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The Religion of the Future.

An Address Delivered by Charles L. Snyder a Vienna, Va., on Sept. 11, 1899.

Ladies and Gentlemen: My Christian friends sometimes say to me: "You are endeavoring to destroy our faith in the religion of our fathers; you are striving to rob us of all the things we hold most sacred and precious; what from us those traditions which are closely in from the God of Jesus. The one was an angry, terwoven with every emotion and sympathy of our lives; can you give us anything one-half so dear?"

These are fair questions, and it shall be my purpose to night to endeavor to briefly answer them, and to point out what seem to me to be of the people, and has been a fair index of some of the principles of true religion.

The great majority of people are conservatives. They fear changes of any kind, and most of all in matters of religion. The blows the same general characteristics, and, as Col. of the reformer cause a dread as to the conse- Ingersoll has most aptly remarked, "An honest guences. They fear lest the good be destroyed along with the evil, lest the wheat perish with the tares.

as especially appropriate a poem of Whittier's, called "The Reformer":

All grim and solled and brown with tan. I saw a Strong One in his wrath. Smiting the godless shrines of man \vec{e} Along his path.

The Church, beneath her trembling dome, Essayed in vain her ghastly charm: Wealth shook within his gilded home With strange alarm:

Fraud from his secret chambers fled Before the sunlight bursting in: Sloth drew her pillow o'er her head To drown the din.

"Spare." Art implored, "yon holy pile; That grand, old, time worn turret spare;" Meek Reverance, kneeling in the aisle, Cried out, "Forbear!"

Grey-bearded Use, who, deaf and blind, Groped for his old accustomed stone, Leaned on his staff, and wept to find His seat o'eithrown.

Young Romance raised his dreamy eyes.

of their ideas in this primitive origin. The gods of all the races and peoples which

have ever inhabited the earth have been the highest conceptions of those peoples of the great cosmical forces of the universe. If the intelligence of a people was limited, its conceptions were crude and narrow, while if its kuowledge was greater, its ideals of God were grander and more inspiring. The God of Moses will you give us in their place? You are taking is conceived as a very different personality jealous, vengeful, physical deity, while the other was a spiritual heavenly father, relieved of many of the crudities of the older belief.

> The god idea has always kept pace in greater or less measure with the intellectual progress their development and civilization. If the people were dishonest, orafty, oruel and revengeful, their gods were believed to possess god is the noblest work of man."

The gods, in other words, reflected the ideals of the people. Their gods were never better. In meeting this objection, I desire to quote | and were sometimes worse, than the highest ideals of the people. The new gods were usually better than the old ones, as they represented higher and clearer concepts, although this was not always the case.

In all the earlier beliefs in which the idea of a personal God was held, he was always conceived to be in the form of a human or other animate being, even when clothed with spiritual powers and attributes. The personal God always represented some of the attributes of man in a magnified form, and in many cases the God was simply conceived, and personified as a huge and powerful man.

The worship of gods undoubtedly grew in the first place from man's fear and awe of the great forces in nature which he could not control nor comprehend. He felt that these mighty and mysterious powers had complete control over his welfare and destiny. They could destroy and they could protect. They brought life and caused death; and in obedience to the instinct of self-preservation common to the prace, man sought to appease the anger of offended deities or to win their special favors by gifts and sacrifices. He believed that th gods would be pleased with what most pleased him, so he brought to the sacrifice the fruits of his toil and care, the products of the earth of the firstlings of his flocks. Later he sacrificed prisoners taken in battle. and in cases of great crises or dire distress he sacrificed those most dear to him, a son or a daughter. He believed that the gods would be doubly pleased by the gifts that cost him the greatest pain or sacrifice. Out of this thought grew the doctrine of personal penance and suffering to please the gods. This doctrine assumes that God is specially pleased when man humbles himself and makes himself miserable for God's sake; that God loves to see his creatures abase themselves before him as before an earthly monarch, and thus magnify his glory. The practices of asceticism, or extreme selfdenial, are an outgrowth of this thought, and have resulted in the establishment of monusteries and nunneries in Christendon, and sim ilar institutions in Pagan countries. In these older concepts God is looked upon as a tyrant or arbitrary king who rules with a rod of iron, and whose wrath can be appeased only by the greatest self abasement and humility. He rules the earth by the arbitrary acts of his will, and can be moved by prayers and supplications to change his mind. In fact, the kingdom of heaven was simply the counterpart of the kingdoms of the earth with all their arbitrary tyranny and abuse. The Greeks and the Hindus idealized the forces of nature in very beautiful forms, while the Hebrews and the Persians, having much less of the artistic in their natures, gave their gods more seriously human characteristics. Javeh or Jehovah was at first probably a sun god and gradually grew into the more personal conception of a god with human attributes. He was not originally thought of as a spiritual being, but as having all the physical attributes and passions of a man, and is believed to have been seen by Moses and the elders of Israe', while in the later writings of the Bible we and the statements that God is a spirit, and stroyed so long as men's minds are free and that "No man hath seen God at any time." unfettered to discern the good from the bad. There is a great evolution in the ideal of God The real dangers to true religion lie in the from the time of the earlier to that of the later slavish acceptance without thought or analy- books of the Bible. The God of the one part The Greeks were largely speculative or thoughtful in their ideals, and their gods did sense has solely to do with man's conceived re- not take on the grosser material concepts, but lations to God or deity. It does not directly among the more intelligent of the people were concern any of his relations to his fellowmen, always conceived as spiritual symbols of the or to nature in general. But in the more com- forces of nature. The intermingling of the monly accepted sense, religion not only in- Greek philosophy with the Hebrew god idea cludes the relations of man to God, but most of gave the higher ideals of the God of the New the relations of man to his fellows. That is, it Testament. Yet even here God is simply a great human personality who loves and hates, Every rational being pictures to his own mind who may be pleased or displeased with the verse by the arbitrary acts of his will. He is a sees God in the cloud, and hears him in the and his plans by the prayers of his creatures wind. The fitatic forces of nature are all per- | and their faith in his power. The ideal has sonified to him, and become his gods and his become more lofty, but still retains the human With the development of the methods of worshiped as a god from time immemorial, and modern science, the earlier ideas of God are by nearly every primitive people. The storms passing away. When Humboldt uttered that and the lightning, the volcano and the earth- immortal sentence, "The universe is governed quake, were to many primitive minds the man | by law," he signed the death warrant of all the arbitrary and tyrannical deities that man Man in the earliest times worshiped the had ever invented. For if the relations of

of the world have a common source for many | ical universe, if all things move in obedience | By this the slayer's knife did stab himself; to great and unchangeable laws, there is no

room left for arbitrary acts of interference on the part of the gode. Either God exists in and acts through the great cosmical forces of the universe or he does not exist And if he is the animating spirit of all nature, the life of which all things are but parts, he cannot be clothed with a personality in the semblance of a man. He can neither love nor haty, he can neither be pleased nor displeased with the acts of his creatures; he can neither hear nor answer prayer, for since the universe is governed by law, and he is the life of the universe, he can act only in accordance with his own laws which science has proved, and is proving to be absolute and unchangeable.

Being infinite, God is unconditioned, and that which is unconditioned cannot be affected by any finite conditions, nor changed by any finite will.

In the teachings of Gautama Buddha, the Hindu Savior, this thought of the unchangeableness of the divine law as well as the incapacity of the finite mind to understand the infinite is most beautifully expressed. I read from Edwin Arnold's translation in the "Light of Asia":

Om, Amitaya! Measure not with words Th' Immeasurable: nor sink the string of thought Into the Fathomless. Who asks doth err, Who answers, errs. Say nought!

The Books teach Darkness was, at first of all, And Brahm, sole meditating in that Night: Look not for Brahm and the Beginning there! Nor him, nor any light.

Shall any gazer see with mortal eyes, Or any searcher know by mortal mind Veil after vell will lift-but there must be Veil upon yeil behind.

Stars sweep and question not. This is enough That life and death and joy and woe abide; And cause and sequence, and the course of time, And Being's ceaseless tide. ٠ *

Pray not! The Darkness will not brighten! Ask Nought from the Silence, for it cannot speak! Vex not your mournful minds with plous pains! Ah1 Brothers, Sisters! seek

Nought from the helpless gods by gift and hymn,

The unjust judge hath lost his own defender; The false tongue dooms its lie; the creeping thief And spoiler rob, to render.

Such is the law which moves to righteousness. Which none at last can turn aside or stay; The heart of it is Love, the end of it. Is Peace and Consummation sweet. Obevi

In the religion of the future, the god ideal

will lose much of the anthropomorphic or human characteristics, and will be conceived more in the nature of a pervading soul or spirit acting in and through the universe, and giving all things a tendency toward symmetry and perfection. It will be sought as the law that moves to righteousness in the ideals of human conduct, and not as a personality who can alter or change the course of nature by his will This God will be conceived as the indwelling

light that lighteth every man that cometh into the world, and as a divine ideal implanted in every soul, and leading to more and more perfect types of life.

The true worship of this deity will be the endeavor to attain to the ideal he has implanted in our natures. Our best prayers to him will be our efforts to purify and perfect ourselves and our fellowmen. The benediction of his holy spirit will be the peace and happiness that comes from virtuous and noble living. His altars will be human souls consecrated to the service of humanity, and his temples wherever men and women assemble to uplift and ennoble the lives of their fellows.

In the religion of the future there will be no sacrifices to appease the anger of offended deities, and no priests or preachers to stand as ministers of God to man. The idea of sacrifice grew in the atmosphere of simplicity, credulity and ignorance, and was fostered by the cunning devices of priests in all ages of the world.

The Hebrews sacrificed cattle, sheep and doves, the Greeks brought gifts of flowers, fruit, wine and grains to their shrines, in addition to occasion animal sacrifices. Certain Pagan nations offered up human beings as sacrifices to please the gods, and Christians, to cap the climax of the sacrificial idea, repeated what many pagan nations had done before, and offered up a supposed Son of God himself as a perpetual atonement for their sins.

But with growing enlightenment, and in

The known will be taught, and the unknown will be investigated as far as human powers and human skill can go.

Nothing will be too holy or too secred to be critically examined; nothing too pious or mycterious to be honestly questioned. Under these methods the true will live and the false will die. Truth does not fear critical examination or honest investigation, but falsehood hides herself away from the eyes of the discerning.

In these temples of knowledge men will no longer persecute or fight, or destroy one another on account of the views they entertain concerning the unknown or the undemonstrable. Science never persecutes and true knowledge makes no martyrs. Men have burned each other at the stake for believing or failing to believe a pious fable, but if intelligent, they have never quarrelled over demonstrable facts.

The religion of the future will be an evolution from the religions of the past and of the present. It will be a survival of the fittest in religious ideals. It will retain all that is good and true in the old and will leave all that is false and bad. Slowly, one by one, the false doctrines, the foolish myths, the cruel creeds are losing their hold on the minds of intelligent men and women. This is particularly true in Protestant Christendom, where scientific methods of thought are becoming almost universal. Science is the true emancipator from the tyranny of false religious ideas, the great destroyer of superstition, which is but a form of ignorance.

Almost every Protestant Christian and a. great many Catholics are immeasurably better than their creeds, and are growing day by day toward higher ideals. This tendency toward change is marked by what is termed The Higher Criticism among the most intelligent Christians. It means that they are subjecting their faith in some degree to the test of reason" and common sense. The change in the belief of Christian people, particularly the more intelligent, has been very great in the last twentyfive or fifty years, and still greater when compared with the earlier forms of faith. The cruelties and barbarities of the hideous and soul harrowing beliefs of our forefathers are being cast aside and replaced by more humane and ennobling conceptions.

O'erhung with paly locks of gold,-Why smite," he asked in sad surprise, " The fair, the old?"

Yet louder rang the Strong One's Stroke, Yet nearer flashed his axe's gleam; Shuddering and sick of heart I woke, As from a dream.

I looked: aside the dust-cloud rolled .-The Waster seemed the Builder too; Upspringing from the ruined Old I saw the New.

'T was but the ruin of the bad,-The wasting of the wrong and ill; What e'er of good the old time had Was living still.

Calm grew the brows of him I feared; The frown which awed me passed away, And left behind a smile which cheered Like breaking day.

The grain grew green on battle plains, O'er swarded war-mounds grazed the cow: The slave stood forging from his chains The spade and plow.

Where frowned the fort, pavilions gay And cottage windows, flower-entwined, Looked out up in the peaceful bay And hills behind.

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Through prison walls, like Heaven sent hope, Fresh breezes blew, and sunbeams strayed, And with the idle gallows rope The young child played.

Where the doomed victim in his cell-Had counted o'er the weary hours, Glad school girls, answering to the bell, Came crowned with flowers.

Grown wiser for the lesson given, I fear no longer, for I know That, where the share is deepest driven, The best fruits grow.

* * * *

Take heart1-the Waster builds again,-A charmed life Old Goodness hath; The tares may perish,-but the grain Is not for death.

The real good in religion can never be desis of doctrines and creeds which degrade and is not the God of the other. debase the mind.

Religion in its narrowest and most literal includes ethics or morals as a part of itself.

in some kind of symbols those great powers of acts of his creatures, and who governs the unithe universe which are mightier than himself. and which he cannot comprehend. The savage God who may be moved to change his purposes demons. The sun, the physical symbol of all characteristics and symbolism. the life and energy in the world, has been ifestations of evil gods or devils.

mighty forces of nature, and all the religions ¹ cause and sequence exist throughout the phys-

Nor bribe with blood, nor feed with fruit and cakes; Within yourselves deliverance must be sought; Each man his prison makes.

. I. Buddh, who wept with all my brother's tears. Whose heart was broken by a whole world's woe, Laugh and am glad, for there is Liberty! Ho! Ye who suffer! Know

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Ye suffer from yourselves. None else compels, None other holds you that ye live and die, And whirl upon the wheel, and hug and kiss Its spokes of agony.

Its tire of tears, its nave of nothingness. Behold, I show you Truth! Lower than hell, Higher than heaven, outside the utmost stars, Farther than Brahm doth dwell.

Before beginning and without an end, As space eternal and as surety sure. Is fixed a Power divine which moves to good. Only its laws endure.

This is its touch upon the blossomed rose, The fashion of its hand-shaped lotus-leaves; In dark soil and the silence of the seeds The robe of Spring it weaves:

That is its painting on the glorious clouds, And these its emeralds on the peacock's train; It hath its stations in the stars; its slaves In lightning, wind, and rain,

Out of the dark it wrought the heart of man, Out of dull shells the pheasant's penciled neck; Ever at toil, it brings to loveliness All ancient wrath and wreck.

It spreadeth forth for flight the eagle's wings What time she beareth home her prey; it sends The shc-wolf to her cubs; for unloved things It findeth food and friends.

It is not marred nor stayed in any use, All liketh it; the sweet white milk it brings To mothers' breasts; it brings the white drops, too, Wherewith the young snake stings.

The ordered music of the marching orbs It makes in viewless canopy of sky; In deep abyss of earth it hides up gold, Sards, sapphires, lazuli.

Ever and ever bringing secrets forth, It sitteth in the green of forest-glades, Nursing strange seedlings at the cedar's root, Devising leaves, blooms, blades.

It slayeth and it saveth, nowise moved Except unto the working out of doom; Its threads are Love and Life; and Death and Pain The shuttles of its loom.

It maketh and unmaketh, mending all: What it hath wrought is better than hath been; Slow grows the splendid pattern that it plans Its wistful hands between.

This is its work upon the things ye see, The unseen things are more; men's hearts and minds The thoughts of peoples and their ways and wills. Those, too, the great Law binds.

Unseen it helpeth ye with faithful hands, Unheard it speaketh stronger than the storm. Pity and Love are man's because long stress Molded blind mass to form.

It will not be contemned of any one; Who thwarts it loses, and who serves it gains; The hidden good it pays with peace and bliss, The hidden ill with pains.

It seeth everywhere and marketh all: Do right-it recompenseth! Do one wrong-The equal retribution must be made. Though Dharma tarry long.

It knows not wrath nor pardon; utter-true Its measures mete, its faultless balance weighs; Times are as nought, to-morrow it will judge, Or after many days.

creasing scientific knowledge, men are realizing that vicarious atonement is contrary to the laws of the universe-that no one can directly atone by his suffering for the sin or wrongdoing of another. They are realizing the divine law of compensation, which declares that sin. or the violation of the laws of our being, cannot be separated from the sinner, but that he must suffer for his own sin, and make his own atonement. Men are slowly learning the uselessness of mediators between themselves and the gods. They are learning that the true gods are within themselves, and not in some far-away heaven; and that the priests have as a rule obscured rather than cleared the spiritual vision of man. They have, as a class, interposed themselves between God and man rather to magnify their own importance, and to gratify their personal ambitions and necessities, than for the purpose of helping man to interpret nature, and thus learn the laws of the living God. The faces of the priests have always been toward the past, and they have ever gloritied the old and the dead, while the hope of mankind is in the now and the future, and the glorification of the living.

The priest may have been a necessary factor in the evolution of the race, but, in the great majority of cases, the priests of all religions have been opposed to progress and have magnified, fostered and perpetuated superstition in all ages. While in exceptional instances they have been the friends of the race, in the great majority of cases they have been mankind's greatest foes. They have encouraged belief in fables, mythe and miracles; they have taught mankind that scientific knowledge is of little worth, and have thus discouraged true learning. They have held the great masses of the people in slavish ignorance, and have taught them to be content in their squalor and poverty. They have almost invariably been the friends of the old and the enemies of the new. They have nearly always allied themselves as a class with kingly and governmental tyranny. They have been the apologists for every abuse of power, and the defenders of every wrong. And whenever their power has been supreme, the people have been held in the most benighted ignoronce.

As true knowledge grows, the power of the priesthood wanes; with increasing intelligence their influence grows visibly weaker.

In the religion of the future every man will be his own high priest and minister to God. Every man's mind will be his own church where he will be free to change his creed as often as he pleases. Man will then minister to his fellowmen not as an agent of deity, nor as a mediator between God and man, but as a true man among his fellows. The spirit of altruism, or love of others, will take the place of the fear of gods and devils. And when men come together in the spirit of true helpfulness and unselfishness to form the great church universal, the only article of their common creed will be "The Brotherhood of Man," their only commandment that beautiful thought which has been common to all the great religions of the world, the Golden Rule of Confucius and Jesus, illuminated by that divinest of all human attributes, unselfish human love.

The temples of the religion of the future will be temples of science and of knowledge, rather than of faith and prayer. In these temples facts and not fables will be taught, myths and miracles will give place to a knowledge of the jealousies of adults thus reproduced in minlaws of the universe of which we are a part. 'isture are not pleasant to look upon."

To be Concluded.

Noted Spirit Medium.

Mrs. Leonora Piper to give the World Her Experiences.

Mrs. Leonora Piper, the noted spirit medium, is about to be released from her contract with the London Society of Psychic Research so that she can give to the general public the benefit of her experiences with spirit manifestations. Her career in this mysterious realm has been remarkable-remarkable because so many scientists of recognized standing have vouched for the genuineness of her claims. Many have declared that Mrs. Piper has demonstrated to them, scientifically, that the soul does continue to exist after death; that the demonstration is as real as any in chemistry or physics.

Prof. James H. Hyslop, of Columbia University, is one who professes complete confidence in her. Prof. Wm. Crookes is another. Of late Mre. Piper has been under the control of the American branch of the London Society. An account of the marvels revealed by herwas published last year by Prof. Hyslop and Mr. Richard Hodgson,

Prof. Hyslop suggests that many persons confined in insane asylums are not insane, but are simply favored recipients of visits from spirits. Most of the doctors in charge of insane persons ridicule this theory. It is noted, however, that insanity often manifests itself in an intense interest in spiritualistic seances and a belief in spiritualistic claims, and Dr. Charles G. Hill of Mount Hope Retreat, Md., is the only insanity expert who has taken the trouble to answer Prof. Hyslop - N. Y. Mail & Express.

[If the above be true, the interested public will have an opportunity to obtain more light upon the great question, is there a future existence for man? Mrs. Piper, it seems, is to become one of the many mediums who have been offering the world an affirmative response to this query. Hitherto she has stood aloof from the mediumistic fraternity, and owing to the exclusiveness prescribed by the Psychical Research Society, the tests given through her organism assumed greater importance in the minds of the masses than those of even greater moment that have been offered for fifty years by the genuine mediums in Spiritualism. Mrs. Piper has done a good work, and is entitled to full credit for all she has done. But results of equal import have been obtained through scores of others, with whom she has had nothing to do, but is now about to compete through public mediumistic work.-ED.]

Spoiling American Children.

Summer Resorts and Hotels have Worked Great Evil. "Our hotels and summer resorts have helped to make the American child what he is." writes "An American Mother," in the March Ladies' Home Journal. "Even as an infant he learns to live in a staring crowd. In what other country would the baby daughters of respectable families be exhibited to the public in a contest for prizes for beauty or fine clothes? You may see every summer the poor little winners in such contests marched up and down the street before a shouting crowd to the music of a brass band, trembling with conscious pride in the dimples or plumed hat which won for them the blue ribbon. A child dead in his mother's arms is a sight far less tragic. In what other country would the parlors of hotels be given up to the euchre parties of ohil-

BANNER OF LIGHT.

A SUNBISE IN WINTER.

BY MRS. J. A. CHAPMAN. One winter morning orisp and clear, While on my couch reclining, I saw on yonder eastern hills. A cloud with golden lining. I watched this cloud so firecy white, All tipped with buraished gold, When suddenly from over the hill The sun majestic rolled.

It shope upon my window-pane In brilliant scintillations, And quickly melted King Frest's work That represented nations. When, chilled by hatrod's icy breath, They've led to wars and strifes. The sun of love will melt their hearts And lead them to more noble lives

I watched and pondered as the sun Before my vision rose, How human hearts inspired by love Will kindly share each other's woes, Love, like the sun gives warmth and life. While hatred chills our very breath. And as the sun the frost's work melts. Love will unlock the chains of death.

I watched the trees, their branches reach Toward the sun for heat and light, They know when kissed by Springtime's breath, Their leaves will burst anew to sight. The verdure hidden for a time By touch of winter's ice and snow, Like human hearts whose fragrance sweet Is withered by some cruel blow.

But, as the trees on yonder hill With branches grim and bare, Will bloom again with living green In summer's balmy air, So human hearts, though crushed and torn By Hatred's cruel breath. Will sometime spring anew to life To teach-There is no death.

Oh, Sun: Thou central orb of light, Thy rays we only know. We can not reach thy power supreme, Thy fullness, thou dost never show. Like love, the universal power divine, That blends all human lives as one. Thy potency will be revealed In rays, like yonder rising sun.

Some time, thy power will reach afar And link the nations of the earth In bonds of peace and justice true, 'Fill each shall know the other's worth. 'T will thrill all hearts and melt all hate. Subdue all thoughts of war or strife, Unfold each human heart to know The value of a righteous life.

Dr. J. Rodes Buchanan.

IN MEMORIAM.

(Concluded.)

Thomas G. Newnam, Editor of the Religio Philosophical Journal, was then called upon, and paid a fitting tribute to his life and labors, saying he was not only an explorer in undiscovered fields of thought but a savior as well, and expressed eloquently his admiration of the life and labors of Dr. Buchanan, and his regrets that, even though ripe in years ashe was, the world must lose his presence and his helpfulness

M.S. Norton was then introduced, and responded with the following:

Dr. Joseph Rodes Buchanan, Prophet, Sage and Seer, whose flower-wreathed portrait adorns the speaker's stand tonight, has fought the battle of life; he has run the race; he has late Prof. Gross, who was then recognized as filished his work upon the physical plane of not think that Dr. Buchanan has gone away; I cannot think that his spirit has taken flight to some far distant realm, there to rest in inactivity throughout the endless ages of eternity. He loved his work too well, he loved the activi ties of life too well, to be happy in a Nirvana of inactivity; and in the few words which I shall say in his honor tonight I shall speak as though he was here listening to every word. In my wanderings to and fro I have climbed a lofty mountain in the midst of a vast forest, and from its pinnacle have looked about me and beheld here and there giants of the forest raising their heads far above their fellows.] have crossed the Rocky Mountains, and, pausing for a moment to look about me, have beheld here and there giant mountains lifting their snow capped peaks far above their fellows; and, standing here tonight and casting my mental vision over the world of thought and thought activities. I see here and there giants among men lifting their silvered heads far above their fellows, and among them I recogniz ' Joseph Rodes Buchanan. Eighty five years ago, when he first saw the light in this terrestrial realm, men, women and children gathered together on Sunday evenings as we do now, but with long faces and solemn mein they listened to solemn music and to dolorous sormons. The emotion which stirred them was that of fear-fear of God, the devil, of hell and they even feared heaven, lest they should not meet their loved ones there. But thanks to Dr. Buchanan and his compatriots we know that we will meet them, and speak to them face to face, and walk with them hand in hand. To night all over the civilized world, multitudes of people are meeting together with happy faces to listen to spir ited music, and bright, sparkling lectures, and the element of fear is absent, because men like Dr. Buchanan have lived in our world. When I read that magnificent poem by Chas. Mackay, called "Eternal Justice," I think that he must have had Dr. Buchanan in mind when ence or visitation which she had received dur he wrote the first stanza: "A man is thought a knave or fool, Or bigot plotting crime, Who for the advancement of his kind Is wiser than his time. For him the hendock shall distil, For him the as be bared, For him the gibbet shall be built, For him the stake prepared. Him shall the scorn and wrath of men Pursue with deadiy aim, While malice, envy, spite and lies Shall descerate his name. But truth shall conquer at the last As round and round we run. And ever the right comes uppermost, And ever is justice done.'

cinnati and the unanimous testimony of his pupils and those who have repeated his experi-

It is beyond comparison the most important subject that has interested the mind of man, whether we consider its scope and grandeur as a philosophy, the light which it throws on all other departments of investigation, or its immediate practical utility in reorganizing correcting and developing therapeutics, sociology, education, religion, pneumatology and the arts of human expression. Its scope, its power and grandeur in these respects cannot be ade quately conceived until the sciences and the philosophies that must result from such a discovery shall have been developed and published to the world, although to a clear and intuitive thinker it may be apparent that in mastering Anthropology we conquer all science and all philosophy. But few can realize the vast ex tent of Anthropology to many it becomes ap p rent when we master the first chapter-the science of Psychometry.

Such a discovery brings within our reach a larger realm of truth than all the sciences and philosophies taught in the universities, and if it were not still the existing condition of the human mind to be dominated by the past, if habit and conservative inertia were not still the dominant forces of human existence the authentic announcement that such a discovery had been made in the cultivation of science would have commanded the attention of the civilized world, and an immediate investigation by all the colleges and learned societies would have settled the question in the public mind, and made the year 1841 the most significant epoch in intellectual history-the year in which mankind added demonstrable psychic science to demonstrable physical science by which we approach nearer to the world of causes and the elements of divine wis dom.

But there were no collegiate organizations willing to look to the future, as there were none to welcome the discoveries of Harvey and others--the great ear of the world is ever turned backward to catch the lingering echoes of the crude speculations that preceded the dawn of science, and therefore the names of Plato and Aristotle are still revered in the uni versities.

In his inexperienced enthusiasm he supposed that such a science would speedily interest the educated classes of all pations, but he was quickly undeceived. Under the auspices of one of the learned medical professors, he sent an account of his discoveries to what he supposed to be the most competent and apprecia-tive body in Great Britain, a phrenological society at Edinburg; but it was too marvellous for them, and they filed it away to be pre-served for future reference, but not fit for publication. After his failure with the faculty, the failure at Edinburgh and an abortive attempt to procure an investigation by the Acad emy of Arts and Sciences at Boston, and the medical journ is being closed against such investigations, he thought it useless to seek any further for a decision by any authoritative sci entific tribunal, so he united with other unconquerable liberals in the medical profession to establish a liberal system of medical educa tion and break that intellectual despotism which had held and still holds the great mass of the medical profession; that effort was successful, and the flourishing condition of the colectic system of medicine which was then organized gives promise that in time there will be freedom of investigation in medical study, medical practice and medical discovery.

In 1851 he offered the National Scientific Association at Cincinnati a memoir upon Cerebral Embryology," but it was suppressed by the intrigues of the medical opponents who desired to crush the movement of medical liberalism represented by his college

In 1877 he again made an attempt to have his new discoveries investigated by an author-itative body, and at his request the Kentucky State Medical Society appointed a committee for this purpose, but they so entirely neglected their duties that they did not even hold a meeting.

As late as 1878 he addressed a letter to the the head of the medical profession in this being. He has passed into a realm where the physical eye cannot penetrate, where the physi-cal senses cannot follow him. And yet I can-distinctly informed that it would be impossible listinctly informed that it would be impossible under the code which governs the Association, and advised him to seek some body outside of the medical profession to investigate discoveries which belong to the sphere of medical science. Under these circumstances it soon became apparent that habit, not reason governed the world, and he abandoned the thankless task of propagandism, and coufined his teachings to a college in which he addressed his own pupils. His discovery of psychometry and sarcog-nomy presented too great a revolution in science and philosophy to be accepted in one generation; such revolutions require centu-

The trouble in this city and State (it came 'about the Sunday law) is so like a "tempest in a teapot," that these local straws of ours would tickle one's sense of the absurd and ridiculous but for the magnitude of the questions in volved. A man's religion concerns but himself; the law cannot dictate to him what he is to think, what he is to believe; consequently, the law cannot force him to not contrary to his belief. Liberty of conscience is the first among the liberties dear to the people, the first and most precious, for without it the others would be valueless or easily lost. The Fathers of the Revolution wisely left God out of the Consti-tution; not that they were unbelievers, but they knew enough of the world's history to fear the dissentions, usurpations of power and persecutions perpetrated in the name of God; in endeavoring to prot of the American people from these dangers, they paid a truer homage to the Deity, for they guaranteed to every man the right to believe and worship accord ing to his conscience.

The only condition, necessarily implied in the exercise of this right by the individual, is that no act of his shall cause injury to his neighbor or to the Commonwealth. Sabbath laws cannot be at the same time civic and relig ious. The Christian Church has more sects than there are diversely colored pieces in Harle-quin's coat; each sect has its leaders or chiefs bishops or ministers-who may prescribe such discipline as they think good for their congre gations' souls; they may insist that their re-spective flocks shall go to church and keep the Sabbath holy. No one can object to this; the members of the churches are the only ones in terested; they may save or lose their souls, as they list.

But the State? The State has no constitutional right to prescribe religious duties; the advantage or necessity of a day of rest out of the seven is too plain to be disputed, yet the State cannot compel one to rest; the most it can do is to say, "No man shall compel another to work on the Sibbath." The duty of the State is to propose those who do hired labor. Your rich merchant may spend Sanday counting his profits, if he chooses, he has no right to compel his clerks to spend the day at the store counter. The Jewish Sabbath observance is a religious

law, and the orthodox Jews obey it with a scrupulous fidelity that should put to shame even the Christian ministers. From Friday evening to Saturday evening no menial work is done in a true blue Jew's house. I have known a respectable old Jewish merchant to not only refuse to sell goods to an anxious pur chaser, but even to name his price, because it was Saturday, his Sabbath; and yet this same merchant had to close his store on the follow ing day, Sunday being the Christian Sabbath Here was equality with a vengeance! It hap-pened once that a Jewish religious feast and one of our legal holidays fell in the same week; our "greedy" (!) Jew lost FOUR days out of the seven.

Suppose that bound only to observe the holy days of his religion, he had kept open store the other days. Pious Christians were not compelled to go buy goods there on a Sunday, but they would have lost the advantage of one weekly day of trade, the law, which is supposed to not discriminate, gives the Christian over the Jew-both being tax-payers. Suppose, further, that our Jewish fellow citizens-they are numerous, and many are wealthy-should petition city and State for a rebate of oneseventh on taxes and trade licenses; would they not be right in equity?

Early this year the sermons of the sectarian ministers were remarkable for their congratulatory tone. In every church the good work had progressed, the people, evidently, were longing for spiritual food; one could imagine a grand revival of religion, a forerunner of the millenium, was stirring the good people of the monumental city. This may not have been the opinion of the elequent and polished Sam Jones, judging from this parting shaft of his in a recent address: "The dovil will get a heap of you," said the popular preacher elegantly, the devil will get a heap of you, but, thank God, he won't get much.' Well, the ministers, feeling strong, thought

it was time to try disir strength. They began to importune the police and the grand jury anent the Sunday Law, which, they insisted, must be enforced more rigidly. For we have a Sunday Law in Maryland, a law of bluish tint, so antiquated it has fallen into desuetude. While it remained on the statute book the world progressed, and from time to time works of necessity or public convenience were allowed by the authorities, tacitly abrogating provision after provision of the law, until the closing of saloons and places of amusement was the sole measure strictly enforced. To this may be added the larger places of busi ness; but small grocery stores and candy shops, mostly kept by poor widows as their only means of support, and whose customers are principally workingmen's families, were not interfered with for violating the Sabbath. Newsboys and news stands vended their intel lectual wares unbindered; many cigar stores kept open during the morning hours: druggists sold drugs, cigars and papers on Sundays as well as on week days. So flagrant an abuse could not be tolerated longer; custom was not law; the law must be enforced. Under clerical pressure the grand jury gave an opinion, and the police authorities promulgated an edict. Baltimore had the experience of a true blue Sunday; the result was a chorus of despairing howls, and an avalanche of protests nearly swamped the news papers. On the following Sunday the police authorities had stretched a point: newsboys could sell papers, news stands could not; drug gists might sell drugs and patent medicines without an M. D's prescription; milk and ice might be delivered, but not bread nor coal. Cigars were tabooed, and all shops must be closed. The man who could n't shave himself must go to church (or to his sweetheart's) with a bristling chin on Sunday. The ministers saw that they had "put their foot in it"; they were interviewed by inquisi tive reporters: some were for a liberal under standing of the law, a great many wanted the law enforced rigidly, every one can purchase on Saturday (whether or not he has the time aud money) what he will need on Sunday. A few of these reverend signors had not given sufficient attention to the question to justify their expressing an opinion; a still fewer num ber condemned the movement as adding to the hardships of the poor. Meanwhile, the halls of the Legislature echoed the complaints of the people-the law must be repealed. One member offered a brief, concise bill: Let every one work who chooses; prohibit, under a heavy penalty, any one compelling another t) work. This bill, called by the clericals "the Agnostic bill," was not taken in consideration, but another framed increasing the list of permitted "works of ne-The ministers were alarmed; they cessity.' exerted themselves, went and sent delegations to Annapolis. The tradespeople got up their delegation too. Annapolis is crowded. The halls of the Legislature were turned, for some bours, into a field of battle-a battle of words, where right and justice may be slaughtered. The fossil-law detenders are provided with able counsel; they represent influential organ ized bodies; one, speaking for the Y. M. C. A. claims to represent forty-five thousand citi z ns. The petitioners for repeal of the old law represent the people at large, the great host of hard working, tired men and women, who only ask to be allowed to live on Sunday. The minister may drive to church in his private carriage, earn his Sunday salary, get reporters to do the Sunday work of taking down his sermon; he may listen with critical ear to the paid organist and choir who p r orm sacred music, supposedly in honor of God (who has his far superior angel choirs), principally as a means of attracting fushionable music-lovers. The people, the "working class," ask, if they got their pay late on Saturday, and were too tired to go to market on foot, too poor to spend a needed ten cents in car fare, that they be al-lowed to go to the little grocery store on Sunday, have a chat with the kindly widow who often gives them credit, and purchase food and fuel for their little family. The children have been good, they have earned or been given a few pennies; they want to invest them in candles. Tae lather is tired; he will go sit with his neighbor, the cigar man, buy a three for-a and nickel cigar or a pipefull of tobacc), and smoke contentedly for an hour, reading the Sanday ism.

paper and exchanging comments on the news with another tired workingman. Sunday is the only day their body knows rest; per contra, their mind absorbed in mechanical work six days in the week is really active only on the seventh. Which will help more to unfold that human mind, listening to a sermon more or less dull, bit which hedges it between very narrow limits, or reading of all sorts of places and phople, of heroic or dastardly sots, of pleasures that have no name for him, and of suff ring which he understands so well, having had his share of it? He surveys the world at a glance; his Sunday paper, if a good one-and we have several such-is for him a school of learning, a study of national and political economy, a code of ethics, an unfailing entertainment, and a sormon such as no single preacher can preach.

The tradesmen's delegation for repeal represent all this; they represent perhaps one hundred thousand voters whose influence should make itself felt-if they were organized, which their opponents are, and they are not. Hence t will probably turn out that vox populi is not always voz dei, but an obsolete Sabbath Law will be retained and enforced in nomen dei. Does not such tremendous power made unavailable in the defense of precious liberties, simply because of lack of organization, prove a esson to us Soiritualists, who can be ostracized and legislated against at will, simply because we fail to present a united front, and thus make the power felt that would insure our social and political influence? I had other straws to write about, such as the

new medical bill, proscribing "special meth-ods," which has caused an outery among the Christian Scientists. Fortunately these are well organized, have church services, and count among their number some influential membersof society - principally ladies. These ladies have come out in a protest claiming that not only Christian Science is a triad method of healing, but a religion, their religion An amendment will probably exempt Christian. science from the penalties Spiritualist healers will have to pay. But I have intruded already too long on the courtesy of THE BANNER and the patience of its readers I will close, there-fore, with a sample of the Sabbath campaign poetry. Rev. Guthrie, pleading for God against the shop keepers, entertained the Legislature with the following quatrain:

"The little copper penny, And the little silver dime Help make the mighty dollar

That we're chasing all the time."

The churchianists scored one; but next day it was the turn of the "Constitutionalists," and Mr. Z eget paid the reverend back with this neat retort:

" It's the precious greenback, And the fat old envelope That give the preachers eloquence,

And their ideas little scope.'

The Catholics keep out of the fray; they never join forces with the Protestants; they lose nothing, and gain everything if the latter

What Do You Think of It?

Within the past two or three years considerable of the attention of Spiritualists and people believing in clairvoyance and even ordinary fortune-telling has been attracted by one of our Malone ladies, Mrs. David Hebert. During an interview with her by a representative of this paper a few days ago, she furnished some extraordinary facts in connec-tion with a wonderful power, which she claims to possess, of transmitting messages orally from people in the spirit land. She says she does not believe in Sp ritualism and does not believe that she is a medium. At the beginning of her experience she claims to have telt strange sensations and seen shadows of unnat ural objects, and, when informed by a spirit ualistic neighbor that undoubtedly she was a medium, she consented to attend a séance at which several firm believers in the faith were in attendance. Without any effort and al most against ner will power she acquired the "trance" state and went through the per-formance of the spiritualistic medium, often witnessed by nearly every one. Mesmerism

MARCH 17, 1900.

Many messages she receives are often of an exceedingly personal and uppleasant nature. and during her scances, when not under the influence of o is of her "controllers," Mrs. He-bert thinks her power borders closely on that supposed to be passessed by a clairvoyant or a prognosticator. She frames her mes ages from what sho believes is refracted by some mysterious power from the auditor's mind. And again she occasionally renders songs, the words and music of which are entirely unfamiliar to her or any of the persons who have been in attendance, and recites poems which are said to be original and of a religious and praiseworthy nature. This is considered one of the best test-proving, as well as entertaining, parts of her séauces.

In this case alone the facts present enough argument to give the most pessimistic mind ample food for reflection. The foredrawn conclusion of many readers will undoubtedly. condemn and ridicule the whole affair without an investigation or the slightest knowledge on the subject; but that is one of our great American privileges, as is the fact that every American is left to think for himself in all matters.—Malone, N. Y., Palladium.

Diluted Churchianity.

BY WILLIAM FOSTER, JR.

When I sat down to pen this paragraph, my idea was to head it "Diluted Christianity." On a second thought, I deemed the heading as it stands the better of the two, for there is but little of the real, pure Christianity, such as the carpenter of Galilee preached and lived in Jerusalem and round about, inhering in the theological machinery of to-day. In his time there were no hundred thousand and more, aristocratic steeple houses, nor stall-fed, pampered pulpit-shrickers blasphemously claiming to be specially annointed servants of God, mes-sengers of salvation to pluck sinners as brands out of the buining. Christianity and Churchianity are as unlike as honey and vinegar. A little incident has suggested the foregoing and vividly illustrates my characterization of modern, so-called religion and its soul-saving machinery. Kid McCoy, the bruiser, after his bout with Dixon, retired to White Plains, up the Hudson, to regain his wind and nurse his battered muscles. There came upon the people, adults and kids, a high boxing fever, evidenced by the fact that boxing gloves and black eyes were common on the streets, betokening the state of the atmosphere in that rural village, a condition not to be wondered at, seeing that the Y. M. C. A. (that C. stands for Christian) has boxing bouts as a part of its religious curriculum, to develop in the saints a muscular religion-a prayer, a hymn, a boxing bout, inter-larded perhaps by an exhortation from one of the heavenly minded brethren.

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The intensity of the fever may be estimated from the fact that an entertainment was projected in which boxing was to be a prominent teature. To give clat to the scheme it was decided that McCoy should have a place to show his skill, there being a double object to permit the pious people of the vicinage to see a speci-men of the "manly art" by an ad pt in the brutalities of the "fistic ring," at the same time largely increasing the shekels in the treasury of the Lord, in the care of the Young Men's Christian Association. But McCoy would not be made a magnet for such purposes. While, as he declared to his interviewers, ostracised for his calling, he must decline to take any part in the entertainment, he would neither box, pose, nor aught else under such auspices. The lads who box at the rooms of the Association were very indignant, profane in their maledictions, hoping when the projected bout with Choynski came off he would be defeated, some even wishing they could see him "licked." When such things are happening among the recipients of "saving grace," diluted churchianity becomes the fitting term. When religion becomes so highly diluted as to become hypocrisy, permissive of evil practices, it becomes salt which has lost its savor.

Shall we Know Each Other There BY E. J. ROGERS.

Dr. Buchanan met the scorn and wrath of men, and conquered in spite of it. He was a strong man, and overcame that which has wrecked thousands of men not so strong as he. He has entered now upon a larger field of action, and a higher and broader plane of being; where he will be untrammeled by the material conditions which so bindered him here. His works and memory will be immortal.

Dr. Mary Janey, a pupil of Dr. Buchanan and an intimate friend now practicing in San Francisco, spoke as follows:

"In 1841 Dr. Bachanan had consumated six years of investigation of the cerebral functions of the human brain, and proved that in-stead of it being an inaccessable mystery, as it had seemed to the scientific world, it was really the most accessable of all the great secrets of nature, and this discovery was competent to open the citadel of life, the organ of the soul, the seat of all consciousness, all faculties and passions, the erganic embodiment of that divine principle in which exist all the poten tialities of the universe, and consequently the basis of all science, philosophy and wisdom.

This great science of Anthropology rests for its evidence upon his experiments before pub lic audiences in New York and Boston, and the reports of committees of investigation fifty years ago. Among the most important of these committees we may mention the faculty of the Indiana University, the committee of Boston | cord which comes, so entreatingly, from the physicians and the New York committee of spirit-world. But this blindness suggests abon which Dr. Forry and the poet Bryant were members, the large and intelligent medical class of the Ecleotic Medical Institute of Cin- wish to destroy, they first make blind."

The last interview I had with him he said: "My work is for the next century; only angels and women appreciate it now.'

In his religious beliefs he was, as you all know, a devout Spiritualist; in politics a So cialist, and, through his great discoveries, one of the world's saviours.

Dr. Janey was followed by Mrs. L. S. Drew another of the Doctors' students. She empha-sized particularly his discovery of the power of Psychometry, and his faithfulness and patience in experimenting along that line, and his en couragement to all who were developing that faculty. While paying him an exalted tribute, she spoke in the highest terms of Mrs. Buchan an, who had so ably and faithfully assisted and upheld him in his declining years, seconding his efforts, and helping in all his good works. To her will be sent out by all a feeling of sincere sympathy and love in this trying ordeal. Mrs. S. Augusta Armstrong of Buffalo, N. Y, who has been spending several months on the coast, was then called upon, and said she had only had the privilege of knowing Dr. Buchanan through his writings.

But through these had long been an admirer, and felt that the world had lost a great deal in the passing from the mortal of this great mind and earnest worker. She related an exp-riing the day, as her mind had been occupied with thoughts of him. As the result of the vision she had received a communication in postry, which she read-a very beautiful inspiration, apparently from the newly-arisen spirit-and, with a few closing remarks from the writer of this article reminiscent of experiences with Dr. Buchanan, the inspirers following with an improvisation, and Mrs. Lillie and Mrs. Sadie Cook, closed the services with the hymn "Beautiful Life." Thus one by one, as the years roll by, are we saying, with regret, of the old time workers in the ranks of Spiritualism, they have "passed on," and we naturally gaz; outward and forward, wondering who of us shall go next, and will we have our work as well done as gid Dr. Buchanan, and in readiness answer the call. No doubt that on the spirit side of life there is great rejoicing, but to many on this side it is in reality as the falling of one of the cedars of Leba R. S. LILLIE, nop.'

Straws.

PAUL F. DE GOURNAY.

Even from staid Baltimore and "tolerant" Maryland, straws may waft which show where the wind bloweth-an ill wind that bodes no good to the people or to the nation at large. We might add "no good to the world," for the little local puff goes to swell the hurricane that threatens destruction to all civilization founded on Truth, Justice and Love, leaving triumphant Might free to trample on defeated Right.

Were we mythologically inclined, we should say that old Æ)lus is gone mad or on a drunken spree and has cut the strings of all his wind bage, it blows from so many quarters. Being only a Modern Spiritualist, we will con fine ourself to deploring the blind obstinacy of men who resist the appeal for peace and con-

was the cause at first adhered to, and this was also the theory offered by medical consulta tion; but it soon appeared improbable, as she gave séances at which the same persons were never in attendance: besides, as was agreed by her friends and coöperatives, orations were delivered which neither she nor any of the people in her circle of association were capable of composing.

After a séance she has only a dim recollec tion, if any, of what she has said, but her friends proclaim that she has repeated mes sages from Gen. Grant, Thomas Paine, a famous English writer, Charles L Spurgeon, a celebrated London minister of the gospel, and Father Duffy, a priest of great brilliancy, who recently died in Chicago.

It was shortly after the explosion of the Maine that she believes she had a communica-tion from-General Grant. "He consured the American people for their hesitancy in right ing this wrong and those of the Cuban people." l'homas Paine, an author famous for his connection with the American and French Revotions, and for his advocacy of infidel opinions, lived in Philadelphia a part of his life. He published a work against Atheism and Chris tianity and in favor of Deism before his death, which occurred in 1809. Mrs. Hebert speaks very flaen ly on various subjects which he is supposed to offer. Rev. Chas. Spurgeon was a Baptist minister of great prominence, and was also a publisher and writer. He died in 1892 and often communicates with our subject Father Daffy speaks principally upon matri mony, and it is said that even to the most skeptical his lectures would prove interesting and profitable.

Probably one of the most interesting characters in her list of "controllers," and one which she calls her guide, is one, Michael O'Conner, a native Irishman, who died in New York City many years ago. He also speaks upon the sub ject of matrimony and upon divorces with considerable pertinence and says that there is to be a crusade instigated by an American woman against the latter sometime not in the far future. Says he in one message: "Homes would be better if the women did not wear cocked hats, flying ribbons and floating skirts to attract the attention of men." Though un doubtedly a spirit of much veracity, he very evidently is behind the times in the style of the modern coquette. Mrs. Hebert says this 'spook" prephesies inclement weather with great acouracy.

Two other characters, which will probably be more seriously ridiculed by the average reader, are Moneta Stein, who, during her earthly career, was supposed to have lived at Gottensburg, Germany, and one, "Van Trees," who is supposed to be of the planet of Mars. The latter speaks an entirely foreign language which is translated by the former to a "broken" English. In fact, Mrs. Hebert says she never communicated with "Van Trees" but onceabout a year ago-and then "he was on a jour ney from Murs to Venus, and his attention being attracted by the spiritual light of the meeting, he was drawn to it." The only infor-mation he is said to have given of his present home was that the people of Mars were very small.

Mrs. Hebert says that the spirits-or what ever the power controlling her may be, declining to declare herself-have told her that they were twelve years in preparing her for this work. During her séances she is not able to communicate with an auditor's deceased friends or relatives at all times, but repeats the mes sages of the spirits or power which come to her. Her principal reason for di believing that shq is a spiritualistic mediu p is that she is unable to communicate with her own relatives who have passed away. Spiritualism embraces the phenomena connected with alleged inter course between persons in this world and de parted spirits, and, in its present form, originated by rappings, similar to those heard in the Tallman house on the "Fat" a few years ago, at a place in this State about 1847. This is another reason why Mrs. Hebert does not believe in her spiritual ability-not being willing to construe the alleged facts that the rappings and transmissions of a medium can both be put under the same head and constitue Spiritual

Frequently we hear this remark uttered under different circumstances and mind environments. To the thinking mind it conveys great thought. My dear inquirers, where is there? The question has been asked; many replies given. To the earnest, who are secking a true spiritual answer, there takes me to an abode. That each disembodied spirit, after passing beyond the chanze, will find its kind, and chem-ical affinity; it will become chemicalized in spiritual. The question involves the condition we have lived in, and taken the most pleasure whilst on the earth plane. For instance, if an individual has employed spiritual thought, spiritual aspiration more than any other degree, the spirit of that person will be attracted to higher spiritual attainments than one that was imbued with desire to make himself thoroughly comfortable. In nature's gifts the materialist loses ambition and bodily desires. With these two comparisons it is quite evident the soul should go to there to find its assimila-tion in spirit. There is conditional as we mark out our course in spiritual percepts, so we must find when severed from material condition. We can progress from the closeness we have followed out whilst here, yet in order to make progression we should have our course shaped whilst journeying life's foot plane. Let us not forget that we owe it to our spiritual selves to cast a reflection in this direction.

It is said they never come back to tell us. Why do they not return to communicate to the skeptic, careless and thoughtless? They do return. Are we ready to receive them? Did vou ever sit for a few moments to allow your spirit-self to overcome your mind, to receive them? If not, why question their non. return? My dear friends, kindly give this a thought. The journey must end. In spiritual existence there is no ending nor any standing. In spirit-life each one will follow out his or her course adhered to in earthly guise. Taink for a few moments. Do I really want to believe?] shall find the same thought, condition, mind, environment I am living in now. Does not every one enjoy the thought that the place called there is a place of rest and happiness? Although every one may not accept of the philosophy, in a vague way he does refer to a haven after the encounter of storms in life, and often expresses himself, "When I get there I shall be released from the fetters that bind me here."

Let us all try toget a glimpse of the spirit realm by giving our spirit friends a welcome. They will teach and direct our thoughts to the fountain head of spirit love. We shall know each other there. It depends upon ourselves whether we gain the great inheritance of spirit immortality or hold to earthly conditions, to wander in material environments with earth's subjects, or will we open the doors of our souls and allow the glad tidings to be given? Would we close all avenues to soul inspiration and grieve away the dear ones that come to fulfill their mission? Will we have it said, after passing the boundary that leads unto the golden realm. "I came, but you received me not"? Let us hasten to make amends ere it be too late, and allow our souls to become en rapport and communicate with the spirits that are aroued us.

The Progressive Spiritualist Society of Lawence was served March 4 by Mr. Chas. E. Dane of Lowell. Spirituat discourses upon "Consecration" and "Work" were listened to with closest attention. Delineations following each discourse were readily recognized.

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Copies of Banner for Circulation.

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

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MARCH 17, 1900

BANNER OF LIGHT.

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Dr. Greene, 34 Temple Place, Boston, Mass., is the most successful specialist in curing nervous and chronic diseases. He has remedies for all

forms of disease, and offers to give free consultation and advice, personally or by letter. You can tell or write your troubles to Dr. Greene, for all communications are confi-

dential, and letters are answered in plain, sealed envelopes.

Children's Spiritualism.

A Letter to the Banner Children.

[Dear Little Children : Perhaps some of you will be glad to learn of another little messenger spirit who tries, through the organism of her medie, to bring cheer and comfort to those in earth-life who are in need of messages from their loved ones.

I have been doing this work but a little time compared with many others, but I love to bring the messages and see the love light up the faces of those who receive them and the happiness that shines out through the eyes of those who recognize their loved ones who return to them. It more than repays me for the off ort I make. have learned many lessons in the spirit-land, and one which is dear to me is that, if I want to be happy all the time, I must first make

see you and sometimes try to play with you, and I shall try to have you see me, too. I have long black hair, and large black eyes, and I will smile at you and help you, too. I thank THE BANNER gentleman for letting me write to you, and the little watchers will always help and guard him. Good-bye, everybody; I shall come again.

Winona, through the mediumship of A. N. Y. TILLIE U. REYNOLDS. Troy, N. Y.

Dear Sunbeam: I have just come home from Vassalboro, where I had a beautiful visit with my dear Aunt Ida, so I am anxious to write to you. My presents Christmas were beautiful,

and I thank you, Sunbeam, very much. I was glad to see Earl Prescott's letter in THE BAN-NER; we had a good time together at the Etna Camp meeting, and I hope we will both be there next fall again. We have a Lycoum every Sunday atterncon at my dear grandma's and we have a good time. I liked Mattie Hull's les on about the apple; there are only a very few of us, but my mamma says it is just as important that we learn the truth, as it would be if a large number gathered together, but 1 should like to have more meet with us. I would like to know how a boy can always do right; won't Sunbeam, or some one else, please tell me. I often get into trouble when I do n't mean to, how can I help it?

being completely oured by an overwhelmingly pleasant surprise. I remember myself, several years ago, boing coulined to my room for three or four days. I had a cold, stiff neck, and heaven knows what -all of which made my bed a necessity. I re collect I was just learning to dance well, an i was passionately fond of the merry maze. On this particular day I was "blue," and feeling very ill and miserable, when a party of friends burst into my room with news of an impromp'u dance to be held that night, and-to my sur-prised delight-I found myself perfectly well. I have seen children with such intractable

tempers that their parents were on the ver a of despair-yet these same little ones when scolding, bribes, punishments failed, were wou to docility and good humer by a merry laugh. Mirth wins when all else fails. Laugh, and consider yourself the greatest savant if you can meet the ills of life with a smile, than the most erudite of gloomy sages.

Oar lives, no matter how secluded, must, through the nature of things, have a more farreaching effect than we ever knew. Just as a little pebble thrown into a stream causes the waters to break into ripples that circle far out to the compass of the stream, so our every laugh or sith is felt throughout the circle of our plere-a merry laugh rippling through other hearts, unseen, unknown, will cause them to break into responsive smiles. We cannot exist alone, our deeds affecting no one else, for each human life is connected with others, as are the links of a chain. Our emotions are all more or less contagious. The world, like a mirror, re-flects just the sort of face we show—smile for smile, frown for frown. Many times it requires our utmost bravery, I know, to slow this cheerfulness, for 1 have realized how bit ter a thing it is to have to cover an aching heart, a smarting wound with a smile. But in chetring others we lift ourselves above grief, laughter robs e'en defeat of its sting. Is it not better that the "corridors of time" should echo with our laughter-not answer groans nor sighs?-The February Omega.

AN ANECDOTE OF WHITMAN.-In his serial novel began in the March Century, Dr. Weir Mitchell permits "Dr. North and His Friends" to introduce the names of many well known people. Walt Whitman is thus alluded to in the opening instalment:

"There is no such thing as universally indubitable commonplace," said my wife; "it is a question of time and people. You had best begin by refining it.

"It does not exist as a noun in the old dic-tionaries. 'To commonplace is to reduce to general head,' says Johnson. The trite, stale, and hackneyed is a more modern definition," says Clayborne. "We seem to be sadly in competent. Commonplace-well, that is some thing any one can say and any one can under-stand. There is Tupper, a forgotten name, and Walt Whitman; my second definition cov-

ers their trash." "Ah, now," cried St. Clair, "my good old poet Walt!"

Clayborne sat up alert. "Ile was neither poet nor-confound our tongue! I want to revive an old word-nor proser. He was so vair that he had no power of self criticism. No man is great who has lost power to be self critical. I asked him once if he thought Shaks pere as great a poet as he himself. He said he had often considered that question, and had

never been able to make up his mind." "Oh, but he was jesting," said Mrs. Vincent. "No, not at all," said I. "I, too, knew him well. He was matchless in his vanity. He had the courage of his vanity. Very few strong people are fearless enough to tell you their honest self estimate. The poets have been de cently shy about that. One would like to

cently shy about that. One would like to know where Wordsworth and Shelley ranked themselves in the peerage of genius." "Tell us more about Walt Whitman," said Mrs. Vincent. "He must have been anything but commonplace." "I will tell you something," said I. "He consulted a physic ab, a friend of mine, some time ac. When about to have mail placed

time aco. When about to leave, well pleased with advice to live out-of-doors and to take no physic, he asked what he was to give as a fee. The doctor said: The debt was paid long ago: it is you who are still the creditor.' Walt rose up, with his greathead like that of the Capitoline Jove. and saying, 'Thank you; good morning. went out of the room as a stout lady entered A moment later he reappeared, without knocking, set two large hands on the table opposite to the doctor, and said: 'That, sir, I call poetry !'" "How pretty !" cried Mrs. Vincent. "But what did the stout lady say?' "I asked that very question. She said, when Walt had gone, 'Is the gentleman insaue?' The doctor said 'Yes;' as he was a poet, he was of course cracked at times, and that his name was Walt Whitman. Thestcut lady was the head of a school. She declared that al though his books were not for young ladies, she wished she had known his name in time to ask for an autograph. The doctor consoled her with a note of Walt Whitman's.

WONDERFUL CURES BY SWAMP-ROOT.

To Prove What This Famous New Discovery will do for YOU, Every Reader of the Banner of Light May Hav a Sample Bottle Sent Absolutely Free by Mail.



65th Police Precinct, Greater New York. Dr. Kilmer & Co., Binghamton, N. Y. Gentlemen :

Ndy. 11th, 1899.

In justice to you, I feel it my duty to send you an acknowledgement of the receipt of the sample bottle of Swamp Root remedy you so kindly sent me. I had been out of health for the past five years with kidney and bladder trouble. Our best physicians prescribed for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp Root and I found it did me a world of good. .Since then I have taken eight small bottles purchased of my druggist, and I consider myself perfectly cured. I do not have to get up during the night to urinate as I formerly did three or four times a night. but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers are still using Swamp Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all humanity who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter) as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root. We remain yours very truly,

JAMES COOK, HUGH E. BOYLE. JOHN J. BODKIN.

Officers of the 65th Police Precinct, Greater New York. Among the many famous cures of Swamp-Root | tability, dizziness, irregular heart, breathless-

investigated by the BANNER'OF LIGHT, the one ness, sallow, unhealt 1y complexion, puffy or which we publish this week for the benefit of dark circles under the eyes, sometimes the feet, our readers speaks in the highest terms of the limbs or body bloat, loss of ambition, general wonderful curative properties of this great kidney remedy.

It used to be considered that only urinary nearly all diseases have their beginning in the disorder of these most important organs. The kidneys filter and purify the blood-that | pound. is their work.

So when your kidneys are weak or out of order, you can understand how quickly your entire body is affected, and how every organ free of all charge a sample bottle of Swampseems to fail to do its duty.

If you are sick or "feel badly." begin taking the famous new discovery, Dr. Kilmer's Swamp they will help all the other organs to health. A trial will convince you-and you may have a sample bottle free for the asking.

When your kidneys are not doing their work.

weakness and debility.

Swamp Root is used in the leading hospitals, recommended by skillful physicians in their and bladder troubles were to be traced to the private practice, and is taken by doctors themkidneys, but now modern science proves that | selves who have kidney ailments, because they recognize in it the greatest and most successful remedy that science has ever been able to com-

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y , when you will receive Root and a valuable book by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received fron. Root, because as soon as your kidneys are well men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this world famous kidney remedy. Swamp-Root is so remarkably successful that our readers are advised to write for a free

some one else happy, and making others happy gets to be real natural to us if we practice a little each day.

Won't some of the little girls and boys who read the Obildren's Department try to make some one found about them happy, and tell me if it is not truly nice?

Some time I will come again if the gord people think I am worthy. BLUE BELL, through her medium, Mrs. E. B. Smith, 13 State street, Lawrence, Mass.

To the Banner Children.

I am Winona, an Indian maid. I have sent you greeting twice before; but at times when you did not see me, I was there and heard the. things you said. I never saw a pale-face when I was on earth. You have glasses to look into and see your faces there. I never saw one. but the still water showed me my face. I was looking into the water, standing on a rock, when I fell in-looked too far down and that was the last 1 knew of earth life for a time.

I had a fawn when I was on earth I loved, and it loved me. I do not believe the Banner children ever played with one; a fawn has beautitul eyes, and can run very fast. I could run too, and climb rocks and trees.

I hear people say Indians are cruel, and do not love things as pale faced children do. never saw any Indian boy tie anything to an animal to make it run and suffer. I never saw any Indian put a hard piece in the mouth of a horse, and because the horse did not understand him, pull on that-until the mouth bled. I did not see them put a lot of animals of any kind in a little place, and keep them there without water and something to eat until some of them died: the Great Spirit would have been angry with them.

I never had any idea of God. I heard the voice of the Great Spirit in the running water. It said to me that I began my life in a l.ttle spring on the mountain. I am going to keep on until I become a part of the big water. heard the same voice in the singing bird, in the trees, and the life of all things. The Great Spirit spoke in the thunder and in the sun shine. But when I got to be a pirit I learned of a new God that the pale-faces feared and worshiped also, not in the higher spirit, but in earth life.

I was told by spirits to return to earth after having learned somewhat of spiritual things, and through my medium learn of the things of earth, and through her teach spiritual things. was also told that I must never, never tell a lie, and never, never act a lie. and when I heard a word I did not understand I must ask what it meant, and remember it too. I have helped many spirits to rise out of a dark condition. I have helped many people to understand spiritual things, and I often come to children in earth life, and try to make them good and true.

Some time 1 will tell you of some things seen by children who are clairvoyant, and I will tell you what the trees, and flowers, and water say to me; but now my work is to help people who are crying for friends gone away, to help them to know that the friends are with them.

I will tell you one true story and stop this time. A lacy and gentleman (I used to say Brave and Lady, but I am learning better) had two children who passed away with that dread ful disease, diphtheria. They were all the little ones they had, and the parents were nearly broken hearted. The people could not go to them for fear of sickness, and they were alone. My medium went there to speak over the children's bodies, and people looked in the windows at the two little white houses they lay in.

My medium saw an arch made of flowers, and swinging in that arch a hammock, also of flowers, and the children in the hammock. A lady was swinging it, and my medium described her, when the mamma cried out: "O God! I thank you; my mother has my babies." When the two boxes were put in the ground side by side, the mamma's eyes looked up toward the heavens and not in the ground. That mamma knows her babies are not dead, and does not ory as she did. And they come to her often, too. I think it is work enough to do, to oheer people, and I love to do that. I must stop seasoning nothing is palatable to us. I read of and now; but, children, remember I shall come to an noute and nearly fatal attack of indigestion hand.

With love, CHARLIE M. COY.

Dear Banner of Light: 1 love you all very much, so I want to write to you once more, and send my special love to Sunbeam, and Mr. Barrett. The rainy day story was nice. I hope Sunbeam will write again soon. I had a nice present lately that I want to tell you all about. A kind old gentleman gave me a pair of pants

made out of deer skip, with fringe up and down the side of the leg, the same as the Indians used to wear. I like them very much, and wish you could all see them. I have a dear little bossie that my papa gave me. 1 have named her Red Rose; she is very pretty. I shall love her, and take good care of her. I like THE BANNER stories very much; they help me to be good, and I try hard not to let any of the giants get into my castle. When I get big I am going to have a paper like Mr. Barrett's. I am printing a little one now.

Good bye, with love to al'.

Monson, Me. HAROLD R. JENNE.

Dear Banner of Light: I am only a little boy three and one-half years old, but I know all about the "Children's Spiritualism"; so please may I write to you? I would like to have my name printed in the dear paper that my mamma and grandma love so well. I know quite a good many things, and sometimes 1 sit just as still in grandma's circle and listen to the beautiful angels. When I am a man 1 mean to do lots of good. Aunt Mary says a good boy will become a good man, so I try every day to be good, and then I expect white flowers will grow in my soul-garden.

Love to everybody and a kiss to Sunbeam, GAYLON F. COY. from Monson, Me.

Reviews and Clippings.

DHILOSOPHY OF LAUGHTER.-By W. T. Laing .- A principle that should be well inculcated into each and every human life is cheerfulness. I would have all know with what greater facility one can overcome obstacles by a laugh than by a frown. To my mind a pleasant word, a kindly smile, a ray of hope sent to pierce the black clouds of despair have | muscles of his neck. more of godliness in them than years of religious cantings or gloomy prayers,-and do more for the preservation of God's greatest gift, health, than carloads of medicine or volumes of hygienic advices.

Cheerfulness, I really believe, is the keynote of health-the Midas which turns all it touches into the priceless gold of joyous innervation. Notice what amount of physical discomfort happy person can ignore that would sometimes be nigh fatal to a heart heavy with the weight of woe. Why, I have seen lovers go tramping through wind and rain, drenched to the skip, happily unheeding, and with no physical ills resulting-yet such a soaking would give some gloomy malcontent a lifelong attack of tuberculosis and all the other ills that flesh is heir to!

Cheerful people respire twice as much as irritable ones, and with pleasant ears, thus filling the blood with life giving oxygen. Hence, cheerfulness really affects the stomach, lungs, liver, heart and kidneys. How? Simply be cause it draws more life into these organs and so enables them to perform their various func tions with greater facility. Experiments have proven that the stomach

of a man refuses to deposit the juices necessary for digestion of food when that food has lost its flavor-and joy is the salt of life without which

A N INFANT HERCULES.-Stagg's baby is the wonder of the Chicago University. This baby is a lively exponent of his father's new system of developing invincible football players for the university. This system includes gymnastics in the nursery, scrimmages in the kindergarten, and tackling in the cra dle. The father is A. A. Stage, the athlete and coach of the Chicago University athletic department.

A. A. Stagg, Jr., is now seven months old, and he has been in active training for six months. The youngster was taken in hand by his father when he was four weeks old, and by regular and systematic exercise has developed strength and skill in muscular movement which surpass children three times his age. Well developed muscles of the arms and less

are not usually found on children who have but reached the half-mile post in their first year, yet this baby was decidedly muscular at four months, and at six he could control the great muscles which govern the movements of the body He is an interesting study in exper imental knowledge of child developmont.

Amos Alonzo Stagg, Jr., was born April 11, 1899. He "weighed in" at eight pounds, and was the ordinary soft, kicking baby. When four weeks old he took his first lesson in physical culture. The first attempts were experimen's, but the results soon showed that the experiments were a great success. Simple movements of the little arms and legs constituted the first week of training. The effect was noticed from the first. Not only did the infant grow in strength in his arms and legs, but his general health improved. The exercise seemed to stimulate growth in every part of the body. Light massage and easy movements were introduced for the body muscles, and the child was taught to hold his head up by the

Friends of Stagg were often startled to see him foll his con about and gather him up by the clothing, without supporting his head. Stagg, Jr., instead of fretting and crying under the rugged treatment, crowed and smiled and exhibited a decided taste for the work. His health improved, and has been perfect ever since. The whimpering babe of four weeks became a spirited, buoyant child, full of life and activity when three months of age. The progress since then has been steady and consistent.

At seven months he is the picture of health and robust happiness. He is what Coa th Stagg calls a good "trainer." Regularly three times a day he takes his exercise under the tutelage of his father. At other times he acts like other He is a good sleeper and keeps excelbabies. lenthours. A few weeks ago Stagg left the city for a few days, and in his absence Stage, Jr., did not get through the course of training usually given. The result was noticed in his fretful disposition and inability to sleep soundly. As soon as training was resumed the child assumed his normal and even temperament.

In his training Coach Stagg has taught his son several tricks. Since the boy was two months' old he has been tossed about in roughand tumble fashion on a soft couch. His tum-bling feats consist of head stand, somersaults seasoning nothing is palatable to us. I read of and roll overs, helped of course by a strong some of the symptoms which prove it to you are pain or du'l ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty surply, scalding irritation in

passing it, obliged to go often during the day empty the bladder; sleeplessness, nervous irri- the drug stores everywhere.

floor, sup orted by guiding hande, which did given. at allow him to bear his weight on his feet. His next feat was to raise himself from a sitting posture to his feet. This he has been do ing now for a mouth. Many a grown person would find it difficult to raise his weight by simply using his leg muscles, yet this baby does it not once, but three or four times without stopping.

Stagg has coached his infant to arch his back like a wrestler, thus bringing into use the back muscles. He has made him use the abdominal muscles by raising the weight of the body from a horizontal to a vertical position without using the arms. One of the most interesting and spectacular performances of this precocious athlete is to stand on his father's hands erect, and balancing his weight. He stiffens his back. throws out his chest, and looks every inch a man. He never fears falling, nor does he weak

en or let down in his statuesque position. His latest accomplishment is to hang by his hands from a small trapeze bar. Gripping his little fingers about the bar, he can hang suspended for a minute at a time, and can be raised and swung about quite roughly without losing his hold. All these feats he performs with a will, and enjoys the work, for he is never in better humor than when taking his exercise. Mr. and Mrs. Stagg are both athletes. Stagg too well known to need comment. At the University Mrs. Stagg has a record in basket ball and tennis the equal of any woman. She was one of the leading women tennis players of the country in the summer of '57. Mr. and Mrs. Stagg are thoroughly imbued with the efficacy of the system of regular exercise for the infant. Other parents in the neighborhood have followed their example. Now there are four infants receiving regular exercise. The experiments in each case have been a success. There is also a physician in West Philadel phia who has a son one year old, and this baby s probably the strongest human being for it age and weight in the world. Its father will hold a cane in his two hands, and the baby, grasping it, will draw itself up to its chin three times. That is but one of its numerous feats of strength. The physician says that his boy' unusual muscular development is due to a daily massage treatment. Every morning he lays the little fellow, naked, on a blanket, and kneads his muscles for thirty minutes. Once a month he weighs the baby and measures its calves, chest, arms, etc. The monthly increase of weight and girth is remarkable. The baby has never had shoes or stockings on its feet, or a hat on its head, and in the summer it wears only a little sleeveless dress that comes to its knees. It gets a cold bath every morning. nothing goes wrong, the physician often declares, "this child will be one of the strongest men the world has ever seen. He will never get bald, and he will never lose a tooth. As for his muscles, with massage and a course of exercise that I have laid out, they will be big and supple all over his body. All his flesh will be, when tense, as hard as steel, and when relaxed, as soft as the flesh of a young girl. -Suggestive Therapeutics.

RUSKIN'S PROGRAM OF SOCIAL RE-FORM.-First, he would have training schools all over the country, established by the government, maintained at government cost, and under government discipline. They should be free to every child born in the country, and in them each should be taught (1) the laws of health, (2) gentleness and justice, and (3) the calling by which the scholar is afterward to live.

In the next place he would have government manufactories and workshops for the produc-

sample bottle, and to be sure and mention reading this generous off r in the BANNER OF LIGHT.

If you are already convinced that Swamp-Root is what you need, you can purchase the and to get up many times during the night to regular fifty cent and one dollar size bottles at

The early exercise of his leg muscles gave tion and sale of every necessary of life and for him the movements for walking, and when the exercise of every useful art. Good mate-three months old he would toddle across the rial only to be used, and proper wages always

Thirdly, anybody out of employment should be received at the nearest government school. where personal examination should be held, then work given of a kind the person was fit for. If ignorance be the cause of lack of employment, the person should be taught; if 1 ziness, then work should be found from the class of work which most men shrink from, painful and degrading, but necessary, such as mining and other work of danger; but in every case the utmost care should be taken to render the work as little dangerous as possible. Due wages should be allowed-deducting the cost of compulsion-these wages to be at the workman's command as soon as he has come to sounder mind respecting the laws of employment. When sickness is the cause the sick one should be tended.

Fourthly, for the aged destitute comfort and home should be provided, which provision should carry with it no disgrace to the receiver when the misfortune has not come through guilt.- From "John Ruskin: Poet, Painter, and Prophet," by Lucking Tavener, in the American Monthly Review of Reviews for March.

66 THE COMING AGE" FOR MARCH.-

¹¹ There are several notable papers which will appeal to thoughtful people in The Coming Age for March. The following call for special mention : "Some Psychological Aspects of Experimental Science," by Prof. Lyman C. Newell, Ph. D.: "The R lation of Religious Classes to Social Regeneration" by the Rev. Gustavus Tuckerman: "Victor Hugo's Great "oom on God. or the Search of the Soul for the It finite," by Kenneth Guthrie, A. M., Ph. D.; "Applied Psychology, or Hypno-Suggestive Therapeutics," by Henrik G. Petersor, M. D.; 'Race and Religion in Swiss R ferendum Votings," by Eltweed Pomeroy; "The Employ-ments of the World to Come," a social study by the Rev. Charles R. Brown; "Professor James Mason Hoppin," a study by William Ordway Partridge; "Some Little Known Facts on the Life of Charlette Cuchman," by Bay, L Ordway Partridge; "Some Little Known Facts in the Life of Charlotte Cushman," by Rev. J Henry Wiggin. There are several other papers of general interest in this number, and the regular departments are well sustained.

HORSE COMMITTED SUICIDE. Those who gratuitously assume that animals do not suffer as do their human brothers under similar trials and bereavements should recall the following note from the Daily News of

Jan. 11: "Wild Bill," a horse belonging to John T. Finn, 228 North Elizabeth St., according to its owner, committed suicide yesterday afternoon. The animal took its own life, it is said, by gnawing strips of flesh from its breast and sides until from exhaustion and loss of blood It fell to the straw of its stall and died. Three weeks ago Bill's companion since colt-

hood, Kate, slipped on a pavement and broke a leg, so that it was necessary to kill her. Three days afterward, Mr. Finn says, the be-reaved Bill refused to eat, and since that time had been gradually pining away .- The Vegetarian Magazine.

THE HYMNAL: A Practical Song Book for Congregational Singing. This book of thirty-two pages cuntains one hundred and thirty three hymns (without mu-sic), every one of which can be sung by a congregation. The tunes are easy, and generally well known: They are mostly to be found in the SPIRITUAL HARP and the GOP-PEL HYMNS. Price to societies **910** per hundred copies, or **13** cents a copy in less quantities. By mail **3** cents extra. For sale by BANNER OF LIGHT PUBLISHING CO

BANNER OF LIGHT BOOKSTORE: MALAL NOTION.

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In quoting from THE BANNER care should be taken to distinguish between editorial articles and correspond-tace. Our columns are open for the expression of imper-omal free thought, but we do not endorse all the varied takes of opinion to which correspondents may give utter-

No attention is paid to anonymous communications. Rame and address of writer is indispensable as a guaranty of good faith. We cannot undertake to preserve or return d articles

in Newspapers sent to this office containing matter for nepection, should be marked by a line drawn around the while or articles in question.



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ers, in the great movement now on foot to se- | tion? Mr. Mayer offers to give property worth coursecously; by so doing the victory will surely be yours.

Massachusetts Citizens, Attention !!!

The report of the Board of Registration in Medicine is at last before the people. In that document there is a recommendation to am nd the medical law of 1894 by striking out the last olause of Sec. 11. This is a blow almed direct. ly at magnetic, mental and spiritual healers, clairvoyants, Christian Scientists, and all other so-called irregular practitioners in this State. Just why this report has been delayed for be one of four hundred persons to make up more than two months is not apparent to lovers of fair play and even-handed justice. No new legislation can be introduced after Jan. 31 of each session; such being the case. there may have been a reason for the delay of this report. The reports of State officials can be presented at such time as may suit their convenience-at least so it seems. May not

our astute Board of Registration in Medicine, having suspected that the friends of medical liberty would ask for legislation in their own" behalf, if they made their report in January, have delayed the same until this late day for the very purpose of making it impossible for them to present any measure to our General Court?

Be that as it may, we are now confronted with a possible contest for medical freedom in this State. The Committee on the Public Health will give a hearing upon the recommendations of the Board of Registration in Medicine on Monday, March 19, at 10:30 A.M. It is the duty of every friend, of liberty to be present on that occasion to oppose the amendment to the law of 1894. It is too late now to ask for the repeal of the law in toto, but the blow at irregular practitioners can be parried, and will be, if every believer in right and justice does his full duty. Spiritualists of Massachusetts, you are especially interested in this matter. Are you going to quietly submit to the passage of a law that will deprive your magnetic and clairvoyant physicians of their prepared to say that you prefer the services of the old school doctors, after all you have said and done in behalf of freedom? There is yet time to compass the defeat of the proposed measure. Fill the committee-room to the doors, and make it known to that august body there is a decided opposition to the amend-

ment. This subtle attack upon the liberties of the people gives THE BANNER an opportunity to say, if we wished to do so, "We told you so." Last spring, and frequently during the past three years, we have urged the formation of a non-sectarian Medical Right's League, to take care of just such cases as the one under discussion. Very little interest was ever manifested in the proposition, even by the Spiritualists, who have frequently declared that "the dear spirits were to take care of them, and would never permit any law against them to be enacted." The "spirits" did not prevent the enactment of the law of 1894, neither did they defeat the compulsory vaccination act. Tco

late will such people find themselves bound extreme character. Spirits are able to do a lasting work only when mortals cooperate with them. In this instance it will take the earnest

oure its abolition. Speak out boidly, and act | over ten thousand dollars, and make the Spiritunlists as a body to meet him half way. Naynot even that-he heads the list of donors to the ten thousand dollar fund with a gift of five

hundred dollars in cash! Such generosity is unparalleled in the history of Spiritualiam. Shall we delay any longer? Shall we be made to bluch to think that one hundred and fifty thousand Spiritualists as a body deoline to be as generous as one man alone? Shame that such a thought should ever be uttered!

Spiritualists of America, we appeal to you. The N. S. A. needs nearly four thousand dollars to secure Mr. Mayor's great gift. We will the balance. Who will meet us in this offer? Let there be no delay. Action is now necessary, and the responses should be prompt and numerous.

Legitimate Mediumship.

This subject was suggested by a two column flaming advertisement in one of the great Bos ton dailies of Sunday last. What constitutes legitimate mediumship? Every honest medium would respond if questioned, "The faithful interpretation of the spirit-message without any coloring, additions, or subtractious on the part of the one who voiced it." Does such mediumship need bolstering up by means of flamboyant advertisements, and sensational proclamations? By no means; the still, small voice of the spirit is best heard in the quiet of one's own home, and always shrinks from extreme publicity. It comes for the purpose of revealing spiritual truth, and to give comfort to the sorrowing. It makes the truth its own interpreter, hence never has occasion to vaunt itself before the public.

On the other hand, the man or woman who has only gain in dollars and cents in view, does not hesitate to seize any and all methods by means of which he can the easier attain his ends. Nothing is too sacred for his touch, hence he profanes the holiest emotions of the human soul in order that he may wring money from his victims. He proclaims himself a meright to cure you when you are ill? Are you dium, and puts forth many gilded hooks upon which he hopes to impale hundreds of sorrowing mortals, to draw them into his net that he may grow fat upon their soul agonies.

He claims to be truthful in all of his predictions, reliable in his advice, and says that he is honest, sincere, and capable in all things. He says he can tell the past, present and future, read the stars, delineate character from palme,

give absolutely correct advice in business, pick out future husbands and wives, recall lost lovers and faithless husbands, and, in brief, do, everything that an omnipotent God has never been able to accomplish, even in the palmy days of Orthodoxy. Hundreds of well intentioned people are caught by such specious claims as these, and part with their money readily to be benefited by his wonderful (?) powers. In nearly every instance they are deceived and cruelly betrayed. No genuine medium has ever debased his mediumship by any such advertisements, nor will he ever do so. It is perfectly safe to consider every one who does do so as a fakir and utterly unworthy of confidence. In ninety nine cases out of a hun hand and foot by class legislation of the most | dred these persons have no mediumship whatever, and depend upon sleight-of-hand tricks, or something equally palpable, for all the "manifestations" they give.

cooperation of all liberal thinkers to protect . Yet these "yellow journal" mediums, these the people. There is a principle at stake in pseudo "psychics," these know it-all adver- of the Partialist faiths in China and elsethis matter, for the maintenance of which all tisers in the daily press, are oftener sought lovers of justice should most loyally strive. If for, even by Spiritualists, than are the legiti the clairvoyants, mental scientists, spiritual mate mediums who seek to give only that which they receive from the spirit-world unto their patrons. The latter are always devoid of sensationalism, hence speak from out the denths of the soul unto those who seek them. They are thus placed at a great disadvantage when contrasted with those who use the political that they, under every rule of right, should heeler's methods in seeking the patronage of the public. The legitimate medium should be encouraged and supported by every honest Spiritualist. The flaming advertisements should receive attention only through a concert of action on the part of those who love selection of its executive officers should be the truth, to secure their suppression. The daily press should be made acquainted with the character of the parties advertised, and the police power of the State invoked to compel them to move on. If people would be safe, they should give these harpies a wide berth. strange indeed if the law makers in the two met with an organization equally compact in and rally en masse to the support of those whom they know to be reliable mediums. It financially. There is yet time to organize such is not difficult to determine who the reliable a body, and it should be done in the interests ones are, for those who resort to the methods of the yellow journalist may safely be considered as absolutely unreliable. Spiritualists, rally to the support and protection of hones

A Reply to Talmage. The recent attack of Rev. Talmage upon Spiritualism and its followers has called forth a large number of protests from the Spiritualists of the nation. Many of them petitioned that well known champion of the "good cause," Moses Hull, of Buffalo, N. Y., to reply in extense to the wholly unprovoked, and malicious assault. Mr. Hull has consented to do so, and has placed his manuscript at the exclusive service of the BANNER OF LIGHT for publication in its columns. The first installment of this exceptionably able and erudite reply will appear in the next number of THE BANNER. As a controversialist. "our Moses" has few equals and no superiors in our ranks. His perfect knowledge of the Bible is another strong point in his favor, hence he is in all respects thoroughly equipped to refute every charge made by Talmage, and to give him new light upon the subject. This reply of Mr. Hull will be friends no greater favor than to p'ace extra copies of the paper in which it appears in their hands, in order that they may have the copies, and watch for the next number of THE

A New Life of Jesus.

BANNER.

Dean Dudley, the well known scholarly au thor of the popular work "The History of the First General Council of Nice," has recently | political boss would be abolished. The nation, published a work that will take equal rank with the one just named, entitled "Life of Jesus of Nazareth." Having made an exhaust ive study of the first Œ umenical Council of Nicea, it was but natural, he says, that he until then, will our nation be truly free and should supplement that work with the life of the man concerning whom the Church Fathers dogmatized so much at their first great conclave. This latest work of Mr. Dudley is written in a hopeful spirit, from the standpoint of a pronounced free-thinker, and is free from many of the objectionable features that usu ally obtain with works of this kind. It is brief and to the point, and best of all, will compel the people who read it to think and reason for themselves as they peruse it. The plain unvarnished facts are tersely stated by Mr. Dudley, who has combined in a few pages that which one might fail to find in the numerous volumes written upon the same subject. It is a veritable multum in paren, and should be in the library of every Spiritualist. It is for sale at this office, at twenty-five cents per volume.

It Must Be a Mistake.

It is now said that the United States is about to send war ships into Chinese waters, to in-sure the safety of Christian missionaries, laboring to establish that faith in the Celestial em-

If true is not this a high handed procedure for a secular government? People who visit distant nations on proselyting tours do so without authority of government, and have no claim on it for protection. If a Spiritualist, an Agnostic, or a member of any of the nonevangelical churches, should visit China to spread his faith, does any one believe he would be convoyed by the United States navy ?- Proaressive Thinker.

Is the above any more a matter of surprise than the payment of the salaries of the Catholic prelates in some of the recently "conquested" islands? If priests can be paid by our government, why cannot, and should not, war ships be sent to protect the missionaries where? We contend that the one is as unjust law of the land. Has it come to pass that the United States Government has lost its secular character through subservience to theological influence? If so, it is only fair that it should feed the Catholics with one hand and the Orthodox Protestants with the other. The Liberal faiths have no part in this division of favtherefore, placate both the Catholics and the Orthodox by blowing hot or cold as occasion may require.

"A-Union Meeting.

On Sunday afternoon, April 1, the Gospel of A Spirit Return Society and the Young People's Union, auxiliary thereto, will units their forces with the Boston Spiritual Lyceum in Berkeley Hall to celebrate the Fifty-Second Anniversary of Modern Spiritualism. This is a move in the right direction, and betokens a spirit of good fellowship that should exist in all Spiritualist societies. With the able workers in the Lyceum, and in the Young People's Union, supplemented by the work of Mrs. Minnie M. Soule, the efficient pastor of the Gospel of Spirit Return Society, and other able speakers and mediums, the meeting of April 1 will be of unusual interest to all.

The advocales for Equal Suffrage for men and women were given a hearing a few days since by one of the joint committees of the Legislature. Mr. Henry B. Blackwell and issued in pamphlet form, and placed on sale. others ably represented the petitioners, and The readers of THE BANNER, however, will be advanced many sound arguments in favor of the first to peruse it, and they can do their the adoption of the measure. As usual, there was a vigorous opposition to the measure, and every remonstrant against this eminently just proposition was a woman! The Anti Woman's same privilege. Send in your orders for extra | Suffrage League is getting in its deadly work. Were the women sufficiently enlightened to. demand the right of suffrage it would be granted them without delay. There is no valid reason against giving woman the ballot. It is true that the brothel and the saloon would have to go if women voted, and the office of however, would survive even if these great "blessings" (?) were lost to the world, Suffrage should be restricted to men and women who can use it intelligently. Then, and not really great.

> Several towns in Massachusetts have gone mad over the "Curlew Law." Quite a number of them have adopted this relic of the thirteenth century, while others have buried it beneath large majorities. No such law is needed in any well-regulated municipality in this or any other State. It is a relic of barbarism, and its adoption is an attempt on the part of the orthodox to turn the wheels of progress backward. It is the forerunner of the old New England "Blue Laws," all of which are as sensible as this one to which we refer. The next step will be to reënact the entire code of laws based upon religious prejudice and puritannical bigotry. What a spectacle that would be! Tithing men, ducking stools, the stocks, whipping posts, etc., etc.! Yet they are all as rational and as much needed as is the "Curfew Law."

Somerville's diphtheria victim is held up : as an awful example of the results of treatment by the Christian Scientists. Has the medical fraternity ever been known to go into spasms over the hundreds of cases treated and lost by the regulars of all schools? To assume that the old school physicians could have cured the child in question is the height of egotism, and could with propriety be met by the Scientists that they could have cured all of the patients the regulars have ever lost. The fact is the regulars aid one another to cover up their blunders, while they combine their efforts to exploit the few and far between blunders of the 'irregulars," who generally cure where they fail to do so.

125 Says The Truth-Seeker: "The suppres-

OF OUDOODIDTION IN ADVANCE

The Death Penalty.

The Legislatures of the States of New York and Massachusetts both have bills before them for the abolition of the death penalty. It is to be hoped that the legislators will in both instances, record themselves in favor of the abrogation of this relic of the most fiendish barbarism ever practiced by man against his brother. The two States in question have intelligent, progressive citizens who should be, and generally are, alive to the importance of establishing a higher civilization for the race. Wherever the death penalty has been abolished there has been a marked decrease in the number of homicides in each successive decade. This is especially true of Michigan, Wisconsin, Rhode | from their labors. On March 19 the friends of Island, Bombay, and other sections where legal murders are no longer permissible. With these striking object-lessons before them, it would be great States above mentioned, refuse to place their respective Commonwealths in line with the most progressive States and nations of the earth.

Expediency, as well as right and justice, to say nothing of duty, and cost in dollars and cents, demands the abrogation of the death penalty in all nations of the earth. The family of the murderer, and that of his victim, have claims that cannot be ignored. If the murderer is sentenced to imprisonment for life, at hard | be present at the hearing, to unitedly protest labor, as he should be, his earnings, over and above the cost of his own support, should be divided in due proportion between his own and the family of his victim. This would only be a just return to society for the crime committed, and would relieve the State of the possible support of those directly affected by the wrong done. Life imprisonment makes it possible for those unjustly condemned to be released when the real culprits are discovered. The right of a State to take life in its own defense, as in war, may be admitted on general principles, yet even this right is frequently abused as is instanced by our war against Mexico, and the British war against the Boers. When, however, the life of a nation is at stake, its citizens are of necessity sacrificed to maintain it. But while a State may wage war for its own perpetuity against another State, it has no right whatever to war against an individual to de prive him of his life. It may and ought to exercise the power of restraint over those viciously inclined for the protection of the many, yet this power does not include in the highest ethics of civilization, the right to take life.

The Spiritua iscs throughout the United States are deeply interested in this question, and should leave no stone unturned to seoure the abolition of the death penalty in all of the Federal States. In New York and Massachusetts they should deluge their Senators and Representatives with petitions and personal letters praying for the repeal of the present odious laws upon this great question. We urge our readers in both of these States to take hold of the matter at once. Circulate petitions, interest your neighbors, write brief yet pointed letters to the legislators, and let them know you expect them to represent you in the fullest sense of the word. By this means you can make yourselves felt as a political power, and thereby be better able to defend Spiritualism whenever its rights are assailed. Capital punishment must go, and the Spiritual-

healers, et als, have no choice in the matter, the passage of the proposed law would show them just where they stand. It might be well for a few of them to incur the penalty imposed by this measure, in order to show them that they must not expect others to do the work share equally with their friends."

A Medical Rights League should at once be formed. Neither sect nor party should be con sidered in its list of numbers. Humanitarian workers are those that are needed, hence the made with a view to securing the best results medical monopoly, backed by social and finan. cial influence, will appeal to the Legislature to abridge the people's liberties. They should be form, as well as equally influential socially and of the people. On Mar. 19 the Board of Registration in Medicine will be confronted by a

committee of representative citizens in opposition to the proposed amendment. This committee should be sustained by the moral support of_every believer in medical freedom for the people. We therefore urge our readers to against the passage of the amendment, and ask for time to be heard upon the matter.

The N. S. A. Home.

On the first of April the generous offer of Theodore J. Mayer to give the present head quarters of the National Spiritualists' Association in fee simple to that useful and progrescash, will be withdrawn. Less than twenty days now remain for active work in the way of filling the Mayer fund. Nearly or quite four thousand dollars-possibly three thousand five hundred-are yet to be raised. On another page of this issue, M. A. Warren utters some ringing words with regard to this important matter. Are we to let this golden opportunity pass us by? Shall it be said of the Spiritualists of this nation that they could not, or would not, accept a gift of more than ten thousand dollars' worth of property, when it was generously offered to them? Shall it be said that one hundred and fifty thousand ac tive Spiritualists, with one million of others who are at least a little interested in the subject, are unable-unwilling rather-to give ten cents each, on an average, for the advance-

ment of their Spiritualism? There is now no time to be lost in this matter. Will not the Spiritualists of the nation take hold of this matter at once? We are sure that there are five thousand persons who can give ten dollars each without feeling it, to this cause, if they only have the will to do so. Spiritualists, as a class, are not more povertystricken than are other denominations; yet the latter have no difficulty in raising millions of dollars for the support of their religion,while the Spiritualists refuse to raise even a

The N. S. A.

mediums and legitimate mediumship.

On our fifth page Mrs. M. T. Longley tells of some good work that has recently been done in Washington, D. C.; through the instrumentality of the National Spiritualists' Association. This shows the respect paid to organization, and is a signal victory for the N. S. A.'s loyal officials. Such commendable results can be everywhere obtained, if the N. S. A. were supported as it should be by the Spiritualists of America. It ever has been, and under its pressive organization, provided the Spiritualists | ent management will continue to be the faithof America will raise ten thousand dollars in ful friend of all worthy mediums, whose battles it will make its own whenever occasion demands it. Such being the case, every true and tried medium should always be the loyal friend of the organization that means so much to him. The thanks of the Spiritualists of the nation are certainly due the officers of the N. S. A. for their splendid work in this important case.

Wisconsin State Convention.

The Spiritualists of Wisconsin are moving in the direction of organizing a State Association, with every prospect of success. A call for a State convention has been issued, and the same will be held in Stevens' Point early in April. All of the patrons in the great "Badger State" should plan to attend this meeting in a body. It is an opportunity that should not be lost. In union is strength, and Spiritualism will take several steps forward in Wisconsin when its followers organize a strong State Association. The preliminary work for this convention has been largely done by that unselfish laborer for the "good Cause," Mrs. Clara L. Stewart of Stevens' Point. She has been ably assisted by Geo. H. Brooks, and other loyal friends of truth. The outlook foreshadows, a grandly successful convention. All Spiritualists in Wisconsin should take hold with a will to make Mrs. Stewart's noble efforts the sucfew thousand dollars to help their own cause | cess they deserve to be. Watch the Spiritualist forward. There are ten thousand persons who press for the news with regard to this grand can give one dollar each and never miss it, if meeting. Go to the Stevens' Point Conven-

Clerical Journalism.

Rev. Sheldon of Topeka, Kan., is in full charge of the leading daily, The Topeka Capi tal, during the present week. He is to manage the paper "as Jesus would," and promises the people a paper of the strictest morality, based upon the highest Christian principles. It has proved one of the most successful advertising dodges ever adopted by a newspaper, hence the Capital will reap a rich harvest of shekels from this ministerial exhibition. It is said that subscriptions have poured in from all over thousand new names have found their way to the Capital's books. This man Sheldon is known to the religious world through his novel, "In His Steps," that has had a ready sale on both continents. His readers naturally wish to make his newspaper venture a success, hence have readily dropped into the advertising trap set for them. The following from The Springfield Republican is to the point and well worth reading:

A REVEREND PHARISEE.

When a man has the colossal egotism to make himself Christ's mouthpiece on subjects concerning which Christ was slient, there is no limit to the absurdities involved. The spectacle is both ridiculous and repulsive. To pros titute the great truths of Coristianity to a week's flamboyant self advertising is a degradation of religion.

The Chicago Convention

to be held April 10-11-12, in Handel Hall. 40 Randolph street, should be held in mind by the Spiritualists of the Prairie State. It is to be a red letter day in the history of Spiritualism in the metropolis of the West, hence every one who is desirous of partaking of a "feast of reason and flow of soul," should plan to attend the Convention. Eminent speakers and mediums will occupy the platform, and a grand spread of intellectual and spiritual viands will be placed before the minds of the people. Fall particulars can be obtained upon application from Ervin A. Rice, Corner Clark and 17th streets, Chicago, Ill.

BT The secular press reports that Miss Anita Trueman, to whom we have frequently referred in these columns, claims to be an embodiment of the soul of Plato. Miss Trueman's philosophy is Platonian in character, yet we do not believe she would permit such a claim as the above, to be placed before the public. Even if she thought it was true, she would not be such an egotist as to say so to the public. Modesty with regard to all theological questions is a virtue in both old and young.

Read the advertisement of Dr. Abbie K. ists should be the leaders, not the camp-follow. they will but try it. Why is there any hesita. I tion, and urge your friends to accompany you. M. Heath on our fifth page, and profit thereby. press, which will be very soon.

sion of a Spiritualist meeting in Mt. Vernon, as the other, and that both contravene the N.Y., on a recent Sunday, is a foretaste of what may be expected in every town in the United States if the clergy gain the ascendancy. These repeated outrages ought to arouse to a sense of duty every Liberal and Spiritualist in the land." These words are true, and should be heeded: but very few will profit by them. When Spiritualists and Liberors from the fact that the official heads of the alists are silent upon the question of paying present administration are Orthodox, whose the salaries of Romish priests, heedless of ormain object is to keep in power. They must, | thodox influence in public schools, and openly support a party that upholds such unpatriotio principles, they cannot be expected to care whether Liberal or Spiritualist meetings are suppressed or not.

It is with great pleasure that we learn that Mrs. Nettie Holt-Harding, the well-known medium, whose serious illness we announced a few weeks since, is now improving in health. She has had a long, hard struggle, and, while not wholly out of danger, is yet so much improved as to warrant her friends in feeling that she will soon be well again. Mrs. Harding is a medium who has ever sought to be true to the higher forces of the spirit, hence has given the world only that which her spirit helpers the world, and that at least three hundred revealed to her. A true medium is one of the world's greatest benefactors.

> BT A desperate attempt to secure a stringent amendment to the present Sunday law in this State, is being made before our Legislature. The friends of the amendment had their hearing last week. The remonstrants were heard the first of the present week. The outcome of the contest will not be known for some days to come. If the proposed amendment is recommended for adoption, a vigorous fight should be made against it before the Legislature. The matter is one of the utmost importance to every Spiritualist, and no one can afford to pass it over unnoticed.

Mrs. W. P. Thaxter has recovered from her severe attack of bronchitis, and is now able to attend to her regular work at her rooms in the Banner of Light Building, where she may be found at her usual hours. Her many friends will rejoice to learn of her recovery, while the investigating public will welcome her return to her office, that they may have a better opportunity to hear from their spirit-friends through her organism. Mrs. Thaxter is a conscientious worker and faithfully strives to interpret the message of the spirit aright.

Mr New York City has been suffering from an acute attack of "Sapphonitis," that is liable to lead to serious results. The play is to be tabooed, forbidden the road, and frowned upon in every possible way. This attack has reacted upon some of the officials, and they have even presumed to close the gambling hells on Sunday, and to wage war upon some of the brothels of the city. If poor Sappho's fate is to lead to a quickening of the official conscience of New York, this extreme spasm of virtue may result in temporary good.

Is your name on the list of those who have ordered a copy of that charming work by Mrs. Carrie E. S. Twing-"Lisbeth'? Send in your name and address, and the price, \$1.00, you can remit as soon as the book is out of

MARCH 17, 1900.

BANNER OF LIGHT.

HT A Georgia murderer stated on the soaf. fold that he felt that his sins were forgiven, that he had made his peace with God, and was going to heaven. Is he a specimen of the population now residing in heaven? Our orthodox readers will kindly take notice that this man was neither an Agnostic nor a Spiritualist. He was Orthodox to the backbone.

Watch the literary columns of the BAN-NER OF LIGHT for the forthcoming review of a splendid work by Mildred Norman, entitled "Educated Cats." It is worth reading, hence is for sale at this office. Send in your orders.

It is with deep regret that we announce the serious and painful illness of Miss Bertha J. French of Willimantic, Ct., the well-known spiritual and free thought writer. Miss French is a woman of marked ability, and her writings have been a source of pleasure to thousands of people, all of whom will unite with us in wishing her a speedy return to health.

The N. S. A. Victorious.

To the Editor of the Banner of Light:

I am sure that it will give you and your readers pleasure to learn that the proposed unjust bill against mediums, inserted as Sec. 34, in the list for revision of the Tax Laws, of the District of Columbia, which, if passed, would prohibit any medium from practicing his or her calling in this District-privately or publicly-has been eliminated from the list. This has been accomplished by the prompt action of the officers of the N. S. A., who at once took the matter up, and brought it to the attention of the Commissioners and to public notice. T. J. Mayer, the worthy Treasurer of the N. S. A., not only sought legal counsel on the matter, but he also personally visited the Commissioners of the District with his protest, wrote letters to the authorities, held a personal interview with the Hon. A. Gaston, Representative from Pennsylvania to Congress, and drew up petitions' against the threatened invasion of the rights of mediums and the people, which were presented to the audiences of the First Association of Spiritualists and of The Educational Society of this city, for signatures

Through the energetic action of the officers of the N. S. A., aided by those of our Spiritual auxiliaries here, the bill has been eliminated from the list before it went to the Committee, and while our good friend, Mr. Gaston, so well and favorably known to the Spiritualists at large from his long connection with the management of Cassadaga Camp, was willing and ready to do his part in the suppression of this unjust measure, he will not now be called upon to take public action as the whole matter is suppressed "out of Court." We congratulate the N.S. A. and the Spiritualists of the District of Columbia for this termination of its M. T. LONGLEY, Sec'y N. S. A. 0880.

600 Pennsylvania Ave., S. E., Washington, D.C.

A Few Facts.

In THE BANNER of Mar. 10. the attack of the Rev. Talmage, added to that of the Buffalo minister, upon Spiritualism and its advocates, has aroused the spirit of retaliation, and prompted me, in support of your truthful and yet charitable denunciation of these thrusts, to give you the benefit of what to me is a most-invaluable collection of the shortcomings of those who are clothed in the sancity of the church. In the early part of the year 1895, invaluable collection of the special subject for Oc-tober; "Harvest Customs and Crop Supersti-tions," was opened by a historical paper, pre sented by Dr. Charles L. C. Minor. Among the crop superstitions in vogue in different parts of our own country and England men-tioned by Dr. Minor were the following: If your fence is not erected in the right time of the moon it will fall down. prompted me, in support of your truthful and

"Discovery of a Lost Trail"

is the title of the latest book by that glited writer. Mr. Charles B. Newcomb, author of the well-known work "All's Right With the World." Mr. Newcomb is a teacher of teachers, hence his book will be of interest to all who are able to think and wish to think for and has been especially noticeable in the expe-themealyes. This book will annear about rience of our volunteer troops. I was out mythemselves. This book will appear about April 1, and will be sold for one dollar fifty centa per volume. Orders may be sent to this office, where they will receive prompt attention. Every Spiritualist should give it a thoughtful reading. The following will give the reader an idea of the subject matter of the book:

"This is not a new discovery. It is a simple study of that stranze and beautiful thing which we call life. It contains only a few familiar signboards that have nelped some be wildered travellers to find their way in paths that seemed mountainous and difficult.

"Plain suggestions of confidence, patience, gladness and decision often bring us back to the trail we have lost through the uncertainty of our own power and freedom.

"When we really are assured of the right road we can truly believe that life is a song and not a cry. "When we can feel confident that all wan

derers will at last come through the stress of storm and fog in which they have seemed to miss their way we may be cheered and comforted.

forted. "We are sometimes gladdened by a fresh touch upon the strings of the harp of Life. "The sounding of a few old chords may soothe us like the cradle songs of infancy.

"The writer has not aimed at metaphysical

fugues or oratorios. "There are doubtless some worldly-wise ones who will protest impatiently that these teach-

ings are not practical. "But this objection will come only from those to whom the life of the soul has been but a theory for intellectual analysis. It will come oftenest from those whose 'practical' methods have never gained for them the success or happiness they sought. It will not come from any who have passed the threshold of Spiritual Experience. "If these pages should aid any troubled soul

to discover the inner light that shines upon the path of life-if they should open the spiritual vision to discern the mighty hosts encamped about us to deliver us-the lost trail will in-deed be found."

Maryland Folk Lore.

Superstitions Which Govern Daily Life in Rural Parts of the State.

The first meeting for the season of the Folk Lore Society was held in Donovan Room of the Johns Hopkins University last night. Specimens of the folk lore of Maryland, collected during the summer were given by Mrs. Waller R. Bullock, chairman of the committee on Maryland folk lore, and by Miss Annie Weston Whitney, the secretary of the society.

Among the superstitious sayings and beliefs reported by Mrs. Bullock and Miss Whitney were: Never walk in the middle of the road; the

dead walk there. If a cat crosses your path, start over again.

A snake's tail never dies until the sun goes If a horse's mane gets tangled at night, it

because the witches have tangled it. A horse chestnut or potato carried in the

pocket will cure rheumatism. A leather shoestring knotted five or nine times and worn around the neck will cure the whooping cough.

What a Man Can Thrive Upon.

"It is a well known fact," said an observant oitizon, "that a man out fishing or hunting will get fat on exposure that would infallibly kill him in town. Why this should be so solence has falled to explain, but it is nevertheless true self, so I know what I am talking about. Here in the city I am subject to colds, and suffer tor tures from dyspepsia. Wet feet, or a few square inches of ple will put me in bed with unfailing certainty, and after I enlisted, and the first glow of patriotism cooled off, I was filled with apprehensions, and felt positive I would never survive the rigors of camp life.

"The result was exactly the reverse of what I expected. I got soaking wet, slept on the ground, ate fat bacon, drank 'boot-leg' coffee. and was never sick for a moment. Naturally I thought my old sanitary precautions were all nonsense, and when I returned I began to disregard them. In twenty four hours I was flat on my back with pleurisy, and I assure you my case was not exceptional. As far as I have been able to learn everybody else had substantially the same experience, differing only in degree. Of course there was an immense amount of sickness among the troops, occasioned by bad water, embalmed beef, and other causes that could be definitely traced, but I am speaking of the ordinary exposures and hardships inci-dent to any campaign. Why they should be harmless outside of town, and deadly inside corporate limits is a great mystery. It is one of the things, as Lord Dundreary observes, that no fellow can find out."-New Orleans Times-Democrat.

Take Notice.

Under the above caption, in THE BANNER of March 3, we had occasion to refer to certain statements that had been made by a Boston medium (Mrs. Munroe) concerning an endorsement from this journal and the N.S.A. The party to whom we referred now says that she did not intend to convey any such impression. We trust that due notice will be taken of this declaration in connection with any inference that may have been drawn from our former article, as it is not the intention of this paper to do any one an injustice.

The Veteran Spiritualists' Union

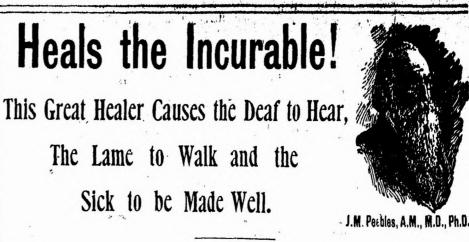
will celebrate the Fifty-Second Anniversary of Modern Spiritualism Saturday, March 31, morning, afternoon and evening, in Horticultural Hall, Tremont street, Boston. Everything will be done to make the day long remembered as one of true spiritual enjoyment. Pres. C. C. Shaw will preside.

Pres. C. C. Shaw will preside.
The following speakers, mediums, and musical artists will take part:
Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. C. Fannie Allyn, Mr. F. A. Wiggin, Miss Lizzie Harlow, Mr. J. S. Scarlett, Mrs. Nettie Holt Harding, Mrs. Buck Hall, Mrs. Ida P. A. Whitlock, Mrs. Sadie L. Hand, Mrs. M. L. Sanger, Mr. A. P. Blinn, Dr. W. W. Hicks, Mrs. Hattie C. Mason, Mrs. A. J. Pettingill, Dr. E. A. Smith, the Ladies' Schubert Quartet, Prof. Jay J. Watson, violinist, and Miss Annie Watson; Mrs. Georgie Chipman Merchant and Mr. Harold Leslie, soloists; Mr. Willis Milli-Mr. Harold Leslie, soloists; Mr. Willis Milli-gan and Mrs. McDonald, pianists; Miss Kate Bell Walton, reader. Mrs. M. J. Butler will contribute talent which will be mentioned later.

Presidents of all societies are cordially in-vited to a place on the platform. MRS. J. S. SOPER, Clerk V. S. U. and Sec Anniversary Com.

Arkansas Valley Spiritual Association

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



LONG PINE, NEB.

Dear Doctor Peebles-I am in better health than I have been in five years. Last month 1 visited my mother in Iowa. She was greatly rejoiced to see me well, for she never expected to see me alive again. For five years I traveled, and doctored with the very best physicians ; finally I gave up in despair and went home to my sisters, as I thought to die. I wrote you for a diagnosis of my case, which I found marvelously correct. It was so accurate I decided you had more than ordinary powers, so placed my case in your hands. I can never express my thanks for what you have done for me. MRS. L. A. HUMBEL.

Generous Offer.

Any sufferer from a chronic disease should write Dr. Peebles for a diagnosis an i literature on his methods of treatment. This will cost you nothing. Send full name, age, sex and leading symptom in your own handwriting. Why suffer? You can be cured.

ADDRESS

Mar. 17.

DR. J. M. PEEBLES,

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THE PURITY AND DESTINY **OF MODERN SPIRITUALISM:**

Light for the Seeker, Hope for the Weary Hearted:

BY THOMAS BARTLETT HALL.

CONTENTS.

ARTICLE I. Dawn of the New Day. - ARTICLE II. Heart and Head. - ARTICLE III. Spiritualism and Material Interests. - ARTICLE IV. Spiritualism the Opening Way. - ARTICLE V. Spiritualism a Searching Power. - ARTICLE VI. Unfoldment of a New Era. - ARTICLE VII. Spiritualism a New Science. - ARTICLE VIII. Spiritualism waiting. Possession and Obsession. - ARTICLE IX. Closing Illustration. Sonl. Culture the Chief End of Spiritual seeking. The Marriage Relation in Conclusion

STYLES.

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and sides, in box D.—Extra Library Style. Half Pegamoid Morocco, gilt edges, gilt back, in box 4.00 E. - Extra Library Style. Full Pegamoid Morocco, gilt edges, gilt back and sides, in box 5.00

During the holiday season, the demand for this charmingly written book is likely to far exceed the supply owing to the slowness and care required in printing it. To prevent disappointment, orders should be sent in now. It is just the book to give to the elder member of the family.

BANNER OF LIGHT PUBLISHING CO.,

Agents for the Publishers, Boston.



will hold a continuous session of nine weeks

while in company with one of the elect, I, believing in Spiritualism pure and undefiled, was confronted with the old, old story, that Spiritualism is accountable for all the transgressions of the law, both of God and man.

While I could not agree with my adversary, I resolved to note, as far as observation and opportunity would allow, some of the mistakes of those who wear the livery of the church, that if, in the future, assailed by these unjust accusers, I should be able to refute them. On June 1, 1898, my list had reached 348; 200 of this number had, by a deplorable accident, been consigned to the waste basket. Ninety per cent, of this number were shepherds entrusted with the spiritual needs of a credulous flock. These are the statistics of the press. which, if in any instance may have been exaggerated, a sufficient number remain to disprove the accusers' assertion. My lamented husband, now a dweller in the higher life. sug" gested a title for my book, and we christened it "Pious Frauds." He doubtless shares with me the satisfaction this showing confers.

Very respectfully,

The Need of Organic Work Among the Spiritualists of Wisconsin.

; C. M. R.

There is no subject of greater interest, or of more vital importance to Spiritualists, than an organized system through which the public can be reached and educated out of- its ignorance and prejudice toward the profound truths of Spiritualism. As yet Spiritualists are not in systematic working order in all parts of the country, especially here in Wisconsin; where there is greater need for organized work than can be expressed in words. In the early days of the spiritual work Wisconsin was one of the leading States in organization, and a number of halls and Lyceums were established. To day the work so far as the general public is concerned is largely gone. There are many reasons for this change. But one of the great reasons has been in the passing away of our people, with few to take their places. There are those in the State who feel deeply on this subject, and have been trying to arouse an interest and enthusiasm in organized work. Among these are Mrs. C. L. Stewart, State Agent of the N. S. A. of 803 Dixon street, Steven's Point, and Mr. G. H. Brooks, who is serving the Unity Society of Milwaukee, and has for a number of years, to a large degree, whose address is 558 Milwaukee street, Milwaukee. These workers feel deeply on this subject, and are, and have been, desir-ous of organizing, and calling the people to-gether. Mrs. C. L. Stewart, with the enthusi asm of her whole being, has worked hard for a mass meeting in her home city. She has gone among the business men of Steven's Point, and they have subscribed enough to secure the Opera House for three days, and furnish tue music.

The City Council, in business session the first Monday in March, gives an official call to the Spiritualists of the State to make Steven's Point the place for holding a mass meeting. All this has been done. The call is made, and now it awaits the friends from all over the country to respond. Come, friends, come; let us get together at Steven's Point and have a state Society whose purpose shall be to build up the cause of Spiritualism. Truly, all must see the great necessity of this work. "In union there is strength." Let there be a large attendance, and let there be a successful meeting and a State Society organized.

Among the speakers already secured are Moses Hull of Buffalo, N. Y.; Harrison D. Barrett, of Boston; G. W. Kates and wife, of Minnesota; and still others to be heard from. It will be, a veritable feast of spiritual thought and resson.

The meeting will be held in April. Five sessions.

of the moon it will fall down. Things that grow above the ground, like peas, must be planted in the light of the moon.

If the first butterfly you see in the year is white, then you'll have white head (meaning prosperity) that year; if the butterfly is brown, you will have brown head.

Bees will not stand habitual profane swearing among members of a family. Bees must always be told if there is a death

in the family. It brings very bad luck to count your lambs

in the spring. If your horse is hurt by a nail, if you find the

nail and keep it well greased, the horse will recover.

Ezgs laid on Good Friday never get stale; butter made on Good Friday has medicinal quality.

When cows become restive and cannot be quieted it is a sign that bad luck will come to their master.

If it thunders on All Fool's Day, good crops will be gathered that year. In certain sections of the country, Dr. Minor said that the signs of the zodiac count for a

good deal during the planting season. Among the sayings in this connection are:

Corn must be planted under the Twins. Melons under the Crab.

Plant no seed under Scorpion. Surgical operations on animals must be performed under the Archer.-Baltimore Sun.

Dismal Swamp Canal.

The Reconstruction of the Passage Completes 500 Miles of Inland Waterway.

The old Dismal Swamp Canal in Virginia, which has been in process of reconstruction for some time, is now open to navigation. This canal is a link to connect Chesapeake Bay with Albermarle and Pamlico Sounds. The route will avoid Cape Hatteras and make it easy to transport freight in barges in tow of tugs, thus revolutionizing the carrying business in the section traversed. The actual cut is about twenty two miles long; it has a depth of ten feet and a width of eighty feet. There are but two locks, one at each end of the route. The work is one with which some Philadelphia con work is one with which some Philadelphia con-tractors and capitalists have been identified, and it represents an expenditure of about a million dollars. This old course had almost filled up with roots and failen trees, and it was no easy matter to get these out, preparatory to putting the dredges at work. The construction of the canal will have the effect of draining this vast Virginian marsh in some degree, and the enterprise is noteworthy, too, on this account, since considerable farming land may thus be reclaimed to profitable uses.

The opening of this link in the chain not only brings Pamlico Sound into communica tion with Chesapeake Bay; it pives us an inland waterway as far north as New York. From the Chesapeake a boat may pass through the Delaware and Chesapeake Canal to the Delaware River, and up the latter to the Delaware and Raritan Canal, at Bordentown, and thence by the Raritan River into New York narbor. Small gunboats, useful in national defence, can now pass from New York, through Philadelphia, Baltimore and Norfolk to Cape Lookout, in North Carolina. A very small amount of work would be required to run down as far as Wilmington, N. C., thus furnishing a safe inland passage for freight boats or small war vessels for a distance of five hundred miles along the Atlantic seaboard. The opening of a canal which makes such a journey teasible is certainly no small matter in the history of the in-ternal development of the United States.—The Manufacturer.

HUNDREDS OF EMBROIDERY MACHINES to be given away FREE. For full particulars address W. H. BAIRD & Co., 489 Century Bidg., St. Louis, Mo. Mar. 17. Iw

The latest BANNEB OF LIGHT should always lie on the table in your receptionroom.

The Nilsson Groups.

The exhibition of the Nilsson Groups at the old Providence Station, on Park Square, Boston, is, under the energetic direction of Major J. B. Pond, fast gaining prominence among the attractions of "The Hub." The sixteen groups, which fill the great Victorian corridor from end to end, give a thrilling realistic idea of the country of Palestine as it appeared in Christ's time, the scenes presented showing the leading events in the life of the Savior. The work done by Carl Johann Nilsson of Stockholm, Sweden, in designing, modelling and arranging these groups, appeals to the highest artistic taste, interests all Biblical students and instructs all seekers after knowl edge of the life and times of Christ. The ex-hibition is open daily from 9 A. M. to 10 P. M., Sunday included.

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

G. W. Kates and wife, Minnesota State Mission-aries. will speak in Wheaton, March 14 to 19, St. Paul Anniversary Meetings 25th, and Minneapolis Anni-versary exercises April 1st. Will attend the Con-vention at Stevens' Point. Wis., and help organize the Wisconsin State Assoc ation, in April. Then will resume active work in Minnesota until last of July. Address them No. 1 Highland Ave., Minne-apolis, Minn.

Passed to Spirit-Life,

From East Bridgewater, at 11 o'clock AM., March 7, MRS

From East Bridgewater, at 11 o'clock A^tM., March 7, MRS. LIZZIE S. N. BLACKMAN, aged 71 years 6 months. The funeral was held F. J²ay at 2 P.M., from her late home. Her body, by her expressed wish, was cren ated. Mrs. Blackman was an old time and thorough Spiritualist, and was associated with Onset for many years, owning property there. So was a reader of the BANNER OF LIGHT since its earliest days. Her winsome and sympa-thetic ways, her hopeful and cheerful disposition and sumy smile drew to her a host of friends, by whom she will be greatly missed. Throughout her painful a-d protracted illness she was-cheerful and happy, making the best of ev-erything. She lived her religion, and her example is a finger mark poluting to correct living and a following of the precepts which she professed. Our sympathy at this time is with the loving husband who has lest the bride of his youth, the counsellor and comparion of his old age: but we know he has the blessed comfort that is alone found in the teach is of Spiritualism. She is net to t, only gone a little way in advance. AuguSTA FRANCES TRIPP.

From Hunnington, Vt., Jan. 11, 1900, MR. LEONARD SCO FIELD, aged 73 years.

He was a true and noble citizen. Five children remain to mourn the loss of his physical presence, three sons and two daughters. Lucius Colburn officiated.

From South Barre, Vt., Feb 14, 1909, MR. HIRAM ELLIS, aged 83 years and 11 months.

agea by years Bild 11 months. He was a true and noble man, and a Spiritualist for over forty years. He was totally bilnd, and often in hisloncily hours he saw beaut rul visions and his dear spirit mother who oft n came to him. He always botk delight in tell-ing these things to others. He cave to the Society the land upon which the Spiritualist Temple is built. A good man has been removed from our midst, but ble sed is the change. L Colburn officiated, assisted by Miss Kimble, the Universalist pastor.

From Caldwell, N. J., DR. WILLIAM HALSEY. He had a great many triends in New York, and was an old subscriber of the BANNER OF LIGHT. Services were at-tended by Helen Temple Brigham. (Further notice in portisens) next issue.)

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

Southern Development.

Parties seeking investments, pleasure or health, should Parties seeking investments, pleasure or health, should turn their eyes toward the South. Virguia offers fine inducements for capital, brain and mucle. Parties interested in the development of Vir-giula's resou ces, or desibing to enter in business, or to farm in this State, would do well to correspond with PAUL SCHERER. Akent, Lands and Immioration, N. & W. Ry., Roanoke, Va. C. P. (AITHER-N. E. Agr., 112 Seminer st., Boston, W. B. BEVILL, G. P. A., N. & W. Ry., Roanoke, Va. Mar. 11. 200

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good, solid, stirring, educational meeting, opening July 1, closing Sept. 2, (although we purpose holding Sunday meetings in June and September.) 'Only the best talent that can be procured will be employed, together with the other attractions contemplated, will make Lake Brady Camp the banner camp of the sea son. Everything points to a prosperous sea-son, and Lake Brady Camp will be in the lead. Doing business on business principles, under the management of The Lake Brady Spiritualist Camp Association, a new society organized last August, and chartered under the laws of the State of Ohio.

The article published in former issue in regard to Lake Brady, was sent in before arrangements were completed. We find that Bro. Dell Herrick's time for the present is taken up for the Ohio Spiritualist Association. So all communications relative to engagements, etc, should be addressed to Geo. N. Abbott, 745 High street, Alliance, O.

For General Debility

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

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one may develop his mental powers to the extend of mak-ing bimself master of his environments. Price, S. IN. TERNATIONAL SCIENTIFIC ASSOCIATION, Sea Breeze, Fla. 26w* Nov.4 JUST PUBLISHED.

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BANNER LIGHT. \mathbf{OF}



SPIRIT Hessage Department.

KESAGES GIVEN THROUGH THE MEDIUMBHIP OF MRS. MINNIE M. SOULE,

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

These Circles are not public.

To Our Readers.

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

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed? Many of them are not Spiritualiste, 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 March 1, 1900, S. E. 52. MESSAGES.

the following messages are given through one of Mrs. 8 Jule's guides, Sunbeam.

Mary Chapman.

A lady about thirty eight years old comes rushing in here in the greatest hurry and says: "Don't keep me waiting. I am so anxious to say my word and get away because I feel the been asked to come here to-day." I hear the word Florida and then what sounds like La. belle. She says also: "My name is Mary Chapman. I want to get to my daughter who is in Florida now, as she is very anxious to hear from me. Her name is Chapman now, so that makes me her mother in-law. I want to tell her she is not to worry, that I have him with me and it is all right. I will take care of him until he is able to communicate with her. She will know what I mean. This does not seem very definite, and yet it pleases me and I am sure it will please her. Sometimes the things that seem the most indefinite to you seem the most definite to the people who get them. This is all I have to say. Good bye"

Charlie Hayden.

A man comes now. He has firey red hair, and freckles all over his face. He has a red mustache and is about forty years old. He is square shouldered, strong and muscular look ing. He looks like a mechanic. His hands wear the marks of hard work. Ile seems to have worked around machinery. He says: "Well, my name is Charlie Hayden: I came from Fitchburg. I was there where they work on engines. It is like a repair shop. They often say: 'What in the world will a man like Charlie Hayden find to do in the spirit? He did n't care much about books or church or society, and seemed perfectly content when he was polishing up some piece of steel or iron,' and so I have come back to tell them that the perseverance 1 had in keeping on rubbing till I had a polish has given me something to do in the spirit. I do not have to do the same kind of work, but I find many other things to do for people. If I have not taken to books and flowers and all the things that some finer natured people have, just the same I have taken to helping men, and that is better than all the books or flowers you can lug around to sick folks."

perstitious. She thinks when she hears any sounds that it is somebody some to warn her of something. But I say it is not always for a warning; sometimes it is to awaken her, the same as you would wake up in the morning when it is time to get up, build the fires, and set the tea to steeping."

Sabrina Hackett.

Here comes now a beautiful lady, quite tall and she has very gray hair. She sweeps with that air as though she wanted to bring herself here as naturally as can be. She says: "My name is Sabrina Hackett, from Salt Lake City, Utah, and (straightening up) I was not the wife of any old Mormon elder. If I had been I do not know as I should come back. I should have been so mortified to find I was only one of many that I would hardly want to come into a circle of this kind, where each one has a particular claim on some individual. I believed as you people do, and passed on at a time when sm dl pox was raging.

"It is a number of years ago, and a great many people passed out at that time. I went there from the East to help take care of some of my friends not realizing that I was in danger, and all at once it was over and I was in the spirit. All these years since, I have been try ing to heal people of their illnesses before they left the body, and wherever there is a case of smallpox I seem to be called in because I understand something of the treatment of it. I was nøt a professional nurse, but I was always interested in sick people, and while I do not find sick bodies to heal over here, I find many sick spirits that have worse diseases than small pox, and need more careful treatment. I was hurriedly buried in the pit, but it did not have the least effect on me, and that surprised me. I come to speak to those who may have lost friends in the same way, and who feel with regret that the proper interment is not given. Tell them that when it is necesneed of getting to my own people. I have | sary for the good of the rest of the people it does not affect the spirit at all; it is the spirit in which the thing is done that makes it harmful or helpful."

Blanche Williams.

The spirit of a young lady comes to me now, and as she runs in she says: "My name is Blanche Williams." She is as pretty as a doll, and is dressed very tastefully. She is quite slight, has blue eyes, and brown hair that is frizzled all over it. It must have taken an awfully long time to fix her up so nicely. She

A Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND THIRTEEN.

To the Editor of the Hauner of Light:

Our readers will, I think, be interested in some account of a Spiritualist lady for whom I am concerned. She has some mediumistic gifts, though as in my own case they serve to put her in relation with her own decarnate friends rather than to communicate for other, persons in the spirit world.

She is about sixty-three years old, is an American from the State of Maine, has been a widow for fifteen years, is absolutely alone in the world, lives in New York City in a very small. room, for which she pays seventy five cents a week in advance, and earns a scanty living by peddling thread and needles.

I heard of her through the wife of my baker, who has known her four or five years. After Christmas I senther a little gift of money as to a sister Spiritualist, and I spoke of her at Mrs. Brigham's meeting on Feb. 11. Some ladies gave me \$1.25 for her, and several took her address. One who went to see her the next day told me that she kept her little room very clean, had a stove, and seemed to have what she needed.

I invited her to visit me last Saturday to spend the day. When she appeared at my door that chilly day I was shocked to see that the only wrap she wore was a little thin brown shawl, one thickness, and a hat with not even a veil. I fed her at once, till dinner should be ready, and she was poorly that day, owing to poor and improper food.

Being anxious to know just how such poor people live, I asked her many questions, and gleaned the following facts in reply to my close enquiries. The food she had at home was a little sugar, no butter, some very old bread, of which she can get a good deal for three cents, and a little melted pork fat, which she used in place of butter. She has a little bit of carpet on the floor, and has covered the rest with newspapers. The washstand belongs to an Italian woman who lives in two rooms with her husband and five children, and sublets this tiny room to our poor friend. She eats on the washstand, as she has no table. She bought a broken cot bed for thirty cents, and a little rocker for thirty-five, and keeps what she eats in the closet. The tenants get their water from a sink in the hall.

In reply to close questioning, she admitted that her one blanket was thin and had holes in says: "Oh, but I liked to look pretty! I never the middle, but she was going to split it open thought of it after it was done, but I used to and sew the outside edges together. You can fix myself so I would look as nice as I could, | imagine, Mr. Editor, the kind of big package aud I think it is all right, too. My own people of condensed food and other articles I did up had pleaty to do with, and they did not see any | for her to carry away, but on reaching the deharm in my spending all I wanted to, so I did. | pot we just missed the train. But this was I come back to them with dearest love. My fortunate, as she had a good warm bed in my father's name is Henry, and we lived in Brook- | house, and two more warm, nourishing, plenfield, Mass. While I come back with a good tiful meals before going home Sunday afterthought to them to help them, I sometimes noon. I had no cape or shawl that I could give wish that I had known more the worth of her, but a large piece of outing flannel laid money, because I could have done so much for | within her shawl and a head-wrap made her go people if I only had known." She loves to home better provided against the weather, dance; she swings her little foot out, and it is which had suddenly turned intensely cold. On pretty and dainty. She whirls around on her her way to her room she said she would stop toes, and dances about as light as a feather, at her grocers and get two little bundles of and seems to be so happy in the coming. She | wood for five cents. This grocer and his wife says: "I sometimes think that my dancing was are Germans, and very kind. When she goes only just my joyous spirit expressing itself in to get three cents worth of vegetables to through my feet. You will find usually that boil with her five cent soup bone, the German people who have lithesome spirits are light- | woman bids her go to the barrels and get whathearted, move quickly, and respond quickly to ever she wants, and sometimes raises her arms music. It is only heavy, logy folks, or after to heaven and cries, "Mein Gott, you may take they get old and rheumaticky, who cannot re- anything in the store for three cents." And once when very cold, the grocer said she ought my grandmother is with me, and she dances to have some coal, but she said she would not get coal then, for she must get a little wood and some bread. After she got home he came himself with a hod of coal, and she embarrassed I see a man named Sam Young. Something | the good fellow by telling him that her angel is the matter with him-he is crazy! He mother in heaven blessed him for doing it. She does not hide her Spiritualism "under a about forty-five years old, and has an awfully bushel basket." The next day I wrote to an cross way, as though he wou'd grit his teeth | aged, benevolenty lady of means, who lives in and clinch his hands and fight like a good one her own house, with a Roman Catholic servant, and longs for spiritualistic companioncrazy some time before he went. He says: "I ship, about the poor woman so sadly in need was conscious of the things I did when I was | of a home, and shall doubtless hear from her | by and by. Tuesday I wrote to a very dear to think they were afraid of me. It did me | ism, in deference to the aged relative who lives good to see them skulk out when I looked at with her. This morning, Thursday, my heart rejoiced to receive a letter by special delivery, In this letter she said that as soon as received ing mine, she wrote to her dry-goods man to had asserted my will and had been sorry to at once send her "a pair of good, warm blansee people skulk away from me, I need not kets for that poor little bed." Wednesday she sent her maid to see her and carry her three place, it came through temper. I used to give | cape for her, and she says she will see to her needs until some other help comes. This lady writes that only two or three days ago she said to herself: "I must send dear Miss Judson a little money for her poor people." She says her maid was much impressed with the neatness and cleanliness of her room. been good for me, and I am sure it will be good rid." And she adds: "If she does not go to the home circle and become objects of public -, we must try to establish her amid better surroundings." She was much gratified that | down the stream of adversity, because of a I wrote to her about it, and says she is only lack of public interest in suffering humanity. too glad to do all that she can for this dear poor woman. I would like to add another little circumstance, to illustrate her character, on the principle that even a straw can show which way the wind blows. She pays her rent on a Fritoward the back. She has dark brown eyes, a day, always in advance. I asked her if she fair skin, with red cheeks. She never seems to had paid the rent for this week. She said that fret over anything very much, but takes things on Friday she paid her only sixty five cents, but when she left for Arlington, she placed says: "Ohl dear; if I ever had any sighs, they ten cents on the wash stand, so that if anywere not for myself, but for people I saw who | thing happened to her on the journey, the were making such a mess of life. It seemed to | landlady would find the dime that would make up the whole week's rent. Does not that il- anger upon their heads; however great an lustrate the old New England grit and integ-Steps having thus been taken, Mr. Editor, to provide for the present and future necessities of our suffering sister, it will be seen that I is something to worry about, and when we find have not written this account in order to ask the assistance of our readers in this special case. It is for us who are in her neighborhood say that my name is Elizabeth Simpson, and | to care for her, and we will do it, now that we know about it. In her loneliness and poverty, often shut by bad weather in that poor small principles, and last but not least, lack of love room, she has heard her decarnate mother and for humanity, have been the disturbing elesister Abby say, "Wait, Ceen, wait (her name is Lucina), there will come a change for you ments in many families and homes throughout bye-and-bye." Perhaps that sister impressed the civilized world. the baker's wife to tell me about her, well knowing that this Abby would surely aid her, organism that causes the unhappy conditions It was not to ask our readers to help in this almost as soon as I got my things off when I way can you strengthen or grow the divine case. It was for another reason that I have tend the hand of fellowship and good will to narrated all this.~ It was to beg our readers to | man will find a home beyond the boundaries | licetion

look closely into the condition of those in their own neighborhood, and see if they cannot find pumbers who are equally destitute. Pride often prevents the deserving poor from letting a stranger know the extremity of their desti-tution. When that first lady called on this poor woman, she saw a very neat little room, a neat bed, a stove, a little rocking chair, and some bright plotures on the wall. She could not see the thin worn blanket on the cot, nor the little thin brown shawl, her only wrap on the coldest day. She reported to me that she | will be no more mysteries regarding the power seemed comfortable. But further research revealed the pitiable facts that have been re-

lated. We who have always had enough warm garments to shield us in cold weather, whohave had enough wood or coal to keep us warm when shut in-doors by a biting, blustering storm, who have had enough of warm, nourishing food and drink to fortify our systems against the cold, cannot well realize the sufferings of those who are destitute of these comforts. Taking a last little bite of something lest we be hungry in the night, we tuck ourselves into our warm beds in a warm house, with extra covering if the weather be unusually cold. They on the other hand have not had a proper supper, and they creep shivering in a cold room into a bed with scanty covering; and if the night be unusually cold, they keep on the clothes that they wore during the daytime. Oh! it is hard, hard. And when we have once realized their condition, we cannot rest in peace until we have done all that we can possibly do to relieve our suffering brothers and sisters.

It is often remarked that poor people can get more help from those that are poor like themselves than from the rich. The well to do will give them a nickel or a dime, and let them pass on hungry and insufficiently clothed, in the cold wind and sleet, but the very poor will let them ir. and all crowded as they are, will share with the wanderer their food and their heat. The reason is self evident. The poor know what it is to suffer by poverty, while the rich know nothing about it. To truly sympathize (from syn, with or together, and pathos, feeling), people must have either suffered the same, or must possess with a feeling heart a power of the imagination that will enable them to put themselves into another's place.

A good way is to go personally into the rooms of the poor, to sit down with them with unpretending sympathy, to find out what they actually have of fuel and food, whether they have good covers for their beds, and warm garments under their outside clothes, and whether they are able to pay their rent. If the man is out of work, as is so often the case in times like these, or is ill and unable to work, or if there be other reasons why they are in want for the necessaries of life, then we must pay out of our own purse to have these necessaries sent to them. And if we are too poor for that, we must go to those who have money, tell them all about it, and try to obtain the means from them, remembering the Bible verse, "Though he will not rise and give him because he is his friend, yet because of his importunity, he will rise and give him as much as he needeth."

But of course if we be under the guidance of benign, decarnate spirits, we shall make no mistakes, but shall be impressed to go to the to apply to that lovely lady in New York City, who so gladly gave blankets and garments and money to this aged, suffering sister.

As to the solid happiness to be derived from

MARCH 17, 1100

of earth life, where new teachings will overcome the disadvantages of material existence. earth are to be governed in the next period of time will be continued in the five great studies of life that will be presented in book form to the people of every nation on the globe who can be reached through the new literature of the day. The Golden Rule must be the one creed by which to live, and when the interpretations of the Bible are presented, there of God, and all wars will have ceased upon the earth.

As the sun gives warmth to the earth, so will the love of God abide in the hearts of the people, and his laws will receive from every enlightened person under the broad canopy of heaven/the obedience demanded to make life a success, and to hand down to generations to come the beautiful precepts of his word.

When a child departs from the divine influence under the parental roof, let the love of each one in that home circle bid him "Godspeed," and, if a partner is to share his or her future lot, may they live in all truth and purity to each other, that God's sacred law may be kept inviolate to the end of time. It matters not how great the worldly rossessions of man, he cannot know rest or peace without complying with the laws laid down to follow, as long as the world shall stand.

Fathers and mothers have obeyed the divine law of God, inasmuch as they have made an effort to live the life ordained by Him, whereby the earth shall bring forth its in-

crease, to keep it from being depopulated. As time coes on, it will not be necessary to ask how this can be brought about. Let each one watch the tide in the current of events as it ebbs and flows, and as the winds blow in different directions, and see for himself how easy it is to upset all nations of the earth and bring about, in God's own time, the manifold blessing of His great power and love. The first to be overcome is the fear of God in the hearts of those who knew Him not; they have been led this way and that way, and taught to believe the many unjust punishments presented from every pulpit throughout the land. Their hearts fail to accept His work or words of admonition through the instruments appointed by the people to teach His beautiful work. Let those who give a secret thought to their Father in heaven live according to the dictates of their own heart, and do by others as they would be cone by, and no fear of everlasting punishment will remain with them to mar the holiness of life upon the material plane.

This subject is endless, and greater benefit can be derived than is possible to imagine by allowing the mind to develop and become more conversant with the laws of God for man, and the power of love will be seen to be the great ruling power of the world. J. L.

That Mayer Fund.

Who has failed to respond to the generous proposition made by Theo. Mayer of Washington? Are the Spiritualists of America so entirely indifferent to their own interests that they will allow such a munificent offer, \$15,right ones for aid, as I did when I was moved, 000 in cash, and the present elegant headquarters of the National Spiritualists' Association. become the property of ALL the Spiritualists of this country on the simple condition that they-numbering more thousands than there are dollars of present real estate value in the

property offered besides the actual cash he pro-

poses to give in addition, to the Spiritualists of

Nellie Veacie.

Here comes a woman about medium height, rather slight. She has very light blue eyes, a fair skin and brownish hair with a little gray mixed in it. She seems so tired, as though she never in the world had a chance to dress up or look after herself, but was forever doing work of some kind that kept her busy, busy, busy. Her name is Nellie Veacie, from Whiteplains, N. Y. She puts her hands up over her face, and cries and cries, and says: "Who would not cry if taken right away from the family the way I was? Oh, dear! I shall never be happy until I can get to them. I go there to see what is being dope, and it is all disturbance. The children are not together. I worked and tried to keep them so; but they are scattered now. Johnny is the one I want to speak to most because he always clung to me, and he needed me very much. He was the youngest; and is n't it dreadful that I cannot teach and help him? Sometimes I am almost wicked enough to want him to die and come to me, so that I can do more for him; and then my mother, who is in spirit, talks to me and tells me that it is better for him to stay and get the experiences that he needs. So I try to be patient; but you will help me, won't yov. with your thought, so that I can get to my own and do anything that is possible? My husband's name is John, and the child was named after him."

Maria Robinson.

Here is an old lady. She sits in a big rocking chair right in front of me. She has glasses on, and her soft, white hair you can hardly see because it is all covered up with a black lace cap that has purple ribbons on it. She wears a brown dress with little spots in it. It is a little coarser than cashmere. It looks more like old fashioned delaine. She has earings in her ears, and seems to be quite dressed up. She came just as though she was going somewhere to have her picture taker, and she sat down in front of me that I might see her in her best rig. She laughs as though she thinks it is a lovely thing to be able to come here. "My name is Maria Robinson, and I lived in Dorchester Mass. I was quite old when I passed away, as you may guess from the way I come, but I tried to keep my brain open to any new thought that might be about. I read everything that was brought into the house; didn't spoil my eyes reading the old Bible, and yet I liked the looks of it; seemed as though it was part of the family, and ought to be somewhere in the house." I see her, sitting in C very comfortable sittingroom, as though it has a lot of old fashioned things around, but it looks so nice and clean and comfortable. She says: "I want to get to Cornelia, who is my sister. She is younger, and is still alive, and that is all I have to say except that I found all those who had gone over came over to the spirit. Cornelia is kind of su. | within you.-Marion Enterprise.

spond; but their spirits do over here, because with me as lightly as I can with her."

Sam Young.

passed out in that condition. He is dark, in order to have his own way. I think he was in that state, and I passed out in that condition, knowing what was done around me and | lady in New York City, of independant forhow people were afraid of me; I used to laugh tune, but concealing her interest in Spiritualthem; but when I got free, I found that I had been used by influences that did not belong containing the money to carry our poor friend about me; and I have come to speak for people | to the home we hope to secure for her. who are daily and hourly being tortured by influences that do not belong to them. If I have been controlled as easily as I was. I used to say there was nothing the matter with my dollars for her present necessities, and the brain, but I had this fearful way. In the first next day the maid was to go and buy a warm way to my temper whenever I felt like it, and attracted an influence to me that was bad for me; and before I knew it I was in its power, and it wanted me." I think he came from Nashua, but he is not going to tell. Now he says: "I thank you, friends. You have no idea how much you have helped me. It has but said "the house and neighborhood are horfor some other people."

Elizabeth Simpson.

Here is a fine big lady. She is stout, and looks good hearted, as though she needed a big body through which to' express herself. She always wears a mild smile on her face. Her hair is very dark brown, and very glossy, parted in the middle, and brought down plainly as they come, making the best of them. She me that half the trouble that came into the ordinary woman's life came through unnecessary worrying, and I just thought that if I ever got | rity? a chance to speak to women as a whole I would say, 'Let's take hold of hands, and not worry until we are actually in the place where there ourselves there, there will be something to do, and we will not have time to worry.' Please that I came from Topeka, Kan. Everybody said when I went away, that I looked as though I had fallen asleep, and the reason was I had just folded my hands, and given myself up to what was."

Whatever you do, do from a sense of right, not from fear of pair, or a love of gain. It is not what others say, but what you say. Seri- if she only knew. ously and honestly ask yourself. In no other

work like this, there is no more delightful feel ing than to sit down to one's own good food, with the knowledge that such and such persons or animals have plenty to eat owing to one's efforts; and to lie down in one's bed at night with the reflection that certain persons and animals are warm to night because of something one did to day. After we have done these things, we can tell them that their dear departed friends sent us to them, and they will believe us; and then their souls, as well as their bodies, will be comforted indeed.

Yours for humanity and for spirituality, ABBY A. JUDSOY.

Arlington, N. J., March 1, 1900.



Few people can imagine the power of love over the human race. It is the one power to shape the course of every man, woman and child upon the earth. It guides the footsteps from the cradle to the grave. As a child is taken in the mother's arms, it is cared for by that parent's love, and guided through infancy, childhood, youth and manhood to the time when he takes upon himself the vows of wedded life, and gives forth from his own pure heart to his offspring the same love handed down for ages past. The many trials each one is called upon to endure in the pilgrimage on earth are made less perceptible when the life is shared by a loved one, or by the children clustering around the hearthstone giving forth many expressions of love, hope and interest. When children step aside from the beaten track, and wander far from charity, or censure, they are too often carried The public at large is the cause of their down fall, in passing judgment upon them, and giviug forth expressions of condemnation before knowing the circumstances in the case. If more people would extend the hand of sympathy and love to the erring ones, the world would be purer and the Great Ruler of the Universe would receive more respect and honor which is due him from every mortal receiving the breath of life. When a poor unfortunate is brought before the people to be judged according to the deeds done in the body, the injustice done him is such to bring down God's offence may seem which receives condemnation at the bar of justice, there lies behind the veil hidden deep in the recesses of the heart a sorrow known only to the offender and his God. When the day dawns in which will be presented the laws of the Ruler of our being, in words that can plainly be understood, the people will begin to realize how greatly they have been instrumental in bringing about the unhappy conditions of the land in which they live. Thoughtlessness, selfishness, aggressive

this country, if they in return will but contribute just an equal amount of money that Mr. Mayer is willing to give in a single bequest, \$15,000, to say nothing of the equal value in addition, of the lot and splendid brick building situated corner of Sixth street and Pennsylvania Avenue, in Washington. Spiritualists, will you let this grand offer of

Mr. Mayer slip through your fingers, and then regret ever after that YOU FAILED to do a simple duty, a duty to yourself, to home, and to the Cause, to the philosophy, the religion we all pretend to love, charish and support (?).

Is this religion something that we prize above any and all-other religions? If so why can we not show our interest, our enthusiasm in as great degree for such a religion as those who will not accept, or cannot comprehend what a glorious philosophy of life is ours here, and capable of positive demonstration, that we and all of our loved ones, old or young, good or bad, rich or poor, high or low, do live, do have this life continued through the persistant law of our being out into the Great Eternal Present that is always and everywhere revealed by the several steps through all the past, present and future as we count time. "'T is but thinly the veil intervenes betwixt this fair world " and that newlife that must come to all in the natural evo- * lution of the inherent possibilities of our personalities.

Can any sincere adherent of our philosophy esitate to give a helping hand to the grandest religion in the known world, seen and unseen today, by contributing at once as little or much as is possible to secure the splendid offer made by Mr. Mayer?

An offer that is open now for only a few weeks longer, and if not now accepted on the conditions proposed by him may never again be ours to accept. Let all act in this matter without further delay.

Why should there not be an earnest rivalry among the Spiritualists of America to each outdo all others according to their means, to carry the several individual contributions up. up to that point of certainty in the aggregate that shall insure to us the unselfish and most worthy example set for our emulation by Mr. Mayer. In behalf of the most reasonable Philosophy, the most consoling Religion now awaiting the recognition of the entire world let all Spiritualists give, GIVE NOW, before it is too late, give now and so recognize the value of Mr. Mayer's magnificent proposition, and by so much add to our own happiness as we contribute to his substantial effort for our benefit. Let all act promptly and liberally.

M. A. WARREN:

Passed to Spirit-Life,

From her earth home, 61 Bunker Hill street, Charles own, Mass., Wednesday, March 7, MRS. HARRIETT COBB, aged 81 years.

Mrs. Cobb was a Spiritualist in the full sense of the word Mrs. Cobb was a spiritualist in the full sense of the word for more than forty years, and found her greatest delight in doing for the Cause she loved. She was a reader of the BANNER OF LIGHT almost from its first issue, and con-tinued to be its steadfast field up to the hour of her trans-tion. Her friends and relatives have the record of her well-spent life as a tender memory of the loved one goes from their midst. The funeral services were held on **Fri**-day, March 9, at her late residence, at which Hairison D. Barrett officiated. Few can see their own faults, and yet every one has more or less the element within his Barrett officiated.

From Hopedale, Mass., Feb. 11, of paralysis, GRORGE O. throughout the world. Those who cannot ex- | HATCH, aged '76 years and 2 months.

He has neen an active Bpiritualist for half a century, and a subscriber of the BANNER OF LIGHT ever since its pho-

MARCH 17, 1500.

BANNER OF LIGHT.

Practical Spiritualism. DY O. W. KATES.

We are fully persuaded that the truths of Spiritualism, and that of spirit-communion are practically helpful to all people who with reason and good judgment utilize them. They will drive backward and they will in mental and spiritual bondage, and they will out out out of the section of Mrs. If and Mrs Twing. Boolal life we see the elevating and helping ouality of Spiritualism freely exemplified. In out of the free section of Mrs. If and Mrs Twing. Every Spiritualist in and out of the State is invited to be present and enjoy this "feast of fat things." Among the talented spakers and mediums will drive backward all that holds the people quality of Spiritualism freely exemplified. In the State and church its force is becoming potent. We hold it to be 'the light of the world" and the hope of humanity. We find its cardinal principles are love, virtue, honor, justice mergy and how mony and its preclement justice, mercy and harmony; and its proclama-tions are always for the betterment of human-ity. As Spiritualists we are always advocating: the evolution of humanitarianism. All this is practical Spiritualism. But is the evidence equal that there are universal practical Spiritualists? Is it not time to make a showing of our humanity and practicality? We see that the Christian sects are all active

and carnest. They willingly toil for and sup-port practical helps to humanity in order to glorify their church, and much of it is hon-estly intended for human good. We see the growing Y. M. C. A becoming an institution that supplies the needs of young men for physical and mental culture, for their physical and educational departments are practically useful. The end and aim is to christianize and proselyte; but nevertheless they do much to worldly benefit each member, and are gaining very rapidly a growth of vast proportions. They are making Christianity practical in the efforts to help young men.

As Spiritualists, we are allowing the young people to drift into any avenues of life and thought that may chance to open for them. Our Children's Lyceums are receiving very

little attention. The Y. P. S. U. organization for young Spir-itualists has attracted very little allegiance and help. The efforts to build mediums' homes, to endow a college, to erect spiritual temples or to spread before the people free spiritual literature-and perhaps all practical attempts to put our cause upon a safe worldly footing have been futile. We fail to furnish money Our organized efforts, national State and local, are all struggling hard to be able to accomplish even a little of practical good. The selfish spirit of poor humanity ever asks: "How will it help As platform workers we are incessantly met by personal desires for tests and spirit help in personal affairs, rather than by a con-dition of desire to support the Cause that the people may hear and know the truth. Have we erected any ideals? Have we developed any positive truth? Have we any means at hand to help humanity? We are at a crisis. There must be a change of front. We must protect the youth of at least our own homes, if not able to reach the public, from the teachings of bigots and fossils. We need positive and demonstrat-ed truth to be taught.

We should develop a fund to supply to all people the truths of life by means of literature and missionaries to freely be given. We should at least develop an institution some-where in a central locality that can educate and make practical that Spiritualism is a living force for the help of the human family so long boasted, physically, mentally, morally and spiritually. A splendid opportunity offers it-self, in the way of interesting the young people in a practical application of the possibility of the Spiritualists to achieve great things. The nucleus is there, and the capacity to manage is there. If not thus, then let the next; N. S. A. or Lyceum Conventions start a fund for a practical work in some one city first, and let us all concentrate our efforts with euthusiasm.

The New Animal Therapy.

Dear Friends: No doubt but that you have heard of the Roberts Lymph Cure, but have you thoroughly investigated the same? Have | you read the literature on the subject and the record of cases treated? The physicians engaged in the use of this remedy have treatedone thousand nine hundred twenty cases. The diseases treated with the greatest success are: (1) Those with a pathology of degeneration or infiltration; atpopy and overgrowth of connective tissue, especially locomotor ataxia, primary spastic paraplegia, neutritis, arterial scierosis, senile prostatitis, myocarditis, fatty degeneration or infiltration, joint adhesions or bony overgrowths caused by rheumatism, etc.; (2) functional diseases of nervous system, such as nerve_exhaustion, hysteria, epilepsy and chorea. The lymphatic extracts are powerful antitoxines. Owing to the fact that the pathology of se-nility is caused by weakened cellyfunction, we are able to accomplish a great deal in the treat ment of premature or natural senility. Old men are almost always made stronger, more supple, of better mentality, their eyes become brighter and clearer, the facial expression and color improve, hardened arteries become straighteded and less firm, and it has rarely failed to cure senile prostatitis. The bodily functions are often restored to their normal activity. Of the 1 920 cases treated, most of the diseases were regarded as incurable or nearly so. The average age of these cases was firty seven years, treated within three years, and only four have died, although the American tables of mortality state that such a number of individuals in average health with an average of fiftyseven years in three years' time should give a number of at least ninety five deaths. Percentage of failures, 6} per cent., complete cures, 67 per cent. and nearly complete cures, that is, most subjective and objective symp tomps removed, 265 oer cent. Over one hundred and fifty physicians are now using the Lymphs, all of whom are thoroughly reputable, the inajority occupying prominent positions in the profession. The formula of the R iberts Lymph is as fol-lows: Entire contents of the thoracic duct and lymph glands of a five months' old goat; con tents of the testicles of a five months' old goat and a two years' old bull; extracts from lymph-atic glands and testicles of a five months' old goat and from his cervicle cord, cerebrum and medulla oblongata. The "Q S." is filtered blood serum and lymph plasma. I have thoroughly investigated this remedy, and have great faith that for the above diseases it is without an equal. reaching cases when everything else has tailed. I have secured the right to use this in my Sanitarium, where, in addition to it, I use galvanism, electricity, massage, bath, and a first class mineral water. My building is heated by steam, and lighted by electricity. I board, nurse and care for pa-tients at the same price, or lower than other physicians charge for the treatment alone. My price to patients when this remedy is used is \$125 first month, \$100 second month, and \$75 each month thereafter. Usual time of treat-ment from one to three months, according to the case Now if you are suffering from any of the diseases named, and other remedies have failed you, write to me, and I will send you a question list which, fill out and return to me, and I will let you know what I think this Lymph cure will do for you.

State Mass Meeting and Anniversary · Celebration, Buffalo, N. Y.

The New York Association of Spiritualists, the First Spiritual Church, the Buffale Spiritualist Church, and other Spiritualist societies, have determined to unite and hold a grand Mass Mooting in the Spiritualist Tempie, cor-

fat things." Among the talented speakers and mediums who will participate in the exercises are M's. Carrie E. S.: Twing (President of the N. Y. S. A.), Mrs. Tillie U. Reynolds, F. Cordon White, the Campbell Bros., Frank Walker, Mrs. Atcheson (First Spiritual Church) Mrs. Chase (Buffale Spiritualist Church), Rev. A. J. Weaver, W. H. Bach, Moses and Mattle E. Hull, and others.

Come one, come all. Come filled with har mony and a disposition to work and sacrifice or the Cause we love. Per order of the Committee, Moses Hull. for the Cause we love.

Grand Rapids, Mich.

The Grand Rapids Spiritualist Association have had A. E. Tisdale as speaker for February. This physically blind instrument of the spirit-world, whose clear sight in the worlds of spirituality and mentality ever presents the most wonderful test of spirit power, has amazed the large audiences of each successive lecture seeming to rival its predecessor. The badies' Aid have shown how aid can be given by taking Mr. Tisdale in their care for the month of March, by which we have a lecture through this medium every Sunday afternoon, and test séance in the evening by a medium from Indianapolis, thus making a powerfully strong combination of mediumistic force for the month. We celebrate on the 25 h. SEC.

Seems impossible to Realize. The world is full of weary men and women who drag along from day to day, sick, despairing and weak. They have grown used to being unhappy, and don't seem to realize that they can ever be as well and happy as their fel-lows. But there is help for them. The world's most successful specialist in curing all forms of nervous and chronic complaints. Dr. Greene, 34 Temple Place. Baston, Mass, will give them consultation and advice free, person-ally or by letter, and will show them how to get well and stay well Dr. Greene's Nervura blood and nerve remedy: but this wonderful cure for weak, nervous and run-down people is only one of his many discoveries of health-giving medicines for various discases. He has cured the apparently incurable, made the miserable happy, the weak strong. His advice should be sought at once by all who are ailing and weak in nerve, strength or body, If you are run down and discouraged aeek. Dr. Greene's advice, and you will find out how to be well and strong.

If you want



National Spiritualists' Association TNORPORATED 1893. Hoadquarters 600 Pennsylvanis Avenue, Bouth-East, Washington, D. C. All Apirilualista visiting Washington cordiality invited to call. (boirribuiling membership (\$1.00 a year) can be procured individually by sending to to the Becretary at the Above address, and re-ceiving a handsome certificate of the same, with one copy each of N. S. A. Reports for '97 and '98. A few copies of the Reports of 'Onventions of '93, '94, '95, '96 and '97, still on hand. Copies up to '97 25 cents each. '97 and '98 may be procured, the two for 35 cents; singly, 25 cents

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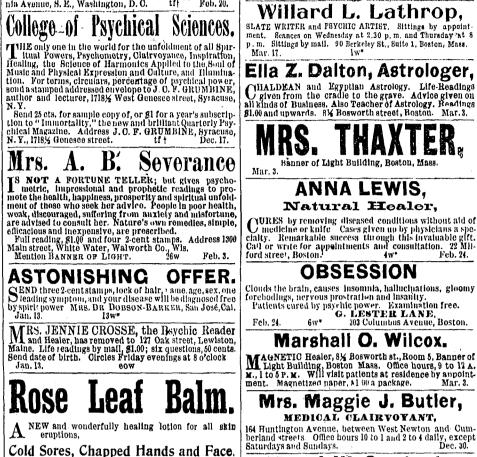
P. O. Box 3087, 9 Bosworth St., Boston, Mass. Endorsed by Editor and Management of BANNER OF LIGHT Feb 25

OLD AND NEW

PSYCHOLOGY.

BY W. J. COLVILLE,

Author of "Studies in Theosophy," "Dashed Against ti e Rock," "Spiritual Therapeutics," and numerous other works on the Psychical Problems of the Ages.



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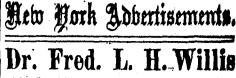
George T. Albro CONSULTATION and advice FREE regarding medium-istic gifts. 51 Rutland street, Boston. Feb. 3.

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Mrs. M. A. Chandler, Feb. 3. 618 TREMONT ST., BOSTON.

Mrs. Fannie A. Dodd, 233 Tremont street, corner of Eliot street, Boston.

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Treatments, and one copy of UNIVERSAL HARMONY, a Monthly Magazine published in the interest of Montal Un-foldment, will be sent to any address upon receipt of only ten cents (silver). Address May 27. tf S. LINCOLN BISHOP, Daytona, Fla.

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Apr 29.

The Sermon.

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B.A., D.D. (Augustine 7). 25C & year. Send 4c. for sample. THE SERMON FUB.CO., Toronio, Can. Bept. 23. LIGHT: A Weekly Journal of Psychical, Oc-cuit and Mystical Research. "LiGHT" proclaims a belief in the existence and life of the spirit apart from and independent of the material organism, and in the reality, and value of intelligent intercourse between spirits em-bodied and spirits disembodied. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion-conducted in a spirit of houset, courteous and reverant inquiry-its only aim being, in the words of its motto Lighti More Light!" To the educated thinker who concerns himself with ques-tions of an occult character, "LIGHT" affords a special vehicle of information and discussion. It is the acknowi-edged representative of cultivated and intelligent Spiritual-ism throughout the world, everywhere quoted and referred to as such. The Editor has the coöperation of the bett writers in this country and abroad, whose opinions are worthy of permanent record, whose experience and knowl-edge are of the highest value, and who have no other vehi-cle for their publications than "LIGHT." This gives the Journal a unique position and a singular value. Price 2d.; or, 108. 10d. per annum, post free. All orders for the Paper and for Advertisements, and all communications intended to be printed should be addressed to "The Editor." Office: 110 St. Martin's Lane, London, Eng.

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Office: 110 St. Martin's Lane, London, Eng. eow THE LYCEUM BANNER. A Monthly Jour-nal for Conductors, Leaders and Members of the Chil-dren's Progressive Lyceum. Edited and published by J. J. MORSE, assisted by FLOBENCE MORSE. American sub-scription 40 cents per annum. U. 8, postage stamps taken in payment. THE LYCEUM BANNEE contains Interesting Serials, Lyceum Recitations, Attractive Selections, Lyceum Notes, Our Monthly Chat, The Golden Group, Historical Sketches of our Lyceums, Lyceum Letter Box, Outlines of Announcements, and all things that Lyceum Workers need toknow, see THE LYCEUM BANNER, Monthly, price 2 cents. Special Terms to Lyceums. The Progressive Literature Agency, 26 Osnaburgh street, Euston Road, London, N.W., Eng. out

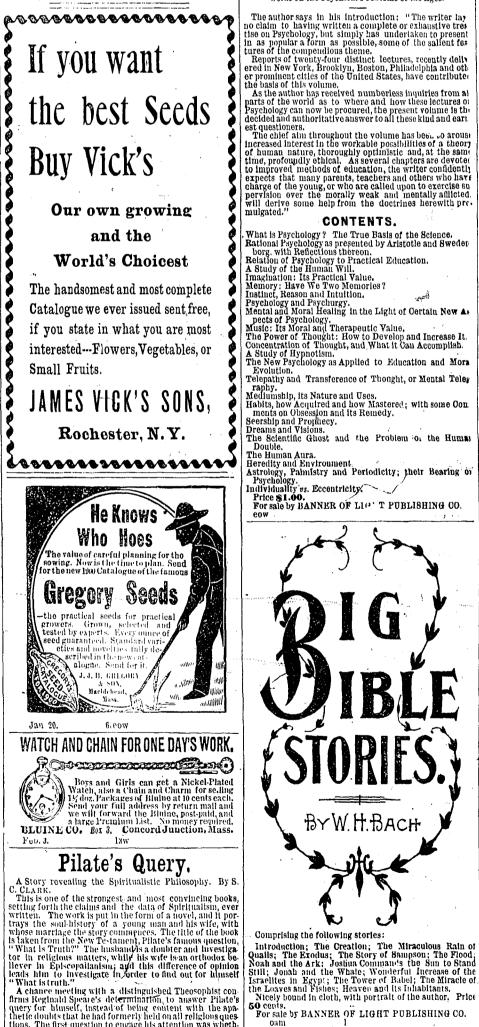
A-13 E

These cases that have been benefitted are all a class of dises that every known remedy but this had failed to reach.

Yours fraternally, Reed City, Mich. A. B. SPINNEY, M. D.

J. C. F. Grumbine's

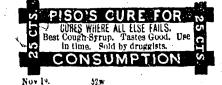
lecture course opened in Pierce Building, Suite 29, most auspiciously; both morning and evening the audiences of owded the hall, and etanding-room was at a premium in the even ing. Mr. Grumbine's lectures were wholy under the auspices of the Order of the White Rose and in behalf of universal religion. A very large addition will be made to the local Boston Chapter of the Universal religion. Boston Chap'er of the College of Psychical Sciences and Unfoldment, J. C. F. G.



A chance meeting with a distinguished Theosophist con-firms Regimald Speare's determination, to answer Pilate's query for binself, instead of being content with the apa-thetic doubts that he had formerly held on all religious ques thoms. The first question to engage his attention was wheth-er death means annihilation or the beginning of another Wig

Price, cloth, \$1.25; paper, 50 cents. For sale by BANNER OF LIGHT PUBLISHING CO. May 6.

A CRITICAL REVIEW of Rev. Dr. P. E. Klipp's Three Sernions, delivered in the Virst Presbyte rlan Church, Safi Diego, Car against Spiritualism, by J. M PEEBLES, A. M., M. D., Ph. D. PEEBLES, A. M., M. D., Ph. D. "He that is first in his own cause scemeth just; but his neighbor comes and searcheth him."—*Proc. xviii.*, 17. "He that diggeth a pli shall fault intolt."—*Ecclesiantea*, x., 8. Pamphlet, pp. 54. Price 25 cents. For sule by BANNER OF LIGHT PUBLISHING CO.

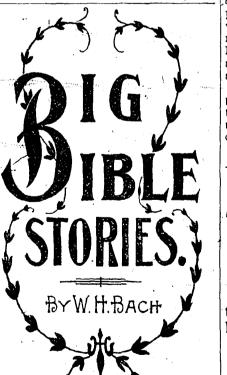




of human hature, thoroughly optimistic and, at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise su pervision over the morally weak and mentally adjicted, will derive some help from the doctrines herewith prc-mulgated."

CONTENTS.

- Evolution. Telepathy and Transference of Thought, or Mental Teley



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MRS R. COLLINS 662 Broadway, Everett. No Sittings Saturdays. Examinations by lock of hair Mary years in Biston as healer, medical clairvoyant, tests Mar. 10. 7w* M. REED, 795 W shinpton street. Suite 17. Mar. 10. 2w* MRS. A. FORESTER, Trance and Business Medium, 27 Union Park street, Suite 5, Boston. 10 to 5, Mar. 17. 4w^{**} A MOST HELPFUL BOOK!

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worthy, unselfish service for others, leading the reader through spiritual evolution of involved huhuman potencies, in an eternal progression toward at-one-ment with the Source of all Life and Love and Peace.

The unque title of this book is the key to its pur pose, viz., to induce all sharp-cornered human cubes to become harmonious spheres, and to enable them to recogniza the trials of their present experience as. divinely appointed purp (see to this desired goal. Price \$1.00.

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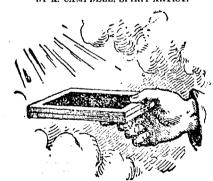
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BANNER OF LIGHT.

Banner of Light. BOSTON, SATUBDAY, MAROH 17, 1900. Syiritualist Societies.

8

We desire this list to be as accurate as Possible. Will secretaries or conductors please notify us of any errors or omissions. Notices for this columns youldr each this office by 12 o'clock meen, of the Saturday preceding the date of publication.

BOSTON AND VICINITY.

Beston Spiritual Temple moots in Berkeley Hall, Berkeley stroct. Every Sunday at 10% and 7% r. M. E. L. Allen, President; J. B. Harch. Jr., Secretary, 74 Sidney st., Dorchestor, Mass. Take elevator.

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

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

Home Restrum, 21 Soley street, Charlestown. Spirit-ual meetings Sunday, 11 A.M. and 7% P.M.; Tuesday and **Friday**, 3 P.M. Thursday, 7%. Mrs. Gilliland, President, 21 Boley street, Charlestown.

Boley street, Charlestown. Bible Spiritualist Meetings, Old Ladies' Hall, de Tremont Street.-Mrs. Guiterrez, President. Ser-vices Bundays at 10% A. M. 3% and 7 r. M. A merica Hall, 724 Washington street, two flights-Mediums and public invited. Circle, 11 A.M.; Proofs, 2% and 7%. M. Graham, Chairman.

Temple of Honor Hall, 591 Massachusetts Avenue, Ombridgepert.-Meeting at 2% and 7% r.M. Sunday. Mrs. Annio J. Banks, Conductor; residence 141 High street, Oharlestown.

Charlestown.
 Bpiritual Fraternity, at First Spiritual Temple, cor.
 Broter and Newbury streets. - Meetlags Sunday morning to 10%, 2% and 7% P.M. Children's school 12 M., Library Boom, also Wedne-day evening general conference, Lower Audience Hall. A. H. Sherman Secretary.
 Phenmena' Spiritual Society, Sunday evening in Dwight Hall. first floor, 514 Tremont street. Mrs. A. L. Al-bright of Philagephia, Pa., Conductor and medium, assist-d by others.

The First Spiritualist Ladies' Ald Society meets Very Friday afternoon and evening. Supper served at 6
 K. - at 241 Tremont street, near Elitot street, Elevator now mrn ing. Mrs. Mattle E. A. Allbe, President; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

Ohildren's Progressive Lyceum-Spiritual Sunday School-meets every Sunday morning in Red Men's Hall, 14 Tremont streat, at 10% A. M. All are welcome. Mrs. M. A. Brown, Superintendent.

Commercial Wall, 604 Washington Street.-Mrs. Nutter, President. Services Sunday at 11 A.M., 2% and 1% P.M., and Thursday at 3 P.M.

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

Bonton Spiritual Lycrum meets in Berkeley Hall every Bundayat i o'clock. J. Browne Hatch, Conductor; A. Clar-thee Armstrong, Clerk. 17 Leroy street, Dorchester, Mass.

Paine Memorial Building—Appleton Hall, Appleton Street, No. 9, side entrance.—Meetings every Sunday, at 2:45 and 7:45. Speaking and tests by Mr. and Mrs. O. F. Stille.

The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 814 Tremont street every Thursday Atternoon and evening; supper at 6%. Mrs. C. H. Appleton, President.

The Ludies' Lyceum Union meets every Wednes-Gay Atternoon and Evening. In Dwight Hall, 514 Tremont Street. Supperserved at 6:30. Eutertainment in the oven-ing. All invited. Mrs. Maggie J. Butler, President.

Ministry of the Divine Science of Health, and Boston Institute of Occult Science. --Meeting every Bunday at 2% F.M. Lecture and psychic readines on Tues-days at 7% F.M. Hole' 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.

Mudayo, at 1.50 r.m. Danner of Light 107 8ale. Mrs. Florence White will hold a tess seance every Sunday evening, at 8 o'clock, at 286A Columbus avenue. Echo Hall-1 Johnson Avenue, Charlestown Dist.-Meet-ingt Wednesday and Sunday evenings. Circles Tuesday tvenings.

The Cambridge Industrial Society of Spiritu-alists meets at a mbridge (lower) Hall, 631 Massachusetts Avenue, the second and fourth Thursdays in the month. Supper served at 630. Ada M. Came, Cor. Sec'y, 183 Au-burn street, Cambridge, Mass.

MALDEN.

Malden Progressive Spiritualists' Society, Ma-sonic Building, 76 Pleasant street. Meetings every Sunday at 7 p. m. Wednesday, 8 p. M. Win. M. Barber, Presi Jent; Hrs. Rebecca Morton, Sec'y. A cordial welcome is extended to co-workers in the cause of orogressive Spiritualism.

terested in instructing the young. Pay the Lycenma visit, and see and hear for yourself. After the march the following took part in the After the march the following took part in the exercises: Harry Green, Esther Botts, Mr. Ar thur Wallis, Willie Sheldon, E. Warren Hatch, and Mr. Forrest Harding. The lesson for next Sunday is, "What is the Lyceum Able to Do in the Way of Character Building?" Spiritual-ists, why is it you do not send your children to some Lyceum? Certainly, if Spiritualism is good enough for you it ought to be for your children. Do n't be a Spiritualist and send children. Don't be a Spiritualist and send your children to an Orthodox Sunday School. Come and see the working of our Lyceums; there are two in Boston, and there are children enough to have ten times that number. J. B. Hatch, Jr., Conductor.

Commercial Hall, Mrs. Nutter, President.-On Sunday, March 11, we had a very enjoyable service of song before each session, led by f. A. Cameron; invocation, Miss Brohm; medi uns who assisted in the good work, Mesdames Nutter, Bishop, Smith, Peabody, McKenne, Knowlee, Webber, Annie Kibble, Cunning ham, Alexander; Messre, Brown, Will Nutter, Furner. We will hold Anniversary services on Sunday, March 25, afternoon and evening, with a good array of talent.

America Hall, 724 Washington street. Good meetings all day. Developing circle in future 11 A. M. free to all. Harmony to be found there. M. A. Graham, President.

Home Rostrum Spiritualistic meetings well attended on Sunday, although the cold weather interfered somewhat with the evening attendance. A very interesting discussion was en-joyed at 11 A. M. on "Individual Control and Influences from Spirit Spheres." Mr. Loth ridge gave healing magnetism to all who de sired it. Evening, service of song at 7:30; ad-dress and messages, Messrs. Howe, and Wilkin-son of Roxbury; Miss Banks, Mesdames Haves and Gilliland. Mrs. Gilliland, President; Wm Hutchinson, organist. During the evening Mr. Howe rendered very acceptably two solos with banjo accompaniment.

First Spiritualist Church M. Adeline Wilkin son, pastor. Subject for conference, "Pro gression"; speakers, Mesdames Kneeland and Carbee, Miss Sears, Messrs. Fred de Bos, Black den and Newhall; solo, Master Warren Fow ler; spirit messages given through the medi umship of Mesdames Kemp and Woods, and Miss McGrath. Afternoon, song service; scrip-ture reading and prayer, Geo. Emerson; mesbute reading and prayer, Geo. Emerson: mes-sages, Mesdames Querted, Ackerman, Davis, Woods and Mr. Johnson. Evening, solo, Mrs. Carlten Grover; messages, Mrs. Woods and Mr. Jackson. Subject next Sunday, "The Soul." We celebrate the fifty-second appirer sary Sunday, Mar. 25, with a fine array of talent.

Odd Ladies' Hall, 440 Tremont street, Mrs. Gutierrez, President.-Circle opened by Mr. Hall. Those assisting throughout the day: Messrs: Whittembre, Hersey, Wood, Gilman, Cohen, Ibell, Dr. Blackden; Mesdames Knowles, Alexander, Hall, Thomas, Gutierrez, Ewell and others. Prayers were offered for the sick. A good house. BANNER at door. *

The Children's Progressive Lyceum No. 1 on March 11 held its service as usual in Red Men's Hail. The lesson subject was, "What are Our Duties as Lyceum Pupils." The little folks' topic was "Our Duty." The following ren-dered songs and recitations: Little Ray, Harry Green, Wilhelmina Hope, Iona Stillings, Mabe Emmons, Esther Botts, Carrie Engel, Floyd Sibley, Mr. Albert Blinn, Mr. Arthur Wallis, and Mr. J. B. Bird. Remarks by Mrs. W. S. Butler and Dr. Wm. A. Hale. On April 1 the Lyceum will celebrate the Fifty Second Anni-versary of Modern Spiritualism by holding a Lyceum session beginning at 10.30 A. M., a spir-



Remedies

For disorders of the feminine organs have gained their great renown and enormous sale because of the permanent good they have done and are doing for the women of this country.

If all ailing or suffer-Ing women could be made to understand how absolutely true are the statements about Lydia E. Pinkham's Vegetable Compound, their sufferings would end.

Mrs. Pinkham counsels women free of charge. Her address is Lynn, Mass, The advice she gives is practical and honest. You can write freely to her; she is a woman.

such workers as these the word Forward will beheard all along the firing line. Hattie C. Webber of Boston, through her guides, gave a num-ber of messager, which were most cordially received, and recognized. Mrs. Sadie L. Hand acd others next Sunday. We are having a large attendance of young people, for which we thank the angel world, and the instruments being used by them in the cause of truth. Mrs. R. Morton, Sec'y.

The Arthur Hodges Spiritual Society of Lynn held services at 36 Market street Sunday, with a fine and appreciative audience. Music, Market B. Hart and Appreciative Audience. Mrs. J. P. Hayes. At 2:30 Mrs. N. S. Noyes gave an able lecture on "Mother's Love," also many fine readings. At 7 30 C. H. Webber of Boston gave one of the best lectures of the sea-son on "How Planets Effect Our Lives," which received well merited applause. He then gave many Astrologic readings.

Cadet Hall, Lynn Spiritualists' Association. Sunday, Mar. 11, Miss Lizzie Harlow continued her work with us and delivered most eloquent B. Yeaton, Sec'y. The Ladies' Lyceum Union met in Dwight Hail Wednesday atternoon, March 7. Business meeting called to order by the Vice-President, Mrs. J. P. Weston. Supper served at 6:30 and

NEW YORK CITY. The Spiritual and Ethical Society, 744 Lexington Avenue, one door above 59th street.—Sorvices every 80ming at 8 o'clock. Willis Milligan opened the meeting with a piano solo; singing by the congrega-tion; remarks and messagee, Dr. C. E. Huot, and Mesdames Webber, Mason, Cunningnam and Knowies; Little Clara Weston, Master BROOKLYN. The Advance Spiritual Conference meets every turday evening in Single Tax Hall, 100 Bedford Avenue Prentiss gave a test scance. Mrs. Emma F, thusiasm and satisfaction. Long may she en-Whittier and Mrs. A. E. Sherman of Vermont joy health and happiness; also, may she reassisted' March 18 Rev. A. N. Foster of Second Universalist Church will occupy the rostrum. The Cambridge Industrial Society of Spirit-ualists held regular meeting March 8. The President, Mrs. C. M. Hartwell, introduced Mr. J. Frank Baxter as speaker of the evening. A large audience was highly pleased with this gentleman's lecture, singing and mes sages. March 22 Mr. F. A. Wiggin will be the speaker, as he was unable to be present (on account of sickness) the last time he was ad vertised. Miss A. M. Came. Cor. Sec., 183 Auburn street, Cambridge. Mrs. Lizzie D. Butler of Lynn was the speaker and medium Sunday, March 11, for the Salem Society. It is needless to say that the audience was all attention. Mrs. Butler occupies the platform again March 25. Helping Hand Association of Spiritualists, Haverhill, held regular meeting at 82 Merri mac street, March 11, at 7 P.M., with Carl Guissler of Lawrence as lecturer and psychometrist. He gave satisfaction. Next Sun day we expect Mrs. Georgie A. Libby of this city. Lilla B. Ruiter, Sec'y. Mrs. Nellie Burbeck of Boston closed a two week's engagement for the First Spiritualist Society of Fitchburg Sunday, March 11. Fuil houses greeted her. The two addresses were presented in her usual able manner, followed by a large number of spirit messages, fully re-cognized. The piano selections by Miss Howe were pleasingly rendered. Mrs. Annie E. Cunningham of Boston, test medium, speaks for the society next Sunday. Dr. C. L. Fox, President. Thomas Cartman, Sec'y, writes for First Spiritual Churoh, Fall River: Our President, Mr. J. Lucas occupied the rostrum, Sunday, March 11, and was greeted by large audiences both afternoon and evening. Next Sunday, Mrs. Jennie K. D. Conant-Henderson will be the speaker and medium. On Thursday, March 8, the friends of our Lyceum and church surprised Miss Lizzle Bolton, the eldest daughter of our Vice President. Mr. J. Lucas on behalf of her father and mother, presented Miss Bolton with a very pretty gold watch and chain, and in behalf of her Lyceum friends a hand, some gold bracelet and jewel casket. Miss Bol ton made a neat speech, thanking all who were present, and invited them to have a good social ime with her. Songs were rendered by the President and Secretary and several friends from New Bedford.

Mrs. N. B. Reeves, Cor. Sec'y, writes: The Woman's Progressive Union held two interesting meetings Sunday, March 11. In the after noon Mys. Helen P. Russeque chose for her sub joot, "What Has Contributed to the Helght and Breadth of Spiritualism," while her even-ing subject was "Practical Life in the Spirit World." It is needless to say that Mrs. Russe gue did full justice to both subjects. In the other non-menu stranger were present and in afternoon many strangers were present, and in the evening many familiar faces were seen in the audience, and welcomed. Every one ex-pressed satisfaction and delight at the powerful and foroible manner in which Mrs. Russe-gue handled her subjects.

A spiritual service is held every Sunday even-ing at Aurora Grata Cathedral, Bedford and Madison street, Brooklyn, under the auspices of the Fraternity of Soul Communion, a new spiritual society organized March 6, with the following officers: Ira Moore Couris, President and Medium; Wm. Wellstood, Jr., Tress. Warden H. Adams, Sec'y. March 11th Mr. Courlis devoted the main part of the evening to giving tests and messages, which were most gladly welcomed by those to whom they were given. An excellent musical program was rendered by the Verdi Quartet.

A correspondent writes: Mrs. Myra F. Paine of Syracuse, N. Y., has just left Watertown, N. Y., after leaving with the people of that city a better knowledge of the philosophy of Spiritualism than they had previous to her coming: while Mrs. R. E. Jackson and Mr. Curtis A Gould, new workers in the field and residents of Watertown, are continuing the good work they commenced a few months ago n connection with the First Progressive Spiritual Society of that city and in which they were so ably assisted by Mrs. Paine during the months of January and February. These young workers, besides being able to lecture, have developed other phases of mediumship, and are doing a great deal toward removing the prejudices some may have for our religion. We know it can't be long before others besides Watertownians will awaken to the powers they have unfolded by living the truth they know.

Other States.

G. W. Kates writes: Mrs. Kates and self visited Grand Forke, N. D., by request, and held meetings there March 1, 3 and 4. The effort was made to confine the audiences to invited guests, but, being held in a popular place (Hall's Academy), it became known to the press and thus received public notice and attracted increased attendance. But it was evi dent that the auditors were thinkers of the better class of citizens. The lectures and mes sages were enthusiastically received and highly appreciated. So great became the interest that on Sunday night at close of the meeting, by request, quite a number of persons re-mained to see if a local society could be formed. A motion to organize was made at

once and carried. The Minnesota State Association's plan for a local society was approved, and with a few al terations adopted. Being equipped to organize a society, we are able to do so quickly. As no one was informed that a Spiritualist Society exists in North Dakots, they adopted the name of "The Alpha Society of Spiritualists of North Dakota." The following officers were elected: A. W. Dennie, President; Miss M. E. Blodgett, Sec'y; F. E. Tiffany, Vice President; O. Young, Treasurer. Trustees will be elected at an adjourned meeting. Thus the work is started in North Dakota, which, it is hoped, is the pre-cursor of a State Association at no distant day.

Wm. R. Freas writes: The Philadelphia Spiritualists' Society had the pleasure of having Prof. W. M. Lockwood grace its rostrum during the month of January. The large number attending every lecture was a sufficient war-rant that he aroused deep interest in his par-ticular line of thought. He also had a midweek class, in which he treated the molecular hypothesis, in relation to human structure, in detail. His addition of new philosophical instruments enabled him to demonstrate and



cognized. We wish to return our sincere thanks to all who took part in making the meeting a grand success. Next Sunday Dr. C. W. Hidden will be with us. David F. Buffington, Sec'y. *

Carrie Newton, Sec'y, writes: The Montpe-lier Spiritualist Association met Feb. 28 at the residence of Mrs. Eliz; Turner, and elected the following officers for the ansuing year: Presi-dent, Mrs. Eliza Turner; Vice-President, Mrs. Sarah Scribner; Secretary, Mrs. Carrie New-ton; Board of Managers, Henry Childs, G. A. Newton, Mrs. Benj. Daley; Treasurer, Mrs. Henry Childs; Auditor, Gilman Scribner; Mu-sical Director, Mrs. Ida Young. The society, theugh small is the roughly in generat though small, is thoroughly in earnest. Much interest has been shown in the work during the past year, and we hope not only to see a gain in numbers, but alto in spiritual growth at the end of the present year.

Mrs. M. A. Brackett writes from Portland, Me: Our home talent, Mesdames DeLewis and Redlon, has served the Orient Hall society for the past two Sundays. We are always as pleased with the work of these two ladies as that of any who come from other places.

Many valuable and instructive thoughts were given out by F. W. Smith of Rockland, Me., in his second lecture before the Bangor Spiritual Society Sunday P. M. The hall was filled with an attentive and harmonious audience.

The Massachusetts State Association of Spiritualists

Will celebrate the 52d 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 speakers, mediums and musicians will take part during the day. Below are a few who have signified their intention to be present: Dr. Geo. A. Fuller, Harrison D. Barrett, F. A. Wiggin, Mrs. Minnie M. Soule, Mrs. N. J. Wil-lis, Mrs. Alice Waterhouse, Mrs. C. Fannie Allyn, Mrs. Jahnke, E. Warren Hatch, Mrs. Car-rie 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. Whit-lock Mrs. Caid Mr. Geo. E. Schaller, Mrs. lock, Mrs. Caird, Mr. Geo. E. Schaller, Mrs. Nettie Holt Harding, Mrs. Sadie Hand, Mrs. Tillie U. Reynolds, Mrs. E. I. Webster, Mrs. S. C. Cunningham, Mrs. Ella Kimball and mem-bers of the Clenton Orchestra. This is only a neutical list. partial list. Other names will appear in later editions. Remember the day and place-Marc'a 29, in Berkeley Hall, all day. CARRIE L. HATCH, Sec'y.

The Advance Spiritual Conference meets every aturday evening in Single Tax Hall, 1101 Bedford Avenue, Rood speakers and mediums alwavs in attondance Seste 96. All welcome. Mr. G. Deleree, President; Miss Winnie

The Woman's Progressive Union of Brooklyn The woman's Progressive Union of Brookiyn and, we hope, for many years to come. We have a bolds meetings every funds and evening, at 3 vite all to join with us on Wednesday afternoon at 8 o'clock, and social meetings every flursday evening, and evening of each week. Supper is served at to clock, at Hall 423 Classon Avenue, between Lexing and evening of each week. Supper is served at 5 o'clock, and social meetings every flursday evening and evening of each week. Supper is served at 5 o'clock, at Hall 423 Classon Avenue, between Lexing and evening of each week. Supper is served at 5 o'clock, at Hall 423 Classon Avenue, between Lexing 6 0'clock, at Hall 423 Classon Avenue, between Lexing and evening of each week. Supper is served at 5 o'clock, at Hall 423 Classon Avenue, between Lexing 6 0'clock, at Hall 423 Classon Avenue, between Lexing and evening of each week. Supper is served at 5 o'clock, at Hall 423 Classon Avenue, between Lexing 6 0'clock, at Hall 423 Classon Avenue, between Lexing 6 0'clock, at Hall 423 Classon Avenue, between Lexing 6 0'clock, at Hall 423 Classon Avenue, between Lexing 6 0'clock, at Hall 423 Classon Avenue, between Lexing 6 0'clock, at Hall 423 Classon Avenue, between Lexing 6 0'clock, at Hall 423 Classon Avenue, between Lexing 6 0'clock, at Hall 423 Classon Avenue, between Lexing 6 0'clock, at Hall 423 Classon Avenue, between Lexing 6 0'clock, at the Hall.

809 Tompkins Ave., near Gates Ave.-Miss Ohapin, Blind Medium. Meetings Sunday and Friday evenings. Spirit Messages and other Phenomena. Admis-tion free. Collection taken.

First Christian Evolution Society-Penn Fulton Ball, cor. Penna. Ave. and Fulton st. Services every Sun Ayats P.M. W. W. Sargent, Chairman; Mrs. Julia Sicar-L Secretary

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

NEWARK, N J.

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

CHICAGO, ILL.

The S. and M. H. Society, 1310% Rhodes Ave., meets every Sunday, 11 A.M. Conference and tests. Tues-day 3 P.M., Oriental Reception. Open doors, and everybody

Spiritualist Temple, Fort Worth, Texas, Taylor st., between 7th and Jackson Services for children. 2 r.M.; for adults, 3 and 7% r.M. Mary Arcold Wi son, Assistant Fastor, leads s nging. Jennie Hagan Jackson, Pastor, resi-dence 716 Florence street.

Notice to Local Societies.

Hereafter all reports will be condensed in the same general style as given below. We respectfully request our correspondents to gov-ern 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.

The Boston Spiritual Temple.-Mr. F. A. Wiggin spoke before the largest meeting of this season Sunday. March 11. Mrs. J. T. Pearl and Mr. George E. Schaller pleased the audience with excellent music. The meeting opened with congregational singing, and Mr. Wiggin followed with a poem and an invoca-tion. After a selection by Mrs. J. T. Pearl, Mr. Wiggin gave a fine lecture-one that pleased every one. Many remarks were made to that effect. At the close of the address, which lasted forty-five minutes, Mr. Wiggin gave some satisfactory readings, going among the audience. No ballots will be read hereafter at the morning meeting. In the evening, notwithstanding the severe weather a good sized audience was in attendance. Mr. Wig-gin gave a short address and devoted the greater portion of the time to reading ballots. Mrs. Pearl sang beautifully, and Mr. Schaller is always good. Mr. Wiggin gave a scance for the benefit of this society at the home of Mrs. C. P. Pratt, on Monday evening. The number of tickets was limited to thirty, and were all sold in ten minutes. (See Anniversary notice in another column.) Mrs. C. Fannie Allyn, that ever popular

speaker, will occupy the platform for this society during the month of April. All her friends should turn out in a bod, and give her a glad welcome. Tell your friends that the best way to keep posted about the Anniversary and ail Spiritualist news is to do as you do, viz., read the BANNER OF LIGHT; for sale at this hall. J. B. Hatch, Sec.

The Boston Spiritual Lyceum held a very

interesting session Sunday afternoon, March 11. The answers to the lesson "With What is True Religion in Sympathy?" were all good, and showed that the minds of the young when put to a test can be made to give good results.

Leslie, vocal selections; Iona Stillings and George Hall, readings. The President was out of the city, and her presence was missed very much. She will be with us in the future. anc, we hope, for many years to come. We invite all to join with us on Wednesday afternoon

The Ladies Spiritualistic Industrial Society. Mrs. C. H. Appleton, President, held its regular meeting in Dwight Hall, 514 Tremont street, Thursday afternoon and evening, March 8. Several new members joined. A large number enjoyed the supper. During the evening the following were heard from: Mesdames Shirley, Julia Davis, Weston, Shelbie, Hall, Ida P. A. Whitlock, and Mr. Brooks; Miss Brebm, piano solo. March 15 Mr. F. A. Wiggin will be with us. March 22, the regular dance of the month. March 29, Anniversary exercises. For full particulars see further notice. Marion G. Packark, Rec. Sec'y.

At 241 Tremont St., Friday, Mar. 9, The First Spiritualist Ladies' Aid Society held its meeting as usual, with the President, Mrs. Mattie E. A. Alibe, in the chair. A very fine entertainment was held in the evening, the following talent taking part: Mrs. A. S. Waterhouse, C. C. Shaw, Mrs. S. C. Cunningham, Mrs. Mary Westou, Mrs. Piper, Mrs. Lovering. Next Fri-day will be meaiums' night; public circle at 4 P.M. Friday, Mar. 23, will be whist night. Friday, 30th, anniversaly exercises—see other column. C. L. Hatch, Sec'y.

The Boston Spiritual Temple and the Helping Hand Society will jointly celebrate the Futy-Second Anniversary of Modern Spiritualism, Sunday, March 25, in Odd Fellows' Hall, all day with the following program: Monning: Music, Geo. E. Schaller; invocation; aodress, E. L. Allen; selection, Ladies' Schubert Quartet; remarks, A. P. Blinn; song, Mrs. J. T. Pearl; address, F. A. Wiggin; seleo tion, Schubert Quartet; tests, Mrs. Effie 1. Webster; beneaiction. Afternoon: Music, Geo. E. Schaller; remarks, J. S. Mansergh; selection, Schubert Quartet; address, Dr. W. W. Hicks; poem, Mrs. Carrie P. Pratt; selec-tion, Schubert Quartet; recitation, Willie Shel-don; remarks, F. A. Wiggin; music, Geo. E. Schaller; benediction. Evening: Plano solo, Geo. E. Schaller; invocation; song, E Warren Hatch; remarks, J. S. Mansergh; violin solo, U. L. C. Hatch; ballot readings, Mr. F. A. Wig gin; piano, a., Edelweis, Piaton Brunoff-b., fue Man Behind the Gun, Sousa-Mr. Fred Watson; reading, Miss Lucette Webster; violin solo, Mr. Geo. E. Schaller; remarks, Dr. Dean Clark song, Mrs. J. T. Pearl; remarks, to be annouhced; music Schubert Quartet; benedic-tion. See BANNER for further particulars.

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

The Ladies' Spiritualistic Industrial Society -Mrs. C. H. Appleton, President-will celebrate the Anniversary of Spiritualism at 514 Premont soreet, Toursday afternoon and evening, March 29. The services are to be held in Red Men's Hail both atternoon and evening, at 2:30 and 7.30 respectively. The following talent is expected to be present: speakers, Messrs. Hicks, Wiggin, Blinn and Grauzin, Mesdames Byrnes, Whitlock, Hand, Sanger, Buruham, Soper and others; readers, Mrs. O. Smith, Miss B. M. Packard and Miss

Appleby; plano soloiste, Misses Robbins and Gridley. Supper will be served in Dwight Hall from 5:30 to 7. Marion G. Packard, Rec. Sec'y.

Massachusetts.

Malden Progressive Spiritualist Society, Masonic Building. Sunday evening, March 11, Scripture lesson by the President; invocatione, Mr. Reading and Mr. Quint; instrumental and vocai music, Mis. Barber, Mrs. Wiley, Miss West; Mrs. Aoby Burnham painted a word picture of the Summer Land that cannot fail to carry conviction. Mr. J. S. Scarlett of Cain bridgeport, whom we glady welcomed, gave a short address tilled with force; the audience If you have never visited this Lyceum I know seemed fairly reaching out to clasp hands with of capital punishment in this State. He was it will please you to do so, that is, if you are in- the loved ones standing by their side. With followed by Messrs. Deleree and Hopkins. *

New York.

First Association of Spiritualists, March 11.-Both sessions were well attended, and despite the weakened physical condition of Miss Gaule she never did better work for the spirit-world. The Testimonial Concert to be tendered Mrs. Cadwell will take place on Monday evening, April 2, at the Tuxedo, 59th street and Madison Avenue. The music is under the direction of Mr. and Mrs. Edmond Severn, whose names are a guarantee for the quality of the musical numbers. Mrs. Cadwell is well known in many parts of this country, and I again ask the aid of each and all of her friends in making this Testimonial something worthy of her, and the Cause she has faithfully represented so long. M. J. Fitz Maurice, Sec'y.

Advance Conference, Single Tax Hall, 1101 Bedford avenue, Brooklyn.-An exceedingly fice evening brought out a large number of people to the Saturday evening meeting. The opening hymn, "Sweet Summer-Land," led by President Deleree, was sung with a will by the audience. Mrs. Annie Palmer, the speaker of the evening, read a very interesting article on 'Thought-Transference; or, Healing at a Dis-ance." concluding with a poem. W. Wines tance." Sargent, State Missionary, with a few remarks, presented a petition for distribution for signa-tures asking legislative action for the abolition

thusiasm and satisfaction. Long may she enceive universal sympathy to sustain her in giv ing to the world proof palpable of immortality.

Mrs. Mary E. Lease is to be orator for the ensuing month. Those who saw her Sunday evening, just after leaving a bed 'of sickness, declare that she was the embodiment of omnipotence. To me, as one interested in meta physical healing it was a great object lesson. As never before, did I see the efficacy and potentiality of will-force. She wove her bouquet of words into beautiful garlands that fell like music upon the ears of an immense and spell-bound audience, thrilling their very souls with the rythm and sentiment. Standing before that multitude she appeared a human harp in the hands of the Infinite. Whoever reads these lines, I implore you to send out all the love and sympathy of your natures, that it may prove a dove of peace to Mrs. Lease, with healing in its wings, as she is a very sick woman, and to those that can read the "signs of the times" aright, realize the need of such a soul as she to help make the crooked paths straight, and to bring order out of chaos.

M. G. Ward writes from South Barre, Vt. Feb. 23: Business meeting of the Spiritualist Society was called to order by B. P. Willey Secretary's report was read and adopted; all financial business was postponed until some future time; election of officers for ensuing year resulted as follows: President, B. P. Wil ey; Vice President, J. M. Ward; Secretary, Miss M. G. Ward; Treasurer, Mrs. Rosina Claffin; Business Managers, Edward Ward, Mrs. Julia Heath, Mr. Harry Willey; Commit tee on Entertainment, Mr. Harry Willey, Mr Edward Ward; Auditors, Charles Heatb, Mrs. Mary Dodge, Mr. J. M. Ward. A vote of thanks was extended to Mr. and Mrs. C. J. Esterbrooks for services rendered in the past Meeting was then adjourned. Our society during the past year has been working to pay for its Temple, and has done so. This year we hope to make a few more repairs, and then we shall be ready to do good work. For the past few Sundays we have been served by Mr. Lucius Colburn.

Providence Spiritualist Association on March 11 held a Medium's Meeting both afternoon and evening. Services opened with a short dis course by E. J. Bowtell; received with Luch applause at the close of his remarks. Mrs. Ring and Mrs. Smith gave messages. One of our oldest mediums, Mrs. Rose of Barrington pre-sented a poem. Mrs. J. W. Kenyon was also present, and made remarks. Mrs. Sarah E. Humes gave messages in the evening; all re-

May 11

251201

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 Web ster, 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 ele-vator will be in operation all day and evening. Entrance from Tremont street.

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

RT The First Spiritualist Ladies Aid Society will celebrate the Anniversary of Modern Spirtualism Friday, March 30, in their hall, 241 Tremont St., morning, afternoon and evening, The following people are expected to be present and take part: Mrs. Waterhouse, Mrs. ent and take part: Mrs. Waterhouse, Mrs. Shackley, Mrs. Hattie U. Hason, Mrs. S. C. Cunningham, Mr. F. A. Wiggin, Mr. A. P. Binn, Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Miss Willis, Mrs. Carrie F. Loring, Mr. J. Frank Baxter, Mr. Edgar Emerson, Mr. Chas. Sullivan, Mrs. M. J. Butler, Mrs. Mary Wes-on, Miss Lucette Webster, Mr. Thos P. Beals, Mr. J. B. Hatch Sr., Mrs. Ida. P. A. Whitlock, Mrs. Caird, Mrs. Sadie, Hand, Mrs. Kenyon Mrs. Caird, Mrs. Sadie Band, Mrs. Kenyon Mrs. E. I. Webster, Mrs. Annie F. Cunning-ham and others. Carrie L. Hatoh, Secretary.

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\$2.00; postage 15 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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