Midwinter Convention of the Michigan State to a goodly number of specially invited guests. is an interesting and pleasing poetic pen-pic- and also have some open time for the camp-meeting and the religious of the season. Mr. Sprague will officiate at funerals when It was a most enjoyable evening, and if the ture of the growth of the religions of the sing. Michigan Spiritualists take pride in at classes that are to follow can be judged by the world, and shows the superiority of Spiritual in your orders.

#### The Sunflower.

Our prediction with regard to this journal was fulfilled to the letter. It not only appeared on time, but considerably ahead of time. It could not have been otherwise with a new 1 is full of good things, but it has one excepthat the Sunflower is now all right, and is going ahead at a lively pace. The press-ure seems to call pine pairs of hands into his service in or-

From a private letter we learn that Editor Bach is now studying anatomy, and purposes soon to publish a work on "The Nervous System of the Fly," in which he hopes to prove that that insect's seat of consciousness is located in one of the ganglionic nerve centres, corresponding to that of the solar plexus in man. He also expects to be able to demon. and that the contesting parties will submit strate through the science of chemistry that combs can be and are materializable, and dematerializable without the action of intelligence upon the atomic particles of which they are composed. This feat he considers "dead easy," and believes it will be to the question of materialization what his book "Big Bible Stories" was to the cause of free thought.

His letter gave evidence of many radical mental transformations in his conceptions of things spiritual, and proves that he has added to his beliefs upon many questions such evidence of fact as to enable him to positively asservate in stentorian tones his knowledge of their absolute reliability. He feels that pædebaptism is a sine qua non to salvation for all pachydactylous pedimana, and says that even anthropophagi, when threatened with pyamia, have been snatched as brands from the burning by its application. Anthropopsychism no longer attracts him, and tergiversation in all philosophical speculation nearly drives him frantic. His facial structure lights up with a seraphic smile when craniology is mentioned. His latest scientific apothegm is as follows: "I apperceive that your physiognomy prognosticates a tendency in your mentality to dwell upon the subtle idiosyncrasies of the abstruse stand convicted before the law with the dry. paraphernalia of modern latitudinarianism miscalled humanitarianism." Herewith we present a likeness of this up-to-date editor of our valued contemporary.



W. H. BACH.

## Reflections on the Roberts Case.

Much sympathetic ink is flowing because eighty four per cent, of the members of the House of Representatives of Congress refused a seat in that body to Brigham H. Roberts, the member-elect from Utah. Roberts was shown to be, and virtually admitted himself to be, a polygamist de facto after the United States had outlawed that relic of barbarism and his church had agreed to abandon it.

No fault was found with Roberts' religion. He was excluded because he was a law-breaker -in defiance of the present attitude of his church and of the laws of the United States. Congress had the same right to exclude him that it would have to exclude a man who pretended to be a Catholic and was known to be a murderer. It is true the Mormon church once condoned polygamy; it is also true that the Pope once condoned murder by granting 'indulgences." Both of these churches have made progress in ethics, if not in religion.

It is to be hoped that all churches have made progress, but our Constitution does not interfere with people's faith while it does insist that they shall be a law abiding people.

It is unfair to insinuate that the member elect from Utah was refused a seat for any other reason than that set forth in the proceedings of the House. It is also unfair to the present Mormon Church to claim that Roberts fairly represents it, if we listen to his own candid statements in his defense. It is much to the credit of Mr. Roberts that he humanely supports the concubines and children that polygamy gave him before it was outlawed, but that would be a lame excuse for making him a law-maker until he outgrows his polygamy in fact as well as in theory.

Some of these critics go so far as to insinuate that Congress is already infested with a sort of cryptogram polygamy. If any of these critics know of a member who is guilty of polygamy defacto, and do not cite the offender to the bar of justice, they are hardly fit sponsors for public morals. J. MARION GALE.

Quilcene, Wash.

We are pleased to learn that Mrs. Sadie L. Hand, the well-known psychic, is now rapidly recovering her health. This will be welcome news to her many friends throughout New England.

Our esteemed friend, Mr. M. A. Warren, of Hudson, has our sincere thanks for valuauable clippings from secular papers, also for his kindly rembrances of Jan 30.

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

E. W. Sprague and wife, platform mediums and speakers, are filling a three mouths' engagement at Alliance, Ohlo. They are missionaries for the N. S. A., and their services may be secured to organize societies in towns not too remote from Alliance during February and March. They are free to make engage-ments with the societies for April, May and June. called upon to do so. Address 745 High street, Alliance. Ohio.

J. C. F. Grumbine is announced for Washington, D. C., during April and May, 1900; speaks the Sundays of March in the Pierce Building, Copley Square, Boston, at 11 A.M. and 8 P.M.

#### Speakers and Mediums.

The speakers and mediums who promised, while at the Uhicago Convention, to give benofit lectures and seances during the year for the N. S. A. Home Fund, are hereby requested to meet those obligations at the earliest possible moment. The season is advancing, and only a short time now remains for the friends of the N. S. A. to meet Mr. Mayer's offer. Our friends who so kindly volunteered their aid at Chicago will set a noble example if they will at once hold their benefit lectures as promised. A goodly return from them will inspire the people interested to redouble their efforts to meet the requirements of Mr. Mayer's generous offer. Mr. J. H. Altemus has already given one seince, from which splendid results were obtained. If all of our workers will do likewise, the amount required will be speedily raised. Who will take the lead in the good work of meeting the pledges made at Chicago?

HARRISON D. BARRETT, Pres., MARY T. LONGLEY, Sec'y, N. S A.

#### Judge Ashman Says McIlroy Will Is Valid.

No Influence Was Used.

Testator Was Simply a Convert, and in Goodness of Heart Left \$30,000 to the Defendant Association.

From the Philadelphia Times, Jan. 25, 1900.

Judge Ashman filed an opinion yesterday in the Orphans' Court dismissing the appeal from the decision of the Register of Wills, admitting to probate the will and codicils of Alexander McIlroy, who died in May, 1897, leaving the residue of his estate for the benefit of Spiritu-

Martha Buchanan, only child of the testator, filed a petition over a year ago objecting to the admission to probate of the will and codicils, alleging that her father was of unsound mind and that undue influence was brought to bear upon him by certain persons calling themselves Spiritualists, who induced him to believe that through Spiritualists and Spiritualism he was brought into direct communication with his deceased son, to whom he was devotedly attached.

In the will Mr. Mcllroy directed the payment of the debts and funeral expenses, and made various provisions for the benefit of his daughter, and Mrs. Helen B. Laubach. Some of the arrangements were changed in various codicils which he added to his will. Mr. Mc. Ilroy gave the residue of his estate to the trustees of the First Association of Spiritualists of Philadelphia. The decedent ordered that if any legatee or devisee should attempt to ob-tain more than he left to them he or she should forfeit all of the same.

The residue of the estate is said to amount to about \$30,000, and under yesterday's decision the First Association of Spiritualists of Philadelphia is to receive that sum.

#### JUDGE ASHMAN'S OPINION

Judge Ashman, in his opinion, says:
"In 1868 the testator, who had been prostrated by the death of his son under painful circumstances, was induced to seek a medium, through whose instrumentality he was ena-bled, or fancied he was enabled, to resume companionship with his son. He became a convert to Spiritualism, and by that action furnished the cause for the present contest.

"The contestants submitted in evidence the declarations of the testator to the effect that through certain mediums he held conversations with his dead son, and was even able to see him; that his son and other spirits were constantly near him, and that they sometimes advised him as to the conduct of his affairs. On one occasion they even substantially assist-

ed him.
"Having found, as they informed him, that he was being robbed by a servant, they shook her bed so violently that in her terror 'she prayed God to take care of her until morning. Her prayer was answered, and she fled at the first opportunity from the house.

"On another occasion a picture was shown to him, the work of a spirit artist, which the testator said was a correct portrait of his de ceased son, and in which his son was represented as holding a hot poker. The melancholly forebodings to which the sight of an implement of that sort in the care of a disem bodied spirit might well give rise, were neutralized, however, by the son's assurance that he was in heaven.

"Much of the conversation of the testator was devoted to his spiritualistic experiences, and he showed some resentment toward his daughter because of her skepticism in what had become to him a matter of faith. The witnesses for the contestant were agreed that while on all other matters the testator was sane, on that of spiritual manifestations his belief and his judgment were alike unsettled.

"The proponents contended, at least in argument, that Spiritualism is a system of philosophy in which the theory of an active intercommunication between the spiritual and material is a leading principle, a tenet which was set forth in the declarations of principles formulated in the charity named by the will, in these words:
"'That realized communion with those who

have gone before us to the invisible world is practicable under suitable conditions, and is a privilege of high value to those who use it

wisely."
"If this 'realized communion' was thus feasible, it is a matter of regret that, in place of those who furnished only secondary evidence, the spirits themselves, who were the authors of the alleged mischief, were not summoned as witnesses One of them at least appears to have been

within the jurisdiction of the court, because the testator himself declared that he had 'shaken hands' with it in Germantown. As no effort was made to secure their testimony in rebuttal of the proofs offered by the contestants it will be assumed that those proofs could not be contradicted, and that the testator was under the influence of an insane de-

"The delusion acted upon him even beneficently; he lost a large sum, \$10,000, through mistaken confidence in a friend, who afterwards died and sent him from the spirit world an apology for his meanness on this planet; the testator received the message in the highest spiritualistic mood of forgiveness, and was pleased to learn that his son and the swindler

had formed a friendship.
"This brief statement may serve as an index to the facts which were developed at the hearing. The evidence admits of but one answer. The several counsel who prepared his will and codicils testified that all of the provisions of the instruments were dictated by the testator.

## NO INFLUENCE USED.

"Among the various statements which the witnesses rehearsed as having been made to them by the testator, not one was recalled in which he intimated that any medium or spirit had made a suggestion as to the disposition of his property. The President of the Association to whom the gift was made as trustee for the charity declared that the testator was not a member of the organization and that his legacy became known to the society only through a notice in the newspapers.

"The whole case is so far from doubt that time would be wasted in quoting from author-ities, the burden of which is that the delusion. having been established as a fact, must be shown to have been present as an operative force dominating the testator's mind at the

moment of the making of the will.

The appeal from the decision of the Register admitting the will to probate is dismissed.'

#### Vermont State Association.

Thirty first Annual Convention of the Vermont Blate Spiritualist Association Held at Montpeller, in G. A. R. Hall, Jan. 19. 20. 21, 1990.

First session Friday, 10:30 A.M. In the ab sence of the President, Dr. E. A. Smith, and the Vice President, Janus Crossett, Treasurer, invited Mrs. Eliza Turner, President of the Montpeller Spiritualist Society, to preside over the meeting, which opened with a fine selection of music by the choir provided by the Montpelier scolety. Mrs. Turner gave an address of welcome which fully assured the audience of its cordiality and sincerity. Mrs. Abbie W. Crossett, with well chosen words, responded. Short addresses were made by Newman. ed. Short addresses were made by Newman Weeks, Luous Colburn, Dr. Gould and Mrs. Helen P. Russegue. There was a good audi ence for the first session, and the influence

was very spiritual.

Friday, 2 P.M., Vice President A. F. Hubbard presiding. After singing Mr. Hubbard reported the very serious illness of our President, Dr. E. A. Smith, and thought it would not be possible for him to be present during the convention, although Dr. Smith told him if the weather was fine he might come on Sat. if the weather was fine he might come on Saturday. There was a short conference, followed by a lecture by Lucius Colburn; subject, "The Good Spiritualism has Brought to the World." Regrets were expressed for the absence of Mrs. Sarah A. Wiley, Vice President, and the audience was requested by Mrs. Russegue to join with her in silent prayer for five minutes, asking loving spirits, if it were possible, to carry the current of the control of to our beloved Sister Wiley the healing balm that would give her strength to rally from the weak condition she was in. A powerful influ-ence was felt resting upon the audience, like a baptism of love, that was very impressive. Evening session, 7:30 P.M., Vice President A.

Evening session, 7:30 P.M., Vice President A. F. Hubbard presiding. A short conference; remarks by Mr. Weeks and Dr. Gould. Mrs. Helen P. Russegue gave the address of the evening, subject, "The Remarkable Progress Spiritual Truth has Made in the World," followed by very accurate psychometric readings, with several descriptions of spirit friends. Saturday, 10 o'clock A. M., Vice-President Hubbard presiding. After singling by the choir a very interesting conference was held, participated in by Mr. Joslin, Mr. Weeks, Dr. Willis, and Mrs. Russegue. Mr. Weeks read a poem "Just Over the Way." A good audience attentively listened to an address by Mrs. Abbie W. Crosset, "What Value is Spiritualism to Spiritualists and to the World." At the close of the lecture the business of the annual meetof the lecture the business of the annual meeting, which was to be held in the afternoon, was referred to. The present Board of Officers had faithfully worked for a number of years, and some of the associates thought it was time others should bear the burden, and do the work the present Board had done for so many years. After a little kindly conversation upon the matter, it was the opinion of nearly all persons

that the present Board be again reelected.
Saturday afternoon, two o'clock.—Dr. E. A Smith pleasantly surprised his friends by appearing upon the platform and expressing a few thankful words that he was able to be with the friends in Convention once more. Dr. S. N. Gould presided over the meeting. A short conference was participated in by Dr. Gould, conference was participated in by Dr. Gould, Mrs. Dr. Nichols, Mrs. Russegue and Mr. Joslin. Remarks were particularly for the interest of the N. S. A. in regard to the Mayer fund. The regular address was given by A. F. Hubbard, "Reasonable and Practical Views of Spiritualism." Adjourned for the business meeting, which only occupied a few minutes, as the old board of officers was elected by a unanimous vote, there being not one dissent. unanimous vote, there being not one dissent ing voice. The only change made was electing Mrs. Eliza Turner to fill a vacancy as Vice-President. The officers elected were as fol-President. The officers elected were as follows: President, Dr. E. A. Smith; Vice-Presidents, Mrs. Sarah A. Wiley, A. F. Hubbard, Mrs. Eliza Turner; Secretary and Treasurer, Janus Crossett; Auditor, A. F. Hubbard; Board of Managers, Don Chapman, S. N. Gould, Newman Weeks, L. D. Smith, Mrs. E. M. Walker, Mrs. Medora Eastwood, Mrs. M. Hammond, Lucius Colburn, E. J. Fallon. Voted to hold the next business meeting in 1901, on Saturday morning at 10 o'clock. Adjourned. on Saturday morning, at 10 o'clock. Adjourned

Saturday evening, 7:30 o'clock, Vice-Pres. A. F. Hubbard presiding: After singing, Dr. Fisk of Montpelier gave a short address on "Hypand treated several patients with hypnotic power very successfully. A large audience greeted Mrs. Russegue, who did not follow one subject, but expressed such thought as must have answered the questioning of many a soul in its research for truth. Her psychometric readings at the close of her lecture were truly wonderful. Although there was a pouring rain, all day and in the evening we had fine audiences.

Sunday morning, 10 o'clock, Vice-Pres, A. F. Hubbard presiding: After singing, Mrs. Nichols of Barre was invited to address the audience. After invoking the blessing of the angelfriends, she passed among the audience giving many a truthful message and making many a heart rejoice. Remarks were made by Dr. Willis, Mrs. Crossett and Mrs. Russegue. Mrs.

Eliza Turner gave a fine address, very much enjoyed by the audience.
Sunday, 2 P. M., A. F. Hubbard presiding: After singing, the regular conference hour was occupied in short speeches in favor of the N. S. A., and a contribution of twelve dollars was collected for the Mayer Fund. Dr. E. A. Smith made a few remarks, and Mrs. Russegue gave the lecture of the afternoon; at the close of the lecture her readings were very exact, pointed, and acknowledged correct.

Sunday evening, 7:30 o'clock, President Dr. E. A. Smith was able to preside. The addresses were given by Mrs. Crossett, Mr. Hubbard and Mrs. Russegue. Mrs. Turner, in behalf of the Montpelier Society, gave the convention an earnest invitation to hold its annual convention in 1901 in Montpelier. Previous to this, Mr. Weeks had invited the convention to meet in Rutland. So Rutland or Montpelier will have the next annual convention. A vote of thanks was passed to all who had assisted in making this convention equal to any ever previously held in the State. A special vote of thanks was extended to G. A. Patterson, Mrs. Ida E. Yourg, Mrs. Ada L. Town and Mrs. Jessie Fallon for their service of song, they being present at every session and singing three or four selections; to Mrs. Russegue, for willingness to assist any time when called upon by the presiding officer, and to the Vermont speakers who for thirty one years have given their services without money and without price, whose first and last interest has been the success of the convention. We deeply feel the loss of the valuable assistance of Mrs. Wiley and Mrs. Paul, who were detained at home on account of ill health, and hope ere another annual convention is held they will both be restored to health and will be with us. Thus closes one of Vermont's best conventions.

Waterbury, Vt.

## The School of Psychosophy.

JANUS CROSSETT, Sec'y.

To the Editor of the Banner of Light:

Thinking that you and our friends in the East might like a word from the "windy city," I will say that the School of Psycosophy, in connection with the Church of the Soul, the instructors of which are the guides of Mrs. Cora L. V. Richmond, is progressing finely. The first term of the first class in psychoso-

phy has been completed and the second term commenced. The class has been large and the attendance of the students uniformly regular. The written statements (examination papers) of the students, without exception, did great credit to them, and gave evidence of their close attention to each lesson.

The second term has commenced with added interest and enthusiasm on the part of the students. The first class in psychopathy will be started next week, and classes in psychomancy and psychology will be commenced soon. I wish all advanced Spiritualists could have the benefit of these instructions. As soon as possible the complete course of studies in this school will be published; but of course the printed pages will lack the spirit accompany-

ing the oral instructions of the teachers. Yours fraternally, WM. RICHMOND.

#### Miraculous Conceptions.

To the Editor of the Banner of Light:

As you are not favorably disposed to the the ory of materialization I thought I would give you an idea that entered my mind on that subjeot. In reply to B, in your issue of Jan. 27 "THE BANNER SAYS No, a billion times," ou the question of miraculous conception. Now I say Yes, that it is possible. In your experience with the various phenomena on which you so ably lecture, it seems strange to many that you, as well as others of our talented teach ers, do not embrace the indisputable fact of materialization.

Until very recently I have strongly opposed the Church theory of miraculous conception, as I could not believe a child could be born without a material father; but as time and conditions change all things, so has my mind

changed in regard to this subject.
Without going into details I will state my point in as few words as possible, so as not to

tire you out or trespass on your time. I feel the result can be attained by the con-centration of spirit-force brought to bear on mind and matter, and as the elements contain the properties essential for creating and sustaining life, it seems to me that the sperm could be extracted from that source and com-municated to the germ-cell, through spirit-power, and the result would be the same as

though the father and natural and material way.

With kindest regards, I am sincerely yours
A. A. SEAVERNS.

[Our good brother errs in supposing that we deny materialization in toto. We do not agree with the popular view that finite spirits are gifted with omnipotence, hence we hold that flesh and bones are only materializable in a séance of years' duration. Semi-solid forms and etherealizations frequently appear at spiritual séances.-ED.]

We have never given a verbal nor a written endorsement of the mediumistic work of a party by the name of Tatum. All parties interested will kindly take due notice of this fact and be governed accordingly.

#### A Plea for Young People.

An old adage says: "As the twig is bent the tree is inclined." Realizing the truth of this proverb, the Spiritualists early began the formation of Lyceums, where the children might be taught the beautiful philosophy proclaimed by the angel world.

Noble as was the motive of these pioneers of progress, great as were the results which they achieved, and which they are now achieving, yet the Lyceum cannot, does not accomplish what is necessary—the formation of a stable what is necessary—the formation of a stable character in liberal religious views. Unlike the Catholic, the Spiritualist cannot say, "Give me the training of the child for the first twelve years of its life, and I will answer for its loyalty to the faith of its parents." The reason is not hard to find. The fundamental truths of Spiritualism carry with them the idea that each human being must rely on his own reasoning faculties, and is absolutely free to accept or reject all that does not appeal to him as being logical, indisputable and rational.

The child of the liberal is thus born, as it

were, with a disposition to question every proposition, every problem presented for his solution. Acknowledging the ipse dixit of no being, he arrives at his teens with no particular ven eration for any religious belief, and thus has attained the desired result sought by his edu-

cators.

But here the mission of the Lyceum ends. Sooner or later the young man or woman considers himself too old to attend the Lyceum; its lessons prove no longer attractive; in short he has learned all that the juvenile society could teach him (in his own opinion). Just at the formative period of life, from the lifteenth to the twenty-fifth year, there exists a gap which hitherto has not been filled; and just when the youth needs a helping hand and watchful care he has been left to shift for himself.

To meet this demand the National Young People's Spiritualist Union has been organized for the social, intellectual and spiritual development of the young people of the harmonial philosophy.

Oh! ye pioneers in the cause of spiritual truth, ye whose heads are hoary with the frosts of many winters, I write to you to day. Soon you must lay aside your weapons of the mortal frame, having fought the good fight and almost finished the course. Where are the hosts of young people to carry forward the work so auspiciously inaugurated by you? Ah! too many of them are either in the ranks of the Endeavor, Epworth League and other Orthodox young people's societies, or else are entirely indifferent, if not secretly scoffing at the beautiful faith of their parents.

Far be it from me to say one word against the various young peoples societies, in so far as they correctly point toward a better and a higher life. The Epworth League motto: "Look up, lift up," is to me a grand one.

But Spiritualism offers all and more than any other religion to satisfy the soul-hunger of mankind. It is broad enough to include the truth in all religions, accepting with equal readiness the divine precepts of the Man of Nazareth or the counsels of a Buddha, and beneath its banners the human race must for-ever press onward and upward toward the truth in all its purity and entirety—that truth which shall indeed make us free.

I earnestly ask you, in the name of the officers of the Union and the angel-hosts directing this movement, to thoroughly investigate the aims and purposes of our Union, and use your influence in bringing the young people in touch with our beautiful philosophy. Our local constitu-tion outlines a plan of work of the greatest benefit to young and old. I cordially invite correspondence in regard to the work. Send in the names and addresses of every Spiritualist between the ages of sixteen and forty and help us to build up a society which shall be a living example of the motto, "Do good and be good." Fraternally yours,

Burr Oak, Mich. H. F. ARNOLD, Pres.

## Card of Thanks.

I take this opportunity to thank all who so kindly contributed to our "Country Store," and made it possble for us to realize a goodly sum for our Treasury; also to all who took part in any way, and to Mrs. Soper in particu-lar for her interesting and satisfactory work. I would also like to say to the friends (?) who have taken so much trouble to circulate the report that the Helping Hand Society would be obliged to die for want of funds, that our Society has money enough in its Treasury to meet all its bills until the close of the season (the last Wednesday in May), and we hope they will be generous enough to report the same to all inquiring friends. CARRIE L. HAICH,

Pres, Helping Hand Soc.

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## SPIRIT Message Pepartment

MESSAGES GIVEN THROUGH THE MEDIUMBHIP 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.

In the cause of Truth, will you kindly assist us in finding those to whom the followare not Spiritualists, or subscribers of the BAN-NER OF LIGHT, hence we ask each of you to become a missionary for your particu! locality.

#### Report of Séance held Jan. 25, S. E. 52, 1900. Invocation.

Oh, Spirit of Truth, whose subtle influence is in all through all, above and around us, we seek to understand as we seek wisdom through the fulfilment of knowledge. We reach out to all mankind, even unto the uttermost parts of the earth. Whatever circle of influence, under whatever banner or whatever name truth may be walking, we grasp hands with her and gladly walk forward by her side. Down through the ages comes the wisdom-light of the past, and before us upon the heights of God is the light that will guide us over the pathways of the future. We feel the nearness, the sympathy, the approach of great souls, of whether they may have passed on into higher spheres, into new altitudes of growth, or whether they are still groping in the darkness of mortal life, we are one with them and they are one with us, seeking for the same light that shines around about all of God's creatures. Help the dear enes who may at this moment find voice and opportunity to send greetings to their loved ones. May their messages come freighted with love, without hesitation, but full of strength and that heroism that is born of true goodness

#### MESSAGES.

The following messages are given through one of Mrs. Soule's guides, Sunbeam.

#### Emma Crosby.

The first spirit who comes to me is a lady twenty five years old, about medium height and not very stout. She has quite dark hair and smooth, glossy locks, and appears as if she took very good care of her person in all respects. She has rather thin hands, and she puts them up to her face in a nervous way. "Before I went to the spirit I suffered so much with my head! It seemed as though I never could be freed from headache; and oh! it was such a relief to me to at last feel that the old body was shaken off and I was free. My name is Emma Crosby. I used to live in Norwich, Ct., but I did not know very much about Spiritualism. I had a sort of an idea that perhaps spirits hovered around among their friends, but did not think that they could speak to them; and so after I was free, and saw my own people feeling so badly about me, I was they missed me. Please say that my little time before I did, but he is as much a part of the family as though he had lived a long time in earth-life. I want to get to my sister. Her name is Nellie Crosby, and she still lives in Norwich, Ct., and is not married, so that will be her present name."

## Seth Coleman.

Here comes a man about sixty-five years old. He has a bushy beard around his face, a big nose, with dark blue eyes and heavy, bushy brows. His hair is quite long down on the sides of his head, then goes up a bit in the front and comes down long. He looks at me with a pleasant and yet impatient way, as though he wanted to speak but did not want to be hurried about it. He sits down, slaps his knee with his hand, and says: "It seems to me that when I have a chance to come I ought to at least have an opportunity to talk as long as I wish. When I was here in earth life, I used to talk and talk, and my wife said that I had rather sit around the fire and tell stories than to go to bed or eat my victuals. I don't know but what she was right, for I have passed much time talking about things that used to be, and I have sometimes wondered if little while and did more work. My name is is with me, and although she keeps prodding me to get up and do something, we are pretty happy together. I never used to get very cross because she wanted to work all the time, and I did not see why she need to get cross because I did not want to do the same. It is a matter of temperament, and if she wanted to her do it and let me keep still. It seems as to let the people who do not work sit still. But the people who sit still are most always content to let other people work if they want

## Sylvester Clark.

The spirit of a rather tall, thin man, who has very dark eyes, with his hair pushed straight back over his forehead, is the next to come. On the back of his head he is as bald as a button. cause once after my mother died I saw her, and reach her, do so, please." I knew that I had seen her not as a ghost, but as my mother. I came from Stamford, Ct. I was a working man. I held no very great or high position, but I tried to do my duty the best I could. While I was not one who believed religion was everything, I thought it smoothed in this country. I supposed you would receive out some wrinkles in some people, and I am me, not because it is any special honor to you, now inclined to think that religion is a good | but because it is a special pleasure for me." now inclined to think that religion is a good out because it is a special pleasure for me." | volume is a portrait of Judge Edmonds; of the reduced to a simple pleurisy discomfort. I can good word for it whenever year have a thing after all for people if they do not carry it | she is slender, tall and impassive, stands with | second, a beautiful landscape called "Invita" now blow out a lamp without repressing a | It will be appreciated.

too far." Then he turns to me, and says: "Will you please let my brother speak too? His name ture that he had to enjoy."

#### Albert Foster.

Here is another man; quite short, and he has no hair anywhere—just a fringe. He does not like it much, either. I think he used everything under the sun to make it grow, but the more he tried the less hair he had. He is but no other shirt outside. His hat, black felt, when he was old he was not. He seemed to be quickly as you can and say that my name is Dallas, Tex., like a stream, a river, because I not know one thing about this. More than that, brought my sister Mary, who was a young girl

#### Harriet Sleeper.

This is a woman about fifty-five years old, who seems very important, to herself at least, and kind of shakes her head in a pretty way, as though she was sure that she was welcome when she came. She says: "Now it was n't just kind to say that of me, that I am important, to myself at least. I know when I was here that people used to say I acted important, but, to tell the truth, I never felt it in the world. It was just my way of talking with a good deal of gusto." She says she came from Baltimore, and that Baltimorians drawl, and it made her feel it was time somebody came with force and power and took the drawl out of them, and that made her have more force. "My father is alive now, and if you should write to Joe Sleeper of Baltimore he would know me." I do not know whether her father knows anything about it, but she says: "My father is a man who, when he believes anything, would walk right through fire and water to say it to anybody at any time and any place. So when he hears from me you will find that he will not be long in answering, and will be glad that I have been able to come.'

#### Aunt Mary Canniston.

I think this lady is about seventy years old. She is short, stout, about five feet tall. She filled with a desire, that has never left me, to dresses a little old-fashioned, has a handkerget back to them and tell them that I knew | chief around her neck and a little white cap what they were talking about and how much on her head. There are strings laid smoothly over her shoulders. She says: "They used to brother is with me. He passed out a long call me Aunt Mary Canniston." She talks right in front of her mouth, as though there was not very much force to her voice. "I came from Chelmsford. Though I have been gone some little time, I feel as though it would do everybody good to hear that I am working as hard as ever, and am just as much interested in everything that goes on as I was when here. I am particularly interested in the school question. I was when I was here. It seemed to me that after the cradle came the school; and if the schools were properly furnished and cared for, there would be no trouble with the community. So I have come back to say that my interest is still in the schools. That may be because I used to teach when I was a young woman. I did not have a nice school building; I taught in a room in my father's house. I find not only that it is well for us to give our testimony, but it is helpful to the community at large, that whether the thing is recognized as you would like to have it, there is a certain talk that gets around about it, and creates an interest in the subject. I have felt like saying to you people that sometimes when you are discouraged, and it seems as though you might as well drop it, it was not doing much good, you had better take another long breath, that it would not be better if I grew dumb for a you cannot always see results in a millute, and that there is a great deal more good being done Seth Coleman, of Manchester, N. H. My wife and interest shown than you have any idea of. and time will tell the story because Spiritualism and spirit return are bound to become common factors in the lives of the people."

## Lucian Carpenter.

Here is a man about thirty years old. He is tall, thin and dark, and has dark eyes. He spend all her days digging and slaving, why let | says: "My name is Lucian Carpenter. When I went away it was so suddenly that I hardly though people who work are never satisfied knew I had gone. I dropped down on the street and was taken in, and when I got inside the building I was gone. Dear me! It seemed then if I had only had a chance to say something to somebody it would have been easier. To be hurried off into such a new condition of life in such an unceremonious manner is not the most pleasant thing that can happen to one. You people who wish for sudden death, wish for it to come in the home and not on the street as mine did. I am from Williamsburg, He laughs when I say that as though he did not | Pa. I did not come to give you a sermon; expect me to talk about his bald head. He had have n't the least desire to say anything about **s** way of brushing his hair so that it would not | my past belief, what I knew or what I have show, and you had to get around behind him to found out. I come to give myself relief and see if he was bald. He says, "My name is Syl- satisfaction. I have never been satisfied that vester Clark, but they used to call me Ves. I I had to leave earth as I did. I have never feel pretty good coming. I knew something felt that things were right. It seemed that about Spiritualism. I did not know any of you my voice must sometime speak again to my people, and I was not one who was recognized own. I have a wife. She needs to hear from very largely among the Spiritualists, but at the me. If I could get to her, I would be so same time the truth had got into my life, be- happy. Her name is Jennie, and if you can

## Agues Cunnington.

There is a woman here now by the name of Agnes Cunnington. She is a young lady. She says: "I come across the water. I never was

scarcely any movement of her head or her body in any way, but quietly gives me that is William Clark. He was lame a long time be- name. She says now: "I have come in anfore he came over, and I can tell you that when swer to a request, so I ought to be recognized. he got over here, and found he had two legs, it | My friends on the other side asked me to try. seemed about as good to him as though he had because they believed it was possible for me to gone out and found them in the earth life when | come. I hardly dare to let myself out to speak he was there. He realized that the years of as freely as I want to, for fear I will lose my earth life were as nothing compared to the fu- power; but say that I have come and I think the reception to-day of another letter from that will be sufficient."

#### Jim Horne.

. A man comes here by the name of Jim Horne. This man might be called rough in appearance, for he has big boots on pulled up above his knees. He has a red flannel shirt on, small; when he was young he was dapper, but is pulled down over his head and ears. He looks as though he dug in the mud all the time. weazened. He says: "Please speak for me as There is some water near where he lived in Albert Foster. I came from Fitchburg. I did see him working near the banks of the river. He says: "Hm! I could talk the lingo of the if it had been brought to me I would not have place about as well as any of them. I was an received it. I thought it was about all I could | American. I was born in the Northern States, do to take care of the things that were facing and I had hard luck, so I emigrated. When I me every day without delving, into any myste- | got there I found if I pulled in I might be able rious condition around me to find something to pull out something. So when I died (don't ing messages are addressed? Many of them new. I found Caroline when I came over. She | quiver at the word die) I had a nice snug little said she had been about me ever since she died. sum, and did n't have anybody to leave it to. I I thought I was dreaming. It did n't seem to had left all my friends up North, and so it went me it was true at all, but as if I had dreamed I | to the woman I lived with, the housekeeper. She was talking with her. After a while she was not much good, a rough and tumble kind of a woman, but she got the wad. I had an oldwhen she passed away; and when she spoke to fashioned idea that when I came over I would me it seemed to awaken me from my stupor. | walk right up the winding stair till I got where and I realized that I had left the body. When God was-didn't meet him anywhere: kind of whatever of truth may be revealed to us as we come at I found this was a fact it seemed to me I ought | troubled me, thought I had got in the wrong this hour into thy presence. Every moment grows precious to be telling somebody about it. I have not place, but after a while I found some folks I any very near friends left. I did not make knew, and they said: 'Why, Jim Horne! when friends very fast, but somehow I would like to did you come?' and then I concluded when give this word, because it will do me good, as | folks knew me, and knew my name, I must be well as any one who might have known me, to all right somehow. This is the first landing I know that I am conscious of a living life where | have struck where I could send back a mes-I am now. When I went to church I went to sage, so here you have it. I wish you had my the Congregational, but I never got very deep | wad, and I wish I had your knowledge, and so, honest truthing men and women, with loving hearts, and into it. I was kind of a surface religionist, as I cannot swap I will just say, 'God bless you."

#### Verification of Spirit Messages.

Dear Mrs. Soule: In your Message Depart ment of séance Jan. 4, I see the message of Margaret Kane." From my acquairtance with her in her youthful days and her subsequent history I have no hesitation in pronouncing the spirit to be that of Margaretta Fox Kane. a careful reading of the communication by any one acquainted with the Fox family and the lives of those girls points unmistakably to Margaretta, and in this opinion I am sustained by old Spiritualists who knew them | connected with the family gather with tender Yours truly, A. S. CLACKNER. well.

Rochester, Jan. 30, 1900.

#### To the Editor of the Banner of Light:

Your paper of Jan. 13, containing message from "G. W." Turner, is received. We recognize everything except the initials, my husband's name being Harvey. I have seen him quite plainly and heard him speak since he passed over, and I thank you for this message SARAH E. TURNER. from him.

66 Boston street, Salem, Mass.

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

NUMBER ONE HUNDRED AND EIGHT.

To the Editor of the Banner of Light:

I will at once say that the injury received from the fall spoken of in my last proves to be wholly internal, and deep down, directly under the spot where I struck. Still, as the pain from breathing steadily diminishes from day to day, I feel that recovery will come in time, and I think my generally magnetized condition will enable kind spirits to prevent the common results of such a blow. Meanwhile I am doing all that can be done by friction, and by avoiding lifting and every motion that keeps up the inflammation. Friends in town are very kind, and I secure necessary aid from neighbors, who do the extra work for a little pay. Best of all I have a quiet mind, and a steady reliance on the maseen powers, who gladly aid all who are working to extend the priceless boon of Spiritualism.

A correspondent in Yararoo, South Australia, said in a recent letter, "I shudder when I think of what my feelings would be had not this knowledge, the highest and best ever yet given to man, not come to me," He goes on to quote the saying of Socrates, that the highest wisdom man can attain is to lose the fear of death, and is thankful indeed that this wisdom

In 1845, at the age of ten, my father brought me to this country from Burmah. The very same year this man, about twenty-five years old, the son of an English farmer, emigrated to Australia to earn his living by rearing sheep and growing wool. By so doing he has earned a competency.

He says the most important event of his life occurred in 1883, when he went to a friend's house to see a table move without contact, and have replies to questions through the use of the alphabet. He went a skeptic and returned nearly convinced of the possibility of communing with spirits. Longing to know more, he invited the girls, daughters of his friends, to visit him and his wife. After their arrival the house became alive with spirits. All were convinced, and became Spiritualists before they had ever heard the word. Two neices in the house became mediums, and, so far as the phenomena went, they were flooded with it.

Anxious to learn, they procured books, and the one that proved the most helpful was 'Spirit Teachings," by M. A. (Oxonian.) A spirit who called himself Kosmos was always present, and no other could come without his permission. They were thus protected from malicious and deceiving spirits, and Kosmos said he should guard their household till they were in spirit-land, when they would need his

protection no more. At last, Kosmos proved to be Judge Edmonds of New York. My friend learned that before his death English Spiritualists had desired to present the judge with some testimonial to the brave stand he made for Spiritualism when extremely unpopular in America, and that he said the testimonial he would esteem the most would be the republication of the work on Spiritualism prepared by him and Dr. Dexter. As this had not been done, my friend induced Mr. Terry of The Harbinger of Light to have it printed by a London publisher. This was done, and an Australian edition was published by Mr. Terry, Melbourne, in two duodecimo volumes, entitled, "Spiritualism," by John W. Edmonds and George T. Dexter, M. D. I received the two volumes from South Australia a few days ago. The frontispiece of the first

the spirit world the work he so earnestly engaged in here, which was to present to mankind the teachings of the higher Spiritualism.

I have been led into this train of thought by this South Australian friend, a letter full of kindly cheer and the spirit of helpfulness. In it, he quotes what was said by a returning spirit who possessed wealth while on the earth plane:

"What I had spont, that I had had; what I had saved, that I lost; what I gave away, that I have now."

My father visits many lands, and feels at home all over this little world of ours. Born in America, he knows his native country well, where he visits many a circle and teaches many impressional hearts, whether personally recognized or not. Burmah, where he labored so many years for the uplifting of humanity, must be one of the homes of his soul. Doubtless, he is close to many a missionary worker, whose heart he lightens by the thought that love is at the helm of the universe. And when kindergartens into missionary work there, has the little dusky-browed children about her, he stoops over her with love, and perhaps makes clear to her apprehension that "we are saved family. by doing, not by believing." In studying that difficult language, it is not possible for her to take up his knowledge of it at the point he had attained, as she lately wrote me that she wished that he could do. But when her weary brain is puzzled by the intricacies of this hard monosyllabic tongue, and her eyes bewildered by the sameness of its "round o" characters, perhaps his spirit band touches her brow as she melts into a moment's sleep, and all bewho was his last wife while on the mortal

mah alone. "The world is his country." Passing down the Indian ocean, in whose deep bosom were deposited his own mortal remains just fifty years ago, he veers to the left, skirts but also the evidence of the high spirituality Australia, enters its southern port, and touches and true mediumship of the author. the heart of a good English friend there so effectually that his dear daughter's heart was made glad when she crept up to the post office in Arlington, N. J., after the distressing pain of the last week.

My father has another place to visit just now beyond the Atlantic, a place where the spirits | ing that gushes forth from them cannot fail to , care and watchfulness, a place where the interest of many in America centres with hope mingled with apprehension. This spot is Cairo, Egypt, where my half brother, George Dana Boardman, lies very ill. The papers say he may die there; and it may be that while I write these lines he has already made the transition to the higher life.

Some of my readers will remember Letter Seventy-six, in which an account was given of his separation from our mother at the age of six, and of his subsequent sufferings, as well as of the perfect character which has been rounded out and polished by the discipline of life. My father will attend that couch of pain with George's own mother, and will help to make his entrance joyous when the time comes for him to go to the spirit land.

To us who must still remain on the hither side of life, the transition of a loved one looks somewhat different, in spite of the glad light cast upon it by the revelations of Spiritualism. In this case, my feelings are partly joy for the angel mother when she shall clasp "Georgie" again, and also anguish for the one who has been his true soul companion during fortyfive years of his pilgrimage on earth. So frail and lame that she would better have remained in her bed at home, she yet crossed the Atlantic with him last June, summered in Switzerland, and winters in Egypt, traveling from land to land with the sole object of ameliorating his sufferings and prolonging his life. I pray heaven and all good angels that we may yet see them both in our own America, and not be yet deprived of the presence we so dearly love. I think if I could see George just once more here. I could wait content till I can also go to our mother.

What a wonderful thing is human love! It is worth all the world beside. Jesus of Nazareth would never have maintained his hold on the heart of Christendom by intellect alone. Be the story mythical or true, what is told of him makes him an exemplification of pure, unselfish, undying love for humanity. When he said to his disciples that those that had seen him had already seen the Father, he said the most beautiful thing about God that had yet fallen on the ear of mankind. It was as if he said to them; "You see how I love everybody. Well, God is just like that." And so what he taught was a vast advance on the Mosaic dispensation, though that gave a system of jurisprudence that has won the admiration of legislators. Moses gave a code of laws suitable for men dwelling on the earth plane. But when Jesus said we must love another exactly as we do ourselves, he struck the key-note to which angelic hearts vibrate, and earth dwellers who realize and practice the same have already begun to be angels. '

By angels we do not mean white robed beings with wings growing from their shoulders, with crowns on their foreheads, and harps in their hands. We mean spirits who once walked the earth, and shared in its woes and privations, who have risen by the power of unselfish and compassionate love to celestial regions. They do not abide there in glory, singing praises to God, while they play on harps, but they are ever stooping to aid those below them, especially to poor souls yet imprisoned on earth, who find the night dark and the pathway long. Such angels are my father and my mother, and I can alter the old hymn to new words, and

" I want to be an angel, And with the angels go, To help with sweetest comfort The sufferers down below, And with a band angelical Of spirits pure and bright. We'll wipe the tears from orphan eyes And work both day and night."

This article, Mr. Editor, lies under the disadvantage of having been written piece meal, instead of at a single sitting, as is usually the lives and a steadfast sustaining power to their souls.

Mrs. A. B. Severance. we trust that all unusual deficiencies will be credited to physical disability. Being about to mail the Letter, let it be added that I am feeling much better, and that the pain, which was in the first days almost intolerable, is now volume is a portrait of Judge Edmonds; of the reduced to a simple pleurisy discomfort. I can

tion to the Spirit Land." 1 am reading the seream, and have good hope of being able to work with very great interest. It is instruc- speak at Mrs. Brigham's meeting in New York tive and uplifting, and the communications of the forenoon and evening of Feb. 11. Should Kosmos show that the judge continues from my parents deem it safe for me to do so, it will be announced in the present issue of Feb. 10.

It is now clear that the fall not only strained the intercostal muscles, but also injured the pleura, that delicate membrane which not only covers the lungs, but is reflected back and lines the cavity in which the lungs are placed. This accounts for the fact that talking with interest brought on a spasmodic condition of the breathing apparatus that frightened persons who were present, because they thought I might die on the spot.

To conclude, I will tell you why I frequently give such details regarding physical ailments and accidents. I believe all persons should understand the anatomy, physiology and hygiene of their own bodies, so that they can take care of them themselves without outside aid, so far as possible, except in cases where surgical skill is needed. And I am ever in the hope that what I write on these subjects may induce those of our readers who are in the habit of summoning a physician at the least ailment, to be led to study these matters for themselves. What seems alarming to the unhis little granddaughter, who is introducing | initiated, often yields to very simple treatment or remedy, and in many cases the money that goes into the doctor's pocket-book is absolutely needed to pay for the fuel and food of the

> Yours for humanity and for spirituality, ABBY A. JUDSON Arlington, N. J., Jan. 26, 1900.

#### From Ye Olden Time.

Mr. Editor: On looking over some slips treasured many years by my mother, who has been in spirit life since 1884, I find one out from the Northampton Courier of April, 1841. comes clear again. I feel sure that he gladly On one side is the hourly report of the last does this for his own grandchild, scion of her lillness and death of the President Gen. Harri-... son; on the other side is the following poem, which I give in full, together with the com-But my father goes not to America and Bur- ments of the Massachusetts Spy, the paper from which it was taken.

THE BANNER readers will see not only the beauty and "soul of possy" contained therein,

FLORFNCE SAMPSON.

If we were to look through the whole range of English literature for the loveliest gem, we hardly know anything to be found more beautiful than the lines which follow. They embody the very soul of poesy, and the deep feelmeet a response in the bosom of every reader. -Massachusetts Spy.

THE SPIRIT OF THE DEPARTED.

BY T. K. HERVEY.

I know thou art gone to thy home of rest; Then why should my soul be so sad? know thou art gone where the weary are blest And the mourner looks up and is glad. Where love has put off, in the land of its birth, The stain it had gathered in this, and Hope, the sweet singer that gladdened the earth, Lies asleep on the bosom of Bliss.

I know thou art gone where thy forehead is starred With the beauty that dwelt in thy soul; Where the light of thy loveliness cannot be marred, Nor thy heart be flung back from its goal. know thou hast drunken of Lethe, that flow Through a land where they do not forget, That sheds over memory only repose And takes from it only regret.

This eye must be dark, that as yet is not dimmed, Ere again it may gaze upon thine; But my heart has revealings of thee and thy hom In many a token and sign. never look up with a yow to the sky. But a light like thy beauty is there, And I hear a low murmur like thine, in reply, When I pour out my spirit in prayer.

In thy far away dwelling, wherever it be, I believe thou hast visions of mine, And thy love, that made all things as music to me, I have not yet learned to resign. In the hush of the night, on the waste of the sea, Or alone with the breeze on the hill, have ever a presence that whispers of thee, And my spirit lies down and is still.

And though, like a mourner that sits by a tomb, I am wrapped in a mantle of care, Yet the grief of my bosom—oh! call it not gloom— Is not the black grief of despair. By sorrow revealed, as the stars are by night, Far off a bright vision appears, And Hope, like a rainbow, a creature of light, Is born, like the rainbow, in tears,

The completed man is the crown of all formation. Sink him not in politics or religion. Completed, he is above books, creeds, doctrines, human enactments, organization. Completed, he is a law unto himself. Completed, he is fully automatic. Completed, he is a miniature God, in full accord with the infinite pulse that throbs the universe.—Brown.

Persons live in different worlds on this earth. It is supposed that they will live in different worlds, on the sphere, just beyond physical sight. There as here, each person makes his own world. It is high or low, deep or shallow, narrow or broad, just as now. If the world here is true and permanent, it will be no less so there. Grow sources of enjoyment that are eternal.

## Passed to Spirit-Life,

From her home in Mexia, Texas, Dec. 18, 1899, Mrs MARTHA ANNO'NEAL SWINBURN, aged 71 years.

Mrs. Swinburn was born Dec. 5, 1829, and the writer's first acquaintance with her was in White County, Ill., when she was in the ninth year of her age. She was brought up to that age by a widowed mother, who taught her child the beauties of natural and honest worth, which doubtless had the effect of producing that soul-unfolding which, at an early age, enabled her to embrace the principles of the Philosophy of Life. In the sixteeuth year of her age the deceased was married to Edwin M. Swinburn, a gentleman of more than ordinary intelligence and moral culture, who, in 1854, with his yet young wife, moved to Texas, where each took an active part in laying the foundation of a good Society there. Mrs. Swinburn was a reader of the Banner of Light for thirty-six years before she passed on, finding in its well-filled pages only such food as her spiritual aspirations could feed upon. She was loved by all who knew her for her kindness of heart and her disinterested benevolence; and when the time drew near for her departure from the form she conversed with some of those long gone before calling each by name. Mrs. Swinburn leaves a husband, five children and other kin here on earth, but those do not mourn the wife, the mother and the dear relative as dead, but rather think of her as taving passed on to that condition of life to which we are all destined. MARTHA ANN O'NEAL SWINBURN, aged 71 years. that condition of life to which we are all destined.
WILLIAM PHILLIPS.

From Whitewater, Wis., Sunday morning, Jan. 21, suddenly, yet as painlessly and with no more struggle than going to sleep, Mrs. MARY PRATT, wife of Morris Pratt, proprietor of the Spiritual Temple building. Mr. and Mrs. Pratt have been deeply interested in Spiritualism for nearly fifty years. It has been their religion, and has ever proved to be a bright guiding suar to their lives and a steadfast sustaining power to their souls.

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

IF If you like THE BANNER, speak a

#### "The Nation's Honor."

BY LEVI P. BARRETT.

Having seen no reply to the able article by R. E. Fighthorne in the BANNER of LIGHT of Dec. 9, 1899, bearing the above title, I venture to call the attention of the readers of THE BANNER to some of the fallacies to be found in his arguments and conclusions. He says: "We know of no facts with which to justify the statement that our nation is parting from the principles of the Declaration of Independence." This is a bold statement, and is easily ence." This is a bold statement, and is easily refuted by quoting a few words from that immortal document: "All Governments derive their just powers from the consent of the governed." Does Mr. Fiolithorne claim that our nation is trying to govern the Philippine Islands with the consent of the inhabitants? He and all other advocates of Imperialism know

It is true that our nation conquered Spain. It is also true that our Peace Commissioners at Paris made a treaty with the conquered nation agreeing to purchase the Philippines (and their inhabitants) for twenty million of dollars, and transport free of expense the Spanish soldiers and families to their native land. Why was this done? Was it done out of pity for Spain, as a token of regret for having whipped her in a contest at arms? Our nation, under the circumstances, was not legally or morally bound to pay Spain one cent for having defeated her armies. Under the law of nations, the defeated party is obliged to meet the expenses of the war. Witness the Franco-Prussian, and the Japanese-Chinese wars. Our nation did wrong in making its citizens bear the costs of the war on its own behalf, and in part on that of Spain. It was denoted and, in part, on that of Spain. It was done to make possible the policy of expansion, through hoodwinking the American people.

The President said to the Pennsylvania

troops upon their return from Manila, "You have been fighting in a good cause. The islands are ours by purchase and conquest, hence now belong to this nation." He said nothing about the independence of the Filipinos. The islands were and are to be held because of purchase and conquest! Where does the rule of right apply here? I ask of those who uphold this policy of deceit and injustice. Why, in this way: Those islands are too rich prizes to be given their independence. If there was no money to be made out of them, would there have been such a scramble to take them? The secret of the matter is, our politi-cal masters have been told that the Philippine islands can be made the means of financial speculation, hence the sordid policy of greed, the imperial idea of subjugation, the itch for greater wealth, have supplanted the gospel of justice and caused the principles of the Declaration of Independence to be most flagrantly violated. Had the Filipinos been skilled in the arts of war our leaders would never have attempted to subjugate them, for they would have foreseen the cost.

The Methodists and Presbyterians in their recent conventions passed resolutions to this effect: God interfered in the war with Spain that the Protestant faith may be preached in the Philippines, for the conversion and salva-tion of the poor heathen Filipinos. How about the Catholics, who are in the majority in those islands? Do these Protestants expect to con-vert the Catholics? If they do, they lack common sense. Proselyting among the Catholics has never been a fruitful field of labor for missionaries of the Protestant sects. As it is now, our government is taking the Catholic church under its wing, and is paying the salaries of its bishops and priests. The Methodists and Pres byterians want a share of this government plunder, hence are scheming to have their representatives fed at the public crib as the Cath olics now are. This is a virtual union of Church and State, yet is defended by the pious advo-cates of expansion, on the ground that it is God's will! Spiritualists, Imperialism and Ecclesiasticism are twin tyrants, and always work together to deprive the people of their liberties! Can you advocate a doctrine that means a theocratic government for the United States? This is the legitimate outcome of and benevolent assimilation."

Had our nation promised the Filipinos, as it did the people of Cuba, that they should have their independence as soon as they had established a stable Government, there would have been no war in the Orient. But "God interfered," and there had to be a war. This must be the God that interfered to help Joshua by lengthening a day in order that the slaughter of innocent men, women and children might be continued. The heathen Filipinos are to be conquered in the same way, and "benevolently assimilated" at the mouths of gatling guns and repeating rifles! Annex the Philippines, then take all of the adjacent islands of the sea, then all of North and South America, and make them equal to the Philippines, viz., vassal States! History is said to ever repeat itself. It certainly will do so as long as the people continue to working localization. ple continue to worship Joshua's God, as interpreted by our Methodist and Presbyterian brethren. Liberty was betrayed—sold for dollars and cents in the markets of greed-when our nation bought the Philippine islands and their inhabitants. Yet God "interfered" to effect the sale. Is this standing by the Declar-ation of Independence? By no means.

Is it for this "nation's honor," sanctioned by God's interference, for our soldiers to imitate Joshua's peaceful(?) example by annihilating the men, women and children of the Philippines? The Jewish leaders of God's chosen people did not leave even a heathen babe alive Is America God's chosen nation to make history repeat itself in this respect? Is it for this "nation's honor" to overthrow the liberties of a struggling people who, less than two years ago, were honored allies in arms? Is it for our "nation's honor" to maintain a large standing army, whose officers will be appointed by the President, and who will naturally support the policy that gives them a big salary, even though that policy be wrong? Is it for our "nation's honor" that our honest opponents of Imperialism and fair minded critics of the policy of the President are called "traitors"? Who are the real traitors? Are they those who truly love their country and want their country right and just in all its acts? Are they those who wish all the people of the earth to be free and to govern themselves? Or are they those who believe in human slavery, in the purchase of the Filipinos, in Sulu polygamy at ten thousand dollars per year, in a large standing army to menace the liberty of the nation, in the worship of greed and Joshua's God? If the former be the "traitors" I am proud to be called one of them.

If the people were allowed to speak, a vast majority of them would oppose the present majority of them would oppose the present policy in the Orient. As it now is, the voters have no voice. Might (and purchase), not Justice, is now the rule. Our proud American eagle has been turned into a vulture. All true patriots wish to uphold the nation's honor by patriots wish to uphold the nation's honor by making its flag the representative of liberty, justice and equal rights wherever it may wave. Therefore, the Filipinos should be given an equal chance with the Cubans. The Monroe Doctrine should be reaffirmed and maintained. The weak should be protected against the strong, and all people taught the blessings of liberty under self-government. The Imperialists are opposed to these fundamental principles of right and justice. We are to choose between the humanitarianism of the Declaration of Independence and despotism. It is the Republic vs. an Empire, and I prefer the former. Let the people rule, and the "nation's honor" is safe. . Canaan, Me.

[From the Atlantic Monthly for January, 1900.]

## Autobiography of W. J. Stillman.

"But with all her passionate desire to see one of her boys in what she considered the service of God there was never, on my mother's part, the least pressure in that direction, no suggestion that the sacrifices she was making demanded any measure of deviation from our views as to the future. It was her hope that one of us would feel as she did, but she cheer-fully resigned the hope as son after son turned the other way. A brother, born three years before me, and who was taken from her before my birth, was perhaps in her mind the fulfillment of her dedication, for he was, according

to the accounts of friends of the family, a child of extraordinary intelligence, and she felt that God had taken him from her. In one of those moments of couldence in the years when I had become a counsolor to her, I remember of her telling me of this boy (known as little William, to distinguish him from me), and the sufferings she endured through her doubts lest he should have lived long enough to sin and had not repented; for her dreary creed taught that the rigors of eternal damnation rested on every one who had not repented of each individual sin, and that adult baptism was the only assurance of redemption. All the rest of her children had professed religion and received baptism according to the rites of the Baptist Church, but little William left in her mother's heart the sting of uncertainty. Had he lived long enough to transgress the law and not repented? This was to her an ever present ques-

tion of terrible import.
Years rolled by without weakening this torture of apprehension that this little lamb of all her flock might be explating the sin of Adam in the flames of Eternity—a perpetual baby-hood of woe. The depth of the misery this haunting fear inflicted on her can only be imagined by those who knew the passionate intensity of her love for her children—a love which she feared to be sinful but could not abate. Finally one night, as she lay perplexing her soul with this and other problems of sin and righteousness, she saw standing near her bed her lost child, not as she supposed him to be, a baby for eternity, but apparently a youth of sixteen, regarding her silently, but with an ex pression of such radiant happiness in his face that the shadow passed from her soul forever. She needed no longer to be told that he was amongst the blessed. She told me this one day, timidly, as something she had never dared tell the older children lest they should think her superstitious, or, perhaps, dissipate her consolation by the assurance that she had dreamed."

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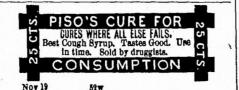
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to the chemical nature of lead compounds, which makes them eager absorbents of free sulphurous gases. The resultant lead sulphide is black, and its formation changes white lead paint to brown, yellow or gray. Since it is impossible anywhere on the face of the habitable earth to find an atmosphere entirely free from sulphur compounds, pure white lead every-where suffers the penalty of its chemical nat-

The cure for this natural defect is dilution with an inert pigment and protection with a stable white pigment. The popular combina-tion paints fulfil these requirements, the lead in some of them being diluted with inert pigments like barytes, gypsum, etc., and in all of them protected by a goodly proportion of zinc

Some painters get over the difficulty by painting with lead and using zinc white for a final coat to protect the underlying layers. This method is probably less effective and certainly more expensive than the use of a properly prepared combination. Users of the better grade of the well-known combination whites in the market need have no fear of results in adopting the Continental style of painting.
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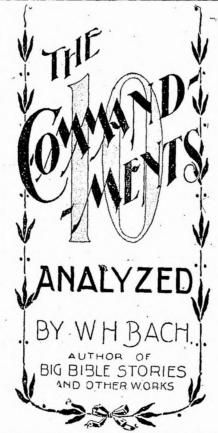
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TESTIMONIALS.

BOSTON, Nov. 11, 1897.

DEAR SIR—I have used "Dr. Mack's Benzoin Emulsion" in my family for several years, and highly recommend its use to the public in cases of asthma, inflammation or irritation of the throat, coughs and colds, and brouchis troubles. Very truly, GEO. M. STEARNS. No. 1 Beacon street.

No. 1 Beacon street.

BOSTON, MASS., Nov. 12, 1887.

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

Very truly.

WILLIAM A. HALE, M. D.

This Excellent Remedy has been extensively used in private practice for many years in England and America, and has always proved most spreedy and efficacious in its action, which renders it invaluable in all Dimculties of the Respiratory Organs, not only for Adults, but also for infants and children.

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LYCEUM LESSONS.

By G. W. KATES. Being a Series of Questions and Answers in Lesson Form, Exercises upon each Lesson, and a Series of Questions without Replies. Just what is needed by every Lyceum. These Lessons will be a great help to the Lyceum Leader and Scholar, and of great value to the General Cause of Spiritualism. The inquirer after truth will find much to instruct. They are so written that all minds may find the lessons of practical utility.

Bristol board covers, 10 cents each; \$1.00 per dozen; \$7.50 per hundred.

per hundred.
For sale by BANNER OF LIGHT PUBLISHING CO.

# Banner of Pight.

SOSTON, SATURDAY, FEBRUARY 10, 1900.

## Spiritualist Societies.

We desire this list to be as accurate as possible. Will secretaries or conductors please netify us of any errors or omissions. Notices for this columns 's buildr each this office by 12 o'clock on, of the Saturday preceding the date of publication.

BOSTON AND VICINITY. Boston Spiritual Temple meets in Berkeley Hall, Berkeley street. Every Sunday at 10½ and 7½ P. M. E. L. Lilen, President: J. B. Hatch, Jr., Secretary, 74 Sidney st.,

Dorchaster, Mass. Take elevator. The Gospel of Spirit Return Society, Minnie M.

Soule, Pastor, Assembly Hall, 200 Huntington Avenue, Sun-CAY evenings at 74. Discourse and Evidences through the mediumship of the pastor.

Eagle Hall, 616 Washington Street. First Spiritualists' Ohurch, M. Adeline Wilkinson, Pastor. Services at 11, 34 and 75; also Thursdays at 3. BANNER OF LIGHT

Home Rostrum, 21 Soley street, Charlestown. Spirit-mal meetings Sunday, 11 A.M. and 7½ P.M.; Tuesday and Friday, 3 P.M. Thursday, 7½. Mrs. Glilland, President, 21 Beley street, Charlestown.

Bible Spiritualist Meetings, Odd Ludies' Hull, 446 Tremont Street.—Mrs. Guiterrez, President. Ser-rices Sundays at 10% A.M., 2% and 7 P.M.

America Hall, 724 Washington street, two flights— Mediums and public invited. Circle, 11 A.M.; Proofs, 2½ and 1½. M. Graham, Chairman. Temple of Honor Hall, 591 Massachusetts Avenue,

Cambridgeport.—Meeting at 2½ and 7½ v.m. Sunday. Mrs. Anne J. Banks, Conductor; residence 141 High street, Thereselves.

Spiritual Fraternity, at First Spiritual Temple, cor.

Reter and Newbury streets.—Meetings Sunday morning
at 103, 2% and 7% r. m. Children's school 12 m., Library
Boom, also Wedneeday evening general conference, Lower
Audience Hall. A. H. Sherman Secretary.

Phenomena Spiritual Society, Sunday evening in Wight Hall, first floor, 514 Tremont street. Mrs. A. L. Al-right of Philadelphia, Pa., Conductor and medium, assist-

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. Albe, President; Carrie L.
Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

Ohildren's Progressive Lyceum—Spiritual Sunday Bohool—meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10% A. M. All are welcome. Mrs. E. A. Brown, Superintendent. Commercial Wall, 694 Washington Street.— Brs. Nutter, President. Services Sunday at 11 A.M., 2½ and

7% P.M., and Thursday at 3 P.M.

The Helping Hand Society meets every first and third Wednesday in Guid Hall, 3 boylston Place. Business meeting at 4 o'clock. supper at 6 o'clock. Entertainment at 1%. A. A. Eldridge, Secretary.

Boston Spiritual Lyceum meets in Berkeley Hall every Bunday at 1 o'clock. J. Browne Hatch, Conductor; A. Clarnce Armstrong, Clerk, 17 Leroy street, Dorchester, Mass. Paine Memorial Building—Appleton Hall, Appleton street, No. 9, side entrance.—Meetings every Sunday, 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 Afternoon and evening; supper at 6½. Mrs. C. H. Appleton, President.

The Ladies' Lyceum Union meets every Wednes-cay Afternoon and Evening, in Dwight Hall, 514 Tremont freet. Supper served at 6:30 Entertainment in the even-ing. 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 p.m. Lecture and psychic readinus on Tuesdays at 7½ p.m. Hotel Reno, 12 and 14 Windsor street, Boston. Dr. F. J. Miller, esychic 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 unday evening; at 8 o'clock, at 286A Columbus avenue. Echo Hall-I Johnson Avenue, Charlestown Dist.-Meet-ngs Wednesday and Sunday evenings. Circles Tuesday

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

MALDEN. Malden Progressive Spiritualists' Society, Ma-conic Building, 76 Pleasant street. Meetings every Sunday at 7 P. M. Wednesday, 8 P. M. Wm. M. Barber, Presi lent, Mrs. Rebecca 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 evening at 8 o'clock. Questions answered in the mori ing. Improvised poems after each lecture. Mrs. J. H. Tuttle sings morning and evening. All are cordia by invited. Mrs. Helen T. Brigham, speaker. BROOKLYN.

The Advance Spiritual Conference meets every aturday evening in Single Tax Hall, 1101 Bedford Avenue, Good speakers and mediums always in attendance. Seats tree. All welcome. Mr. G. Deleree, President; Mrs. Alice Ashiev, Secretary. The Woman's Progressive Union of Brooklyn

holds meetings every Sunday afternoon and evening, at 3 and 80'clock, and social meetings every Thursday evening at 8 o'clock, at Hall 423 Classon Avenue, between Lexing ton 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, Blind Medium. Meetings Sunday and Friday Svenings. Spirit Messages and other Phenomena. Admistion free. Collection taken. First Christian Evolution Society—Penn Fulton Iall, cor. Penna. Ave. and Fulton st. Services every Sun ay at 8 P.M. W. W. Sargent, Chairman; Mrs. Julia Sicar-

Psychic Culture Conference—Single-Tax Hall, 1101 Bedford Ave., Wednesday evenings, at 8 o'clock. Lectures by Henry H. Warner, with Questions and Answers, and dis cussion by audience, with demonstrations.

NEWARK, N J.

.The First Church of Spiritual Progression meets in hall, corner of West Park and Bread streets Sunday evenings at 7:45. G. A. Dorn, President, Banner of Light for sale.

CHICAGO, ILL.

The S. and M. H. Society, 3310½ Rhodes Ave., meets every Sunday, 11 A.M. Conference and tests. Tuesday, 3 P.M., Oriental Reception. Open doors, and everybody

Bpiritualist 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, Assistant Pastor, leads s nging. Jennie Hagan Jackson, Pastor, residence 716 Florence street.

## Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to govern themselves accordingly. We shall deal fairly and impartially with all societies, hence must ask them all to conform to the same general rule. The addresses of all local societies in Boston and vicinity, as well as in cities and towns in other States, can be found above. Societies marked with a \* have the BANNER OF LIGHT on sale.

#### Local Briefs. BOSTON.

A good-sized audience was in attendance Sunday morning, Feb. 4, to welcome Mr. F. A. Wiggin back to Boston and Boston Spiritual Temple. Although Mr. Wiggin was not feeling very well he gave a fine lecture, and many readings at the close. Mr. Schaller opened the meeting as usual, and was followed by congregational singing. Mr. Wiggin read a poem, followed by an invocation. Mrs. Pearl sang, preceding Mr. Wiggin, who gave an address o forty five minutes under the control of John McCullough. After another song by Mis. Pearl Mr. Wiggin gave his ballot séance.

In the evening the unfavorable weather kept many from attending the meeting, although a good-sized audience was present. After Prof. Schaller's and Mrs. Pearl's musical selections Mr. Wiggin gave a short address, closing the meeting with a séance lasting nearly an hour. His many readings were correct, and thankfully accepted by those who received them.

Mr. Wiggin will be the speaker and medium during the months of February and March. Come early for seats.

The BANNER OF LIGHT is for sale at this hall, also a few of those excellent portraits of President Barrett. Look at them as you pass into our hall. J. B. Hatch, Jr., Sec'y.

America Hall, 724 Washington St.-The following mediums assisted during the day Sunday, Feb. 4: Mesdames Bird, Dide, Ratzell, Healey, Davis, Howe; Messrs. Willis, Rollins, Hardy, Bird. Out of town mediums invited to pay us a fraternal visit. M. A. Graham,

Chairman. The Ladies' Spiritualistic Industrial Society Mrs. C. H. Appleton, President, held regular meeting in Dwight Hall, 514 Tremont street, afternoon and evening of Thursday, Feb. 1. Supper was enjoyed by a large number. The

Gridley favored us with plane soles, and Mr. Bird gave us a fine recitation entitled "The Soldier's Reprieve." Meetings this month will be as follows: Feb. 8, an orange tree, a prize with each orange. Whist comes on its regular night, Feb. 15. Feb. 22. costume party and dance. Marion (4. Packard, Rec. Sec'y.

question. Many instructive answers were given. Miss Martha Mackenzle gave a reading; Master Willie Sheldon, recitation; Mr. Forest Harding, remarks; Mr. A. P. Blinn, recitation; Mr. J. R. Snow, "Topics of the Day." Subject for next Sunday, "What are the greatest obstructions to spiritual progress?" A. C. Armstrong, Clerk.

The Ladies' Lyceum Union.—Mrs. S. C. French, Sec'y, writes: "The Society met in Dwight Hall, 514 Tremont street, Wednesday afternoon, Jan. 31. Meeting called to order by Pres't Mrs. Maggie J. Butler. Several new members were voted in. Supper was served at 6:30; all tables filled. The evening was devoted to entertainment, and the following took part: May Burdett, Warren Hall, Mrs. Ida Mil ligan, Clara Weston and Harold Leslie favored to with songs. Mr. Rird gave a heartiful resius with songs; Mr. Bird gave a beautiful recitation; Mrs. Bird made appropriate remarks and gave several communications. I am more than pleased to mention the visit of an old and esteemed friend of the Cause, Mr. Christopher Shaw, President of the Veterans' Union. This was Mr. Shaw's first visit to the Union for a long time, and a very cordial welcome was extended to him. He spoke words of encouragement to the Lyceum Union and its officers, and complimented them on having so large a

The regular meeting of the First Spiritual ists' Ladies' Aid Society was held at 241 Tremont street, Friday, Feb. 4, with the President, Mrs. Mattie E. A. Allbe, in the chair. In the evening we had the following for talent:
Mrs. Waterhouse, Prof. Phleggin, J. B. Hatch,
Sr. Mrs. Jackson, Mrs. Weston and Mr. Bird
gave recitations. E. W. and C. L. C. Hatch
gave a laughable sketch. Mrs. W. S. Butler was also present, made remarks and gave descriptions. An enjoyable evening was spent. Next Friday Mrs. J. S. Soper will give a talk upon palmistry, and read palms. Friday, Feb. 15, a good entertainment will be given, the proceeds to be sent to the Secretary of the N. S. A. for the Mayer Fund. Come all and let us send a good round sum. Take elevator. Carrie L. Hatch, Sec'y.

The Helping Hand Society met as usual at 3 Boylston Place, Wednesday, Jan. 31. Business meeting at 4 P. M. A bountiful supper was served at 6. The evening was spent socially, and the sales tables were well patronized. Remarks were made by Mrs. C. Fannie Allyn and Dr. W. W. Hicks. Mrs. J. S. Soper gave this society a benefit; her readings in palmistry cannot be excelled. Our next meeting Wednesday, Feb. 7. A. A. Eldridge, Sec'y, 13 Linden street, Everett.

The Children's Progressive Lyceum No. 1 held its usual session in Red Men's Hall on Feb. 4 with a large attendance. The lesson subject was "Phases of Mediumship," the little folks' topic "Cruelty." After the march, the following members rendered songs and recitations: Baby Weaver, Little Rav. Ethel Weaver, Eldon Bowman, Rebecca Goolitz, Harry Green, Iona Stillings, Carrie Engel, May Burdett, Ethel Cook, Esther Botts, Fern Foster. Remarks were made by Mr. Simmons of the Haverhill Lyceum, Mrs. Bird, Mrs. W. S. Butler, Mr. W S. Steadman, and a poem by S. Butler, Mr. W S. Steadman, and a poem by Mr. Bird. The Lyceum Band of Mercy will hold its next meeting in Dwight Hall Feb. 14 at 5 P. M. Charles B. Yeaton, Sec'y.

First Spiritualist Church, M. Adeline Wilkinson, pastor. Song service, led by Mrs. Kneeland, organist; prayer, James Newhall; opening remarks, Mrs. Wilkinson, followed by Messrs. Hill, Blacken, Hicks; recitation, Mr. Preston; messages, Mrs. Reed, Miss Sears, Mrs. Woodbox of the prestory of the Woodbury. Afternoon, Scripture reading and woodody, Archively Solo, Mrs. Kneeland; messages, Mesdames Woods, Howe, Woodward, White, Wilkinson, Messrs Ibyll, Simmons of Haverhill. Evening, Mrs. Carlton, organist. Opening remarks and poem, Dr. Adeline Wildes, Mesdames Alice Portugues of Mrs. Sandars, Mesdames Alice Portugues. messages, Mr. Sanders, Mesdames Alice Perkins, Woodward, Harriet Deey, Woods; astrological reading, Mrs. Baker. All honest investigators are invited to 616 Washington street, to attend these meetings. Sec'y.

Home Rostrum Spiritualists held two services on Sunday. The morning circle was large. Remarks by many in circle; subject, "The Second Commandment." interesting and instructive; healing, Mr. Lothridge. Evening service of song, 7:30; remarks, A. S. Howe, "Our Duty Toward Each Other and the Spirit-World"; messages and remarks, Dr. Saunders, Mesdames Robertson of Boston, McLean of Cambridge, Gilliland and Erickson of Charles-

Odd Ladies' Hall, 446 Tremont St.-Sunday Feb. 4, circle opened by Mr. Hersey, Mr. Hall having charge. Those assisting: Messrs. Turner, Smith, Hersey, Martin; Mesdames Johnson and Thomas. Afternoon service opened by Mr. Robinson; evening by Mr. Hersey. Those taking part: Mesdames Knowles, Fox, Brown, Johnson, Guiterrez: Messre. Gilman, Coher, Hersey and others. Mrs. Guiterrez, Conductor.

## Massachusetts.

Cadet Hall.—Lynn Spiritualists' Associa-tion.—Mr. F. A. Wiggin was detained at home in the alternoon by sickness. The exercises consisted of readings by Mrs. Dr. Caird, W. A. Estes and Mr. Baker, Alice C. McIntire and Ethel McIntire. Music by Thomas' Orchestra and Mrs. Bertha Merrill. Supper was served in the lower hall followed by each and test in the lower hall, followed by social and test circles. Next Sunday, Mr. F. A. Wiggin at 2:30 and Mrs. Hannah Baker, of Danvers, at

Progressive Spiritualists Association held services at 21 Market street, Lynn, Sunday, Feb. 4, Anna Quaid, President. At 2:30 Dr. Miller gave scientific astrological tests. From 4 to 5 social circle, magnetic treatments by President Quaide; D. E. Matson, messages. At 5:30 supper served to many. At 7:30 Mesers. Miller, Rounseville, and Delia E. Matson gave clairvoyant descriptions of spirit friends. Next Sunday Dr. Amanda A. Cate. Visiting mediums are cordially invited. Instrumental mu sic, J. Franklin. Subscriptions taken for the BANNER OF LIGHT.

The Arthur Hodges Spiritual Society, Lynn, held services at 36 Market street Sunday. Appropriate musical selections by Mrs. J. P Hayes. At 2:30 Mrs. N. S. Noyes gave an invo cation and an able lecture under control of a master mind, on "Spiritualism the Light on the Mountain Top to Humanity." Spirit messages, L. F. Holden of California, all said to be correct. At 7:30 C. H. Webber of Boston gave a scientific lecture on "The Key to Astral Science," which was well received by the large audience. He then gave a large number of astrologic readings. Next Sunday, at 2:30, lecture by Rev. E. Fales; messages, Mrs. Dr. M. Chase, Mrs. Holden and others. At 7:30, C. H. Webber again will lecture and give read-

Malden Progressive Spiritualist Society, Masonic Building.—Sunday evening, Feb. 4, invocation, Mr. Redding; Scripture reading and remarks by the President, subject, "The Builder of More Importance than the House" instrumental music, Mrs. Barber; songs, Mrs. Wiley, Misses Doré and Ruth; address and messages, Mrs. Annie Hanson Kibble. For the first time some of the large audience pres ent were obliged to stand. The truth of spiritreturn is interesting a large number in this vicinity, and comforting many whose loved ones have passed to the Summerland. Copies of THE BANNER are given to honest inquirers.\*

The Society for the "Unfoldment of the Higher Lite" held meetings in Plummer Hall, Hyde Park, Sunday, Feb. 4, at 2:30 and 7:30 p. M. Both sess ons were well attended. Mrs. Conant Henderson was the speaker and medium. Mr. Henderson made an address in the evening on the "Value in Domestic Life of a following people took part in the evening's entertainment: Mrs. M. J. Butler, Mrs. Bryant of Worcester, Mrs. Bird and Dr. Huot. Miss guides were all in a similar line of thought, and

proved both entertaining and instructive. Many evidences of the presence of spirit friends were given, and duly recognized. These meetings will be continued Sunday, Feb. 11, at 2:30 and 7:30. The BANNER OF LIGHT is for sale at these meetings.

First Spiritualist Church, Fall River.— Thomas Cartman, Sec., writes: Sunday, Feb. 4, we had our good sister, Mrs. Lizzle D. Butler Boston Spiritual Lyceum.—Sunday after noon, Feb. 4. "Of what benefit to mankind has the study of astronomy been?" was the of Lynn, with us. In the afternoon she gave an interesting address, followed by some spiritmessages. In the evening we had a very good and intelligent audience. Mrs. Butler was again successful in her readings and messages from the spirit world. Next Sunday our President, Mr. James Lucas, will occupy our platform. We are giving one Sunday in each month to our home mediums.

> The First Spiritualist Society, Fitchburg, was favored with full houses Sunday, Feb. 4. No synopsis would do justice to the eloquent and able addresses by the speaker, Miss Lizzle Harlow of Norwich, Conn. The piano selections by Miss Howe were pleasingly rendered.\*

A correspondent writes from Lowell: "As anticipated, we had two large audiences to meet Mrs. Abbie Burnham, an old-time worker, who gave two very interesting lectures, followed by messages, which were all recognized. Jan. 30, we had a very successful whist party for the benefit of our funds, and have arranged for six more between now and the end of April, and find this a good method to get funds. Next Sunday we have our local medium, Mrs. Annie L. Jones."

#### New York.

Miss Abby A. Judson will speak at Mrs. Brigham's meeting in New York, 744 Lexington Ave., Feb. 11, at 11 A. M. and 8 P. M.

The Church of the Fraternity of Divine Communion, Bedford Avenue and Madison street, Brooklyn, held two services Sunday, Feb. 4, at the Aurora Grata Cathedral—one at three o'clock, at which Mr. Jerome H. Fort gave the last of a course of lectures upon "The Gifts of the Spirit." It was most ably given to a large audience. In the evening, at Mr. Ira Moore Courlis's séance many messages were given to those in the audience. He preceded the séance with a few remarks on the subject "Dwight L. Moody within the Gate." Mr. Courlis was assisted by the Verdi Quartet, whose sweet, harmonious singing has added much to the service. This society has found THE BANNER'S idea of settled speakers and mediums more than successful. Mr. Courlis has been with us three years, and has built the work up by his own efforts. From Mr. Colville's pariors, which held seventy people, to the present plan of service, the Cathedral—a large and beautiful church with galleries and pipe-organ and a seating capacity of seven hundred and fifty, the workers are thus en-abled to present Spiritualism under the best conditions, and so furnish the best results. Mr. Courlis serves the First Society in New York City next Sunday in the afternoon, and the Fraternity of Divine Communion again in the evening. W. H. Adams, Sec'y.

J. C. F. Grumbine continues his lectures Feb. 11 at Tuxedo Hall at 10:45 A.M., and at 27 West 42d street at 8 P.M. The Radiant Centre, states: The first meeting of the Washing-ington Chapter of the College of Psychical Sciences was held at the house of the Presi dent, Mrs. Boehme, on Wednesday evening, Jan. 10, at 8 p.m. The subject for study and discussion was "The Soul and Its Powers." Twenty seven members were present, all people of high literary culture and attainment. Every one entered into the discussion, and as a consequence much thought was evolved. As an initial gathering it was a great success, and held bright promise of future accomplishment. Mr. Grumbine will be in Boston for the month of March in Pierce Building, Suite 29.

On Jan. 19 the Mott Street and the Lord Memorial Industrial Schools, New York City, were visited by Anna Sargent Turner, and the older scholars addressed on the subject of "Vivisection." The teachers and pupils showed much interest in this question, which is now beginning to receive attention from many noted persons.

The First Christian Evolutionist Society of Brooklyn held regular meeting Sunday, Feb. 4, at Penn-Fulton Hall. Mr. W. W. Sargent read a poem, then gave an address; after sing-ing, Mr. Walter Hayward made a few remarks and gave some excellent communications and psychic demonstrations. Mr. Hayward has served this society for the month of January, and his work has been appreciated.

The Advance Conference held its regular meeting Saturday evening, Feb. 3, Geo. Deleree, President, officiating. The evening opened with the usual song service, after which President Deleree gave the address. He said that superstition and old doctrines were giving place to the truth as given us by our friends from the spirit world. That instead of having a belief we now receive demonstration by spirit power of the fact of life hereafter. Mr. Warner fol-lowed with an address which contained much valuable information, and was listened to with rapt attention. The evening concluded with music, communications and character readings by Mr. Warner, and others. There is to be a "Pound Party" at the hall on Monday even-ing, Feb. 12, under the auspices of the Willing Workers. Mrs. Marie Robinson, Conductor.\*

At the Woman's Progressive Union Sunday Feb. 4, a large audience greeted Mrs. Palmer Russegue and Miss Margaret Gaule. The afternoon service was especially interesting through the many beautiful and comforting messages given by Miss Gaule. Fine singing, Miss Edna Turton. The evening lecture, on the "Prophecy of Spiritualism," was listened to attentively by an intelligent company. Mrs. Russegue is a favorite speaker, and we feel assured of full houses during her engage ment with us.

## Other States.

G. W. Kates writes from Minnesota: During the midwinter months we did not expect to do much field work in this cold climate; but the season has been so pleasant that we accepted several calls outside the twin cities. We held four meetings in Duluth, two in West Superior, five in Princeton, two in Ellsworth, Wis., two Sunday evenings in St. Paul, beside several other evening meetings and one Sunday afternoon in Minneapolis. We are making engagements for almost daily services after January. Mrs. Kates, as a medium and lect-urer, is enduring the active labors as few can with such services given that the people are accepting Spiritualism as a religion they long have sought and not found. Holding free meetings, many hoys and girls attend, who hear the true story of what Spiritualism is, and will become thereby defenders of its proud name, instead of defamers that so many fakirs have developed. We need all possible help to spread the good tidings truly before the people. We must have a better esprit amongst Spiritualists in order to supply the needs of the masses struggling for light and truth. Why will not more humanitarian Spiritualists come forth and aid the workers to go out into

the world with the spiritual gospel?

The State Association of Minnesota is an earnest body of good workers, and we have great hope for its growth. Indeed, it is grow-ing rapidly and healthfully. The missionary work is upon the right plan, and the results are entirely satisfactory. We need not fear to meet expense if we put the right spirit in our work. The public thr lis by our enthusiasm or is chilled by our coldness. The self sacrifice of our workers will finally unfold the good results hoped for. Let us bear the burdens as best we can, trusting to the sunlight of the morrow to illuminate our pathway. There must be pioneers and sacrifices made by some heroic souls to prepare the way for happy and useful people to follow.

We are looking for excellent results at our

mid-winter mass meetings to be held in Unity Church, St. Paul, Feb. 2, and in the Unitarian Church, Minneapolie, Feb. 3 and 4. These ex cellent ed fices are such places of comfort and harmony to meet in that we expect spiritual results that will urge us forward to obtain similar local houses for our Cause. Of all needs, the need of proper places to hold spiritual meetings is now the greatest.



pastor, holds services every Sunday afternoon and evening at Handel Hall, 48 Randolph street. It is a strange fact that each Sunday brings a new and strange congregation. The main attraction seems not for the inspirational lectures or philosophy, but the greater num-ber come for "tests." During the past month we have had with us Dr. White, Mrs. Baldwin, Miss Ella Johnson and Dr. Dutton, who have entertained many with their eloquence and messages. On Wednesday evening, Feb. 14, there will be given at the residence of G. V. Cordingley, 3300 Wabash Avenue, a valentine party, psychometric circle and oyster supper for the benefit of the church. The public is invited. Collection will be only twenty-five

Mrs. M. A. Brackett writes that the Orient Hall Society of Portland contemplates a more complete organization in order that the interest and work may be divided among a larger number of Spiritualists. Heretofore the work of the society has been entirely in the hands of three individuals. The local talent, Mes-dames DeLewis and Redlon, have occupied the platform the last two Sundays.

Bangor Spiritual Society.-In spite of a driving snowstorm a good-sized audience gathered in Moody's Hall Sunday afternoon, Feb. 4, to listen to the eloquent words of Charles A. Brown, whose noble thoughts so forcibly expressed have endeared him to his hearers. The subject chosen was, "The Mission of Spiritualism," and the speaker's earnest words were greatly appreciated by many who heard him for the first time. A social meeting was held in the evening, at which words of cheer were spoken by nearly every one present. The new choir sang very finely at both services. BANNER OF LIGHT for sale at the hall every Sunday. A. F. S.

A correspondent writes from Nashua, N. H., Sunday, Feb. 4: Good audiences greeted Mr. and Mrs. Lathrop. These mediums will be with us during the whole of the present month. The subjects of the lectures—"Sympathy" in the afternoon, and "Devotion" in the evening -were interesting. Delineations were given by Mrg. Lathrop; ballot-reading by Mr. La-

The high school grade of the Woburn Parochial School listened, on Jan, 22, to a short lecture on Vivisection. Miss Turner had been specially invited to give this address, and found a most attentive audience. The sisters in charge of the school spoke with much warmth in regard to the anti-vivisection work now being carried on in our country, and particularly commended the introduction of this question into schools, as calculated to arouse the opposition of the rising generation to the practice of vivisection.

On Jan. 24 Miss Turner visited some grammar schools in Framingham, Nobscott and Ashland, and spoke to the children on the subject of Vivisection.

The High and Grammar School grades of the Parochial School in Charlestown, Mass., were addressed on Jan. 25, with a view to interest ing the pupils in the protection of animals from all vivisectional operations, as much for the good of human beings, as on account of the indispensible sufferings inflected on the beasts.

The Woman's Relief Corps of Wakefield, Mass, held their usual meeting on Jan. 25. After the ordinary routine of business a recess was called, and a short lecture given by the Secretary of the New York State Anti-Vivisection Society, in which she exhorted her hearers to be true to the basic principles of their Society, and give to all beasts, as well as to human beinge, the rights which are their due.

On Jan. 30 Miss Turner visited Peabody. Mass., and spoke to the pupils of the Parochial School in that town on the subject of Vivisec

Daniel Freeman, the Beatrice, Neb., freethinker who is fighting to prevent the public school in his district from being turned into a place of sectarian worship, recently wrote of the outlook as follows:

"The case is in excellent shap. The teacher swore that she meant the exercises to be worship, and that she considered any prayer suitable to be made in a Baptist church was suitable in the public schools. The case ought to have been won, and would have been won had it not been already lost in the mind of the judge before the evidence was heard."

The teacher who testified that Bible-reading and hymn-singing were meant as religious worship was quite right, and much more candid than the officials who defend such exercises as 'literary." We may all be assured that the Bible was never put into any school except for religious purposes.—Truth Seeker.

Superintendent Andrews of the Chicago schools has induced the University of Chicago to adopt the reformed spelling accepted by the National Educational Association, The list of words reformed are as follows:

Program (programme). Catalog (catalogue). Tho (Though).
Altho (although). Prolog (prologue). Demagog [demagogue). Thorofare (thoroughfare). Pedagog (pedagogue). Thru (through). Thruout (throughout)

The Truth Seeker once tried to reform English spelling, but did not succeed, though its innovations were less radical than these. There is a tendency among American publishers to go back to the English method of spelling "parlour," "honour," and "colour," and we would not be surprised to see "gaol" and "almanack" restored .- Truth Seeker.

## A Card.

I am indebted to many friends, who, during my recent illness, have remembered me with beautiful flowers, kindly thoughts and friendly calls; and as I cannot see you each personally, let me thank you in this way for all your kind-ness. Such things sweeten life and help brighten our brief stay here.
MRS. SADIE L. HAND.

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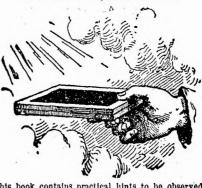
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