# LIGHT WEINE THEAT THE OFF ALOSOPH'

**<b>Ѷ**OL. 86.

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## BOSTON, SATURDAY, FEBRUARY 24, 1900.

SPEAK OUT.

BY EMMA ROOD TUTTLE. "Thoughts unexpressed are only half possessed." You have thought, and thought alone; You have grown, and grown, and grown; You've opinions of your own; Speak them out! You have reasoned long and well In your brainy citadel; Outgrown creeds, the devil, hell, Now speak out!

Let the world know where you stand, Love and wisdom, hand in hand, Lead the soul to highlands grand :-Ohl speak out! Many earnest ones would know How to shackling sins outgrow; Tell them kindly what you know! Dare speak out.

Do not pause to veer and please! Cowardice is heart disease. Would you feel a royal ease? Then speak out! Feel at heart life's sacred worth. Let it in your life shine forth, East and west, and south and north Oh! speak out.

Work to cleanse and educate; Soften, sweeten, elevate; Work before it is too late. Soul, speak out! Do not fear the dark-browed throng; Lead the lagging ones along; Order "Forward!" loud and strong, Oh! speak out. Berlin Heights, O.

#### An Appeal for City Boys.

BY GERTRUDE ANDREWS.

The city has put in a new Free Library in the Eastern District of Brooklyn. That nearly two thousand membership cards have been issued in two months testifies to the appreciation of the people. But it has made more fields and woods-in gymnasiums. Let them impressive one lamentable state of affairs in Greater New York.

been kept too high upon the mount. It must cally drop out of debate. It has not been be brought down into the valley to meet the proved that no atom of matter is ever deneeds of the race. Christ never taught his stroyed nor can it be; but it is a settled belessons in great and beautiful churches that | lief; no one disputes the statement and. I | like, was a nest of Spiritualists. were too fine for everyday use for the multi tudes.

The old theory of repression must be replaced by one of expanson.

Throw the doors of the churches open. Condense about half a dozen into one so as to increase its financial strength. Have places of entertainment for our boys and girls-both little and big-where they can be brought together in wholesome relations. Have libraries, pictures and gymnasiums, museums of natural history and conservatories filled with both floral and vegetable life, where they can study the inner meanings of things. Let them be taught the laws of life instead of trying to poke obsolete, dry, indigestible creeds down their poor little parched throats.

It costs ten dollars to join the Young Men's Christian Association. The majority of boys cannot afford that even if they wanted to. Then most of the missions which good folk establish are bare and dreary enough, and permeated with an irritating goodness and patronage. Patronage is unAmerican. Even the first generation born in this country resents it. We do not want to be patronized. We do not want goody goody plasters applied to draw our wickedness out through the pores in irritating blisters. No, we want to be cured through our blood. We want Beauty!

It was the commandment God left off the tablets of Moses, because it was so important he engraved it on the heart of man: Thou shalt love the Beautiful!

Why, the boys in the library just hunt the shelves over for red books. Their poor little souls are starving for beauty. Give them places to go where they can see it. Let them vent their God-given energies-for lack of imbibe higher ideals of virile manhood from

the best books, pictures and statuary. Save Through the day the Library is open to the them from their sidewalk ideals, and from the I view these things. Every one knows that, puny perfection of antique Sunday-school lore. school hours. The librarians show wonderful | This is not just a problem of the boys of the | other generations, the phone many which upset patience in entertaining them and choosing slums or poorer parts of the city, but it is the appropriate books for their pleasure and needs. problem of Boydom generally. One mother in A small button is issued which binds the wearer | Harlem told me that she had been thinking seto a pledge-the very practical pledge that he riously of raising a petition to send to the will keep his hands clean. It gives him a re- Board of Education asking that the school If we must live thick in the city let us evolve a practical, moral hygiene which shall bring a It is amazing to note the change this has higher spirituality through a broader knowledge of life.

suppose, no sensible person doubts it. Mr. Calthrop says that the co. ing century will settle it just as firmly that o mind is ever de-

stroyed. That may be. But on the other hand agnosticism may triumph, and it may be settled that we know nothing about the matter. What I feel confident of is that for well-informed persons the question will be so far settled as to drop out of debate. But the time for that has | minutely, but I did not in the least recognize hardly come. It is still a question which we have to argue with ourselves about, and decide subject to a revision, which with most of us is pretty sure to come.

You have some of you been reading Dr. Savage's book, entitled, "Life Beyond Death." It is an argument for immortality based upon physical manifestations and sensible phenom ena-direct evidence-such as we are more or less familiar with under the name of "Spiritualism." If you already believe in these manifestations and their curren<sup>+</sup> explanation, I do not see what good the book can do you, and if your nerves are not strong i may easily do you question of immortality, and wish to know if claims of Spiritualists to have solved the problem of immortality, this is one of the books to read. One thing I will youch for: you can ab-Dr. Savage alleges as matter of personal experience, as fully as if you had made the statement yourself.

And yet you may easily close the book as I do with the gaying of the unhappy father in the gospel, "Lord, I believe; help thou mine unbe lief."

Before telling Mr. Savage's experience, allow

that is, who could be persuaded to listen to a gave responses. He was himself a "sensitive," Unitarian sermon. The little congregation, or a "psychic," or a person of "mediumistic" gathered by Dr. Bellows, Dr. Peabody and the

They had the kindness to think favorably of tions. He had only to touch the table lightly me as far as I knew or had gone on the way of and it would follow him quite across the room. truth, and they were pleased to say that if they could make a Spiritualist of me. I would be fairly prepared for the ministry. A séance was arranged for my conversion, and at that sitting a person who claimed to be my mother appeared, not to me, but to the eves of a ladypresent. The lady described the apparition have scarcely attained. the figure; besides, my mother was then living and could not, I then thought, very well have been present.

Years afterward, in Dedham, Mass., I had a New York family as summer parishioners. They were of old Dedham lineage, and they buried their dead in our village cometery. It was a large family and they came often on these sad expeditions. After an interment they allowed no time to go to waste until they had visited a medium in Boston and received news from the departed. They never failed to get immediate and satisfactory results. I had no reason to doubt their statement of facts; harm, just as another glass " ill do harm to one | on the contrary, I had good reason to believe who has already had a little oo much. But if what they told me. And they told me some you are in good health, are interested in the things which, if one had a particle of faith, were convincing. That is, they convinced you there are any facts which seem to support the of something, if you did not quite know of what. One of the daughters had married a New York merchant whose father, an invalid, lived with his wife in Paris. The family were solutely rely on every statement of fact which | prepared at any time to hear that the gentleman håd passed away. Finally they received a communication through a medium, that the wife, whom they supposed perfectly well, had

died suddenly. They said: "You mean Mr. So-and So." "No," persisted the medium; "it is Mrs. So-and-So," and, strange to say, so it was.

I do not so distinctly remember other stories me to relate a little of my own. It will serve | told by these unquestioning balievers; but | really are or what they mean; and in so doing, to place before you the standpoint from which there were many of them. They did not convert me, but they greatly disquieted me. not know positively; but a perfectly neutral Later, I read Robert Dale Owens "Footfalls on the Boundary of Another World," which is a | yourself to balance your mind upon a hair for good book to read, because there need be no a certain time, but in the end that attitude doubt that Mr. Owen means to speak the truth. | will be difficult, and you will find that you insufficiently attested to be credible, if we are to | For myself, I incline to accept the facts. not believe anything out of the common, is that of only as apparent but as real, though I have a rescue at sea. The first mate of a vessel was never experienced any of them, and most of in his cabin, and saw sitting at the captain's them I had rather not. desk a stranger, writing upon a slate. The Furthermore, I found myself inclining to acmate, terrified, ran on deck, and reported to cept the Spiritualist's explanation. Dr. Sav. the captain, and both went together into the | age, who believes about a thousand times more cabin. No one was to be seen. Looking upon than I do, disclaims being a "Spiritualist." the slate they saw written, "Sail to the nor" west." Omitting many details, it is enough to say that the ship was headed about, and sailed to the northwest, when in due time a vessel was found frozen into the ice, and crew and passengers were rescued. Among the passengors was a man who answered perfectly to the way than the other way. I think that to-day ily, but my mother never had a team among apparition seen by the mate, who wrote on the the balance of evidence is on that side. Like other side of the slate the same words so near the father of that boy with the dumb spirit, I like the writing of the apparition that they were indistinguishable, and who was as much lief." surprised by the tale told by the rescuers as any one on board. He was in a deep sleep at may ask if it is not conceivable that the facts the time of the apparition, and woke up saying help was near at hand. There is quite a remarkable case of apparitiou of a living person related | rub!" Dr. Savage has himself said that we as giants in those days," but of course there are | in Prof. William James' Psychology. Such in- | yet know next to nothing of the possibilities of cidents do not prove immortality, but they go far to prove the separability from the body of something endowed with a good deal of intelligence, very like what we call a soul. Mr. Owen gives a number of instances of ap paritions of the dying, or recent dead, to friends at a distance-instances which seem to be ade- | room by a disembodied spirit, that kind of arquately supported by testimony, unless, as is | gument would give certainty; but was it so possible, we take the position that no testimony to such uncanny events is adequate. The effect upon me of reading Mr. Owen's book was a partial conviction, or a reluctant admission that the things appear to be true. I have an Easter sermon written many years ago, in which I acknowledge that the evidence for the reappearance of departed spirits seems to me | is better not to think you know it all. I hope worthy of belief, and practically impossible to the world has been greatly benefited by its beescape. But one extreme follows another, and from this bold confession of faith I naturally dropped | there have been very few in any generation to back into cold and incredulous skepticism. My last lingering gleam of faith went out in night when Mr. Robert Dale Owen himself, in the with us," but surely the "other world" has Katie King episode, after publishing a simple hearted, confident account of an apparent ma terialization, was obliged to confess that the has been a disease of religion. Dr. Savage shadowy spirit whose gradual emergence into speaks slightingly of Thoreau's maxim, "One bodily and visible form he had been witnessing | world at a time," but no more religiously at a distance in a darkened room, had turned out to be, on nearer approach, no other than the substantial form of the medium herself. Here I was able to rest the case, until the Society for Psychical Research appeared, and unbegan to think that my mother, wise as she der what seemed to be careful tests, presented a new array of facts, such as go far to stagger even skepticism itself. Many of you, I doubt not, could parallel my own experience, but as only one of us could tell this common experience, and all of us would perhaps like to have it told. I have made my confession for the general benefit. I can spare myself and you the necessity of making lengthy extracts from the book of Dr. Savage, because some of you have read it, and the rest of you are sure to read it if you have much interest in its subject. Dr. Savage's experience has been very different from my 'own, and the difference dates

cause. But the trouble is that the sermon has | will so far be agreed upon that it will practi | sons in that community-the only persone, | tance, tipped, danced about the room, and power, and a table in his own home would move under his hand and answer his ques-One thing he confesses was driven into his consciousness by these experiences, namely: "that some force was in action other than that which we ordinarily call muscular." Thus a very advanced position was early won, a position which some of us even in our old age

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In his later life, Dr. Savage has seen a gay party dispersed in terror from a table around which they were sitting, "while objects in different parts of the house, up stairs and down, were flung about by some force that none of the people present could comprehend." It appears possible that my mother's nursery tale about her distinguished relative Kitle Shaw, may have been true after all.

Dr. Savage has seen a chair lifted, carried across the room, and leaned against a table, in broad day, no one being within many feet of it. He has seen and heard an accordian played, insulated in a wicker basket. He took the instrument in his hand and it was nearly wrenched from his grasp. "It was," he says, "a real struggle as though a visible man had been attempting to take it away from me."

He relates two very interesting cases of apparition of the dead to the dying, under circumstances which certainly make the reality of the apparition the simplest explanation. He gives several other incidents of great interest, and knowing Dr. Savage as I do, I have not the smallest doubt they appeared to happen precisely as he states them.

What are we going to do with these phenomena and much more of the same kind, attested by persons who have a measure of intelligence. and who do not lie?

We can say as perhaps we have long said, that we do not know either what the facts I think we shall speak the exact truth. We do

children, and they go there in droves after spect for books. They must be approached | buildings be open at night. with that spirit which is next to godliness, for they represent man's highest efforts.

made<sup>3</sup>in many of the boys who go there. They appear now in a self-respectful condition, decently groomed.

At night the Library is open until nine o'clock. Then it is reserved for older people. Men who are busy through the day take a little time to quietly read there. The school boys are requested not to enter.

This is as it should be, of course. Those boys should be at home that time of day. But they are not. Home seems to be the last place they want to go to. There are plenty of good rea sons for this. To many, home means only a place to eat and sleep in. They are lucky if it is not worse. Then hundreds of families live in flats. In these flats there is not an inch of room to spare. When several children are congregated in the tiny dining-room or parlor they are uncomfortably thick. The boys are noisy and restless. Tired, nervous mothers are thankful to have them out of the way. So they go on the street. Even those boys who are encouraged to stay at home feel cramped in the small quarters.

What a boy wants is room. He needs open fields and woods. He is an animal, and needs the association of other animals-dogs, horses, birds, sheep and cows. He needs the vigorous nursing of Mother Nature. Our greatest men have grown out of the earth, and not out of pavements. A city man born and bred has lost something. In the city the juices of life dry up. The milk of human kindness is apt to turn | decides first and thinks afterward, and that into a selfish curdle. Our city boys mature in | only to support his decisions, can have an aban incubator. They do not know the loving caresses of Nature. They do not have legitimate room in which to grow.

Each night I look at the hard little faces around this library door, and am filled with a great pity. It seems as if they had never known any of the real joys and natural roguery of boydom. Their idea of manhood is to smoke, spit between their teeth, and "rush the growler." They never knew the joys of "cracking the whip," or "Tom, Tom, pull away." They never stole a swim in pond or shady brook. They never dug in the sweet smelling earth for angle-worms with which to lure the unsophisti cated fish.

They never played "hookey." They never lay at night on grassy banks and watched the stars and moon and felt in a mystified boyish way the beauty and wonder of God's universe.

No, they live on hard, unresponsive pavements and breathe in the unnatural fever of the city streets. Is it any wonder that they myself. I think the argument for immortality create artificial appetites and vote for Tam many when they grow to be men?

Then I look around to all the beautiful churches with their padlocked doors. All of that art and costly comfort for one day in the week-and reserved for the elect! and these poor little starved souls grappling with nervous, restless, dirty fingers their sidewalk problems disease of the city. Their sins will taint the blood of generations to be. And the news papers are filled with mournful plaints that people are dropping away from church! All sorts of theories are advanced for the

Cor. of Bedford Ave., So. 5th St., Brooklyn.

"Life Beyond Death."

A Masterly Sermon Delivered by the Rev. Seth Curtis Beach, in Bangor, Me, On Sunday, Feb. 11, 1900.

#### [Published by request.]

On Sunday morning, in the Independent Congregational church, Rev. Seth Curtis Beach, the pastor, delivered a masterly sermon upon Dr. Minot J. Savage's book, entitled "Life Beyond Death." The congregation which listened to the discourse was large, and every one present was held closely to the subject in hand during every minute the preacher was speaking. The sermon was as follows:

"Lord, I believe; help thou mine unbelief." -Mark 1:24.

A father had come to Jesus to ask for the healing of a son born, as it is said, with a 'dumb spirit." "And whensoever he taketh him, he teareth him; and he foameth and gnasheth with his teeth, and pineth away." Jesus said: "If thou canst believe, all things are possible to him that believeth"; and the father replied, "Lord, I believe, help thou mine unbelief." Thoughtful persons often find themselves in this condition. There are two sides | atives. She had often told me of one Katie to so many questions that only a person who solutely untroubled mind with reference to a thousand difficult problems of existence.

It has been said that no one has in him the making of a metaphysician unless he can bring himself to doubt his own existence. Was Shakspeare fitting his Hamlet for the role of metaphysics when he made him utter that sublime soliloquy: "To be or not to be; that is the question." We feel that Addison's Cato was approaching the proper stage of half-hearted belief in immortality when he said: "It must be so, Plato; thou reasonest well."

Evidently he was almost prepared to confess the faith in some such words as the father of the child with a dumb spirit. Upon the subject of immortality, I have had many such parishioners. I had a parishioner who told me that she believed in immortality while I was talking about it. It was no small compliment to my powers of argument or of persuasion. I can accomplish very much the same feat with is immensely strong, and I have more than once convinced myself that our discipline in time has an eternal meaning; but surprise me have to answer, "Lord, I believe; help thou mine unbelief."

It has not always been so with the world, and I fancy it will not always be so. One way of life! But they are the coming strength or or the other the question will be practically settled, like the undulatory theory of light, the law of gravitation; or latest of all the doctrine of evolution. I do not now undertake to

while similar manifestations can be traced in the world, and ran from house to house like an epidemic, under the name of "Spiritualism," occurred in the Fox family at Hydesville, N. Y., in 1848. It happened to be my fortune to be born in a town adjoining that in which this Hydesville is situated, and at that time, a boy of ten years, to be living within five miles of the haunted house.

Hydesville was and still is a place of about the size and consequence of Six Miles' Falls. and the Fox family were farmers of migratory conditions and tendencies. My own family were of the hard sect called Pharisees, and they thanked God that they were not of those who believed in charletans. For days after the outbreak, teams were hitched to the fence. sometimes by the hundred, in the neighborhood of the shabby residence of the Fox famthem.

As I reflect upon it, I should wonder that she looked with such stony incredulity upon the whole business, were it not easy for all of us to resist the best testimony of eye witnesses to out-of the way happenings near at hand, while accepting any amount of the marvelous at a distance, or in antiquity. "There were none now. Not a soul of us would believe in a Catholic miracle if all the priests of the church testified to it, but we either believe, or half believe, or think that possibly we ought to believe, that Jesus walked on the water and, perhaps that the devil set him upon a pinacle of the temple.

My mother did not believe in the Hydesville manifestations, but she did believe that very similar things could happen, and had hap pened a generation earlier among her own rel-Shaw of unsavory reputation who could cause dishes to fall from the shelves into indiscriminate ruins without touching them or even being in the same apartment. There had been other disreputable persons of the female sex married into the family connection-none I am happy to say in the direct line of ancestrywho had an uncanny power. There was one, and my mother had seen her, who maliciously bothered the farmers' wives at their dairy work; she bewitched their cream, so that they churned hours to no purpose, until some courageous house wife threw a hot iron into her churn, when the butter came immediately. This collateral ancestress of mine carried the marks of that hot iron to her grave. Did my mother believe these things? She did not doubt them a particle.

Naturally, I suppose these stories were true at a time when I took my other nursery tales in good faith; but there came a day when I surely was upon practical matters, was a grain superstitious when it came to the supernatural. I arrived at the conclusion that all mundane effects must have a genuinely mindane cause; I dismissed the supernatural utterly from my thought of this world's affairs, and I thought I with the question some other day, and I shall | had gained something in enlightenment beyond the creed inherited from my mother.

This conviction endured some hard knocks and persisted a good many years. It survived the first and only personal encounter I ever had with "Spiritualism." I was sent to Ithaca, N. Y., in the early days of our church there located. No one in that region had ever spoken a pleasant word for Unitarianism, or heard back to the days of childhood memories. While sitting down with them with a slate or a plansay how the problem of immortality will be one. Spiritualism had gone before us, and the he was a mere school boy in Norridgewock, the chette, probing the tender sore and keeping settled, whether pro or con; but a conclusion Spiritualists were the only open minded per tables in more than one house of his acquain open the bleeding wound. There are some

attitude is difficult to hold. You can school One of the incidents in this book, which is cline to descend upon one side or the other.

> He had better, or we should surely mistake him for one. On the contrary, I am so weak in the faith that no one would suspect me of being a Spiritualist unless I made an open confession. Without a blush, 1 therefore acknowledge myself to be a Spiritualist; that is, I am more that say, "Lord, I believe; help thou mine unbe-

> But some of you who are skeptically inclined will admit of a different explanation. As our friend Hamlet remarks, "Aye, there's the the human mind, and we know even less of the possibilities of what we call matter. He has a chapter in which he shows how our ordinary arguments for immortality leave us a little short of certainty. I am free to say that if we were sure that a chair was carried across the carried? The skeptical has his doubt still unremoved-though please remember that I am a believer, as I have already confessed.

> Dr. Savage is much more interested in this matter than I am. I believe that the hope of immortality has its value, but one does not want to know too much about the matter. It lief in the hereafter, but it has paid dearly for its blessing. Until the nineteenth century whom the Hereafter has not been a terror. Wordsworth says, "The world is too much often been too much with us. What Dr. Martineau has well named "other worldliness," healthy maxim was ever given.

Dr. Savage informs us that he took up his investigations that he might have something with which to satisfy broken hearts that came to him for consolation. The broken hearts that I have encountered are not of a kind to be satisfied at all. They feel like Lowell over his dead baby:

"Immortal? I feel it, I know it. Who doubts it of such as she? But that is the pang's very secret-Immortal away from me. Communion of spirit? Forgive me, But I, who am earthy and weak, Would give all my incomes from dreamland For a touch of her hand on my cheek."

I suppose I am very unfeeling, but Dr. Savage would have given his broken hearts as much comfort if he had tried to take their minds away from their trouble as he did by

## BANNER OF LIGHT.

things which it is good to let alone, and one of these is outling sorrow. If you are in grief, let this means of allevia-

tion alone. You are morbid enough alfeady. If you are not in grief but merely ourious then aurely let it alone, for several good rea-

One is that you can be better employed, You are not likely to get more out of it than has already been obtained, namely, that there is very likely something in it. You are presum ibly not a born detective, and your re-sults will hardly be of value to the world and may easily mislead yourself. Do not try to take up the role of an original investigator, unless you have been trained to it. There are few things that I should regret more than to have an epidemic of sitting around tables waiting for supernatural manifestations to sweep over the community. Whist parties are more intellectual, more healthful mentally, more physically heathful, and every way bet-

Personally I may be allowed to say that I quite prefer to know the departed as tender memories. I shrink a little from their visible, audible or tangible contact. More than one of them I should have been glad to have kept with me if they could have been spared to me, but now that they have gone hence I hope they will not take it amiss if I say I much prefer that they should stay where they are. I have a few very bright letters from Dr. Field which are too sparkling with humor to destroy. I am sure he has no organ through which to transmit to me his characteristic wit, and that being so, he need not trouble himself to communicate at Moreover, if it is all the same to him, he need not appear to me to-night in any form which he can now assume. I am made uncomfortable by the possibility

of visitations from spirits of another sort, some of which are not so kind and gentle as Dr. Fiéld. If they can carry a chair across the room, could they not easily fling it at my head? I do not relish the thought of it. How easily they could strike a match, and burn the house in which in fancied security I sleep. Who knows how many victims of circumstantial evidence lie in prison: to-day for incendiarism or murder, which malignant spirits committed? Who knows that a whole army of spirits are not to day fighting valiantly and effectively on the side of the Boers in South Africa? Who exploded the mine under the Maine at Havana? Why not the Dake of Alvs, or Cortez, or Pizarro? Who shot Mr. Goebel of Ken-tucky? Why not one of the victims of his own pistol? Who killed LeBarron in the Daxter bank? Had he no enemy in the other world? Who wrote the Ja ius letters, that have never been successfully traced to any earthly source? Who masqueraded in the "Iron Mask." and kept his secret beyond discovery? Surely, we are at the mercy of these creatures. Human science is a delusion and a snare. We thought that two and two would always make four; strange to say, here are three or five, and we cannot make i; other vise. We thought that one would reap what he sows, but what if the spirits blight our seed, and sow tares? I much prefer that things called spirits should not have so much physical potency. I do not de-sire to find my dishes broken when I get home, nor my books and manuscript hidden where I cannot find them.

But there is some consolation. I have lost money in 'my day, and I have charged it to my carelessness or stupidity. I shall give myself the benefit of supposing that a mulignant spirit has abstracted it from my purse, or falsified my accounts, or upset my speculations. I often lose my spectacles; but now can any one ever say where he may find his spectacles? The old kind of world was sufficiently confused; but the world we are now in has no certainties. I cannot say that I like it better; but I am a new convert and not to manner born.

All the things above montioned appear to be possible in this new heaven and new earth to which  $D_{\ell}$ . Savage's new book seems to give us a kind of chart. It will not hurt you to read the book if you are in fair health, and if you do not undertake to investigate the business yourself. Dr. Savage is not in good health, and I very much wish he would devote his leisure to the bicycle or some kindred diversion for the re mainder of his days.

The soul well employed," says Emerson, "is incurious." The soul is not well employed that is too curious about churchyard mysteries. Ina serious mind, the subject does not promote hilarity, and it certainly is well for persons already disposed to depression, moodiness and perhaps solitude, to leave the investigation of things uncanny to the Society for Psychical Research, on the same principle as you would leave your diseases to a trained physician. By all means let the psychical researchers, if they are trained investigators, apply themselves to these problems. Something of great interest and some value may come from their investigations. Dr. Savage declares that he "believes with his whole soul that it will not be long be fore immortality will be as much discovered as America was discovered by Columbus," and, as I have said, I partly follow him, though with nothing like the same approach to certainty. But do not let us exaggerate the importance of this possible discovery. There are four hundred million people in China, every one of whom is twice as certain of this discovery as Dr. Savage is or ever can be. There are twenty things, the discovery of which would be of vastly more value to the Chinese population. A writer in the last number of the Christian Register says with agitation that the savage Sioux Indian returns a decisive answer when "If a man die, shall he live again?" asked. He answers yes; he knows; he has always known; his fathers have known. "But," says the writer, "we as Christians do not know. we only hope." Nevertheless we know some things that the Sioux Indian does not-things that would be worth to him forty times as much as his knowledge of the other world. It might be profi able and certainly it would be satisfaction to be as certain concerning the hereafter as a Chinaman or a Sioux Indian; but there is one thing certainly that would be of more value to the population of these United States, and of this city, and that is the discovery or rediscovery of the golden rule and the moral law, and the means of applying those obsolete ideals in our national policies and in our municipal politics.-Ex.

## JONATHAN COLEMAN,

An Instance of Spiritual Development.

#### RY M. EARL DUNHAM.

#### CHAPTER VIII. PARTURITIVE PHYSICIANS

Mr. and Mrs. Coleman entered upon what they regarded as their mission heartily, loyally, enthusiastically. They believed, beyond the

peradventure of a doubt, in the reality of spirit communications, spirit guardianship, spirit superintendence, and spirit power. They believed in all this so honestly, so thoroughly, so absorbingly, that they went wherever and did whatever the spirits directed. One instance, selected out of scores, is here illustrative of this fact. It cccurred shortly after Mr. Coleman had refused the offer of a regular salary from his friends and old time neighbors, and had thrown himself and family, spiritually aud temporally, upon the promised care of the spirits. He had been reading and meditating quietly at home, when his wife came to him, in the middle of the forenoon, and said: "Our spiritual advisors say that we must go

to Toronto to-morrow on the early morning train.' "What for?"

"They did not say." "Well, we can't go." "Why not?"

"Because I haven't money enough to pay our fare half way there.'

Mrs. Coleman dropped into a chair by the table, leaned her head for a moment on her hand, and then said:

"They say distinctly, emphatically, that we must go." "Do they say where the money to pay the

fare is to come from?"

"Do they suppose the railroad will carry us free?

'I don't know."

"Consult them again."

She did so, and received this communication: "You and Mr. Coleman must start on the earliest train to morrow for Toronte, and we will provide for the fare." "How?" inquired Mr. Coleman.

"In our own way. You must trust us-at least until we have once failed to provide for your needs. Pack your gripsack, and be ready to start for Toronto, with your wife, on the

irst train to morrow morning." "What are we to go for?" still further queried Mr. Coleman.

"You will find out when you get there," was the indefinite reply.

To ordinary judgment this was a poor war rant for a man and his wife, without money, to prepare for such a journey; but Mr. and Mrs. Coleman were believers in the spirits, and somewhat familiar with their peculiar way of doing things; therefore they packed their grip-sack-or rather the wife did, for wives always have that part to do-ready for a start on the early morning train.

When the morning came the status of things had not changed. The fare was not provided for, but Mr. Coleman confidently took up their gripsack, and, with his wife, started for the railroad station. To ordinary foresight this c uld only appear as a foolhardy act, but to them it was only an exhibition of unwavering faith in spiritual leadership. The spirits had bid them go; had promised to provide the requisite means; therefore, the responsibility rested on the spirits and not on them. Their part was simply to do as they were bidden, and tney were doing it.

On the way to the railroad station they passed by the postoffice, and, of course, went to see if any letters were awaiting them. Any ordinary man would have done that. They ound one letter only to their address, and this

saving, "Mother, dearest mother." In the midst of this scene Mr. McCann came silently into the room, caught the softly-spoken words of his daughter, stopped spell-bound, gazing at his beloved child through eyes overflowing with tears.

The whole scene was dramatically impressive: Fannie beholding in spiritual vision her long departed mother, with rapturous delight; the father smiling through tears as he saw the heavenly glow on the face of his enraptured daughter; Mr. and Mrs. Coleman, like two guardian ang is, beaming with love and sympathy; a sick-room transformed into the anto chamber of heaven itself; a scene never to be for otten.

Fannie was lineering on the very threshold of death, and fully recognized the fact, but, having her mother now with her, all fear was gone, and she awaited calmly the hour of her translation. With her spiritual vision opened she saw how the two worlds, the seen and the unseen, meet and blend into one. Around her were friends from both, some in spirit form and some in earth form, and the one form, to her, was quite as real as the other. Indeed, she talked to both alike, and wondered that her earth friends could not see and converse with

her spirit friends. "Don't you see them?" she would wonder-ingly inquire. "They are here, mother, and Lucy, and John, and Aunt Mary, and Uncle Seth. Can't you see them? On! I forgot. I could n't have seen them once, but oh! how clearly I see them now."

Mrs. Coleman was the only one present who could verify Finnie's statement of spirits being in the room; the rest could not see any spirits about her, but affirmed a feeling of their presence. In some respects feeling is keener than sight. Everybody proves the truth of this at times, though few stop to consider the fact. "Coming events cast their shadows before them" much oftener through feeling than in any other way. This is commonly called "pre sentiment," and often set down as the product of superstition, when its reality is a most serious and positive fact. Even animals experience it in the near presence of a coming danger, as in an approaching tempest. Man is more sensitive than the ordinary animal, and yet animals are recorded as trembling with fear in the presence of ghostly and occult powers; why then should it be accounted as a questionable thing when we talk about feeling the presence of spirits?

Atter three days of joyous, rapturous experience Fannie passed into spirit life. Her last hours were radiant with ecstatic expectation. With a smile of delight she bid a temporary adieu to her earth friends, and then stretched her hands triumphantly to her spirit friends. As if amid a burst of rejoicing and the glow of eternal sunlight she was translated. Nothing can befittingly illustrate it unless it be the indescribable glory of the setting sun on a cloud-

"O death, where is thy sting! O grave, where is thy victory!" To such as Fannie in whose vision the two worlds are seen to meet and blend, death has no sting; the grave has no victory; for she, the real person, neither died nor was inclosed in the grave; she was translated out of the perishable into the imperishable. Her body, it is true, went into he grave to be re-wrought into other uses, but her soul, her real self, went where death and the grave have no uses and, therefore, are unknown.

It is different here from there. Death here has a mission, and a kindly mission too, in that it disrobes us of the flesh when, for us, fleshly uses are at an end; the grave is a wise provision for good in that it furnishes a safe work shop wherein the cast-off flesh is re-wrought for new combinations of utility and beauty; wise and merciful provisions. Neither is to be a Later these teachings were taken up and feared when they come in the ordinary course of our earth career. Mr. Coleman performed the customary funeral services; Mrs. Coleman ministered with willing hands and comforting words to the sorrowing hearts; and when all was over, save the regular routine of life which must needs be taken up, they returned home, their mission in that home having been accom-plished. Then they understood why they had been sent to Toronto; again they had proved the wisdom of being subject to spirit control; another test had been given them that their temporal wants should be amply provided for, in that they had started from home without money to pay their railroad fare and now returned with a hundred dollars in their purse. This was no solitary instance. Similar experiences were common occurrences. At the spirit call they went blindly where ordered, stopping not to question about ways and means, yet never going in vain nor once finding themselves unprovided for. And this continued for several years, full of marvelous instances which seemed more of impossible fiction than of possible fact. Is it any wonder that they believed in Spiritualism? Who would not with such an experience? And yet higher phases of usefulness awaited them.



First—the medicine that holds the record for the largest number of absolute Cures of female ills is Lydia E. Pinkham's Vegetable Compound.

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The ignorance and bigotry of those witch-craft days were so dense, the five points of Calvinism and their logic so stupefied the minds of all the people that the leaven of devilism and witchism for many years pervaded our laws and usages. It is time such relics were swept-from the statute books, for bigotry is not dead, as evidenced by the recent arrest of a medium in New Hampshire. The sleuthhounds of orthodoxy are somewhat re-strained by the liberalism which has rolled in upon us. They will spring when a good oppor-tunity offers, and a crusade may open at any time. Let power fall into the hands of such creatures as one Rev. Broughton, who is engineering a revival of religion in New Yerk, and who made this utterance soon after opening the services. "All Unitariaus are sinners, all sinners are Unitarians." This fellow belongs to a way back century-certainly to the days of Calvin, who roasted Servetus alive; he would have enjoyed that roasting and unctuously shouted, "Glory to God!" \* While such a spirit still exists, no one knows

when or where the next blow may fall. The following, taken from the Harbinger of Dawn, truly sets forth the work incumbent on Spiritualists and tells some truths of vast moment. Will Spiritualists beed them?

"It is not generally known outside the ranks of Spiritualism that Mental Science and Christian Science (so called) had their origin in the early history of Modern Spiritualism-were first given to the world as spirit teachings and

## FEBRUARY 24, 1900.

request, saying it was but a dream, but the daughter southy claimed the contrary, and would not be denied. Nearly eighthours passed when Mre, Crosby slowly opened her even, and look d at her daughter, who had remained by her bedalde constantly watching for a return of life. Mrs. Crosby has now recovered.

#### Questions and Answers. BY MRS. M. KLEIN.

QUES.- What criterion can one have that one is at one-ment with the All Life, with God?

ANS .- When conscience speaks with a divided or uncertain voice, that at-one-ment is not reached and it is necessary to descend deeper into one's inner recesses and there observe and reflect in true humility until the clear voice of the spirit is heard, which then puts aside all doubt, all uncertainty, and fills heart and mind with pure light, pure thought, and peace and joy follow as a natural consequence. Yes; then only is one at peace with one's self and with all things. This state is attained with greater difficulty by some than by others, for the reason that they are acutely sensitive to worldly things and dull to the spiritual, and are apt to analyze and discriminate between these worldly observations and the subjects or objects therewith connected; thus an overstock of brain-stuff not readily adjusted one kind to another is a constant prohibition of the desired state of being or becoming at one with God.

Q.-How shall we view the principles of nature? Prot. Lockwood asserts that they alone are supreme. A.-The principles of nature are the agents of Supreme Wisdom and Force, but are not in themselves supreme. For instance, man's eyes, ears, vocal organs, etc., are the agents for him to see, hear, discern; his vocal organs the expositors of his intelligence, gathered by the senses through their avenues. These organs are not his intelligence, it is the supreme power behind them. A person might have good eyes, but could see no beauty in anything; have a strong voice, but express no intelligence, because there was none behind these agents to guide them.

We say positively that all manifested energy, through its several agencies, is the INFINITE INTELLIGENCE, which alone is supreme. Van Wert, O.

LIST OF SPIRITUALIST LECTURERS. EP<sup>\*</sup> If there are any errors in this List, we wish those nost interested to inform us.

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THE INKSTAND BATTLE.

We are making smokeless powder, and big bombs to throw a mile, That will blow the foe to chowder in true dynamic

style. Talk not of the bloody red man, and the foe his arrow

drops – Every ball it means a dead man, every bullet means a corpsel

We've a whirling gun; you spin it, and the myriad bullets fly And a hundred men a minute roll their stony eyes and

 "Modern spirit saith;
 'Start me up this rattling reaper on the harvest field of death." "Make your swath of dead men deeper," thus the

Let us stop this wild death's revel; Martin Luther, so 'tis said,

Threw his inkstand at the devil, and the black fiend turned and fled.

Smite your world-wrong; don't combat it with a fusilade of lead: Simply throw your inkstand at it; come tc-morrow it said Mr. Coleman. is dead.

When the world upon the brink stands of some crisis st ep and dread, Fannie gazed about the room for a moment st ep and diead, Like brave soldiers seize your inkstands, hurl them at

the devil's head. Pour your ink-pots in a torrent till the strangling de-

learned to think, There is dynamite and nitre in a bottle of black ink.

Though it makes no weeping nations, and it leaves no

gaDiug scars. Placed 'heath error's strong foundations 't will ex-

plode them to the stars. -Sam Walter Foss, in Lucifer.

The latest BANNER OF LIGHT should always lie on the table in your reception-0081

read as follows:

"JONATHAN COLEMAN- Dear Sir: Inclosed you will find a railroad pass for yourself and wife, to Toronto and return. By order of the spirits. Yours, truly, \_\_\_\_\_."

The pass was properly made out and signed by a prominent railroad official, but the name of the sender was not given, nor any informa tion as to who obtained the pase. That, however, was a matter of secondary consequence, as the pass settled the question of fare, and enabled Mr. and Mrs. Coleman to go freely on their way. On arriving at Toronto they were warmly

greeted by an acquaintance of former years, a man who had become a resident of the city and the possessor of large wealth. This meeting they regarded as most fortunate. in that it would enable them to make inquiry about the hotels; for they had never been in Toronto, and had come there without knowing why or where; but before they could make the in-quiry, Mr. McCann said: "Please step this

way; the carriage is waiting for you." "Is waiting for us?" queried Mr. Coleman with involuntary astonishment-though the manner of his coming ought to have prenared him for any event; but human nature will, occasionally, fail involuntarily into its old ways, and such unexpected meetings naturally awaken surprise. "Yes, for you," answered Mr. McCann.

"You don't suppose I would send for guests and then not meet them with a carriage." "Send for guests!" repeated Mr. Coleman.

"Certainly; I sent for you." "How?"

"By telegraph."

"We received no telegram."

"Why, then, are you here?"

"Because the spirits told us to come."

"Aye, I thought so; for I sent for you by spirit telegraph, and received the answer that you would be here on this train. You are wanted. Come." Mr. McCann led the way to the carriage, and they were quickly driven to his spacious man sion, where they found his daughter Fannie in the last stages of consumption. On her ac-count they had been sent for-not to cure her, for that was impossible; but by their counsel, sympathy and ministrations of love, that they

might assist her in the near at-hand passage through the process of death to the flesh into the fuller life of spirit. Under spirit guidance they were to be the parturitive physicians at tendant on her birth into the spirit world.

When they entered the sick room Fannie held out her two white, bloodless hands and feebly said: "Oh, I'm so glad you have come." Each taking a hand, Mr. Coleman replied: "We are glad to be here, and to be of service

to you in whatever way may be possible." A few moments of silence followed while the three, with joined hands came into rapport of spirit interflow. Then Fannie said: I did not feel that I could pass through the change alone; I wanted some one near who could bring the spirits to aid and comfort me; and we were directed to send for you. Oh, how

glad I am that you are here. Already I feel comforted and cheered." "We will gladly do what we can for you,"

"You are not alone, dear Fannie," said Mrs. Coleman. "A host of friends are here with

and then said: "I can't see them. Who are they?" "One is

Pour your nuk pois in a torrent with a containing of the structure of the structur you so! Then she patted her hands as a loving mother

pats her child, while over her face came a smile or sweetest peace and contentment. Fannie's mother had departed into spirit life

several years before, but the remembrance of her was cherished vividly by both husband and child. Now to see her again, to feel the touch [To be Continued.]

#### Fortune Telling.

#### BY WILLIAM FOSTER, JR.

The statutes aimed at fortune telling in several of the states are relics of the devilism which prevailed in Christendom at one time, covering several centuries. The devil idea was conceived in the brain of some theological zealot, instilled into the credence of the age by a persistent drilling, by the priests of superstition, who being esteemed as men of God, in close touch with him, so much so that they understood all the divine movings, having a clear vision into the mysteries of heaven and hell, especially the latter, with its complicated mechanism. The central idea was a dark, mighty being with horns, cloven teet, a long tail terminating in a spear. He possessed great power, having full liberty to traverse God's vast domain, permitted to seduce souls at will, endowed with infinite cunning, sometimes shrewd enough to even outwit God himself. The superstitious Jews had their Satan or Beelzebub, but he was a pigmy child compared with the Christian's devil. It would be

interesting to recall the Jewish demonology and its scope, but it is unnecessary for the purpose of this article to enter into details, only this, that there was a distinction between those called witches, and those who conversed with familiar spirits, as the woman of Endor, who nowhere in the Record is called a witch.

The gist of the demonology of Christendom was that the snake of Eden had become the monster just described, God's second edition of the devil, sometimes by the profane called 'spli:foot," the author of those marvelous things which the ignorance and bigotry of the day could not explain. Many things which we now know to have been only psychic phenomena, were called "works of the devil," performed through the agency of human beings at his instigation, especially by such as had made a covenant with him by enrolling their names in his book, which was constantly carried on his person. This was the witchcraft which it was sought to extirpate by penal laws and the gallows, both in Europe and this country, the only two colonies to hang witches being Massachusetts and Connecticut.

It is true, that in this era of witchcraft, there were persons who forecast events, as there had been in all ages, who were esteemed to have dealings with his sooty, wicked majesty, but so far as my reading goes none were laid under the charge of witchcraft, or were hung. They were suspicioned, and tainted, therefore must of her careesing hand, to bask in the sunshine or mother love, filled the daughter's cup of de { tune-telling, which were only some form of psy-ight to overflowing, and she lay radiant, so t ly chic reading.

ers. Later these teachings were taken up and separately systematized by Helen Wilmans, Mrs. Eddy and others, until Christian and Mental Science (which in reality are the same thing) have wandered far from the parent tree. That there is truth in Mental Science is demonstrated by the fact that a great number of the Spiritualists of forty years age, who were familiar with its teachings at that time, though octozenarians now, are still vigorous in mind

and body. "This should be an object lesson to all Spiritualists. They have been lulled to sleep by the siren's song while the gold in their garner has been appropriated by others. The Society for Psychical Research has appropriated their phenomena; Mental and Christian Sciences, and Suggestive Therapeutics have taken possession of their healing powers, and all that now re mains of Spiritualism is a wreck stranded upon the shores of time. Why has this occurred? Because it may be said of the Spiritualists as Walter Scott said of the coral insect:

"Ye build, yet ye enter not in, Like the tribes of the desert devoured in sin.

"The silent edict has gone forth to Spiritualualism: 'Organize; and support your worthy press and workers or die!' The time for action is at hand. Raise the Mayer fund, strengthen your organization, and retrieve the glories that should be your own, or pass out into the night and gloom of oblivion." Warwick, R. I.

#### God Is Love.

#### BY SPENCER WALTON.

Yes; but Love is God, too! Marvellous transformation of this ancient sentence. How often have we wondered at the very word "God"but more, infinitely more so, at the statement, 'God is Love"! "Why!" (juculates some poor, tried soul, stifling, gasping and drowning in the vortex of circumstance, whirled hither and thither on the rapids of life, until it seems bewildered as it rushes into the whirlpool of doubt-"God, God, God; Is there any God? If so, is it any orderly, intelligent God? a force? a vibration? a love? or, what is it, any way? Can there be anything, honesils? or, does death end this misery—this doubt?" Listen, ob, beloved soul! "Let there be light!" Nat ure itself proves that there is "order"; order proves "harmony;" and what is harmony but love?

What is love? Natural orderly vibration-vibration, harmonious vibration is the law of existence, and that which vibrates most is said to be worth most! (The diamond for instance).

In inanimate things, if such there be, incom parably lower in the scale of vibration than human organisms, take shape, think, live, breathe and harmonize, love is there. Geology teaches us, therefore we progress, and if not the love principle why progression.

What causes most desire and affords most gratification? Pure love. What can, and will, and does destroy mountains of misery, create new conditions, and make the soul satisfied with the consciousness of a divine costasy?

Love, yes, love; then love is God. 812 12th street, N. W., Washington, D. C.

#### What a Daughter Heard.

A remarkable instance of preservation from the most awful of all deaths is reported from Indianapolis, under date of Jan. 16-and later dates seem to confirm it. In Crawford County Mrs. Ellen Crosby was about to be buried alive. She had been pronounced dead, and, prepara tions for the burial were being made. While this was in progress, her daughter, nineteen years old, worn out by exhaustion, lay down to rest, but her eyes had scarcely closed before she sprang up, and peremptorily insisted that her mother's body be returned to the bed. She said that her mother had colled to her in her sleep, saying: "Mary, don't let them bury me alive.

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5

• Will also attend funerals.

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

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The date of the expiration of every subscription to the BANNER OF LIGHT is plainly marked on each address. Subscribers will avoid inconvenience by remit-ting before the expiration of their subscription. It is The earnest desire of the publishers to give the BAN-NER OF LIGHT the extensive circulation to which its merits entitle it, and hence they look with confidence to the friends of the paper throughout the world to assist them in their important work.

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The undertaker complied with the daughter's

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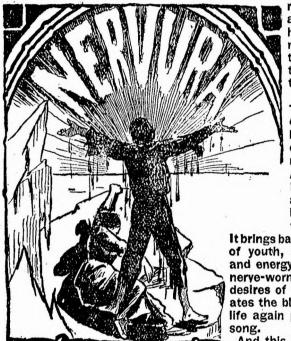
#### Blood and Nerve Remedy Conquers Disease,

Health, Strength, and Vigor Civen to All by this Createst of Spring Remedies.

There is no reason why every man and woman in the world should not live to a hale and hearty old age, with genial faces, sweet dispositions, and good health.

Yet, what is the story of Disease?

Wrecks-wrecks-wrecks-sometimes ere the noon mark has been



reached. Young men and young women, haggard, useless, miserable, drop by the wayside, burdens to themselves and to their friends. . Rise up! Bestrong!

There is a way. Dr. Creene's Nervura blood and nerve remedy will make you new again-LITER-ALLY NEW. It is Nature's own nerve and blood medicineinvigorating-strengthening-vitalizing. It brings back the snap and vigor of youth, restores confidence and energy-puts into a weary, nerve-worn man or woman the desires of life, and so invigorates the blood and nerves that life again plays a glad, merry

And this is a solemn fact, backed by thousands of those who were once wrecked and who are now well and strong.

Dr. Greene's Nervura cures nervous exhaustion, general debility, poor blood, weak stomach, and will be found the most strengthening, vital-Izing, and invigorating spring medicine you have ever used.

Mrs. E. W. HUSTON, 30 Heard Street, Chelsea, Mass., says :-

"I had a slight heart trouble caused from indigestion. I would have attacks of palpitation, was very nervous, and was very much worried. By the advice of friends, I began taking Dr. Greene's Nervura blood and nerve remedy, and at once felt better. The attacks of the heart trouble stopped, my food did not trouble me, and I consider that Dr. Greene's Nervura has en-tirely cured my heart trouble, and gladly recommend this medicine to all."

Dr. Greene, 34 Temple Place, Boston, Mass., is the most successful specialist in curing nervous and chronic diseases. He has remedies for all forms of disease, and offers to give free consultation and advice, personally or by letter. You can tell or write your troubles to Dr. Greene, for all communications are confidential, and letters are answered in plain, sealed envelopes.

## Children's Spiritualism.

#### THE BLACKEST SIN.

In a big brown schoolhouse over the way The children were asked to tell one day What each one thought was the great sin, So far as their youthful thoughts had been.

A fair-haired girl, one who answered first. Thought "a bold, bad boy was about the worst," And the bad boy answered, with saucy wink, A stuck-up girl is the worst, I think,"

One "reckoned a thief was mighty bad." And next to that was "a drinking lad." While another thought that a pirate's life Was one with the greatest evil rife.

A lie came in for its share of blame. With hins that it led to a sea of flame; And a "hold up man" with his deeds galore, Was voted the worst by half a score.

"Where do you mean?" asked Mr. Chat's little wife, becoming interested. "At the top of one of those electric lights,

So off they flew to one of the tall electric light poles on Boston Common. Above the light is a big iron "bood," as it is called, that looks very much like a big, black lamp shade. Inside of this was a small, round shelf, just the place—so the little brown birds had found—for a cosy nest. There were several Sparrow fam ilies who had already moved in, but there was still room enough for two or three more nests. The Chat Sparrows bustled about, and chirped to each other, and had a friendly word for the Chit Sparrows. How do you like it, Mrs. Chit?" asked Mrs.

Chat. 'Very well indeed," said Mrs Chit Sparrow, cheerily. "Do move in; we shall be glad to have you and Mr. Chat for neighbors."

#### "S ELF HYPNOTISM-the control of sour own mind-is the key to Consolous Im-

mortality." said one of our suirit teachers when we asked if Hypnotism was a profitable study to take up.

If you mean by taking up the study of Hyp notism, studying how to use your will to make some one do things that will make fun for the spectators, we say, No; it is not profitable. It is neither good for yourself nor those you

are controlling. "Self Hypnotism — self government — is the most profitable study of all studies. Parents should begin to teach the child this as soon as it can express thought.

To understand that which you name 'Hypnotism,' is the only way to live cheerfully and right; yet people are frightened at the mention of the mere word, but this is because they do not understand what Hypnotism means. "Every one is being hypnotized continually.

by some one or some thing. Each mental llealer is a hypnotist. Each person who is healed by mental suggestion is hypnotized. Whoever expresses a thought that influences another mind to follow its dictation hypno tizes that mind. People are hypnotized by each other and by all conceivable things; but the King of all hypnotizers is Fear, for every conscious being succumbs to its influence, more or les-

'Self Hypnotism is the control of your own mind. To be self-hypnotized is to think as you desire; it is to be able to concentrate your thoughts, and to have only such thoughts as you desire. It requires organized (fort to study Self-

Hypnotism. As much time at least as is given to the care of the physical body, must be devoted to spiritual unfoldment. The mind must be kept clean and pure.

"You can never get control of your mind so long as you can be hypnotized by Fear.

'Let all your thoughts be loving thoughts, then Fear has jost its power over you."-The World's Advance Thought and the Universal Republic.

GREAT MINDEDNESS.-And yet again: "There is no man that cannot bring great mindedness to any calling in which he is embarked. It does not need that a man should be born a United States Senator, for the man that is on the shoemaker's bench may make himself one of the greatest of statesmen. It does not need that a man should be born a geologist; for a man in a stone quarry may make himself one of the most eminent philosophers. Where a man begins to work is where he begins; but it does not follow that that is where he ends. And the point of criticism is, that a man should suppose his trade to be the measure of what he is to be; that he should look upon himself as shut up in it; that he should take the view that he must be as big as

that trade, and no bigger. "The manhood that God gave you the ca-pacity of exercising is the measure of your life; and when you fill the avocation that you will be called to go up higher. If you are en-gaged in that which is drudgery, you will soon grow out of it if you have the spirit of emancipation in you. If you are just fit for a drudge, if you only have a thought for the present, if you think your present attain. ments are enough, then be content in the state which you are in, and do not grumble. But if you are fit for something more, then make something more of yoursel!, and do not grum-ble. Why do you grumble it you are fit for nothing more? And if you are fit for something more, why do you grumble? A man is fit for something higher when he shows himself to be so by doing something higher. '-Dr. M. L. Holbrook, in the February Phrenological Journal

ORNELL UNIVERSITY, ITHACA, N.Y.-In 1893, as there was no magazine in America devoted entirely to the subject of physics, Cornell University established for that pur pose the Physical Review. So great was the press of valuable articles descriptive of original research and scientific discoveries that in four years' time it found it necessary to appear monthly instead of bi-mouthly as at first. It has published seventy-one original investigations made in the Cornell laboratories, but ada, Holland, Germany, Australia, Japan and Sweden (in which country Professor Augström of the University of Upsala is a regular contributor.) Scientific research is now worldwide, and the progress of discovery very rapid.

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answered Mr. Chat, promptly. "Come and

Then spoke a boy who, with flashing eyes, Seemed unconverted by these replies: 1 think that the meanest thing in town 1s to stilke a fellow when he is down." - Callie Bonney Marble, in The Housekeeper.

#### Sunshine.

#### BY RUBY NICHOLS.

Sunshine was a girl thurteen years of age. She and her sister, Mabel, were going to the sea shore, where their uncle lived. Their father had been sick, and the doctor told him he needed the sea-breeze to make him well. They lived in the big city of Boston, and Dr. Strong said the city air was not good for him. So Sunshine and Mabel were helping their mamma pack.

Sunshine was the elder of the two, Mabel being five years old. At ten o'clock, May tenth, Mr. and Mrs. Marten, Sunshine and Ma bel were at the big city station. Soon the long train stopped at a little station and they got out. Dr. Strong, who was with them, helped Mr. Marten out, and their baggage. They then got into a coach and soon came to another vil lage. Here was a large hotel. It was about five o'clock, and the children were so sleepy that they aid not see the great ocean. But after they got over the stiffness from sitting so long, Mabel happened to see it "Sunshine! Sunshine!" she called. "Hurry

up: just see." Wuen Sunshine saw it she clapped her hands,

and taking Mabel's hand, ran to tell her mamma. Sunshine's real name was Mary, but most people called her Sunshine.

This was not their uncle's house, but they

"What is it, Sunshine," asked Mabel. "Why, Mabel, don't you know? it's the ocean.

Yes. dear, it's the ocean," said mamma, who was sitting by an open window, and had heard their last remarks.

"Mamma, can't we go down near it?" But just then the supper bell rang. They forgot all about the ocean in the next few min utes in eating their supper. Next morning they again rode in a coach to their uncle's house, which was about half a mile away. Here they slayed for the next three months.

Near the last of August Mr. Marten, now well, and his family returned home which, after all their fun at the seashore, they were glad to reach.

#### A City Home.

Mrs. Chat Sparrow sat on a telegraph wire and scolded Mr. Chat Sparrow. It was n't his fault at all, but she did n't stop to think of that.

"Y am cross enough to fly out of my feath s," said little Mrs. Chat. "This is the fourth ers," said little Mrs Chat. "This is the fourth time we have tried to build a nest on the nice stone shelf under that window, and every time that horrid man in the office throws down all our sticks and straws. 1 am tired out with carrying stuff up to that high place all the morning.

"Well, I never liked the place very well, dear," said Mr. Chat, smoothing down his feathers. "Besides, that office cat used to stare at us so greedily that it made me quite nervous, even though I knew he couldn't reach us."

Where shall we build?" asked Mrs. Sparrow, turning around on the telegraph wire to face the wind. If you are a bird, you know you don't like to have the wind blow your feathers the wrong way.

'There are the trees on the Common," suggested Mr. Chat, a little timidly. "Trees! No, indeed!" exclaimed Mrs. Chat.

"A. nest in a tree may do very well for our country cousins, but not for me, thank you. Mr. Chat Sparrow scratched his head with his

claw. Then he said: "How would you like a flat, my dear, all warmed and lighted? The Chit Sparrows have just moved in one, and there may be room for us near them. Chit and I roomed in one of the flats last winter, when we were bachelors. It was very snug and warm, even on cold nights "

It does n't take a Sparrow long to make up his mind, and in a very few minutes Mr. and Mrs. Chat Sparrow had decided to move into this convenient tenement house, ready lighted and heated by electricity. For two or three days they worked busily,

bringing up sticks and straws for their little home. At last their nest was ready, and they moved in at once. The very first night in their new home was a

chilly evening, with a pouring rain. "Why, how cosy this is," said Mrs. Chat,

snuggling down, and ruffling up her feathers comfortably. "The iron roof above us keeps off the rain, and the heat from the light just makes it snug and warm. It's better than the office window shelf, is n't it. Chattie?" "Yes, indeed," answered Mr. Chat. Then he

yawned, blinkid once or twice, for he was very sleepy, and added: "That office cat won't have a chance to stare at us now. I'd like to see the c.t that could climb up here."

And, in two minutes more, Mr. Chat's eyes were shut tight, and his little head was tucked under one fluffy wing. Mrs. Chat nodded and blinked, then her head went under her wing, and all was quiet in the bird's tenement house. - Ida Kenniston, in Household.

**Reviews and Clippings.** 

THE SP IINX.-The current issue is at hand, full of "thoughts for those who

think." The frontispiece is an excellent en-

graving of "The Three Fates." James Bon-

wick continues his series on the "Sphinx Re-

ligion." Sepharial contributes acchapter on

'Astro Phrenology," in which are presented a

few of the more striking statements of Eman-

uel Swedenborg in reference to the nature of

the planetary spirits and their action over the

minds of the earth-born. It is interesting to

"Fate, and Cheating It," by Heinrich Däath,

is a very interesting essay. There may be a few intelligent readers who are not Greek, Latin or French students who will miss some

of his thoughts. We regret that he found the

ject of a learned astrological esay, but of the following diversion for the tired mind: Mark Twain, in his quality of an imp of mis

chief, has come to the aid of that supernatural

or mythical being who is sometimes euphemis-

against him, and say the most injurious things

about him, but we never  $h_t$  ar his side. We have none but the evidence for the prosecu

tion and yet we have rendered the verdict. To n y mind this is irregular. It is un Eaglish; it is un American; it is French. Without this precedent Dieyfus could not have been con-

demned. Of course, Satan has some kind of a

case, it goes without saying. It may be a poor one, but that is nothing; that can be said about any of us."

He promises that as soon as ne can got a star facts, and find an impolitic publisher, he will be devil. "A

person," he adds, wickedly, "who has for un-toid centuries maintained the imposing posi-

tion of spiritual head of four fitths of the hu-

man race, and political head of the whole of it, must be granted possession of executive abili-ties of the loftiest order."

undertake the rehabilitation of the devil.

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note that his statements agree with astrologi-

cal calculations.

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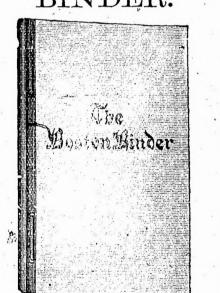
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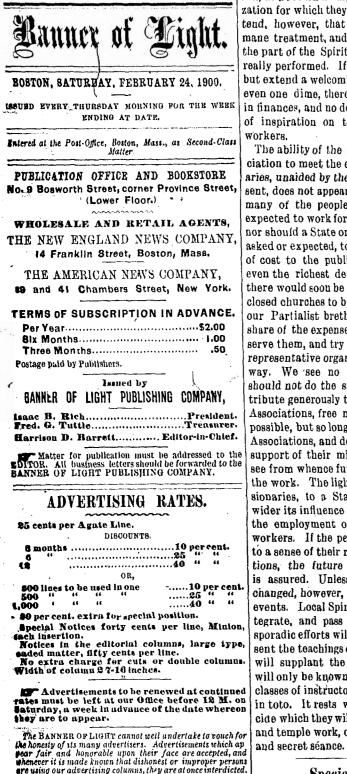
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Hades of opinion to which correspondence any second and a second and a second and a second and a second a secon



success thereafter. In fact, some of them accmed to delight in acheming to cast the entire loss, if loss there were, upon the organizations the missionaries represented; They were nearly always the last ones to be paid, and not infrequently have been left without any compensation whatever. In view of these facts, it are willing to engage in missionary work. Yet there never was a time in the history of Spirit-

> ualism that missionary effort was so sorely needed as it is to day. The people need help in the organization of their local societies, while weak and struggling societies need the inspirathem. We are not contending that missionaries should make financial profit the main purpose of this work, nor do we assert that they should be expected to pay their own salarles in full, and return a large surplus to the organization for which they are at work. We do con-

tend, however, that they are entitled to huiuhlbition of further classilegislation. mane treatment, and to a just recognition, on the part of the Spiritualists, of the work they really performed. If each Spiritualist would in finances, and no dearth whatever in the way of inspiration on the part of the platform workers.

The ability of the State and National Association to meet the expenses of their missionaries, unaided by the people to whom they are sent, does not appear to be considered by very many of the people. No missionary can be expected to work for nothing and find himself; nor should a State or National Association be of cost to the public. If this were done by

closed churches to be found on all sides. But our Partialist brethren endeavor to bear a

share of the expenses of the missicnaries who ganism. serve them, and try to lighten the cost to their representative organizations in every possible joy or sorrow is, therefore, found to be unable way. We see no reason why Spiritualists should not do the same. If they would contribute generously to their State and National strangely. Those who feel the most say the possible, but so long as they refuse to aid the | for those who are in need. A smiling face often support of their missionaries, it is difficult to the curious. A somber countenance often consee from whence funds are to come to carry on ceals the most violent feelings of anger and the work. The lighter the expense of its mis- hatred. Behind the mask of piety, we often sionaries, to a State or National body, the find the evil faced monster, Hypocrisy, and wider its influence can be extended through underneath the cloak of melancholy we often the employment of a large number of field discover the most extreme egotism. The man workers. If the people can but be awakened who can bear grief with a smile is a person to a sense of their responsibility in these direc | who, like the one in the house by the side of tions, the future of Spiritualistic Societies the road, is a friend to his race. He manfully is assured. Unless present conditions are and heroically steps upon his own grief that changed, however, it is easy to forecast coming his fellowmen may not be made unhappy events. Local Spiritualist societies will disin- through his misery. Such persons suffer deeptegrate, and pass out of existence, and only ly in the Silence, when they are face to face sporadic efforts will be made to publicly pre- with stern Reality, and are compelled to wressent the teachings of Spiritualism. Class work | the with the sorrow of the soul for which earthwill supplant the rostrum, and Spiritualism | life has no balm. will only be known in and through the private classes of instructors who eschew the platform in toto. It rests with the Spiritualists to de- | for words when they are once touched in their cide which they will choose, the public rostrum and temple work, or that of the private class,

tributed their dime at the door, then shirked | tion-that of theory without practice. We beall responsibility in the matter of the meeting's lieve in raising the intellectual standing of all classes of people, but we respectfully submit that it is manifestly unfair to single out the day-laborers, through permisions legislation, as the particular ones to be placed under hothouse cultivation in this respect. Industrial education in our public schools will help to solve this problem, but it is a most dangerous is not surprising that so few of our speakers experiment to place the laboring classes of our country at the mercy of special commissioners, taken from their own ranks, or otherwise, with respect to their right or ability to labor. Personal spite has often caused the rejection of applicants for admission to the medloal profession, and there is no reason to betion that the visit of a live missionary will give | lieve if would be otherwise in respect to laborexaminers. The only safe way is to prohibit class legislation. The rights of all should be respected and maintained by our law-enacting. bodies. We feel that this is a question of vital importance to all Spiritualists, hence ask them to use their most earnest efforts to secure the

#### An Offering.

"Out of the heart the mouth speaketh" is but extend a welcoming hand, accompanied by an old, old maxim, but the heart that is most even one dime, there would be fewer failures sorely tried seldom is able to speag, even to those to whom it is most closely allied by ties of love, the thought that is burning within. The pain, the anguish, the sorrow, that make

that heart to throb so slowly, that stab so deeply, that rankle so cruelly are too great to be described in words. So also is it when the impress of a great joy, or some transcendent happiness is borne in upon the soul of man. His heart feels the impress first of all, and causes the blood it propels to all portions of the body asked or expected, to provide missionaries free | to tell the story either through the blanched cheek, or flushed face, the falling tear, or even the richest denominations in America, | rippling laughter, of the emotion that has there would soon be only empty treasuries, and found entrance through the avenue of the slop read an exceptionally interesting paper

> The man who is most deeply moved by either to speak or to describe, out of the fulness of his heart, that which has stirred him so

The somber visage, and he who wears the mask that men call piety, are seldom at a loss vulnerable points, through their affection for themselves, or their dislike for some of their fellowmen, whose honesty they are unable to

endure. The melancholy man is one who has

#### Markham's Lincoln.

Newspaper oritios are severely arraigning Edwin Markham for his recent poem on Abraham Lincoln. They take special umbrage at Markham's introduction of figures of speech, based upon physical objects in the outer world. They pretend to think that his action belittles the character of the "Great Commoner," our illustrious martyr. Markham likens Lincoln to natural objects because they stand for truth and represent real things. Lincoln was a real and truthful man, hence can well be likened to the truthful rocks and the eternal hills. He was as sturdy as an oak, and it is no iujustice to him to liken him to one of the no blest of the forest giants. The true reason for this harsh criticism of the poem seems to us to spring from the fact that it tells too much truth. Like Markham's "Man with the Hoe," it depicts real conditions and asks the people metropolitan papers always take umbrage at the interests of the people as a whole through awakening them to a consciousness of their rights. So long as the people are quiescent or blind to their own rights as sentient beings, they take no exceptions to the actions of those who are seeking to enslave them. This is true of the religious and business worlds alike, hence educational poems like those of Markham will always incur the enmity of those whose selfish purposes they expose. Markham has paid a noble and well deserved tribute to Lincoln, hence he and his poen will live long after his purblind critics have been forgotten.

#### Psychical Research.

The Boston branch of the Society for Psychical Research held a special meeting Friday evening, Feb. 8, at which Prof. James H. Hy organ whose pulsations keep the expression | upon the subject "Psychical Experiences with known as life in control of the physical or- Mrs. Piper." A large and very select audience was in attendance, and all were deeply interested in, and much pleased with, the learned gentleman's exegesis of his subject. Spiritualists could give the world many similar experiences, but as they have neglected the scientific method in dealing with the subject, their evi-Associations, free missionary work would be least, but are always capable of doing the most dence is discredited, while that of Prof. Hyslop and his coadjutors is accepted by scholars as Associations, and decline to contribute to the hides the most poignant grief from the gaze of indices of truth with respect to psychical phenomena. Our Spiritualists have multitudes of facts that they have demonstrated to their own satisfaction, but they have not made accurate records of their investigations, nor followed a full sequence of experiments. Too many of search Society is traversing familiar ground to the Spiritualists, but the former will in the end of psychic science, unless the latter adopt the same painstaking methods of investigation, and clearly prove the truth of even the minutest incidents offered in evidence. The Spiritualists have done a grand work, but it is largely fit of their labors.

## C. A. Treat.

In the transition of C. A. Treat of Hannibal, Mo., Spiritualism has lost one of its most be forever abolished in the name and for the faithful adherents. He was in all respects a he had risen through his own efforts to a position of affluence. He was the main prop in the little society in his home city and never failed to do his whole duty to the Cause at large. He was an earnest advocate of organization and a loyal friend to the N.S.A. He was a delegate to four or five of the National Conventions and always took an active part in their proceedings. He was an ardent Republican in politics and stood high in the councils of his party. He was prominent in Masonic circles and was at one time at the head of the division of Knights Templars to which he belonged. A good man has passed to his reward in the world of souls. Our esteemed friend has earned his home in the "land o' the leal," where he will receive a warm welcome from the loved ones gone before. On earth he will be missed, yet his freed spirit will be as active as ever in the work of doing good. Peace to his memory.

## FEBRUARY 24, 1900.

#### Message Department.

In answer to numerous inquiries we beg to state that our weekly Circle, held Thursdays at 3 P. M., for the purpose of scouring the messages for our paper, is not at the present time public. It may be that in the near future a limited number will be admitted, in which usee we will so announce. Some member or members of THE BANNER staff, and the stenographer. are always present.

If your spirit friends have promised to send you a message through THE BANNER it will materially assist them if you will sit at your homes on the appointed hour. It will make no difference whether you reside in California or Massachusetts.

Mrs. R. F. Livermore of Corry, Pa., passed to spirit-life very suddenly a few days since. She and her husband were outspoken to reflect upon them. The owners of the great | in their convictions and were never at a loss for a reason for the faith that was theirs. They the appearance of anything that will advance knew the realities of the soul-spheres and were conscious of their immortal existence. Mrs. Livermore was a frequent visitor at Cassadaga Camp, where she had many warm friends. She was a woman of a high spiritual nature and ever sought to exemplify her Spiritualism in her daily life. We have enjoyed the friendship of this devoted couple for many years, hence can speak knowingly of their good works. The husband and son have our sincere sympathy in this hour of affliction, but we know that they rejoice with their loved one in her new-found freedom.

> \*\* "So much gained," said the merchant as he cast into his till the half dollar a customer had by accident overpaid him. "So much gained," said a young lady as she received the costly dress she had extorted from her overworked and financially distressed father. "So much gained," said the clergyman who received his quarterly salary of fifteen hundred dollars for zealously preaching a faith which he in his heart repudiated. Each of these three is equally guilty, equally stained with the filth of dishonor. They all took that which was never earned, and deliverately robbed their victims regardless of the warnings of conscience, and heedless of the calls of justice. God hath a hell of remorse for all three in which each must writhe until his sin is atoned.

EF Life's seeming defeats often prove of far greater value to those to whom they come than does much of that which men call success. A loss leads to a search for cause, and cause, when once determined, leads to wisdom. Sucthem have accepted inference as evidence, and | cess often induces men to be content with apunjustly condemned those who advocated the pearances, and to rest idly upon the banks of scientific method of study. The Psychical Re | calm content, indifferent alike to the musical voice of the river, and to the calls for aid that come from the other shore. Happy is he who be accredited with having established the facts | gains wisdom through an earnest endeavor to do good unto others.

By The English people have been made happy through the report that Lord Roberts has succeeded in raising the siege of Kimberly their own fault that others shall reap the bene in the South African War. It is to be hoped that this contest may be speedily settled in order that the fearful loss of life in battle and by disease may be stayed. War is the most reprehensible kind of murder, and has no place in the ethics of truly civilized nations. It should

We request pair on so notify us promptly in case they discover (nour columns advertisements of parties whom they have proved to be dishonorable or unworthy of confidence.

#### **Missionary** Effort.

No religious or non-religious body of people needs so much missionary work as the Spiritualists do at the present time, and no sect is so absolutely unwilling to do that which will produce the best results from the efforts made in this direction as they are. It may be due to the dislike of many Spiritualists, to the use of the term "missionary" that they render so little support to those who engage in that work. In the majority of cases, whenever a missionary is placed in the field as an active worker by any reputable association, the people, as a rule, close their pocketbooks with a snap and refuse to contribute one cent to carry on the work. They will gladly attend the meetings, provided they are admitted free, but receive no inspiration to induce them to put even one dime in the contribution box. They reason that the missionary is paid by the association for which he is at work, hence they have no responsibility in the matter, and determine to get all the good they can without cost to themselves.

In illustration of the above, we cite the instance of one of the most eloquent women who ever graced the rostrum of Spiritualism, who the victim in the chair, or how to remove a was recently sent into the State of Indiana to do | pimple from the chin, or how to subdue an un | ers" are persons who like to attend the meetmissionary work. She was given thirty days in | ruly "cow lick." or how to determine the best | ings, always anxious to receive a test, always that State, and delivered twenty-three regular lectures, besides attending one funeral, in that | of these wonders (?) no doubt ought to be cor. | slip into the hall without paying the ten cent time. Her collections and donations were less | rectly explained and analyzed ere a poor bar- admission fee. They are always suspicious of than thirty dollars! She traveled hundreds of miles, was exposed to all kinds of weather, and suffered not a few privations in order to do the work assigned her. The people greeted in these columns as to require little notice at Spiritualists were seen to scale a board fence her kindly, and were much pleased with her work, but were not aware that they had any responsibility in the matter. Reciprocity was a law with which they had no acquaintance, hence they felt no responsibility in the way of supporting the movement known as Spiritualism. Evidently the Spiritualists did not convert their pocketbooks when they became interested in Spiritualism. It will not do to offer the poverty of Spiritualists as an excuse for parsimony. Men and women who are worth est moment. their thousands have been known to put one penny in the contribution box, while those have given from twenty-five cents to one dollar each. - D. .

their failure to support their missionaries, at will be compelled to submit to examinations least in some instances. One case is in point on the part of some Board of Inquisitors ere here: A missionary went to a certain town for they are allowed to labor at their respective an all day meeting. He took with him a live callings. It may be urged that these numerand popular test medium. Both men worked ous Commissions will result, in the raising of with a will, and drew large audiences at every, the standard of intelligence among the labor session. The collections and donations amounted to only about eight dollars, while the expense to the medium and missionary was near- result. If a man's opportunity to labor is ly twenty dollars. This expense was met by taken from him, he will have no money with the missionary alone, for the people when appealed to, only said they could do nothing, and that the loss must be borne by the one who did the work. "The Association is better able to lose it than we are to pay it," was the argument. The Spiritualists in that city owned their own hall, and were to no expense whatever in the matter. No less than five hundred people attended the meetings during the day. They acted upon the principle that they were really entitled to get something for nothing, and they made the most of their chance. In not a few instances, Spiritualists have con-

Special Legislation.

There is a decided tendency on the part of egislators to enact laws creating special commissions for the benefit of a favored few in the way of juicy official plums. A Black. smiths' Commission, a Barbers' Commission and a Doctors' Commission are some of Michigan's treasures. A certain number of men are appointed by the Governor to examine the blacksmiths who purpose following their professions in the Wolverine State to see if they are duly qualified for their work. They have to answer numerous questions and give evidence of a certain degree of skill ere the 'Commission" will accord them the high privilege of working at their trade in order-to earn their living. We presume they have to tell how many nails each horseshoe should contain, just how the steel should be tempered, and analyze the process of annealing

very carefully, in order that there may be no mistake made in the great work of adjusting the shoe to the foot of the horse. The Barbers' Commission has to test the

skill of would be tonsorial artists ere they are licensed to handle a razor in the progressive peninsular State. It is possible that each barber is asked as to the number of hairs to be

found on a customer's face, or how he can any questions concerning matters of the great-

maintained, before even laborers with the pick axe and shovel, common hod-carriers, and People have seemingly gone to extremes in all other workingmen, skilled and unskilled,

ing people. Calm reflection proves that the effect will be the very reverse of this desired which to provide himself books and papers of even the cheapest kind. He is not likely to use his enforced leisure in attending day or night schools, but is far more apt to seek some excitement to while away the idle moments. Idleness begets crime, and to force men and women into idleness through class legislation is a criminal act on the part of the State.

It has been well said that Legislatures are 'olass-legislation mad." Reports from the annual and biennial sessions of these law-making bodies prove this assertion true. There cannot be too much education save in one direc. at this office, price \$1.50.

the egotism of self distrust, which is equalled only by him whose vanity bespeaks his opin- | self-made man and was proud of the fact that ion of himself. The latter is never at a loss for words when his own merits are under discussion, while the former can wax eloquent over his own unworthiness and inability to do that which has been laid upon him to perform. But those who feel, those whose souls agonize over the cruel thrusts received at the hands of the unthinking, those who toil that others may be happy, even though they do not speak. are the ones who give the most to the world, the ones who fill the earth with love and light, and send vibrating through the universe the holy emotions of truth and righteousness. May their numbers increase.

#### The Leaners and Workers.

In every organization there are to be found a faithful few who are ever ready and willing to cheerfully do their part in carrying on the work of the society. These workers must look out and care for the hall, see that it is warmed

and lighted, the meetings duly advertised. music provided, lecturers secured, and fivancial matters properly adjusted. The latter requisite often compels them to put their hands deep into their pockets to make up the deficits that all too frequently appear to plague. Where shave "against the grain" without hurting there is one willing worker, there can generally be found thirty or forty leaners. These "leanmethod of parting the hair on the head. All | ready to find fault, and always scheming to ber is permitted to earn a dime by passing his | the officers of the society, and frequently inrazor over a customer's face. The Doctors' sinuate that they are not honest. At a cer-Commission has been so frequently mentioned | tain campmeeting, a half-dozen of this kind of this time. Would be doctors are required to seven and a half feet high, with a barbed wire tell what they know concerning the contents on top of it, in order to avoid the admission of certain books, but when it comes to telling | fee at the gate. They were watched by an onabout a sure method of curing disease they looker, and were the loudest grumblers when to theorize upon the matter. Medicine at best | the spirit-world with gilt edged butter on both is but a system of empiricism and experimen- sides of it. Some of the leaners make no comtation, according to Dr. Rush, hence the plaint at the door fee, but feel especially grieved of scances or otherwise." 'Medical Commission" is not expected to ask when asked to move a chair or to lend a hand to make the meetings successful. Others de The above specimens of class legislation are the contribution boxes are passed around, they and will suffer death by electrocution during ative gospel that will guide, sustain, comfort being duplicated in many States of the Union, either fail to see them, or else regretfully drop the week of March 26, 1900. This is the sequel and nourish their spiritual natures. In the who depended on their daily labor for a living and it will not be long, if the present ratio is in a penny, or a wire nail, or a button. To of one of the most prolonged and sensational which of these classes do you belong-the 'Leaners" or the "Workers," Spiritualists of America?

#### "Life Beyond Death."

and second pages of this issue the sermon of a Bangor olergyman who takes for his text the new book of Minot J. Savage, "Life Beyond Death." The conclusions of the reverend gentleman indicate that he has not outgrown his childish fear of "Seein' Things at Night," hence his respectful request that departed friends keep their distance. There is something pathetic in his hope that there will not be an epidemic in his parish of table tipping aud sitting with planchettes. Yes, for him and those members of his congregation who feel as he does, we agree that Spiritualism would be quite too strong. Much learning might make them mad, therefore Hope is their natural companion, not Knowledge:

For the convenience of those who are healthful and desirous of learning the truth, we will state that Mr. Savage's book can be obtained

#### **Does Organization Pay**<sup>4</sup>

Read the following extracts from the city code of Atlanta, Ga., and See. The italics are the watchtower of events who in the time of ours:

"Sec. 1872. It shall be unlawful for any person in the city of Atlanta to practice the calling or profession of fortune-teller or astrologer. Any person violating this ordinance shall, on conviction thereof, for each offence be fined in a sum not exceeding one hundred dollars and costs, or imprisoned not exceeding thirty days, either or both, in the discretion of the recorder's court.

"Sec. 1873. All Spiritualists and liberal ministers are exempt from taxation for preaching or demonstrating psychic researches, in public or private, in the city of Atlanta; provided, they are authorized by churches or societies chartered by the State of Georgia or the United States; provided, further, that this ordinance are seldom questioned, or if at all, only asked | the test medium failed to give them a slice of | shall not be construed so as to authorize any person to carry on the business of telling fortunes in the city of Atlanta under the guise

> Roland B. Molineux has been convicted mand the abolition of the door fee, and when of the murder of Mrs. Katherine J. Adams, murder trials of modern times. The evidence against him was largely circumstantial, yet a motive for the removal of one of his enemies appears to have been clearly established, upon which, no doubt, the jury based the verdict of By request we have published on the first guilty. The poison intended for the enemy was administered to Mrs. Adams by mistake with fatal results. The affair as a whole is a sad commentary upon fashionable club life in New York City, and proves that wild oats, when thoroughly sown, yield a harvest of infamy. The venerable parents of this misguided man have the sympathy of all classes of people in their great misfortune.

> > E An elequent Baptist preacher in a pro gressive western town is in the toils. He is before the authorities of his church on the charge of licentiousness. It seems that he went to a small town a few miles from his home with a woman not his wife, but registered her as such at his hotel. A friend of his real wife called at the hotel for a social chat, and-Tableau! The minister will be deposed, and the affair hushed up, It will be noted that this man was neither a Spiritualist nor a Liberalist.

sake of humanity.

The soul's greatest joy consists in adding unto the happiness of others by giving forth pearls of wisdom for the enrichment of the mentalities of mortals. Each soul-self is ever seeking an opportunity to do this great work through its earthly expression. It, therefore, behooves each manifestation of consciousness known as man, to listen for the voice of his soul in order that he may be able to give more freely the wisdom pearls unto those who need them.

" The thing we long for that we are. For one transcendent moment. Before the present cold and bare Can make it sneering comment."

If the words of the poet be true, there is no reason why the children of men may not enjoy many moments of superlative happiness. To do this, they must think clean, wholesome thoughts, and project from their inner lives a psychic atmosphere heavily charged with Love.

for The mind is the faithful sentinel upon day gives quick warning to King Will, that he may issue his commands to his servitors, the physical and spiritual senses, to resist the attacks of all enemies that may seek to destroy. him in his splendid castle of Individuality.

#### A Pleasant Word from England.

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

I am pleased to see from the reports\_that there is greater activity in the societies of America, and to notice your plea for better payment of speakers. May it have a good effect! It is manifest to all level headed and thoughtful people, I should think, that in these days of education and competitive pressure, if our platform is to be maintained at its best and lead the van of progressive, spiritual and religious thought, we must make it possible for enlightened and capable men and women to earn a good "living wage" by their services to our Cause as advocates.

The advanced and liberal churches are capturing intelligent people, especially those who are eager for a helpful, constructive and affirmearly days the work of our movement was critical and destructive, but the parting of the ways has been reached. Our facts are admitted. Orthodoxy is discredited and dying: it will disappear, alowly but surely, and be supplanted by the more rational and truly reverent spiritual philosophy which is coming. Hence the great need, if we are still to lead the van, for affirmative Spiritualism; for helpful, cheering and sympathetic treatment of the problems of life.

Phenomena are basic-fundamental. Spiritual communion-(in which soul pulses to soul, thought throbs responsive to thought, love answers to love, and the struggling, suffering, heavy laden and tempted toilers are heartened and strengthened, renewed and invigorated) is the great need of the age! The work of "idealizing our reals and realizing our ideals" is. the task and the duty before us. Our moye-ment useds aspiration, and ibspiration will follow! Spiritual teachers-men and women of character and worth-are needed, and these Spiritualists who have means at their command, who can and will encourge and sustain the thoughtful, kindly, helpful and constructive mediums and speakers who are working for the pure, clean, rational glad tidings of Spiritualism as the religion of the spirit, viz., to be good, to do good in the spirit of Love and Service to all mankind, will do well, and deerve all honor. They will at least have the reward of the approval of their own consciences. E. W. WALLIS.

## FEBRUARY 24, 1900.

#### **BANNER** OF LIGHT.

#### Church too Small For Him.

Rev. Wm. Forkell, pastor of the First Methodist church in Green Bay, Wisconsin, startled the good people of the place, Jan. 14, by statthe good people of the place, Jan. 14, by stat-ing that he had parted company with the old theory of the atonement; that he believed every sin is followed by punishment, but found | veloped. Her careful study of the occult, comevery sin is followed by purposed of the normal purposed by the inspiration of the Bible, that in regard to the inspiration of the Bible, To an intimate friend, the wife of a New Wright, when spending it must be interpreted with a view to its spirit; Havon banker, Mrs. Wright, when spending there is continued revelation in the book which an evening with her, said that she and her it must be interpreted with a view to its spirit; must be taken as a whole and not in part. Mr. Forkell then tendered his resignation from the church, declaring that he could no longer bear to be misunderstood as subscribing to the Methodist doctrine. The major portion of the diction, the storm swept down upon the coun church members urged him to remain, but in an interview on the subject he said:

"I could not conscientiously subscribe to the dogmas of the Methodist church, and after careful thought I decided that it would not be honest or honorable for me to remain in the church. I knew that I was not wanted in the church when I could not preach its doctrines.

"I have not been ill treated by my brethren, and in leaving I bear no ill will toward any one. "" "My attitude in the future, as in the past, shall be friendly toward all churches, but dogmas and literal creeds will no longer figure in my Christian work. I believe that the only test that we have a right to make of a person for membership in a Christian church should be an ethical one, a genuine desire of the heart

to follow Jesus in his teachings and examples. "There is a new day dawning. I believe we are in the very midst of a second Reformation. The first Reformation, under Luther, was a struggle for emancipation from ecclesiastical monarchy. The second Reformation will be a struggle for emancipation from dogmas. We are now right in the midst of it. There is, indeed, a glorious day ahead.

"As to the future, I intend to continue my residence in Green Bay, and hold Sunday even-ing services in the Green Bay Theatre immediately after I leave the First Methodiat Church. My new church will be entirely in-dependent of any other church organization, and I will be at liberty to preach as my heart dictates. I feel that I shall be happy in the new field, for I shall then reach the people who are not reached by the orthodox churches, and these are the people 1 most desire to reach."

The Green Bay Advocate makes the following editorial comments:

UNORTHODOX, BUT HONEST.

Rev. William Forkell, pastor of the First Methodist Church, has taken a bold stand in announcing his belief in religious doctrines which so called "orthodox" theologians deem heretical. It remains to be seen what view the Methodist authorities will take of the situation. Heresy trials have been founded upon

less radical declarations. Mr. Forkell's very broad theological beliefs were something of a revelation to the members of his congregation when his ministry here began. While he has made no secret of his lib-eral views he has not until the present instance formally presented them in definite shape. In regard to the atonement, future punishment, and the inspiration of the Bible, his position is so radically different from the more ancient. "orthodox" views which all Methodists are supposed to adhere to.

But are Methodists, and especially Methodist preachers, in complete accord with the disci-pline of their church on these subjects? There are many indications that such is not the That ministers stifle the earnest convictions of their hearts and continue to preach a system of theology which they feel is crude, inadequate and errs in many respects is often And church members, restrained by the fear that "he who doubts is damned," cease to exercise their reasoning power on religious subjects, and simply believe what the ministers preach-unconscious that often the minister himselt does not believe what he says.

This is one of the drags upon the church of to day--its reluctance to part with the idea that religious doctrines once laid down must stand forever; its insistence upon the theory that the truths discerned by a Luther, a Calvin, or a Wesley are all sufficient and embrace all the truth that it is ever possible to discern; the fight against the admission that as man' spiritual nature develops, religious truths grad ually unfold to him and that there must of ne-cessity be a constant change in the doctrines by means of which men give expression to their theories of religion. In other words they deny the application of the principle of evolu-tion to man's conception of religion. But the evolution continues.

The New York World of Feb. 11 contains a portrait of Mrs. Mary J. Wright, one of our well known workers, and the following sketch:

Foretells a Storm and Finds a Thief.

husband must give up a trip south they had planned because a terrific storm would cause them much discomfort if they persisted in going. This was a whole month before the blizzard of 1898. True to Mrs. Wright's prebefore the try on the very day she said it would. Another time the brother of a friend said

"Help me to find who is stealing money from the cash drawer in my shop." Mrs. Wright located the thief, who turned out to be the man's own nephew.

Mrs. Wright is a most attractive woman, with a winning, magnetic manner. It seems that her psychic gift began when she was a very young girl, and has been the most potent influence in her life.

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

Dr. Geo. A. Fuller would like engagements for March 25, April 1 and 22. Address Greenwich, Mass. Mattie E. Hull has a few open dates for camp-meet-ing engagements, either for lectures, or in the inter-est of Lyceum work. Terms liberal. Address 72 York street, Buffalo, N: Y.

J. C. F. Grümbine and wife will be the guests of Mr. Eristus Gaffild, 91 St. Botolph street, Boston, and Mr. Simuei S. Carr, 16 Park Place, Newtonville, Mass., during their three weeks' stay in Boston.

Walter D. S. Hayward, trance and platform test medium, can be addressed at No. 764 Macon street, Brooklyn, N. Y. Open for engagements in March.

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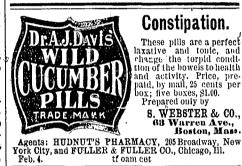
Dr. J. B. ALEXANDER, Charlotte, N. C., says: "It ranks among the best of nerve tonics for debilitated men." Renews the vitality.

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

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



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WANTED, TEN PERSONS to form Oalspean Colony, in Oregon. Address VOLNEY LEONARD, Silvetton, Marion County, Oregon. HUNDREDS OF EMBROIDERY MACHINES to be given away FREE. For full particulars address W. H. BAIRD & Co., 489 Century Bidg., St. Louis, Mo. Feb. 10. 3W

PROFESSOR WALLOIT BROOKS'S School of Astrology and Geomancy, No. 222 Tremont street, Boston, room 4. Feb. 24. CONQUEST OF POVERTY. THERE is mayic in the title. Its teaching appeals to the reason and is practical. Poverty can be overcome. There is opuleace for all. Send fifty cents for a copy, and bid farewell to poverty. Agents wanted in every locality. Write, enclosing stamps for term and territory. INTER-NATIONAL SCIENTIFIC ASSOCIATION, Sea Breeze, Fla 25w\* Nov. 4.

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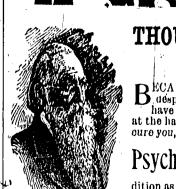
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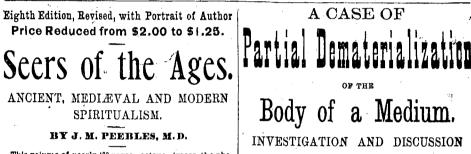
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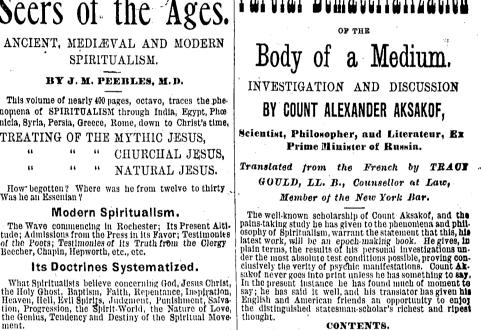
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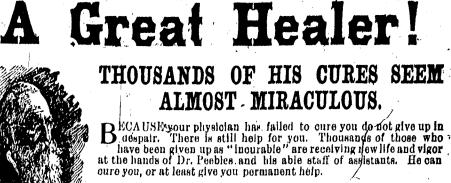
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#### A Rare Occasion.

On the evening of Feb. 10 occurred the thirtysecond anniversary of the mediumship of Mrs. M. T. Longley, who was for fourteen years mes sage and business medium of THE BANNER, and for several years medium for the Voice of Angels, now extinct, and for The Light of Truth The lady is now Secretary of the N. S. A. Mrs. Longley, when a child of fourteen years, was first entranced by a spirit intelli-gence on the evening of Feb 10 1858, and for almost a continuous period since that event, she has been a worker for the spirit world. On this recent anniversary of a notable occasion the lady held no celebration, but, only with her own little family (consisting of herself and hus-band, and a young lady friend, Miss Wink) and Mr. and Mrs. 1. C. 1. Evans as guests, held a sé ance with the spirit friends who had been with ther in her work for so many years. Among those who controlled Mrs. L. on this occasion were her own mother, Father Pierpont, Lotela, Red Wing, Robert Anderson, Mabel, Eva May, and others, all members of her band of workers, all of whom had good words for the Cause, and for their medium, as well as for the friends who listened to their words. At a later hour refreshments were served, during which time the little messenger and poet spirit, Nannie Gibson, manifested, and at whose suggestion the following composite poem was given to the medium by Miss Agnes Wink, Prof. Longley, Mr. Evans, Mrs. Evans, and Nannie, each contributing a line through the entire composi tion, in turn, in the order named.

POEM.

A rare occasion this to night, \_\_Dear friends, we meet in love--

That brings to us divinest light From angel bauds above. We join with them around the board To celebrate a day— When angels brought a sweet reward

From distaut climes away-

That cast a ray o'er all the earth, From "Lady Mother's" home, B-cau e there was a glorious birth From heaven's eternal dome-

Of Inspiration's truest light, A d Truth was brought to view, To bless poor souls both day and night, And give them courage too.

We wait with joy the coming years, When Knowledge truly earned, Will pay us for our doubts and fears, As from the wrong we turned. And so we bless the lady dear Earchild he eard work due For all the good work done, With joyful hearts we gather here. And thank her, every one.

For two and thirty years her path 

God bless the lady, and her work, And what she 's done on earth, We know no task she'll ever shirk, And much of noble worth We trust will still her footsteps guide, And from her ilfe be given A blessing scattered far and wide That comes from highest heaven.

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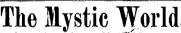
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- C. Supplementary Explanations by Madam d'
- C. Supplementary Explanations by Madam d'Esperance. Chap. III. Personal Investigation by Mons. Aksakof. Chap. IV. Letters from the Medium concerning her condition after the séance at Helsingfors. Chap. V. Personal Statement of the Medium as to her condition during the Dematerializing Séance. I. Questions by Mons. Aksakof and Replies of the Medium. II. Supplementary Remarks by Mons. Aksakof. Chap. VI. Conclusions.

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#### BANNER OF LIGHT.

## FEBRUARY 94-1100

## SPIRIT Hessage Department.

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

The following communications are given by Mrs. Soule while under the control of her own guides, or that of the individual spirits seeking to reach their friends on earth. The messages are reported stonographically by a special representative of the BANNER OF LIGHT, and are given in the presence of other members of THE BANNER staff. These Circles are not public.

#### 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 colamns. 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.

1 In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualists, or subscribers of the BAN-NER OF LIGHT, hence we ask each of you to become a missionary for your particular locality.

Report of Séance held Feb 8, 1900, S E. 52. Invocation

In love, and with a desire for wisdom, we gather at this hour to offer whatever may come, whatever may be of use to those who are searching for light in any form, at any place. Sometimes through our shadows and our tears we feel the spark of divinity within us, and then the burdens of the world seem as naught to us, for glimpses of the reallty of life are revealed to us. At this hour we bow with a feeling of truth and divinity in our souls, and with kinship toward all souls in whatever sphere of existence, whatever condition of life, spiritually or materially, we class hands and would that all the world might be made bright and holy and pure. No shadow of doubt comes near to us, nothing that shall disturb the sweet peace of the ultimate good for all souls everywhere. We listen to the volces of loved ones, those who, through the death of the physical body, have passed beyond the narrow portal of this life into the broad, bright future and who send back to loving, trusting hearts, the message that all is well with them. May they be strong; may they be clear; may their messages sound with sweetest tone to hearts trembling with emotion. Amen!

#### MESSAGES.

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

#### Rebecca Wyman.

There comes here a woman whose name is Rebecca Wyman. She is about medium height, rather stout, and has a rather dark complexion and dark eyes. Her hair is very peculiar, very dark on the back part, and very white on the front part. It is combed down in rather an old fashioned way. She wears ear ringe, plain gold, with a little drop on the end. She folds her hands together, and I see they are hands that have worked; there are? the creases and marks that show she was always busy about something. She says: "I came from Cleveland, O. It is a long way for an old lady like me to come, and yet I thought there was need of me, and I have come to give my message. I was not born in Cleveland. I went there from the East, and while by adoption it was a city I loved, yet my choice was the good old Eastern States, where I got good New England breezes, and the food that tasted so good. Will you' please say to Thomas Harvey, who lives in Cleveland, that I have come, and I know what he has been about. He need not think of putting up any costly marble monuments over me. I do not want them. Athink I should raise in the spirit. She and Auntie Ruth met me." my grave, and tip them over, if he did. I do want him to understand that I come to the home, and I am watching the children; that I am interested in him, and want to see him get ahead, but I do not want to see him sell any part of his personality or bis individual life to accomplish it."

It between themselves as brother and sister [it steadily up, so as to catch as best I may the [entered the embryo in the body of Elizabeth ] of being mystified and puzzled. The others rather than have legal interference." It is in heavenly dew drops that may fail into it from the wife of Zicharias, and that John the Bap present not of the mystic circle wire of the Massachusetts. I think the son's name is George.

## Oliver Butler.

This spirit's name is Oliver Butler. He is sharp and quick-fires his words out as though afraid he would not have time to say them all. He has gray eyes, sharp nose, sharp chin; everything about him is as sharp as his words. All at once he smiles and his face takes on an containing it reaches me nearly two weeks entirely different look. He says: "I lived a double life, one life for the people and one for my home. I had to speak sharp when I was with the mon; but when I got into my home everything was as bright and sweet as though my face had been as round as an apple." He came from Evansville, Ill.

#### Fred Hobbs.

Right away a spirit comes in and says: "My | new one within a very few days, I really feel name is Fred Hobbs. I am from Portland. 1 averse to picking over the bones of that same went out of life very suddenly. "It seems to old body, and writing up the subject again be by machinery in a saw-mill, for I hear the from the point of view of my correspondent. buzz. He says: "Yes, the saw-mill was near, but I was not in it." It was water that put | only once a month or two it would be different, him out. He goes down in sound of this sawmill. He says: "My father was nearly crazy when he heard it. His name is John Hobbs. He will be so glad when he knows I can come back. Will you tell him, please, my grandmother Elizabeth is with me, and she comes to-day, calls him Johnny, and says: "Do not cry so, Johnny; it is all right. I will take care of Fred." There are tears in Fred's eyes now, and he says: "I cannot thank you enough for this chance to come. I did not know any. thing about it. I supposed when I died that would be the end of everything, and it is so much happiness to me to know that I am still living and can come back to my dear father who was so good to me."

#### Mrs. Myra Calhoun.

Then there comes one from California. She sweeps in as though California people ought to have deference paid them when they come. She is rather tall and queenly, has a black dress on; the train goes way out behind. She has not been gone very long, because she still God. keeps on with the air that she had when in the physical body. She says; "My name is Mrs. Myra Calhoun. 1 was a widow. I thought when I went away that I should come back, and I have. I spoke many times in favor of this belief, although I had not the absolute knowledge of it that you people have. To me it seemed the one reasonable theory to be possessed of, and I want to say to my children that I have found their father, that we are happy and contented, and we shall go on in good works as far as we are able."

#### Ralph Emmons.

This is a nice little boy about twelve years old, He has fair hair and blue eyes. He walks up to me, and says: "Will you say that my name is Ralph Emmons? I want to go to Little Rock, Ark." There comes with him one named Ruth Littlefield. He takes her hand, and says: "This is my Auntie Ruth. We just talked it over, and said we would come to day, and I want to send word to all my people. They will be so glad to hear from me. I was

time to time. One of these BANNER letters is

written every single seek. When the day comes for writing I hold myself as passive as possible, open the windows of my soul towards "Jerusalem the Goldon," gratefully receive the thoughts that may come, complete the lettor and mail it to you with the thought in my heart, "Now that is done." I then forget even the subject of the letter, and when your issue later, I open it with a lively interest, wondering what my letter is about, and reading it as if it were almost new to my mind.

Perhaps weeks after that I receive a per sonal letter, desiring to have a controversy (I had almost said having a bone to pick with me on some statement made in that letter. Mean while, I have written three or four more, and being always under the necessity of writing a This is about the way it stands. If I wrote but writing every week, I am something like the dog in the treadmill, who would fain say to one who would trip up his legs, "For heaven's sake, interrupt me not; do n't you see how I am fixed?" Having partially explained the matter, I will now endeavor to reply a little through your columns to these letters, every one of which was written in a kindly spirit. One objects to my teachings on God, which he says are "not true, and therefore harmful." This correspondent says that in the celestial world God is palpable and visible, and he claims to have himself seen God-as a Living Light. So, as my view of God as an infinitely pervasive energy, and as an immutable will expressed by the sequences of cause and effect, is so different from his own he pleads with me to "avoid the subject and not mislead by error." In a case like this. I can only say that

while I do agree with some that he says, it yet error when he says that God is palpable and visible, and claims that he has himself seen

I received a very interesting letter from a gentleman in Massachusetts who thought I ought not to praise Mr. Colville's statement that coul is the breather and spirit the breath. He says he finds no place or occasion for such an accessory, or part, in our make up, as soul. He then goes on to say that God is spirit, and that spirit alone is enough for him. I agree wholly with what this able man wrote to me, except that when he says spirit I say soul, and different words.

Clairvoyantly, one sees a spirit, i.e., a form | mot all lrishmen; and very few Germans are to taken by an individual soul. God is infinite | be found who do not believe with all sincerity in soul or life. The material universe-Nature, the "Veiled Lady of Hohenzollern," the white in one word-is the body of God, the spirit or spirit who is said to attend upon the roval is manifested.

Many of our writers (Dr. Peebles is one, if my memory serves me correctly), use the term | land to this day. In fact it is even said by spirit when they should say soul. It is a sur- many intelligent Englishmen that the Dukes lums for treatment. Some are violent; some Bick quite a little while before 1 went away. I vival of the expression in our translation of of Bedford dare not attempt to rebuild "old are melancholy, but all are wrecks, made so by was never very strong, but I hoped, and so did | the Bible, "God is spirit." That God is spirit my mother and my father, that I would get | is true in the sense that a soul includes its own | by the "Spirit of the Ruin" upon any one who | pines,-and the angels alone know how many better. But it seems I did not, and so had to form or expression, but, to be strictly correct, attempts it. come over to the spirit. I have a little sister we should say God is the Soul of the Universe. In a very beautiful letter, a lady requests me to tell what there is elevating in Spiritual. | ter Scott have left no room for doubt as to | one with any settled disease, no one with imism, for the benefit of an aged Baptist who | their opinions upon the subject. Our own | paired vision, no one with decayed teeth. All thinks that it contradicts the Bible and debases the moral nature. It seems to me that I frequently write on these lines, but if more and nation are superstitious to a wonderful harvest of destruction. comes in the future, I will gladly write it. | degree, and the writer has not seen an Ameri-The same writer asks me to tell in THE BAN-NER of that lady who started for California. On that subject I can only say that I counted | South, white and black, are almost universally | the natives of that country laying down their her among my friends, in the same way that 1 so, and in the Indies no one doubts the exis- lives for the same that our forefathers did? count hundreds and hundreds of persons as | tence of a multitude of good and bad spirits on | And yet we claim Civilization and Enlightenmy friends, who write me letters and whom I | the earth. John Wesley has left on record his have never seen, or have met only once or | conviction of the truth of this belief in a thrill- | schools and colleges! twice. When persons write to me, or when ing account of a visit of invisible beings at his they tell me things, I believe every word they own house in England. President Lincoln told say. Our parents taught my brothers and me | only a few days before his death of a dream of to speak the exact truth, and so we are apt to his which he thought came to him from t'e el to shoot a few Filipinos." Have those people believe that others do the same. That lady with seven children, every one of whom had been adopted by her, reached three times and always before the great events Springfield, Mo., by wagon, and then went | of his life. He saw a great ship, he said, in from there to San Diego, Cal., by railroad. full sail, with all her canvas set and in motion. human slavery was in full power, and remem-Two of the children have been restored to General Meade, only two nights before the their mothers in New York City, and the lady great battle of Gettysburg went with one of in question lives now in San Diego with the his staff, disguised as two citizeus, to a wellremaining five. I have no more to say regarding her. Another letter is from a lady who favors the who he was, and that he was on his way to doctrine of reincarnation. She states that Father Pierpont taught this doctrine many torious, and would not be hurt at all in it. In years ago, saying he had met spirits who claimed that they had been reincarnated, and ters of the name of Fox. All at once there comes, knowing well that all truth cannot be she cites Matthew 11, 14: "This is Elias which was for to come" (in reference to John the Baptist). This correspondent asks me to explain the statement of Father Pierpont, and the statement of Jesus. In the first place, I will say that, to the best this mysterious noise came and went. It visof my knowledge, there is not a single state- | ited the Lackawanna valley in Pennsylvania, ment on any subject in the universe, however and other regions, and then went as it came, contradictory it may be with another, that and no one ever was the wiser of it, and no may not be made by some human being or by one of the thousands that heard it could get it some returning spirit. So statements made do out of its own route of travel from place to not necessarily prove a thing. My objection to reincarnation is not founded to reproduce this sound, and to this day it is a on what has been said by any spirit, whether mystery, incarnate or decarnate. It is founded on the principle that a finite soul comes out from the spot where two roads meet, and where a mur-Infinite Soul, takes on a material form at its der was committed many years ago, and to this first individualization, in time passes out of the day no horse will pass the place, except by force, fleshly form in its spiritual body; and that this writings of David, who was sensitive to many spiritual body becomes less and less material, house where at all hours of the night strange opening the eyes of America, I would do my w sorts of spirits. This arose from the fact that | and more and more ethereal, as the soul or an-David had an earth-life of singular violssitudes, | imating principle makes its progress toward and had also a very mixed inner nature. He the Infinite Soul, "from whom it came, and to once slept, or tried to sleep in this house, told was a shepherd at home, then a hunted fugi- which it will ultimately return." This princi- the writer that she had tried to believe that tive, and later a king, In himself, he was a ple of spiritual progression contradicts the docman of blood, a passionate lover of women, a trine of reincarnation; and is treated of more poet, a musician, and at times filled to over- | fully in Letter Seventy Seven, in your issue of July 8, 1899. With regard to Matt. 11: 14, I recollect giving pancies in the writings that are credited to a lecture in Minneapolis in the autumn of John, called the apostle. The vase of his inner 1891 on this very subject. The texts were: being was filled with clear, pure, cool water. " This is Elias that was for to come"; Luke never was in any way tinctured with Modern It had none of the muddy currents and the 1:17, "He shall go before him in the spirit and effervescences that sullied and stirred the power of Elias," Luke 1: 17; and Malachi 4: 5, name is Linus. We have come here because stregularly shaped vase that contained the "I will send you Elijab the prophet before the of that sect which none of those present could quiet nature, he fell early under the influence | Lord." The subject of the lecture was "Elijah; of the Nazarene, and even after the crucifix- in the Body, and Out of the Body," and I rethat if there is anything I can do to draw the | ion of the latter, he continued to guide the member that its delivery interested me to an | ible hands played some sort of music as the

tween themselves. It would be better to settle earthly admixtures and prejudices, and to hold in the reign of Ahab, that his identical soul | 1 left without any other feeling than that tist was Elijsh "reincarnated." But being a Spiritualist it was clear to me that Elijah's the room was moved by no agency of good. soul took temporary "control" of the soul of Zacharias' son. This became possible through the similarity of the two natures, and accords fully with the history of Elijah in the Old Testament, and of John in the New. Elljah was "in the body" in the reign of Ahab; and in the time of Christ, Elijah "out of the body" controlled "The Baptist." Of course when a of a mortal and overshadows him, it is a species of temporary reincarnations. But this is not the reincarnation taught by theosophy, according to which the same soul which once had a career on the earth plane, again enters alone a fostal body, and has another career in the mortal.

As to letters which try to convince me that we began to live in the Twentieth Century on Jan. 1, 1900, I will not write on the subject again. The matter is unimportant, but has acquired a temporary importance from the inability of some persons to see what other minds see at the first glance, and what some can never see however clearly it may have been explained. As Chaucer says, "There n' is no more to say."

Yours for humanity and for spirituality. ABBY A. JUDSON

Arlington, N. J., Feb. 8, 1900

#### [From the Hartford Times.]

## Belief in Spirit Visitations.

From the earliest times to the present day there is a distinct trace of a very widespread belief in the supernatural. The scripture account of the raising of Samuel is only one of many such things that come down to us from remote antiquity. But it has been reserved to modern times to improve very much upon the tales of the ancients in regard to the visitants of the night. No one who has not devoted time to thought and inquiry on the subscems to me that he misleads by teaching an | ject would believe how general the belief really is in spirit visitations, both of good and evil spirits of the invisible world.

In Scotland, England, France, Italy, Germany and the north of Europe, it was the cus tom of the kings and the nobility to patronize the minstrels-the wandering musicians who, until as late as the last century and even within the present century, went about relating the most incredible tales of "spooks" and hobgoblins of the night.

Dr. Shelton Mackenzie used to tell in the New York Ledger many interesting things of the superstitions of Ireland and the north of vice versa. So far as appears in his letter, our | Europe, and the learned old man used to say beliefs and our experiences are exactly the | that there seemed to be in all these traditions same-the only difference arises from our using and tales a mixture of truth. He asserted his own belief in the "Banshee," the mysterious Soul is life; spirit is the form taken by a soul. | spirit visicor so universally believed in by al-Castle" is the dread of young and old in Eng-Houghton ruin" for fear of calamity foretold

same opinion as myself, that the furniture of

Mrs. Crowe, an English lady, published a book on this subject many years ago entitled, "The Night Side of Nature." This lady was an intolligent believer in her theme, and gave an extensive variety of strange stories, some of them very weird and thoroughly interesting, all tending to support a theory of her own. that none but evil or inhappy spirits ordinadecarnate spirit takes control of the organism | rily come back to the earth, and that if the spirit of a good man or woman does come to visit the earth it is always sent on some mission of mercy and good, like the angels to Abraham. Dr. Mackenzie was of the same opinion, and says that the "banshee" is regarded in Ireland as an augel of mercy, though often the bearer of sad tidings of evil to come. Josephue, the Jewish historian, distinctly intimates the same opinion, but yet, though volumes have been written on the subject, it remains an impenetrable mystery, and will be so to the end of time probably.

DR. U. M. WEIDEMAN. South Manchester, Jan. 22, 1900. [The highest compliment which we caup pay to the Creator is to try to understand His works.-Ignatius Donnelly.]

#### GONE HOME.

In Reverent Memory of Joseph Rodes Buchanan

BY STEPHEN BARNSDALE.

Friend of man! and Pioneer! Opener of new fields of thought! Starts unbid the blinding tear. When we learn what death hath wrought; Cutting with a sickle keen. A ripened sheaf of golden grain.

Glorious was thy work on earth, Scarce begun, though long thy life; It will scatter gloom and dearth. Heal disease, and banish strife; Wide expand, and onward go, Like a mighty river's flow.

Scarcely can we find a name To express thy heart's desire. A living, breathing, surging fiame, Rising higher, ever higher, In thy efforts to dispel

Darkness, like the depths of hell.

Swift ascend, oh! man of God, To some wondrous sphere of light While beneath earth's lowly sod We sad'y lay thy form from sight: With the tender reverence due A mighty warrier, bold and true,

#### Is It Retribution?

#### BY FRED L. HILDRETH.

Saint Valentine's day, and all over our land hearts are gladdened as they realize that some one holds them in loving remembrance, as the white-winged messengers go speeding over mountains and valleys, across river and prairie, to thousands of homes. Saint Valentine's day, and click, click, click, across the continent speeds the news from San Francisco that two breath (spiritus) by which the all-pervasive soul | family of Germany, and the story of Lady | hundred and sixty of our soldier boys have ar-Anne Grimsby, and the "Spirit of Houghton | rived there; and two hundred more are in transports on their way-nearly, if not all, insane-and are to be forwarded to insane asy-"cane wine" and the climate of the Philip are to follow. Yet but yesterday these com-Oncen Elizabeth is said to have been very | rades were the flower of our country-no man accepted who had any physical disability, no Washington Irving was fond of the stories of | these were left behind for "seed corn" by Uncle Sam in his selection of recruits for the Are the brains of Americans clear enough to realize what the policy of extermination perhave seen many of them. The people of the | sisted in by our leaders is costing us? Are not ment are written on the capstones of our So light has this grave question of Liberty or Death been regarded here that we are wont to hear our young men remark, "They enlistspirit-world. He told of it in a Cabinet meet- | no rights, no ties, no love for their homes? Have we Americans degenerated below the Spaniards? I turn back history's pages forty years when ber hearing a prominent Northern man sav he would tolerate no slavery in his domain; and the Old Flag stood for Freedom. Abl but my friend, you lived under a government that did; and I have carried that flag when it floated over slaves, ere glorious Lincoln broke the shackles and set them free. It cost many an "Empty Chair" at Northern firesides ere Northern men learned that fact. Must we go over the ground again? Will the noisy demonstrations of a few shortsighted men, the continued murder of a few thousand more of a race below us in wealth and position, with no crime but love of home, light the rappings went away. For three years | compensate you for the mental wrecks that are coming to you by shiploads, your sons, brothers and nephews that you loved in the flush and pride of manhood for what you thought a noble purpose? Is this retribution coming to us for wrong-doing? Let us pause and consider. I was a soldier in our "war for the slave," and with aid of my spirit-friends noted what was going on around me; human slavery, howlittle the agitators knew what they were doing; saw my comrades, torn, dismembered, starved, and came from the conflict a disciple of Peace and Humanity. Seeing the hand of a wise power, taking perhaps this method of share of the work.

#### Harry Bowman.

The spirit of a young man keeps coming here, and calling for Estelle. His name is Harry Bowman. He is not very tall, and he has a nice way with him. He seemed dependent on love, and on the people around him. He says: "Oh! I think I could stand it if I had not had to go without saying a word to anybody. It is dreadful to find yourself gone, unable to say a single word as to what you would like to do, or how much you care for people. I want my mother. She is still living, and is not very well. I think if I could take her over with me she would be better, and so would I. Her name is Harriet. She will know who Estelle is when she gets this message." He comes from a place called Pikesville or Pike's Peak.

#### William Ellis.

Here is a fat man. He has a big round face, very red. His hair is brown with a sprinkling of gray in it. It is quite thin. I can see the scalp through it all over his head. He is sitting down because it is too much of an effort to walk around, and when he sits he can hardly see his feet. He says such an amount of flesh is quite a burden to carry around. He is old fashioned and like a country man. It seems he used to be out of doors, used to sit out under the trees and hear the birds sing; did not care much about ploughing or doing any kind of work. He says now: "I suppose you begin to wonder what my name was. Well, I will tell you; it is William Ellis, Buffalo, N. Y." He did not live right in the city. He lived out, but things came to him in to Buffalo. He says: "I have something to say. Sallie, my horse is with me. I do not know how I should get along without her. She and I were sort of mates. 1 could not walk much, and nobody else seemed to want to drive her, because she went so slowly, but she just about suited me, for a racer would have jumped me around so much I never would have gotten over it. That is about enough. They will know when they get this." It seems they know something about Spiritualism, and he wants this to be a help to them.

#### Polly Ryder.

Now comes a spirit about forty-five or so I should think. She may be a little older. She is not an old woman though, She has dark brown eyes. She says in a bright little way: "My name is Polly Ryder. I have come for a special purpose. My husband is with me. His the family is disrupted and needs drawing to | nature of the Psalmist. John had a deep, | coming of the great and dreadful day of the gether. There have been some things done that I did not in the least approve of, and feel children together it would be helpful to me as single eyed John from the spirit-side of life. extraordinary degree. well as to them. I do not believe any children In my own writings, I do try as I said before Had I been a theosophist I might have taken well as to them. I do not believe any children need to call in a lawyer to settle business be. I to keep my little oup as free as possible from the ground that E ah forgot his past career | present did not impress me very highly, and | Unitarian minister, and friend of the family.

with me too. She has grown. She was younger when she went, but she is older than I am in

#### Mamie Cairns.

There is a little girl about fifteen here now. Her name is Mamie Cairns. She lived in Boston. Her mother's name is Maggie. "She is just beginning to look into this a little, and is very anxious to get some word, and so I have come. Good bye."

#### A Letter from Abby A. Judson. NUMBER ONE HUNDRED AND TEN.

Fo the Editor of the Banner of Light: Ever since beginning this series of Letters, I have received from time to time requests from persons who wanted meeither to take up some subject more fully, or to answer in some subsequent Letter their objections to certain views I had advanced. Allow me to say in general reply that my Letters are not written with a view to entering upon a debate. What may be given is not stated as a "contention." In fact the word contention, thus used, is distasteful to me. It is as if one made a statement in order to enter upon a controversy, and

to defend his view from all assailants. In writing these Letters, my aim is to keep my heart and mind open to heavenly influences, and to give to our readers what comes, as it emptied at once into one little finite vessel, and that the glimpse at an eternal truth that is vouchsafed to a fiuite mind on one day, through the aid of certain spirit helpers, may be different from what comes on another day, under influences that have obtained another

partial glimpse of the same eternal truth. What one writes under spirit influence should not be stereotyped as an unalterable thing. By so doing, Bibles have been brought into existence. The writers of the Old and New Testament are several scores in number, and what came to one would naturally differ from what came to another. And in addition we find that what came at different times to the same inspired writer depended largely on the class of influences to which he was subjected. We find many discrepancies in the

flowing with spiritual aspirations. On the contrary we find almost no discre-

superstitious, while Shakespeare and Sir Walthe spirit world, and all sailors of every rank can Indian who was not thoroughly so, and I ing, and said that the same dream came to him known medium in Philadelphia to have their future foretold. The woman told the general fight a great battle, and that he would be vic-Rochester, N. Y., in 1849, there were two siscame to their home in June of that year a strange rap, rap, rap, in the dead of the night. Upstairs, then downstairs, sometimes low and faint, then loud and startling. With the dayplace. The magicians of Europe tried in vain

In Juniata County, Penn., there is a lonely at night. In another place there is an old unearthly noises are heard, and the doors cannot be kept shut at night at all. A lady who these stories were imaginary, but that one night with others, in that old house, drove her doubts away. Louis Napoleon, while Emperor of France, held audiences with several magicians in order to try the extent of their occult pow ere, but no invisible spirit or sound was manifest at any time through them. The writer Spiritualism, but at a séance in Georgetown, D. C., in 1864, I saw things done by a medium explain or understand. An upright plano of the largest size went waltzing about the room at the ellent motion of the medium, and invispiano danced about the room. But the class of

#### A Faithful Worker Gone.

The Ladies' Aid Society of Lynn, Mass., has met with a real loss in the transition of Mrs. Mary A. Marshall, wife of J. Otis Marshall. Though the had not been well for some time past, her last illness was of short duration. She was stricken suddenly on Jan. 28, and in two hours the spirit found release. She and her good husband have spent nearly fifty years together, and the pain of separation would at this time be most keen were it, not for his knowledge of her spiritual presence. For many years they have been earnest Spiritualists, and more than one of our platform workers has been hospitably entertained in their home. May the full consolations of the beautiful religion of Spiritualism be the husband's portion. The funeral services were conducted, Thursmen and women who were among the disciples | day, Feb. 1, by Rev. S. B. Stewart, a liberal

#### **TEBRUARY 24, 1900.**

## BANNER OF LIGHT.

## The Fox Family.

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

When I made an appeal through the spiritual press, in the summer of 1891, on behalf of Margaret Fox Kane, the result was most pleasing. I received three hundred letters from thirty States, amounting to six hundred dollars, contents of letters ranging from ten cents to ten dollars, which supported her until her departure, May 8, 1893, and her remains were placed by the side of her sister, Catharine Fox Jencken, in the receiving vault of Greenwood Cemetery.

It was generally conceded that each locality should provide for its own indigent mediums, but the Fox sisters were an exception; they belonged to the Spiritualists of the world.

Now, I have two questions to ask of Spirit-ualists of the United States or the world: Ferdinand Fox Jencken, son of Catharine Fox Jencker, the only surviving member or descen dent of the Fox sisters, is not able to provide for his family of four. I have much charity for him, knowing what the environments were in his boyhood.

Mr. Milton Rathbun assisted him in obtain-ing a position on the Manhattan Elevated railroad, and Mr. Mayer of Washington, D. C., assisted in getting his winter regulation suit. The trouble is, at first, they are not employed more than one-third of the time, not enough to support his family. For the last year, enough has been collected of Spiritualists and mediums to pay his rent of eight dollars per month. Now, Spiritualists and liberals say he too belongs to the whole spiritual fraternity everywhere. Shall he be helped until such time as he can be employed full time? Those favorably disposed, please send such amount as you can spare, from ten cents upward. to Titus Merritt, Mills Hotel, Bleecker St., New York City.

One more question regarding the disposition of the remains of Margaret Fox Kane and Catharine Fox Jencken. At present they are deposited in lot 3.5, section 3, Contemplation path, Cypress Hill Cemet ry, in a plot belonging to the late Joseph LaFumee, with no tombstone or indication of any kind to show who they are.

Mrs. Jencken died July 2, 1892. At the funeral, July 4, Mrs. Kane said to me, "I shall follow in less than one year." It being mid-summer, and most of the Spiritualists out of the city, I had her remains placed in the receiving vault of Greenwood Cemetery. March 6, 1893, Mrs. Kane died, and I had her remains placed by the side of her s ster, thinking Spiritualists would take some action in regard to their final disposal. The charges of the company were six dollars each for three months. Spiritualists do not think it wise to expend an extravagant amount over the remains of the so-called dead when there are so many living mediums needing assistance.

Prot. Wilson MacDonald, Mrs. M. A. Gridley, Joseph La Fumee and others organized the Fox Memorial Association 231 day of April, 1893, for the purpose of erecting an appropriate building or temple of indestructible material in which there shall be a crypt where in might be placed the b dies of the Fox sis-ters. It soon became evid nt that the period had not arrived to real ze such laborate ideas. To keep their remains in the receiving vault at Greenwood would cost \$48 per annum, and it must be paid or have them placed in the Pauper Department, to stop expense. Mr. La Fumee generously offered the Association the Hill. That offer was accepted and a sufficient amount raised to accomplish it. (Mr. La Fumee's remains were placed in his plot this last autumn.)

Shall a plain marble slab with an appropriate inscription be erected, is the question? Those favorable to one or both requests

please forward such amounts as they can spare, ten cents thankfully received and larger amounts in due proportion. In response to the appeal I made in 1891 many who were not able to send much would hand in the amount the appeal I made in 1891 many who were not able to send much would hand in the amount to one party who would mail the amount with the names of each. In one case ten persons handed in ten cents each, and one of the party advanced the one dollar bill with the name of each. Two geotlemen in Indiana sent me \$10 widow of Dr. Elisha Kent Kane whom they greatly admired. TITUS MERRITT. greatly admired. TITUS MERRIT Mills Hotel, Bleecker St., New York City.

recognize the inevitable evolution of law. Investigation, in an earnest pure desire for truth, cannot but bring you into rapport with forces and intelligences corresponding, but un-less you are prepared to think, analyze and utilize their knowledge and power, it may bring a result you little dream of. It is easier to accept truth perhaps, that has been pre-digested, but it will not contribute to growth. to strength. If you are ready to receive, advance, that on your feet may be placed the secure sandals of truth, on your brow the crown of glory, and in your hand the staff of victory.

#### }**\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\***\*\*\*\*\*

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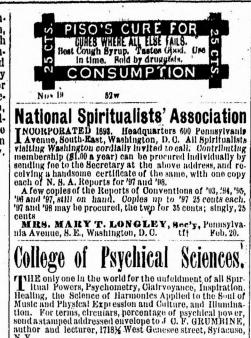
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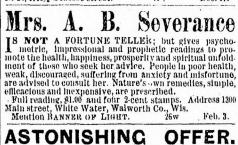
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In every century history records' man-made gods, nany, because the human spirit has been constantly seeking its divine origin. No doubt worshipers of earth, fire or water, have given their entire devotion of soul to these their conceptions of delific power, but man grows unsat-isfied with solutions of each age and seeks farther. Out of all these conditions and vibra tions man has evolved from protoplasm to the place of man to day.

A Protessor of Columbia College in New York city is reported to have stated that he has discovered through his investigations, and received ev dences of, the operations of spirit-ual, natural laws, which would revolutionize the forms of theology to day existing. Theology as a system man does not now demand, but he does ask for practical principles. The question is not whether he may become a harpist before a throne of effulgent glory, without knowledge of how to play, but if man shall live and un-derstand the laws by which life exists and is continued.

The religious systems, so-called, have been in many respects in direct contradiction to the teachings of the man of Nazareth in whose name they were instituted. Have you been satisfied to unite in the choirs of the redeemed while millions were writhing in flames? No! for souls answered souls in divine brotherhood, and teachings to the contrary were but specious and repugnant to your God-like nature. Under theological delusion witches have been burned at the stake by those more ignorant than they. Jesus Christ was crucified under the delusion of ignorant men conceiving that his teachings and declarations were in opposition to and defiance of a former system. Martyrs of all ages have been in the advance of prevailing systems or opinions, and sacri-ficed only to bigotry and superstition.

Is it denied any to investigate the life of the Nazarene? Then if you believe it right to in-vestigate the phenomena of nineteen hundred years ago, it certainly is right to investigate the same to-day. The one occurring centuries since may have become mildewed by the lapse of time, the present comes under your own ob-servation. We only ask that the same God who manifested in ages agone shall do the same to day. I believe in the evidence of history concerning the man of Nazareth because I see the same divine manifestations repeated, and I recognize in them fulfillment of his recorded promise and prophecy; but furthermore, the progress in science, in philosophy through ex-tending facilities for research, and the inquir ing, receptive intuitive spirit of the age makes possible even more and greater.

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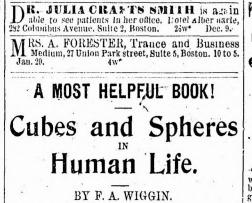
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Mr. W. J. Colville in his Introduction to the book says: Mr. W. J. Colville in his Introduction to the book says: <sup>•</sup> During my long experience as a lecturer, traveler and writer, have c me across many thousards op prisons in both headspheres who never the of asking many of the great questions concerning human life and destiny which are considered in the following remarkable series of essays. essays which for profundit of thought beauty of diction and huckily of statement have, in my judgment, rately if ever been surpassed in English literature. The fact that Mr. Oyston claims to have derived a great portion of the matter to risb sook through the mediumship of Slivon De Main, an English workingman, who had never been blessed or hampered with neademic training, ought to add consid erably to the interest and value of the work; for though spirit communications are not necessarily authoritative, and should never be bilndly or unreasonins ly accepted, it is certainly but fair to consider thoughtfulls whatever pur-ports to be a revealation from the world of spirits to the present age.

ports to be a revelation from the world of spirits to the present age. "Without venturing to pass judgment upon the actual merits of so eminently transcende-tal a work as the pres-ent collection of essays, I do feel justified in saying that, having read the MS and corrected the proofs, I have risen sgain and again from a perusal of these truly inspiring pages, imbued with a deep sense of gratitude to the gifted, palnstaking anthor, coupled with a firm conviction that tbls excellent volume will not only pass through many edi-tions, but win for its author name and fame in every civil-ized country of the world" I2mo, 147 pp.; extra heavy paper covers. Price, 35 cts For sale by BANNER OF LIGHT PUBLISHING CO.

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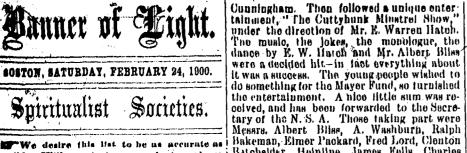
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Mar. 4.



## Spiritualist Societies.

We desire this list to be as accurate as fostible. Will secretaries or conductors please solify us of any errors or omissions. Notices for Whis columns & pulds each this office by 12 o'clock oon, of the Baturday preceding the date of publication.

BOSTON AND VICINITY.

Boston Spiritual Temple meets in Berkeloy Hall, (Berkeley street. Every Sunday at 10% and 7% P. M. E. L. Allen, Presidenti J. 8. Hareb. Jr., Beeretary, 74 Sid Jey st., Derbostor Mage. Take alowstor Dorchester, Mass. Take elevator.

The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, Assembly Hall, 200 Huntington Avenue, Sun-day evenings at 7%. Discourse and Evidences through the mediumship of the pastor.

Eagle Hall, 014 Washington Street. First Split-alists Church, M. Adeline Wikh son, Pastor. Services at 11, 23 and 75; also Thursdays at 3, BANNER OF LIGHT

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America Hall, 724 Washington street, two flights – Mediums and public invited. Circ.e, 11 A.M.; Proofs, 2/4 and ½ M. Graham, Chairman.

Temple of Monor Hall, 591 Massachusetts Avenue, Jambridgep rt.-Meeting at 2½ and 7½ .M. Sunday. Mrs. Innio J. Banks, Conductor; residence 141 lligh street,

Spirit and Fraternity, at First Spiritual Temple.cor. Storer and Nowbury streets.—Meeti gs Sanday morulag at 103, 25 and 75 r. M. Children's school 12 M., Library Room, also Wedne day evening general conference, Lower Audience Hall. A. H. Sherman Secretary.

Phenomena Soirltanl Society, Sunday evening in Dwight Hail, first floor, 514 Tremont street. Mrs. A. 6. Al-bright of Philadeiphia, Pa., Conductor and medium, assist-

The First Spiritualist Ladies' Ald Society meets every Friday atternoon and evening. Supper served at6 P.M.-at 241 Tremont street, near Ellot street. Elevator now run ing. Mrs. Mattie 6. A. Allbe, President; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

Children's Progressive Lyceum-Spiritual Sunday School-meets every Sunday morning in Red Men's Hall, 614 Tremont streat, at 10% A. M. All are welcome. Mrs. M. A. Brown, Superintendent

Commercial 4al', 694 Washington Street.-Mrs. Nutter, President. Services Sunday at 11 A.M., 24 and TX P.M., and Thursday at 3 P.M.

7% F.M., and Thursday at 3 P.M.
 The Helping Hand Society meets every first and third Wennessus it. G and nall, 3 coylston Place. Business meeting at 4 o'clock supper at 6 o'clock. Entertainment at 7%. A. A. Eldridge, Secretary.
 Botton Spiritual Lyceum meets in Berkeley Hall every Bunday at 1 o'clock. J. Browne Hatch, Conductor; A. Clar-ence Armstroug, Clerk. 17 Leroy street, Dorchester, Mass.
 Paine Memorial Building-Appleton Hall, Apple-ton street, No. 9, slide entrance. - Meetings every Sunday, at 2:45 and 7:45. "Speaking and tests by Mr. and Mrs. O. F.

The Ludies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday atternoon and evening; supper at 5½. Mrs. C. H. Appleton, President

The Ladies' Lycenm Union meets every Wednes-day Atternoon and Evening, in Dwight Hall, 514 Trement Street. Supper served at 630. Entertainment in the even-ing. All invited. Mrs. Maggle J. Butter, President.

Ministry of the Divine Science of Health, and Boston Institute of OccultSe ence.—Meeting every Sunday at 25 p.M. Lecture and psychic readines on Tues-days at 75 p.M. Hotel Reno, 12 and 14 Windsor street, Boston, Dr. F. J. Miller, reychic Healer and Teacher. W. Scott Stedman holds meetings at Red Men's Hall undays, at 7:30 P.M. Banner of Light for sale.

Mrs. Florence White will hold a tess scance every sunday evening, at 8 o'ciock, at 286A Columbus avenue. Echo Hall-1 Johnson Avenue, Charlestown Dist.-Meet-ings Wednesday and Sunday evenings. Circles Tuesday

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

#### MALDEN.

Malden Progressive Spiritunlists' Soclety, Ma-sonic Building, 76 Pleasant street. Meetings every Sanday at 7 p. M., Wednesday, 8 r. M. Wm. M. Barber, Presitent; Mrs. Robecca Morton, Secy. A zordial weitcome is extended to co-workers in the cause of progressive Spiritualism.

Cunningham. Then followed a unique enter: Lucas followed with messages from the aplet tainment, "The Cuttyhunk Minstrei Show," side. Our speaker for next Sunday, Mrs. Liz-under the direction of Mr. E. Warren Hatoh. zie D. Butler, of Lynn.

Cadet Hall, Lynn Spiritualists' Association. -Sunday, Fob. 28, Miss Blanche Brainerd of Lowell was with us, and those who braved the elements to hear her were amply repaid. Miss Brainerd is a good speaker and satisfactory medium. Solos were rendered by Mrs. Bertha Merrill and W. H Thomas, cornetist. Next Sunday, Mrs. Effie I Webster of Lynn. \*

New York.

Brooklyn.-The Woman's Progressive Union held a very interesting moeting Sunday after-noon, Feb. 18. Mrs. Palmor Russegue, after delivering a soulful invocation, made a few well chosen remarks, and was followed by Miss Margaret Gaula, who devoted the entire afternoon to a test scance, giving readings and delineations of a most remarkable nature. Mr. Claus and Miss Virginia Wooster of Pitts burgh, Pa., rendered vocal and instrumental solos in a charming manner, creating quite an entlusiasm in the audience. In the even ing Mrs. Russegue chose as her subject, "Have I a Religion and What is It?" speaking in a powerful forcible manner, being followed by every one present with close attention.

There never was a time in Brooklyn, this "City of Churches," when so much interest was manifested in Spiritualism as during the present year. The Church of the Fraternity of Divine Communion held two interesting services at the corner of Bedford avenue and Madison street Sunday, the 18th inst., one at 3 o'clock, at which Mr Jerome H. Fort spoke upon the subject, "Body, Soul and Spirit." at the close of which Mr. Ira Moore Courlis gave demonstrations. In the evening at 8 o'clock Mr. Courlis gave a grand seance, at which many strangers received messages from loved ones in spirit-life. Our program is always interesting, as we have good musical numbers. The Verdi Quartet sang two num-bers, Miss Ray Stillman being the soloist. Strangers visiting New York will find this meeting worth visiting. The afternoon service is free. In the evening, at which the time is devoted more to messages, a voluntary contribution is asked of filteen cents.

The work in connection with the First Spiritual Church of Buffalo is moving gloriously forward. The Lyceum, in point of numbers, and interest, has far exceeded our anticipa-tions. A new Auxiliary, "The Helping Hand" has been recently organized and promises to become an important factor in the work. The utmost harmony prevails. Arrangements are being made to hold a State Mass Meeting Mar. 30, 31 and April 1, which will include a grand Anniversary Celebration. The First Spiritual Church and Lyceum will participate. Partic ulars will be published in the near future. Mattie E. Hull.

#### Other States.

The Chattanooga News reports a series of very successful bi-weekly socials hald by the First Spiritualist Society of the city, under the suspices of Mrs. Oscar A. Edgerly, "the alented wife of the present pastor.

Pawtucket Spiritual Association, Sunday evening, Feb. 4, was served by J. S. Scarlett, of Cambridge, Mass.. He gave an interesting address, followed by spirit messages, which were all recognized. On Monday night, Feb. b, a coffee supper was served, after which Mr. Scarlett held a test séance for the benefit of the Society, with very good results. The hall was packed, and a good sum was raised. Mr. J. Hadfield, Sec'y.

Dr. N. F. Ravlin, who is filling an entire season's engagement with the First Spiritualist Association of Philadelphia, has been reëngaged for the season of 1901, from the first of next September to the first of June following. The "call" is unanimous, the Association feeling satisfied that it has the right man in the right place. The doctor has also been en-gaged to lecture before the Onset Bay Camp Association, on the 26th and 29th of July. He and his good wife will spend some time in Boston.

#### Copies of Banner for Circulstion.

We frequently have calls for copies of the BANNER OF LIGHT for circulation, and in order to accommodate friends who, may desire them. we will send to any one who will place them in the hands of appreciative readers a parcel of twonty-five or more back numbers which have acoumulated-on receipt of ten cents to cover postage.



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Avenue, one door above Syth street -Services every Sun-day morning at 11, and statistics at 8 o'clock. Questions av-twered in the mor'ing. Improvised poems after each lec-ture. Mrs. J. H. Tuttle sings morning and evening. All are cordia ly invited. Mrs. Helen T. Brigham, speaker. BROOKLYN.

The Advance Spiritual Conference meets every aturday evening in Single Tax Hall, 1101 Bedford Avenue, food speakers and mediums always in attendance. Seate ree. All welcome. Mr. G. Delerce, President; Mrs. Allco free. All welcome. Ashiey, Secretary.

The Woman's Progressive Union of Brooklyn bolds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, and social meetings every Thursday evening at 8 o'clock, at Hall 423 Classen Avenue, between Lexing-ton Avenue and Quincy street. ELISANETH F. KURTH, Pres't. BANNER OF LIGHT for sale at the Hall.

808 Tompkins Avc., near Gates Avc.-Miss Ohapin, Blind Medum, Meetings Sunday and Friday evenings. Spirit Messages and other Phenomena. Admis-sion free. Collection taken.

First Chr stian Evolution Society-Penn Fulton Hall, cor. Penna, Ave. and Fulton st. Services every San By at 8 P.M. W. W. Sargent, Chairman; Mrs. Julia Sicar 1. Secretary

Psychic Culture Conference-Single-Tax Hall, 1101 Bed ord Ave., Wednesday evenings, at 80'clock. Lectures by Henry II. Warner, with Questions and Answers, and dis cussion by audience, with demonstrations.

#### NEWARK, N J.

The First Church of Spiritual Progression meets in hali, cor: er of Wet Park and Broad streets Sun-day evenings at 7:45. G. A. Dorn, President. Banner of Light for sale.

#### CHICAGO, ILL.

The S. and M. H. Soriety, 3310/2 Rhodes Are., meets every Sunday, 11 A.M. Cenference and tests. Tues-day 3 P.M., Oriental Reception. Open doors, and everybody velcome.

By 'situalist Temple, Fort Worth, Texas, Taylor st., between 7th and Jackson Services for children 2 p. M.; for adults, 3 and 7½ p. M. Mary Arnold Wi son, A-sistant Pastor Jeads s nging. Aconic Hagan Jackson, Pastor, resi-dence 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 lu 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.

The Spiritualists and a blizzard do not enjoy each other's company very much, consequently only a few of the faithful ones came out Sunday morning, Feb. 18, to enjoy the lecture that was to have been given at Berkeley Hall. that was to have been given at Berkeley Hall. Mr. Wiggin, although not well, was present tions, Mrs. J. P. Hayes, Miss Mindred J. Car-and ready for duty, as were the musicians, but ter, Miss Mary Warren, Miss Margaret E Butit was decided not to hold a meeting, thinking it better to give Mr. Wiggin a chance to rest, ance. Next Sunday at 2:30 conference. At rather than oblige him to speak before such a 7:30 C. H. Webber of Boston will lecture by re-small audience. In the evening about two quest on "Is Astrology Beneficial to the hundred were in attendance. Mr. Schaller World?" followed by astrological readings. \* hundred were in attendance. Mr. Schaller opened the meeting and was followed by Mrs. Pearl with songs. After the poem and invecation Mr. Wiggin gave a short address, devoting the most of the evening to the reading of the ballots that had been placed on the table by those in the audience. The reince was a successful one, every reading was recognized, and it paid those who had come out in the snow. This Society will celebrate the Fifty Second Anniversary in Old Fellows Hall, Sunday March 25, morning, afternoon and evening. The Ladies' Schubert Quartet has been en-gaged to furnish part of the music during the day. If you want to know where the Anniversary is to be celebrated, read the BANNER OF LIGHT. Order it at the news stand at this Hall. J. B. Hatch, Jr, Sec'y.

241 Trimont St., Friday, Feb. 16, 1900. The regular meeting of the First Spiritualist La dies' Aid Society was held as usual, with the President, Mrs Mattie E. A. Allbe in the ohair. A public circle was held in the afternoon. A Valentine Tea was served, and every one received a very pretty valentine. In the evening at 7.30 Mrs. Waterhouse opened the evening at 7.30 mrs. waternouse opened the present than we expected considering the meeting with a few remarks about the work of the N. S. A. : Mrs. C. P. Pratt followed, say-ing the was for organization, and was deeply interested in the work of the N. S. A. : Mrs. Caird gave a few readings, as did Mrs. S. C. us, and gave a very entertaining address. Mr.

Batchelder. Heinline, James Fells, Charles Hatch, E. Warren Hatch. A unanimous vote

of thanks was extended to all who took part.

Next Friday we hold our regular whist party. The first Friday in March we will hold a mys-

tery sale, supper and entertainment. Don't miss it, Mr. Thos. A. Beals of Portland, a

member of the society, sont a check for five dollars toward the Mayer Fund. We sincerely

thank our brother, and hope more of our mem-

bers will respond in the same way. Carrie L.

The Ladies' Spiritualistic Industrial Society -Mrs. C. H. Appleton, President-held regular

weekly meeting Thursday afternoon and evening, Feb. 15. A large number enjoyed the sup-

per. This was the regular Whist Party, and

the prizes were awarded as follows: First la-

lies', MISS A. Buck; second ladies', Miss B. M.

Packard; ladies' consolation prize, Mrs. C. Humphrey; first gents', Mr. J. J. Piggott; second gents', Mr. Z. C. Doty; gents' consola-tion prize, Mrs. Ida P. A. Whitlock. Feb. 22 is

the night of the Costume Dance, and on that

night the oranges will be distributed. March

1, M1. F. A. Wiggin, the wonderful ballot test medium, will be with us. March 8 will be an

J. C. F. Grumbine lectures in Boston at 11 A.

M. and S P. M., Pierce Building, Copley Square,

the Sundays of March, under the auspices of the Boston Chapter of C. P. S. and U. and O. W. R. He is also announced to give a special

lecture in Waltham, under the local auspices of

the Psychomath, a social and intellectual club.

He will begin his private class work on Tues-

day, March 6, and continue Tuesdays and Sat-

urdays during the month at 2:30 and 8 P. M.

Miss Young has charge of his classes. Sunday

lectures free. After this engagement he re-turns to Washington, where he will minister

for two months, during April and May. Circu

lars of Sunday and class lectures can be ob-

tained from the following patrons and patron-esses: Miss Marie M. Laughton, care "School of English speech and expression," Pierce Building, Boston; Miss. H. M. Young, 3 Tol-

man Place, Roxbury, Mays.; Mrs. Lottie B. Carr, 16 Park Place, Newtonville, Mass.; Mr. J. E. Searing, 14 Bowers St., Newtonville Mass. J. C. F. GRUMBINE.

America Hall, 724 Washington St.-M. A.

Graham, president. Mediums assisting: Mes-

dames Davis, Woods, Wneeler, Healey, Dade, Reed, Messrs. White, Saunders, Blackden. Out

of town mediums invited to pay us a fraternal

Commercial Hall.-Mrs. Nutter, president. Sunday meeting opened as usual. L. A. Cam-

eron, planist. Invocation by Miss Brehm.

Meedames who took part throughout the day: Nutter, Peabody McKenna, Maggie Buller, Fox, Fisher, Wheeler; Messrs. Brown, Jimmie McLean. Song by Mr. Leslie.

The Ladies Lycoum Union, Mrs. S. C. French,

Sec'y, writes, met in Dwight Hall, Wednesday

atternoon, Feb. 14. Business meeting called to

order by the President; Mrs. Maggie J. Butler.

Several new members were voted in. Supper

was served at 6:30, and the evening meeting

ing was called at 8 o'clock. Prof. Milligan, piano solo; Master Warren Hal rendered a song; Mr. Bid of Hyde Park, interesting rec-itation; remarks and messages, Mesdames Webber, Bird, and B iss; poem, Mrs. Weston of One, Mrs. Buttor, under the control of

of Onset; Mrs. Butler, under the control of "C'ildflower," gave messages for nearly an hour; brief remarks, Dr. Wesley; song, Mrs.

Kneeland. A cordial invitation is extended to

Hatch, Sec'y.

intormal meeting.

visit.

clearly understood: Messrs. Howe, Hatch, Perkins, Nutter, Mesdames Gilliland and Mackay. Healing by Mr. Lothridge. Evening moeting opened at 7:30 with praise service, after which Dr. E. M. Saunder made brief remarks and gave several proofs of spirit presence. Messages, Mesdames Gilliland and Erickson.

First Spiritualists' Church, 616 Washington Street, M. Adaline Wilkinson, pastor. Morn-ing conterence subject, "Recompense," was ably discussed by Dr. Blackdon, Messrs, Hicks, Emerson, King, Wilson and Mrs. Wilkinson; messages, Mrs. Woods. Afternoon, song ser-vice led by Mrs. Kuseland; prayer, Mr. Emerson; romarks, Mr. Hicks; messages, Mrs. Perkins, Mr. Marston. Evening, prayer and scripture reading, Mr. James Newhall; opening re-marks, Mrs. Hattie Webber; messages, Mes-dames Woods, and Ratzel, and the child medium; solos, Mrs. Carlton. Indian Council Tuesday evening, Feb. 27. Meetings Wednesday afternoons at three.

#### Massachusetts.

The first Spiritualist Society of Lowell held ts meeting, in spite of the snowstorm, in O.d. Odd Fellows Hall, Feb. 18. All were disap pointed at not having Mrs. Harding as the speaker. At the commencement of each service special reference was made to her sick ness; our good thoughts and wishes were sent to our faithful and earnest medium and worker. Mrs. Annie L. Jones occupied the platform and gave two good services. Her messages at both meetings were exceptionally good. All recognized. We wish that all readers of THE BANNER, and especially societies where Mrs. Harding has been engaged, would concentrate their good thoughts towards her. We are sure it will help her greatly.

Mrs. L. A. Prentiss of Lynn spoke for the First Spiritualist Society, Fitchburg, Sunday, Feb. 18. The audiences gave close attention to the interesting addresses, followed by a large number of spirit messages, fully recognized; piano selections, Miss Howe. Annie E. Cunningham of Boston, test medium, occupies the platform next Sunday.

The Arthur Hodges Spiritual Society of Lynn held interesting services at Templar's Hall, Sunday, Feb. 18. Music, Mrs. J. P. Hayes. At 2:30 remarks, and many excellent messages, Mrs. L. D. Butler; remarks, messages and magnetic treatment, A. E. Warren. At 7, violin and organ, Prof. Kelly and wife, ler. At 8 Mrs. Lizzie D. Butler gave a test sé-

Progressive Spiritualist Association held services at 21 Market street, Lynn, Feb. 18, Anna Queide, President. Dr. Amanda A. Cate at 2:30 gave a spiritual séance. She closes her fourth engagement with this society. From 4 to 5 magnetic treatments by Dr. Quaide; Delia E. Matson gave many messages, 5:30 supper served to many, Emma F. Wither assisted, 7:30 Dr. Quaide opened the meeting with a poem. After the usual music Mrs. Dr. Cate gave a short address and a long séance. Miss S. Maud Bailey was present at 7.30. She is an exceptional dramatic reader and impersonator. She did the work in a most creditable manner, and was heartily welcomed by all. Next Sunday, Feb. 28, Dr. E. A. Blackden of Eoston will oc-cupy the platform. Mediums are invited to come. Subscriptions for BANNER OF LIGHT taken. Delia E. Matson, Sec'y.

First Spiritualist Church, Fall River .- Sunday, Feb. 18, our regular speaker for Sunday being snow bound we had home talent once more. In the afternoon a larger audience was present than we expected considering the

#### Concert in Boston.

## A correspondent writes: It may be interesting to many to know that Mrs. Maggie J. But-

ler will give one of her very charming concerts to be followed by a dance, in Red Men's Hall, 514 Tremont street, on Monday evening, March 5 at 8 o'clock. Those who were fortunate enough to secure admission to the hall on February 6 will no doubt be on hand early in order to get a good seat. Many were turned away unable to gain admission, and as the ticket are limited, owing to the soating capacity of the hall, it is necessary to get your tickets at once. A grand program has been arranged and will include Little Iona Stilling, who pleased so many at the last concert in giving the Minuette, also "La Petite" Mabel Patten who never fails to please, and many others. Mr. Fred Tution a woll known tenor will be among the number, and Mr. Leslie and Miss Harris will be with us again and give a new and very amusing sketch, with new songs and dances. Tickets are only twenty five cents, and the proceeds are for the benefit of the Children's Progressive Lyceum. It is hoped that all who can, will attend this entertainment, as a good time is assured. Come early and tell your friends.

#### Veteran Spiritualists' Union.

This Association will hold its celebration of the Fifty-Second Anniversary of Modern Spiritualism on Saturday, March 31, forenoon, afternoon and evening, in Horticultural Hall. Among those who have already signified their intention of taking part in the services are Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Albert P. Blinn, Mrs. Nettie Holt Harding, Mrs. C. Fannie Allyn, Mrs. M. J. Butler and Miss Lizzie Harlow; and as musicians, Prof. Jay J. Watson, Miss Annie Watson and Mr. Harold Leslie,

Since it has been announced that no speak ers or mediums will receive pay for their services, and that no representative of the Union will receive any compensation for soliciting funds, renewed interest is being manifested by the public, and many of our oldest and ablest speakers and mediums have volunt-ered their services. ALBERT P. BLINN, Vice-Pres.

#### The Massachusetts State Association of Spiritualists

Will celebrate the 521 anniversary in Berkeley Hall, Boston, Mass., Thursday, March 29, all day. This year will be no exception to the general rule of good things; a large list of speakers, mediums and musicians will take part during the day. Below are a few who have signified their intention to be present: Dr. Geo. A. Fuller, Harrison D. Barrett, F. A. Wiggin, Mrs. Minnie M. Söule, Mrs. N. J. Wil lis, Mrs. Alice Waterhouse, Mrs. C. Fannie Allyn, Mrs. Jahnke, E. Warren Hatch and members of the Clenton Orchestra. This is only a partial list. Other names will appear in later editions. Remember the day and place-March 29, in Berkeley Hall. all day. CARRIE L. HATCH, Sec'y

ORIGIN, DEVELOPMENT AND DESTINY OF MAN. By THOS P. FLETOHER, Elk Falls, Kan. The following are the main points treated upon: The Be-inning; Fundamental Principles; Formation of Constel-ations, Systems, Suns, Planets and Satellites; The Forma-iou of Constellations, Systems, Suns, etc.—continued; The Origin of Meteors and Comets: The Organic Kingdom; The Origin of Meteors and Limnarts Knowledge: How the Soul Origin of Man; Man-His Attributes and Powers; The Soni Plow it Receives and Imparts Knowledge; How the Soni Receives its Highest Impressions; The Record Book, or the Heavenly Ether; How to Cultivate the Sixth Sense; The Piner or Spiritual Body; Gröwth and Degeneration, Mor-ally: Spiritualism Proven by the Bible; The Bible and Christ; The Summary. Cloth, 12mo, pp. 354, price §1.25; paper, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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