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NO. 1.

GROWTH.

BY AGNES L. PRATT.

We are only a step from the knowing Of the secrets eternity holds; It is only a day from the budding Till the depth of the rose-heart unfolds. A breath and a sigh, and we waken-The heart of the rose meets our sight, Our eyelids have closed in the darkness We lift them again—it is light!

The beauty of life is about us, Its music rings sweetly and clear; But we deafen our ears with complainings. And bring dimness to sight with a tear. But we sigh at the last, and awaken, In the midst of the daylight serene That enfolded us here, as the night-time Is wrapt in the moon's silver sheen.

We listen sometimes for the music From spheres that swing grandly in space-When close to our hearts, the sublimest Of songs, we with discord efface. Our eyes we have strained for the glory That was never on sea nor on land, Till our dimness of vision has shadowed The beautiful light near at hand.

We long for a glimpse of the angels. When the angels stand close at our side: We might with the saints hold communion. But we turn from them, deaf, in our pride. We sigh for the pleasures of heaven With paradise spread at our feet; And while those we have loved still invite us We wonder when sad hearts shall meet.

The light of the ages enfolds us, Its heart, like the heart of the rose, With a radiant and truth-giving sweetness And love, at its unfolding glows. A wish, and a sigh-we awaken, And we know all eternity holds; The secret the God-heart is guarding Is the same that the rose-heart enfolds. 80 School St., Taunton, Mass.

Hidden Treasures.

BY ROSABEL REED.

session. It seems to be a universal law, that whatever is most valuable is carefully concealed in its natural repository, and can only be obtained by those whom ardent Desire shall incite to patient search and unremitting toil, for the sake of its attainment.

The most precious gems, metals and minerals are buried away from the sight and easy access of man. Even the most beautiful birds. the rarest and most exquisite specimens of the floral kingdom exist in uninhabited, and almost inaccessible regions of our globe; while cealed. it is being demonstrated that the very air we breathe contains long unsuspected forces, so mighty that to handle them ignorantly or recklessly would lead to the most disastrous results, though intelligently and harmoniously dealt with and applied, seeming marvels of the most varied description may be accomplished.

Notwithstanding the fact that the discovery has hardly been opportunity to estimate the latent, until he should be sufficiently developed to feel the need of, and therefore to demand such a power-to ecoperate with it, and to sagaciously adapt it to uses suggested by his advancing civilization and modes of living. Hand in hand with these evidences of growth, and in consequence of them, came the ability to penetrate Nature's wonderful laboratory, and to grasp the rich secret of these unseen, but stupendous agents, which have until now been held in reserve for man's ultimate appro-

Only a very few minds have been sufficiently progressed and enlightened to enter Nature's mysterious realm and comprehend the arcana there disclosed; but they have led the way so that others will be inspired and empowered to follow; wherefore we may most assuredly feel most important and amazing discoveries, all conducing to the greatest conceivable benefit.

education and upliftment of the human race. Science also assures us that in our atmosphere exist all the elements requisite to sustain human life; and should necessity ever demand their extraction from this inexhaustibie reservoir, and their presentation, through proper chemical combination, in such form as to be available for our consumption, we may confidently assume that intelligences would arise amply capable of coping with the situa-

Though all are not sufficiently awakened to realize or utilize these magnificent possibilities for themselves, though the great mass of earth's children are yet, to a greater or less degree, overshadowed by the clouds of ignorance, still, such glorious illumination must radiate its light afar, so that those in the most gloomy recesses of mental darkness shall catch a gleam of its effulgence, and seek to follow it.

Nature abhors a vacuum; and when the pioneers and leaders of the great army of humanity advance, others are invariably drawn for-

the beauties, insensible to the riches, indiffer- over all. ent to the possibilities existing in abundant store about them. They dwell entirely in ex very surface of life. They endure material pove and entered into true accord with that sub- fied spiritual perceptions, shall the mighty se- ward, and the people of Massachusetts can con-

in reserve wealth sufficient for the whole of the inner spirit animating her handiwork. world; they hunger, while this same soil upon | And you experienced a sense of exultation, which they tread offers-in cooperation with and somehow felt very rich, because your apthe free air and sunshine-conditions for the production of food, wherewith to spread a liberal table, from which the entire human family | harmony as a perfect whole, made it, in the | [By H. W. Richardson, Press Correspondent East Auror might eat and be filled; they pass their days in ignorance, while there is education and supply of knowledge abundant for all: they starve and richest provision of sustenance for the satisfaction of all their needs. But these treasures are never tossed into the lap of idleness, or thrust into indifferent hands. There must be earnest desire, there must be patient, persistent effort ere they can be obtained.

"Oh!" some one exclaims; "but I do long to be as great a scientist as Tesla or Edison; as skilful a painter as Raphael or Titian; as excellent a musician as Joachim or Rubinstein; as surpassing a writer as Shakspeare or Goethe; but I have not the genius, so what is the use of trying?"

My dear friend, did you ever reflect that these eminent men whom you have mentioned, who have won well-deserved laurels in their different professions by superlative achievements, must once have begun at the very first step of their oft-times toilsome journey, having as its goal the temple of Fame? You do not consider the uninteresting beginning; you ignore the drudgery, the mistakes, the discouragements, the obstacles, the perils which must in some form have been encountered; you overlook the weary hours of labor, of privation, perchance, whereby each jewel flashing in the victor's crown was wrested from the hidden treasures of Science or Art. You only view the glorious culmination, the ultimate triumph; and, sighing because you are not a "genius," decide it is useless to attempt to advance along some line or path of attainment, whose pursuance would develop the finest resources of your being.

People often quote, glibly and flippantly enough, "It is the first step that counts;" yet, failing to appreciate the depth of meaning in | discovery of some rare treasure of conception, the trite saying, are all too prone to scorn that or inspiration, which less profound considera-The richest treasures are never found upon | first small but most important step, without | tion and study had failed to disclose. We even which no destination has ever been reached. read between the lines and gather ideal truths, It is well, however, to keep steadily in mind | too subtle or too sacred for expression, and the companion thought, that each subsequent step counts, and that every one advances the traveler just so far upon his journey. No effort was ever vain or wasted; every hour of patient study, or delving, or research, must produce corresponding results. The lesser secrets, or nuggets of wisdom, must be unweariedly sought, justly appreciated, wisely to mortal eyes only its outer semblance, the applied, ere there can be a possibility of finding and appropriating the greater treasure, which is ever more deeply and carefully con-

A great difficulty with many people exists in the fact that they are too impatient; they despise the day of small things, and desire to gain at one leap the exalted heights, to pos sess with slight effort the shining crown, which | careless hands, yet ever, as the years roll on, another has won only by toilsome climbing and arduous exertion. They somehow appear to feel that universal law ought to be broken of this wonderful energy is so recent that there for their especial benefit; but as this is an impossibility, such aspirants for honors must, benefits to be derived from its employment, it perforce, wait until they shall have learned has ever been co-existent with man, waiting, the lesson of patience and humility, and shall have acquired sufficient strength of character to enable them to take and hold their respective positions in the march of progression; to earn, by zealous endeavor, their own precious by far the most valuable of all; he will handle gems; to be, in truth, worthy of the goal and it tenderly, almost reverently, noting its fine the law making machinery of this country, it crown which will one day be attained by each individual soul; for there is not only time, but eternities for the gaining of the final victory.

from nature? If so, you will recall the sense of surprise and delight with which you there after viewed some quite familiar scene, and | veloped the sweetness and richness of its tone. suddenly became aware that it possessed many hitherto undiscovered beauties. A certain well known landscape, which had never be angelic voice, has broken the spell of silence, fore particularly appealed to your admiration, appeared, as if by magic, to have assumed an to its eloquent song, which in some subtle yet entirely new and altogether alluring aspect. that mankind is about to enter upon an era of You noted the grass growing luxuriautly at tion called into being by life's varied experi your feet—lightly swept by a wandering ences. And we, too, love and prize the dear breeze, each individual blade and tassel a old violin, for we have discovered the true thing of beauty which waved and shimmered in the sunlight, bespangled here and there with exquisite wild blossoms, gracefully swaying and nodding their dainty heads, as it seemed they had never done before. Then even scorned by superficial minds, who only those boulders at the right! what a rugged grandeur of outline and grouping they displayed, and what a study in light and shade! And how gentle the slope of the hill, as it melted into the valley beneath, where flowed | ing through the radiance of the pure inner a tiny ribbon of a stream-singing between smooth green banks, rollicking and foaming over some rocks in its course, broadening out into a limpid, sparkling basin in the meadows beyond, rich in tall flags and bright blue lilies!

Further still, rose-wooded hills, clothed with of red and vellow in honor of autumn, and with the deep, never changing verdure of solvivid color! could anything more charming ward to fill the vacancies; and so on all along and effective be imagined? And then a small the line; the rise of one means upliftment for cloud, floating lazily overhead, sent a slow shadow drifting over the sun-bathed heights,

mingled with awe, as you drank in the varied ternals, and draw their sustenance from the beauties of the scene outspread before you and one by one, to our quickened and intensi- still if it becomes a law it is a long step for-

preciation of each individual feature of the landscape, as well as your ability to grasp its very finest and most enjoyable sense, your own. And yet it was the same display of natural

beauty which you had often viewed, but with thirst spiritually, while the universe yields indifferent glance, in days gone by. The change which seemed to transform the commonplace into the ideal, was in reality in you: the discovery of hitherto unrevealed charms which in truth always existed in the same state of manifestation, was due to the fact that your artistic perception had been awakened and developed, so that you were able to look with clear-seeing, inner vision below the exterior and comprehend the wonderful delicacy of detail, the purity of design and the harmonious blending into the completeness of the whole exquisite picture.

Again, you have as a child studied at school a choice selection, either prose or poetry, from the pen of some gifted writer, presuming that you understood the ideas conveyed by the composition; but when, in after years, you encountered and read once more the well remembered lines, what a revelation you received! The familiar sentences, which you had formerly uttered with careless volubility, now spoke to your more mature understanding with a vividness of description or an intensity of emotion which previously had been wholly uncomprehended. And you wondered how the eloquent words could ever have been to you so

Similar experiences occur in later years; for we are only children of a larger growth, still pursuing our studies in the more advanced school of life. Even in the second conning of a lately read volume, containing rich store of wisdom from the highly-developed intellect of some eminent author, there are always revealed new gems of thought; and each repeated perusal will invariably be rewarded by the come into the consciousness of actual comprehension of the character and sympathetic relationship with the real ego of the writer.

Thus we mount, through the ascending scale of life's varied expressions and experiences, until we find the most precious treasure of all, the soul of man; the divine essence presenting material body. And sometimes we discover, as elsewhere in nature, that a rough, uncouth, unattractive exterior may conceal a priceless jewel: the purest mind, the noblest character. the most beautiful soul. Such an individual always reminds us of one of those rare, old violius; seamed, and scarred, and bruised by time or accident, perchance by the rough usage of growing more refined, more sympathetic, more lovely within. Placed in a miscellaneous collection of instruments, the uninitiated inspector would pass it by indifferently, even contemptuously, judging it entirely by its outward appearance, and, by preference, would select a new and well polished specimen, fresh from the hands of the maker; but let a connoisseur examine the array, and his critical eye will at once single out the old and marred violin, as proportions, its artistic workmanship and wonderful varnish, which seems not a separate coating, but as though a growth upon the wood. Did you ever study drawing and painting | Its scars but serve to make it more precious in his view, since they tell of long years of seasoning and tuneful vibration, which must have de-And when he caressingly draws a bow across its chords, it seems as though a human, nay an and our own heart strings vibrate in response masterful way, seems to thrill with every emowealth of tone, which dwells within its time-

worn exterior. In the same manner the sweetest natures, the most exalted characters, are neglected, or note the mayhap rugged, or care-furrowed face, or even the perchance thread-bare garments which clothe the visible form; but those few who, as kindred spirits, can perceive shinlife, are aware that the rude hand of time, and the stern discipline of earthly experience, which have left an indelible outward record of scars, have only tended to refine and beautify the true, the interior self; and they know full well bill. with what rich and varied harmony these ex-

the trembling, silvery foliage of the white quisitely attuned souls respond to the loving birch, with maples offering just a suggestion and sympathetic appeal of appreciative hearts. Let us learn, then, that beneath the surface, within the seeming, dwell ever the things of emn, stately pines. What a perfect blending real value, whether in the material, the intelof greens, enlivened by captivating dashes of lectual or the spiritual spheres. Let us leave tion duly called for the purpose, any question the shallows, and seek in the very depths of the ocean of life for the pearl of great price. Let us realize that the more fully we comprehend, the more earnestly we claim, the more devoted-It is pitifully true that the great majority and invited your glance upward to the vast by we strive to develop the unlimited possibilipass through their earthly pilgrimage blind to expanse of azure which arched majestically ties within ourselves-immanent, divinely bestowed upon each soul—the more in harmony You stood rapt in silent admiration, not un- shall we become with that all pervading power | the measure does not give as complete protec which vibrates throughout the world of being; | tion to the people's interests as seems desirable,

precious of hidden treasures become indeed our very own.

Direct Legislation.

1900.

Direct Legislation League.)

IS THERE NEED OF IT AND HOW CAN IT BY

SECURED?

The right of citizenship carries with it certain duties, and makes each voter responsible

in a degree for the failure of our Government to secure justice and equal opportunity to the humblest citizen. Hence we should not be lulled to sleep with a song of prosperity until that song can be sung in its fullest and most complete sense. Yes, we are prosperous; but-let us investi-

gate our prosperity.

The recent controversy between Mr. Andrew Carnegie and Mr. Frick reveals the fact that the former's share of the earnings of their steel plant for 1899 was twenty-four million dollars. This is only a part of the income of Mr. Carnegie for one year.

The Standard Oil Co. paid dividends last year amounting to eighty million dollars, and Mr. Rockafeller, owning a controlling interest therein, receives over forty millions as his share. He has an income of many millions besides this. These vast incomes represent property that was produced by someone's toil. The average toiler receives something like five hundred dollars for a year's work. Hence the annual income of these two men represent the earnings of one hundred and fifty thousand toilers for one year, or of one toiler for one hundred and fifty thousand years. It represents the entire wages of the working men and women of a city with a population of half a million people.

Supt. Blair, of the out door poor, says that never before in the history of New York City has the number of poverty's victims been so large or the applications for help so many as

From these two pictures you will see that the prosperous year of 1899 closes without that greatest of all social problems having been solved, namely, "How can the masses share in the aggregate prosperity of the civilized people?" It matters little to the shivering, illclad, underfed wretch whether the volume of trade was great or small; nor does it put food into his stomach or warmth into his body to show him that he and Russell Sage between them are worth one hundred millions. But the concentration of wealth represented by such incomes as we have named placed side by side with the increase in poverty furnishes food for the thoughtful mind, and suggests the need of a revision of our social and economic system and the solution of great problems of state in which every citizen should have a direct voice. This will only be possible under direct legislation. Hence the need exists, and

how to secure it, is the question of the hour. How to secure the initiative and referendum and make them available at the vital points in law-making, so that the citizens can have their last and final say on the great economic questions that now confront the Nation; and upon correct answer to which depends the perpetuity of this republic and the welfare of future generations, is indeed an important question. When once the people become fully aroused and ask that a principle so fair and so reasonable be incorporated into and made a part of is then that opposition will appear. It is then that you will be confronted with the scheming of the politician, backed up by corporative interests and corporative money. It is then that every possible device that can be conceived of by the astute and resourceful corporation lawyer will be arrayed against the people to prevent them from regaining control of their gov-

Men will hesitate before fighting so just and fair a proposition openly; but those who are profiting from special privileges; those who are securing fat salaries for doing little but manipulate the political machine, those who are hun gering and thirsting for a chance to feed at the public crib, will not permit the people to take centrol of their own without a struggle.

The people are thinking along these lines and the cause is growing in this country. The State of Nebraska and South Dakota have each adopted the initiative and referendum but not in their most approved form. San Francisco has recently adopted a new charter which includes the referendum, and two important municipal measures have recently been carried under a referendum vote.

In sober going old Massachusetts a bill was recently introduced in the State Legislature providing for the initiative in all the cities of that State. The following is the text of the

"The city council of any city in this commonwealth may, and upon petition of voters of the city amounting in number to five per cent of the votes cast at the preceding city election, shall submit to the voters of the city at the next city election, or at a special elecwhich might lawfully come before such city council and the vote of the citizens so taken shall be binding upon the city and upon the city council."

This bill is brief but if enacted into a law it gives the citizens power to initiate measures

erty, while the earth beneath their feet holds | lime artist, Nature, through your recognition | crets of the universe be revealed, and the most | gratulate themselves that so much progress has been made.

> The Populist party, the Prohibition party, the Socialist Labor party, and in fact almost every reform party have direct legislation

> planks in their platforms. The Union Reform party of Ohio has a platform of one plank which proposes direct legislation through the initiative and referendum. and nothing else. They propose simply to place the law-making power in the hands of the peo-

> ple, so that the people can inaugurate such measures as they shall choose. But we desire to see the movement pushed as a nonpartisan measure. Let every citizen work within his own party, and insist that a direct legislation plank be inserted in its platform. Secure pledges from every candidate for legislative office, either municipal, State or national, that if elected he will exert his influence and

endum. With all parties committed to the movement and all or nearly all candidates pledged to its support, the opposition sure to be met will be quickly overcome.

cast his vote on each and every opportunity for

direct legislation under the initiative and refer-

In closing this series of articles permit me to call attention to the danger that confronts the nation in the corrupting influences and evil tendencies to which that greatest of statesmen, Abraham Lincolv, pointed inhis last inaugural address. The corporations and the money power are in control, and the danger to which he pointed is surely coming unless the people unite in one grand effort, and head it off. Direct legislation is the pilot that will carry

us safely through the breakers.

Unrest in the Church.

With ever-growing frequency ecclesiastical gatherings listen to demands for larger liberty. The recent international conference of Congregationalists at Boston had a case in point. The president of an ancient bulwark of Calvinistic conservatism came out with an appeal for a new departure in theological education. He insisted that students of theology should be allowed greater latitude. He complained that an unalterable system of theology was crammed into the theologue's head, with no choice permitted in accepting it. The multiplication table is not more unbending, he urged, than the dogmatic dictations of theological seminaries.

Before the echoes of these utterances have died out in the religious press, another protest is heard in the land. It comes from Joliet-That city is best known for its penitentiary and its steel works, but it has also been the meeting place of the annual synod of the Illinois Presbyterians. There was evident in the synod a rebellious spirit toward the "rules of government," but the most noteworthy revolt was against the restriction of ministers in their desire to preach new truths.

The general subject of ministerial education was under consideration. The decline in the number of young men entering the pulpit was being deplored. The flow of commonplace observation was copious, but suddenly it was interrupted with this bomb from the Rev. Granville R. Pike:

"The church won't last long under present conditions. You will soon gather around the dying embers, and wonder where the former glow is. The Sunday school is the great bulwark not only of conservatism, but of bigotry."

There was some discussion, but for the most

part the dissenters made their views known by walking out of church. It is recorded, however, that on a subsequent test vote the radicals carried the day. The radicalism indorsed may not have been so extreme as the prophecy that "the church won't last long under present conditions," but it cannot be denied that in even the conservative synod of Illinois the drift is toward innovation.

It is difficult to see what connection there is between the larger scope sought for theological education and Sunday School work. The children in those schools are too young to undertake the study, in any form, of systematic theology. That is the "strong meat," which only men can digest, and not the food for babes. Shall the school children be given an opportunity to choose between supralapsarianism and sublapsarianism and kindred points of

It is all very well for the students of theology to sharpen their wits on such shells of abstraction, and in the pulpit to wander far afield occasionally, thus giving their audiences some idea of the great world of theological disputation which lies beyond the range of practical piety, but it is plain, every day common sense to keep this sort of thing out of the Sunday School.-Ex

SHUT IN.

There is a legend of a house that stands Alone amid th' eternal calm and stress Set on a storm-swept isse by unknown hands: And of a man who, 'mid those shifting sands,'
Knows but his stagle room—a dult duress— Yet longs to know, and varuely seeks to guess What lies beyond the scope his eye commands.

Wherein we wait with eye upon the latch As if impelled to turn the fatal key; We yearn, yet fear to pierce the outer gloom, And ever bend an eager ear to catch

So life may seem a dim. unwindowed room

When the consequences of a principle are exhausted, and the edifice which had rested upon it for centuries is threatened with pertaining to their city government. While ruin, it behooves us to shake the dust from our feet, and basten elsewhere. Life is beyond, without. Within is the loy breath of the tomb; skepticism wanders amid the ruins, and egotism tracks its footsteps, followed by

PASSING ON.

When you and I are dead, Love. The birds as sweet will sing, The wild flowers blossom just as bright. In the warm breath of spring; And oitles then will rise and fall In the great world's onward tread; Whate'er has been, the same will be When you and I are dead.

When you and I are dead, Love, And the tall grass o'er us waves; When dark with age the marble slab Leaus o'er our lonely graves; When all we loved have passed away With the years that o'er them sped. The world will journey on the same-When you and I are dead.

When you and I are dead. Love. In the streets where now we be, We shall be missed no more than is Our worth while here we be; With clasp of hand, and beat of heart, With smiles and hurrying tread. Like us to-day the throng will press, When you and I are dead.

The Astral Body.

(Received Inspirationally.) The Inner Life or the Soul of Man an Evolution, Like the Physical Body.

No one question has been considered, in all ages of the world, as of such vast importance to man as that of the human soul-its origin, its destiny, its status in the future and every thing connected therewith. What can be of greater importance to man? Admitting that the house we are living in at present is of great interest to us, and should not be neglected, yet as the time approaches to all of us to cling to or the tree brightens up at the fall when we must give up our lease and vacate the of rain, we call it "plant instinct." But what premises, we very naturally look more and premises, we very naturally look more and more forward to our place of future residence. This feeling, which pervades all classes of men, has been taken advantage of by interested par ties in all ages of the world to enslave the masses and subjugate them to self appointed rulers, leaders, priests and ministers. Elabo rate theories regarding the soul have been gotten up and promulgated in so called holy books, and preached from hundreds of thousands of pulpits, until the average man can hardly tell what he does or does not believe. No other question has had so much falsehood propagated concerning it as has this one. None other has had such cranky and wholly untenable and impossible theories advanced as solemn truth regarding it.

Probably one of the most unreasonable notions that has ever been held, and one that has done more harm than any other, is one that had its origin away back among the lowest, most ignorant and degraded races of mankind, aud has prevailed among other nations even up to this enlightened age, is the belief that the body, made wholly of earthly chemical elements, as it is, lives in the great hereafter. In the latter days of Egypt and her contemporaries, when chemical laws were so little an derstood, it is not to be wondered at that the raising and rehabiliment of the physical body should be believed in. But now, when chemistry has demonstrated a thousand times over that the flesh and bones of man are resolved and decomposed into their original elements, and enter into new combinations with later vegetable and animal existences, it seems passperson should believe such theories. This scheme of a future existence was the fall of Egypt, as she gradually spent all her forces in ambiling and preserving the hodies of her ing strange and unaccountable that any same embalming and preserving the bodies of her dead, and the placing of costly ornaments and treasures in her tombs for the tuture use of the crasures in her tombs for the tuture use of the place of the dead, and the place of the crasures in her tombs for the tuture use of the crased astral, finding a suitable abiding place, departed. Our modern churches still recognize this ancient belief in their creeds, but it is heil of brimstone and fire, the theory of the saving of the physical body is kept in the background as much as possible.

The second great belief is that of the mate rialist, who believes that there is no spirit soul or astral body—no intelligence or intelli gent force outside of the physical in the universe. This school is the natural result of the reaction against the crude beliefs regarding the soul held by men in past times and even in the present. As a rule, the materialist is an honest, upright person, and when his reasoning powers show him the absurdity of the doctrines usually taught regarding the soul or spirit and the nature of God, he rushes to the opposite extreme and discards the whole idea of a future existence or of an infinite intelligence, and asserts that death ends all. The soul has a beginning when a baby is born, says he, therefore it must end when the baby dies. This is good, sound argument; for who can conceive of a finite beginning becoming infinite in duration. The stick that has one end has

another somewhere. The only fault with this argument is that its premise is incorrect. It is like the argument of the courch. Thus: here is a watch; it must have had a maker." Here is a man; how came he here? Born of his mother and father, we admit: but there must have been a first man and a first woman; now who made them? Ha 've got you there; you don't know. Well, I don't mind telling you. God did that. He made Adam out of the dust of the earth, and his wife out of a rib.

This argument was a settler for ages and ages, but one day a thinker named Darwin came along and knocked the whole house of cards topsy-turvy by showing that there never was a first man on the earth. He showed that everything that exists is the result of a con stant evolution from cause to effect, and every effect in turn is a cause, and so on in one end less chain. No man ever lived who was not the union of two torces of opposite polarities, and each of the forces had a like origin. But more of this later.

Now, I come to the second and great twin discovery to that of Darwin in this nineteenth century, and it settles the argument advanced by the materialist as to the soul ending at death. It is this: no human soul ever had a beginning. "Beginnings" have been the great stock in trade of the courch and of the various holy books in all past time. In the "beginning" God made the heavens and the earth. In the beginning God made man out of the dust of the earth. In the "beginning" the gods of all nations were wont to do wonderful things, and then modestly step back and allow nature to take her course. Modern astrono-mers, with the Nebular bypothesis, have upset the "beginning" of the earth. Darwin upset the "beginning" of man. Now, modern thinkors have at last discovered the fact underlying all nature, that the physical universe has its exact counterpart in the spiritual or astral

universe, and that like laws govern both. Under this great law we find that the soul of man is an evolution. The difference between a man's body and that of a jelly fish is one of differentiation. differentiation, and advancement toward a higher form. Between the jelly fish and a squash lies a greater gap of evolution. Be tween the squash and a boulder lies a still greater gap. Between the boulder and the gas the point where the former leaves of cannot that condensed to make this world lies another be detected. But how much more complex are wide gap; and yet the fullness of eternal time has been amply sufficient to bring about all these changes, and fill all these gaps with an endless chain of cause and effect. Do not make the mistake of thinking that I claim the stone became a squash, or the squash a jelly fish, or the fish a man. The place where each of these forms of matter differentiated, or branched off from the main line of descent, was far, far back of each. Thus man no more developed from a horse or an elephant, than did an elephant from a man. Each form represents a tween the soul of a toadstool and that of the long line of evolution, extending back far into plant called "fly catcher" as there is between the great geological epochs of the past history

of our planet. We have now arrived at the point where I propose to lay down the great underlying prin mal life that it has been a mooted question as ciples of life or intelligence. As a starter, we to which kingdom some of them belong. As

for our place of beginning, examine the following links one by one: 1st. Matter, and by matter! We soon arrive at animals capable of ter I mean the primordial atoms, always exing links one by one: 1st. Matter, and by matter I mean the primordial atoms, always existed, and always will exist. They are unore-ated and unorestable, indistructible and un-changeable. 21. Spirit, and by spirit I mean

ence of another atom whose soul vibrates in harmony with its own, attraction is manifested, and the negative pole of one atom is drawn to the positive pole of the other, and a union is the result. This union gives rise to vibratory force, and vibratory force is what we think with, and hear with, and see with, and smell, taste, love, hate and cognize the universe with

So you see, my friends, that we have a little soul born here from two other little father and mother souls. We will say Mr. Oxygen and Miss Hydrogen have been the parties to this union. You must now understand that force never dies. When once generated, it goes on forever. It can be, and is constantly transformed, but it goes on forever, changing and ever changing, according to its environments. When the primordial elements existed, widely separated in space, constituting the immense ball of gas which was to eventually become our earth and her moon, there was no union between the atoms, no birth of souls. The atoms acted under the force of gravity, but their "soul force" had not been brought in play yet, and nointelligence or vibratory power existed. As they came nearer and nearer to each other they sought their affinities, and each

after its own kind gave birth to souls. How low down in the scale of creation were these souls? We in our present high state of development can scarcely conceive of intelli-gence so low as these first forms. But still this little was a spark from the infinite intelli gence. The intelligence manifested in a vegetable is almost inconceivably greater than that in the atoms. Yet we can hardly cognize even that. When the creeper reaches out for a limb a crowd of men, or a horse pulls the pin out of the gate post with his teeth in order to open the gate and pass through, we call that "in stinct." That is the vanity of men, and noth ing else. I believe that the tree, the oyster and the horse all have reason, each according to development in the scale of life.

When this conglomeration of atoms I spoke of condensed and combined to form a world, all the potencies and powers existed therein which were destined to form and people that world. The germ existed then of every human soul that has ever graduated from this planet, or ever will graduate from it. Combinations of atoms formed molecules, and these molecules formed compounds of higher differentia tions, and each combination in turn became disorganized, and its ultimates went to form other combinations, and all this time the ele mental soul kept pace with the changer, gain-ing more experience, or soul-force at each change, to a higher development.

This astral force, having the quality of gradually becoming more intelligent, retains these experiences and becomes more individualized. To be sure, this intelligence is very low at this early stage, but the very increase of vibration enables the embryonic soul to embrace a still higher organism at the death of the old one. Thus this re-incarnation of soul-force goes on, step by step, through long ages and periods of time. From the single cell up to man, the life-force has been gaining intelligence by its con-tact and control of matter; it has aggregated to itself many life forces to produce one higher, containing the life principle, the intelligence,

akes noss But you must remember that in this cheminoticeable that they have evoluted to such an cal union more or less of the old combinations extent that, like the doctrine of an endless are decomposed in the change, so that a great part of the force is liberated to seek other homes. Chemists are constantly taking advantage of this law of life without knowing really what it is. For instance, I wish to form a certain compound that requires a peculiar astral body or soul force. To make it, what is required? What must ido? I must take steps to liberate the right kind of an astral force at the exact instant that I wish the union to take place. I then get the chemical properties wanted; otherwise I would not. The reason for this is that the peculiar astral, having the vibrating force needed is not common, and under other circumstances than those named I cannot cause the incarnation.

Materialistic chemists explain this property by calling it the "nascent" of just-born state of matter, which does not explain it at all. In the formations of some high combinations, chemists are obliged to work up, step by step, from the lower forms to the higher. In other words they come to nature's aid and help her to create a soul by a species of rapid evolution that enables her to turn out in a few hours ar astral body that would, perhaps, not form in ten million years in the ordinary slow progres sions of nature, when unaided by man's intelli gence.

This is a grand triumph of mind over matter. In this way our chemists have, by acting and working under the strict mathamatical laws of the Infinite, formed hundreds of important products. I have had one of them, it is red aniline, a substance which has been built up synthetically from substances having a very ow soul torce, to one that in its highest or crys tallized form actually vibrates with the enormous number of five hundred and seventyseven trillions of vibrations per second, a number so great as to fairly paralyze the understanding. But let us break up these beautiful green crystals and note the result. I drop a little spirits of wine on to them, and lo! what an instantaneous change. The vibrations are reduced to four hundred and seventy one trillions per second, and you note the change of color to a billiant red as the vibratious reach your eyes. You understand, from what I have said, that in all these lower forms the astral does not remain out, but rushes immediately to a new control of matter. Matter gives it he highest expression it has ever known, and t therefore rushes to the nearest union of matter and supplies the soul force.

If it would not extend this subject to too great a length, I would like to tell you of other wonders connected with this soul of matter. I would tell you of the wonders of chemical affinity, and how substances of widely different qualities are composed of precisely the same elements and in the same proportions. This shows that just as the soul or astral in a man is what makes the man, so the astral in an inorganic compound is what gives character to the compound. I would also show you how this soul can be driven out of some substances and made to go long distances before finding its soul mate, and how man has ingeniously contrived to use this force to convey intelligence to distant points.

But to hasten onward over this long road. The next higher plane of development takes us into the organic world, into the lower or vegetable kingdom. The mineral develops into the vegetable by such slow graduations that the chemical combinations, and how much more unstable! What infinite variety we find in this kingdom—so great that a large book could be written upon the soul of plants. In fact, a book has been written, entitled "Evi dences of Intelligence in the Vegetable World. For millions of years this kingdom held full away upon the earth, while the obveical devel opment and the astral went od, hand in hand

from the lowest forms of life to the highest. There is as much, if not more, difference be the soul of an oyster and that of a horse. But there is so little d fference between some forms of veretable life and the lowest forms of animust have some place where we pick up this soon, though, as we are fairly across the bound endless chain of evolution, and, taking a link ary line we begin to detect the evidence of a

thinking so far as to take good care of them selves. They are progressive thinkers, too, for the soul development goes on ever onward, relinearnating from one form to another, never of atoms, always existed, and always will exist. In its simplest form, this spirit or astral body is simply inactive in each atom, except as tions, until in the course of ages we find them advanced to the lower forms of humanity.

at a future time will take them up and follow the soul of man from its lower forms, step by step, even into the life beyond, and even higher, as it struggles on toward the Infinite.

Interesting Psychical Experience.

Some time ago I made the acquaintance of a magnetic physician, Dr. Wakefield and had many talks with him concerning the power that he had of healing the sick, a power he declared not his own. Among other things I asked him how this power came to him. He

was kind enough to write it out as follows: "In the month of June. 1864 there occurred a manifestation of a psychical character that to me was startling and wonderful. It was as

follows: "After doing a hard day's work in a bakery, and while sitting on the front steps of the house inhaling the cool sea breezes that come to quiet and restore the system of the daily tollers in the city of Boston, I felt a strange sensation permeating my whole being—the sensation being that of quantity and strength. In quantity, that it seemed that my body was not large enough to hold or contain all that wanted to permeate every cell and fibre of it; in strength, that it seemed in its fullness and supply that I must do something to give off that superabundance that did not belong to

me.
"I was immediately impelled to rise and felt that I must walk. I was in a semi conscious condition mentally, yet could not resist the power to do some one good and obey the in-fluence which was gentle and pleasant and permeated my whole being. I was caused to go about three blocks in distance, into a court, and ascending a flight of brown stone steps, rang the door bell. Being of a very sensitive and retiring nature my mind was querying why and for what purpose I was there.

"Immediately the door was opened by an elderly lady with beautiful gray or nearly white hair." "A thrilling sensation of the whole body oc-curred and I said, I would like to see the

young man who is sick.'
"The lady informed me that he was critically ill and that the physicians had given strict orders that no one outside the family should be permitted to see him. I then told

her that I had come to oure him.

"She enquired who I was, and who sent
me. I felt that I was saying this, not of myself, but the power controlling me. I was ut-terly incapable of telling her my name, or who sent me, but felt as firmly as ever that I must

see the sick man. "The lady said it was very singular, and that she would speak to the mother of the young

man.
"She left the room, and went up stairs.
Very soon another lady came down stairs, and appro ching me, said it was her son who was sick, that there had been a counsel of doctors there that day, and they said there was no hope of saving the boy's life, and no one should be admitted to the room.

"I told her I would cure her son if she would give me the opportunity. She consented after I told her that no one outside of her samily need know of it unlessebe wished. I went with her at once to the room where the young man lay. 1 ordered a large tub, and putting about ten gallons of tepid water in it, placed it

conveniently near his bedside.

"Beginning with making passes with my hand over the spine from the kidneys downward toward the sacrum, and from the tip of the coccyx upward, I soon had the young man breathing more slowly, and consequently easier; then I was assured that my patient (?) was going to get better. I made gentle passes and pats of encouragement, accompanied with words of explanation and hops, and the young man felt, and said to his mother, that he was going to get well.

Accer we had distributed all the blood in the body containing life-giving principles, and maintaining a sufficient amount of vitality, I placed the young man's feet in the water, and with my hands wet with the water, electrified the capillaries and the cerebro spinal nerves, stopped all undue excitation to the brain and consequently the burning up of the tissues, and established a proper secretion and excretion, and left my patient to breathe more deeply and easily and to ful again his depleted and devitalized body with his own good spirit and perfect health. Only five subsequent treatments were given him to teach him how to care for and help himself.

'Comments, remarks, public opinion, and all that could be thought of or expressed. either pro or con, were freely offered and exchanged, but as there was no money in it for me, I only received from humanity such as is so freely given in such cases as ignoranta nd falsely educated people are capable of indulg-

"For more than thirty years that spirit of wisdom and intelligence has been instructing and healing the people through me as an in-strument and thousands have been benefitted, and I feel that in all future time there will be need of more healers and teachers; yet there will be thousands, yea millions, who will not be in a condition to receive.

'This is only one case. Should you desire many more where patients have lain in bed from one to twenty one years that have been healed, I can give them to you.

'You are at liberty to dispose of this as may

best please you. Healing, teaching and help ing the sick and oppressed is my desire while have opportunity. C.C. WAKEFILLD, M.D."

This experience was in Charlestown, Mass. The sick man was unknown to him, indeed he did not know of his existence. It is too late to get corroborative evidence from the patient or her triends, but Dr. W. is a man whom one can trust as truthful, and still has the same gift At that time he worked in a bakery and had no knowledge of medicine, but so quick was this impulse to treat the sick that he could no longer follow his occupation at which he earned a good competence.

I have thought the case should be put on record and so I send it to your journ d.
M. L. HOLBROOK.

Stray Thoughts on Space, Time, Principle.

Space, an empty void, enclosing in itself the universe of things, worlds, systems; and yet in itself nothing. It needed no creation, has no destiny, is even without function, but turnishes scope for infinite functions. Time, its handmaiden, required no plastic hand of creator. As void and empty in its nature as space, and yet as important as an universal factor as its great consort and co-assistant space. No creator, no commencement, no end. both space and time are emblems of infinity. Both are full of mystery, as even God himself both exist by virtue of their own existence.

Look at the higher principles that rule worlds and systems of worlds; these stand forth as great lights and truths that have exer existed. Did they need a creation? Did they have a destiny? Was a God father necessary to give Was a God-father necessary to give them birth? Or were they simply elementary truths, infinite in their nature and purpose unchangeable, and without and above conditions. A principle in mathematics was true ostore the first mathematician was usbered into his clay tenement. ALONZO THOMPSON. Nebraska.

For Over Fifty Years MBS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colle, and is the best

remedy for Diarrhosa. Twenty-five cents a bottle.

JONATHAN COLEMAN,

An Instance of Spiritual Development.

RY M. EARL DUNHAM.

CHAPTER IX. MISSION WORK AND OPPOSITION.

After several years of this desultory spiritual work Mr. Coleman was directed to localize his efforts. The village of his childhood home was sadly in need of moral regeneration. During the years of the past decade one of the churches, which had stood for a half century, became utterly extinct, the church edifice hav. ing been removed and converted into a workshop; the other church, though maintaining its church edifice, had not sufficient life left to hold religious services. The usual results followed. Things sacred were scarcely recognized; social life had fallen to a low and sensual plane; public sentiment afforded no restraint on appetites and passions; personal rectitude was more sneered at as prudish than commended; a modern Sodom it might not inappropriately have been called. And so there was great need of work being done there—thorough work, uprooting and transforming work—and Mr. Coleman was sent to do it. Of course there were respectable people in that region, some fairly moral people, a few who had once been professedly religious; but none of these were active or influential enough to keep the moral tone of the community even fairly healthful or to have saved the place if an angel had been sent to destroy it. Sunday was the one day for pleasure seeking, games and carousals. Drinking and attendant vices ran riot; the moral atmosphere was poisonous and death dealing; the trail of the serpent was visible everywhere; and the first work to be done was that of deracination. And yet, as was shown at Mr. Coleman's return among them, in some respects the people were ripe for reformation. Many of them realized their condition—realized the need for a radical change; had realized this more keenly since they had occasionally been listening to Mr. Coleman's new revelation of truth; and as a consequence, were ready to be won by words or eluquent appeal in behalf of a higher, purer,

To this work of deracination and of transformation Mr. Coleman was called by his spiritual advisers. He was not, however, to give up entirely the phases of work in which he had been so eminently successful; and he did not; for every now and then he was sent to a special locality to do a special work, sometimes hundreds of miles away. Every promise made to him by his spiritual directors was literally fulfilled. His purse was a veritable "widow's cruise of oil," mysteriously supplied and never empty. His experience was marvelous. Was it the result of setual spiritual direction or it the result of actual apiritual direction or was it the outcome of a strange freak of un accountable hallucination? This question is for the reader to decide; for this narrative is simply a statement of facts to be accounted for, and not an attempt to establish a theory.

Thus it came to pass that Mr. Coleman centralized his efforts chiefly in the demoralized village of his childhood's home. Nor was the time or the circumstances inauspicious, inas much as no stated preaching had been held in the village church for many months; in fact, all zeal in that direction had died out; there the church stood, unused, waiting for an occu-pant. The people had not forgotten his first addresses among them; indeed, they had listened to him there and elsewhere, occasionally, during the interim; they had called upon him to bury their dead, and to comfort their sorrowing ones; and hence they were ready to welcome him as a spiritual preacher. That they were all in full sympathetic touch with him spiritually, and with the spiritual work he was about to inaugurate, was not true; and yet several of them entered into the movement so tar as to form an undenominational association "for the purpose of cultivating purity in life, nobility of manhood, and brotherly kindness, with Jesus for the model, God as the helper, and all pure spirits as cooperating forces. Discussions of vital questions were to be open and free; search after truth was to be un-trammeled by creed or preconceived theory; truth was to be received from any quarter; and the welfare of man was to be promoted in every

With this preparation systematic work was begun. The result was truly marvelous. A new life awoke among the people; virtues long repressed and neglected blossomed into beauty social customs rose to a new and higher level morals became purified; and in a few months a work worthy of the cooperation of every true child of God, and of every lover of humanity, was in full tide of success. Hundreds rejoiced in it, inspired with new hopes and new realizations; but alas! in the midst of this rejoicing, and the good work being done, opposition arose. Indeed, opposition always does arise at such times, and under such circumstances. However important the work may be, or however much it may be needed, or however much good it is doing, when success begins to attend it, somebody will rise to stay its progress and to thwart its purpose. It has been so in the past, it is so in the present, it will be so in the future—at least so long as the spirit of evil remains in the world. But strangest of all is the fact that these obstructionists are, not infre quently, the very persons from whom obstruc tion is least looked for. They are professed disciples of the Lord, blatant claimants to souship of God, and yet, like the fabled dog in the manger, they will do nothing themselves in the way of needed reform, nor allow any other to do it-especially if the other ventures outside of the old paths of belief and practice. Thus the reform is crucified between two thieves, the professed children of God, and the open friends of evil, as was Jesus, and as has been every true reformer since the days of Jesus. In view of this tact, human nature cries out

Alasi alasi but loi out of this strange complication another strange fact arises: This very crucifixion becomes the open door to tuture success; out of the opposition is born accelerated progress, along the obstructed way is the most rapid advance; what, in human consider ation, seems most to hinder really does most to give quick and great success. And yet we often query why it is that, if God be on the side of right and of righteousness, he who has sovereign power, permits these oppositions and obstructions to arise, whereas they are really means to the desired ends; perhaps answers to our prayers for help. Mr. Coleman met his crucifixion between the

usual two thieves. The powers of evil, of course, opposed him "with might and main." The saloon, the gambling den, the brothel and kindred haunts of iniquity combined to stay the work he was doing and to drive him from the village. On the other hand, the denomination that held legal title to the ohurch thought to revive and benefit their own sect by absorbing the fruits of M1. Coleman's labor, a thing which could not be done so long as Mr. Coleman held the respect, good will and esteem of the best people. Hence they sought to as perse his character, to convict him of heresy, to prove his insanity, to make him out a fraud and an impostor, all of which schemes utterly failed, for the people believed in him and held

Foiled in this, they searched the church record-, found the names of the last elected trustees, who had held over for years because no annual meeting had been held to elect their successors, and, by dint of persuasion and false representation, enlisted their coopera-These trustees had delived some ner sonal benefit from their official position in that all ir veling lecturers and snowmen were obliged to apply to them for permission to use the outrob, and for such permission dealt out to them complimentary tickets quite freely. They were now made to believe that Mr. Coleman and his trieuds were plotting to gain control of the church, and would do so as soon as they were strong enough in numbers, by calling an annual meeting and electing a new board of trustees from among themselves. If

the present board would protect itself, it must

A meeting of the old trustees was then seoretly called to devise ways and means for ac-tion. At this meeting, after an informal talk, Mr. Mulihead said: "I move that Mr. Coleman be no longer allowed to speak in our church."

"I stood the motion," quickly responded Mr. Hardfly.

"I see no occasion for such a motion," said Mr. Willing, "We must all admit that Mr. Coleman has done and is doing a good work among the people. Why should we disturb

"Because he's planning to steal the church property from us," answered Mr. Mulihead, "That's so," piped in Mr. Hardfly.

I've seen no indications of any such intent," said Mr. Willing. "Besides, the church edifice is union property, belonging to the peo-

edifice is union property, belonging to the people and not to any particular sect."

"We built it," responded M. Mullhead.

"That's so," piped in Mr. Hardfly.

"Who are 'we'?" asked Mr. Walling.

"We Universalists," answeren Mr. Mullhead.

"That's so," added Mr. Hardfly.

"And you Universalists let it go to ruin, utterly uncared for," said Mr. Willing, "until the people finally took it in hand, repaired it, refitted it, and rededicated it as a union oburoh, to be used by the people and for the neonle unto be used by the people and for the people un-

denominationally."
"We Universalists never gave up the title,"
insimed Mr. Mullhead.
"Perhaps not by legal formality," responded
Mr. Willing; "but you had virtually given up
the church itself to ruin, nor did you dissent when the people took hold of it and made it over into a union church."

"Well, we are the trustees of it, anyhow, and have the legal control of it," said Mr.

Mullhoad, doggedly.

"Yes, you are the legal trustees undoubtedly, elected by the people to hold the church property for the people," replied Mr. Willing. "And that's what I propose to do," said Mr. Mulihead. "Here's this half crazed Coleman plotting to steal the church edifice away from the people, in order to make it the rallying-point of a new sect he is trying to start up;

and I do n't propose to let him do it."
"That we don't," piped in Mr. Hardfly. "That we don't," piped in Mr. Hardny.
"Pshaw on such nonsense!" said Mr. Willing, impatiently. "So far as my vote can go, Mr. Coleman shall have, the continued use of the church.

'He shall not have it," said Mr. Mullhead,

"Of course he shan't," piped in Mr. Hardfly A vote was taken of two to one, by which Mr. Coleman was to be forbidden the use of church. These three men composed the Board of Trustees-all other members of the Board having moved away or had died-and two were

an emphatic majority.

Thus the cross was to be erected for the crucifixion of Mr. Coleman by the professed believers in Christ, while the salounists, gamblers and libertines stood by, wagging their heads—the old scene of Calvary reënacted. Nor was any time lost. Early the next morning Mr. Coleman was officially—and officiously -notified that he could no longer speak in the church. He took the notification calmly, and inquired of his adherents as to what should be

"Pay no attention to it," they said. "Our movey is in the church; we have a right to occupy it, and we shall insist on our rights." Mr. Coleman followed their advice and continued his services. This greatly angered the

opposing trustees.
"If peaceable notification will not have any nen force must be used. Mr. Mullhead.

'Certainly, force must be used," piped in Mr. Hardfly. "The law gives us control of that church and we can lock its doors against whom we

will," asserted Mr. Mullhead.
"Certainly we can," echoed his lieutenant.
"And we will."

"Certainly we will."
And they did; but locks are not always inviolable, and in some mysterious way the doors were wide open on the following Sunday morning, and Mr. Coleman spoke therein to a crowded congregation.
The trustees consulted together—that is, two

of them did. Mr. Willing had been left out after the first meeting. We will get out an injunction," said Mr.

Mullhead. "We-but who will pay the expenses?" haltingly inquired Mr. Hardfly, who was always

watchful over his pocketbook. We will pay it," replied Mr. Mullhead, loftily. "No we won't," said Mr. Hardfly with a show of self-assertion. "I've no money to throw

away in any effort to eject this impostor." We are the trustees; we act for the church; the church property must pay the expense, said Mr. Mullhead. "But we must furnish the money, and sell

the church building to get it back, and that would give the building to the Colemanites for a mere song; for nobody else would buy it."
"Well, I do n't propose to be kicked out, any.

"Why not kick them out?" "How?"

"Why, get half a dozen men to go in, when Coleman next attempts to hold a service, and throw him out." Mr. Mullhead pondered over the suggestion for a few minutes, and then said: "By Jove, I

think that is a good idea. Harofly, you're getting brilliant. It took two days to mature the plan and to

provide for its execution. To be Continued.

· IMPERSONAL.

By silent, self-i ffacement Our worldly pride's abasement, We become impersonal. Casting out all limitation To our infinite progression, For, all is well.

Some poor reckless erring soul Having failed to reach the goal Through ignorance bound: By self-abnegated thought Could have in himself outwrought

A peace prolound. So, work not for personal pleasure, But, pour soul's a tvancement treasure Whate'er the pain.

Deeming it a joy supernal Consciousness of Life eternal The greater gain.

INDIA G. BARNARD.

Passed to Spirit-Life,

From her home, 3 Howard Avenue, Dorchester, Mass. R.b. 7, ALICK REED PIPER, wife of Byron E. Piper.

Strvices were he dist her residence, Sunday, Feb. 11, at 3 o'clock, Rev. James Red (cous not Mrs. Piper), not Mrs. Minne M. Soule adicating. Beautist he aloring were everywhere—a sweet tribute from losing and devoted friends. Waiter Carter sing two of Wrs. Pipe's favoited hymns. A husband and two children, a mother, three sisters and two bro hers are left, with the sweet inspiration of what she was, to make glad the days that are to be. A most unselfishly devoted wife and mother, one whose love never ceased to express itself in tenter, meripec ed was, which will, we know, make her strong to speak and act to and for those who are conscious of her presence. Spritualism in detergit her life when it was shrended with doubt and grif at the death of her dear little angiter Marion; and from her first acceptance of its conscious, through knowledge of conscious commination, no effort was sparred to give to others the sunshine of her new life Many the friends who wittings the quest little a suri g word, the confidence in thought with upreaching humanly.

[Obituary Notices not over menty lines in length are pub-Feb. 7, ALICE REED PIPER, wife of Byron E. Piper.

The Fountain of Youth, Health and Vigor-

DR. GREENE'S NERVURA

BLOOD AND NERVE REMEDY.

The Most Wonderful Spring Remedy to Restore Health.

The world cares only for youth and vicor. It has no use for weak nerves, exhausted bodies, tired limbs, dull eyes, sunken cheeks.

We have learned that youth lies only in health. The sick man or woman is already old. Ask them. They will tell you how dreary they find the world, how weary they find life.
The secret of youth is health

-the secret of health is Dr. Greene's Nervura blood and nerve remedy, which gives to all glowing, bounding health, vigorous strength—the strong nerves and pure blood of perfect health. It was prepared by Dr. Greene after years of study and practice among the sick. He discovered just what the nerves and blood need when they become run down, weakened and exhausted, and the. result was Dr. Greene's Nervura, the world's greatest remedy.

It awaits every weak, weary mortal. Creep out from the dark shadow of Disease into the pure, life-giving atmosphere which comes with the Sun of Health. Dr. Greene's Nervura will make a new being of you. It is the most magnificent spring tonic and restorative and in all diseases of the blood, nerves, stomach, liver and kidneys, it has no equal.

Miss M. HARTUNG, 230 Central Avenue, Brooklyn, N. Y., says:-

"I am very pleased to be able to recommend Dr. Greene's Nervura blood and nerve remedy to all women sufferers. I was troubled with severe headache, dizziness and nervousness. A friend advised me to try Dr. Greene's Nervura blood and nerve remedy, which, she said, was a sure cure for such aliments as mine. I decided to give it a trial, and am very thankful that I followed her advice. I can safely say that Dr. Greene's Nervura blood and nerve remedy is worth its weight in gold to all women who suffer as I have done."

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.

HER ANSWER.

I studied my tables over and over, and backward

and forward, too, I couldn't remember six times nine, and I did n't know what to do
Till my sister told me to play with my doll, and not
to bother my head.

Oall her "Fifty-four, awhile, you will learn it by heart," she said.

80 I took my favorite, Mary Ann, though I thought

't was a dreadful shame
To give such a perfectly levely child such a perfectly And I called her my little Fifty-four a hundred times,

The answer of six times nine as well as the answer of two times two.

Next day Elizabeth Wigglesworth, who always acts "Six times nine is fifty-two," and I nearly

laughed aloud.

But I wished I had n't when the teacher said.

"Now, Dorothy, tell. if you can,"
For I thought of my doll, and, sakes alive!
I answered, "Mary Ann!"

-Selected.

That Golden Half-Hour.

My Dear Little Friends: Quite a while ago I wrote you about the "golden half-hours" in which you were to sit quietly and let your dear friends in spirit land come close to you and give you some sign that they were near you. I know that some of you have been helped in sitting this way, and some of you have grown tired or else have felt that your lessons and duties were all that you could attend to. I know it is very important that you should learn your lessons and that you should do some work and have some play; but it is just as im portant that you have the half hour for the spirit, and I think more so, for after you have been sitting with the spirits of your good friends all about you, you will have a better understanding of your lessons, for your brain will be rested. You will have more strength to do your work and more patience in your

It seems strange to say you will be more patient in your play because to play is to have fun and pleasure, and it would seem that there would be no occasion to get out of patience at such a time. But it is a very easy thing to do, and I have often heard little boys and girls say, "There, I won't play any more! You never do what I want you to," and then run

away and act very unkindly.
What do you suppose makes children do that way? I never could understand until one day I saw two little girls playing together, and I noticed that everything was all right until one of them wanted to do something that the other did n't, and neither one wanted to give up to the other. Then I saw it was simply that each thought her way was the best, and because she thought so expected the other to agree with her and when that could not be they quarrelled.

It seems very strange that anybody would feel badly because some one has different ideas, doesn't it? but if little boys and girls think their own way is best, and no one tells them that perhaps some one who thinks differently may be nearer right than they, then they grow to be men and women who think they are the only ones who know just how the world ought

to be run. One little boy or one little girl cannot know how to do everything just right. It takes all the boys and all the girls to make the world of children, and if each one knows a little they all can know very much, and if each one talks it over with someone else, and they listen to each other and try each other's way of doing things, it won t take long to see which is best. Some things you won't have to try at all, because you will have tried them before, and you can say so just as sweetly and kindly as you can; but never laugh at any thought or plan which you have never tried or seen tried, because it might be just the plan that would bing help to some one. Sometimes a plan will be good for some other little child, but not for you, and you do not need to laugh at it then,

but just let it help whom it will. Your golden half-hour is for just this thing -to take things that you cannot understand off quietly by yourself and ask those who are wiser than you to help you to understand. Many children who know nothing about little spirit children coming back and writing letters to you, would laugh at you for believing it or say that you told untrue stories if you told them about it, or that your mothers and fathers were crazy for letting you think so. But what difference does that make to you? You may feel out of patience with them because they won't listen to you, and you may be ashamed because they call you silly to believe such stuff; but you need not feel anything except happiness because you know it is true.

Some of you remember Harold Piper and his sister Marion, who is over here where I live, and I know you will want to know that his mamma has just come over here too. If Harold mamma has just come over here too. If Harold and isyman, friend and stranger are, for variant his mother did not understand about our ous reasons, seeking the lost god. Many and life, and how we can see and send messages to devious are the ways pursued, and peculiarly Ladles Home Journal. "It sometimes seems,"

each other, they would be very unhappy, because Haroid needs his mamma and his mamma would be very lonely without him; but they do know, and when Harold sees his papa or sister feeling lonely he says:

'Dan't cry, papa; don't cry, Blanche; you will make mamma feel badly."

Heasked me the other night to tell him every thing his mamma said about him. Isn't it lovely that he knows about the way spirits the children in the world laughed at him? I

The Sunday Club is going to his home Sunday, March 4, and I think it would be nice if some of you sent a letter to him through THE in. Dick sends his love to you all, and I do, ofcourse.

SUNBEAM, through her medium, Feb. 17, 1900. MRS. MINNIE M. SOULE.

Dear Young Readers: I am going to tell you in this letter about White foot and show you how one can be good and do his duty, no mat. how one can be good and do his duty, no matter what place one is in, or who one's compan-

Whitefoot was stolen by the Indians from a carried him in the old New England home on many an errand of mercy. Whitefoot would come up to the door of their log cabin to be fed with sugar and candy.

One day three Indians who had been drink ing fire-water, (the Indian name for whisky) that bad white men had given them to drink, called at the cabin. The missionary was away at the fort. After frightening his wife and lit tle daughter terribly, one of the Indians jumped on Whitefoot and rode away. The family missed this knowing animal very much but they could never find him.

White foot was jet black, excepting his four feet, which were perfectly white, and a pure white star on the forehead. After the Indi ans stole him, they rode him out on the warpath and whipped him every chance they had and his once shiny black coat was all covered with marks where they had abused him. Al though his enemies tormented and starved him, he did his duty, always carrying the old chief, who rode him through many a battle; but he grew poor, and I suppose that he often thought of the sugar and candy that he used to

be fed by his former owners. After White-foot had been with the Indians about a year, some bad men surprised the In dians and set fire to their village. While the fire was burning in all its fury, White foot was seen running through the village to the tent of the old chief to save him; but the old war rior was not there, so with a whinny he turned

and ran over the prairie. About six months after White-foot had been in his new place about six months when, as he was walking along the street one day, he came to a crowd where they were selling horses at auction. Stopping for a moment to listen he felt something rub against his arm, and looking around, whom should he see but dear o d White foot. He was told that the horse had strayed into the town about a week before. When the missionary told how White toot had been stolen from him a year before, he was al-

night, the lost had been found.

Dear little friends, try to be true, and do your duty under all circumstances. Remember White toot, and if your companions say harsh words, and abuse you, do your duty, and always stand up for the right. Some animals have larger hearts than human beings. White foot did not live long, and I know that he is worthy of a place in the spirit world. Good bye for this time.

From your friend Rose Bud, through her me ium. CHARLES E. DANE.
35 Marsh street, Lowell, Mass.

Reviews and Clippings.

THE BRONZE BUDDHA-A MYSTERY by Cora Linn Daniels, is a charmingly-told tale, in which the mingling of scenes from the Orient and the Occident adds new energy to markable success of the subway system of Bosthe one, and subdues the bustling activity of

the other. Tue Bronze Buddha is an image of exquisite workmanship-so perfect that it seems civine. Divine, with a mild, persuasive power, an unutterable, an infinite compassionate love. Pity and judgment, tenderness and command, attraction beyond endurance, drawing, drawing the very soul to bow and worship, radiated from that wonderful that indescribable counte nance." Such is the god round which this ro

mance is woven. In the days of the barbaric invasions into India the Bronze Buddha was lost, and priest

ated by the great Universal Love.

The pen pictures in the book are truly artistio; the psychological facts reveal an earnest and comprehensive student of the problems of ife; the love stories are pure, sweet and wholesome. We take pleasure in recommending the book to lovers of fiction and psychology.-Lit tle. Brown & Co. Order of Banner of Light Pub. Co.

THE FATE OF IRONY.-Among the sad, familiar commonplaces of life is the fact that no human being ever perfectly understands another. Any difference in knowledge, capacity or antecedents is enough to disturb a perfect correspondence between speaker and hearer. I say X and mean X: but if you had said X you would have meant X plus a or X minus a; consequently you suppose that I mean X plus a or X minus a. People, however, continue to go about with the pathetic illusion that they are understood, and many pairs of them really believe that they are "one." The them really believe that they are "one." The philosopher knows that they are not, that when they seem to say or to desire the same thing the thought is different.

A familiar and elementary fact of life, and yet though all this is so, though even when a man tries his utmost to say what he really thinks, some different thought will certainly be attributed to him, people are actually found who deliberately say what they do not think and yet expect their real thoughts to be discovered! When once a habit of irony has grown upon a man he cannot resist it, however fre quent his experience that he will be taken literally. Statistically worked out, the proportion of the race that understands irony is roughly 00000001. But you can never persuade the ironical man that he will be taken seriously; editors in particular are always trying to persuade him. The ironical man expounds some monstrous heresy by way of a joke: immediately he is surrounded by an infuriated crowd which has put him down for a monstrous heretic. In vain does he declare that he was only in fun; if the subject-matter is serious he will very likely be persecuted to the end of his life. But he goes on his ironical path incorrigible. I am not sure, indeed, that if he does succeed in convincing people that he was in fun his case will not be even worse. For then he will never be allowed to be in earnest; nobody will credit him with sincerity, and at his most sincere moment he will merely be thought guilty of an unusually poor joke.

Disraeli was a great master of irony, and much of the misunderstanding and distrust there were of him came from that fact. Here is a trivial but significant instance. He was once showing Sir William Harcourt, or some other person, over Hughenden, and remarked, as a mild joke against himself, Hughenden being but a small place: "Excuse the vanity of a landed proprietor." I have seen that remark quoted hundreds of times, and every time as an instance, not of playfulness at his own expense, but of ridiculous pomposity.

Lord Salisbury is another ironical person, and I notice that the confidence England places in him generally seems to be slightly diminished when he has made a speech. It is your absolutely matter of fact man with whom people that he knows about the way spirits feel secure. A part of the odium which Byron Do you suppose he would care if all incurred, and which to us seems so strange, dren in the world laughed at him? I was probably due to his habit, in mere humor and good spirits of falling in with his critics' preconceived idea that he was a very wicked man. I myself—to come to insignificant things—pay two penalties to this day for having writ BANNER. I think Mrs. Barrett would let it go ten an ironical little book; part of that portion of the human race which has read it insisting that I meant it all in propria persona, and the other part (which has very kindly gone through the labor of finding out that I meant to be funny) refusing to believe that I ever mean to be

ENVIRONMENT.—There is a great deal said nowadays upon this subject—perhaps too much, considering the quality of what is said. missionary way out in the Indian Territory. | much, considering the quality of what is said. The missionary went from New England out | The term often stands as an excuse for failure to this region to teach the Indians. He took in life. "He cannot resist or overcome his enwith him Whitefoot, the noble horse that had vironment" is said of somebody that makes a complete failure of himself.

Many people use no effort to resist their sur roundings or get out of them. They are con tent to lie down by the side of an environment, or lean up against it and go to sleep. It is the last thing that troubles them. Their efforts, if they make any, are not so much to leave their environment or rise superior to their surroundings, as to rule those that are in there with them, and make the most profit out of the least possible amount of work. It is a mistake even to try to teach such people the way.

Others there are that think of nothing except their environment. They are continually pounding at its walls, trying to get out in a horizontal direction, when they ought to know that the only way is by ladders, either up or

Others there are who consist of nothing except their environment. Take that away, or put them into another, and they would dwindle into desuetude. For such people to be com plaining of their surroundings is the most arrant nonsense, when these surroundings are really the only thing that holds them up.

Others there are, who waste no time scold ing or thinking about their circumstances, but make the best of them as they find them. Such consider their surroundings, not as a prison, but as one of the sections of a towerout of which they climb if they are able and worthy—in which they can stay, if necessary, and do good and thorough work. They notice that all the sections of the structure contain windows, if one will keep them in repair, stolen from him, the missionary was sent to another place to do mission work. He had been the beautiful and refreshing things of the the beautiful and refreshing things of the world; that they all have comforts and luxu ries, of some kind or other, which occupants can enjoy if they will; that they are open at the top, and furnish a fine view of the heavens above. if one will only look up once in a while. -In February Everywhere.

NDERGROUND TRANSIT. - Under ground transit, though a comparative lowed to keep him. There was more than one novelty in this country, is destined to have a happy heart in the missionary's home that very rapid extension both in metropolitan very rapid extension both in metropolitan cities and also under straits and watercourses where bridges are not practicable. Thus the proposed tunnel railroad to connect England with the continent would have materialized years ago, but for the political and strategical objections on the part of the English. Meanwhile a tunnel road to connect Britian and Ireland is much talked of. The French, who, by the way, are building an underground tran sit system in Paris, are now talking seriously of an underground railroad to connect the Continent with northern Africa by way of Gibralter; and they have in mind both the commercial advantages of such a line and also a certain notion that this somehow would weaken the strategical significance of England's

control of the fortified rock of Gibralter. The tuture American traveler may go by rail from Queen stown, Ireland, to the remotest ex tremes of Europe, Asia and Africa, if projects ton, which has taken the street cars off of some of the most crowded streets at the centre of that city. It should be noted that Mr. McDonald, who has secured the contract for the New York underground system, built the railroad tunnel at Baltimore which has proved so convenient and successful. He has also carried out many other large projects of construction.—From "The Progress of the World," in the American Monthly Review of Reviews for

BAD MANNERS WITH THE CAMERA. Edward Bok administers a stinging rebuke to the "snap shot" offenders in the February

interesting are the characters who are searching. There are the fauatical religious devotes, the lover of art one by duty bound, and others interested for love and friendship's sake.

Do they find it? Yes, but in their search they find something far more beautiful, something real, lasting, eternal, the Soul of Life, Souls that belong together are united; a bond of sympathy binds all together because permeated by the great Universal Love. through a camera. The 'kodakers' have an idea that everything and everybody may be considered as fair game for their cameras, and that no one should interpose objections to being 'snapped.' Whenever criticism is advanced it is invariably met with the query, 'Where's the harm?' Of course no harm can be done by the simple taking of a picture. But that is not the question. It should be enough for any self-respecting girl or boy, woman or man, that the objection exists. The reason for such an objection concerns nobody. In plain English, it is no one's business."

> A STRANGE FREAK OF LIGHT. A friend known to us as trustworthy sends us the following account by a relative of hers, of a remarkable phenomenon of light which she recently observed at Gisborne. She says: "As we were coming up the hill on the Wha-

tanpoko side of the footbridge, the sun, which was just setting, being at our backs, we of course saw our shadows walking up the hill in front of us. But, instead of being black as they should have been, our dresses were white with a very faint black rim round the hem and up the sides, and were perfectly transparent. Now, I had on my last winter's dress, which is long and very thick indeed, and M. had on a navy-blue serge, but, in spite of that, we could see, through skirts, petticoats and everything else, our limbs, black, shapeless and exagger-ated in thinness, reaching right from our shoes to our waists. We were so astonished that we thought we must have been mistaken, and went away back to the bridge and walked up the hill again with exactly the same result.

Did you ever hear anything so queer? It was a very stuffy close day, and just at that precise time there was a rainbow over Kaiti Hill, which was also peculiar, being thick in the middle and thin at both ends, and with some of its colors bright and others very dull. As soon as we reached the top of the hill our shadows became black again and continued so till the sun had set."

Will some experienced scientific friend explain this affair for the benefit of our readers! There is a sort of suggestion of an X-Ray action in the semi-disappearance of the ladies' clothing and the revelation of their lower limbs, and the chromatic aberration in the rainbow is very strange and unusual. In the course of our reading we have come across no such "wonder of light and color."-The January Theosophist.

THE COMING ECLIPSE. - Astronomers are now busy with their preparations for observing the eclipse of the sun, which will occur on the morning of Monday, May 28, and will be total along a track varying from forty to fifty miles in width, and extending from New Orleans to Norfolk. From there the shadow will cross the ocean, will traverse the Spanish Peninsula, leap over the Mediterra-nean to Algiers, and finally leave the earth not far from ancient Thebes. Before reaching the United States it will have come across Mexico and the Gulf, its entire path being over seven thousand miles in length

It is now more than thirty years since a total eclipse of the sun last visited the Atlantic coast of America, in 1869; nor will the thing occur again until 1925 At any given point, therefore, such events are extremely rare, and for this reason, if no other, are of great inter-

Even to the non astronomical observer the phenomenon is perhaps the most impressive that the heavens ever present: the moon slowly and inexorably creeping over the face of the sun, the gathering gloom, the swiftly advancing shadow, the sudden darkness, followed by the wonderful spectacle of the jet-black disk. set around with the solar prominences like blazing rubies, and surrounded by the lovely radiance of the corona, with its streamers of pearly light, and then, all too soon, the flishing out burst of light and day, and the restoration of the world to its accustomed aspect. It is a glorious sight, not to be missed if its seeing is possible; once seen, never to be forgotten.

To the astronomer it is much more-a preclous opportunity; for then, during a few moments, about ninety seconds in this case, he is permitted to study the surroundings of the sun as he never can at other times. All along the track observers will be stationed with telescopes, cameras, spectroscopes, photometers and other appliances, with which they hope, perhaps, to win some new discovery concerning the mysteries which involve the great star that rules our system.

The selection of stations is of course mainly governed by weather probabilities. The data for the last three years, carefully gathered by the weather bureau, indicate that the chances are best near the boundary between Alabama and Georgia; but there are several points in North and South Carolina where they are nearly as good, while the duration of the totality will be some ten seconds longer-an important difference for the astronomer. Near the coast, where the duration is longest, the chances are poor.—The Youths' Compa-ion.

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Banner of Fight.

BOSTON, SATURDAY, MARCH 3, 1900.

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BANNER OF LIGHT PUBLISHING COMPANY,

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The BANNER OF LIGHT cannot well undertake to rouch for The BANNER OF LIGHT cannot well undertake to vouch for the honesty of its many advertisers. Advertisements which ap your fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover advertisement of notifies when they have

A New Volume.

With this issue, the BANNER OF LIGHT enters upon its eighty-seventh volume, and the forty-fourth year of its age. It has steadily kept its face to the rising sun, and has advocated without fear or favor the great truth of spirit communion throughout its long and useful career. Upon all questions affecting the say, and has gladly welcomed discussion along educational lines upon all speculative topics in which the people have been interested. In judice beat furiously upon it, yet it stood a were lashed into fury against it.

The fact of life beyond the grave was held to be such a blessed boon to humanity that no effort was spared to spread the good news other people. abroad in the land, despite invective, bitter denunciation, ostracism, and denominational hatred. THE BANNER was one of the medimanagers never faltered in their devotion to duty, and never hesitated to tell the truth as they saw it. In reviewing its history for the not but see that the Banner of Light has prises undertaken for the sake of the masses, and has paved the way for the varied vet credof Spiritualism.

Its persistent and devoted advocacy of the fact of spirit communion, its laudable efforts fense of those sensitive instruments through whom the evidences of continuity of life were itualism, while its loyal support of every educational and reform movement looking to the Phenomena will receive their full share of atloyal defence whenever the same may be necesevery phase of occultism, and give its readers psychic science. Reform work will be advocated along all lines of progressive thought, and a frank comparison of ideas upon the paychic problems of the hour will be gladly welcomed.

Mediums and speakers, local, State and National Associations, will find THE BANNER one per cent of these two defective classes? their stanch friend. It will be a faithful sentinel on the watch tower of life, to warn its patrons of approaching danger, and to summon them to action whenever there is work to be done. It will advocate a spiritual Spiritualism, alism more than holds its own with Methodism. based upon the facts of science, deduced from Has Rev. Helms forgotten his good brother Rev. the principles of sound philosophy and true religion. It purposes giving value received to its | gotten the Texas Methodist minister who was every patron in the subject matter of its col- hanged six months ago for killing his wife? In view of the nobility of its aims, and the of his fellow clergymen? Does he wish to be intelligent people on earth.

port of every person who believes in progress, honesty and reform. It is no mendicant seeking alms, but it is a teacher seeking employment in the great school of human life. We ank our apiritualistic friends to give this teacher a trial engagement for a term of three, or six, or twelve months, in order that its merits may be made known to the world. Will not each and every one of our patrons endeavor to aid Spiritualism by placing THE BANNER in the hands of at least one new subscriber, commencing with number one of this new vol-

A Methodist Ranter.

Rev. E. E. Helms, pastor of the Central Park Methodist Church, Buffalo, N. Y., is a wouldbe candidate for fame. So great was his thirst for notoriety that he actually swallowed a gal lon of Methodistic wine, and proceeded to "turn himself loose" upon an innocent and unsuspecting public. He poured out a volume of words designed to injure Spiritualism and its followers that only served to prove that not all, of the members of his household take this ministerial bombastes furioso was utterly leave of earth, and looked forward in calm ignorant of the subject upon which he presumed to speak. It was further evinced that he was either totally unacquainted with Spiritualists, or had presumed to call the Christian | the world of souls sustained and comforted by renegades with whom he was acquainted, (per haps through association), by the dignified appellation of Spiritualists.

From the Buffalo Times, as well as the Buffalo Express, we learn that this Christian min- and debts amounting to over ten thousand dolister opened his sermon with a deliberate mis statement. He claimed that Spiritism and Spiritualism are one and the same. He was either ignorant of the wide difference between the meanings of the two terms, or else mendacious in his use of words. Spiritism is used by scholars, especially by occult scientists in referring to phenomenal manifestations prealism denotes a system of philosophy that is that he claimed to receive several excellent diametrically opposed to materialism. The former stands for experimentation, while the latter denotes demonstrated fact. The one is inferential evidence, while the other is philosophical truth. If the preacher did not know of the difference between the two terms, intelligent men and women do, and cannot be blamed, therefore, for forming a very decided opinion concerning the honesty or scholarship of the man who presumed to speak with regard to this matter.

He next boldly asserted that Spiritualists claim Spiritualism to be a new thing, that it is but fifty two years of age, etc. Here again this pulpiteer displays either his ignorance or his disregard for truth. Every Spiritualist in the world, from A. R. Wallace down to the most humble layman, knows that Spiritualism is as old as the Universe, and as true as God. Had the man been at all familiar with the platform utterances of scholarly Spiritualists, and with the contents of the spiritualistic press and books, he would have known that he was stating an untruth when he made the reference in question. But it is no new thing for clergymen to resort to "pious" frauds to carry their points, hence this man may have thought his hearers were not informed as to the facts, and made his misstatement from deliberate choice.

No intelligent Spiritualist denies that there are many impostors masquerading as mediums, nor does he deny that there is a vast men as Bishop Lawrence in an endeavor to se Spiritualism. This Christian minister will find ust a few evidences of fraud in his own church, if he will but honestly examine its history. Nashville, Tenn., and a dozen or two other examples of like rascality are cases in point. He charges that Spiritualists assert that Spiritualism is supernatural. This statement also is untrue; no Spiritualist ever made such an assertion, for, to a Spiritualist, there is nothing that happiness of the race, it has had something to natural law, hence the supernatural is impossible. There is such a thing as the supernormal, but never the supernatural. What the preacher said against spurious manifestations, trickits earlier years, the storm of bigotry and pre- ery, ventriloquism, fortune telling, etc., etc., every honest Spiritualist has said over and over veritable Gibraltar, defying the elements that again, in even stronger terms, hence this man life. This is logic with a vengeance. had better root out the evil that smells to heaven in his own denomination ere he presumes to pass judgment upon the actions of

He again resorts to falsehood in declaring Spiritualism to be anti-God. Every honest man knows that Spiritualism declares for the ums of the angels to give messages of comfort highest and purest form of Theism-that of Inand instruction to a sorrowing world. Its finite Life-which it enthrones in the Universe | cal demonstrations in the realms of physical. in place of the anthropomorphic God represented by Rev. Helms. His reference to the worship of spooks, ghosts and imps by Spiritpost forty three years, every Spiritualist can- ualists is likewise untrue. They repudiate This also holds true of the lower orders of anithese things as myths while the clergy cling to been a very important factor in the work that | them as props to their churches. His refer- | of healthy animals with infectious diseases has has been done in the name of Spiritualism. It | ences to the Spiritualists' belief in regard to | resulted in nothing in respect to the preserva has made possible many noteworthy enter- the Bible are equally misleading. Every in- tion of health among men. The conditions are telligent person of to day knows that without Spiritualism, there is nothing in the Bible the two classes. The science of physiology itable literature that has appeared in the name | worth preserving. Every rational Spiritualist | owes nothing of moment in the way of humaniholds that the Bible is a partial record of spir. I tarian or even educational results, to the inhu itual truth, and, as such, worthy of recognition.

We have not the space to notice the falseto prove the same to every truth seeker, its de- | hoods of this hypocritical follower of Wesley in | detail. If he knew the history of the Wesleys he would find spiritual phenomena of a most given to the world, have challenged the admi- startling character connected with their lives. people of the earth. ration of even the bitterest opponents of Spir; He must either denounce the founders of his own church as liars and impostors, or else grant that they were honest in their statements with uplifting of humanity, and ameliorating human | regard to Spiritualism. Rev. Helms laid great | for flesh food, it must be right to kill to gratsuffering, has won for it the love of all Spiritu- stress upon the immorality of Spiritualists. ify the tastes of the scholars and scientists alists, and the cordial approval of all progres. Softly, reverend sir! You are stepping upon sive thinkers. Its future course will be shaped | dangerous ground. Are you aware of the fact in the interests of pure, unadulterated Spiritu- that the Methodists and Catholics furnish the alism as a science, philosophy and religion. great majority of the inmates of jails and prisons? Do you realize that with nearly one and tention, and all worthy mediums be given a a half millions of Spiritualists in the United States, the prisons and insane asylums of the never tortured to death. They are put out of sary. THE BANNER will keep in touch with nation, taken as a whole, contain less than one hundred Spiritualists, or persons calling them | are seldom abused by their keepers. When the benefits of the most recent achievements in selves such? Do you realize that with about six millions of adherents, Methodism furnishes many thousand criminals and insane persons, whereas its quota in proportion to the Spiritualists should be only four hundred? Do you realize that statistics show that the liberal religious faiths furnish less than three-tenths of

> Spiritualists immoral, forsooth! Some of them are, and no doubt a few so-called Spiritualists should be doing time in prison. Yet even with these vicious parties counted in, Spiritu-E. K. Avery, the pious murderer? Has he for-

purity of its purpose, it has a right to the sup- | judged by them, or does he prefer to say they are exceptions to the normal results of methodistic teaching? Shall all Methodists be denounced because some thousands of them are known to be immoral? It would be as fair to do this as it is for him to say what he did about Spiritualism, and its effects upon the lives of its followers. The fact is, Rev. Helms was first of all, ignorant of his subject, and of the character of the people whom he denounced. Second, he added mendacity and falsehood to his ignorance, and offered them in evidence of his piety, good breeding, and right to mingle in society. His attack will react upon himself and his church, and lead all fair minded people to give Spiritualism more respectful attention than ever before. He is entitled to all the glory he can get from mud-throwing and misrepresentation.

Another Legal Battle.

The late Judge George W. Cothran of Buffalo, N. Y., was an ardent Spiritualist during many years of his life. He saw nearly all, if content to the time when he should be privileged to join them. He was true to his convictions to the last, and took his departure for the truths of Spiritualism. Some two or three years previous to his transition, Judge Cothran deeded some valuable property in Buffalo, to Mrs. M. D. Wilson, who assumed a mortgage lars as consideration. Suit has now been entered before the Equity Term of the Supreme Court in Buffalo to have the deed set aside on the ground that, as he was a Spiritualist, he the transaction of business.

The case was called for trial Feb. 19, and many witnesses gave their testimony as to oil paintings wrought by his wife, who for some years had been a resident of the spiritfrom a number of friends, with regard to questions of moment, from the spirit side of life. Because of these several claims, it was argued that the Judge had lost his reason, and was request? therefore incompetent to dispose of his own property. A oreditor of the Judge and his administrators ask that the deed to his Buffalo property be set aside, and judgment against Mrs. Wilson for twenty five thousand dollars be rendered. The outcome of the trial has not yet been made public, but whatever the court may decide, the issue is one in which all Spiritualists cannot fail to be interested. It would be rather inconvenient for the Spiritualists of America, especially for those who reside in the State of New York, should the Court decide that a belief in Spiritualism is evidence of insanity, and that all Spiritualists, therefore, cannot legally transact business. If deeds can be set aside, wills broken, and the testimony of honest men and women impeached (because of their belief in Spiritualism,) with impunity, it is time that Spiritualists should know it, and plan to meet the difficulty.

Vivisection.

The activity of the vivisectionists, and the enlistment of such eminent Christian clergyamount of trickery practiced in the name of cure even greater privileges than are now enjoyed for those who delight in torturing dumb brutes, have given rise to a wide-spread discussion of this question through the columns of The steal of the Methodist book concern in the secular press. The leading dailies advocate vivisection as a means of benefitting humanity but cite very few cases to prove that an iota's benefit to the race has ever been derived from this cruel and most barbarous practice. Vivisectionists argue that death is ahead of every animal, and that if an animal could choose beis supernatural-everything is a product of tween a few hours or days of life with the suffering occasioned by vivisection, and immedi ate death, he would, unhesitatingly, take the former. Death is the result in either event. and the friends of this most atrocious practice assume that animals prefer to be tortured to death, rather than to have a painless exit from

Is vivisection at all necessary? is the main question in the minds of thoughtful people. With the modern improvements in the various departments of science, it would seem reasonable to conclude that a negative response is the only logical one under the circumstances. Sciupon men and animals, but through its practior material phenomena. The relationships of the various organs of the human body were first determined by dissection-not by vivisection. mals. The practice of corrupting the bodies not the same, and there is no analogy between man practice of torturing animals. Whatever advancement has been made in sanitation has come through other channels than brutality. Restricted vivisection is now known to be un necessary in the ranks of the most enlightened

The argument of Bishop Lawrence and his friends in the secular press that if it is right to kill for the gratification of human appetite of the world, is decidedly far fetched. The humanitarians of the world repudiate flesheating, and hold that all life is sadred, hence do not believe in killing to gratify the appetite for animal food, But granting that flesheating be right, the animals slaughtered are existence in the most humane manner, and they are, their flesh is considered unfit for use and rejected. Vivisection is a relic of barbarism, and has no place in the ethics of a spiritual civilization. It should be condemned and is condemned by every humanitarian on earth. The present attempt to secure further legal privileges should be defeated.

Have you read the works of the greatest spiritual seer and philosopher of all the Christian centuries, Dr. Andrew Jackson Davis? His complete works, twenty-nine volumes, are for sale at this office at the low price of twenty dollars. These books constitute a fine library by themselves, and are within the reach of

Isaac B. Rich,

President of the Banner of Light Publishing Company, and the well-known proprietor of the He spent the day at his desk in the BANNER OF LIGHT office, as busy as ever, where he received the hearty congratulations of his many friends, not a few of whom sent choice floral remembrances in honor of the occasion. Mr. Rich has been identified with Spiritualism for many years, and is everywhere known as a true and tried Spiritualist. He is as active as are many men of half his years, and takes a keen interest in every question of the day. The Spiritualists of America will, we know, unite with us in hearty congratulations to this loyal friend of the "Good Cause" upon his entry upon a new year in his earthly pilgrimage. May he long be spared to enjoy the fruits of his well spent life is the prayer of all who know him.

Lisbeth.

This excellent work by Mrs. Carrie E. S. Twing is now in press, and is being rapidly pushed toward completion. Four hundred bona fide pledges must be received ere the work can be issued. Every real triend of the gifted authoress, and thousands profess to be such, should secure a copy of the work at once in order that the reading public may be enabled to enjoy this splendid book. It is a story of rare excellence, and involves many psychical experiences of great value. No Spiritualist can afford to be without it, and every one should endeavor to further its circulation among the people. Let every friend of Mrs. Twing constitute himself a committee of one was mentally unsound, hence disqualified for | to solicit subscriptions for this book. It is to be sold at the low price of one dollar per volume, hence is within the reach of every one who is at all interested in good literature. sented in the name of psychism, while Spiritu- Judge Cothran's spiritualistic views. It seems Orders may be sent to this office, and as soon as the required number is at hand the work will be placed upon the market. We trust that all Spiritualists will basten to send in their world. He also claimed to receive messages pledges for this up to-date book. Each pledge should be accompanied by the sum of one dollar. Let the responses be prompt and numerous. Who will be the first to comply with this

A Pleasant Surprise.

The popular pastor of the Gospel of Spirit-Return Society, Mrs. Minnie M. Soule, was given a very pleasant surprise by a number of her friends on Wednesday evening of this week, the fourth anniversary of her pastorate. This gifted lady has served the society without salary throughout the whole period, and has accepted the love of the angels and the good-will of a few appreciative mortals as her compensation. This unselfish devotion on her part aroused several of her friends to a sense of duty, and on the fourth anniversary of her unselfish pastorate they honored themselves, and partially requited her, by presenting her a small purse in token of their loving appreciation. Such devotion as hers deserves recognition from all Spiritualists, and every one who had a share in this act of justice to a noble worker is now the happier and better for it. Mrs. Soule's Spiritualism is of the humanitarian order, and finds expression in deeds of love wrought for the sake of others. May she long be spared to labor for the cause of truth.

A Prolonged Fast.

Our esteemed friend, Mc Milton Rathbun of Mt. Vernon, N. Y., has just completed a fast of thirty-five days. During the entire period. water each day. Whenever he drank water freely, he took on flesh, while his weight gradually diminished when he drank but little. Mr. Rathbun's fast was undertaken in the interest of his health, and he reports himself much the better for having abstained from food for five weeks. His weight was two hundred seven pounds when his fast began, and one hundred sixty four pounds at its close. His health steadily improved from first to last, and his journal records many interesting experiences connected with his daily life during his long fast. His mind was clear and vigorous, and the results are accepted by him as evidence of the fact that the entire human family suffers from over-eating, rather than from any lack of food. Mr. Rathbun's experience is of value to hygienists, and will throw ence has advanced not through its experiments | no little light upon the question of diet when properly understood.

Gone Home.

The many friends of Dr. James McGeary, familiarly known as "Dr. Mack," will be surprised and pained to learn of his sudden transition to the higher life on Feb. 4, from his home in Sussex, England. Dr. Mack had many loyal friends in America, all of whom unite in extending their sincere sympathy to the griefstricken widow, and relatives. Dr. McGeary was a philanthropist in his way, and faithfully endeavored to do his duty by his fellowmen. He was to have sailed for America a few days later when his fatal illness came upon him. The immediate cause of his transition was inflamation of the pancreas. He will be greatly missed by his many friends, all of whom have the assurances of Spiritualism to comfort them in their loss.

Take Notice.

We have never given a verbal nor a written endorsement to a Boston medium by the name of Munroe, and we are empowered to state also that no such person has ever been endorsed by the officers of the National Spiritualists' Association. We trust that all interested parties will note the foregoing statement, and govern themselves accordingly.

Russel Sage says in a recent issue of The Wall Street Ticker, that the Boer English war is having a good effect upon business in this country. He asserts that it costs one million dollars per day, outside of the loss of life, and is depressing European financial centers, to the advantage of those in the United States. He feels that the war furnishes abundant evidence of the strength and independence of the American system of finance. On the whole, Sage is much pleased with the outlook; and is greatly delighted with the Christian war that has so signally blessed the Lombard street of this continen. What a loyal disciple of the Nazarene Sage is!

Miss Anita Trueman, the young mystic, is to deliver a lecture at 47 West 43d street, every person in search of a spiritual education. New York City, on Friday evening, March 2. When other seers, prophets and philosophers upon the subject, "The New Thought and the umbs, and will serve them as a revelator of How about the social scandals, the adulteries, are forgotten, Andrew Jackson Davis will be Social Problem." The public is cordially intruth through its every form of manifestation. | the drunkenness, the debauchery of hundreds | gratefully remembered by millions of the most | vited to hear what this able young teacher has to say.

Grand Mass Meeting in Chicago.

The Illinois State Spiritualist Association. and the National Spiritualists' Association, Hollis street Theatre, passed the seventy third will hold a grand mass convention in Handel mile-stone of his journey through life Feb. 23. | Hall, Uhicago, April 10, 11, 12. Eminent speakers and mediums will be in attendance, and a grand good time is guaranteed to all. The Spiritualists of the Middle West should plan to attend this great gathering in a body. Watch the Spiritualist papers for full particu-

> Mortals little realize that they leave an impress upon every object with which they come into contact. Hand writing especially indicates character, and the inner lives of individuals can be read like an open book by those whose psychical powers are directed to this particular study. The card headed "Person-ality" in another column is worth reading, as the "Reader" in question is qualified to speak of the soul characteristics of those who write as therein requested. Try it, and

What are you doing for the Mayer Fund, Spiritualists who believe in organization? Isit not about time you gave some attention to the philanthropic offer of the man who wishes to do so much for our Cause? Mr. Mayer has set us a splendid example, and every Spiritualist will feel much better in spirit when he has met that generous soul half-way. Let each one give in proportion to his means, and the Home fund will be raised six times over within ten days' time!

Anniversary celebrations are next in order on the part of local and State associations. The fifty second anniversary should be made an occasion of moment throughout the land. Each successive year should make the celebration of this important event a matter of greater interest, with more notable results for good than any of its predecessors. Such will be the case when Spiritualists cooperate in thought, word and deed in their work.

H. Edward "Keeley" was recently arrested in Michigan for magnetizing (?) i. e., purloining a diamond brooch valued at more than five hundred dollars. He is now in jail in Lansing. He had mediumship for sale, and developed it by "magnetizing" rings, watches, brooches, bracelets and gold pieces, but he usually decamped, taking the valuables with him before the mediumship was produced.

Have you joined the Anti-Death Penalty Association? If not, now is the time to do so. This organization is worthy of the loyal support of every progressive citizen in Massachusetts. Spiritualists especially should join it. The headquarters of the Association are at 96 Pinckney street, Boston.

Dr. Dean Clarke will speak next Sunday, at 3 P.M., for the Free Thinkers, at 9 Appleton street, Boston. Subject, "Religious Progress-The Survival of the Fittest." Dr. Clarke is doing a good missionary work among the Free Thought friends, and should be encouraged by the presence of his Spiritualist coworkers. Let Paine Memorial Hall be filled with them next Sunday afternoon.

The chief need of the hour is a quickenng of the spiritual life of each individual on earth. When this is rightly done war, hatred, jealousy, and all other forms of evil will speedily depart from the souls of men. Let the spiritual life be stirred through unselfish enhe took no nourishment save a little cold deavors to aid others, and the victory is won.

What Is the Noblest Object of Desire?

A Paper Read Before the Boston Spiritual Lyceum.

The noblest object of desire is an unselfish interest in the spiritual advancement of humanity. The grand purpose of life ought to be an earnest endeavor to elevate ourselves and others to higher spiritual conditions; and we ought to go about this work at once and do it with a will, for "where there is a will there is always a way." "The Gods help those who help themselves." If we desire to help others morally and spiritually we must first commence with ourselves and, to be successful, we should never neglect any opportunity to do so. This work must be done with system, with reason, and with common sense, giving proper care and attention to our bodies.

Some critic may say, and with justice too, it is easy to deal with glittering generalities, and far easier to preach than it is to practice; but common sense preaching and wholesome instruction is often necessary to wake people up and warn them that each one must work out his own salvation from ignorance; indeed we all need assistance from those who can sympathize with us, and appreciate our own true con-

The noblest mission of the human spirit (whether confined in an earthly body of flesh and blood, or set free from flesh and blood) is to assist those who are in spiritual darkness.

Now, friends and scholars of this Lyceum, never be afraid to accept and acknowledge what appears to you to be truth wherever you can comprehend it, if by so doing you think you can elevate yourself and others to better

spinitual conditions.

Many grand spiritual truths are taught in the Christian's Bible, and many gross errors and immoralities are also taught there; I accept what appears to me to be truth wherever I can find it, and I believe it is sometimes necessary to expose error; but in this matter we should always be guided by common sense and reason: always exercising our best judgment.

In the New Testament it is recorded, 1 Peter, 3: 18, 19.

For Christ once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the spirit by which salso he went and preached to the spirits in prison."

This record shows that the writer thereof must have had the opinion that the Christian's Lord and Master, still continued to exist in the decarnate spirit world after he was crucified, and very soon after this event he entered upon the grand work which he commenced while in the earthly form, preaching to the spirits in prison, and assisting those who were in spiritual darkness, and in need of assistance to higher spiritual planes.

Every person at the change called death passes on to another sphere of the spirit-world. Not only Christ has risen, but all have risen, the stone has been rolled away from every sepulchre." The earthly form dies, but the spirit form is borp, and the individual still concontinues to live on in the spirit world.

In modern times the great champion of human liberty, Thomas Paine, whom I consider to be one of the many guardian spirits of our glorious Republic, was a martyr to the cause of truth and humanity by having his reputation basely slandered and his motives falsified and misconstrued, he is now known in the spirit-world as he was in earthly life, an "Apostle of Liberty," while in earthly life he gave voice to tue sentiment:

"The world is my country, to do good my religion." Let this therefore be our motto, and the

noblest object of our desire. John R. Snow. 257 Washington street, Malden, Mass.

Spiritualists Take Notice!

Statement: One A. Dehill Morrison, better known in the East as Jules Wallace, has been in Butte for two months past. He is the first medium to hold public scances in our city. He had a young man with him whom he called his nephew. They were arrested for fighting and drunkenness, and skipped out between two days. He is 5 ft. 8 in. in height, weight 207 lbs.; short brown whiskers, and is partly bald. Any one locating him will do me a favor by dropping me a postal card. I will make it warm for him when he is located. We have under headway the First Spiritualist Society in Montana, and will apply for State Charter soon. We have twenty-five charter members to start rith. Yours Truly, Phil. T. DAVIS.

Butte, Montana, Box 805.

Letter from W. J. Colville.

To the Editor of the Banner of Light:

While thanking you most sincerely for your very kind letter which I received before leaving England, I now trespass on your space to express thanks also to the officers of the First Society in Philadelphia for an equally kind expression of regard. This letter is sent from Naples. Feb. 11. where Ormuz is resting for the day, discharging and taking on passengers and freight.

My closing meetings in England were very successful in every way, and it was with sincere regret that I bade farewell to an immense concourse of friends in London during the last week of my residence in that (to me) always delightful and homelike city. I was most kindly received and generously treated all over England, and the fourteen weeks of my so-journ there flew all too swiftly. I wish to acknowledge special indebtedness to Light and Two Worlds for their unanimous kindly co operation, and I am happy to say that, thanks to their united influence and also to the efforts of numerous friends (both societies and individuals) I had a series of prolonged successes both in London and the Provinces.

Mrs. Lewis of 99 Gower street, W. C.,

whose delightful house I made my home while in London, is a very successful mental healer, a thoroughly wide awake, progressive woman, a member of London Spiritualist Alliance, a first-rate public as well as private teacher, and one whose house will always be found a charming stopping place by any of your readers who may desire pleasant accommodations at mod-erate price, not in a hotel.— My farewell meeting there was held on Tues-

day, Feb. 6, from 8 P M. till midnight. A number of American friends were present, and we had a most inspiring Anglo American reunion. Rev. R. H. Hawei, the distinguished broad church rector of St. James's, Westmoreland street, W., was not only present, but made a delightful speech, as did Mr. Arthur Lovell, an author of high repute and practical teacher of Occult Science, whose rooms at 5 Portman street, Portman square, W., are eagerly sought by the elite among lovers of the mystical. I have had the pleasure of meeting Mr. Haweis privately, as well as of hearing him preach, and a more delightful man, whether in the pulpit, at the lunch table, or in the drawingroom, I have never encountered; he has trav eled and lectured through Australia and New Zealand, and told me much that was interesting concerning those far distant countries, one of which I expect to see about as soon as this letter can be printed in your columns.

London seems to me to be the centre of every thing, just as it did in my childhood. I like it as well as ever, it never palls, as it is a scene of infinite variety. Improvements are the rule on every hand, and for interest in all spiritual and liberal thought itstrikes me as fully abreast of any city in America. There are so many districts, and it is so easy getting from one neighborhood to another that there is no mo-notony, and always a wide field for successful and remunerative employment.

Outside of London there are no English cities which I like as well as Boston, and none that approach New York for comfort and magnificence. Manchester, Liverpool and Birming ham (the three largest) extended me most hearty welcomes, and in all of them, also in Leeds, Sheffield, and many other very large places, besides innumerable smaller towns, I was greeted by large and enthusiastic audi-Though I shall be glad to see America again, I shall always have a warm spot for England in my heart and memory.

Mrs. Morgan, of 39 Prospect Vale, Liverpool. one of my best and longest standing English friends, is still in the front rank of active workers, and in her beautiful home, as well as in spacious Dudley Hall, I gave many successful lectures, and had many delightful conferences.

Leaving London Wednesday, Feb. 7, from

Charing Cross at 11 A. M., I reached Paris at 7 P. M., but owing to press of literary work de-manding immediate attention, I saw very little of the gay city which during the earthly life time of the Duchess de Pomar was on several occasions the scene of many of my very success ful lecture engagements.

Proceeding from Paris Thursday' Feb. 8. at 9:30 A. M., I landed in Marseilles at 10:15 P. M. and went to the most excellent hotel, Du Lou-ore et de la Paix, where accommodation is thoroughly first class and charges decidedly moderate. Marseilles is a picturesque old city, and has much of interest for the visitor. Passengers with luggage had to take tender

at 2 P. M., but Ormuz left the port at 5; she is a fine steamer with every up to date improve ment. I find passengers very pleasant, and though Saturday, Feb. 10, witnessed a rather agitated Mediteranean Sea, the motion of the vessel was only slightly perceptible and people could write in the saloons with perfect com-

Sunday, Feb. 11, the steamer being in the port of Naples passengers had a day of rest and recreation. Naples is indeed beautifully situated and well deserves all the praise which artists and poets have showered upon it. The churches are magnificent, and the day being Sunday I was privileged to hear some magnificent music. I visited several places of secular interest also, enjoyed two such dinners (at 1 and 6 P. M.) as only Italy can supply, and returned late in the evening to the steamer feeling rather sad at leaving that beautiful land, though carrying away a truly delightful mem

As I have never seen Egypt or Ceylon and the steamer stops at Port Said, Suez, and Colombo, and sails through the Red Sea, besides crossing the Indian Ocean, I expect to witness novel scenes of rare historic interest, and before I reach Australia I shall be a, much more traveled parrot than at any point in my previ-

As letters are collected at several points along the voyage I shall hope through your gracious columns to communicate briefly with my many friends in America, many of whom send me most kind epistles, for which I am deeply grateful, but to which I am unable to privately reply except in occasional instances when I have upusual leisure. My address now is care of Henry Cardew, 42 Norwich Chambers, Hunter street, Sydney, where I shall hope to receive copies of the dear old BANNER which is always full of interest and many letters on all sorts of subjects from al sorts of people.

W. J. COLVILLE. Yours sincerely,

Resolutions

Adopted by the Evansville, Ind., Society of Spiritualists:

Spiritualists:

Whereat, Our beloved biviler, William H. Woods, passed to aprirt life Friday, Feb. 2, 1900, being true to his knowledge of a luture life; therefore,

Resolved, That we as a society mourn the loss of his earthly presonce though knowing he is still with us in spirit, and be it further

Resolved. That we extend our heartfelt sympathies to his beloved wife and children who are left bi-hind, and sincerely hope that they may be led to see the beauty and truth of the philosophy which was so dear to their father and which he loved to uphold and promulgate; also that our charter be draped with the white emiliem of love as a symbol of purity and light rather than darkness; also that, these resolutions be suread upon our minutes and a copy sent to the family, the Banner of Light, the Progressive Thinker and the Light of Truth.

Barbara Bauer,

Barbara Bauer,

Philip J. Schulz.

BARBARA BAUBR, PHILIP J. SCHULZ.

The seventh annual meeting of the Michigan State Spiritualist Association was held in the Universalist Church, Lausing, Feb. 9, 10, 11. Hon. D. P. Dewey of Grand Blanc, President of the Association, occupied the chairthroughout the meeting. Choice flowers and potted plants added to the attractiveness of the ohurch, whose atmosphere seemed to be permeated with a rare spiritual aroma that uplifted and strengthened all who attended the convention. The weather was all that could have been desired—summer sunshine without and perfect harmony within, while the earnestness of the people, and their eagerness to add to their store of spiritual knowledge combined to make the best of conditions for those who occupied the platform.

An informal reception was tendered the visitors by the members of the Lansing Spiritualist Society on Friday morning. At this gathering old friendships were renewed, new ones formed, and an all-around home feeling established. Let me remark in passing that the Lansing Spiritualists did themselves proud in their generous hospitality and whole-souled

welcomes throughout the meeting. At two o'clock Friday afternoon Pres. Dewey called the Convention to order, and delivered a most interesting opening address. I secured his manuscript, and posted it at once to the BANNER OF LIGHT, in whose columns it soon appeared for the benefit of the Spiritualists of the world. The Rev. H. B. Bard, pastor of the Lansing Universalist Church, was then intro-duced in a few well-chosen words to deliver the formal address of welcome. Mr. Bard's remarks were one of the great features of the Convention. He was most cordial in his greeting, sincere in purpose, and eloquent in expression. He spoke from the heart, and his words went straight to the hearts of his hearers. He welcomed the Spiritualists to Lansing, not in the name of his own church, nor that of the other churches, for he said that the churches had scant welcome for them, but in the name of truth, and as friends of progressive thought. He gave them the right hand of fellowship in their efforts to bring in a higher civilization, and to establish a true moral standard among men.

He frankly stated that he was not a Spiritualist, nor yet an opponent of Spiritualism, for he knew nothing about it, but that he was a truth-seeker, a learner, and that he anticipated much from the several sessions of the convention. He welcomed the visitors to the capital city of his State as lovers of liberty and exem-plars of justice. He bespoke harmony and good will for every session, and greeted his hearers in the name of the citizens with a cordial welcome to their hearts and homes. Mr. Bard's address created something of a sensation and sent a thrill of brotherly love through every heart. After congregational singing, Mr. H. D. Barrett was called upon to respond to the address of welcome, which he did, briefly touching and commenting upon the many ex-cellent points in Mr. Bard's splendid address. Pres. Dewey, aided by his unseen helpers, closed the meeting with a few very earnest an is suggestive words. Mr. Bard pronounced the benediction, and the people dispersed to prepare for the evening meeting.

At this point I must speak of the music, both vocal and instrumental. It was of a high order of excellence throughout the convention, and reflected great credit upon the members of the local society who furnished it. Several of the vocal solos were exceptionally good, and I regretted my inability to secure the names of the talented artists, who, although not Spiritualists, were yet broad enough to lend their aid in

making the convention a success. The evening session opened promptly at 8 o'clock with a selection of music, after which Rev. Mr. Bard offered an invocation. Pres. Dewey then introduced Rev. B. F. Austin of Toronto, Ont., who delivered a scholarly and eloquent address upon the subject, "Orthodoxy vs. Spiritualism." This topic was handled in Mr. Austin's inimitable manner, and once! many telling points were made that literally brought down the house. An outline even of this instructive discourse would be an injustice to Mr. Austin. It should be heard or read in full in order to be appreciated. Mr. Austin is young in Spiritualism, but his erudition, his progressive spirit, and downright sincerity make him one of the ablest advocates of the higher Spiritualism now before the public. He has an educational and spiritual work to do among our people, or the signs of the times, the auguries of his soul are all wrong. He was followed by Mr. H. D. Barrett of Needham, Mass, who took his text from the words of Mr. Aus tin, and spoke upon the subject of "Practical Spiritualism." His words were most kindly received, and met with marks of approval from

Saturday morning was devoted to a general conference, led by Mrs. Lucy J. Williams of Breedsville, Mrs. Emily P. Beebe, Mrs. Nellie S. Baade, W. R. Alger, C. E. Dent, B. O Dell, Mrs. Mrs. Mrs. Mrs. P. Lincoln and others tech profit in Mrs. M. C. Lincoln, and others, took part in the discussion, and brought out many excellent thoughts for the delectation of the people present.

The afternoon meeting was opened with the usual singing and invocation, after which Mrs. Emily P. Beebe was introduced, and spoke at length upon the many phases of thought niesented by Spiritualism, whose mission it was to aid man in his endeavors to induce his soul to build itself more stately nansions. "The Chambered Nautilus" of the great poet was given a meaning never before expressed by writer or speaker. Mrs. Beebe was followed by that veteran worker, Lyman C. Howe of Fre donia, N. Y. It has been my privilege to hear Mr. Howe many times before, but I must say that he excelled himself on this occasion. He was warmly congratulated by all who heard him, Rev. Mr. Barl being one of the first to take him by the hand with words of sincere appre ciation. It was much regretted that his address was not stenographically reported, that the Spiritualists of the nation might enjoy this noble veteran's eloquent words. Mr. Howe was followed by Mrs. Amanda Coffman of Grand Rapids, who gave a goodly number of spirit messages, all of which were promptly recognized by those who received them. Mrs. Coffman's work was very satisfactory and pleasing to the Spiritualists in attendance at the meet

Saturday evening found a large audience as sembled to listen to the addresses of Mrs. Nellie S. Baade of Detroit, and Dr. A. B. Spinney of Reed City. Mrs. Baade was the first speak er, and advanced a goodly number of progressive ideas that were much enjoyed by her hearers. Mrs. Baade is the speaker for one of the societies in Detroit, and keeps her face to the rising sun in all spiritual matters. Dr. Spinney was at his best, and gave an address replete with sound advice, and hearty encour-agement. He wanted a Spiritualism for everyday living, that would feed the hungry, clothe the naked, and comfort the mourner, in place of the one that only told of the glories of the world on high. He accepted and enjoyed the phenomena as much as any one could, but he did not feel that he wanted to be told every day that a was a, or that his spirit friends were near him. He knew those things as facts, and wanted to see what there was beyond them both. It was remarked by many that the Doc tor's lecture ought to be published, and committed to memory by every Spiritualist in the United States. Certain it is that if all people lived up to Dr. Spinney's suggestions, a veritable heaven on earth would be the natural re sult. Mrs. Coffman's messages during the evening were clear-out, and heartily enjoyed by all to whom they came.

Sunday morning was the regular service of Rev. Mr. Bard. The church was filled almost to its full capacity by an expectant audience, none of whom went away disappointed. His address went home to the heart of every person present. It was as applicable to the Spirit ualists as it was to the Universalists, while the Partialists would have found it a perpetual admonition to be just and kind to all of their tellow-men. Some of the Universalists and not a few Spiritualists were seen to wince when the pastor spoke against prejudice and sectarian bias. He did not ask for toleration—he despised the term-he demanded justice for all mankind! His sermon was an eloquent expo-

The Michigan Mid-Winter Meeting. sition of the progressive liberalism of the age, and was much enjoyed by the many Spiritual-

promptly acknowledged amidst great applause President Dewey then re-introduced Rev. B. F. Austin, who spoke for more than a half hour in his usual interesting and elequent manner. It is to be hoped that this accress may be placed before the Spiritualists of America in the columns of Dr. A.'s journal, The Sermon, published in Toronto, Ont. It was an able and instructive effort, and was applauded most heartily during its delivery. Dr. Austin made many friends during his visit to Lausing, and gave the people many things to reflect upon as they returned to their homes.

Mrs. M. C. Lincoln was the next speaker Her address was one of the most progressive presentations of spiritualistic thought noted at the convention, and it was received with great favor on all sides. Her definitions of the terms "medium" and "psychic" aroused no little comment, and while many took ex ceptions to her conclusions, all admitted that they had received new light upon those topics. A medium, according to Mrs. Lincoln, is a channel of communication, a means used by other intelligences; while a psychic is one who uses his own powers, and receives first hand that which is his. She advised her hearers to cultivate their own soul powers in order that they might be able to make the most of life on earth. She held mediumship to be a most holy office, and asked the people to tenderly care for all their sensitives, and urged all mediums to become active instead of passive agents in spiritual matters, in order that they might keep pace with the growth of their souls. She denied that mediumship was a gift from an outside power, and thillied her auditors by declaring, "There is but one gift—Life—all else is carned!" Mrs. Lincoln's lecture was much enjoyed by all who heard it. The evening meeting opened at the usual

hour, with Pres. Dewey in the chair. Mrs. Coffman's messages were most pleasing, and were readily acknowledged by those to whom they were given. She did not fail in a single instance to place the message she was voicing, hence pleased the people greatly through her direct presentations. Pres. Dewey then introdirect presentations. Pres, Dewey then intro-duced Mr. H. D. Barrett, who spoke at length upon the topic, "The Moral and Educational Factors of Spiritualism." His address was somewhat statistical, and dealt with matters pertaining to practical as well as speculative thought. His words were kindly received and generously applauded. Pres. Dewey closed the convention with a general summing up of the ideas advanced by the several speakers, and advised the people to reflect upon what they had heard, even if the thoughts presented were at variance with their own. His perora tion of thanks to the people of Lansing, to the press, to the local workers, to the speakers, to the Universalists and their pastor, was a burst of eloquence rarely heard at a Spiritualist convention, and was a fitting finale to a very succeesful and instructive meeting.

NOTES.

The State Association of Michigan is alive and well. Miss Mattie Woodbury and Mr. C. E. Dent were commissioned State Missionaries, and instructed to go forth and preach the gospel —Spiritualism—in every community. This is practical, helpful work, and should be sustained.
The Michigan Spiritualists enjoy their mid-

winter gatherings. All sections of the State were represented, and not a few earnest men and women were seen industriously taking notes during the addresses of the several speakers. One of them said, "These notes help my memory, and with their help I can live the convention over again after I get home, and be better able to tell my friends and neighbors what was said and done here!" If all Spiritu-alists did likewise the conventions would be far more beneficial to them, while the speakers would find it necessary to prepare some new

President Dewey was on hand at every ses sion, and did his duty most royally in every re spect. It was said of him last year that his mistakes" were as numerous as were those of his namesake, the Admiral. This year it was noted that his successes were of even a higher order than were those of the Admiral. He succeeded in keeping in touch with the noble teachers in spirit life, while the Admiral succeeded in being conquered by a spirit in earth life! The Dewey family is yet victorious, but it is safe to say that the Spiritualists prefer President Dewey's success to any other.

It was as good as a feast to note the eagerness with which the people drank in the words of their speakers. Every one endeavored to take each speaker by the hand, that he or she might take some personal word from the visitor home with them. The hearty laughs and goodnatured jokes of Lyman C. Howe, Dr. Austin, Dr. Spinney, and others, will not be forgotten by those who heard them.

The Convention was a success not withstanding the meager financial returns. It may be that there would have been more cash in the boxes had John Hutchison and Dr. Spinney been the collectors. It was noted that they and all of the speakers, put some silver into the box at each collection. It was a good ex-SEMI MICHIGAN. ample.

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

Julia Steelman Mitchell closes her engagement

with First Spiritual Church at Columbus, Onio. Feb. 25. Has March and May as open dates. Home address, Hartzell St., North Evanston, Ill.

Mrs. Ida P. A. Whitlock has the last two Sundays of May and all of June disengaged. Societies desiring her services for these dates, please address care BANNER OF LIGHT. Boston, Mass. E. A. Blackden, inspirational speaker, psychometrist and medium, desires engagements with socie-ties for platform work. Address 247 Columbus Ave.

Mrs. J. W. Kenyon spoke and gave tests for the society at Rochester the current month. She would like calls for Sundays of March, and anniversary week; also first two Sundays of May, Societies ad-dress her No. 73 Pacific St., Fitchburg, Mass.

Passed to Spirit-Life,

From the Wareham poor farm, Sunday, Feb. 18, MRS JENNIE F. ROGERS, in the 80th year of her age. Her renains, were taken to Acton for interment.

mains, were taken to Acton for interment.

Mrs. Rogers was the mother of Henry R. Rogers, who figured so prominently in the materializing trauds a few years ago. She had been at the poor farm since July Jast, and was kindly cared for there by Mrs. Nellie Bourne, the keeper. Mrs. Carrie E. Stearns, of South Acton, a third cou in of Mrs. Rogers, sent her money to bhy such delicacies as could not be furnished in such a home, and when she passed away kindly came and took charge of the body, paying all funeral expenses, also for the removal of the sains to the family builal ground in Acton. The funeral services were held in Acton. Mrs. Stearns is highly esteemed, not only for her own admirable qualities, but for her kindness and liberality toward a distant relative. The whereabouts of Mr. H. R. Rogers could not be ascertained, hence he could not be notified of his mother's passing out. Mrs. Rogers was an old-time Spiritualist, and a laned, hence the could not be not ut all an model's passing out. Mrs. Rogers was an old-time Spiritualist, and a lover of the Banner of Light. She had met with many reverses and sorrows, which saddened Ler old age and rendered her peculiarities more prominent. Her many friends had only the kindest feelings towards her. "After life's fitful fever she sleeps well."

AUGUSTA FRANCES TRIPP. From Still River, Mass., Feb. 15, MRS. ELIZA ATHER-

TON, aged 75 years. She sought her couch at night in her usual health, and, ero dawn touched the East, the angel whom men miscall Death wrapped his mantle at out her weary form and here it to a fairer clime. She was to long years a mouthplees of the ang. I world, and gave their messages to sorrowing souls. May the loved ones in her home be comforted by the knowledge of her continued advance in the tealms of HARRIET W. HILDRETH.

Mrs. Dr. Hilligoss, of Anderson, Ind., consigned to the comb at this place, on Feb. 22, all that was mortal of the remains of our sister, MRS. SALLIE FOWLER.

mains of our rester, airs. SALLE FOWLER.

We would evolve from the dead a-bes of the past a living inspiration to touch the infinite future with our hopes, our aspira fors, and our desires to ascend as the spirit has, and thus can jish all our fears. She was gentle, she was kind, and so beautifully illustrated the truths that Spiritualism so elequently teaches, "Tis not all of life to live nor all of death to die."

For the Society,

WILLIAM W. HAWKINS.

940 West Wayne street, Lima, O.

R-I-P-A-N-S. Ten for five cents at druggists. They banish pain and prolong life. One gives relief. No matter what is the matter one will do you good! 52w Mar is

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BECAUSE your physician has failed to cure you do not give up in despair. There is still help for you. Thousands of those who have been given up as "incurable" are receiving newlife and vigor at the hands of Dr. Peebles and bis able staff of assistants. He can oure you, or at least give you permanent help.

Psychic Diagnosing. All of the Doctor's diagnosing is done by the aid of his Psychic gifts. He can diagnose your diseased con-He can diagnose your diseased condition as accurately as can the X-ray locate a fractured bone. Nothing is of more importance than a correct diagnosis. This is true because it is the causes, the fundamental diseased organs and tissues, that must have attention. If a person has a pain in the side due to an affection of the liver, the physician who treats the patient for an involvement of the lung and pleura will necessarily fall short of a cure.

WHAT THOSE WHO KNOW SAY OF PSYCHIC DIAGNOSING.

WISE, W. VA., Jan. 10, 1900 .- Dear Sir: This evening finds me trying to answer your most kind and wel come letter. I can say that I never had any physician explain my ailments to me as perfectly as you did. BECCA WHITE.

HARRISON, NEB., Jan. 7, 1900.—Dear Sir: You described my case better than I could have told it myself.

WONDERFUL RESULTS OF HOME TREATMENT.

MECHANICSVILLE, O., Jan. 3, 1900.—My Dear Doctor: When I commenced taking treatments of you I was and had been in much pain, and was dissatisfied and discouraged. It is now a little over three most is, and I am free from pain; have gained fifteen pounds and am still gaining rapidly. My doctor had given me up as incurable. Being sure that I owe my life to your skill, I most cheerfully and heartily recommend to all those in search of health.

MRS. ALKONGO BRICK

ST. JOHN'S, WASHINGTON, D. C.—Dear Dr. Peebles: I am improving very fast under your treatment, and am not troubled with the skin disease any longer. No medicines I have taken can compare with yours. J. W. HENDERSON.

BROOKS, CAL., Jan. 17, 1900.—Dear Dr. Peebles: When I think of my condition at the time I began your treatment a few months ago, I realize what a wonderful improvement in health I have received at your hands. My health is better, and my weight more than ever before. I know of no better way of showing my appreciation than by acknowledging what you have done for me to others, that they may have an opportunity of enjoying the same blessing, and anyone addressing me, with stamp, can have a personal testimonial of what you have done for me.

Yours fraternally,

A. G. Smith.

Important Offer. There is no need of your spending hundreds of dollars in being treated at sanitariums and hospitals. I can treat you successfully at your home at a moderate expense. I require no large sum in advance—the treatment is within the reach of all. If in doubt as to your true condition, write me at once, giving, in your own handwriting, your age, sex, leading symptom, and full name, and receive a true diagnosis of your case. To each lady writing as above he will send "Foods for the Sick and How to Prepare Them," a practical booklet on the preparation of proper foods for the sick, and "Woman," a booklet of much value to every wife and mother. He will also send printed matter on his treatment if desired.

Address:

Feb. 17.

DR. J. M. PEEBLES,

BATTLE CREEK, MICHIGAN.

Let him who would raise himself to communion with what is highest and best in his Dr. W. H. HOLCOMBE, New Orleans, La., own soul, or in the universe, labor for our father Man who is within us:

That his name may be counted holy among

A Heretic's Creed.

That his Kingdom may come, the Kingdom of the light and right, in which there shall be no more priest or Cæsar;

That his will may be done in fact, as it is in the ideal world; . That with him we may day by day make good

our daily step of progress; That our trespasses may not be forgiven, but repaired; for there is no sin but sin against

Man: That our common efforts may lead us out of darkness and deliver us from the deceiver.

For Man's is the light, and the right, and the striving upwards, from the beginning to the end of the ages. W. K. CLIFFORD. -Truth Seeker. 1

A young man in a starving condition, unable to obtain work, and driven to desperadow in New York City one day last week, in order that he might be arrested, and secure food and shelter in jail. Is this the result of the civilization of the nineteenth century?

Mrs. Maggie Waite, who has been serving the Spiritualists in Syracuse, N. Y., for the past five months, is now located at 5 Concord Square, Boston. It is possible that she may make Boston her permanent home henceforth. See card in another column.

Mediums Take Note.

As Secretary of the Spiritualist Camp-Meeting Association of Southern California, I have been instructed to communicate to THE BAN-NER the fact that this organization has just been completed, and that its officers desire to correspond with any public test mediums of the East who may be contemplating a visit to the Pacific Coast the coming season. Our camp opens the first Sunday in September and continues through the month.

W. C. BOWMAN, Sec'y. South Los Angeles, Cal.

Dean Clarke at Paine Hall.

Dr. Clarke spoke again for the Freethinkers at Paine Memorial Hall last Sunday on "The Survival of the Fittest in Religion." His effort was highly appreciated, and pronounced one of his most logical and eloquent lectures. He challenged for another debate with Rev. J. P. Bland at the same hall next Sunday at 3 P. M. The subject has not yet been decided upon, but it probably will be, "Is There a God?" or some question concerning spirit. God?" or some question concerning spirit-manifestation. Whatever it may be the attendants are sure of an intellectual treat.

Spiritualists' Convention.

Effort to be Made to Organize a State Association.

Mrs. C. L. Stewart of Stevens Point, who is probably at the present time the most zea'ous worker for the cause of Spiritualism in the State, is endeavoring to draw together here in the near future a great Convention of all spiritualistic enthusiasts in Wisconsin, for the purpose of perfecting a State organization, such as has been accomplished in many neighboring

States, and also in New England. Mrs. Stewart believes that, if given the proper encouragement, she could draw a thousand people here for a week. Besides all the prominent workers in this State she could also secure some of the most prominent people of the National Association to come here to explain their faith, and some of the best mediums from the East to give tests. She will secure excursion rates on all the railroads, and in other ways provide inducements that would lead to a large attendance.

While the local society is weak, Mrs. Stew art says the movement is having a rapid growth throughout the State, and the faith is now embraced by a large number of wealthy and o herwise influential people. It is not a question holding a convention but merely of its location. It Stevens Point does not care to en tertain it, other cities will; but Mrs. Stewart prefers to hold it here on account of the superior railroad and other advantages. The prin cipal item of assistance which she desires is the opera house for the week of the convention, which she proposes to assemble some time in April. Sue will call upon some of the leading business men to discuss the matter and secure their opinion and assistance within the next few days. - Stevens Point Daily Journal.

CONQUEST OF POVERTY.

THERE is make in the title. Its teaching at peals to the Lyrason and is practical. Poverty can be overcome. There is opulence 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. INTERNATIONAL SCIENTIFIO ASSOCIATION, sea Breeze, Fig. 2004.

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

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SPIRIT Message Bepartment.

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

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

These Circles are not public.

To Our Renders.

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

In the cause of Truth, will you kindly assist us in finding those to whom the follow ing messages are addressed? Many of them are not Spiritaalists, 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 15, 1900, S E. 52. Invocation.

Oh, blessed hour of sweet inspiration! when we, with gng accord, gather for the one purpose of receiving and giving love, love so potent, so free, so gladly given to all mankind, opening the doors of everalty, swinging back the doors of this life until, like a stream of glad, sweet sunshine, it opens every heart to the understanding of its light. Sorrow may sweep over us, worldly ambition be crushed, all things fail us, but love stands ever ready, and with eve clear and heart still beating, we constantly welcome whatever may come. May the dear hearts who come at this hour asking for the privilege of sending some message to their own be made strong by the strength that we can give. May no faltering, no trembling lip be theirs, but clearly and steadily may they speak out the message that burns within them, and may it lie as g'adly received. May some sorrowing heart, some lonely fireside, be blessed by this offering, and may we all eve tually be gathered into this perfect understanding of perfect love, which is wisdom and

MESSAGES.

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

John Rexford.

The first one that comes is a man. He is quite tall and rather stout, a fine-looking old gentleman. He has white side whiskers and gray hair pushed up straight from his forehead, a massive brow, dark blue eyes. He has such a grand air as he steps in, and seems one of those perfectly able people who never make mistakes. He says: "I have long felt a desire to speak. I knew something of this before I came to spirit, and yet it seemed to me that it was absolutely demonstrable. Since I have come over, the desire has come to me to make it plain to my people that I could come back. Please say that my name is John Rexford and that I lived in Meriden, Ct. There I was well known, and was always known as a man who would never go back on a thing that he believed was right. Many times I tried to carry my point, when afterward I found I had been in the wrong, and it was just as hard for me to acknowledge that I was in the wrong; but I as though it was a pleasure to know that they walking everywhere doing good. So grieved would not push the point any further after I had done the work faithfully. "My name is had discovered it myself; but so far as I knew. Effle Allison." She sits down as though she washed them with her pitying tears, and wiped all my effort and energy went to prove the often sat in a big rocking chair. It looks like them with her long, beautiful hair. thing as I saw it. I was largely interested in one of those reed chairs with a high back. On the place. I watched it grow up. I went there the back is a cushion, and a span-clean towel. as a young man, and I grew with the town, and some way, as I grew to be old, it seemed a Moose Village, Me. She lived with her daughstrange thing to me to see so many innovations | ter after her husband died. Her daughter was on the old life. Now I would like to send one of those particular kind of women who word back there, not anything particularly personal or private, but I have a friend there. His name is Charles Warren, and I would like this message to get to him."

Bert Wells.

Right after him comes a young man, about twenty years old. He seems one of those people who hustle around as fast as possible, and see what shall be done next. He never pays strict attention to the thing he is doing, but is always looking to see what is coming afterward. He has blue eyes and brown hair, and he wears it a little bit longer than most people. He has a light brown mustache, and rather thin face. He has very narrow shoulders. He says: "Oh! say if you want to, narrow chested. spirit because of this narrow chest of mine, for time. My name is Bert Wells. I am a Boston boy. I knew quite a lot about the life in Bos. ton, and I felt of some importance in my own circle. I do not say this with any undue pride, only that it seems to me a good thing that I can come back, and speak so plainly about myself. My mother is with me. She is so glad to come and speak a word. She says: 'We were Christian people, and we did not know anything about this. I have often thought since I have been in the spirit that if only the Christian churches would open their doors after new truth when it is given them, they would not lose so many of their young people when they get old enough to think for themselves. As a rule the churches are filled up with old whitehaired deacons and women who have lived past the years of their usefulness, or else they are drawing young people in through societies of one kind or another. And I have thought that with the doors wide open so that anything that they could not understand might be explained in a scientific way, or in any way, they could be held, because there would be no better place for them.

"'My name is Mary. I feel as though I had given quite a little lecture. Never mind; it is something I was anxious to say."

Ned Allen.

Here is another man, and he came almost was after me, don't I?" His eyes are very face, but he has no mustache. He has very laughs, as much as to say: "That is all right; everybody always talked about them." He is constantly scratching his face or head, as though he had that nervous way. He says: "I have not very much to say about myself that whether I was or not. I worked for somebody | me and wonders if it is ever possible for me to | Ward Beecher said something like this in one | ed in the soul as an attribute, a principle, a law | privilege, and the best men do it and honor

quaintances. I want to thank you because I for me to come." have been able to come."

With him is a young woman. She is like his sister. She passed out a little girl, and grew up in the spirit, because he turns around and touches her in a pretty little way, as though he was so glad to find her all right.

Molly Hendricks.

This one is a lady, medium height, blue eyes, soft brown hair and is about forty five years old. Her name is Molly Hendricks. She says in a nice way: "Can some one come by the name of Molly Hendricks and send a little word to some one whom she loves very much by the name of William Hendricks; and can some one say that this William Hendricks lives in Madison, Wis., and that he is looking anxiously for some sign from the spirit-land to prove that the love of one whom he loved is still his?" She seems so quiet, as though all her life, instead of striving to hurry to accomplish so much, she took things gently and easily, and was always so faithful to everybody who was near to her. Another thing she says: "Oh dear! when my mother passed away it seemed to me that I could not stand it, and when I came over to the spirit and found her arms outstretched to receive me, I was so anxious to send word back, that I had a royal wel-

Mabel Baker.

some word back."

come. I thank you for this opportunity. I

have been waiting for the longest while to get

Now comes another spirit from Boston. Her name is Mabel Baker. She is as pretty as a doll and very dainty. She has small hands and feet, and a very ladylike manner. She says: "My mother would give more than money if I could come to her home and speak as plainly as I am speaking to you. She does know something of this Spiritualism, but she does not know just what it is, or just how to get at it, or how to accept it when it comes. She is very ill, not sick in bed, but disturbed mentally, and from a spiritual standpoint. I come at this particular time to send some word to her, hoping it will get to her. I cannot give you her definite address, as I have been asked to, but I lived in Boston and she does, and some day I hope to be able to get nearer to her than I have to day. I have never been to her, and I promised myself that I would make this effort to get into her surroundings, for her comfort. I have a sister who is alive, too, and sing with unction, I have an Aunt Sarah who is in the spirit with me, and I have an Uncle John who is over here." She particularly liked blue.

Effie Allison.

She lived away out in the country, she says, had everything spick span clean all the time. She says: "We were happy together, and I used to enjoy sitting there in the old kitchen and watching everything that was done long after I was too old to take charge of things myself. Sometimes when I go back there now and see everything going on just about the same as it did when I was living, I think it would do my old heart good to send a word and say I have come, and I want to say that I have found Jacob (?) and I bring him with me. It gratifies us both to be able to speak now.

Miss Elizabeth Betts.

Here comes a maiden lady. Her name is Miss Elizabeth Betts. She is thin as a stick and as cross as two sticks. She looks all That is what I was I never could get my chest around, as much as to say: "Where in the developed. I tried, but finally I went to the world am I? I thought I wanted to come, but when I arrive I find so much of the old condi-I had consumption. I was sick quite a long | tion absorbing me that I wish to goodness I had stayed where I was. I have more people in the spirit life with me than I have in the earth-life, and, if I went to any of them, they would laugh and say: 'I wish that Lizzie would keep away, because she brings such a cross influence.' I am from Portsmouth, N. H. My people, what few I had, were fishermen. I knew quite a good deal about the water, and the night I passed away, it stormed and stormed, and seemed a fit night for such as I to go. You may ask what made me so cross. I suppose, like a thousand other old maids, I was disappointed in love, and that made me cross. It was a great many years before I died, but it rather soured me. I never cared for any one afterwards, and would not have married the President if he had asked me, which he never did. At the same time I often felt the need of sympathy and love, and I just came into this circle to get a touch of loving influence to see what it will do for a hardened old sinner like me."

Edith Lamar.

A beautiful young lady comes to me now. She gives me the name at once of Edith Lamar. She has brown hair done up stylishly, and wears rather a stylish dress. I do not think portion, for it was manifestly unjust to supshe has been gone a very long time, because pose that working for even seventy years number, through measureless space, around she has a worldly way about her, as though she understood the ways of the world now as tumbling in. All at once he looked up and she did before she went to the spirit. She said: "Goodness! I come as though somebody came from Montgomery, Vt. She had a great many young friends. She says: "Oh! they black; his hair is dark; he has rather a long could not have suffered any more than I did when I went away. I saw them go one after big ears-they stand out from the head. He another, and look at me and wonder how it was that I could be so well and strong one week, and the next be away in the spirit. I thought then if I could only touch them hard | very little time to stay at home, be the manenough so they would feel me, or speak loudly | sion the most beautiful in the sphere to which enough so they would hear me, that instead of is good. I never did anything of much conse- their crying, they would smile and be glad. I regard to the question, how to build our man- all races and peoples of which we have any quence. I went to school, learned my lessons | coulds not do it, and my mother and father | slons in the skies, we think that the very ques- | knowledge or tradition, the prayer spirit has like ordinary people, and went into business. oried all the time. My mother's name is Mary, tion betokens a feeling that will be a hindrance manifested itself. It would seem, then, that

I got my breath, I looked around to see what wherever I went, and I try to do it now. It all meant, and I found I had really been out | When I come back it is not to complain, but

Charles Abrahams.

This man's name is Charles Abrahams, from Chicago. He is tall and thin, black beard and black hair, and black brown and black eyes, wears gold-bowed spectacles. He has long arms, and long legs, but a little body to go with them. He looks as though he studied and studied over matters. I can see him long after everybody else is in bed; he studies and studies hard over problems. He says: "All sorts of things that would be interesting to me would not be interesting to anybody else, so I had to take them when, everybody else was still. I have thought that some of the things I used to think and talk about were given to me from the spirit. It seemed to me a great many people were being operated on by the spirit, and out whether there is an influence outside of | that, his striving to give knowledge or help in any way. It would give a broader scope to the spirit. I know I find myself striving often to reach my own people, and give them some word. If they would only look about them to see, I would find better conditions for my coming. I think psychology has among its demonstrations many things that prove pure and simple Spiritualism when they are brought down to the common understanding of the people. Give my love to Annie, and tell her that I found little Annie over here when I came."

A Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND ELEVEN.

To the Editor of the Banner of Light:

I was once invited to speak before a Spiritualist society on the following subject, "Our Mansions in the Skies, and How to Build Them." I did not quite like the theme, but could not then define clearly to my mind the reason, but thought has shown me why this subject was not suited to me, and that" Progression" would be much better.

What is a mansion? We all know what a tenement house is, and realize that it is not meant to be permanent. A mansion, on the contrary, being derived from manere, to remain, is a settled and permanent abiding place. The church has always claimed that our location after death is a permanent one, and they

"Fixed in an eternal state."

This determined state may be blissful or painful, but whatever it may be, they claim that it is eternal.

Jesus told his followers, when they were dis-There comes now a lovely woman. I should | mayed by the thought of losing him, that there think she was seventy years old. She has were many mansions in heaven, and that these white curls down her face, the side of it. She would be their homes by-and bye. This was takes her hand and smooths down to where good news to those weary men, who had travthe curls begin and then they just hang down. | eled the length and breadth of Palestine, and. She is not very tall, a little below the medium like their master, had no settled place to lay height and not very stout. She has hands that their heads. One of the most pathetic pictures look as though she had worked, and she puts is of the woman who pitied those poor, tired was she that she held them in her arms, and

We used to sing

"When I can read my title clear To mansions in the skies."

To enjoy that home the title deed must be perfectly clear, and one must live in it forever. This seems to have been the thought of those who want to hear about these mansions in the skies, and how to build them.

This is a view of our condition after passing to the other side of life that does not accord with my own. So far from thinking that my own dwelling place on the other side of the river is to be a permanent one, I suppose that with the constant change and development of my own inner nature, the home which might seem desirable at first, would soon be outgrown, and I would see another on a higher crest still more beautiful, which would in turn melt into another lovelier far, which I could not in the first instance have appreciated at

Kehebar said: "There is no death, only change and progress through all man's dominions." Just as a human being at the close of a well-spent life finds that his tastes have altered and developed all along, so will it be only to a much greater degree, during our journey towards the infinite. A cave-dweller in the earliest times who saw a real house of logs with holes to let in the light might fancy that it was fine enough for him to live in forever. But an Assyrian or a Roman dwelling was far in advance of the log-house, and they too have in time given way to the modern dwelling of a millionaire, with all the appliances that have been invented in the present wonderful age. So under these considerations we see that it would be quite unwise in us to suppose that our continually progressing selves can ever find a dwelling place in the world of

soul that will be "eternal in the heavens." There is another thing to be taken into the account. In our opinion, it is unlikely that we shall be very much in our homes, even those that we shall hold temporarily. How will it be possible for us to remain in them at our ease, when there are so many millions of souls who will need the assistance of those who have learned a little about progression? It seems to us that the brightest and most progressive spirits have become so by having never been weary in well-doing. We know well that according to the old ways, earth was the place for work, and heaven the place for rest, thus extinguishing the true sense of prowould entitle one to spend a whole eternity in doing nothing.

An old writer mentions that when he asked his washerwoman what was her notion of beaven, she said it would be to sit all day with

whatever to do." So far as I know aught of the occupations their works of love have admitted them. With

else. I worked in a grocery store. My name is know what is going on. I just long to send of his printed sermons. He said we should try Ned Alien. I tumbled into the spirit just the this word that I am well and happy, and that to get persons to do the right thing anyway, same as I tumbled in here. It was such a sur- the sun is bright in my life in the spirit as it using the highest motive, if possible, and using prise to me; I did n't know I was dead. After | was here. They always said I carried sunshine | the lowest motive if that was the only one they would appreciate. He classified human motives as follows, beginning with the lowest. loose from my old associations and my old ac- just to be joyful and happy that it is possible | First, the fear of physical punishment; next, the fear of it after death; then, the desire for reward here; after that, the desire for reward in heaven; and lastly, the highest of all, doing right for its own sake and for the love of it. In accordance with the above, it is better for a child to do right for fear of a whipping, than to do wrong. In the same way the fear of hell might be employed, as a next higher step. Present prosperity in this life would be a motive a step higher still, the next in order being to do right in order to gain a place in heaven. But transcending all the others, and betokening a considerable advance into angel-

hood is the love of virtue for its own dearsake. From the foregoing we infer that though living here in a way to build our mansions in the skies is a higher motive than the fear of physical pain, yet it is not the highest incentive of which human nature is capable. And yet did not know it. I thought I would like to | we as Spiritualists want in every way the very speak about them just a little, and say I highest, the purest, the most aspirational, and believe it is the duty of every person to find we cannot be satisfied with anything short of

Let us now come to the innermost heart of the thing. How is our progression to be advanced (I will not say attained, for it is something that we can never really attain, so long as we be finite.) We progress towards a likeness to our infinite source by becoming more and more filled with the spirit of love. What kind of a love is that which seems like it, but is in reality the fixing of the attention on something that is to be attained by it? That is not love; that is really selfishness. True love seeketh not her own. Whether the one who professes to have it is seeking to get more of this world's goods than his neighbor possesses, or has his eyes fixed on a heavenly mansion that he purposes to possess by and by, he is after something for himself, and he does not love for love's own sake.

These may seem strict and hard lines for some of our readers, but only thus can we enter into the innermost heart of what love really is. Does a mother tend and nurse her babe because she expects him to care for her when she becomes a feeble old woman? Or is it because she loves the little darling who came into being close to her heart for his own dear little self? Does a truly loving wife love her husband mainly for what he can do for her? Did Jesus love mankind on account of anything he expected to get out of them? We know that he loved mankind because they were ill, poor and suffering, and because they had not yet learned to be at one with God as he had learned to do.

In our opinion, mansions in the skies are not attained by trying to attain them. It is like the untutored child who loves his father on account of the candy which he thinks he has in his pocket, and tries to be good and to "mind the first time," so that Santa Claus will bring him the thing he wants at Christmas.

But reverting to Mr. Beecher's application of the inferior motive, if the superior one be bevond one's present attainment, we freely say that if a person does not yet love all he meets for love's sake, he had better work for a good time in the next world than not to do right at all; in the same way that it is better for a boy not to tell lies because of the whipping he dreads, than to go on telling lies. But let not we who as true Spiritualists claim to have learned better things than the church has taught, be content to do what is right, either to avoid hell or to enter heaven.

The teachings of Spiritualism differ in many respects from those of the church. The latter taught a system of rewards and punishments. and according to Calvinism, the results of what was done or left undone during one short life on the earth plane were to be permanent and eternal. To quote one of its favorite expressions, "There is no discharge in that war."

Spiritualism, on the contrary, teaches progression, that may begin during mortal life, but if it begin not here, it will surely begin some time on the other side of death, owing to the divine parentage of each finite soul. It teaches that we are not disinherited on passing out of the physical body, but shall still have a chance to enter on our journey homeward, and that the progression of each and all is involved in their original individualization; that the roads are many, according to the differences in persons, but that the goal is the same. This goal is a likeness to our common source, and a oneness with it.

This glorious vista which opens before us is not an engrafting of something new into our nature, as was taught by Paul, for it inheres in our primal constitution, and is therefore destined to work out into expression. Neither is it a reward for our acts, as is taught by nearly all the religions. It is rather a result of these acts; and, in accordance with the truth that whatsoever we sow shall we also reap, its admonitions will teach us to walk wisely, doing this and aveiding that, and so progress more rapidly toward the Infinite.

Yours for humanity and for spirituality, ABBY A. JUDSON Arlington, N. J., Feb. 16, 1900.

Prayer.

BY EMMA J. KNOWLES.

A paper prepared for, and read before the Band of Harmony in Chicago, the question for discussion being, "What is Your Idea of Prayer, and How Are Prayers Answered?

Immeasurably beyond the power of human comprehension is the Infinite, the First Great Cause, the Supreme Intelligence, the Great Spirit, the many named heathen deity, or God. It matters little what term we use to designate the Infinite Power that wheels worlds without countless suns and systems, and reveals itself in the heart of the rose, and the smile of a ohild.

The finite can grasp at best but a small part of the Infinite, but from the little we can grasp her clean, white apron on, and with nothing | we know that God is, and to aspire, to pray to our God, so immeasurably above and beyond our finite being; to appeal to that mysterious, and avocations of our spirit-friends, the most incomprehensible, all pervading Power that ativanced ones are the busiest ones, and find manifests in all the operations of visible nature, and in the realm of spirit, is an instinct or principle of human nature.

In all ages and all times, and among nearly

of being, as surely as physical hunger is a of physical being.

Do we find anywhere in nature a universal need that cannot be satisfied, a demand that has not a corresponding supply? Is there hunger in the world without food, thirst without drink, pain without remedy, question without answer? Can there be universal prayer with nothing to pray to, or for? and can there be nobeneficent result from constant aspiration, noanswer to prayer?

Ahl Beloved, think it not. For every law,. physical and spiritual, God the Infinite, holds the solution. To every question he makes answer in his own good time and way.

It is the attitude we assume toward the Infinite, the character of our thought, the nature of our desire that determines the answer, the benefit of prayer.

Whatever brings us into harmony with the higher spiritual forces; whatever lifts us intothe sphere of high spiritual action, and surrounds us with those invisible intelligences and elements which make for good, will enableus to offer up answerable prayers, and to become ourselves active factors in the bringing about of the thing desired. The power of concentrated thought is most effective in the answering of prayer. Earnestly desire to be nearer to ideal manhood and womanhood, to be more gentle, more patient, more charitable... less selfish, more thoughtful of others, more-Christlike, and the mind becomes at once an open receptable for the inflowing of high spiritual forces, of currents, of the best thought and purest desire that flow unceasingly onward to. and from the infinite source of all power and accomplishment, bringing the answer to our prayer in larger growth, in greater strength. of character, in wider powers, and enlarged opportunities for good.

And is the selfish prayer, the prayer for purely material gain, never answered? Yes, even the selfish prayer is sometimes answered. Prayer is desire, or demand, for what belongs. to us, and the demand for anything is met by a supply corresponding in degree to the intensity of thought concentration upon the object desired, limited always and governed by the will of the Infinite Soul. One may sell one's self for a time to the Powers of Darkness by cultivating evil thoughts, desiring evil things, and living wholly for one's self, (and the underforces and currents aid in bringing about the evil desired), but over and above all is the beneficent Power, the loving kindness, the Soul, which doeth all things well, even to the permitting of apparent evil, for a purpose which, in time or eternity, we shall under-

Inborn in the soul from beginnings, Co-eval with matter and sense. Came the spirit of Prayer with a message Of infinite love to dispense.

Between the great heart of the Father And the weak, erring heart of man, The spirit bears ever a message Of pleading, of praise, or of ban.

And out of our hearts' great hunger For the infinite Father's care, Out of our pain and sorrow, Comes the need and seed of prayer.

And out of instinctive groping In the darkness of earth's night, The soul feels at last the clasping Of the infinite Hand of might. A Hand resistlessly drawing

The soul on its unward we To the mount of transfiguring brightness, And the mansions of infinite day. O, soul in the meshes of darkness. O, soul striving blindly for light,

The groping, the striving, the question, Are prayers in the Infinite sight. And the answer swift coming from starward Is the uplift of soul above wrong.

Is the molding, refluing and shaping Till the glorified spirit is strong. Is strong for the work of the harvest That whitens on every hand:

Strong for the doing and being, Strong to obey and command. Oh Father! eternal, unchanging,

May we, through our struggle and pain, By the grace of Thy love and compelling, Seek only Thine infinite gain.

Over Supply of Ministers.

As the inevitable result of the continuance of the present state of things is that large numbers of worthy clergymen with their families are driven to starvation, and the whole status of the ministry lowered, I think it absolutely necessary that the Christian public should have the facts before them. In spite of the prevailing prosperity, Dr. Rice of Boston, the best-informed man in the country on this question, has recently asserted "that with the exception of the few larger churches, the salaries paid to ministers have been universally reduced." And at this time of writing there are at least five hundred qualified clergymen in the Congregational church auxious for work and the church is so full of preachers that there is no work for them to do. If figures are honestly used, they will not lie, and the last year book of the church conclusively proves the statement.

The very highest average of employment given by the church to its clergy is seventy five per cent. of the total churches reported: onefourth of the number always has been and is without pastoral help. And it now appears that there is no great hope of a change for the better. The Home Missionary Society and the Missionary Association have done and are doing their utmost to help needy churches, and in spite of all, the last ten years gives us only seventy-four and one-half per cent. of the churches which are able to support a minister.

This is the cardinal fact in the discussion, and must be fairly faced in any honest attempt to meet the truth. And, as I have said, this fact gives the church five hundred surplus ministers to date. So that the public may have all the facts, I make the following assertions as boldly as I can:

First-That it is not possible for the theological seminaries to introduce young men into the ministry without driving out an equal number of men who are at work.

Second-That there are a large number of men of the highest qualifications who cannot secure a pastorate in existing conditions.

Third-That the appeal for financial aid for the seminaries on the ground that an increase of educated ministers is a necessity at the present time is an attempt to obtain money under false pretenses.

Fourth-That the present policy of purchasing impecunious students to fill the seminaries is an outrage on decency and justice. If men I was not very successful did n't care much and she is still alive, and often thinks of rather than an aid. Many years ago, Henry this heart-hunger for the Infinite was implant- who study law or medicine must pay for the

their profession by their manliness, why should | ward off ho imputo the owords when hon divinity offer free tuition, rooms, light and heat, and even, if that is not enough, lend or give smoney to destroy the manilness of the students, when many of the best workers the church has are standing idle in the marketplace, with empty pockets and aching hearts?

If there is one order of men who more than another should face all the facts and their consequences, it is the Christian ministry. I ask them to do so in these premises .- Rev. Ma gee Pratt, in the Harlford Courant.

A Friendly Criticism.

BY C. J. JOHNSON.

Restless minds in a restless age are apt to pen words thoughtlessly, simply to lay before a reading public the trend of their own idiosyncrasies, and illogically and unhistorically at times display that un-American spirit sometimes caused by wounded ambition, and cry in madness, "Imperialism," "Expansion," "Unconstitutional," etc., and often refer to the Declaration of Independence while verdantly declaring "ferningt the government" in everything they do not understand. A voice from the Pine Tree State, in the BANNER of LIGHT of Feb. 10, has taken a most un American view of our national affairs, which negatively calls

for a few questions. First, the men who are representatives in legislative and judicial departments of our Government were placed there by us; then why complain? Second, the American people demanded our Government to assist in the liberation from Spanish misrule a people in Cuba who are largely composed of bright and industrious American and European emi grants. The men we had elected did our bid ding; what more could they do? Third, it is a matter of history how the Spanish American war commenced and how it ended with a proviso that America should with its best endea vor free the Spanish soldiers within the Philip pines. Said islands were held by the Spanish by conquest, and all their rights re vested in our nation by purchase and conquest; but did we purchase the natives any more than we did in the Louisiana or Alaska purchases, which the writer unthinkingly and parenthetically affirms? Fourth, the majority of Cubans are enlightened, and undoubtedly in time will prefer statehood to a republicanism of their own; but how are the Philippines? They are a roving, semi civilized conglomeration of tribes, as indolent as an Alaskan and tenfold more savage, while some on the east coast of Luzon are cannibals yet. How would or could they be self-ruling, as freedom in its true sense is liberty governed by law, which they could not understand; but, if cannibalism is "untrammelled freedom" and an incentive to a higher development, I sincerely hope they may practice such freedom on every American who advocates it. They are less capable than the most dark-skinned Patagonian to govern or even be worthy subjects. Prior to our civil war, I was familiar with the lives of the coast tribes of Luzon, and also with Cubans at their homes, and catholic rule has not made either more gentle or humane, and if it were not for the influx of white emigration into Cubs, they would have been as we found the Mexicans fifty years ago—passionately restless.

As Spiritualists we must look into the causes

and soul of things, and not imitate the two classes found in the backwoods of Aroostook in early days, namely, one class went ahead and did the work while the other class sat at home and grumbled because they deemed it not well done. The writer also says, "As it now is, the voters have no voice." Now, either the Canaanites in Maine are distranchised for some cause unknown to the world, or else the

The Declaration of Independence, a grand document, framed by able and loyal men, did not forbid any purchase or annexation of territory, nor did it give any popush prescriptive "bulls." Well, in fact, in the eighteenth century when said instrument was framed, it was not expected that any white man or woman who honored our flag and our laws that pro-tected all of its citizens alike, would ever be disloyal enough to speak or write treasonably against their rulers and law makers whom they themselves have elected from among them selves. As a test, let such conduct be shown in any army or pavy in the world, and courtmartial and punishment would be deservedly meted out to the offender, for it shows disloyalty to country, disrespect to the ones hon ored with power and ingratitude to the land that gave them birth with privileges of free men; but laxity of loyalty has been encouraged by our daily press for fi ty years until even liberals have become illiberals. Finally, let us as Spiritualists remember that there are master minds in the spirit realms who are assisting in the steering of the Ship of State, and we may surely rely upon a wise guidance, as they see the world's need more plainly than we, despite individual bickerings and fault findings by mortals whom adversities or jealousies may have soured or corroded. further, if we had been cut out for Presidents or Lieutenant Generals, we would have been there instead of sitting by a cozy fireside while others are fighting the battles and governing the grandest and fairest country on earth. Pocatello, Idaho.

Banner Correspondence.

J. M. Hadley writes from Council Bluffs, Ia. A modest number of persons here adhere to the theory and practice of spirit presence. Some keep abundantly supplied with Spiritualist literature; others attend circles. Joseph Matlock, for many years a medium here, passed to the unseen life recently. He was firm in health and illness in adherence to spirit presence.

Said he concerning the spirits: "The sicker I get, the plainer I see them." I suggested that his familiar spirit, Viena,

must be maturing into womanhood. "Yes," said Mr. Matlock, "she doesn't look as white in the face as she did. She looks redder and stronger." Mr.-Matlock was of that class of mediums

who never attend church. Another medium here, Mrs. John Cotting

ham, has a number of controls, the leading one being Black Bear. This spirit made himself visible to a Mrs. M. a few nights since.

I often wonder whether the number of houses wherein spirit presence is studied, courted and appeciated will gradually increase or decrease. Man hates to study a thing, and to vary from popular say-so. He is generally indifferent to Substry and special opportunity. The struggle for bread monopolizes him, and makes him submissive to powerful customs. Hence the human race is continually retrograding and advancing but which phase of the scene is out running the other? Men prefer ease, established lished ways and manners, and material yokes.

The Adventists have given quite a number of public meetings in Odd Fellows Hall, Rev. Warren being the speaker. Mr. Warren is sure that the world is getting worse. I wish that you, Mr. Editor, would pen an editorial on this problem. Mr. Warren predicts that the United States is soon to become a conspicuods example of the union of Church and State, and a great persecutor of religious lib erty; that Sunday laws will become thorny; that the Romish church is using the executive branch of the government now, to a great ex-

Spiritualism is best adapted to say peace to the troubled sea of life, and to explain away its impending battles.

Be Good.

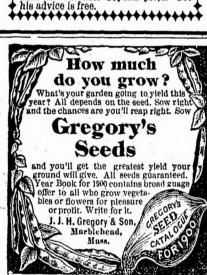
These words are almost as clear to the child as to the man. The child feels the import of these words. They go direct to his inside life. The man parries them. They are turned aside. They do not go down to his being, as with the child. The child may be born with tendencles, but there are no tendencies that can

eatly ustered. He doss not ask why or how, but feels that he must be mild, smiable, just kind and loving. Before the tender nature of the ohild is warped-if that time ever wasthe child intuitively senses the true import of the words "Be good!" No person can tell just how to be good as the child feels it. The unwarped child's sense of good is the true good. The man's sense of being good is sellan It is the reward that he is after. He would not be good if it were not for the pay. He has little idea of any goodness that is not instigated by some outside authority and which carries with it a recompense. While children are taught and men have the will to be good, only because of the pay there is in it, real goodness will be in embryo in the hearts of human kind. There is a goodness that is good, because it is good—a feeling that contemplates no recompense—a will that is heaven. Grow that kind of goodness! - Ex.

Edited.

In a neighboring town a Salvation Army advertiser wrote on a bill board, "What shall I do to be saved?" A patent medicine man came along the next day and wrote under neath, "Take Carter's Little Liver Pills." Shortly afterward the Salvation Army man noticed the sacreligious work of the medicine man and printed below. "And prepare to meet thy God."—Sterling, (Ill) Herald.

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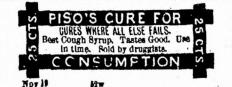
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Banner of Tight.

BISTON, SATURDAY, MARCH 5, 1900.

Spiritualist Societies.

We desire this list to be as accurate as possible. Will secretaries or conductors please notify us of any errors or omissions. Notices for this columns koulds each this office by 18 o'clock seen, of the Saturday preceding the date of publication.

BOSTON AND VICINITY. Boston Spiritual Temple meets in Berkeley Hall, 4 Berkeley street. Every Sunday at 10½ and 7½ P. M. E. L. Alien, President: J. B. Harch. Jr., Secretary, 74 Sidney st.,

Dorchester, Mass. Take elevator. "The Gospel of Spirit Return Society, Minnie M. Soule, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 73. Discourse and Evidences through the diumship of the paster

Eagle Hall, 616 Washington Street. First Spirit-malists' Church, M. Adeline Wilkinson, Pastor. Services at 11, 2% and 7%; also Thursdays at 3. BANNER OF LIGHT for sale.

Mome Rostrum, 21 Soley street, Charlestown, Spiritcal meetings Sunday, Il A.M. and 7½ P.M.; Tuesday and Friday, 3 P.M. Thursday, 7½. Mrs. Gilliland, President, 21 Boley street, Charlestown.

Bible Spiritualist Meetings, Odd Ladies' Hall, 46 Tremont Street.—Mrs. Guiterrez, President. Ser-loss Sundays at 10% A.M., 2% and 7 P.M.

America Hall, 724 Washington street, two flights—
Mediums and public invited. Circle, 11 A.M.; Proofs, 2½
and 1½. M. Graham, Chairman.
Temple of Honor Hall, 591 Massachusetts Avenue,
Cambridgep-rt.—Meeting at 2½ and 7½ r.M. Sunday. Mrs.
Annie J. Banks, Conductor; residence 141 High street,
Charlestown.

Bpiritaal Fraternity, at First Spiritual Temple, cor.
Exeter and Newbury streets.—Meetings Sunday morning
at 10%, 2% and 7% r. m. Children's school 2m, Library
Room, also Wednesday evening general conference, Lower
Audience Hall. A. H. Sherman Secretary.

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

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

Ohldren's Progressive Lyceum-Spiritus Sunday School-meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10% A.M. All are welcome. Mrs. L. A. Brown, Superintendent.

Commercial Hall, 694 Washington Street.— Mrs. Nutter, President. Services Sunday at 11 A.M., 2% and 1% P.M., and Thursday at 3 P.M.

The Helping Hand Society meets every first and third Wednesday in Guild Hall, 3 noylston Place. Business meeting at 4 o'clock. supper at 6 o'clock. Entertainment at 1%, A. A. Eldridge, Secretary. Boson Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 o'clock. J. Browne Hatch, Conductor; A. Clar-ence Armstrong, Clerk, 17 Leroy street, Dorchester, Mass.

Paine Memorial Building—Appleton Hall, Appleton Street, No. 9, side entrance.—Meetings every Sunday, at 1:45 and 7:45. Speaking and tests by Mr. and Mrs. O. F. Billes.

The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday afternoon and evening; supper at 6½. Mrs. C. H. Appleton, President.

The Ludies' Lyceum Union meets every Wednesday Afternoon and Evening, in Dwight Hall, 514 Tremont street. Supper served at 5:30. Entertainment in the evening. All invited. Mrs. Maggie J. Butler, President.

Ministry of the Divine Science of Health, and Boston Institute of Occult Science.—Meeting every Sunday at 2% P.M. Lecture and psychic readings on Tuesdays at 7% P.M. thotel keno, 12 and 14 Windsor street, Boston. Dr. F. J. Miller. Psychic Healer and Teacher. W. Scott Stedman holds meetings at Red Men's Hall Sundays, at 7:30 P.M. Banner of Light for sale.

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

The Cambridge Industrial Society of Spiritualists meets at ambridge (lower) Hall, 631 Massachusetts Avenue, the second and fourth Thursdays in the month. Bupper served at 6:30. Ada M. Came, Cor. See'y, 183 Auburn street, Cambridge, Mass.

MALDEN. Malden Progressive Spiritunlists' Society, Ma-sonic Building, 76 Pleasant street. Meetings every Sunday at 7 P. M. Wednesday, 8 r. M. Wm. M. Barber, Presi Iont; firs, Rebecca Morton, Sec'y. A cordial welcome is extended to co-workers in the cause of progressive Spiritualism.

NEW YORK CITY.

The Spiritual and Ethical Society, 744 Lexington Avenue, one door above 59th street.—Services every Sunday morning at 11, and evening at 8 o'clock. Questions answered in the morning. Improvised poems after each lecture. 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, Good speakers and mediums always in attendance. Seats free. All welcome. Mr. G. Deleree, President; Mrs. Alice Ashley, Secretary.

The Woman's Progressive Union of Brooklyn holds 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 Classon Avenue, between Lexington Avenue and Quincy street. ELISABETH F. KURTH, Pres't. BANNER OF LIGHT for sale at the Hall.

608 Tompkins Ave., near Gates Ave.—Miss Chapin, Blind Medium. Meetings Sunday and Friday Svenings. Spirit Messages and other Phenomena. Admis-tion free, Collection taken.

First Christian Evolution Society-Penn Fulton Hall, cor. Penna. Ave. and Fulton st. Services every Sun ay at 8 P.M. W. W. Sargent, Chairman; Mrs. Julia Sicar-

Psychic Culture Conference—Single-Tax Hall, 1101 Bodiord Ave. Wednesday evenings, at 80'clock. Lectures by Henry H. Warner, with Questions and Answers, and dis custon by audience, with demonstrations. NEWARK, N J.

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

CHICAGO, ILL. The S. and M. H. Society, 3810% Rhodes Ave. meets every Sunday, 11 A.M. Conference and tests. Tues the state of the second every body of the second every body every body the second every body every

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

Notice to Local Societies.

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

Local Briefs.

BOSTON.

Berkeley Hall, Boston.-Mr. F. A. Wiggin spoke before a large audience under the auspices of the Boston Spiritual Temple, Sunday, Feb. 2. He was assisted in the morning by Mrs. Pearl, soprano, and Prof. George E. Schaller, pianist. After an excellent lecture of one hour, Mr. Wiggin gave a number of satisfactory readings.

In the evening, notwithstanding the extreme cold wave, another large audience was present and enjoyed a short talk from Mr. Wiggin and an extended scance. This is the custom for the evening meeting. Mrs. Pearl and Mr. Schaller gave delightful music during the even-

Don't forget our Anniversary Celebration that will be held in Old Fellows' Hall, Sunday, March 25, morning, afternoon and even

THE BANNER OF LIGHT contains the best reading that you can buy. If you don't believe it, try a copy. You can get it at this hall any Sunday. J. B. Hatch, Jr., Sec'y.

Boston Spiritual Lyceum.-Sunday, Feb. 25, this Lyceum held a very interesting session. "What is the Noblest Object of Desire?" was the topic of the day. There was a large attendance and a goodly number spoke on the question. The children's program was as follows: Recitation, Master Harry Greene: reading, Maud Armstrong; song, Miss Maud Head; recitation, Mabel Berry; song, Mrs. Head; recitation, Anail Haynes; recitation, Willie Sheldon: soug, Ester Mabel Botts; remarks, Mrs. C. P. Pratt; remarks, Mr Forrest F. Harding. Question for next Sunday, "What are the Opportunities of Spiritualists in the Coming Century?" A. C. Armstrong, Clerk.

Commercial Hall.-Mrs. Nutter, President.

part throughout the day: Nutter, Wheeler, Fisher, Smith: Mesers. Kraeinski and Brown, Jimmie Mollean. We hold an indian Council March 15. Good talent.

Odd Ladies Hall, 446 Tremont St., Sunday, Feb. 26.—Circle conducted by Mr. Hall in the morning, by Mr. Hutchins and friend in the afternoon. All joined Mr. Hall in prayer for the sick. Those assisting in the services throughout the day were Mesdames Whitte more, Glines, Johnson, Barnes, Buckhall, Chanman Knowles Guitters, Thomas Alay. Chapman, Knowles, Guitterez, Thomas, Alex ander, Miss Farnsworth and Mr. Ramon's daughter, Messrs. Kimball, Tracy, Chase, Turner, Cohen, Gliman, Wilde, Thompson, Mr. Bird and little one. An excellent musical and litterary recorant was readered in honor cal and literary program was rendered in honor of the faithful workers—Messrs. Wilde and Cohen. Mrs. Guiterrez, Pres.

Home Rostrum Spiritualists.—Circle at 11 A. M. Sunday, Feb. 25. Evening, service of song at 7:30, Wm. Hutchinson organist, Miss Stone and Mr. Howe leaders; Mr. Wilkinson of Boston opened with a short address on "The Powers Within," and followed by giving several accurate readings; Mrs. Alphard of Attleboro spoke briefly and gave very positive proof of spirit presence; Mr. Howe, Mesdames Hayes and Gilliand also did good work in the same line. Many investigators are becoming convinced of the return of spirits at our meetings.

First Spiritualist Church, M. Adaline Wilkinson, pastor. — Subject for the Conference was "Truth." Those taking part were: Messrs. Hill, King, Newhall, Blackden, Baker, Mrs. Wilkirson, Miss Sears. Afternoon—Address, Mr. Hicks. Messages, Mrs. Woods, Mr. Lynll Mr. Edwards. Evaning. Messages, Mrs. Ibyll, Mr. Edwards. Evening—Messages, Mrs. Ratzel, Mr. Edwards, the child medium. Solos by Mrs. Kneeland, Mrs. Carlton Glover and Mr. Edwards. Subject for next Sunday's!Conference, "Mediumship." All invited to take

Irma Carleton, Ray Martin, Esther Botts, Carrie Engel, Eleanor and Lottie Lyman, Floyd Sibley. Remarks were made by Mr. Edwin Wilder, Mrs. Bird and Mrs. Butler. On Mon day evening, March 5, in Red Men's Hall, a concert and dance will be given for the benefit of the Lyceum. On April 1 three sessions will be held, one from 10:30 A.M. to 1 P.M., one from 2:30 to 5 P.M., and a concert from 7:30 to 9 P.M. All local societies are cordially invited to attend.

The Ladies Lyceum Union, Mrs. S. C. French, Sec'y, writes, met at the usual hour in Dwight Hall, 514 Tremont street, on Wednesday afternoon, Feb. 21. The business meeting was called to order by the President, Mrs. Maggie J. Butler. Supper was served at 6:30, and a good number were present. The evening meeting opened at 8 o'clock with Mrs. Sarah Byrnes as the speaker for the evening. Others who took part were Mesdames Bird and Fisher, remarks: Miss Willis and Mr. Leslie rendered a vocal duet, "Whispering Hope," and Mrs. Butler, under control of "Wildflower," gave messages. Miss Robbins presided at the piano, and ren-dered several songs, which were well received. The Union meets every Wednesday afternoon and evening, and supper is served at 6:30. Good mediums and singers are always present. Do n't forget the Concert and Dance to be held in Red Men's Hall, Monday, March 5, tickets, 25 cents. Concert, 8 to 9:30, dancing till 12. Refresh-ments served free. Everybody come, and tell your friends.

Gould Hall, 3 Boylston Place, Wednesday, Feb. 21, 1900.—The Helping Hand Society met as usual with the President, Mrs. Hatch in the chair. In the evening the young people gave a musical for the first half hour, then Mr. Graham and Mrs. Crawford danced a "cake walk" by special request, after which a social dance was held. The next meeting will be held March 7. A salad supper will be served, and a good entertainment will be provided.
We hope to see all of the friends.

The Ladies' Spiritualistic Industrial Society Mrs. C. H. Appleton, Pres., held its regular weekly meeting Thursday afternoon and evening, Feb. 22. Dancing was enjoyed by all, and a large number appeared in costume. March , Mr. F. A. Wiggir, the ballot test medium, will be with us. March 8 is to be occupied by mediums and musical and literary talent. March 22 the regular dance. March 29 Mr. F. A. Wiggin in the evening, and as it is anniversary there will be a very interesting program prepared for the afternoon. We will also serve supper on that day from 5:30 to 7. Marion G. Packard, Rec. Sec'y.

241 Tremont street, Friday, Feb. 23, 1900. The Ladies' Aid Society met as usual with the President, Mrs. Allbee, in the chair. The evening session was devoted to a game of social whist. Next Friday we will hold a Mystery Supper Sale and entertainment. This will be very entertaining, and we urge all to come and enjoy the mystery. Carrie L. Hatch, Secretary,

The First Spiritualist Ladies Aid Society will celebrate the Anniversary of Modern Spiritualism Friday, March 30, in their hall, 241 Tremont St., morning, afternoon and evening. The following people are expected to be pres-on, Miss Lucette Webster, Mr. Thos P. Beals, Mr. J. B. Hatch Sr., Mrs. Ida. P. A. Whitlock, Mrs. Caird, and others.
Carrie L. Hatch, Secretary.

Massachusetts. Sunday, the 25th, Mr. J. S. Scarlett of Cambridgenort served the Haverhill Spiritual Unon. His lectures afternoon and evening were along the lines of Spiritual progress and unfoldment and were of a practical nature, dealing more particularly with the needs of the hour, rather than with the mysterious and metaphysical. In fact, they were replete with sound logic and good common sense, therefore were helpful to all thinkers and investigators. March 4, Mrs. Cunningham of Cambridgeport will serve the society as speaker. March 6, 7, 8 and 9.the Union will hold its third annual tair, which will consist of a variety of entertainment the three first evenings, to conclude with a bountiful supper and a grand ball the last evening.—W. W. Sprague.

S. A. Lowell writes from Newburyport: Our spiritual needs have been well supplied this mouth by Mrs. Webster of Lvnn, Mrs. Whitehead of Lawrence, Mr. J. Frank Baxter of Chelses, and our local workers. The Sunday weather has been such as to keep many of our usual attendants at home, but those who ventured out were well paid for their bravery. As was said of the meetings at Berkeley Hall Feb. 'The Spiritualists and a blizzard do not en-

joy each other's company very much," cousequently only a few of the faithful ones were at our hall to greet Mr. Baxter on this his first appearance for this association; in the evening fair sized audience was there. Those who stayed at home don't know what they missed. His account of his mediumistic experiences from childhood was very interesting. His subject for evening lecture was "The Spirituality of Spiritualism," to which we gave our closest attention, and I hope learned much. His songs of "Hail the Day," "We Shall Know Each Other Better in the Morning," "Building for Eternity," were very pleasing. We were favored with spirit delineations after both services, which were recognized. Our speakers for March will be Mrs. Webster, Mrs. C. Fan nie Allyp, Mrs. Nettie Holt-Harding, and Mrs.

Tillie U. Reynolds. Waltham. Mrs. Sanger writes; Our speaker of Feb. 18 was Mrs. Nellie Burbeck, who gave perfect satisfaction. She also was with us at the Wednerday afternoon Circle and a full hall greeted her. The messages given will cause many skeptics to think. Mrs. Diaz gave one of her good talks Feb. 25. Our fair was Sinday, Feb. 25. Song service as usual before cause many skeptics to think. M's. Diaz gave each sersion. A. L. Cameron, pianist: Invocation by Miss Brehm. Mesdames who took very successful; we have \$109 to add to the public and private work. Served Malden Socio

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building fund. Next Sunday we welcome Albert P. Blinn. We feel encouraged to go on.

The First Spiritualist Society of Lowell had good meetings Sunday, Feb. 25, in spite of the stormy weather. Mrs. Lillie Prentiss of Lynn was speaker and medium, and gave excellent messages both afternoon and evening. Next Sunday we expect Mrs. Tillie Reynolds of Springfield, and look for good results. We had another of our famous whist parties Saturday

The Arthur Hodges Spiritual Society of Lynn held very interesting services Sunday, Feb. 25, at 36 Market street, with an appreci-ative audience. Excellent music, Mrs. J. P. Hayes. At 2:30 Mrs. H. S. Noves gave an invocation and an able lecture, which were well received. She then gave many fine astrologic readings. At 7:30 C. H. Webber of Boston gave readings. At 7:30 C. H. Webber of Boston gave a scholarly lecture on "Is Astrology Bene-ficial to the World?" which received well mer-ited applause. He followed with fine astrol-ogic readings. Next Sunday 2:30, conference; 7:30, lecture, C. H. Webber; readings, Mrs. Lloyde and Prof. Henry.

Progressive Spiritualists' Association, Anna Quaide Pres., Delia E. Matson Sec'y, held Sunday services at 21 Market St., Lynn At 2:30, the platform at 2:30 and 7:30 P. M.

Cadet Hall. Lynn Spiritualists' Association. Sunday, Feb. 25, Mrs. Effie I. Webster was with us and gave a very large number of recognized tests. Solos were rendered by Mrs. Bertha Merrill and W. H. Thomas, cornetist. Next Sunday we shall have Miss Lzizle Harlow. Music by Thomas' orchestra. Supper served in the hall.

Feb. 18 Mrs. Ida P. A. Whitlock braved the blinding storm to meet a necessarily small though deeply interested audience, in the Independent church of Greenwich. Lecture and readings were alike satisfactory. Feb. 25 the desk was occupied by the regular speaker, who gave the third in a course of lectures upon "Ancient and Modern Spiritualism." Good audience present. Lyceum exercises of great interest; which were enhanced by a recitation entitled "The Lost Word," by Miss Grace Winifred Joy of Providence, R. I., a professional elecutionist of great versatility of talent, and wondrous power to enthrall her audience.

The Cambridge Industrial Society of Spiritualists, Mrs. Hartwell, President, held regular meeting Feb. 22. The hall was beautifully decorated and the ladies had an abundance of pretty articles for sale. Little Gerrude Gil bert, also Miss Ada May Cahill's pupils the Misses McCarthy were delightful in readings and whistling solos. Mrs. Soper was very suc-cessful in palmistry, and Miss Biggs, Mr. Scar-lett and Dr. Dean Clark added much to the entertainment of the evening. The next meet-ing will be March 8, when J. Frank Baxter will be the speaker. Cambridge Lower Hall, 631 Massachusetts Ave.

Mrs. D. M. Lowe writes from Worcester: Miss Lizzie Harlow of Haydenville has very eloquently and enthusiastically discoursed from our platform the past two Sundays. She will be with us again the last two Sundays in April and also the first two in May. Harrison D. Barrett will occupy our platform the Sun days of March. The Woman's Auxiliary wil meet on Friday of this week in Banquet Hall, 306 Main St. Supper and entertainment as usual.

Malden Progressive Spiritualist Society. Sunday evening, Feb. 25, Scripture reading by the President; Instrumental music. Mrs. Barber; vocal selections, Mrs. Viley, Miss West; address, Mrs. Abby Burnham. The large audi ence present listened with rapt attention. Mrs. Burnham will be with us next Sunday. Mrs. Sadie L. Hand, through her guides, gave many messages, which were recognized in every in stance. Mrs. Hand will be with us the third Sunday in March again. Congratulations were many on Mrs. Hand's recovery from her serious illness.

The First Spiritualist Society of Fitchburg was favored with large audiences Sunday, Feb. 25, which gave close attention to the able addresses by Mrs. Annie E. Cunningham of Boston. The many solvit messages were readily recognized. Miss Nellie Burbeck of Boston, test medium, speaks for the society next Sun-

First Spiritualist Church, Fall River, Sunday, Feb. 25, Mrs. Lizzie D. Butler of Lynn. In the atternoon a very good audience assem-bled. Mrs. Butler gave an interesting address, followed by spirit messages; she was also very successful at both meetings in reading ballots. Mrs. Butler will occupy the platform again next Sunday. Monday, Feb. 26, she gave us a benefit circle. Pres. James Lucas will repre sent our church at the fifty second anniver sary of Modern Spiritualism in Boston.

The Helping Hand Association of Spiritual ists, Haverbill, held regular meeting at 82 Merrimao street, Suuday, Feb. 18, at 7 P. M. Mrs. H. E Emerson satisfactorily occupied the rostrum as Iroturer and test-medium. Sunday, Feo. 25 Mrs. Hattle A. Woodbury occupied the platform and did her work well. Next Sunday we have W. H. A. Simmons of this city. Mrs. Lil a B. Ruiter.

GRAVY- DO NOT SERVE IT ON THE DINNER-TABLE BEFORE YOU HAVE ADDED A TABLE-SPOONFULOF LEA & PERRINS'

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ety Feb. 18 and 25. is engaged to speak at Wal-tham. March 11, Malden, March 18, Stoneham, March 22, Fitchburg, April 1 and 8, Waltham, May 20. All other dates open for engagement. ments with her for spring and summer please address her at 499 Shawmut Avenue, Boston, Mass.

New York.

First Association of Spiritualists, Miss M. J. Fitz Maurice writes: Again, owing to illness, no report was sent last week. Feb. 18 Mrs. Mary E. Lease delivered her lecture on the "Signs of the Times," and the evening platform was occupied by Miss Gaule, who was never better. The musicians from our sister society in Pittsburgh, Pa., Miss Virginia Wooster and Mr. John Claus, were our guests, and favored the audience with several selections that were much appreciated. Our meetings Sunday, Feb. 25, were well attended despite the terrible cold, though I regret to say that Miss Gaule had a severe struggle to overcome the physical conditions sufficiently to go on with her work. We have just learned that Mrs. J. S. Cadwell, one of our most faithful mediums, is very seriously ill, and I ask every one of THE BANNER's many readers to send their kindest and best thoughts to our suffering sister, with the earnest hope that those united magnetic forces may aid in her recovery.

Advance Conference, Brooklyn, held its usual meeting at 101 Bedford avenue, Feb. 24. A large audience present, as the weather was more auspicious than the Saturday previous. Song service led by Pres. Deleree, who also read a beautiful poem and made a few re-marks:—God a being of love. Everything centered in love. God an intelligence which gives man reason. Harmony with nature's laws gives harmony with and nearness to God. Mr. Warner gave a short talk, followed by some very good psychometric readings. He said that logical organization was more necessary than individuality. Vice Pres. Dr. Franks of Manhattan followed with a few timely remarks, and recognized communications which called forth due appreciation. Mr. Metcalf read a poem. Closed with benediction.

The Woman's Progressive Union, Brooklyn. In spite of the inclement weather, a large audience was present Sunday afternoon, Feb. 25, to listen to Mrs. H. L. P. Russegue and Miss Margaret Gaule, the latter, however, had been detained by illness at her home in Manhattan. Mrs. Russegue gave one of her scholarly lectures, claiming the attention of every one present. Her discourse in the evening on "The Value and Worth of Mediumship" was certainly one of her best efforts, giving all the power and credit to phenomena that they deserve. She outlined the beautiful philosophy of Spiritualism in an interesting and dignified manner, being listened to by every one with more than usual interest. Mr. Clarence Tur-ton gave several musical selections in a very pleasing manner.

Other States.

Bangor Spiritual Society.—We have been unfortunate this month as to weather, every Sunday having been marked by some of the most address and psychometrical readings, Dr. E. A. Blackden; healing and messages, Mesdames Quaide and Matson. At 7:30 Dr. Blackden gave address and ballot messages. Music was furnished by Mrs. E. F. Whittier and T. J. Quaide. Next Sunday Mrs. M. A. Moody will occupy the successfully for the past three months. This successfully for the past three months. This was one of the speaker's best efforts, and the noble and lofty thoughts so elequently uttered sank deep into the hearts of his hearers. The lectures have been upon a high plane of spirit. uality.

Portland, Me., Orient Hall. — Mrs. M. A. Brackett, Secretary. Sunday, Feb. 25, Mrs. L. J. Akerman of Cambridgeport served the society in a most satisfactory manner. She gave many messages all of which were recognized.

Nashua, N. H. On account of the severe storm of Sunday, Feb. 18, we lost the good work of that day, but it was well made up to us in the work of Feb. 25. Mr. Lathr, p's subject, "Materialism vs. Spiritualism," held the closest attention for over an hour, and the messages of Mrs. Lathrop were fully appreciated. In the evening we enjoyed a delightful sé-ance, with fine manifestations. Mr. and Mrs. Lathrop closed their work with us Feb. 25 for the present, but we hope to have them with us in the near future. J. C.

Charles Anderson, the boy orator, is lecturing at Fraternal Hall, Oakland, Calif. Mr. Anderson is only nineteen years of age, and is an eloquent speaker and excellent medium—Andrew Camper.

W. J. Colville's farewell meeting in London, at 99 Gower street, W. C., Feb. 6, which lasted from 8 P M. till midnight, was a very great success. Rev. R. Haweis and Mr. Arthur Lovell spoke magnificently, in addition to W. J. Colville's answers to questions and poem. Refreshments and sociability followed. W. J. Colville is now on the Ormuz, bound for Australia. Will send Auswers to Questions en

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. Soule, Mrs. N. J. Willis, 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.

Lake Helen, Florida.

To the Editor of the Banner of Light:

No doubt our Northern friends would like to hear something of this camp, away among the pines of Florida, and our hearts here respond to the call. So I will try to tell you a little of the now widely known Lake Helen Camp. Were it not for the phenomenal cold 'streaks" we have had here, I could report a camp of large numbers, as numerous letters have been received from parties who are expecting to come. As it is, I am informed the number of those upon the ground far exceeds that of a year ago this time, and the attendance from the surrounding country has been better than we had a right to expect the first three Sundays, as there was not really a pleas-ant day among them. Still the people have driven a long distance to enjoy the meetings. Excursion rates have been obtained from Daytona, New Smyrna and stations along the line of the east coast railway that enable people to come at half price, and the low prices for accommodations upon the grounds have made it far easier for people of moderate means to spend a portion of their time here than for-

I think I never saw campers so intensely in earnest as they are here. Mr. J. Clegg Wright's lectures at the Auditorium have been of a character to interest the most intelligent and create a desire for knowledge in those heretofore without any interest in the grand phi-losophy of life. In his addresses he has carried his hearers into realms rarely approached be-fore. Historical facts fall from his lips with as great ease as laughter from the lips of a child. and the unrecorded history of epochs, of which the world has had but the faintest gleams, are rendered with the same ease and fluency.

His private classes are well attended, and their real worth demonstrated by the fact that most of the members of his first class are attending the second. He is in love with the climate, and thinks even though we do have some chill winds it is preferable to the colder storms of the north. We are expecting a rare treat in having our brother, Oscar A. Edgerly with us for the remainder of the season. He will give his first address Sunday the 25th, and give tests after his lecture. No doubt the inimitable John McCarthy will enliven us with his wise sayings. Mrs. Lizzie Brewer is the all around woman of the camp. I am glad to say we claim her as a New York woman, as she is not only a State missionary but a National missionary. Before the camp opened she addressed the

people in a very acceptable manner, and since the camp began she not only submitted to her controls giving out good thoughts to the peo-ple, but she has presided at the piano, sung solos, taken part in entertainments, and given solace to the sorrowing in her private sittings. Mrs. Brewer has been only little over a year in this work, but with her honesty, sweetness of character, and devotion to the angel world she is bound to win. Mr. H. A. Budington, as conductor of the musical department is doing the state of the musical department. efficient service, and Miss Jennie Green of Cleveland, O., and Miss Lillian Marsh of Oak-hill, Fla., as assistants deserve thankful menticles for sale at their headquarters and also furnish entertainments that would do credit to

those more experienced in the dramatic field.

Mrs. Effic Moss's materializing séances are
well spoken of. We have had lawyers, doctors and professors who came with doubt, go away wondering. The management is doing all in its power to make the camp a success. It is, as far as I can see, harmonious, and paying expenses without difficulty. Those who have built cottages have been heard to say, "If I had to give up either home would give up my northern home." Guests from the very fine Webster Sanitarium are frequently seen upon the grounds, and attend the meetings. The guests of the Cassadaga Hotel speak well of mine host Dorhn's table. I can speak well of it myself, for I have taken meals there since my arrival here. Hoping if Northerners of the South get hold

of this copy of The Banner they will visit us, I remain sincerely, Carrie E. S. Twing, I remain sincerely,

Veteran Spiritualists' Union.

This Association will hold its celebration of the Fifty-Second Anniversary of Modern Spiritualism on Saturday, March 31, forencon, afternoon and evening, in Horticultural Hall. Among those who have already signified

Among those who have already signined 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 volunteered their ALBERT P. BLINN, Vice-Pres.

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