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NO. 2.

HOW WILL THE "KING OF HEAVEN" DECIDE?

BY J. MARION GALE.

Can it be that God has failed To hear the prayers the Lion wailed For sovereign power in Africa? Can it be he heard before The anxious prayers of the Boer To save his home in Africa?

All the powers, but Uncle Sam, Would like a little slice of Ham-A hit of Darkest Africa. All have prayed, and prayed the same. All have prayed in Jesus' name. To hold the fort in Africa.

And there are others-black men, there, Mayhap they, too, have offered prayer For prior rights in Africa. The victor now must kiss the rod-Or conquer all the rest and God. To rule the roost in Africa.

How will the "King of Heaven" decide Unless he parcel and divide The wide domain of Africa?

MORAL. I would not dare to look before And read what destiny in store This year may yet evolve. I only dare to work and pray, To work, to watch, to hope alway It may end in good resolve.

I pray the coming century May usher in with joyous glee Of peace on earth, good will to man. I pray that mad ambitions cool, And leave mankind a happy school To learn and live the Wisdom plan.

The Occult Eye, Can It See What the Material Eye Cannot?

A "Mind Reader" Tested by Dr. John D Quackenbos, Columbia University's Emeritus Professor of Psychology, with Interesting Results.

Can a man see without eyes, hear without ears and detect odors beyond the ken of the physical senses? This is a question which has been raised recently by students of psychic phenomena who have given the subject the most thorough investigation. In the office of decipher phrases written in a tongue with said that he actually saw the characters which he translated into speech or painfully and often awkwardly wrote upon sheets of paper.

On the night before these experiments were | finger. conducted he was taken to a Broadway restaurant. The proprietor of the place, being informed of the man's power of divination, or whatever it might be called, challenged him to

"Tell me," said the proprietor, "how much

money I have in my cash register." This man, who saw not with the eyes of sense, replied: "That I cannot tell you, for you have three registers. I shall tell you how much you have in the one which is behind the screen yonder."

He pointed as he spoke to a screen at the further end of the room. Nobody who was in announced the computation completed. He held in his hand a folded slip of paper.

"You have found \$770.18," said the man who saw without eyes, "and you added up the amount with a blue pencil."

Upon opening the paper it was found that the wizard, or clairvoyant, or mind readercall him what you will-had guessed the exact | bore the words "Clifford Ernest Pond." amount, and that the computation was indeed written in blue characters.

"How did you guess it?" asked a bystander. "Guess it!" exclaimed the man, indignantly. "Why, I did not guess it. I saw it. I saw what was in the register. It was very hard at first. but I kept on trying until I actually did see what the drawers contained."

These, and similar occurrences in connection and of the various phenomena of the human

"It is no unusual thing," said he, "for persons who have been hypnotized to see without the aid of the physical organs. The soul does | mind reader. "Put it in any language you not know time and space. It may be that this wish, and I shall tell you what it is which you man of whom you speak has the power of self- have written." hypnotism, or it may be that be has a faculty so finely trained that he actually can see with out eyes. If his experiment with the cash register is a genuine one he undoubtedly must one on each hand.

have such a power of sight." Prof. Quackenbos, several scientific men and morning in the physician's office in West 28th | great effort. After I am through I do not mind reader's powers. Berthold Reese, whose work as a mind-reader has already attracted bed. It is a language which I do not know." some attention, was the subject. The room in which the experiments were conducted was on and wrote apparently after much effort the the first floor, and corresponded to the back words in the Latin tongue, "Dulce et decorum parlor of many New York houses. There were est pro patria mori," which translated means two doors leading into the apartment, one from the hallway, and the double door between the try." office and the front parlor. In the apartment | It had not been convenient for the man who were a desk, a couch, chairs, several book-cases eastern end of the apartment, and the specta- a chain of three persons between the man who formance, somewhat akin to the X-ray penetors were seated near the western wall.

"Professor" Reese, as he is called, seemed auxious to have his powers put to the test. The scientific men who were to make the investigation were not disposed to take anything for granted. During all the experiments the mind-reader was closely watched. What he did could hardly have been done by the most dexterous of sleight of-hand experts. He began his experiments with some of the simpler tests. He asked those in the room to write on slips of paper the dates of their birth, the maiden names of their mothers and such information, and when these folded slips were pressed to his forehead he was able to read them, glibly and accurately.

"Not at all remarkable," said the men of science. "He knew yesterday that this test would be made. He could have gone to the Bureau of Vital Statistics and obtained such information. He might have guessed at some of it. Even if this were genuine, it is not more than other mind readers or muscle readers have accomplished."

"Perhaps he substituted the slips of paper in some way," suggested one of the scientists. "I have heard of such things being done."

So it was decided to apply a more severe test. The mind-reader simply smiled and said that he was ready. Under his directions, Prof. Quackenbos took five small slips of paper. They were such as physicians use for prescription blanks or for memoranda. On each of these the professor wrote certain questions. He had gone into another room to prepare them, and he reentered the study with the slips all neatly folded in his hand. At the request of the mind-reader, he carefully mixed up the papers and placed one in each of three drawers in his desk. The drawers were then locked. The mind-reader took his position at a remote corner af the room. He certainly had no means of touching the slips of paper, and he could not in any way have seen them. His mind was evidently hard at work, for he seemed under considerable excitement.

His actions were those of a man who was making a sustained effort to concentrate his thoughts upon a subject of great difficulty. In the opinion of some of the experts his man" ner was rather theatrical, and was the one commonly adopted by stage professors of the Dr. John D. Quackenbos last week a man art of mesmerism and mind-reading. He finally seemed to read notes concealed in the drawers approached Prof. Quackenbos and asked him of a desk, to follow out characters written on to place a hand upon his head. Then the minda sheet of paper which had been burned and to reader abrubtly turned toward Mrs. Quackenbos, who was present, and said: "Hold up which he professed he was not familiar. He your hand on which was your engagement ring."

Mrs. Quackenbos lifted her left hand, and it was seen that there was no ring upon the third

"On the paper which is in the left drawer,' said the mind reader, "you will find, 'Where, is my wife's engagement ring?' Before the word 'engagement' there is something scratched out. That is very peculiar. It looks like 'di.'"

The drawer was opened, and on a slip of paper were the words, "Where is my wife's engagement ring?" Prof. Quackenbos said that he had intended to write, "Where is my wife's diamond ring?" but had reconsidered it and scratched out the letters "di," and had written "engagement" instead of "diamond."

Among the questions which the mind reader the company could see what was behind the had asked Prof. Quackenbos to write was that structure, but this man confidently asserted of some girl whom he had known in his that there was a cash register there. A clerk boyhood, and also that of one of his boy was sent to count the contents of the strong friends. The mind reader, with the utmost box, and he returned after a few minutes and ease, told what the slip of paper in the middle draw contained. Upon examination it was found that the name on the slip was "Lydia" Spofford," as the mind reader said it was. Prof. Quackenbos had known the girl when she was about ten years old. She had been dead many years. The mind reader correctly said that the slip of paper in the right hand drawer

This feat considerably astonished Prof. Quackenbos. Those who witnessed the experiment blankly stared at each other. There him, even if he is blindfolded. seemed to be no possible explanation of such a performance. Those who were willing to becould have possibly accomplished it. He had many years has made a study of hypnotism, have an X ray power of penetration. He could he said to me: actually see through the wood apparently and tell what was written on the folded and gagement ring was, but if you wish to know, it crumpled bits of paper.

"Write anything that you like," said the

Prof. Quackenbos again retired from the room and wrote more questions. Two of these were given to one of those present who held

"You have in your left hand," said the mindreader to this man, "something which is very a reporter for the Herald met last Thursday hard for me to make out. It has cost me a tions. street, for the purpose of making a test of the think that I can go any further. You will take me then to my hotel, for I may have to go to

> Then the mind reader took pad and pencil "It is sweet and glorious to die for one's coun-

held this slip of paper to stand up, so he and the paraphernalia of a physician's office. | touched a neighbor with it, who in turn laid | in my desk drawer, the contents of which I did The mind-reader stood most of the time in the his hand on some one else, and there was finally | did not know, seemed to be a wonderful per- | most respected undertakers in the business.

Prof. Quackenbos has long been a student | protests utter ignorance of Greek and Latin, | physician after death. Upon the completion of on a subject which it is probable that no one else in the world knew anything about, for it related to a discovery which the Professor is confident that he alone has made. That question cost the mind reader considerable mental effort as far as could be seen. Berthold Reese is a German, and according to his own account has only a limited education. He says that he has no acquaintance with the classical languages, and from his talk no one would believe that he had ever made much of a study of English literature. His English is only fairly good.

"Doctor," said the mind-reader, after a pause, "who was Dickens?" "He was a celebrated English author," was

the reply. "That is a very peculiar name," said the

never heard of such a place, Sun-a." The question which the Doctor had written was, "Did Dickens really, as it is alleged, write the story in Once a Week (1863), entitled 'The Fisherman of Lake Sunapee?""

This reading was done by the mind-reader under what appeared to be a considerable stress of mind. He called the quotation marks "two dashes, side by side, and his talk gave the impression that he did not fully grasp the meaning of the question. It would have been difficult to have selected a question with which the German could have been less familiar. Even if by any sleight of-hand he had been able to get a glimpse of the paper, it would have been impossible for him to have remembered it so accurately. Nobody, as far as is known, had ever suspected that Dickens did write the story entitled the "Fisherman of Lake Sunapee," and it is doubtful if one man in a hundred thousand had ever heard of the bit of fiction. Another slip was extended toward the mind-

reader by Prof. Quackenbos. "Burn it." said Reese. "Putit on a plate or

cigar box, and burn it up." No time was lost in complying with his request. The burning part of the proceeding was regarded by Prof. Quackenbos as rather a nonsensical proceeding. Nobody could see the use of it. After the slip was reduced to ashes, the mind reader took pad and pencil, and laboriously wrote out a Greek quotation from a play of Euripides, which by translation is "My tongue took an oath, but my mind is unsworn."

Here was a man writing Greek who says that he never studied the Hellenic language. Prof. Quackenbos had written the quotation in modern Greek characters. The mind reader wrote a youngster struggles with his "A B C's." He wrote them all accurately, with the exception of the Greek letter "Mu," over which he stumbled as though it were a rail fence. He finally said that he could not reproduce the letter, but would make a character as near like it as he Greek was perfectly reproduced.

Those who witnessed this feat plainly showed their astonishment. It happened that the skepticism of one of those present angered the mind-reader, and he announced that he experiment at another time. One question, which was "How much money have I on my person?" he dismissed in the early part of the proceedings with the remark that he had no time to trouble himself about anything so simple. He also declined then to venture an opinion or prophecy as to whether or not Gov. Goebel, of Kentucky, would recover. He afterward said that the Governor would not recover after he had left the house.

It is a common trick of mind-readers to locate articles which have been purposely placed nuity in searching. Very often a person who

The supreme test of this kind of mind reading consists in finding objects which are lieve that the man had performed some act of | concealed on the person of some one present. legerdemain could not understand how he Prof. Quackenbos is my authority for the assertion that Bishop and other well known been carefully watched, and there was no one | mind-readers have never been able to find artiwith this mind-reader, were called to the at- who had seen him touch the papers or even cles concealed about the person. After the tention of Dr. John D. Quackenbos, who for look at them on the outside. Yet he seemed to | mind reader had left Prof. Quackenbos' house.

> "I did not care to tell you where that enis in the right-hand pocket of Dr. Quackenbos' waistcoat.

Subsequently I returned to Dr. Quackenbos house and asked him where he had hidden the diamond ring at the time of the experiment. He took from the upper pocket on the right side of his waistcoat a small card case, from which he took the diamond ring to which he had referred in his question. This particular except as an incident to his other demonstra- | mature burial.

Those who witnessed the experiments last as conclusive, but when they left the physician's | death-like symptoms. house they were indeed mystified and astonmarkable exhibition.

"I have not given this matter sufficient done in connection with reading a paper locked | Such operations mean death." beld the Latin quotation and the mind reader. I tration in the physical world. The operator the States requiring the visit of the attending

of literature. He had written one question and yet reproduced in writing a Latin quota tion written on a paper held closely in Mr. M--'s hand. Although professedly ignorant of the Greek characters he reproduced a quotation from Euripides with only a single mis-

Prof. Quackenbos was impressed by the demonstration which Reese had given of reading the notes placed in the drawers of the desk. As he reviewed the various steps in that experiment, and considered how the slips of paper had been handled, he could not think of any method by which he could have been imposed upon. Concerning the Greek quotation, he thought that a clever prestidigitateur might have imposed upon him by palming the slip on which the Greek had been written and burning a black slip instead. Yet the method in which the Professor went about the experimind-reader finally. "It is hard to spell. I ments indicated that the performance was absolutely genuine. Prof. Quackenbos was loath to believe that he had been misled in this respect. He merely considered it as a possibility. In the case of the notes which were way in which he might have been deceived in

> "Is it possible," I asked Prof. Quackenbos, 'that some men have a distinct sense by means of which they are able to see and to understand things which are hidden from ordinary mortals?"

> "No," was the reply, "I do not think that such is the case. It has been demonstrated, however, that the soul can proceed without the aid of the organs of the body. I know of a case which is verified by Dr. Roger Tracey, of the Board of Health, as coming under his experience. A man actually saw his mother on board a sinking vessel. Something seemed to tell him that she would not be drowned, but would be killed. A boom fell upon her and crushed her, according to his vision, before she could get into a lifeboat. He went to the steamship office and made frantic inquiries for the safety of that vessel. No news of any disaster had then been received. When it was known that the vessel had sunk it was definitely established that the disaster had taken place on the very day on which this man be-

"The body of his mother was subsequently recovered, and it was found that her skull had been crushed, as though some heavy object had a well known practitioner, a young woman while hypnotized was sent to various places in spirit. She visited her mother's home, and told space. It may get a view further away than any one may think. It may be able to see that could. With the exception of that letter the which is hidden from ordinary eyes. In the case of this mind-reader, if the experiments be all genuine the man may be able with the eye of his mind or soul to actually see what was within that desk. He has evidently gone through a course of severe training. He may have did not care to proceed further that day. He | schooled his powers to do this thing. There finally, however, consented to continue the are some persons who by close application are The authorities are straining at a gnat and able to place themselves in a cataleptic state. swallowing a camel. If the actual facts of the or air. They can be placed in the grave and by the embalmer. The gravest perils exist in

consciousness. This fact has been demon-deavoring to pose as an alarmist. I am simply ence recently a young woman, who had studied hypnotism, said that she could in spirit go bility which is now left with us should be rein some obscure nook so as to baille their inge- on a quest for treasures buried in the side of a moved for many reasons. No embalmer under hill in Alabama. She believes that she can any circumstances should be allowed to emis not a mind-reader can learn the location of | eventually, with the influence of hypnotism, bidden objects by the actions of those around | find that treasure. It may be that there are some persons who can actually hypnotize themselves or look with the eye of the soul and find things hidden to most of us."

Prof. Quackenbos has arranged for other experiments with this mind reader, and the next series will be more exhaustive and searching than any hitherto planned.—N. Y. Herald.

Latest Mortuary Horror.

Irresponsible Undertakers who Embalm Bodies a Few Hours After Death a Greater Menace than Premature Burial.

Quite recently the possibility of burial alive has attracted much attention. Assemblyman Gale's bill to make the use of automatic signals compulsory is likely to become law. Similar bills have been introduced in Pennsylvania, and other States. There is a very manifest demind reader pays no attention to finding things | termination to end, if possible, the peril of pre-

According to the best authorities, however,

The practice prevails, especially in all large and proceed to embalm the body.

tests," said Prof. Quackenbos, "to venture a opening of a main artery, and if the case be a full scientific opinion, but what appeared to be difficult one other operations are necessary.

"There should be," he adds, "an act in all

his thorough diagnosis or examination he should issue a permit to the undertaker to embalm or otherwise prepare the body for burial.'

Four arteries are available for effecting the purposes of the embalmer-namely, the carotid, brachial, radial and femoral.

The only difference in the treatment of bodies is that one embalmer may select one artery and another a different one. The object in tapping either of these channels by means of which the heart is reached is to enable the embalmer to draw all the blood from the auricles previous to inserting the embalming fluid. The fact of the withdrawal of the blood and the injecting of a foreign element into the passages would in itself be sufficient to cause death. But the process usually involves several other surgical operations of importance.

In raising the carotid artery, after the head has been turned to one side, an incision is made through the skin, following the upper border of the collar bone. The fat tissues and muscles are then separated until the artery is found in its place between the windpipe and locked in the drawers, he could think of no in close proximity to the internal jugular vein and the pneumogastric nerve. The artery is regard to them. He is carefully going over all | then separated from the vein and opened with the steps which preceded the reading of the the knife, an arterial tube being passed downnotes by Reese, and as yet has thought of ward into it. The jugular vein is opened, the nothing which could explain the mind-reader's flexible tube being passed into it downward, after which all the blood possible is pumped from the heart. By this means the arteries are ultimately cleared of blood and refilled with fluid.

When it is preferred to use the brachial artery for the purpose of embalming, the process varies only according to location. The brachial artery is the favorite form of entrance. Less surgical work is entailed in performing the operation through this channel. The brachial artery traverses the arm to the elbow, where it forms two channels, the radial and ulnar. The incision is made at a point between the armpit and the elbow, and a flexible tube is pressed through it toward the heart so as to render the pumping and injection easy. The cardiac needle is also sometimes used for the purpose of reaching the heart.

The femoral artery is quite often used as a means of embalming. This requires a good deal of cutting, as a passage has to be cut through the fat of the thigh in order to reach it. Great delicacy is also required in separating

the muscles and veins, which, if not properly done, leads to profuse bleeding. It will easily be seen, therefore, that the

work of the undertaker necessitates the killthe characters much after the manner in which | fallen upon it. In the experience of Dr. Mason, | ing of any subject who may possibly be in a state of suspended animation.

Even should not the loss of blood result in death, the fluid is poisonous. Moreover, the her story. The soul does not know of time and | cutting, if done at all clumsily, must result in blood poisoning.

A prominent undertaker in this city said: 'Cases of suspended animation lasting for a few hours only are not at all uncommon. Those which spread over a period of days are rare. Therefore we may calculate that there is ten times the amount of risk to be apprehended from premature operations on the part of the undertaker than from any other circumstance. The fakirs of India can so control the body that | case were known it would be shown that hunthey can live for a time without food, or drink dreds of thousands of persons have been killed allowing him to exercise his functions before "The grass may grow over them, and yet at the fullest tests have been made by a physician the end of the time appointed for their coming | to demonstrate that death has actually taken to life, as they call it, they can be restored to place. In making this statement I am not enstrated again and again. In my own experi stating a fact which is known to my brother professionals the world over. The responsibalm within eight hours of death."-Ex.

> (Taken from " La Lumiere," Fervier, 1900.) Nervous Vibrations.

(BY CH. RICHET, REV. SCIENTIF.)

The rapidity of the nervous vibration is slow, averaging about 30 m. per second, and terminates finally the exterior vibrations. It is by means of the former that the human brain enters into relation with the outer world, and the manifestations of the universe, or at least with all causes that are able to throw the nerves into vibration and by their intermediation the cells of the nerve centres. The nerves are only prolongations or extensions of these cells which in their turn can reciprocally act upon them by communicating their vibrations by rotary and protoplasmic movements. This theory of the "neurone" is to-day well established. It is impossible for us now to enter into the details of experiments made by Messrs. Richet & Broca to determine the nature and form of the nervous vibration. One of the results obtained is that the nervous vibration lasts a much graver cause of alarm exists in the case 1-10th of a second with dogs the same as with Thursday morning do not yet accept the tests of persons suffering from coma, and other men. This knowledge enables us to establish a very curious comparison with the duration of the retina excitation. If there are more than ished men. Even those who were disposed to cities, of sending for the undertaker immedi- 10 retinal perceptions within a second we have think that what they had seen could not be ately after death is supposed to have occurred. only a blurred image. An analogous observagenuine were at a loss to account for the re- | He or his assistants at once go to the house, | tion has been made for the movements produced by will power. It is thus found that the "The process of embalming necessitates the cerebral phenomena, feeling as regards the eye, of motion by the muscles, of thought by speech, cannot exceed 11 per second, and average from 1-11th to 110th of a second. This These are the words of one of the oldest and figure M. Richet proposes to call the "psychological unit" of time, the minimum length of time appreciated by our intelligence. A time

(Continued on Fourth Page.)

PROPERTIO OF THE BETTER TIME COMING.

BY N. P. MAYLIN.

The darkness of night is passing swiftly by: The somber shadows of gloom already fly; 5000 bitter tears and the flow of human blood Shall cease, by the stern edict of Nature's God.

Inhumanity shall curse the world no more: For love reigns in every clime, on every shore, While arest peace spreads her angel pinious of light, Blessing the world with the joyous reign of right.

The bright star of morning already appears, To cheer the whole world, bathed to sorrow and tears For soon shall rise in undim'd splendor, the sun Of a cloudless day, and of victory won.

Reason and Science now together combine. And all in fellowship fraternal entwine; No longer does Mammon hold dominant sway, For his dark reign has passed forever away.

The oppressed and down trodden millions of earth Have, from their dark trials in triumph come forth: The knotl of the dead past forever is rung While Life's sweet song of freedom gladly is sung.

Brighter and brighter, more resplendent the skies, For woman and man bence together arise: No more dual standard of judgment is found, G.ving freedom to one, while the other is bound.

Reciprocal love, blessed angel of prace, From bondage of sorrow gives happy release; Earth's children, like flowers in the garden of God, Unfold in beauty, seeking only the good.

Within the bright realm of his opening soul. Man, knowing himself, presses on to his goal; No longer shrou led in the darkness of night, But basking 'mid the noonday splendors of light.

From the N. S. A. Home Office.

To the Editor and Readers of the Banner of Light: Dear Friends: It gives me pleasure to again send fraternal greetings to you all from this office, and to assure you that we keep in touch with the good work of THE BANNER, and appreciate all the courtesy that it has ever ex-tended to us and to this Association. We are doing well, for the words of kindly cheer that come to us from far and near inspire our efforts to greater zeal. Washington is kept busy,

especially at this lively season of the year, and the Cause is receiving its share of public and **priva**te attention.

The N. S. A. is having something to do right here, too, for of late we have had several schemes of opposition to Spiritualism sprung upon the public. A few weeks ago the daily papers made onslaught upon some of the prominent mediums in town. No sooner had this died down, than there came out in a pro posed Revision of the Tax Law of the District of Columbia, Sec. 34 "Clairvoyants, soothsayers, or fortune-tellers-by whatsoever name called—shall not be allowed to practise their calling in the District," etc. This meant-threatened danger to mediums, and required attention from the N. S. A. Consequently our Treasurer, Mr. Mayer, came to the front, called upon the District Commissioner, wrote a letter to the proper authorities, and, under legal advice, got out a petition to be signed by all liberalists and Spiritualists against the proposed measure. This petition was shown the people at the spiritual meetings on Sun day. The Secretary of the N. S. A. in the evening made an earnest appeal to the people at the First Spiritual Association to sign the petition and to guard the rights of their mediums and of the Cause. The case is still pending.

The next morning's Post contained a sermon by Rev. Mr. Talmage, a tacking Spiritualists and mediums in the most acurrilous manner. I: needed attention. The N. S. A. Secretary notice wrote an article for the Post, in response to said: the sermon, Treasurer Mayer appended a personal note and carried the writings to the Post editor. To day I received a courteous note from the Managing Editor of that great daily, wick. announcing that our articles will appear in the

Post of Monday, March 5.

enemies, and it must have means to repel these mind by the blowing of a mighty wind. Callenemies. We still need four or more thousands of dollars to fill the fund. Strange that Spiritualists all over the country cannot raise ten thousand dollars, when one audience in this city, in one evening raised thousands of dollars to help carry on the work of the Woman's Suffrage movement, to the honor of those pres ent, be it said.

Since my last to THE BANNER I have been questioned as to ordinations. The N. S. A. does | celestial fire. They make a picture of slavery as not confer ordination on any one. It files a truthful as was ever drawn and far more vivid. copy of the ordination paper, and registers the ordained worker, the fee for which is one dol lar a year. In reply to another query, No, contributing members are not necessarily in dorsed by the N. S. A. because we do not know them, or but few of them, they are all over the country, they become contributing members by paying a dollar a year to help the N.S.A. in its work. We have no doubt they are all worthy Spiritualists, but as we do not know them we do not promise to indorse them simply because they are contributing members.

With loving regards to all friends and coworkers everywhere,
MARY T. LONGLEY, Sec'y N. S. A.

An Explanation.

Veteran Spiritualists' Union Celebrations.

To the Editor of the Banner of Light: Some time since, Mr. J. Jay Watson, in a "Q iery" propounded in the Banner of Light, made a statement to which I desire to reply.

Having been Chairman of the Veteran Spiritualists' Union Anniversary Committee the last three years, and having paid, at the request of the Treasurer in most instances, the talent such monies as they received, I know the facts in the matter.

In carrying on a spiritualistic celebration worthy of our Cause, it is necessary to have speakers, mediums, music, and money. I desire to state, knowing what I say, that no speaker or medium ever received one dollar for his services. Some not only donated their services, but paid their own necessary traveling expenses to do so.

At the celebration last year, A. J. Weaver and Lizzie Harlow, in 1897 Mrs. May S. Pepper, and perhaps others that I do not now re call, gave their services and paid their traveling expenses. F. A Wigein last year, and J. C. F. Grumbine in 1898 received only one half the money they paid out to be present.
What the Union did do, where persons came

a long distance from out the State, was in some instances to pay the necessary traveling expenses, and entertainment while here. Speakers living in Boston and its immediate vicinity were paid nothing, as the traveling expenses were too trivial to take into consideration. Not only did the long list of speakers and mediums donate their services but were anxious and willing to do so, that they might help on the grand cause.

Some of our hypercritical friends, more crit ical than wise or honest, have stated and re-iterated the statement that one medium was

paid one hundred dollars for services last year. This was not the fact. There was, however, one engagement made for three test seances, one at the auniversary, two at later dates in other halls, and for the three seances the sum of one hundred dollars was paid. Reckoning the cost of the anniversary seance one-half of this amount, fifty dollars, which is more than should be charged to that account, that sum of money would not pay the necessary travel ing expenses of the medium who gave it. When we remember that there were four hun dred and fifty more paid admissions the even ing this séance was given than at the evening session the year before, to say nothing of the morning and afternoon, the wisdom of the engagement as a matter of business is apparent.

The theory of the committee was that the

Boston audience, and they endeavored to prooure such artists in the different lines as would draw and satisfy the people. The results were more than antisfactory; no such series of apiritual celebrations had ever occurred before in Boston. The grous receipts were large, and the net proceeds of actual cash received on the days of the three colebrations, aside from the bequests promised by wills and otherwise, were in round numbers six hundred dollars.

Now to more specifically answer Brother Watson's "query," I will say that the ten dollars he refers to went into the hands of the treasurer and helped swell the net proceeds

The only other musician we had last year was a lady, who, not being a Spiritualist, was paid for her services, as well as the accompanst on the plane. Of these Bro. Watson said, in a letter to the Progressive Thinker, that the singer, "Madam Barutio, sung divinely; in fact, she reminds one of Parepa Rosa, or Charlotte Varian Hoffman in their palmy Of the planist, "Prof. Willis Milligan presided with a grace and tact which soon won for him many encomiums, of which he may well be proad.

This was the character of the music the committee engaged at very reasonable prices, thinking it better to do so than to have third or fourth rate artists whose music would have been no attraction, only serving to kill time. The wisdom of the committee was shown by the results.

These three anniversaries occurred at the end of a seven year financial depression, such as the country has seldom seen, a depression that sent several spiritual societies into oblivion, and staggered some of our oldest and best organizations.

But now things have changed, prosperity has come, the hum of industry is again heard, all our properly managed societies are prosperous, and we may expect this year more largely attended and brilliant anniversary celebrations then we have had for a long time. Let us hop? that all our organizations may receive a new impetus, that the grand Causs for which we all labor may be upheld and made more pros F. D. EDWARDS.

A Frank and Friendly Criticism.

"A Life for Liberty."

Such is the title of a valuable book I have ust read: "The Anti Slavery and Other Letters of Sallie Hallie," a devoted, eloquent and able woman. Its introductory editorial chapter by Rev. John W. Chadwick of Brooklyn, Y., is a part well done and instructive. Yet his estimate of the influence under which "Uncle Tom's Cabin" was written, I am moved to write a friendly criticism.

Mr. Cnadwick is not well informed, or does not comprehend the subject, either of which is hard to believe. Alluding to Mrs Stowe he

says:
"In studying her book we are surprised to find how little preparation, intellectual or emotional, there was for its writing. Even such experiences as she had she had not realized, and the book was written, not from inward impulse, but from outward instigation. Nevertheless it was a great creation, and a potent

Few books have ever awakened both emotion and intellect so much and in so far as this; and this could not be unless both these had been strong and deep in its pages; and no book ever written from "no inward impulse" but from "outward instigation" ever has, or ever will or can stir the world of thought and life as this has. All who knew her while it was being written cold of her complete absorption, and of an exaltation like that of an old Hebrew seer or prophet—a mental and spiritual enlargement— a state in which her inmost soul was alive and swayed by a mighty "inward impulse," with no room or need for "outward instigation."

The New York Independent, years ago, in a notice of her life, by her son, Rev. C. E. Stowe,

"Impressive is the story how the spirit of the Lord came upon her as she sat at the communion service in the college church at Bruns

"Suddenly, like the unrolling of a picture, the scene of the death of Uncle Tom passed The N. S. A. ought to have the Home fund filled at once. It not only needs the Home, but also the ten thousand dollars to help it do a needed work. Spiritualism is the butt of its which had, as it were, been blown into her ing her family around her, she read what she had written, and two children, ten or twelve years of age, fell into convulsions of weeping." In her residence in Cincinnati she saw much of the colored people, slave and tree, who loved and trusted her, and of their experiences she made wise use.

Her visions, which make up important parts of the book, hoom up like lotty peaks tipped by

"Mighty through God to the pulling down of the strongholds of sin" is well applied to it. Mrs. Stowe's powers as a writer are great. She utters her most illuminated intuitions, and is helped in her visions by celestial intelligences once dwellers in mortal bodies among us. It must suffice to quote briefly from a late Life and Letters of Mrs. Stowe," by Mrs. Annie Fields, of Boston, to find how Mrs. Stowe trankly avows her belief in spirit presence, and shows the depths of her religious

Mrs. Field writes of one of Mrs. Stowe's vists: "She chanced to talk with greater fullness and openness than she had done before on the subject of Spiritualism. In the simplest way she affirmed her entire belief in possible man ifestation of the nearness and individual life of those who had passed into the unseen world, and gave vivid illustrations of the reasons why her faith was thus assured. She never sought after such testimony unless she found herself sitting with others who were interested, and who wished to try experiments, but her conclusions were definite and unvary ing. At that period such a declaration of faith required a good deal of bravery: now the sub ject has assumed a different phase, and there are few thinking persons who do not recognize

a certain truth hidden within the shadow."
To the poet, Dr. Oliver Wendell Holmes,
Mrs. Stowe wrote: "I have long since come to the conclusion that the marvels of Spiritualism are natural, and not supernatural phenomena-an uncommon working of natural laws. I believe that the door between those in the body and those out has never in any age been entirely closed, and that occusional perceptions within the veil are a part of the course of na

ture and therefore not miraculous. Mrs. John T. Howard of Brooklyn tells this story of what Mrs. Stowe told her of the writ-"Uncle Tom's Cabin," one night when they occupied the same room. She said: "I have just received a letter from my brother Edward from Galesburg. He is greatly disturbed lest all this praise and notoriety should induce pride and vanity, and work harm to my Christian character." She dropped her brush from her hand and exclaimed with great earnestness: 'Dear soul, he need not be troubled. He does not know that I did not write that book.' 'What!' said I, 'You didn't write Uncle Tom?' 'No,'she said, 'I only put down what I saw.' 'But you have never been at the South, have you?' 'No,'she said, 'but it came before me in visions, and I put them down in words.' But being still skeptical, I said: ill, you must have arranged the events.' 'No, she said, 'your Annie reproached me for letting Eva die. Why! I could not help it. I felt as badly as any one could! It was like a death in my own family, and it affected me so deeply that I could not write a word for two weeks after her death.' 'And did you know,' I asked, 'that Uncle Tom would die?' 'Oh, yes,' she answered, 'I knew that he must die from the first, but I did not know how. When I got to that part of the story I saw no more for some time." Later, she said, according to Mrs. Howard's story, that "the scene of his

death and its cause came to her suddenly." Thus we see Mrs. Stowe, an aged woman, full of peace and ble-sedness, passing to the higher lite a Spiritualist full of faith and good works. Mr. Chadwick has said many good words and done good work as a preacher and writer May his day come to feel and know the full meaning of that word: "Where there is no best attainable talent was not too good for a vision the people perish."

Then he will see how Uncle Tom's Cabin was more impired by inward and heavenly impulses and experiences, and less influenced by outward instignations than almost any book in the world, and therefore had greater power than almost any book. (1. II. STERRINS.

They Are at it Again.

The unpleasantness created a short time ago by the Rev. Dr. A. C. Dixon in a practical pronunciamento that sinners and Unitarians were synonymous terms, does not seem to have died on either side. The Rev. Dr. Dixon himself still appears to believe that sin has no greater stronghold than in Unitarianism, and as late as Sunday preached on "What is Unitarianism?" Dr. Dixon will have peace even if he Ism?" Dr. Dixon will have peace even if he has to fight for it with a club; but he doesn't want any one to run off without being made aware of the fact that he is chock-full of ammunition yet, and that the only safe road to paradise is to do and believe as he does.

Bro. D.xon is not revengeful, but he "had one in," as the boys say, for the Ray. Horace Porter, assistant pastor of Plymouth Courch, who refused to read the announcements of the revival meetings on a certain Sunday. Dr. Dixon did not mention Mr. Porter's name, but otherwise the entire incident was a matter of comment. "Why, that man was so broad he was bigoted, and he did not know it," says the Rev. D.: Dixon. And this extraordinary proposition was presented again a moment later in another way: "I find the most bigoted men are the broad minded." The reason he thinks he knows this is because (Dr. Dixon says), "if the man I speak of had not been bigoted he would have thrown that an nouncement in the waste-paper basket and said nothing about it." This does not seem to prove bigotry. As well might Dr. Dixon himself be accused of lacking charity and Christian kindness because he stepped away from

his subject to say this unpleasant thing.
The Unitarians and their friends, though ignoring the acuteness of the attack of Dr. Dix on and the Rev. Broughton do not shrink from the general charge. Occasionally they "carry the war into Africa," as the R.v. Dr. Savage did on Sunday, when in a sermon on "The Kind of Salvation the World Needs," he scoffed at Bro. Broughton's geography of hell, and said there was no such place. He declared that the story of Adam and Eve was immoral, and that "this conception of original sin and guilt, and eternal damnation as the result of it," is in all the orthodox creeds. "Everlasting hell," he declared, is "the product of the imaginations of barbaric and cruel men," and an infamous libel on God."

The Rev. Sydney Herbert Cox, pastor of the Lee Avenue Presbyterian Church, preached Sunday evening on the question "Are Unita rians Christians?" He would have got a rouncing if John Calvin had been there! Without being a defense of Unitarianism it was wholly tolerant, and pointed out the unfairness of critizism against them "Because there are widely differing grades in their bodies," said Dr. Cox, we have no right to charge all who bear or accept the name with the deplorable coarseness and intellectual vulgarity of the few who discredit their fellows." And again—"But are Unitarians honestly searching for the truth? The man who will doubt that and malign a church that stands for God, deserves a hell of his own for such blasphemy on human goodness.

"Where is the man who will dare to say that Sarah F. Adams, Unitarian, after honestly seeking the truth, and crying in her poem, 'Nearer, my God, to thee, e'en though it be a cross that raiseth me, nearer, my God, to thee, is, for her intellectual opinions, consigned to hell fire?"

Aug, speaking of hymns, attention has been called to the fact that the hymnals in all the orthodox churches contain compositions by noted Unitarians. It seems something in the nature of a joke upon the Rev. Dr. A. C. Dixon to read that a visitor on Sunday evening at the Hanson Place Baptist church found in its hym nal songs o' praise by Unitarians which, as the finder puls it. worshipers were "periling their so ils in singing." Among these authors were the Rev. Samuel Longfellow, John G. Whittier, Sir John Bowring, William Cullen Bryant, Phebe Hanaford (Universalist), and Sarah Flower Adams.—Brooklyn, N. Y. Daily Stand

A Serious Alternative.

BY E. W. GOULD.

In the Harbinger of Dawn, published in San Francisco, edited by Ernest S. Green, the following suggestive paragraph occurs:

"Organize and support your worthy press and workers, or die."

This alternative is worthy of serious consideration by all thinking Spiritualists, and, if rue, demancs immediate and earnest action. Let us see if our brother, the editor of the Harbinger of Dawn, is correct. Is he not neediessly alarmed?

He evidently has some reason for making this bold declaration. But is the evidence sufficient to warrant him in declaring such an alternative? I am not sure that he is in error in the final result, but am quite sure he is wrong as to the causes that have brought about this lethargy, this indifference on the part of Spiritualists. He claims Spiritualists have been lulled to sleep by the siren's song, while the gold in their garner has been appropriated by others." "The Society for Psychical Research has appropriated their phenomena, Mental and Christian Sciences and Suggestive Therapeutics have taken possession of their healing powers, and all that now remains of Spiritualism is a wreck, stranded upon the

shores of time."
"The silent edict has gone forth to Spirit ualism: O.ganize and support your worthy press and workers, or die!" "Raise the Mayer fund, strengthen your organizations, and retrieve the glories that should be yours, or pass out into the night and gloom of Oblivion."

Are the Spiritualists of America prepared to admit this declaration of our brother, the Editor? Is it a fact that our associate societies have robbed us of our faculties of doing gool, of advancing our cause, of healing the sick, of comforting the broken-hearted by teaching them the benefits and the beauties of our philosophy? In short, are they willing to rest under the declaration that "all that now re mains of Spiritudism is a wreck, stranded upon the shores of time"? I think the almost unanimous verdict will be in the negative.

The editor sees such a lack of interest in the important features of our Cause, so small a proportion of our people who are subscribers to the few spiritual papers published in America, so much inharmony and quibbling by our leaders over matters of but little importance to the great cause in which we are engaged (18 illustrated in the attempt to adopt "principles" by the National Association at the last Convention), so little effort on the part of our people to organize and maintain local societies, so little love manifested among the brethren, it is perhaps not surprising that Bro. Green should have exclaimed in a moment of de-spondency, "All that now remains of Spiritu alism is a wreck stranded upon the shores of

But he recognizes still a remedy that is both simple and reasonable when ne says: "Organize and support your worthy press and work-

The suggestion is certainly commendable if the alternative is serious and fatal. Perhaps there is no thought in this arraignment of Spiritualists more important or more to the point than that of the necessity of supporting your worthy press." I think it is a lamentable, a notorious fact, that there are less readers of spiritual papers among the great body of Spritualists than is found in any other class or sect in regard to their own papers. It seems d ffi sult to understand why this is so. It cer tainly is not because of the cost or that they do not contain much of interest to the true Spiritualist or those that are investigating.

Our spiritual papers, while but few in number, are the best possible missionaries that can be sent into the field, yet among all the failures we see in journalism, none equal those that are started in the interest of spiritual theories. I will not presume to suggest a reason

for this, but will venture to say, there is a plethora of apiritual books on the market, offered at such prices that their titles appeal to those who are investigating, whether their contents are of value or not. This may account in some degree for the little interest manifest-

ed in our very "worthy press."

Our "workers" are not so great objects of oare and solicitation as are our aged and broken down mediums. We must not forget that it is now only about fifty years since Motern Spiritualism was recognized as a system of ethics and religion, and of course had to be organized and systematized, in doing which it is not aur-prising that many who were at first counted as Spiritualists, have drifted off into organiza tions that have emanated from the same parent stem, and in their onthusiasm and liberality have eclipsed the more conservative theories of the original body of Spiritualists.

But I think a correct estimate of the number of acknowledged Spiritualists in the civilized world to-day will far exceed those of any other period, and of any other sect or religious denomination except the Orthodox. If I am right in this, Spiritualism as a sect has nothing to regret, and nothing to fear.

The great and important lesson its advo cates have yet to learn is that it cannot be advanced with all the antagonizing elements around it, satisfactorily, without a more liberal contribution of money. As quiet as it is kept, and as unwilling as our spiritual editors seem to be to agitate this question, the fact romains, that the only serious obstacle that confronts the rapid advance of Spiritualism to day is the lack of sufficient means to carry forward the many legitimate agencies now sub ject to its control.

It is not surprising that the Harbinger of Dawn draws invidious comparions, or claims that Christian Scientists and other off hoots of Spiritualism have so eclipsed our efforts by their enterprise, their liberality in building churches and organizing societies, that it makes this last appeal as above.

The lack of educational and benevolent institutions, of churches and suitable halls for public and private uses, is of itself sufficient to check our progress, and incline converts to Spiritualism to unite with other liberal socie ties whose accommodations are so much superior. This important fact should not be lost aight of.

I may be allowed to express my sympathy with the editor of the Harbinger of Dawn, as his alternative involves the great financial question, of which I have written so often and But I can hardly agree with the final result

to Spiritualism, if his alternative is not accepted. The fitty years since the advent of Modern Spiritualism have developed such wonderful changes, both physical and spiritual, that I am perfectly satisfied that no perma nent obstacle can come up to "strand the Cause of Spiritualism or wreck it upon the hores of time."

There may be, as at the present time, causes for depression, even for despondency. But, if the Cause is predicated upon truth, and en dorsed by pure spirit influences, nothing can wreck it upon the shores of time. So take courage, Brother Green, and push the Harbinger of Dawn, with hope and confidence, realizing that the "darkest hour is just before the

JONATHAN COLEMAN

An Instance of Spiritual Development. BY M. EARL DUNHAM.

CHAPTÉR X.

SUCCESS THROUGH CRUCIFIXION. At the end of two days the conspiracy was complete. Several disreputable fellows were in the village, who would do anything for a drink of whisky. These were engaged by Mr. Mullhead to be present in the church on the next Sunday morning, and if Mr. Coleman attempted to hold services, they were to seize him and put him out.

The Sunday came, and these disreputable fellows, well plied with whisky, were on hand. The people assembled in large numbers and excitement ran high, in as much as rumors of trouble had been affact. When Mr. Coleman liberality, had now become intensely illiberal, entered the church and had proceeded about half way to the pulpit, these fellows pounced upon him, without a word, and attempted to drag him toward an open window. Mr. Coleman was a strong, athletic man, over six feet tall and built in proportion, quick in movement and easily able to defend himself; but he offered no resistance beyond that of wrenching himself free and of stepping rapidly to the open space in front of the pulpit, for the purpose of addressing the congregation in benalf of quiet. He would have no open quarrel, much less a free fight; but his assailants closely followed him, and as he turned from the aisle into the open space, one of them tripped him so that he partly fell upon the floor. At once all the four leaped upon him with kicks and blows. In an instant, however, he hurled them aside, rose to his feet and started down the other aisle. His triends sprang to his detence, but he waved them back, saving: Let there be no fight. These men are only doing what they have been hired to do. Our Master was crucified, and we have no right to expect better treatment than he received."

Then he walked quietly down the aisle. through the vestibule, into the open air, with out further molestation. He was bruised and bleeding, but was not seriously injured. After a brief consultation, Mr. Coleman and his adherents retired to a hall near by, and proceeded with the service. It was remarked he never spoke more eloquently and tenderly as he pleaded for forbearance and strongly urged against retaliation. The general feeling, however, ran high, and some threats were made by the hot-headed; but on the whole moderation prevailed. Time was taken to think deliberately as to what had better be done, and the outcome was a full and almost

unanimous determination to stand loyally by

Mr. Coleman. Indeed, the only dissenters were the sectarians already spoken of. Though having taken up a special mission to his native village, he made his residence in Obi, a village about six miles away. The reason for this was that Opi, was better situated for the general work, which he had not wholly given up. It was situated on a main line of railway which, with its connections, belted the continent and ramified all over the United States and Canada, thereby making Obi an excellent point of departure; and in as much as he kept a horse, he could easily reach his native village and do all the work needful for him to do.

After careful deliberation and under the direction of the spirits, the friends of the mission resolved to build a chapel for themselves. They went about the enterprise earnestly and with a determination to succeed. In a few days money enough was pledged to purchase alot and lay the chapel foundation, when Mr. Coleman said to them: "Now select your fot and we will proceed to lay the foundation. "Suppose we fail to obtain money for building on the foundation, what then? Would you advise us to run into debt?" inquired one of

the more cautious ones.
"We shall not fail in funds; and under no circumstances will we contract any debt beond what we have pledged funds to pay," re-

plied Mr. Coleman.
To this all agreed in the form of a resolution, stating, "When our chapel is dedicated, it shall be dedicated free from debt.' "Then they will never dedicate it," sneer ingly remarked Mr. Mullhead when he heard

of the resolution. "That's so," piped in Mr. Hardfly, standing

by.
"They can't raise money enough to put up
the frame," said Mr. Mullhead.

"No, they can't," echoed Mr. Hardfly.

"They have already pledged twice as much as they will ever pay," continued Mr. Muli head, "and they haven't pledged enough to have a respectful let a to law description. buy a respectable lot, or to lay a decent foun

"No, they haven't," added the echoing Hardfig.

"You will be safer to delay your prophecies

for a few months-that is, if you have any regard for your reputation as prophets," marked Mr. Willing who came up in time to hear these modern Sanbaliats. You forcibly elected Mr. Coleman from your church-I will not say our church, for I renounce my connection with it from this day-and you merit as you are receiving the censure of every man and woman who have any regard for decenoy."

"You talk as if you are one of these deluded Colemanites," said Mr. Mullhead contemptu-

ously.
"I am one of them from this day-not deluded, but clothed and in my right mind," replied Mr. Willing with emphasis; "and though l am not a rich man, I have one hundred dollars to invest in that proposed chapel."
"Whow!" muttered Mr. Mullhead. "Man,

you're beside yourself! Better, a thousand limes, save your money to buy bread." "If I were like you, I would probably save it to buy—drink," retorted Mr. Willing. This was a home thrust, as Mr. Mullhead's

red face and watery eyes plainly showed; but he was not of a very irasoible temper, and instead of flaring up in anger, he put on a mildly argumentative mood, and said, "Now, Mr. Wil ing, I think you are acting unwisely. Stay with us. This craze will soon blow over. Coleman will soon play out. Besides, there is no need for two churches in this small place; one is amply sufficient for all this community; don't throw away your money uselessly; we'll fill our pulpit with the best talent in our denomination, and in three months' time Cole-man won't have a corporal's guard."

Mr. Mullhead, whatever needless expense will be incurred will be caused by you-you personally; for you have been the prime mover and leader in this disgraceful affair, and years will only increase the condemnation which now justly rests upon your head."

"Pshaw! Nonsense! What we did we were forced to do in order to save the church property from being stolen. We tried peaceable means—tried them in vain, and resorted to forcible measures only when nothing else would do. When the second, sober thought comes, the people of this community will fully

approve what we have done, and will be grateful to us for doing it." "The only approbation and gratitude you will ever receive, Mr. Mullhead, for what you and your associates have done in this matter will be the gratitude and approbation of such as neither fear God nor regard man. If you prize such, you are welcome to it.

Mr. Willing took his departure without another word, while Mr. Mullhead remained to indulge in a string of objurgations not consistent with deep plety nor indicative of hightoned morality.

Tue Colemanites, as they were now called. continued to hold meetings in the hall with a crowded attendance, while the Mullheadites, having called to their aid the best pulpit tal ent their money could secure, gathered in the church an attendance of half a score. Not to do them any injustice, it should be recorded that once, on a special occasion, the number in attendance reached fifteen. The fact was that nine tenths of the entire community were in sympathy with the Coleman side, and of the

other tenth many were indifferent.

The project of building a chapel moved suc-

cessfully. A site was selected and purchased-

the best site for a church in the village; the

site on which a Methodist church had formerly

stood, on a slight elevation, overlooking the village, high enough to be dry, and gravelly at that. The planting of this chapel there is noteworthy from the fact that on that very spot once cocurred an act of illiberality. The Mathedist society worshiping there, then strong, prosperous and wealthy, shut the church doors against a speaker of liberal thought, thus alienating the more liberal minded, who withdrew their support, built a church edifice for themselves, formed a Universalist society, and set to opposition Sunday service. This greatly weakened the Methodist society financially; then came in the abolition question, which divided the membership into factions, leading to a bitter strife that broke up the society, scattered the congregation, and left the church edifice unoccupied. A few years later a farmer trustee took out the seats, and with them built for himself a dooryard fence; then some one trumped up an old debt, and had the edifice sold to be moved away for a shop; and thus illiberality brought forth its usual fruitage. Now a similar scene was being enacted. They and upon the very spot from which they had

be built because of their intolerance! How strangely human nature works! The oppressed on obtaining freedom become oppressors; the persecuted, in turn, become persecutors; the most fierce denunciators of illiberality become the most bitterly illiberal; and yet out of all this comes progress! Strange anomaly, but true.

been intolerantly excluded, this chapel was to

The construction of the chapel progressed. Money came as needed—not in superabundance, but like the meal in the widow's barrel, as fast as there was use for it.

"Why should it not?" asked Mr. Coleman. If this work is of the Lord, will he not take care of it, and provide the means? The wealth of the world is his; can he not, will he not use it for the good of his children?"

He might use it thus it he had control of "replied Mr. Mickle, whose trust in God had not quite reached the point of money matters; but unfortunately the wealth of this world is largely in the hands of selfish men, who care very little about God, and less about their fellowmen.

'All the earth is mine,' saith the Lord, and there is no want to them that fear him," quoted Mr. Coleman.

Beautiful in theory, but good for nothing in practice," replied Mr. Mickle.
"There you are mistaken," said Mr. Cole-

man. "The superintending care of God is over each of us, to supply our every want, and every want will be supplied if we fulfil the condi-tions. Aye, 'there's the rub.' 'There is no want to them that fear him.' Mark the conditions: 'Fear him'-not slavishly, but with that filial trust and confidence which lead to perfect submission and obedience.' "That may have been good doctrine for form-

er times, but it is hardly the figure for these days of selfish gree I," insisted Mr. Mickle.

"There again you are mistaken," replied Mr. Coleman. "I know its reliability in these days, for I have tested it. I started out on my present work without a dollar in my pocket, with no visible means of financial support aside from this pledged care and oversight of divine providence, and I have not lacked one thing needful. Mouey has been supplied to me in abundance for all my wants, and that too without asking any man for it. I have no fears for

"Well, then, all I can say about it is that you are a marvelou; exception to ordinary experience.

the future.

Perhaps so, but not necessarily so. What has been may be again; what has happened to me may happen to any man-to all men-who trust and obey that divine power which rules over all. The wealth of this world belongs unto God, and he will give a due portion of it to those who deserve it.

"I hope then he will send a due portion to us for our chapel.' "He will"

And he did. From quarters wholly unexpected came draits for twenty five, fifty, one hundred dollars, and soon the building of the chapel was fully assured. Plans were drawn, the structure commenced, and in due time the chapel was completed-not one dollar of debt left unprovided for. Then followed the dedication, in which clergymen of several denominations took part, in the true spirit of Christian charity.

Thus came into existence a real People's Church—the name it bears—in which, in the fullest fellowship, worship a society composed of people who formerly belonged to nine different denominations. Of these Mr. Coleman is the leader. In unity they dwell together, work together, pray and sing to ether, and the results are marvelous. The village is fast becoming morally transformed. If good done is evidence of divine favor, then the work of Mr. Coleman enjoys the full sunlight of divine approbation.

Such is true Spiritualism. Whitesboro, N. Y

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and chronic diseases. He has remedies for all forms of disease, and offers to give free consulta-

tion 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:

Dear Sunbeam: Some time has passed since I wrote to you last, and I hope you don't think that I have forgotten you, because I have not. I have thought so many times that I would write to you, but I have been very busy with my lessons for school.

One day last November, about Thanksgiving time, I went out of doors and saw a pretty cat sitting on a piezza of a girl friend of mine. She informed me that a lady had thrown the cat off her piazza because she had eaten up her bird. The lady had gone out to haug out her clothes, and through carelessness had left the cat alone with the bird. When she came in she found that the cat had eaten up the bird. I don't blame the lady for faciling had but I do hame her very much to. feeling bad, but I do blame her very much for being so careless and tempting the poor cat, and using her so cruelly. I took the cat home and gave her a nice home. One Monday morn-ing we found that in her basket she had three of the prettiest little kittens you ever saw. One like its mother, a kind of grey one, another a grey and white, and the other a white one with black and yellow stripes. You must come to see them some time. The mother seems so proud of her little darlings, and when she is away from the basket and hears a sound; away she trots to see if her darlings are sate. Therefore I feel well paid for giving the cat a home.

As to day is the day before George Washing-

ton's Birthday we had a celebration in his hon or at our school. Girls from the different grades spoke and sang pieces. Our loving prin cipal, Miss Baker, told the girls of the ninth grade that they might stay and have a dance. So we had a very pleasant afternoon.

To-morrow morning one of our teachers is go ing to take the girls who wish to the Art Museum to look at and study the statues of the ancient nations. If we have time after that we are to visit the Public Library. I think that we shall have a very good time. Then in the afternoon there is a girl friend of mine coming to spend the afternoon with me. Tell Leona, Lotela and Winona that I send

them my love, and sending a thousand kisses and love to you.

nd love to you.
From your loving friend,
LINNIE E. TOWLE.

Letter from Spirit Nannie.

Dear Little Earth Boys and Girls; I bring you a good basket full of love from the nice people in the beautiful spirit-world, for they all think a heap of children, and they are always glad to have you happy and sweet. Lotela-she is my care taker and everything that is good to me-sends much love to you all, and she does n't forget you and the good BAN-NER; but she has been so busy looking after sick people and carrying them magnetic strength, and doing other work for the band of workers, she has n't had time to write to you lately. My lady-mother, too-that's Mrs. Longley-is so busy with the big N. S. A., she doesn't have much time to let me give you a letter, but I love you all just the same.

In our schools in spirit-life, we have all kinds of lessons, and we have object-lessons with them, so we can have a good mea of what they do mean. Just a little time ago we had a les son on the Fauns and Satyrs of olden-time mythology, and we had it in a forest scene, and there were queer figures there, moving about, that were gotten up to resemble the Fauns and Satyrs-half animal and part hu man. The Fauns and Satyrs were alike, only the Fauns were smaller and more refined, and not quite so much like goats, but they all had hoofs and ears and tails like goats. Then we learned that these kind of creatures were once supposed to roam the forests and other places in the countries of ancient Italy and Greece.

We also had a lesson on Dryads, and learned that they were beings living once among the oak forests, or were supposed to; we had an object lesson too, on elves and sprites of woods and gardens, and saw the little fairy things just as they were supposed to look. My teacher said that people once believed in these strange beings, because they thought the winds and the clouds, and the storms and the sun shine, were all made to do their part in nature; by real people who lived unseen in the woods and streams. And too, because the people had a dim idea of spirits and the other world, and that they were influenced by the unseen who lived there. Teacher said too, that the Fauns and Satyrs were "conjured" up by the oim idea of a law of evolution that advanced animals from their forms to the human, after long ages; so they were seen as part goat, and part man. You will have to ask your mammas to tell you what the big words mean here. The Dryads we saw in our lesson had a kind of horn on each side near the ear, that was like the

it, and a nice verse; it came from Boston—the "who were here to greet will ever be here more. I principles honoring her profession in her daily

other was a lovely poem made on purpose for me by my chum, Miss Agnes, who lives here with our folks. She sent it through the mail to me. Papa Longley says it is a little gem. Here it is:

TO MY VALENTINE .- FEB. 14. Oh, Nannie sweet, oh, Nannie fair, With deep blue eyes and golden hair, Please be my Valentine. The best that all this world can hold, With countless graces still untold, Sweet little Chum of mine.

You know, Dear Heart, this is the day, When Cupid holds imperious sway O'er all the land and sea, And all his subjects must declare Their love unto a dear one fair, Or ever silent be.

And so unto the sweetest maid That ever roamed through sunny glade,
Rare homage do I pay.
Hove thee, little one, too well
for tongue or pen to ever tell,
In their poor feeble way.

Before Sairt Valentine I bow, And humbly take this sacred vow, That I'll be true to thee, Through all the years that go and come, And never can another Chum Be half so dear to me.

Is n't that lovely? Any one can get a valentine that is bought, but every one cannot have one made for them on purpose, can they? I must go pow, 'cause it's school time. Good bye. Times up. NANNIE GIBSON. (Mrs. M. T. Longley, Medium.)

Sorrow's Vision of Joy.

BY BEATRICE BASSETT.

upon a dull December world, after a day of joy.

Learn well thy lesson, oh Soul! Why dos't "Learn well the self and go tott." The cheerless, rainy night was closing in spirit of loneliness and bereavement, we looked thou grieve? Alise, gird thyself and go tort: from our windows out into the gathering darkness. A few early lights shone from uncur tained windows, whose gleams fell with a weird, yellow radiance through the damp, misty atmosphere.

This time, rightly called "the children's hour," was once in this house the brightest of the twenty four, when little ones, tired of their play, climbed upon their mother's knee, and rest from all the cares and worries of life came by their caressing. Story telling, looking at pictures, loving and cuddling time is this. Who can tell the leneliness of empty arms, where once dear ones have nestled? For years to have had all the sweetness of little ones' loving blessing; then to have all darkness and

Across our back garden, at a second story window, a baby had been sitting in her moth er's arms most of the afternoor, alternately trying to swallow her fists and biting her toes varied by making frantic plunges at the win dow-pane to catch some outside object which attracted her attention, or grabbing at her mamma's work held discreetly out of her react—a bit of baby blue silk crechet. We could see that much and fondly thought, "'tis baby's sacque." Now the little one is getting rocked to sleep. The white, indistinct bundle in the mother's arms, and the slowly swaying chair indicate a drowsy child and sett lullaby. Oh, happy mother! You do not know your blessing, until you, too, have, loved and lost; blessed in caring for your child, and not giving up any of its attendance to a nurse; blessed in the moderate circumstances and modest social scale which make a necessity the duty of caring for the tender little life entrusted to your

keeping. Tears obstruct our vision and we turn back to our silent rooms. Memories crowd thick and fast, filling every corner with loved visitants of other days. We can not endure these thoughts. For months the grief has been so bitter and the sorrows too great to bear, and benumbed with the pain, we wonder, "Why can not the heart break? Why can not mem ory cease, and we at last have rest?" Ever seeking to still the bitter pain and yearning, we walk through the spacious rooms to the front of the house, where more stuely dwell ings are, and lean against our library window

and wait.

This room was wont to be the scene of even ing joys, this bay window shining with light was the beacon to the returning father. Happy faces watched here to greet the loved ones return at each closing day, and this window was the first object looked for on turning into this block, when we returned home from our many outings of duty or pleasure, and what artist could ever have done justice to the beauti ful pictures seen in this window. Fairy-like forms, floating curls, cheeks of rose and bio v of snow, lips of coral and teeth of pearl, and eyes sparkling with love and joy, colors of the rainbow in costume and decoration, with back ground of filmy lace and rose satin curtains, shutting off the room from this bay window branch of a tree.

Did any of you little folks have a valentine the other day? I had two—one was a pretty, lacey one with flowers and little children on o'ate, neither the ones who came, nor the ones she never swerved in her adherence to those

fashionable street have the ourtains drawn and shades down. The street lights shine upon the wet pavements and the few hurrying pedestrians. A poor little newsboy is calling "Extras!" A carriage dashes by, its coachman and footman wrapped in fur, and a glimpse of gorgeous raiment, of ermine and flowers incide, as some happy women are conveyed to some swell society function. Once we too took pleasure in all those affairs-dinners, receptions, at-homes, musicals. How far off even one year seems. We are dead, yet live. Can any one realize the death of the heart, the ambitions, the whole end and aim of all things gone, yet the body lives on?

"Sorrow's grown of sorrow is remembering happier things," one of our best poets has sung; so it proves in most lives. Now a light shines from a window where the curtains are still open, in a house just across the way, where a curly-headed little boy lives—the only child. The maid is arranging the room for the night. She crosses the room with the tray containing his early supper; while just in range of my vision sits the mother in her pretty dinner gown, having her loving time with the boy while waiting for the father. Such a little whirlwind of a fellow he is, and such a hig taged! Agay he knocke the nice such a big tease! Away he knocks the picture book and toys, and throws himself back in a perfect abandon of glee-first this way, then that, to escape the shower of kisses she is forcing upon him, pressing him close, close to her heart, and kissing face, neck, curls, hands, wherever ste may, in his laughing struggles. Ah! she knows the dearness of her treasure and how precious his life is, for she, too, has tested sorrow in the loss of her first born; she realizes how slight a hold she has upon the little life. Here tc-day, taken hence to mor-

How does that lonely, loving mother, who is looking out from her desolate home, hunger and yearn for the "touch of a vanished hand, the sound of a voice that is still!" Oh; broken heart! Nowhere is there rest, until memories of happy scenes like these cease to come back and make more bitter her life. In despair she throws herself upon her face and

prays.

"If it be possible let this cup pass from my lips; show me why my loved ones had to go from me; was it fault of mine those bright lives of promise were so short? In what did I fail, dear Lord, in doing my whole loving duty? Did I not place them next to thee? and love and bless thee for thy precious gifts? Did not my bliss of motherhood make me more mindful of the sorrows of others? Did I not consecrate them, and my life to thee? Behold all are taken, and life is desolate! Had I not ministered unto the orphan, and sick, and needy? Oh! Father, did I not pray always not for earthly ease or grandeur for them, but that they should be kept pure and noble, be guard-ed from sin and contamination, and their lives be made a benefit and good unto others.'

Here the wounded soul was overcome by the bitterness of grief. "Curse God, and die," whispered the tempter. "No, I will trust his loving mercy though he slay me," said the soul; and lo! what was this sweet peace that swept over the poor, tired heart and brain. She drift-ed as on the waves of the great sea of eternity, rocked as on the bosom of a tender mother, she felt she was floating out into the infinite. Oh! the rest and peace after months of bitter pain and grief. At last here was the balm for bruised heart and weary brain. Sweet peace and trust come to her, and whisper 'All is well!' There is a hand at the helm, and no lasting evil can come to the trusting soul. Out of the misty billows amid which she floats she feels the "everlasting arms," and seems to hear a voice speak to her from some unknown height: "As thou dost bear the cross and endure the sor row so shall thy reward be. Theu hast drank deep at all springs of happiness. Unto thee

"How cans't thou stand fliction? Are not thy prayers answered? Dids't thou not desire tor these darlings of thy heart to be pure and happy—'to be given the best?' Thou dids't pray, and thou art answered.

"An all-loving Power to the street of the First Christian Evolution Society on Saturday, Feb. 24, services were held at 112 Glen street, conducted by W. W. Sargent, H. H. Warner and Walter D. S. Hayward.

(Obitary Notices not over twenty lines for likely graduitons!)

sins and temptations of the mortal world. Thy dear ones are securely led and guarded by bright angels in the higher life, where no sorrows or sighing can ever blight them, and where they are prepared for the celestial king-

"Thou was't careful of many things, and cumbered by plans and desires for thy dear ones' lives. All the brightness and grandeur of earth was precious to thee for their sakes: where thy heart was, thy treasure was.

By removing them from earth, the great loving Power hath tenderly cared for thy jewels placing them in a glorious kingdom-even an heavenly one, where at last, after thy helpful ness to earthly ones is done, thy battle for the sinning and suffering ones ended, thou shalt see and erjoy the loved ones so favored to es cape the world's sorrows, so blest as to be

Thou was't created not to be ministered unto but to minister. So row shill teach thee in touch suffering hearts; to comfort those bowed down by weight of woe, and lead others to the better life of sacrifice, renunciation, and love for all humanity. Thy great mother-love, be reft of its own, shall give unto many desolate ones of earth comfort and blessing, and by the kindred touch of sorrow win o her bereaven parents to care for and bless thousands of homeless and motherless orphans.

'So shall the kingdom be built upon the earth. 'As thou dost bear the cross, so surely shalt thou, as gold tried by fire, come forth purified, and receive the crown of joy eternal.' Celestial melody filled all space; from roseate clouds, floating amid golden and amethyst mists, thousands of beautiful faces appeared. faint and far, then near and more near; and distinct amid all that beauteous throng appeared those dear familiar ones, far more beautiful than ever mortal eye had seen them; happiness blessing and love seemed to radiate from them and the guardian angels surround ing them. Yet the loved one of earth was not forgotten, even amid that radiant throng. 'Sweet angel ministers shall be sent unto thee, lest thou be overcome by the lenely vigil when thy strife is hardest. Sweet visions of peace shall cheer thee. Work now for others while time lasts. Thy labors and griets are ended

when breaks the everlasting day. Softly voice and vision tade. Is this living or dying? Is it waking or dreaming—this which wraps her senses round? All is sweet

peace, silence, then void.
Hours pass on. With the morning of a new day a new woman goes forth to be brave, helpful and loving to all humanity, filling each day as full of such helpful work as is given her, until the glad summons shall come: 'Enter thou into the rest prepared for thee!"

Eldress Eliza Babbitt of the Harvard Shakers--- A Remarkable Woman.

Eldress Eliza Babbitt, who departed from earth-life on Feb. 21, was a most remarkable woman in every respect. She was ninety two years, nine months and fourteen days in the life of earth. Thirty-nine years she spent in the ministry as head of the society. For twenty-one years previous to entering this position she cut and made all the clothing worn by the male members of the community. She had an active intellect, a warm, sympathetic and philanthropic nature, clear judgment, and a strong sense of humor, with great discrimina tion and conscientiousness. She knew and experienced communion with the invisible world long before the advent of what is known as Modern Spiritualism. Her devotion to duty was rigid and undeviating, and she was pre-eminently just; favoritism had no place in her administration. She gained thus, through her long life of usefulness, the love and respect of

Having early in life given herself to the life of religion and devotion to Gospel principles,

Most of the handsome houses across the life and speech. Truly she was a mother in

The simple and beautiful funeral service was attended, Saturday. Feb. 24, by a number of relatives and friends, as well as by the mambers of the society, who deeply deplore the loss of her visible presence. Among those present were Rev. Dr. Fiske, who made appropriate remarks; her nephew, Dr. Henry Babbitt of Dorohester, and others. A number of friends offered their testimony to her many excel lences of character, and deep sorrow was felt and expressed by those under her charge who have "lost their guide and counsellor and their friend." SARA WILLIAMSON.

INSPIRATIONAL POEM Read at the Services to Eliza Babbitt, Harvard, Feb. 24, 1500. Written in 1897.

Thy spirit as a towering tree, A firm set oak, is brave and strong; That shelters all who com to thee, Enduring storm nor suffering wrong.

The trials that have o'er thee swept, Have centred thee more firmly still; The light of Wisdom thou hast kept, And fixed yet a temperate will.

Life's field a golden harvest cained. By deeds of kindness and of love, A crown of duty well attained Thy home of beauty far above,

Is built by earthly word and deed, There shalt thou meet each friend of yore, Thine earthly work a germ and seed, That blooms in beauty evermore

Within the land of heavenly light, And clotl es the e with a w b ontwrought in warp and woof of justre bright, Inweve in brightness from thy thought.

And every thought thy spirit sends. Expressed in outward mortal ways, Wherein immertal Wisdom blends With Love, in mingled blending rays. This is the outcome of thy life, Wrought out in duty's homely way, And gathered in the earthly strife, To greet thee in immortal day.

SARA WILLIAMSON.

A RETROSPECT.

BY IRA W. ADAMS.

On the shady side of sixty-Sixty-two years old to-cay; Childhood, bayhood, vigorous.manhood,

Like a dream have passed away. Like a dream the days have vanished, Since I dug the golden ore, In the river bed and canyon,

On this favored western shore. But I left pick, pan and shovel In the diggin's, long ago; Left the "long tom," "sluice" and "rocker,"

And the boys I used to know. Now in Napa's fruitful valley, 'Neath the fig-tree and the vine; I often think of my o'd comrades, And the days of "Forty Nine." Calistoga, Napa County, Cal.

Passed to Spirit-Life,

From Stoughton, Feb. 4, MR. WILLIAM H. WHITE. From Stoughton, Feb. 4, Mr. WILLIAM H. WHITE.

Our Frother was ready for his promotion. In the early days of Spiritualism he became convinced of its truth. Ridleule and opposition were no arguments to him, and he remained faithful to his belief. His home In former days was well known to medians. His experience of earth began nearly ninety years ago. He journeyed forward cheerfully to meet his loved ones who preceded him. His children who are left on earth know he never faltered in his belief or lacted courage to cheerfully asknowledge it. His life of loyalty to higher truth was and will remain an inspiration. Funeral services by C. FANNIE ALLYN.

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

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Banner of Fight.

BOSTON, SATURDAY, MARCH .0, 1900.

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Ministerial Veracity.

Last week we had occasion to refer to the utterances of a ministerial ranter against Spiritualism, in Buffalo, N. Y. His attack was contemporaneous with one by the great pulpit sensationalist, T. Dawitt Talmage, who claimed to be in direct communication with Almighty God, and able to give His divine opinion with disregard for truth would naturally incline us to make a brief reference to them. His blasphe-Spiritualism and its followers, is worthy of the man who gave it. Only a Talmagian God, with sions, or induce man to speak evilly of his fellowmen.

Says Talmage: "It (Spiritualism) has never offered one reasonable credential" (of its truth). Indeed! Then the story of the woman to be a prophet, the claims of Ezekiel, Jeremiah, Isaiah, and other prophets of the Old Testament, to say nothing of the works of endeavor to use the Bible as a support to his position? These and other spiritualistic phesufficient for man's needs! How considerate he is in his statements. In one breath he says that Spiritualism is without evidence of verity, and in the next declares the Bible to be absolutely true! His entire discourse abounded in contradictions equally absurd, and in direct misstatements, uttered in the face of palpable evidence of their falsity.

He says, "Parents have strangled their children, and said that Spiritualism demanded it." These words are absolutely unreliable, and un true. Freeman, the Pocasset murderer, was not a Spiritualist, he was a minister of God, yet he killed his child, and declared it was God who told him to do it. No such charge can ever be brought against a Spiritualist father or mother. They are taught to look upon murder as a crime, hence never give ear to the commands of a God who tells them to kill their own children. Clergymen and laymen of the Partialist churches have robbed and murdered, and then blasphemously declared that God told them to do it. Three murderers were hanged from one scaffold in a certain State, all of whom were most truly penitent, and declared that God had forgiven their sins, and that they were going straight to the arms of Jesus. They even had the effrontery to exhort the people who witnessed their execution to repent and be saved, and to express the hope that they might meet their victims in heaven. "But," said they, "we fear that, as they (the murdered women) had no time for repentance, they may be in

hell!" These men were not Spiritualists, but good orthodox Christians. Again, this pulpiteer says that Spiritualism leads to suicide. This is should assist in this labor of love. There is no another falsehood. Last year there were in round numbers 6,500 suicides in the United We hope every Spiritualist will carefully con-States alone. Out of this large number, only one, so far as we know, was reported as a Spir- ' his artist friend, and act accordingly.

itualist. Since Jan. 1, 1900 two Spiritualists have suicided. We will place these two with the records of last year, which makes three spiritualistic self murders against 6,497 others. As the Spiritualists number at least 1,500,000 persons, it will be seen that Spiritualism does not lead to suicide. The great majority of the sulcides were Christians, and orthodox Christians at that. The facts and figures are against Talmage in this matter, yet he rules them out for he cares nothing for the truth, especially when the truth does not fit his theories. It is hardly necessary to refer to his misstatements any further, as they are all like those mentioned above.

We will mention but one more. He says: 'It (Spiritualism) is the patronizer and forager for the madhouse." In our last number we refuted this charge made in similar terms by the Buffalo preacher. If the statistics of the insane asylums of the land were placed before Talmage, and clearly shown, as they do, that out of over 125,000 insane persons in the United States, less one tenth of one per cent. of these unfortunates were Spiritualists, he would declare that the figures lie, and that he was right. The Catholics, Methodists, Presbyteriaus and Baptists in the order named, furnish the vast majority of the insane. The Catholics and Methodists together number about 16,000,-000 persons, hence being the most numerous, necessarily furnish the largest quota of the insane. The Swedenborgians, Spiritualists, Free Religionists, Universalists and Unitarians, numbering nearly two millions of followers, should by the very nature of things, furnish a large quota of insane. This is not the case, as statistics abundantly prove. The beneficial effects of Rationalism upon the human mind are | ual Association, corner of 17th and Clark Sts.. thus clearly demonstrated. Spiritualism does not help to fill the madhouses of the land, but rather aids in depopulating the same. He has shown, in his latest assault upon Spiritualism, his utter disregard for facts, and thereby has only added another testimony to the mass of evidence now on file, as to his unreliability as a witness, and his perfidy as a man.

The South African War.

The Boer-British contest in South Africa has taken a new turn in the form of a series of signal victories for the English soldiers. Gen. Cronje's army of less than four thousand men were taken by Gen. Roberts, whose force numbered at least fifty thousand. The siege of Ladysmith has been raised by Gen. Buller, whose forces outnumber those of the Boers by almost the same ratio. If it takes twelve Englishmen to capture one Boer, not less than one million men will have to be sent to the Transvaal before the war can be brought to a close. In the interests of humanity, this sanguinary contest should be speedily terminated. It was begun at the behest of selfish and unscrupulous men, but it will take statesmen to settle the many difficulties that have grown out of it. The contest is not yet over by any means, and it is safe to say that the Boers will yield only when compelled to do so by superior numbers, as was the case of Gen. averting further bloodshed. War is barbarism in its worst form, and every true Spiritualist, among all nations of the earth. Peace with honor can always be had in the Supreme Court sit in judgment upon national differences.

Capt. Oberlin M. Carter,

who, with the aid of a few rascally contractors, succeeded in stealing nearly two million, dollars from the United States Government, will be compelled to meet the penalty imposed regard to pir tualism. Talmage's well-known upon him for his crimes. He was sentenced to a fine of five thousand dollars, and impristo pass his diatribes unnoticed, but some points opment at hard labor for five years. He had in his discourse are so often quoted by the oppolinfluential political friends with great wealth. nents of Spiritualism that we feel constrained hence made a stubborn fight to defeat the ends of justice. The case was long delayed, mous assumption to be God's mouthpiece on tried, adjourned from time to time, until at earth, to utter vehement denunciations of last it was brought before the United States Supreme Court. That august body declined to interfere, and he must meet his fate. For attributes such as are possessed by this pulpinearly a year, if not longer, after the discovery teer, could ever inspire such ignoble expres- of his villainy, Carter was at large, and could go and come at will. He retained his membership in two fashionable New York clubs up to the date of his departure for prison, and only had designed commenting upon several of the the city would undertake many new func resigned when he felt that justice would really important suggestions therein made, but time tions—which are entirely good in themselves be met in his case. He may be able to secure of Endor and King Saul, the calling of Samuel a pardon from the President, through the so- The article in question is full of meat, and will Jesus and the Apostles, are not to be credited! it. It is to be hoped that he will have to serve subsequent number of The Banner. If not true, why does this reverend falsifier his sentence to the fullest limit set by the law, and that the intrigues to defeat the ends of Justice may be forever overthrown. It hardly nomena are recorded in the Bible, and Tal- seems possible that the Chief Magistrate of mage says that the Bible is all true, hence is this great nation would interpose his authority to save one of the great criminals of modern times from his just fate. We shall not believe he purposes doing so until the pardon is

A Generous Offer.

On another page of this issue will be found an interesting letter from J. C. Markham, con taining several important suggestions, as well as a very generous offer. Mr. Markham says that an artist of eminent talents stands ready labors of Mrs. F. A. Logan, of California, in to donate one half of the proceeds of the sales of his pictures, to the amount of several hundred dollars, to the Mayer Fund, as soon as purchasers for the same can be found. If Spiritualists desire to beautify their homes, and aid the cause of Spiritualism at the same time, here is a splendid opportunity for them to do so. If | for many years, and take pleasure in supplethey know of persons not Spiritualists, who are in search of paintings in oil and water colors, they can render Spiritualism a signal service by piloting these patrons of art to Mr. Markham who will present them to the artist in question.

Mr. Markham also makes a proposition of moment in regard to his own work as an architeet. If Spiritualists will assist him to find a seriously ill the greater portion of the past winpurchaser for certain materials, one-half of ter. He is now reported as convalescing, which the proceeds will be donated to the Mayer fact will be welcome news to his numerous Fund. This is practical work, and gives each spiritualistic friends throughout the land. Dr. Spiritualist who is unable to contribute money an opportunity to do something for the Home Fund. A little exertion now may mean the return of several thousand dollars to the Mayer Fund. It is but right that every friend of truth time like the present in which to do a good deed. sider the generous offer of Mr. Markham and

The Brooklyn Expose.

The editorial of the Brooklyn Eagle upon the subject of the recent trouble in a spiritualistic séance in that city, is so absolutely fair and impartial in its character, that we reproduce it as the best comment we can make upon the subject. The closing words of the Eagle are full of meaning to every sincere Spiritualist, and clearly show that THE BANNER'S oftrepeated suggestions with regard to housecleaning by Spiritualists, through their own efforts, are endorsed by all fair-minded people. The accused parties may possess mediumship, and probably do; yet that fact makes the practice of deception on their part all the more reprehensible. It is to be hoped that all cases of imposition in mediumship may be thoroughly exposed by those who love Spiritualism for its own intrinsic and moral worth, rather than by those who are its avowed enemies.

The Chicago Mass Meeting.

The arrangements for a grand union mass meeting by the Illinois State Spiritualist Association (Legitimate) and the N. S. A., are nearly completed. Handel Hall, 40 Randolph street, has been secured and eminent talent approached with regard to work at this meeting. It is expected that Mrs. Cora L. V. Richmond, Mrs. Georgia Gladys Cooley, Moses Hull, Dr. H. V. Sweringen, Miss Maggie Gaule, Mrs. Minnie M. Soule, Harrison D. Barrett, and others will take part in the exercises. An effort will be made to secure Hon. A. B. French of Clyde O., the Chrysostrom of Modern Spir itualism, for at least one address. Write Ervin A. Rice, Treasurer of the Illinois State Spirit-Chicago, for full particulars.

Mrs. Carrie E. S. Twing's

new book, entitled "Lisbeth: A Story of Two Worlds," is one that should be in the home of every Spiritualist and student of the subject. of psychism. It is a work that sets forth in the language of the people the homely incidents of every day life, in an instructive as well as interesting manner. Wit, humor and pathos are deftly interwoven as only Mrs. Twing could do it, and plain, wholesome philosophy, as well as sound religious instruction can be found in every chapter. This splendid work is now in press, and will soon be ready for the market. Orders sent in in advance will have a marked influence upon the publication of the book. It is hoped that several hundred copies will be placed ere the work is out of press, Every Spiritualist should order a copy, then induce his next friend to do likewise. As the book is only one dollar per volume, it is easily within the reach of every lover of good reading matter. Let the replies be numerous. Address your orders, with one dollar enclosed, to the Banner of Light Publishing Co.

The Belvidere Seminary.

Spiritualists who are desirous of having their children educated in a school of their to tender its good offices for the purpose of tent instructors, the tuition is reasonable, and trance speaker, and has developed the power price of board and rooms moderate. Such a to give messages during her lecture. school deserves to be liberally patronized by if he be at all inclined to believe in his own all Spiritualists. Prof. Arthur Ewell is now doctrines, must needs be in favor of peace chief instructor, and is well qualified for his post. The Bush sisters, the founders of the school, are still in the harness, ably filling their of Arbitration when spiritual men and women respective positions. All letters of inquiry should be addressed to Miss Belle Bush, The Seminary, Belvidere, N. J.

Mrs. R. S. Lillie

has our sincere thanks for her excellent account of the memorial services held in honor of the late J. R. Buchanan, the first installment of which appears in this issue. It will be concluded next week. It was a notable event in the history of San Francisco Spiritualism, and the several addresses were elequent tributes to the character and worth of a truly noble man. Dr. Buchanan was a teacher of teachers, and will continue to be such throughout the coming centuries.

Nervous Vibrations.

Read the article bearing this suggestive title on our first page, kindly translated for our columns by Mr. V. M. Bertholdt. It is full of a winning sound, but a proper discrimination solid thought, and will bear careful study. We | is necessary. It has been assumed that if and space have forbidden it for this issue. cial and political influence behind him, but bear a great deal of mental action ere a coreven that act will not clear his name of the rect opinion can be formed with regard to its infamy that his robberies have brought upon subject matter. We shall refer to it again in a

"The Voice of Nature."

This interesting work is now on sale at this office at the extremely low rate of twenty cents per copy. It is a book in which all liberal thinkers will take a deep interest, as it deals with the progressive topics of the day in a most orig inal and interesting manner. The price per copy is so reasonable as to place the work within the reach of all classes of people. Send in your orders for this work.

On our fifth page will be found an important letter from Mrs. C. D. Pruden, of Min neapolis, Minn., with regard to the unselfish behalf of Spiritualism. Mrs. Logan is now in need, and every person who is able to do so will honor himself by sending her that which he can afford to give. Mrs. Logan deserves well at the hands of the Spiritualists of America. We have known of her and her good work menting Mrs. Pruden's timely letter with this endorsement of the noble effort she has made in behalf of that friend of humanity, Mrs. Frances A. Logan.

Dr. E. A. Smith, President Queen City Park Camp Meeting Association, and the Vermont State Spiritualist Association, has been Smith has been a staunch friend of Spiritualism in Vermont for many years, and we trust he may long be spared to do battle for the cause of truth.

Mr. Joshus Nicholls, of Washington, D. C., an old time patron of the BANNER OF LIGHT, passed to spirit-life Feb. 26. He found Spiritualism to be a good religion to live by, and his only helper at the hour of dissolution.

We are under oligations to our many ! friends throughout the country who have sent less than 1-10th of a second does not exist for us copies of the papers containing Talmage's us. Is it not quite conceivable that during the latest screed against Spiritualism, also to those short space of time which our clumsy intellectwho have forwarded copies of the address of ual apparatus cannot lay hold of, a series of Rev. Helms, to which we referred last week. phenomena may happen which we cannot con-In regard to the Buffalo preacher, we will say that he has been most effectually answered by our esteemed friend and co worker, Moses be very much more rapid? The phenomena Hull. We have said a few words upon the which now appear to us as continuous, would same subject, and, in this issue, we have en- then appear as they really are t. e., discontindeavored to show up the misstatements of uous. All molecular vibrations which we can Talmage. We also present an able letter see now only as a form of vibration would then from the Secretary of the N. S. A., supple. appear in their true light. In a word, our psymented by one from Theodore J. Mayer, the | chological unit of time, so different from the Treasurer, recently published in the Washing. | real unit of time for most of the material pheton Post. We feel that these sensationalists | nomena, make us live in a perpetual illusion. have been most effectually answered by their several reviewers.

The opponents of capital punishment were given a bearing by the Committee on Judiciary, Feb. 28, in behalf of a bill to abolish the death penalty in Massachusetts. Some very telling points were made in favor of repeal, and much weighty matter was placed in the hands of the Committee. As the petitioners were limited to a single hearing, much interesting testimony was necessarily excluded. Each member of the Legislature should now be urged to vote in favor of repeal. Spiritualists of Massachusetts, write your Senators and Representatives at once, and urge them to support the pending bill.

Watch the spiritualistic papers for the news with regard to the grand mass meetings to be held by the National and State Spiritualist Associations in Chicago and other Western cities in the month of April. Our Western readers should plan to attend the same, as they are to be made occasions of great moment to the Cause in every instance. Some of the ablest speakers and mediums in the United States are to take part in the exercises.

It would be well for all Spiritualists to examine with care the credentials of strangers who approach them soliciting money. Endorsements are not given by this journal, nor by those who represent the N. S. A., to parties who change their names with their every change of location. When asked for a loan of fifty cents, or five dollars, on the strength of a proposed sale to some valuable property on Long Island, it would be wise to exercise a little caution.

The letter from Mrs. M. T. Longley, Secretary National Spiritualist Association, published on our second page of this number, contains much food for thought. It should be read by every believer in Spiritualism, and its suggestions properly heeded. The utility of the N. S. A. is clearly shown in every paragraph of that letter.

Miss S. Elizabeth Ewer of Exeter, N. H., was a welcome visitor at THE BANNER office ed, because they simply travel in a way preown denomination should not forget that they last week. Miss Ewer has recently been speak-scribed by necessity. Consciousness, intelli-Cronje. It would be a most humane act for can find one at Belvidere, N. J. This school ing for the Spiritualists of New Hampshire, gence, both have a tendency to a much greater some one of the civilized nations of the earth is healthfully located, is in charge of compe- with good results. She has become a conscious perfection. Their characteristic form is en-

> The office of mediumship is a most sa cred one, and every person who holds the same should be led to see that he holds in trust an inheritance of great value, and that in order to is true and good.

Remember that you can secure a copy of the pamphlet, "The Evolution of Worship for twelve cents at this office. It gives you an historical sketch of the rise of the world's religions, and is worth many times its cost. Send in your orders at once.

Moral vs. Political Socialism.

To the Editor of the Banner of Light:

The corruption recently unearthed in the various departments of the city of Boston furnishes a significent commentary upon the supposed virtues of political socialism. The reve lation which comes from the searching, business-like methods of our new Mayor will doubtless surprise may theorists. "Socialism" has justice, virtue and economy would naturally wasteful and extravagant.

The lesson to be learned is, that any social ism, to be worthy of the name, must be a moral and spiritual socialism. Such a social condition can only be based upon a highly developed individualism. A stream can rise no higher than its source, and all municipalities, and all streams. Those who imagine that governvise their opinions. Such conclusions may be well, but they are not well based. To inscribe on the statute books that all men

are brothers, would not make them one whit more brotherly. The moral and spiritual education of the individual must precede any successful political socialism, and until much progress is made in that direction, any attempt to disregard evolutionary principles would be to "jump from the frying pan into the fire." The best government is that which accords the greatest possible freedom to the individual. But the highest individualism and the most perfect socialism are entirely compatible, only they must have the basis of character. With any other foundation, governmental methods would be supremely inefficient and extravagant. When we use the word "socialism," let us therefore employ it, not sentimentally, but with appreciative understanding of what it must include. A mere political socialism would be no socialism, but only a greatly enlarged opportunity for the exercise of the baser inclinations of undeveloped humanity. HENRY WOOD.

A Card. To the Editor of the Banner of Light:

I would like through your columns to thank the friends who have responded to my call for subscriptions for my new book. Some of them are old friends whom I would like to thank by writing a personal letter, but my hands are full of work, and I cannot at present. May I hope that I will soon hear from many others, so that "Lisbeth" will be the guest of many households. Most Gratefully,

CARRIE E. S. TWING.

(Continued from First Page.) ceive or comprehend unless we possess a nervous system whose period of vibrations would

The experiments of Messre. Richet and

Broca have also proved that the nervous vibrations do not die out completely, and that the original level is not attained even when the system seems to have returned to equilibrium after one-tenth of a second. From the physical and psychological standpoint, the vibration has come to an end, and the return to equilibrium seems to be complete. Nevertheless, it is evident that in order to attain an ab solute level, there must be a series of infinitely small motions. There is a continual tendency to return to the primitive level, which can never be attained however. According to M. Richet it is this process that produces the phenomenon called "memory." After a nervous vibration the "neurone" is no longer in the same condition that it was prior to it. It has reserved a remembrance which makes the cells different from their former condition. I say A and in a tenth of a second I may also say B. but the remembrance of A continues because the "neurone" has been changed by the impression of A. It is true that the impression becomes fainter and fainter, but it never dies out completely. As a matter of fact, a nervous cerébral vibration can never be completely erased. It is here that we touch at the borderland of two widely different worlds, the physical and the psychological world, and it is likewise true that the infinitely small in the physical becomes infinitely great in the psychological world. This residue, or rest of the nervous vibrations, these asymptotic curves which physiologists and physicians may overlook, are not forgotten by our consciousness. The latter separates the actual vibrations, which are intense and of which it takes cognizance at once on account of this intensity; but the socalled past vibrations still exist, and nothing can efface them.

M. Richet also thinks that the vibrations of natural forces are probably blind phenomena which have no consciousness, and are subject to an irresistible fatality. On the contrary, nervous vibrations can take cognizance of themselves. They have self consciousness. Intelligence and consciousness are synonyms, and this consciousness is capable of much improvement. It is capable of a correct and false process of reasoning. It is able to obtain a moral idea from which other brutal forces are excludtirely different from those of other vibratio To us it appears that these are phenomena of a much higher order. The nervous vibrations of which we just now have studied their physical condition enter into the moral world, and this causes an essential difference between them and other vibrations. The nervous vibrations fulfill his trust he must reflect only that which of the human being, this last result of evolution is the most perfect thing of which we can have any knowledge. The eminent French physiologist concludes with Kant's words: 'There is one thing which fills my soul with far greater admiration than even the starred heavens above my head; it is the moral law within my soul.'

> or contents of cells. Translated by V. M. Bertholdt.

[Protoplasmical: the soft nitrogenous lining

Fraud in the Name of the Spirits.

The accounts which the Eagle has published of the "spirit hands" and "spirit pictures" of the pretended medium, Foster, were presumptive evidence of fraud. Followed as they have been by the disappearance of Foster and the closing of the house in which his pretended manifestations were held, the presumption is confirmed. His success was dependent upon the sympathetic credulity of believers in one of the most beautiful and consoling forms of faith. The world has so hungered for evidence, outside of revelation, of a life beyond follow. Political favoritism has made them the grave, it has so longed for proof that the loved here might still be the loved in the Great Beyond, that some of the most spirituallyminded people have accepted as evidence anything and everything which has come before them bearing the claim of the supernatural. That is not a new tendency. It is merely a modern form of one of the fundamental traits other orders of government are only such of humanity. But the too great credulity of believers toward the thing which they hoped mental control would prove, in any degree, a to see accomplished has led to some of the panacea for selfishness and dishonesty must re- most glaring and outrageous impositions in the whole history of fraud. The Fosters are the latest to be unmasked of a long line of impostors.

The cases are as clearly instances of fraud as many other swindles with which the police have to deal, and they would not be worth more attention than those are if these pretended mediums did not delude men and women through their most sacred aspirations. The frauds are so many, and exposures so frequent, that they make the whole world skeptical. No man, no matter how high his reputation for intelligence and honesty, can obtain more than the most hostile hearing for any evidence which he may bring forward of what he believes to be communications from the spirit world. The Rev. Minot J. Savage and Prof. Hyslop of Columbia College are examples of the injury done to the claims of serious investigators of socalled supernatural phenomena. Both these men have written books giving the evidence which has convinced them that they have received communications from the dead.

Dr. Savage, who used to be a pronounced rationalist, has spent years in the study of these manifestations, and many of the illustrations which he gives in the appendix to his book, "Life After Death," sound logical and convincing, standing by themselves. In the public mina, nowever, they are confused with and smirched by such vulgar cheats as Foster. When such transparent humbug as his imposes upon believers, the natural deduction is that more subtle tricks may be employed to impose on the devout of a higher grade of intelligence. Until the charlatans are rooted out, it will be very difficult for Spiritualists who attempt to make their proofs square with the rules by which evidence on other matters

is judged, to get a fair and unprojudiced hearing. The persons to whip the frauds publicly should be the Spiritualists themselves. So Reply to Pulpit Utterances by Officers of long as exposure is left to newspapers and hose. tile outsiders, there will linger a presumption in the ordinary mind that the believers like to be cheated and that any demonstration is good enough for them until some enemy publicly destroys it. Their faith is too beautiful, and if it were demonstrated would be too vital, to have it smirched with the long line of imposture which masquerades in its name.-Brook-

Mrs. Frances A. Logan.

I note in the columns of the Spiritualists' press a letter from the veteran worker in our beloved cause of Spiritualism, Mrs. Frances A. Logan, requesting financial aid to enable her to publish her poems, and I trust that the Spiritualists of America will respond most generously. This noble woman has devoted the best of her life to the cause of Spiritualism, aiding beginners to develop their mediumship. She has given freely from her bountiful store of spiritual food as well as from her material store, until unable longer to meet her daily wants and supply her humble home with the necessities of life. Hundreds of mediums can testify to her helpfulness in their first efforts (the writer among the number). I'he assistance we owe our veteran workers is too often delayed until the beautiful spirit that animates the physical body has flown to its reward, the goal to which it has blazed the way for us to follow. Let us not be late in sending our share to make her declining years free from care and anxiety for the necessities of life. Her address is Mrs. F. A. Logan, No. 1218 Railroad Avenue, Alameda, Sincerely yours. MRS. C. D. PRUDEN.

Giles B. Stebbins.

A Worthy Tribute to a Noble Worker.

At the Mid-Winter Convention of the Michigan State Spiritual Association at Lansing, Mich., on Saturday, Feb. 10, 1900, a communication was received from Giles B. Stebbins, Esq., a Veteran Reformer of Detroit, long known throughout the United States and Canada for his able advocacy on the platform and through the press of social, political and religious re-

The communication was received with many expressions of delight, and several brief addresses given recounting the great services rendered by Mr. Stebbins, especially in the Abolition, Woman Suffrage and Temperance campaigns, and the advocacy of the Spiritual Philosophy. A committee consisting of Rev. B. F. Austin, D. D., D. P. Deway, and Lyman C. Howe, Esq., appointed for the purpose, drafted the following resolutions, which were carried unanimously by the Convention:

Resolved, That we have heard with delight

the fraternal message of our veteran co-worker, Giles B. Stebbins, esq., and appreciate the lofty and encouraging thoughts and sentiment expressed in his brief epistle.

We recogn'ze gratefully his long and faithful service in the cause of human freedom in the anti slavery agitation and other great reforms, and would especially record our appreciation of his faithful and self sacrificing efforts in spreading the lofty truths of the Spiritual Philosophy in America.

gratitu workers of earlier times, and that the wide and extensive and rapid advancement of the Spiritual Philosophy to day is largely due to the self sacrifice, zeal and devotion of Giles B. Stebbins and other noble reformers of earlier

We esteem it a special favor to express in this definite and public manner our apprecia tion of the character and worth of this veteran advocate, whose life is a constant "sermon on the mount," and to whom we can always point as a true representative of the best phase of Modern Spiritualism.

To him we would express our grateful acknowledgment of his life work so ably and fittingly performed, and our united love and good will toward him and his life companion, Caroline F. Stebbins, and hope their earthly pilgrimage may be prolonged for yet many years, in which we may share in the helpful graces of their social life and extended work in the spiritual vineyard.

We extend to them our hearty congratulations on the success of their labors, and an earnest desire that the closing days of their earthly pilgrimage may be delightful with the memories of well speut years, and with brightest hopes and visious of richer rewards and nobler activities beyond.

Notes from Virginia.

I am happy to state that much interest has been awakened in the cause of Spiritualism and cognate themes in this most conservative city during the two months of my ministrations here. It was my privilege to inaugurate the first series of spiritualistic meetings which have ever been held here. The experiment has proven so successful that an organization has been formed as the nucleus of future work.

The meetings are held in Robert E. Lee Camp Hall, the rendezvous of the Confederate Veterans, the finest and most popular hall in the city. Upon its walls hang about one hundred and fitty portraits in oil, many of them lifesize, of the prominent leaders in the confederacy. Often when I am speaking, I glance up at some of these life-like pictures, and I almost feel as though they smiled approval; as though they were glad to have the liberalizing and humanizing gospel of Spiritualism presented to these conservative yet hungry heart ed souls. The fact that our meetings are held in this fine and popular hall has had the effect of drawing in many persons who would not enter a small and uncleanly hall in some alley-

I believe that Spiritualism would be sought and respected in many places where it is languishing for support if the meetings were held in attractive, centrally located halls. True, societies may say, "We cannot afford such," but we are reminded of the old proverb which is quite apropos, "Nothing venture, nothing have," and as spiritualistic societies do not, as a rule, "venture" anything, they have "noth ing" in the way of material support. I hope and expect to visit other sections of

this State before returning to Boston. During the past week a traveling fortuneteller passing by the name of "Prof. Dean Claire" has been arrested in this city for extorting twenty five dollars from a woman un-der promise of helping her find "hidden treason her outlying farm. The papers spoke of him as the "Spiritualist and Clairvoyant." In consequence of the affair, I have advertised to speak this evening (Sunday) on 'Medium ship, its Uses and Abuses; or, the Search for 'Hidden Treasurer.'" I hope to show the dif ference between true spiritual mediumship and

sensationalism. Very fraternally, KATE R. STILES. Richmond, Feb. 25.

The First Spiritualist Ladies Aid Society will celebrate the Anniversary of Modern Spiritualism Friday, March 30, in their hall, 241 Fremont St., morning, afternoon and evening. The following people are expected to be present and take part: Mrs. Waterhouse, Mrs. Shackley, Mrs. Hattle U. Hason, Mrs. S. C. Cunningham, Mr. F. A. Wiggin, Mr. A. P. Blinn, Mrs. Sarah A. Byrnes. Mrs. N. J. Willis, Mrs. Carlo F. Leeing, Mr. J. Willis, Mrs. Carlo F. Leeing, Mrs. Miss Willis, Mrs. Carrie F. Loring, Mr. J. Frank Baxter, Mr. Edgar Emerson, Mr. Chas. Gullivan, Mrs. M. J. Butler, Mrs. Mary Weson, Miss Lucette Webster, Mr. Thos. P. Beale, Mr. J. B. Hatch Sr., Mrs. Ida. P. A. Whitlock,

Mrs. Caird, and others.
Carrie L. Hatch, Secretary.

Talmage vs. Spiritualism.

Spiritualists' Association.

Editor Post: In your issue of Monday, Feb. 26. I find a report of a sermon delivered by the Rev. Dr. Talmage of this city, entitled "Raps at Spiritualism," and after perusal of the same, and finding it a tissue of false assertions and sensational statements, I ask in the name of justice and of fair dealing toward a large number of your constituents who are honest, respectable and intelligent Spiritualists—not at all the crew of insane, vile and morbid people. Mr. Talmage would make his hearers believethat you will publish these words on the other side of the subject with the same courtesy and the same prominence that you have accorded to the Rev. Talmage in the publication of the

sermon mentioned. The writer of these lines is the representative of many thousands of Spiritualists all over the United States, being the Secretary of the National Spiritualists' Association, whose headquarters are in this city. These Spiritualists are law-abiding, and are, in thousands of cases, as refined, intelligent and honorable as the most cultivated and intelligent of Talmagerians, not excepting the learned and reverend gentleman himself. Not having the opportunity to know of and to properly resent the wholesale imputations and indignities heaped upon them by this sensational preacher, which would have but little weight in my estimation did not the secular press hasten to give the same such prominence, I feel it incumbent upon me to have something to say in refutation of these false statements and in behalf of the worthy Spiritualists and their mediums whom I have the honor to represent.

To attempt a consecutive reply to all of the points and falsities of Mr. Talmage's sermon would be occupying too much space and be wearing to the reader who has already perused or listened to them; but to those who have not, I must make request that they carefully and with candor read the sermon as printed in your issue of Monday, and note the sweeping statements made against a body of people who have less numbers of insane in the asylums than have the denominations of theology from religious excitement, and far less proven cases of immorality among their mediums than the churches have among their clergy. This is not vituperation, nor wild statement, but such as can be proven, as it happens that our Spiritualists have compiled statistics from insane asylums, and from authenticated cases of ecclesiastical ministers gone astray, that will amply show the balance to be in favor of Spir-

itualists. Many of the statements of Mr. Talmage are too absurd to notice. Notably, that to look in upon an audience of Spiritualists is to look upon a body of cadaverous, weak, nervous, exhausted people. In reply to this, I recommend the readers of The Washington Post, and those who patiently sat and listened to this tirade against the Spiritualists, to attend the service of the Spiritualists at Masonic Hall on Sunday evening next, and to carefully notice whether the audience is a cadaverous, nervous looking body of people, or a healthy, genial and intelligent set, that would despise themselves if they even thought of descending to such mudthrowing against any one as this worthy and

gentlemanly preacher has done.

Mr. Talmage says that "Modern Spiritualism proposes to open the door between this world and the next and put us into communion with the dead." This is what Modern Spiritualism not only proposes to do, but is actually doing, notwithstanding the fact that this minister goes on to assert that "it has never yet offered one reasonable credential." This is simply a matter of opinion. Mr. Talmage may not think that one reasonable credential has been offered by Spiritualism, but thousands of 26, where the Opera House was well filled each We believe that Spiritualists of the present as intelligent people as he, among them minister, here, adjourned as intelligent people as he, among them minister, here, adjourned Ernest Allen; Scientists, such as Prof. Hyslop, William Crookes, Alfred Russell Wallace, and Prof. James; lawyers and judges, like the Hon. A. B. Richmond of Pennsylvania, and Hon. A. H. Dailey of New York, and other professional and literary lights, all living and all rational persons, not to speak of the immense luminati mortality instead of only preaching a belief in of the past in the sauks of letters and science who have thought Spiritualism creditably pre- | communion. The churches will then be more sented and worthy of their profound and respectful attention, for even if a rap came out of the mystery of the unseen, bearing intelligence and verification of its claims, it was as worthy of consideration as is the dogma or creed of a theology that denies to its worship. ers the right to think and investigate.

While Mr. Talmage, without exception, call Spiritualists a body of immoral, cadaverous, nervous and insane people, he will hardly care to charge the minds I have mentioned with belonging in his category, nor Lilian Whiting, nor a host that might be named had I time and space to enumerate them; nor do I think this reverend gentleman will care to enter into public debate with any of the foremost advocates of Spiritualism, either upon the genuineness of Modern Spiritualism, or upon the statements and instances in the Bible, from Genesis to Revelation, that indorse and show the truths of spiritualistic communications

and manifestations. Spiritualists, as a rule, are healthy, genial, sincere and honest people. There is no more immorality among them than among other classes; thousands of happy families are among One would think from the preacher's wild statements that they are a pack of fiends incarnate; and they represent a large portion of the congregation of every liberal church in America. That there may be some cadaver ous looking persons among them, also some tricksters, may be true; but as there are treaks and mountebanks in the church, and some unhealthy enthusiasts in every depart ment of human thought, such an indictment against the Spiritualists will carry very little weight with the candid mind. This reminds me to say, however, that it is a noted fact that the Spiritualists, as a class, are happier, healthier and show more specimens of longev

ity than any other two classes in the world.

But I will not enlarge; only a public platform and a challenge to Mr. Talmage to listen to the intelligent refutation of his monstrous statements would give opportunity to touch upon all his charges, but the thinking mind can be left to deal fairly with the subject. The thoughtless and blind followers of bigotry and sensationalism cannot be convinced by reason or facts. I leave the charges against mediums to lose their intended point in the daily accu mulating facts and evidences of the truth of mediumship, that brainy and candid men and women deem worthy of research and acceptance, and which no amount of vituperation of

pulpit or press can suppress. With malice toward none, but with the desire to see justice done,

MARY T. LONGLEY,

Secretary National Spiritualists' Association, 600 Pennsylvania avenue southeast, Washington, D. C.

Editor Post: As Treasurer of the National Spiritualists' Association of the United States and Canada, and as senier member of one of the largest business houses of this city, and as a man who has thoroughly investigated Spiritualism and its truth, and as one who claims to have as much good sense and judgment as Mr. Talmage, or any other so called "divine," I fully indorse all that Mrs. Longley says. THEODORE J. MAYER.

Passed to Spirit-Life,

From her earth home, 183 North Seventh street, Brook yn, N. Y., Feb. 28, 1900, BABAH, aged 76 years, wife of

Daniel R. Latham. Daniel R. Latham.

Mr. and Mrs. Latham were strong Spiritualists, and Mrs.
Latham was noted for her kind, noble heart, and for her
good deeds. She was a loving wife and mother, and leaves
behind her a companion who rejoices in her freedom and
who looks forward with joy to the time of reunion on the
other shore. One son survives and two daughters and
many grandchildren. The funeral services were conducted
on March 3, by the writer.

Henry H. Warner.

To Relieve Lassitude Take Horsford's Acid Phosphate.

A few drops added to half a glass of water relieves the feeling of lassitude so common in always lie on the table in your reception-mid summer. A pleasant and wholesome tonic.

PAINT TALKS --- XXVI. What Makes Paint Expensive.

When a householder finds that his buildings need painting he may either figure how cheaply he can , et the job done, or he may try to learn how he can do it most economically. If cheap-ness be his chief aim he will select the poorest mixture in the market, and proceed to apply it himself. If he prefer economy he will select the best paint he can find and employ a practi-

cal painter to apply it properly.

The work done with the best material, by a practical painter, will cost him perhaps a third more (or, it he counts his own labor as worth-

less), twice as much as if he had done the job himself with the poor material. When the job is completed the sun and the wind and the rain begin to test the value of the work. If material and work be good they will stand. If they be poor a fresh job will be ready within a short time. Then the same operation can be repeated, and so on, till the building decays.

Now when painting is to be done it is well to bear in mind a few facts: First, any paint is cheap in comparison with the building it protects; second, the principal cost of painting is the labor; third, the most economical paint is that which protects the building best and

The cheapest paints are neither protective nor durable. Pure white lead is expensive enough, but it requires frequent renewal. The combination paints, or the pure linesed oil ready mixed paints, containing enough (and that means a good deal) of zinc white to carry large quantities of linseed oil and to prevent the white lead from chalking, cost more than the cheapest alkali, water and benzine paints; but they cost much less than pure lead per square yard of surface covered, and they are far more durable than either.

Durable paint is never, in the long run, expensive; but paints that are not durable are always expensive, no matter how little they STANTON DUDLEY.

A Well-Known Spiritualist Gone.

Mr. B. F. Rugg, one of St. Albans best known and highly esteemed citizens, passed to his spirit home on Feb. 24 from Jacksonville, Fla., where he, with his two daughters, Mrs. Walker of St. Albans, and Mrs. Kenerson of Boston, Mass, had been spending the winter. Mr. Rugg remained in the physical form within a few months of eighty years. A great deal of this time he lived in his native State of Vermont. Mr. Rugg was a good, sound practical man, and did an extensive business, always following none other than honest and upright principles. He was a thorough believer in the highest and best in Spiritualism, and in many unostentatious ways did much to promote its interests. The remains were brought to St. Al-The funeral services were held at Mr. Rugg's late residence in St Albans at 1 P. M., Thursday, March 1. The services were attended by a large number of relatives and friends; Mr. F. A. Wiggin of Boston officiated.

Banner Correspondence.

G. W. Kates writes that the missionary work in Minnesota goes on with continuous success. Mr. and Mrs. Kates held meetings in the Episcopal church in Aitkin, Minn., Feb. 22 and 23. Large audiences heard the first lectures ever given on Spiritualism in their town, and were all interested in the views presented. The descriptive work by Mrs. Kates was accurate and convincing. The church people declined to accept any rental for their edifice, as they in order to hear us, and asked that we begin

as late as possible. Surely, we seem to be getting en rapport with the churches, and will soon be in fellowship as it-with possible demonstrations of spirit-

Mr. and Mrs. Kates organized the First Spiritual Church of Bemedji as an auxiliary to the State Association, with the following officers D. C. Smyth, President; Mrs. Cora Smith, Vice President; Mrs. M. M. Achenbach, Sec-retary; Mrs. E. Manning, Treasurer.

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: have signified their intention to be present:
Dr. Geo. A. Fuller, Harrison D. Barrett, F. A.
Wiggin, Mrs. Minnie M. Soule, Mrs. N. J. Wil
lis, Mrs. Alice Waterhouse, Mrs. C. Fannie
Allyu, Mrs. Jahnke, E. Warren Hatch, Mrs. Carrie F. Loring, Mr. A. P. Blinn, Mrs. N. J. Willis,
M ss Willis, Mrs. Sarah A. Byrnes, Mrs. Hattie
C. Mason, Dr. Dean Clarke, Mrs. I. P. A. Whitlock, Mrs. Caird, Mr. Geo. E. Schaller, Mrs.
Nattie Helt Harding and markers of the Clark Nettie Holt Harding and members of the Clenton Orchestra. This is only a partial list. Other names will appear in later editions. Remember the day and place—Marc't 29, in Berkelev Hall, all day. CARRIE L. НАТСН, Sec'y.

Veteran Spiritualists' Union.

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

The Boston Spiritual Temple

will celebrate the Fifty-second Anniversary of Modern Spiritualism in Odd Fellows Hall, Sunday, March 25, morning, afternoon and evening, and a fine program is being arranged by the committee. Among others that will appear are Mr. F. A. Wiggin, Dr. W. W. Hicks, George E. Schaller, Mrs. Pearl, Lucette Webster, Mr. Fred Watson, Mr. J. S. Mansergh, the Ladies' Schubert Quartet, Mr. A. P. Blinn. Other names will appear later. Watch the Banner of Light for particulars. The elevator will be in operation all day and evening. Entrance from Tremont street.

J. B. HATCH, JR., Sec'y.

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

Mrs. L. J. Akern an desires engagements with societies for platform work. Residence, No. 1 Allston court, Cambridgeport, Mass. Dr. Ravlin has changed his postoffice address from 1216 Soybert street to 813 Broad street. Philadelphia. His correspondents will note the change and address

G. W. Kates and wife held meetings in Aitkin, Minn., Feb. 22 and 23; Bemidji, 25 and 26, and Fisher, 28th. They go to Grand Forks, N. D., March 1 to 5; Fergus Fails, Minn, 6 and 7: Evansville, 8 and 9. Address them, No. 1 Bighland avenue, Minneapolis.

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Yours, with kindest of thoughts.

MARY M. V. JENNINGS.

EVERETT, MASS.—Dear Doctors: Before taking your treatment I could hardly sweep the floor without fainting, but now I do all my work except washing. I know the psychic treatment has done wonders for me and I thank you most sincerely.

MRS. J. PODMORE.

MILLEPS, N. Y.—Dear Doctor: I can feel the psychic treatment very distinctly. It seems like a baptism of glory, filting my being with life and strength. Your patient, Julia Resseguie. MECHANICSVILLE, O .- 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 months and I am free from pain, have gained fifteen pounds, and am still gaining rapidly. My dector had given me up as incurable. Being sure that I owe my life to your skill, I most cheerfully and heartly recommend you to all those

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A TLANTIS: The World before the Deluge.

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SPIRIT

Miessage Department

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

The following communications are given by Mrs. Soule while under the control of her own quides, 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 Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these col amps. 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 following messages are addressed? Many of them are not Spiritualists, or subscribers of the BAN-NER OF LIGHT, hence we ask each of you to become a missionary for your particular locality.

Report of Séance held Feb 22, 1900, S E. 52. Invocation.

Oh! Spirit of Divine Love and Wisdom, at this moment we would reach beyond ourselves, forgetting all personal gain, all personal doubt, all fear, and, settling ourselves with that serenity of spirit which comes from standing firmly with the knowledge of truth, would give whatever is ours to give to others who are still reaching and striving after thee. Sometimes in our restless yearnings after a better life, after better conditions, after more of light and life and beauty, we grow discouraged and feel that naught avails us, and then there comes that sweet peace when the Voice of the spirit rings through our very souls and makes us brave and strong and true to overcome. We lift our hearts in thanksgiving that we can see beyond death, that we have that knowledge, which makes us triumphant over the worst condition which may ever confront us, that, after all, there is life, continued life and love abundant, which makes us happy even through our unhappiness. Help us all. Wherever life is, wherever love can come, there may we in spirit be and live, live forever. Amen!

MESSAGES.

The following messages are given through one of Mrs.

Here is a man who says, "Hello!" walks in, looks around, sits down, crosses his feet, slaps his hand upon his knee and says: "My name is Charlie Martin. What have you got to say for me?" He has blue eyes, but not much

hair, and still he looks round, happy and sort of pretty like a baby. He laughs heartily as though he could not help it, as though every time anything funny came up it struck a little spring down in him somewhere and he would begin to laugh and could not stop till the spring ran down. He says: "Well, that will do. Say I am a good old man from Keene, N. H., and that I think it is time the Keene folks woke up to their situation. They seem to be having an awful lot of talk about the town. If I should go on and enumerate the many people I have eyes are dark blue. His brows are a little by Davis of her own State. She must have met, it would be like a city directory, because I knew everybody and everybody knew me. Among those I will speak of is one named Thomas Wentworth. I met him and he and I took a little stroll down the street past the old bank building, and wondered if it would be possible to step in and see what was going on in the bank; but it was after hours and we could not go in. This brings me to an interesting question. People say they should think spirits could get in anywhere they want to; but you cannot because you are a spirit any more than you can if you are a mortal. You have to have an introduction somehow, somewhere, for every person has protectors about him, and they do not allow tramps in a this, and are expecting me, and yet it is almost bank any more than they would tramps on the sidewalk."

"A. A. B."

I find a little one in the spirit, I think it is a boy, but I find a little girl's influence, and I falling a little below the neck. It is a pretty little face. All at once I am so choked up. The child's face is very red as though with fever. I put my hand on the little brow and note that it is quite a full one. The child seems to have been chattering, talkative, and I would that I could make that little voice heard again. There is a lady with this child. It is like a grandmother to it. I want to say that the grandmother brings the child with love and tenderness. That is all I see. A. A. B. will understand.

Amos Glidden.

Here is a man named Amos Glidden. He is very sober. I think he is about five feet, eight. He has square shoulders and is rather muscular looking. His nose is quite prominent. His eyes are dark blue, with dark lashes; his hair is dark, but is somewhat gray in front. He is a strong man both in looks and in character. He says: "I did not think it would be so hard to come. I suffered so much in my stomach before I went that it seemed I should die. I could not bear the pain, and when it grew so intense I went out into the spirit. Everything was done for me that could be done, but I do not believe the doctors understood me. I did not think they did then, and growing in me. There seemed to be a continual gnawing, and the pain was intense. I came from Portland, Oregon. I was an Eastern man, and I went there thinking to make my fortune; but I was stricken, and it seemed that I had not a bit of strength or energy left; so I had to go without doing what I had set out to do. It is more the disappointment that troubles me now than the physical condition that I had. I had so many that were depending upon me, who were looking to me to bring them out, and when I look at them now it is more than I can bear. I want to get to Carrie. I found the baby, but she was grown to a woman and I hardly knew her. Ohl tell my brother Tom to do the best he can toward settling up my affairs, because it means so much to the family. Oh, my God! how can I stand

Willie Mason.

A young boy from Aberdeen, South Dakota. comes now. He is red-headed, is about twenty. His eyes are blue. His face is white. his skin quite smooth. He has a nice mouth and features. He is dressed like a farmer boy, as though he came right in off the place. The name is Willie Mason. (Don't call him Wil- silver, and purple embroidery.- Epictetus.

liam; nobody ever did). He says: "I was killed on my own place, killed by a horse.' He shows me the horse. It is black and slick, but has white feet behind. He kicked this boy, and I see him on the farm as though he was not found for some time. When found he was unconscious. He was trying to get the horse, which was a little wild. When kicked he was thrown down, and then his head hit on a rock. It was most dark when they found him. He says: "They never knew how long I was there, but I had been there from early in the forenoon, and that is why they could not save me." When they took him home everybody was just about crazy; they did not know whether he was kicked by the horse, whether he fell in a faint, or whether it was the sun that did it. He says it was the horse. "Father always said that horse would be the death of somebody; he was so cross."

Nancy Burgess.

Now there comes a lady; her name is Nancy Burgess. She says she is a Cape Cod woman She is as slick and prim as can be, is about me dium height, and very slim. She is dressed in | tion to the rights of his State as was the Northa common cotton dress, with an apron on. Her hair is smoothed down, with a little bob behind. She says: "I came from Barnstable. I never traveled very much, and it is quite an effort for me to get here at this time, yet I feel a certain sense of satisfaction because Barnstable people do not report very often, and they are not very great Spiritualists; in fact, are inclined to make fun of it. So I thought if now and then some word could be sent, it would stir them up."

Joseph flart.

This man is quite old, is tall with rather stooping shoulders; has a short gray beard around his face, but the upper lip is smooth. The eyes are gray blue; he is bald-headed, with a good deal of hair on the lower part of his head. He speaks in a kindly, honest way, but rather slowly: "My name is Joseph Hart, and I came from Rochester, N. H. I want to say that many times when I used to live there, I heard them speak of Spiritualism in such a slurring way that I thought if I could get back when I died I would tell them, because they would believe me. I never told an untruth, and I find in the spirit that helps me a great deal. I have a great many friends there, but Frank Hart is the one I want to reach. I was useful up to the very last part of my life, and I always said I did not want to die after years of idleness. I would rather work, and work up to the very day when I should be called. thought I was going home to my Father's house, and that I would be immediately received into the presence of the great King; but after all I am happy as it is, and if some time I do go on into brighter and better conditions, that are more like what the Christian Church teaches, why then I suppose I will be happier still."

William Jenness.

There comes now a man about fifty years old. He has quite dark hair, is short and stubby. He has very nice teeth, I know, because when he opens his mouth, I see them. His herself body and soul to the cause championed heavy. He has a nervous way as he comes. worked intensely for the Southern confederhas to hold every bit of energy for himself. He says: "Why is it that it is so hard to come? I stand off in the spirit and say I will go to morrow or next day, and I will make my presence felt, and when I get there I am just like a baby. I throw my arms out into the air and I make a little sound, but there is no coherency and no power, and then I feel so utterly would come and say whatever I could to help anybody and perhaps to help myself. My name is William Jenness. I came from Talahoosa, Fla. I go to people who know something about impossible for me to get there, even with the

Penjamin Fiske.

A tall very slim man walks in now. He has to death by a private assassin, yet the govvery dark eyes, and very dank hair, and he has feel as if I want to send a message home. I see a way as though he does not care a snap for a child with blue eyes and rather light hair, anybody. The first thinghe says is "Benjamin of Jefferson Davis. The grass has grown, Fiske. Well, well, if this isn't a funny experience for me to come here, and talk through a woman. I had thought if a spirit could come he could project himself and his thoughts just in many a heart in both the North and the as he pleased, but I see we have to follow along the wires. We cannot speak right out into space, and the wires lead to mediums. So when | if it would never end. I hear people asking for me, I think why do n't they come to me, or see about a telegraph. Put one in your house, and they will come all right. in the world can they telegraph?" He laughs as heartily as can be. He has little chin whiskers, and he takes them in his hands and fondles them. He says he came from Bridgeport, Ct., and has seen Barnum.

Fannie Spencer.

Here comes a lady now. She is real slight and pretty, about thirty five years old. She "Oh, please speak for me! I am so anxious | more intense. to come, and I want to get to m, mother. My name is Fannie Spencer. I am from Toledo, Ohio. My mother's name was Frances Spentold the doctor I thought there was semething | cer, and my father is with me. His name was | mother country that were so strong three gen-Henry. He says he is as happy to have me erations ago have gradually allayed, and that come as if he came himself." She was not intelligent and far-seeing compatriots regard married. She always lived at home, and kind | England with mingled sympathy and pride. of took care of things around the house. "Although we lived in the city, we were natural outcome of the struggle for indepenrather countrified people, and carried some of | dence in the last century, and of our wrestle our country ideas all through life. Mother for national recognition in the war of 1812, has come to her, and won't she be glad when she inexperienced school boy and the immature

Verification of Spirit Messages.

Dear Mrs. Soule: You are a marvel. I received with amazement the communication from my mother in the BANNER OF LIGHT, Feb. 24. Her name was given correctly, Polly Ryder, and the message was wonderfully accurate. I feel there is a great wrong somewhere that my mother should return for the purpose mentioned, she who did her work so faithfully while here. With gratitude, MRS. F. S. LAMBERT.

58 Greene St., Fitchburg.

Remember that thy body is but a little thing,

A Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND TWELVE.

To the Editor of the Banner of Light:

One who has lived long is struck by the changes in one's mental attitude toward the same object of thought. This was brought for cibly to my mind on reading, the other day, a charming story written by a Southern lady who is one of your subscribers. The book is entitled "Lord Will by Force." The narrative has to do with the times of the Civil War, and the affections of the writer are with the 'boys in grey" and with the heroism displayed by the Southern Confederacy. As I read it, found my own heart thrilled by sentiments akin to her own, and was amazed to see how different it all seems to me now from what it did in 1861.

I do not mean that I love the North any less nor that I waver one hair in my allegiance to the preservation of the Union. I only mean that, whereas I used to see but one side, I can now see both; can better understand that the Southerner was as truly patriotic in his devoerner in his anxiety for the integrity of the na tion as a whole, and can sympathize better with the love of Southern women for the 'pe culiar institution" which made so important a feature in their home life, and the frenzied dread with which they regarded any act that might precipitate a servile insurrection.

From the autumn of 1860 to the summer of 1861 I was teaching in a seminary in Rhode Island which numbered among its boarders many girls from the South. So largely did it depend on its Southern patronage that the withdrawal of these pupils at the opening of the war closed the seminary.

As the spring drew near, public events, of course, formed the chief subject of conversation. There was a brilliant Southern girl who said one day when there was an allusion to John Brown, that she would like to see him cut up into inch pieces! To me, who looked on Brown as a hero

"Who made the gallows holy When he perished by the cord,"

this speech seemed the height of savagery. I was amazed that a girl of tender nature and refined habits of thought could possibly say such a thing, and it was an outburst of most intense feeling on her part that seemed amazing. But as time passed on, and one learned more of the awful volcano which is always ready to burst open under the feet of a slaveholding community, one could better realize that this girl saw only the murder of her dearest ones as a probable result of such an act as John Brown, in placing arms in the hands of slaves. His actions to us at that time awakened our deep sympathy for the poor African, whipped and maimed to satisfy the greed of a cruel master. But to those who dwell in a slave-holding community, his actions awoke only horror and dread, lest they should see in their own family a repetition of the terrors of the slave insurrection in San Domingo.

I never heard of that young girl again after the school broke up. She was from Mississippis if I remember aright. She was one to devote acy, and her heart must have bled when the fierce and heroic struggle was brought to a close by Lee's surrender.

Once my feelings were wholly on the side of the North. I was thankful for every battle we won, rejoiced over Vicksburg, and Gettysburg, and Sherman's march to the sea, exulted when Lee's poor starving men surrendered to Grant, and when Jefferson Davis was captured. But helpless that I go back; and to day I thought I | now that the years have gone by, though I am glad that the Union was preserved, yet my heart swells in pride over the boys in grey as degree for the peace of the world at large. much as over the boys in blue, who fought so heroically at Antietam, and Lookout Mountain, and many another dreadful field.

executed as a traitor. But I am now immeasurably thankful that though Lincoln was shot ernment did not place an ineffaceable stain on the American flag by the judicial murder woods have flourished, and villages have prospered on many of those bloody fields; and the sweet flowers of love and mercy have bloomed South that has lived long enough to recall that four years' struggle that began to seem to us as

As the progression of our nature is our ultimate object, it is well to note the direction of the change in our mental attitude toward There is no danger but what they will come if | this or that earthly object, as the years pass the instrument is right. When it is not, how or. If we find that we feel more harshly and judge more critically with the passage of time, we may be sure that we are retrograding, and that these backward steps will all have to be retraced by and by, before we can really go on. If we find on the contrary that those who formerly awakened our resentment are now regarded with love, that flowers of affection now bloom where the thorns and brambles of dislike and fear once flourished, we may has real dark hair and dark brown eyes and take courage knowing that we are really makis as quick as a little bird. She jumps around | ing progress in our spiritual state. Resentment from one place to another in a bright way, should grow gentle, and prejudice be obliter-Finally she comes and stands by me and says: | ated with advancing years, rather than become

In relation to a great foreign power the other side of the Atlantic, it is pleasing to note that the violent feelings of Americans towards our The hatred of the red coat which was the whole England leads the van in the advance part to ignore this great fact, as well as untoleration.

On the street car the other day, I fell into conversation with a bright school-boy who sat next to me. Alluding to the present contest of England with the Boers, I found that his sympathies were wholly with the latter, on the Transvaal a republic. Bright for his age, he had not gone beyond the mere name of words, each object being on its own pedestal. should support her cause.

A more experienced mind, who knows some- than the praises of men. thing of the two governments, is aware that but democratic, and is mainly ruled by a few nineteenth century point of view, than had Venice in the fifteenth century under the Boers that is founded on their being a "republic" has an insecure foundation.

The Boers allow no foreigners to be naturalwill be confiscated, and they themselves im fluences of by gone centuries.

But that the Boers are ignorant and have maintained a narrow policy against the world at large, and are hundreds of years behind Dr. Joseph Rodes Buchanan. He was the the times, does not make their sufferings and | friend and champion of all the reform movetheir inevitable disappointment any the less. | ments that bless the world to day. He was an They love the land they occupy, and a fierce explorer, a discoverer, a physician and preachpatriotism burns within their breasts. We | er, a politician and teacher, and what is more feel deeply sorry for them, for they must he was a sun-crowned optimist. Although he eventually fall under British sway. Though | knew the bitterness of the task of establishing that may soon occur, it will be very long, yea, generations may pass away before their descendants will fully realize that the open policy of England, and the even-handed justice she deals out to her colonial dependencies, have brought them a freedom and a well-being that could never be realized under the legislative system of the Boers.

There is one contingency on which we do not like to look. It is that the present deplorable war may possibly lead to an assault on England by those jealous powers of Europe who dislike to see British influence advanced. Should that dreadful thing occur, and a race sided with the Boers against England contendraces. In such a direful event, all Anglo-Saxons, standing as they do for liberal governone another; and Germany, too, reluctantly same, for she, as well as we, belongs to the same great Gothic stock.

We trust that any such general war may be averted by arbitration. The Anglo-Saxon nationalities would advocate that, and the other nations would probably concur, mostly for their own preservation, and yet in some

England and America have been criticized for sending delegates to the Peace Conference, and then engaging in war with small national-I am now ashamed to confess it, but I ities. It should be remembered that settlement thought then that Mr. Davis ought to have been by arbitration requires considerable advancement on the part of those who engage in it. While they themselves would settle their own common differences by arbitration, it would have been difficult, if not impossible to settle with the Philippines and the Boers in the same way, because the latter were not yet educated up to it. And England and America are not themselves educated up to the point of settling magnanimous way that is employed by the older children in a well-regulated family, who would rather yield to the immature little ones than quarrel with them. Evolution takes time with nations, as well as with individuals.

Yours for humanity and for spirituality,

ABBY A. JUDSON Arlington, N. J., Feb. 22, 1900.

Dr. J. Rodes Buchanan.

In Memoriam.

The Progressive Spiritualist Society of San Francisco on Jan. 7 called the friends of the cause of Spiritualism together to do honor, as far as possible, to the life and labors of Dr. Buchanan, who had recently left the mortal plane of activity to pass on to those larger spheres of usefulness in the land of spirit.

The hall was decorated with flowers, and on the center of the table, or speaker's stand, was a picture of the Doctor, surrounded by a wreath of smilax and numerous bouquets of roses.

The President, Mr. William Rider, opened the exercises with a few remarks, and left the services in the hands of Mr. and Mrs. Lillie. The congregation was called upon to join the choir in singing Lizzie Doten's hymn,

"The world has felt a quickening breath From heaven's immortal shore,"

after which Mrs. Lillie said: "I feel that Spiritualism has lost one of

looks with anxious eyes to see if anything will become a thing of the past, except with the progress one of the most devoted self sacrificing and faithful workers. In an editoyouth. A broader view shows us that on the rial of the Progress ve Thinker I find this sentence, which expresses my own feeling. 'The the complete emancipation and absolute freeof civilization, and it would be paltry on our death of Dr. Buchanan is like the falling of one dom of all creatures. He preferred death to of the cedars of Lebanon,' for like one of these anything short of a people's liberty to think natural to continue old hatred against men | rare cedars he stood, towering in strength of | and to act. and women related to us by blood, by a similar | mind and wealth of thought far above his kind. progress in political freedom, and by religious | He was a tireless worker, a constant student, one who was ever reaching out into the realm of truth, making researches, ceaselessly experbenefit of his thought, whatever it might cost him to do so. Those who know his history know that it did cost him position in his pro- him. the ground, that England is a monarchy, and | fession, and respect in large measure of his colleagues when he announced his discoveries in the realm of mind, and his conclusions, which and needs but little, as the foot needs but a monarchy and republic to the real political they were not ready to accept, and which no son when she says of the teacher: covering, and not a brilliant ornament of gold, characteristics of the two nationalities. To one could proclaim, and still be considered orthe youthful mind, lines of demarkation are thodox in the science of medicine. But with

very rigidly drawn, and all things in heaven earnestness and bravery he proclaimed the and earth are expressed by certain definite truth as it appealed to him, until he stood among the advocates of Spiritualism, a fearless and wholly separated from every other one. exponent and defender of a new school of re-To his immature mind, England has a queen, | ligious thought as well. And from that time is labeled among the governments of earth has been well known as heterodox to the acas a monarchy, and must therefore be regard | cepted schools of Medicine and Religion, and ed with distrust by an American; while the has borne the criticisms and persecutions which fact that the Transvaal claims to be a republiave come to him in a spirit which could only lic is quite sufficient reason why America come of a perfect assurance that he possessed the truth, and that it was far more valuable

Before any of the mediums of Spiritualism though England goes to the expense of hav- had developed psychometric powers he had ing a queen as the figure-head of the nation it been experimenting and had proclaimed the is really one of the freest governments in the results of these experiments, and he justly world, and one which the vaunted American and with pride claimed to have been the disrepublic might profitably copy in several re- coverer of the science of psychometry. In spects; while the Transvaal, which calls itself | pursuance of, and experimenting along this a republic, is really an oligarchy, is anything | line, he opened a school for its cultivation, and there are thousands of physicians who were corrupt, greedy and tyrannical men. It has graduates of the regular schools of medicine, no more claim to be called a republic from the who took Dr. Buchanan's course, believing it would be the key to success, as by this method they are independent, in being able to diag-Council of Ten. So any sympathy with the nose without questions and to understand a case better than the patient can. Dr. Buchanan certainly taught this, and his pupils could successfully practise it whether they ized. This intolerable policy, which separates were Spiritualists or not. He is one of those them from the rest of mankind, prevents the who will be better known and appreciated in development of that part of Africa, and must | the future than at the present time. I have sooner or later have caused foreign interfer- always been an admirer of Dr. Buchanan and euce in the interests of civilization. Either his works, and many times my guides have re-England or the Boers must control South | ferred to him in discourses, saying that, as in Africa, and those who have watched the colo- the case of many of the world's helpers and nial government of the British Empire see that saviours, he would be appreciated fully when civilization has been advanced by it, and that he had been dead years enough. 'So goes the those who live under it are as free as in a world.' We knew him in the East, more esperfectly-conceived republic. The Boers have | pecially in Boston, but could not have known no conception of what English rule is. They him as well as some who were his students. fancy that if the British triumph their houses | and some of these are with us to night-some who are practising his system of therapeutics prisoned or hanged. They are hundreds of and among these I shall first call upon Dr. years behind the times, and act under the in- | Cora A. Morse of San Francisco, an admirer and student of Dr. Buchanan." Mrs. Morse said:

"It is fitting that the liberal people everywhere should assemble to honor the name of a new order of things, he kept his face to the light and moved forward in the direction of truth and liberty.

As an explorer, he believed that there was a north pole in the mental constitution of man. rock rimmed and ice-bound by the prejudice and ignorance of the ages; and that its light. once discovered, would unfetter the world and enlarge the vision of the race. So he rigged his ships of hope and faith, and set sail for this hitherto undiscovered land. Nor was he cast down by the knowledge that he must pilot his ships alone, nor was he discouraged because they would be recognized by no other ships war involve the whole of Christendom, we are then sailing the psychic ocean, and when they certain that even those Americans who have made port again-mastless, helmless and rudderless, and the scorn of his fellows was gall ing with the Transvaal alone, would just as and vinegar to his lips, he straightway consurely side with England contending for her structed more ships and launched away in integrity against the Celtic and the Sclavic search of the goal; and lo! one day, after searching nearly a quarter of a century, he was heralded as a discoverer. His success ment and free religious opinion, will stand by proved to be an encouragement to other explorers who followed in his wake and who are it may be, but yet inevitably, will join the still following, rifting still farther the clouds of superstition by bearing their cargoes of mental trophies from this north-land of the spirit, where the Angel of Revelation reigns.

As a discoverer he was entitled to all the recognition he received during his long and useful life, and will be known to the generations of the future as the Darwin of man's mental evolution. His works on Anthropology. Psychometry and Therapeutic Sarcognomy will command the attention of the scientific world forever. Men and women will be spurred "to new heights because of his successful lead-

As a physician he met his greatest antagonists (his fellows of the medical fraternity) with the demonstrable and axiomatic laws of body and brain correspondence, and the interchangeable and interdependent action of the

To Gall, Ferrier, Fowler and others belongs. the discovery of the action and relation of the peacefully with these small nations in the same | convolutions of both the animal and human brain and their control of certain nerve centers, but to Dr. J. R. Buchanan belongs the credit of the discovery of the complete law o correspondence of brain and body, and to him belongs the honor of perfecting a method whereby the discovery could be made available in the cure of disease, a method which no true physician can afford to set aside, a method which will eventually puncture the present system of medical ignorance and quackery to such a degree that drugs will find their way to the bottom of the sea, and the butchery now practiced in the name of surgery be relegated to the shades of the past. The physicians of the world are indebted to this man for the discovery of a new constellation in the medical heavens, and are even now beginning to feel the influence of its luminosity and power.

To him the politician and preacher were one, i. e., his conception of life led him to think that it was practical to put into execution as a servant of his State, the same truths which he proclaimed from the rostrum.

He believed, as does your humble servant, that we are all under mortgage to the past, that we are a promissory note to the future, and that our every moment should be devoted to the settlement of the same, principal and interest.

As a servant of his state, he urged equal rights and humane measures alike toward saint and sinner. He bravely fought for woman's emancipation and the right of her its greatest lights, and the cause of human | children to be well born. By the fireside in the old Kentucky home, on the rostrum in the old world and the new, from New York to California, his voice was ever heard in favor of

Friends, as politician and preacher he cancelled his mortgage to the past by helping to build a new republic and inspire greater religious tolerance. The politician and preacher imenting, and ever ready to give mankind the of the future will be largely in his debt. God grant that they cancel it as royally as he cancelled his obligation to those who preceded

> As an optimistic teacher we found Dr. Bcchanan at his best. Although he knew the weariness of spirit portrayed by Helen Jack-

"He starves with hunger, treading out their corn; He dies of travail while their souls are born,"

It requires no great stretch of the imagin :tion to foresee that his greatest book, "Moral Education," will ere long become a text book for teachers of all nations, and the othical ed ucation it pleads for be gratted into our present school system and bear its fruits of harmony and beauty. By his gift of this one book, "Moral Education," to the world, he has paid in full his promissory note to the future, and teachers everywhere will some day drop a tear as they realize the cost of his work for their selves and their pupils. I do not believe in eulogies, but I can do no less than to lay this tribute at the feet of our arison friend.

One more thought and I am done. It is and has been a grief to me that custom has ordained that the flowers of thought and feeling be laid upon humanity's graves.

At the memorial of James G. Clark, held in our home, my pain was intense that I had failed to gather the friends about him while he lived, and that I had neglected to give them opportunity to say the things to him which they must then say of him, the things they wanted to say and would have said to cheer him on but for my carelessness to make the Pennsylvania, New Jorgey, Delaware, Mary land, Virginia, West Virginia, District of Columbia. Mrs. Frederick Schoff, 3418 Baring street, Philadelphia, Pa.
Ohio, Iadiana, Kentucky, Tennessee, Southern States, Mrs. Cornelia E. James, Vernen wills. way. I feel the same condemnation to-night -that I have said and done no more to help this veteran worker, J. R. Buchanan, while his ears could hear and his lips respond. Some one has said that "flowers placed upon a coffinlid throw no fragrance backward over the weary years," and this, friends, is the pathetic side of life.

It is too late now to do more than this for this friend of humanity, but it is not too late to mend our ways; there are others, hundreds of them, perishing for the flowers we mean to bring sometime. I would be glad if it was the sense of this assembly that as a tribute to the memory of Joseph Rodes Buchanan, a message of encouragement and cheer be sent ringing around the world to the workers in all reform, of every tribe and nation: these vanguards of a new civilization, who are pouring out their hearts' best blood as the rausom for future generations whose liberty is thus assured. This alone will modify the pangs of living death which all workers in the cause of freedom suffer before the body at last suc-

So much for the tribute we can offer to his memory. But the responsibility of the future rests upon us. Our own mortgages must be cancelled, our own promissory notes be met. How? By urging upon all people the acceptance of every measure calculated to insure the health, happiness and harmonization of the world.

We can plead and work for the establishment of justice among the children of men. We can face the east, and cry out the tidings of the dawn. We can fill the broken ranks, and bear our breasts to the shot and shell of the hosts of error. Less than this will render our tribute meaningless, and leave us in bondage to an unpaid debt.

I have no tears for those who fall in the sere and yellow leaf of well doing; my heart's cry is for the dead in life, those who are spiritually deaf, dumb and blind.

Our friend is released from his weight of years. His sorrows are over. I jay for this. Let him rest; but let us work out the problem of Freedom which he lived and suffered for." [To be Concluded.]

One Way to Investigate Spiritualism.

A number of Spiritualists and investigators in Philadelphia have adopted the following preamble and conditions in their study of Spiritualism:

We, the undersigned, Spiritualists and investigators, believing that great harm is being done to the spiritualistic faith by reason of the pretensions of unscrupulous and dishonest mediums to hold materializing séances, thus making them liable to arrest and prosecution, which we believe to be detrimental to the well-being of the faith, we do hereby agree not to patronize mediums who have not gone under the following test conditions:

CONDITIONS.

1. The medium and assistants shall be entirely enclosed in a screen of mosquito net ting, which shall be securely fastened to the

2. Five feet from the medium must be another mosquito netting reaching clear across the room, and eight feet in height. 3. The audience to sit in front of this one,

while the materializing spirits must appear between the screen and the medium. 4. Six Spiritualists and four investigators shall constitute the committee. 5. No door or window will be allowed within

the space enclosed by the mosquito netting. 6. The place for holding the séance must be chosen by the committee, and under no conditions shall the scance take place in the me dium's house. 7. Materializing forms must be tangible.

8. The committee shall pay all expenses of said tests, and, if the phenomena take place, it shall make affi lavit of same. 9. The medium to receive the original affi-

davit.

10. All mediums refusing to submit to the above conditions may safely be classed as

[The results thus far obtained have not been at all satisfactory to the members of the circle interested in the subject. One person, claiming to be a medium, went into hysterics when the words "test conditions" were spoken, and berated the leader of the investigating society The great demand for "BIG BIBLE STORIES" has in duced the author to offer another book upon a biblical topic. THE TEN COMMANDMENTS have been considered to be the only true moral guide, and to give the exact standing of the Bible upon all moral and religious topics—which is not the case. THE BIBLE gives them in two different fo ms and in three different places, and it CONTRADICTS EVERY ONE as post lively as it gives it. This book takes up each Commandment, then quotes places where THE SAME POWER that gave the Commandments gave others exactly the opposite. in the most scathing terms, for even presuming to ask for such a wicked thing as a test séance In this abuse she was sustained and applauded | by many people who call themselves Spiritual

Notice.

ists.—ED.]

The National Congress of Mothers will meet this year in Des Moines, Ia, May 21 to 25, by invitation of Gov. Shaw, the Mayor of Des Moines Chamber of Commerce, Board of Trade, Federation of Clubs, and the Woman's Club of Des

It is expected that thousands of persons from Iowa alone will attend, as during the past year in over eighty counties of the State Mothers' Clubs have been organized. The whole State is aroused to the importance of this Congress, and the public schools will be closed to permit

teachers to attend. The Club Women of Des Moines offer to entertain a thousand delegates free of charge, and for those who prefer hotels, the rates will not

exceed one to two dollars per day.

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headquarters for Press women.
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The Right Elucation for Women" will be

The Training of Young Children" will oc-

the subject for one session, and this will be con-

oupy another session of the Congress, and the

tudes," will be treated by mon and women who

have given the subject earnest thought and

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plished during the past year will be given by State Organizers and President, and ample time will be given for discussion.

In order that a more perfect organization of

the movement may be effected, the following division of territory has been made among the

Committee, and you are respectfully requested

to communicate with the member in whose tor-

ritory your State is:

New York, New England States, Canada,
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West 58th street, New York, N. Y.

ville, Cincinnati, O. Illinois, Western States, South Western States, Mrs. Grace Lea Heller, Des Moines, Ia.

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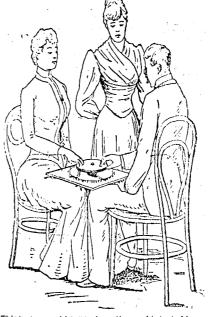
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W. H. BACH, Publisher.

The Sermon.

Apr 29.

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EAD "THE TWO WORLDS," edited by WILL PHILLIPS. "The people's popular spiritual paper." Sent post free to trial subscribers for 24 weeks for 68 cents. Annual subscription, \$1.60. Order of the Manager "Two Worlds" office, 18 Corporation street, Manchester, England. THE TWO WORLDS gives the most complete record of the work of Spiritualism in Great Britain, and is thoroughly representative of the progressive spirit and thought of the movement. Specimen copies on sale at BANNER office.

DELIGIO PHILOSOPHICAL JOURNAL, Advoted to 81 ritual Philosophy, Rational Religion and Psychical Research. Sample copy free. Weekly—8 pages— \$1.00 a year. THOMAS G. NEWMAN, Publisher, 1429 Mar ket street, San Francisco. Cal.

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THE MELODIES OF LIFE. A new collection of Words and Music for the Choir, Congregation, and Social Circle. Combining "Golden Melodles and "Spiritual Echoes," with the addition of thirty pages New Music. By S. W. TUCKER.

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there. there. We'll dwell beyond them all No death.

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We'll dwell beyond them all Waiting to go.
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more.
Whisper us of spirit-life,"
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The region of light.
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The happy by and bye.

The harvest.

Passing away.
Parting hymn,
Passing the veil. Repose.

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PAVEN.

CRAVEN.

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BOSTON, BATURDAY, MARCH 10, 1900.

Spiritualist Societies.

We desire this list to be as accurate as Pensible. Will secretaries or conductors please May us of any errors or omissions. Notices for this columns houldreach this office by 18 o'clock been, of the flaturday preceding the date of bublication.

BOSTON AND VICINITY.

Beston Spiritual Temple meets in Berkeley Hall, Berkeley street. Every Sunday at 10½ and 7½ r. m. E. L. Allen, President; J. B. Hatch. Jr., Secretary, 74 Sidaey st., Berchester, Mass. Take clevator.

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

Ragle Hall, 616 Wushington Street. First Spirit-maline Church, M. Adeline Wilkinson, Pastor. Services at 11, 21/3 and 7/4; also Thursdays at 3. BANNER OF LIGHT for sale.

Mome Rostrum, 21 Soley street, Charlestown. Spirittal meetings Sunday, 11 A.M. and 7½ P.M.; Tuesday and Priday, 8 P.M. Thursday, 7½. Mrs. Gilliland, President, 21 Soley street, Charlestown.

Bible Spiritualist Meetings, Odd Ladies' Hall, A46 Tremont Street.—Mrs. Guiterrez, President. Ser-vices 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, 234 and 73. M. Graham, Chairman.

Temple of Honor Hall, byl Massachusetts Avenue, Cambridgeport.—Meeting at 2½ and 7½ r.m. Sunday. Mrs. Annie J. Banks, Conductor; residence 141 ligh street, Charlestown.

Charlestown.

Spiritual Fraternity, at First Spiritual Temple, cor.

Reter and Nowbury streets.—Meetings Sunday morning
at 194, 24 and 74 P. M. Children's school 12 M., Library

Boom, also Wednerday evening general conference, Lower

Audience Hall. A. H. Sherman Secretary.

Phenomena Spiritual Society, Sunday evening in

Dwight Hall. first floor, 514 Tremont street. Mrs. A. L. Al
bright of Philadelphia, Pa., Conductor and medium, assisted by others.

The First Spiritualist Ladies' Aid Society meets

every Friday afternoon and ovening. Supper served at 6 P. M.—at 241 Tremont street, near Ellot street. Elevator now run ing. Mrs. Mattle 6. A. Allbe, President; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Maşs. Children's Progressive Lyceum—Spiritual Sunday School—meets every Sunday morning in Red Men's Hall, 514 Tremont street, at 10% A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Commercial Mail, 694 Washington Street.— Mrs. Nutter, President. Services Sunday at 11 A.M., 2% and 7% P.M., and Thursday at 3 P.M.

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

Botton Spiritual Lyceum meets in Berkeley Hall every Sunday at 1 o'clock. J. Browne Hatch, Conductor, A. Olar-ence Armstroug, Clerk. 17-Leroy street, Dorchester, Mass. Paine Memorial Building—Appleton Hall, Appleton street. No. 9, side entrance.—Meetings every Sunday, at 2:45 and 7:45. Speaking and tests by Mr. and Mrs. O. F. Brillow.

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

The Ladies' Lyceum Union meets every Wednesday Afternoon and Evening, in Dwight Hall, 514 Tremont street. Supper served at 6:30 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 Bunday at 2½ P.M. Lecture and psychic readines on Tuesdays at 7½ P.M. Hotel Reno, 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. Hanner of Light for sale.

Mrs. Florence White will hold a tess scance every Bunday evening; at 8 o'clock, at 286A Columbus avenue. Echo Hali-l Johnson Avenue, Charlestown Dist.—Meet-ags Wednesday and Sunday evenings. Circles Tuesday

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

MALDEN.

Malden Progressive Spiritualists' Society, Matonic Building, 76 Pleasant street. Meetings every Sunday at 7 p. m. Wednesday, 8 p. m. Wm. M. Barber, President, Brs. 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, 74 Lexington Avenue, one door above 59th street.—Services every Sunday morning at 11, and evening at 8 o'clock. Questions answered in the morting. Improvised poems after each lecture. Mrs. J. H. Tuttle sings morning and exening. All are cordia ly luvited. Mrs. Helen T. Brigham, speaker. BROOKLYN.

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

The Woman's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening, at 3 and 80'clock, and social meetings every Thursday evening at 80'clock, at Ball 423 Classon Avenue, between Lexington Avenue and Quincy street. ELISABETH F. KURTH, Pres't. BANNER OF LIGHT for sale at the Hall.

808 Tompkins Ave., near Gates Ave.—Miss Chapin, Blind Medium. Meetings Sunday and Friday evenings, 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. Särgent, Chairman; Mrs. Julia Sicartifacture.

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

The First Church of Spiritual Progression meets in hall, corner of West Park and Broad streets Sunday evenings at 7:45. G. A. Dorn, President. Banner of CHICAGO, ILL.

The 8. and M. H. Society, 3810 & Rhodes Ave., meets every Sunday, 11 A.M. Cenference and tests. Tuesday 3 P.M., Oriental Reception. Open doors, and everybody

Spiritualist Temple, Fort Worth, Texas, Taylor st. between 7th and Jackson Services for children. 2 P. M.; for adulta, 3 and 73/ P. M. Mary Arrold W4 son; Assistant Pastor, leads suging. Jennie Hagan Jackson, Pastor, resi-

Notice to Local Societies.

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

Local Briefs.

BOSTON. Sunday morning, March 4, Mr. F. A. Wiggin spoke to a large audience. Mr. G. E. Schaller and Mrs. Pearl gave some beautiful music. Mr. Wiggin closed the meeting by giving a séance. In the evening our hall was full, and many extra chairs were called into use. Mr. Wiggin pave a short talk and a long teance, giving many tests or communications that were recognized by those receiving them. Mr. C. L. C. Hatch, with his violin, assisted Mrs. Pearl and Mr. Schaller in the musical part of the service. The music at this hall is always

the best, and well pays one for being present. See notice of Anniversary in another column. Don't fail to secure a BANNER OF LIGHT before leaving the hall. J. B. Hatch, Jr., Sec'y.

First Spiritualists' Church, M. Adeline Wilkinson, Pastor.—Subject for conference, "Mediumship." Opened by Mr. A. Hill, followed by Dr. Blackden, Mrs. Wilkinson, Mrs. Kneeland, Mr. Hardy. Mr. Newhall, Miss Sears, Miss McGrath; messages, Mrs. Woods, Miss Ritzel. Afternoou, song service, Mrs. Nellie Kneeland; Mr. Raizel also gave readings. Evening, Mrs. Carlton Grover sang finely; Mrs. Adeline Wildes read a poem, followed by Mrs Perkins in messages, also Mrs. Woods. Subject for con-ference next Sunday, "Progression." Mrs. Car-rie M. Sawyer will give a cabinet scance for this society on Wednesday evening, March 14.

Tickets, only 25 cents. The Children's Progressive Lyceum No 1 on March 4 had for lesson subject, "What Conditions Are Necessary for Spirit Communion?" The little folks' topic was "Duty." After the banner march the following members rendered songs and recitations; Ethel Weaver, Bertha Sobmidt, Carrie Engel, Wilhelman Hope, Marion Grant, Floyd Sibley, Iona Stillinge, songs and recitations; Ethel Weaver, Bertha Sobmidt, Carrie Engel, Wilhelmina Hope, Marion Grant, Floyd Sibley, Iona Stillings, May Burdett; memory gems by Mrs. Jones' Burnham. "No Death and the Beautiful group; a reading by Mr. Bird; remarks by Realm of Spirit" were most vividly portrayed.

name is Willie Mason. (Don't call him Wil- silver, and purple embroidery.- Epictetus.

Mrs. Maggie Butler and Mr. H. Leelie. On April 1 the Lyoeum will oriebrate Auniversary Day by holding a Lyoeum session commencing at 10:30 A.M., a spiritual meeting at 2:30 P.M., and a concert at 7:30 F.M. A cordial invitation

Home Rostrum Spiritualists held two well-attended meetings Sunday. Morning circle full of power. Proof of spirit return was given by several in the circle. Evening service of iong at 7:30; remarks and messages, Mr. Howe; Mr. Holroyd of Lawrence gave some accurate descriptions of friends present in spirit-form; Miss Stone gave several full names and descriptions of the same; Miss Banks and Mrs. Gillland gave measages to many present. These meetings are being assisted by some excellent visiting mediums. A cordial invitation

America Hall, 724 Washington street. Large attendance all day. Mediums assisting gave wonderful proofs of spirit return. Public invited to investigate. M. A. Graham, President.

Commercial Hall, Mrs. Nutter, President, Sunday, March 4.—Song service led by L. A. Sunday, March 4.—Song service led by L. A. Cameron; invocation, Miss Brehm; morning circle conducted by Drs. Krasinski and Brown. Those who assisted throughout the day. Mesdames Nutter, Mrs. Maggie Butler, Millen Wheeler, Irwin, Nellie Thomas, Annie Kibble, Knowles: recitation by Mrs. Piper; Messrs. Jimmie McLean and Will Nutter; Indian Countil March 15. Good talent. oil March 15. Good talent.

The Ladies' Luceum Union met at the usual hour in Dwight Hall, on the afternoon of Wednesday, Feb. 28. The usual order of business was gone through, and a few new members were voted in; supper served at 6:30. Meeting opened with piano solo by Willis Milligan, followed by a song, Miss Leo Hanson, Little Carrie Engle; Mrs. Piper and Mrs. Dr. Wilde favored us with readings; Little Iona Stillings rendered a piano solo, and "La Retite" May Burdett entertained with songs; Mesdames Webber and Knowles gave messages; Mrs. Butler occupied about half an hour giving messages, and has promised to give what she can get for those present on Wednesday evenings. A cordial invitation is extended to all to join with us, and we will do all in our power to make you feel at home. Supper served at 6:30; tickets 15 cents.

The Helping Hand Society will hold regular meeting Wednesday, March 7. Mrs. Minnie M. Soule will be present to take part. Salad supper at 6 P.M.

The Ladies' Spiritualistic Industrial Society. Mrs. C. H. Appleton, President, held its reguar meeting Thursday afternoon and evening, March 4. During the evening the following speakers were heard from: Mrs. M. A. Wilkinson, Mr. and Mrs. Shelby, Mr Jackson, Mrs. Ida P. A. Whitlock, Mrs. M. P. Davis, Mr. A. S. Leslie and Mr. H. A. Kellogg. March 8 is to be occupied by mediums and musical and literary talent. It is expected that Mr. J. C. F. Grumbine, of Pierca Building, will be with us on that night. March 15, an informal Mediums night. March 22, the regular dance. March 29, we will have Anniversary exercises, and a very interesting program is under preparation for both afternoon and evening. On that evening supper will be served from 5:30 to 7, instead of 6:30, as usual. Mr. F. A. Wiggin, the wonderful ballot test medium, was unable to meet with the Society on March 1, but will be with us on March 15.

The regular meeting of the First Spiritualist Ladies' Aid Society was held at 241 Tremont street, Friday, March 2, with the President, Mrs. Allbe, in the chair. The Mystery Supper was a grand success. The evening entertainment opened with music and song by Mrs. Hattie C. Mason, after which an infantry drill was participated in by Mr. Albert Washburn, Mr. Albert Bliss, and E. W. Hatch, commanded by C. L. C. Hatch. This was a great feature. Mr. Mullen received the prize for first recognition of the participants. Plano duet by A Bliss and E. W. Hatch was well received. Willie Sheldon gave two recitations, and received great applause. Mrs. Weston gave a receipt for mystery pie, and a fine recitation. Mrs. Maggie Waite of California spoke briefly. Mr. A. P. Blinn spoke upon the subject of "Coöperation." Mrs. W. S. Butler closed the exercises with remarks; she urged all to be faithful to the spirit world, and asked the officers of the meetings to be careful whom they endorsed, and whose cards they read. Next Friday we will nave a good time. Come and see us. We celebrate the Anniversary at this hall March 30. See other column for notice. Carrie L. Hatch,

Massachusetts.

The First Spiritualists' Society, Lowell.-Sunday, March 4, Mis. Tillie U. Reynolds of Trov. N. Y., ably handled the subject, "Seek to Understand Spiritual Things." She gave good advice and experience, and at the close many messages that were startling and all quickly recognized. In the evening her subject was "Deeds vs. Creeds," and was equal to the afternoon effort, followed by tests. We were sorry to learn from Mr. A. P. Blinn of Boston last week that he has cancelled his engagements on account of sickness. Banners and Thinkers for sale.

Brockton People's Progressive Spiritual Association had for March 4 Mrs. S. E. Humes, of Providence, R I., who has been with them several times during the season. Others who have occupied the rostrum during the past season are Miss Lillie Prentiss, Mrs. E. J. Web-ster, Mrs. E. D. Butler, Mrs. Dr. Caird, Mrs. J. W. Kenyon, of Lynn, Mass., J. Frank Baxter, of Chelsea, Mass., J. S. Scarlett, of Cambridgenort, Mass., Wallace Chase, of Waltham, Mass., Mrs. Carrie F. Taber. of Brockton. Mass., and Lizzie Harlow, of Haydenville, Mass. Mrs. George E. Morse, 719 South Main street, Cor.

First Spiritualist Church, Fall River.-Two large audiences greeted our good sister, Lizzie D. Butler of Lynn, Sunday, March 4. In the afternoon she gave a very interesting address. followed by a séance of one hour. In the evening she was again very correct in the messages from the spirit side. On Monday even-ing she gave us another benefit circle. Next Sunday our speaker is Mr. James Lucas of Fall River; March 18. Mrs. J K. D. Conaut Henderson; March 25, Mrs. Ida P. A. Whitlock. Thomas Cartman, Sec.

The Arthur Hodges Spiritual Society, Lynn, held services Sunday, March 4. Music, Mrs. J. P. Hayes. At 2:30 Mrs. N. S. Noyes gave an able lecture on "Peace," also many excellent readings. Dr. S. M. Furbush remarks. At 7:30 C. H. Webber of Boston gave an able lecture on "Signs of the Times from an Astrological Standpoint," and received merited applause at the close. Mrs. Lloyd of Boston gave many astrologic readings.

Progressive Spiritualists' Association held services in Providence Hall, Lynn, at 2:30. M. A Moody gave messages, and Mrs. Delia E. Matson gave interesting spirit delineations. From 4 to 5 P.M. magnetic treatments were given by Mrs. Quaide and E. F. Whittier. Character readings and interesting thoughts were also given during the hour. Hot supper at 5:30. Everybody found a mystery under his plate: At 7:30 M. A. Moody was very successful in palmistry, and Dr. Warren Chase propounded sound logic and common sense. Mr. Baker gave readings, also D. E. Matson. Sunday, the 11th, Prof. St. Leon, of New York. Subscriptions received for THE BANNER OF

Cadet Hall, Lynn Spiritualist Association. One of the largest audiences of the season greeted Miss Lizzie Harlow on March 4, and vere much pleased and instructed by the able addresses delivered. Supper was served in the banquet hall to a large number, followed by rocial circles, and a most enjoyable concert by Thomas orchestra; solos by Mrs. Bertha Merrill and Lulu Labay. Miss Harlow will be with us again next Sunday.

Malden Progressive Spiritualist Society, Masonic Building.-Sunday evening, Marca 4, Scripture reading and lesson by the President;

Women, Remember This Fact

That in addressing Mrs. Pinkham you are communicating with a woman -a woman whose experience in treating woman's ills is greater than that of any living person-male or female.

A woman can talk freely to a woman when it is revolting to relate her private troubles to a man.

Many women suffer in silence and drift along from bad to worse, knowing full well that they should have immediate assistance, but a natural modesty impels them to shrink from exposing themselves to the questions and probable examination of even their family physician. It is unnecessary. Without money or price you can consult a woman, whose knowledge from actual experience is unequaled.

Women suffering from any form of female weakness are invited to freely communicate with Mrs. Pinkham at Lynn, Mass.

All, letters are received, opened, read and answered by women only.

This is a positive fact-not a mere statement. It is certified to by the mayor and postmaster of Lynn and others whose letters, all in a little book, Mrs. Pinkham has just published. Write for a copy, it is free. Thus has been established the eternal confidence between Mrs. Pinkham and the women of America which has never been broken and has induced more than 100,000 sufferers to write her for advice during the last few months.

Out of the vast volume of experience which she has to draw from, it is more than possible that she has gained the very knowledge that will help your case. She asks nothing in return except your good-will, and her advice has relieved thousands. Here are some of the eases we refer to:

Mrs. Pinkham Helps Two Women Through Change of Life and Cures Another of Sterility. Read Their Letters.

"DEAR MRS. PINKHAM-I feel that it is owing to Lydia E. Pinkham's Vegetable Compound that I am alive today. It has taken me out of a sick bed where I had lain for six weeks with a good doctor to tend me twice a day. My trouble was change of life, had frequent hemorrhages. Your medicine checked the flow right away. I am now able to do all my work, and backache is unknown. I am fortythree years of age and enjoying good health."-MRS. ANNIE FOSTER, Cascade Locks. Oregon.

"DEAR MRS. PINKHAM-When I first wrote to you, I was in a very bad condition. I was passing through the change of life, and the doctors said I had bladder and liver trouble. I had suffered for nine years. Doctors failed to do me any good. Since I have taken Lydia E. Pinkham's Vegetable Compound my health has improved very much, I will gladly recommend your medicine to others and am sure that it will prove as great a blessing to them as it has to me," -Mrs. Geo. H. June, 901 De Kalb Ave., Brooklyn, N. Y.

"DEAR MRS. PINKHAM-It was my ardent desire to have a child. I had been married three years and could not become a mother, so wrote to you to find out the reason. After following your kind advice and taking Lydia E. Pinkham's Vegetable Compound, I became the mother-of a beautiful baby boy, the joy of our home. He is a fat, healthy baby, thanks to your medicine."-MRS. MINDA FINKLE, Roscoe, N. Y.

Two More Women Who Acknowledge the Help they Have Received from Mrs. Pinkham.

"DEAR MRS. PINKHAM-The doctor says I have congestion of the womb, and cannot help me. There, is aching in the right side of abdomen, hip, leg, and back. If you can do me any good, please write." - MRS. NINA CHASE, Fulton, N. Y., December 20, 1897.

"DEAR MRS. PINKHAM-I followed your instructions, and now I want every woman suffering from female trouble to know how good your advices and medicine is. The doctor advised an operation. I could not bear to think of that, so followed your advice. I got better right off. I took six bottles of Lydia E. Pinkham's Vegetable Compound and used three packages of Sanative Wash; also took your Liver Pills, and am cured."-MRS. NINA Chase, Fulton, N. Y., December 12,

"HEAR MRS. PINKHAM-Have been suffering for over a year and had three doctors. At time of menstruation I suffer terrible pains in back and ovaries. I have headache nearly every day, and feel tired all the time. The doctor said my womb was out of place. Would be so glad if you could help me. -Mrs. Carl Voss, Sac City, Iowa, August 1, 1898.

"Please accept my sincere thanks for the good your advice and Lydia E. Pinkham's Vegetable Compound has done me. I did everything you told me to do, and used only three bottles, and feel better in every respect."-MRS. CARL Voss, Sac City, Iowa, March

Mrs. Pinkham has Fifty Thousand Such Letters as Above on File at Her Office—She Makes no Statements She Cannot Prove.

The parsonal experiences of this exceptionally talented lady were listened to with intense interest. Mrs. Burnham will be with us again soon. Mrs. Sadie 1. Hand gave many messages from the dearlones in Summerland. Mrs. Hand will be with us Wednesday evening and the third Sunday of March. We find a copy of THE BANNER is one of the best missionaries we can send out. Wednesday evening, March 14, monthly musicale and social. Many prominent artists will contribute their services.

The Helping Hand Association of Spiritualists of Haverbill held regular meeting at their hall, 82 Merriman street, Sunday, March 4, at 7 P. M., with W. H. A. Simmons as lecturer, and Mrs. H. E. Emerson as medium; her tests being well recognized. Lilla B. Ruiter, See'y.

First Spiritualist Ladies' Aid Society, Stone-ham, held regular meeting Feb. 15, at O. U. A. M. Hall, Maine street, Mrs. Emma F. Whittier, President, in the chair. The evening's enter tainment was a sociable, sales table, whist and danoing. Had a number of visitors and a very enjoyable occasion, and netted quite a little sum of money. Next meeting Thursday, Mar. 8, will be favored by Mrs. Effe I. Webster of Lynn, lecturer and tests. Cordial invitation to all. Mrs. F. A. Robertson, Sec'y.

Mrs. Sauger writes from Waltham.—Our speaker, March 4, was Mr. Albert P. Blinn. He gave us one of the best lectures we have had this season. A good audience greeted him and gave him undivided attention from the beginning to the close. An earnest desire was expressed to have him with us again. Next Sunday Mrs. Sadie L. Hand will be our speaker. A warm welcome awaits her.

Full houses greeted Mrs. Nellie Burbeck speaker for the First Spiritualist Society, Fitchburg, Sunday, March 4, and was assisted by Mr. and Mrs. J. W. Kenyon. The addresses were very interesting, and ably presented, and a large number of convincing spirit messages were given. Piano selections, Miss Howe. Mrs. Nellie Burbeck speaks for the society again next Sunday.

The First Spiritualist Society of Salem had for speaker Sunday, Mr. J. S. Scarlett of Cambridgeport. He gave two able lectures, holdng the attention of the audience with his wonderful inspiration, and also gave a number of tests which were readily recognized. J. S. Hammond, Sec'y.

New York.

On Sunday, March 4, the house of Miss A. J. Chapman, 308 Tompkins Avenue, Brooklyn, was well filled. The meeting was opened with an inspirational solo by the medium, followed by a hymn, in which the audience joined heartily. Miss Chapin's messages are clear and convincing. Those of the audience whom the medium could not reach were given the privi-lege of asking mental questions, which were answered through Miss Wightman's mediumship. The third Sunday in the month the program will be entirely musical followed by a test séance. Wm. H. Barnes.

Mrs. N. B. Reeves, Cor. Sec'y, writes: The Woman's Progressive Union of Brooklyn had a very good meeting Sunday afternoon. Mrs. H. P. Russegue chose as her subject, "My Creed," speaking in her usual forcible manner, supplementing her lecture by several more than interesting readings. Her subject for the evening, "The Wages and Recompense of Sin is Death," was an eloquent and most intellectual address, bringing forth round after round of applause; Mrs. May S. Pepper being in the audience, received a cordial invitation to come to the platform, and promised to do some extra good work the coming Sunday; Mrs. F. K. Sieber sang several solos in her usual accomplished manner, closing with the doxology, "God be with you till we meet again," in which Mrs. Morrison's voice as alto was heard with good effect.

Brooklyn.-Advance Conference, 1101 Bedford Ave. March 3 meeting opened with song service, Pres. Deleree conducting; Mr. Warner gave a very eloquent address; Pres. Deleree followed with a short address on the subject of unselfishness in our doing and giving; Dr. Wm. Franks of Manhattan gave some very good readings, as he always does; Dr. Franks was followed by others, well received. Closed with benediction. Mrs. Annie R. Palmer, Cor.

First Association of Spiritualists.-Sunday, March 4, Mrs. Newton opened each meeting by reading a poem, and the musical selections which the regular commission would be from were admirably rendered. Miss Gaule has been seriously ill since Sunday last, having entirely lost her voice, which prevented the fulfillment of her engagement in Washington, D. C., on Friday. This afternoon she left the platform in a fainting condition; but, owing to earnest efforts of magnetists in the hall, she was enabled to return for the evening session, which left her much exhausted. Our good sis ter, Mrs. L. S. Cadwell, spoken of last week, has rallied a little, although still critically ill. A Testimonial Concert is being arranged for her, to take place at an early date, and I ask those to whom her mediumship has brought comfort in the past, to help swell the receipts of that concert. Any communication addressed to Mrs. Henry J. Newton, 159 East 70th street, or Miss Fitz-Maurice, 7 West 921 street, will be promptly responded to. I shall have particulars and dates for my next article. M. J. Fitz-Maurice, Sec.

Other States.

Mrs. J. A. Chapman writes from Norwich, Conn.: Just a line to let your readers know that the good work is still moving along in our little city. Although a long and serious illness has prevented me from reporting progress, Miss Lizzie Harlow served the society the months of December and January, doing excellent work Sundays and assisting in all social work during the two months she was here. first two Sundays in February George A. Fuller, M. D., of Greenwich, Mass., spoke before good audiences, giving eloquent and scholarly addresses. The last two Sundays of February Mr. Albert P. Blinn was the speaker. His discourses pleased every one, and he made many friends during his short stay. He assisted ably in a literary entertainment. Mrs. May S. Pepper is engaged for March, but, owing to illhealth, she has cancelled the first two Sundays. We hope to have her with us the last two Sundays of the month. Mrs. Twing will speak for us in April. and Effic Webster the last two Sundays in May.

Freeman W. Smith of Rockland, Me., spoke before the Bangor Spiritual Society, Sunday P. M., March 4. Moody's Hall was filled with an appreciative audience, and the meeting was most enjoyable in all respects. The speaker re viewed the lives of eminent mediums and Spiritualiste, showing the great factor Spiritualism has been in the world's progress. Mr. Smith will be with us next Sunday.

Providence Spiritual Association held meeting Sunday, which was largely attended. E. J. Bowtell gave two ringing discourses, full of golden thought. The members of the Board wish to extend thanks to Bro. Bowtell, and wish him God-speed in his work. Next Sunday we shall have another mediums' meeting. I wish to extend thanks to all mediums who took part in our meeting, and hope they will all be present next Sunday, and have another grand, good time. David F. Buffinton, Sec'y.

A correspondent from Toronto, Canada, writes: A beautiful morning service was rendered at the First Spiritual Church, Sunday, Feb. 11, by Dr. G. C. B. Ewell, pastor. The ingo catio 1 and well conducted congregational music were followed by an inspirational discourse, interesting and instructive, on "The Correlation of Forces in the Positive and Negative Vibrations as Illustrated in all Exhibitions of Life and Power." Following this, an unusual feature in the regular service was presented in the baptism of a little child of twenty months, son of H. Robotham, named "Herbert Victor." The spirit named "Sunshine," with the symbol "Snow white dove," was also accorded him through the inspiration of the hour.

The brief address to the parents and sponsors, the benedictions, and commitments of the child to angelic guardianship, touched the hearts of all present, and surely made realistic the beautiful philosophy of Spiritualism. The large platform and tables draped in white were profusely decorated in white roses, carnations,



azaleas and jonquils, seeming more like the Easter festival of opening spring than mid-

The Sunday school follows morning service, composed of a large class of adults, and about twenty juveniles. Evening service presents a solid philosophical discourse, and psychic delications of the control of the cont lineations and spirit messages by Dr. Ewell.

Written for the Banner of Light.

"What Are the Principal Needs for the Advancement of Our Cause?" By E. W. Gould, published in THE BANNER of

Feb. 3, suggests important points and comes down to details of action. "The Vision of Lost Atlantis," by J. G. Clark, and "The Man With the Hoe," by Edwin Markham, perhaps the two great poems of the century, grandly sublime, eminently calculated to raise man into the spiritual life, and in harmony with the teaching of our BANNER, must not be overlooked, while we note a feature of cooperation unnoticed by Mr. Gould, and that is, "exchange of labors." It is true that, in our political and social systems, money is a most potent factor, but our government delegates the creation of money to the few, while thousands are creating or constructing useful articles beyond their ability to exchange for the money, and who are dependent upon society to aid them. This exchange is largely controlled by established institutions of Church and State, and any poor soul suspected of Spiritualism is very liable to be crushed under the wheels of this modern car of Juggernaut. This, of course, only empha-sizes Mr. Gould's assertion of the need of fraternal feeling, but it also suggests a way to manifest this feeling, as, for instance, I know an artist who says: "I would give one hundred dollars toward the Mayer fund if you will sell that painting, which is well worth two hundred dollars. I cannot go out and sell my own work; but you bring any good judge, and I will give one-half of all that he will bring me for one thousand dollars' worth of paintings." This artist's works are noble examples of landscape art, in both oil and water color, and no doubt would be gladly enjoyed by those who are abundantly able to buy them. I will gladly introduce any one wishing to see them, upon application to me. And this is not an isolated

I (who am one of the oldest Fellows of the American Institute of Architects), have now a client, a large manufacturer of the best and most economical roofing materials. He is now paying a large house rent, owns a fine building ot in town, and wishes to build himself a house, but does not like to take the money out of his business. He authorizes me to exchange his roofing for all the material required in the different parts of a first class brick or stone house, on facturers of building material to exchange their goods, and I will cheerfully answer and attend to any communication addressed to me in carrying out the exchange. J. C. MARKHAM, Architect.

No 10 Pollock Ave., Jersey City, N. J.

Arkansas Valley Spiritual Association

Will hold Annual Campmeeting at Winfield, Kansas, in Island Park, commencing July 6, 1900, and ending July 26 Assordial invitation extended to all mediums to be with us, and the right hand of friendship extended to the balance of the human family. Good tents and other accommodations will be on the ground. Admittance free. J. D. Douglass, Sec'y.

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