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# BOSTON, SATURDAY, MARCH 24, 1900.

# "WHAT IS TRUTH?"

"Truth-what is Truth?" I cried one midnight drear, "Deception's worshiping dupes on either hand Cling to the lie; and, blind with passions fanned, Strike at the true Truth-seeker with a sneer. Hell's rebel-banner floats without a fear. Well-paid accomplices together stand Presumptuously- a loud-voiced, gruel band-Disquieting, paining those who hold Truth dear. Truth-what is Truth? My head is bent with shame To see the Enemy boldly marching by With secret treacheries, insults and the worst Of persecutions, till a glowing fiame Doth fire my soul. Rise, Lord! Oh, slay the Lie And Liars, top, with all their brood accurst! "

### II.

I wept-I waited-joy! There burst a light Upon my spiritual vision then unsealed; A sheathless, two edged sword shone clear revealed, The blade engraven thus, "Triumphant Right." "O thou of little faith!" sounded with might, "Think'st thou that God and all his spheres have reeled Before the base earth-lie? All they who wield Their arms 'gainst Truth must perish in the fight. To such Death brings impenetrable gloom; The worm which dieth not, the fires which burn-Consuming not. The curse of Cain is great. But greater theirs. A charnel-house of doom Prisons their souls. A hand of judgment stern Points with a sword from heaven, and guards the gate."

III.

"Truth-what is Truth? 'T is neither bought nor sold. The lie may be; but on hell's very brink The liar stands, and, toppling o'er, doth sink Down, down and down, to those dark depths that hold Soul-cleansing punishments. Silver nor gold God asks of poor parched lives, who crave to drink Of Truth's life-cup. Blest they who do not shrink From ministering free, like the sweet Christ of old. 'The laborer (true!)' is worthy of his hire;' And he who, liberal-handed, scatters free The seed of Truth which God to, him hath given, Mirrors reflections of a glory-sphere Wherein the harvest of his life shall be Reaped golden bright amid the songs of heaven." Sydney, New South Wales. DEVOTION.

Talmagean Spirito-Phobia---A Reply to the Rabid Attacks of T. Dewitt and Frank "Dewitt Talmage, on Spiritualism.

BY MOSES HULL.

"Debate thy cause with thy neighbor himself."-Prov. xxv, :9. According to the Emphatic Diaglott New Testament. Peter said: "Be sober, be vigilant; your opponent, the

their audiences suffer under a repetition of this attack on Spiritualism. The fact of their being Spiritualists can be proved by numerous testimonies; at present I will present only one from each.

In his sermon entitled "Our Employments in Heaven," the elder Talmage said: "When I get to heaven-as by the grace of God I am destined to go to that place-I will come and see you all. Yea, I will come to the people to whom I have administered in the gospel, and to the millions of souls to whom, through the kindness of the press, I am permitted to preach every week in this land, and in other lands-letters coming from New Zealand, and the uttermost parts of the earth, as well as from near nations, telling me of the souls I have helped-I will visit them all. I give them fair notice. Our departed friends are engaged in that delectable entertainment now."

What a calamity this will be; in addition to all the other loads Spiritualism will have to carry, it must endure these visits! If it survives them then it is surely immortal! It it possible that this clown of the American pulpit will visit every one to whom he has preached; yes, and even every one who has ever read one of his discourses. Why, Bro. Talmage that is more than any one of even the most fanatical Spiritualists has promised. What a busy spirit you will be! While those visits are to be dreaded, all will rejoice to know that Dr. Talmage is destined to go to heaven-not as a result of anything he has said or done, for at least his sayings have been decidedly against him, but "by the grace of God," he is "destined to go to that place." How glorious that grace! Oh! that it could be spread over a little more territory. The Doctor, who has preached to so many nations and peoples, would be dreadfully lonesome in that place of his destiny, were it not that he will be at home very little, as he will spend the most of his time on these visits.

As for Talmage No. 2, he acknowledges that Moses and Elias came back, and that dying persons have many times seen spirits of the departed when it could by no possibility have been hallucination. After telling of several wonderful spirit manifestations, he says: "This manifestation of spirit power has long since been taken out of the guess work realm, and clothed with the flesh and bloed of fact. Thus it is proved that the Talmages are both Spiritualists; and that when they preach against spirit-return they preach against their own views.

It was in the latter part of the seventies, or not later than 1880, that Rev. T. DeWitt Talmage, who was at that time the most popular minister in America, if not in the whole world, first delivered his tirade against Spiritualism. The popularity of the man, and the wide circulation of the discourse, caused it to create a great sensation. At that time the discourse was reviewed, but the review was read by comparatively few people. Since that time the discourse

phere, seems for the time being, to get control, and then | ums are terrible oreatures, and hence haggard, weird, shrivelled. I would like to introduce his reverence to some of the mediums with whom I am acquainted. Mediums will average in health, avoirdupois and freshness of countenance with any other class of people we meet in theatres, churches or elsewhere.

Nexi, in order to further prejudice his hearers against the woman for whom he manufactures the title "Witch." he describes her surroundings. In his vivid imagination he finds her surrounded with sculptured images, divining rods and poisonous herbs, bottles and vases. All these wild imaginings are handed out as truth; the object of this is to deepen the conviction in the mind of his hearers that this woman was a bad, drug eating, poison taking witch. This was in turn to be used to fasten the impression on the minds of his friends that all mediums are like her. Thus it was intended that each falsehood should do double duty.

### SEANCE DESCRIBED.

As most of my spiritualistic readers have, perhaps, never attended a séance-certainly never one like this-and would like to know just how such seances are conducted. I will allow the truthful reverend to describe one as he would have you believe it is. Here is his description:

"I see her waving a wand, or stirring up some poisonous herbs in a caldron, or hear her muttering over some incantations, or stamping with her foot as she cries out to the realm of the dead: 'Samuel, Samuel!' Lo, the freezing horror! The floor of the tenement opens, and the gray hairs float up, and the forehead, the eyes, the lips, the shoulders, the arms, the feet-the entire body of the dead Samuel-wrapped in sepulchral robe, appearing to the astonished group, who stagger back and hold fast and catch their breath and shiver with terror.

"The dead prophet, white and awful from the tomb, begins to move his ashen lips, and he glares upon King Saul, and ories out: 'What did you bring me up for? What do you mean, King Saul?' Saul, trying to compose and control himself, makes this stammering and affrighted utterance as he says to the dead prophet: 'The Lord is against me, and I have come to you for help. What shall I do? The dead prophet stretched forth his finger to King Sau and said: 'Die to-morrow! Come with me into the sepul cher. I am going now, Come, come with me!' And, lo, the floor again opens, and the feet of the dead prophet disappear and the arms and the shoulders and the forehead! The floor closes. Oh, that was an awful (Gance!"

In order to demonstrate to my readers the great ability of this man as an embellisher of history, I have caused this to be printed entire. Here are thirty five lines of thirteenem nonpariel type, averaging seven words to the line. In this space is contained no less than fourteen out and out falsehoods. That is, an average of one falsehood for every flfteen words.

Now I ask did Samuel utter words, or did he not? If Samuel and Saul did speak together, then the dead can return and talk to the living; if they did not, then the Bible falsifies. Let Bro. Talmage take a position on this. In one case Spiritualism is true; in the other the Bible is false. Friend Talmage, please choose the horn of this dilemma on which you prefer to be suspended! Truly, Doctor, "that was an awful séance." It is more "awful" for the minister who furnishes the embellishments to the history than it was for King Saul. What a petitio principii it is for you, instead of attempting an explanation to say, "We are surrounded by mystery."

Postage Free.

[To be continued.] What Is Life's Object? BY BERTHA J. FRENCH.

This earth was once a revolving sea of fire. Yet in the molten mass was the germ prophetic of man. Infinitely long ages glide away, evolution, involution and time-a triune strong, work with patient hands, until, through space, there sweeps a solid sphere, all gemmed with liquid mirrors.

Seven long ages dawn and die into the abysm of time. Granite, quartz and feldspar make a cradle for the unconscious sleeping man. In age of carbon, his spirit sings in forest, palm and pine. In the animal, his spirit dreams, unconscious of its dreams.

Onward evolution slowly creeps. The animal becomes erect. The dream merges into conscious thought. He looks around at the rocks, trees and sky. He thinks this is I. For him, life's object begins and ends in self; the body's wants and needs, its savage passions and desires. But the refining hand of time-tireless as the ocean's ebb and flowtames and moulds, and through suffering the tyrant wish becomes subject to the reign of reason.

And now in the o'erbending sky, flame great rosy petals. A new century is about to bloom in the garden of time. Before its gates a pilgrim stands, wrapped in the mantle of thought. He muses: "What is life's object?" Is it to meet that city of happiness, nestling 'mid sunny slopes, in the far-away land of bye and bye? About the pilgrim are multitudes striving to reach this bewitching city. Some take the path called Carnal Joys or the stony path of Fame, but the road that is crowded most is the one that bears the signboard Gold.

As the pilgrims, worn and weary, are almost within the magic portala-like a mirage it disappears-it is but a city of dreams.

As before, there stretches about them, dark, unfathomable, insatiable, the mysterious ocean of life-its ever-restless waves breaking upon the shores of time. And in the majestic music of their abb and flow the pilgrim hears these words: Happiness is not found by external pathe. Within thine own spirit lies the priceless pearl. Man makes happiness the object of life. God decrees it shall be the result of every duty done. Happiness is the ultimate object for which man was born, but it can only be gained through unchanged law. By diverse experiences the spirit must receptive grow ere it may unfold the flower of happiness. Reflecting upon these words, onward travels the pilgrim, weary with the burden of life. He comes to an open grave. Beside it stands the angel Azrael. And with a voice sweet as the lilies on her breast, she speaks these words: This life is but a second in the throbbing pulse of time, compared with the vastness of Eternity! This little sand of time sparkling on the shore of an infinite sweep of ocean was given man in which to learn the first lessons in the art of life. To grow, endure, unfold, to fall and rise again, by experiences learn to overcome and in imprisoning walls of flesh to learn the worth of freedom. That dark and open space shall not receive thy spirit. Only the worn and wearying prison bars. From thy clay shall immortal elements spring and live in gold of grain, the violet's scented breath, and the emerald verdure, daisy strown, that drapes the skeleton form of winter. From carnal chains the spirit leaps exultingly to be free. Light as thistle, in the soft arms of summer winds it soars from height to height, following the enticing form of happiness. Azrael ceases speech, and upon the pilgrim's brow she lays her cool white hand. Life's madding waves grow. sweet and still. A loosening of external chains. In the darkness of an earthly night the star of morning shines. About him is a circling host of loving friends in robes of immortality. On wings of love and music his spirit is upward borne to life, Life immortal. Upon the pilgrim's silent lips rests the smile of perfect peace. He has learned life's object.-From the Philosophical Journal. Willimantic, Conn.

enemy, like a roaring lion is walking about seeking to devour."-I. Peter v.:8. This means be sober, temperate and watchful of your enemies; they are watching for a chance to devour. In writing this I am trying to carry out the spirit of this admonition- to place before those who read this weapons of defense.

The great first century lawyer, Gamaliel, when the apostles went with their preaching and their phenomena to Jerusalem, said: "Refrain from these men and let them slone; for if this counsel and this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it."-Acts v. 38, 39. If Spiritualism had not been sustained by more than mortal power, it would have fallen before the poisoned arrows of the enemy long ago. The life of Spiritualism has been one of defensive warfare ever since the effort to mob the Fox girls in Corinthian Hall, in Rochester, N. Y., about 1850 At one time the opposition forms itself into a mob; then the press attacks it; then the clergy, and then the courts. By the time this round has been gone over, the mob is ready again, as fresh as if it had not failed in its former attacks; thus the battle goes on, and on.

A Methodist minister by the name of McDonald attacked Spiritualism before the world had heard much about it; the ink had hardly dried on his pen when Rev. Prof. Matteson fired a broadside at it in the shape of a four-hundredpage book. While this was fresh on the minds of the people, Harvard College, the greatest institution of learning in America, brought its immense power to bear against it. Out of all the attacks, when the dust and smoke has cleared away and the dead and wounded are taken off the field, Spiritualism, bright and fresh as if nothing had happened, was found singing its "title clear to mansions in the skys."

All these attacks resulted in a deepened determination on the part of thinking people to sift Spiritualism to the bottom. The result was always new victories for this unwelcome child. Finally it was determined that this hated religion should die, so it was advertised far and wide that a number of Doctors of Divinity, clergymen, editors and laymen should meet at Anderson, Ind., to at once and forever "down" this Banquo's ghost. The meeting came off. the Doctors of Divinity and Reverends were there in force, backed by a relay of jugglers and other performers, who were prepared to do everything that a Spiritualist ever did, from the tiniest rap to delivering the most sublime poem or discourse to which mortal ever listened. Spiritualism was to die then and there, and stay dead this time; they would never hold another camp meeting-no indeed, by the time the roses bloomed next year there would not be a medium nor a Spiritualist in the world-not one but that would be ashamed that he ever stepped inside of a room where a séance had ever been held. The Anti-Spiritualist servants, goes out to hunt up this medium. Association somehow loaded its guns wrong; while Spiritualists who stood in front of them were unharmed they killed at the breech. The Association died at its birth, and Spiritualism since that event has held within four miles of the spot where these murderers of Spiritualism assembled, the largest camp meetings ever assembled in that part of the country. At that convention it was resolved to immediately commence the publication of the largest religious anti-Spiritualist paper ever known. Within three weeks the first number was to be issued to one hundred thousand subscribers. The money was rolling in, silver, gold and paper money, galore; but

"Alas for the plans o' mice and men! "

The Association did not live long enough to get the first type set. Out of all these crucibles, Spiritualism has al ways come looking and feeling purer for having passed through the ordeal. I can but think it will be so in this case. Before entering directly upon my work of replying to this renewed attack, there may be no harm in saying that | fashion, facts were not needed; in fact they were rather in Dr. Talmage, in fact, both of the Talmages-for I am going to pay some attention to Talmage II.-are Spiritualists. At times their fears get the upper hands of them-the spirit

has, to my knowledge, been repeated at least seven times. Recently the barrel of discourses has been opened again at the bottom and the old discourse again fished out for the doctor's Washington audience. As recently delivered, it has one or two omissions and a few important amendments. Talmage II. delivered the same discourse in Chicago about

the same time. He delivered it without the amendmente. Though the combined force of Talmage the younger and Talmage the elder is not to day what the force of the latter was two decades ago, it is enough, I think, to justify this response to the call of thousands of Spiritualists to put arms and ammunition into their hands to meet these Goliaths of the armies of the Philistiner.

As I read over the younger Talmage's sermon, and found it differing so little in its thought or wording from his father's oft-repeated discourse, I was reminded of the fact that in times of old "the fathers had eaten sour grapes and the children's teeth were set on edge."

I believe it was Jean Ingelow who said :

"Oh, let me be myself! but where, oh, where Under this heap of precedent, this mound Of customs, modes and maxims, membrane rare, Shall this myself be found?

What alleth thee, mysell? Alast thy hands Are tied with old opinions-heir and son; Thou hast inherited thy father's lands And all his debts thereon."

The young man is unfortunate. Having inherited his father's sermons, if he does not use them they are dead property, and if he does use them they are dead weights, binding him back to the dead past. How unfortunate to be cut off from the living present by dead sermons!

Dr. Talmage calls his sermon "The Religion of Ghosts." The heir, who has inherited his father's lands and debts, says, "The religion of ghosts, amulets, fetiches, witches, demons, hobgoblins... has made a great gospel truth the centre of Satanic trickeries."

As I have very little acquaintance with the nations and families above mentioned, I know very little about what religion they profess. If, however, it is worse than Calvinistic Presbyterianism it has certainly done much injury to "a great gospel truth." I wish these gentlemen had told us something of the religion of which they speak; I would like to be able to compare it with some of the historic religions. A person to create facts needs a vivid imagination; this Mr. Talmage never lacked. As an illustration of this I quote a rather lengthy paragraph as follows:

"A servant one day said to King Saul: 'I know of a spiritual medium down at the village of Endor.' 'Do you?' said the king. Night falls. Saul, putting off his kingly robes, and putting on the dress of a plain citizen, with two

"Saul and his servants after awhile reach the village, and they say: 'I wonder if this is the house,' and they look in, and they see the haggard, weird and shrivelled up spiritual medium sitting by the light, and on the table sculptured images and divining rods, and poisonous herbs, and bottles and vases. They say: 'Yes, this must be the place.' One loud rap brings the woman to the door, and as she stands there, holding the candle or lamp above her head, and peering out into the darkness, she says: 'Who is here?' The tall king informs her that he has come to have his fortune told. When she hears that she trembles, and almost drops the light, for she knows there is no chance for a fortune teller or spiritual medium in all the land. But Saul having sworn that no harm shall come to her, she says: 'Well, who shall I bring up from the dead?' Saul says: 'Bring up Samuel.' That was the prophet who had died a little while before."

It is true there is but little of this in the Bible; but with an imagination that could manufacture history after that usually get hold of secret conversations between kings and the way. Here they saw a "haggard, weird, shrivelled up spiritual medium,"

The object of all this evidently was to create the impresof John Calvin, finding a congenial place in their atmos- sion in the minds of his hearers and readers that all medi of the words of Samuel."

- i. Medium waves a hand 2. She mutters over incantations.
- 3. Stirs up poison.
- 4. Stamps with her feet.
- 5. Cries out to the realm of the dead.
- 6. There is freezing horror.
- 7. Floor of the tenement opens.
- 8. Gray hairs, etc., come up.
- 9. Sepulohral robes appear.
- 10. All catch their breath and shiver with terror.
- 11. Saul is frightened but tries to control himself. 12. Says, "Come with me to the sepulchre."
- 13. Floor again opens.
- 14. Finally floor closes.

Now turn and read the plain Bible history of this and you will thus learn how much we owe to Mr. T. for his adendum. I know the reader must regret with me that Mr. Talmage could not have written the Bible. Here is the plain dry story put in by the Bible makers: "Then said the woman, whom shall I bring to thee?" And he said, bring me up Samuel. And when the woman saw Samuel she cried with a loud voice, and she spake to Saul, saying, why hast thou deceived me for thou art Saul?"-I. Sam. xxviii:11-12.

Truly the comparison of the Bible story with the one told by this Doctor of D.vinity enables one to appreciate what a great thing it is to have an imagination.

We are next informed that "we are surrounded by mystery," that there is a vast realm unexplored; and the hope is expressed that "science will yet map it out."

Yes, there are many mysteries, especially to those who try to make every fact and every phenomenon fit into Calvinistic Presbyterianism. Every Bible student will re member Jesus' faithful warning about putting new wine into old bottles. Doctor, I assure you that it cannot be satisfactorily accomplished.

This remark about "mysteries" was made because the Doctor could offer no explanation of this case of Saul, Samuel and the woman of Endor, without admitting the spiritualistic explanation. It will be observed that the Doctor has offered no explanation of the phenomena which are here said to have occurred. Now let the Doctor say what he pleases about "incantations," "stamping with, the feet," and "caldrons of poisonous herbs," the facts of the phenomena which there occurred remain, and all his rhapsodical talk has failed to remove them either from the Bible or from the minds of his hearers or readers. Now how can these things be explained? Why, "they are mysteries," which science may bye-and-bye explain.

Why, bless you, Doctor, this is self-explanatory; Samuel, who had been Saul's medium, was invited and came to that séance; and, after being identified by his mantle and otherwise, he proceeded to renew his last quarrel with the

king. He began where he left off on that occasion. Be it remembered that when Samuel left his torn old mantle in the king's possession he went away, and "saw Saul no more unto the day of his death." How natural that this mantle should appear as a reminder of that event; then how natural again that Samuel should say: "Why hast thou dis quieted me, to bring me up." Scholars inform me that the word "here" would as truly represent the original as the word "up."

This is as much as to say, "Why do you think that I, who refused to see you during the last days of my earthly life, would give you consolation now?" He then gives the king s test: "Yahweh has departed from thee, as he spake by me."

This woman did not even know that this was the king, how did she know of a private tele-a-tele between the king and the prophet? Persons in humble private life do not their immediate employes.

Again, thrice after this we read, " and Samuel said unto Saul," and, as often, "Saul said unto Samuel." After this the seance closes with, "And Saul was sore airaid because

### A Card from Prof. Hodgson.

Dear Mr. Barrett:

Yours sincerely,

I am rather surprised at the article which you have quoted from a New York paper in the last issue of the BANNER OF LIGHT, when you might have easily ascertained by a note to myself how much truth there was in the statement. There is no truth whatever in the assertion that Mrs. Piper's trances are to beyopen for any persons that choose to apply to her. Outsiders generally indeed are excluded, but this is by the arrangement of the trance personalities themselves, under the special supervision of the intelligence known as "Imperator." See section 7 of my report in Part XXXIII., Proc. S. P. R.

R. HODGSON.

[We deeply regret the publication of the erroneous report in question, and assure Prof. Hodgson and Mrs. Piper that we had no intention of doing them any injustice, nor of misrepresenting the facts in the case. The clipping in question was forwarded to us by parties in whom we had confidence, hence deemed the report authentic. We take great pleasure in rectifying the mistake by the publication of the above.-ED.]

### FIREFLIES.

The fireflies, as they toss upon the night, Diffuse their golden argosles of light; And are we less than they, and dark-souled, then, To shed no light upon our fellow men?-Arthur Grissom

Somewhere there waiteth in this world of ours, For one lone soul another lonely soul, Each chasing each through all the lonely hours, And meeting strangely at one sudden goal, Then blend they like green leaves with golden flowers Into one beautiful and perfect whole; And life's long night is ended, and the way Lies open onward to starnal day. - Edwin Arnold

# The following inpas esem to be very appropriate at this sime, as there is evidently a war on between the M. D. a.)

GOD FITY. . God pity the doctor who cannot compete With a quack for a medical fee: But must have some laws, with teeth and with olaws, To keep the pretenders away.

God pity the men who make all the laws-What would send a person to jall For taking a fee for ouring the pick Where the licensed doctors all fall.

God pity the sick-the ones who should kick-Who, nearing each day their cold graves, Are bound to let lils and powders and pills Do the work for medical knaves.

God pity the mind so narrow and blind As to off 'r so cruel a bill, To make man a tool for doctors to rule, Or science (?) to cure or to kill.

God pity the fate of any poor State Afflicted by laws so impure That people may lie at death's door or die, Unable to choose their own cure.

God pity the clan that fixes the plan To take both lucre and life,

Like night-prowling thugs, with poison-drugs, And with a legalized knife.

The powders and pills may lighten our ills, The knife trim off the decay, But give us the right our sickness to fight "In any old manner or way."

God pity the man with troubles internal Who sends for the knight of the sick, For he will land him in regions infernal. And the bill will be p. d. q. Newburyport, March 6. Ex-POLICE.

### The Religion of the Future.

An Address Delivered by Charles L. Snyder at Vierna, Va., on Sept. 11, 1899.

(Concluded.)

Very few really intelligent Christians now believe in a literal devil or a hell of fire and brimstone. They have discarded the doctrine of endless torment as too monstrous to accept, and as wholly out of keeping with the belief in a God of love and justice. The ideals of these people are much nobler than their Bible or their creeds, and far in advance of the beliefs held but a few years ago.

To show the contrast let me quote a few lines from Baxter's "Saints' Everlasting Rest," a book considered the proper kind of pious Sunday reading thirty or forty years ago, and esteemed as a classic of the older theology. In the chapter on the misery of those who suffer the torments of hell 1 read :

"The exceeding greatness of such torments may appear by considering the principal author of them, who is God himself—the place or state of torment—that these torments are the fruit had a language which was an infallible vehicle of divine vengeance-that the Almighty takes these torments shall be universal without mitigation and without end.

"The principal author of hell torments is God himself.... He hath prepared those tor-ments for his enemies. His continued anger will still be devouring them. His breath of indignation will kindle the flames. His wrath will be an intolerable burden to their souls.... 'It is a fearful thing to fall into the hands of the living God.'... "What a consuming fire is his wrath!...

The flames do not so easily run through the dry stubble as the wrath of God will consume

these wretches.... ordained to glorify the justice of God. The overlasting flames of hell will not be thought burned through millions of ages he will not meaning. repent him of the evil which has befallen them. Woe to the soul that is set up as a butt for the ousy and never be consumed!

The torments of the damned must be eximplacable...

"Consider also that though God had rather men would accept Christ and mercy, yet when they persist in rebellion he will take pleasure spoke were by others reduced to writing; parts

that they are attempts to reveal truth without imparting life. But truth cannot be revealed except as 196 is imparted; for we know only as

we live. Revelation is of psychological neces-sity progressive; for we know the truth only as we grow in life capacity to know the truth." And again concerning the Bible he asks: "How are we to regard the Bible? How are we to regard inspiration and revelation? Are iwe to think that God has given us a perfect in failible standard, something complete and per-fect from its incention. or are we to think he fect from its inception, or are we to think he has given us a literature in which the mani-festations of his power and presence were made through men of like passions as we ourselves are, men who saw the truth as in a glass darkly, men who knew in part and prophesied in part? "The first of these opinions has been very generally held in the churches born of the formation. The Reformers repudiated an infallible church, and when asked what authority they would substitute therefor, replied, The Bible. They did not indeed first claim for the Bible as we have it to day, absolute inerrancy. Luther almost contemptionaly repudiated the Epistic of James as an epistic of straw. But as the battle between the Roman Catholic and Protestant churches went on, the Protestant theologians, for polemical reasons, laid more and more stress on the authority of the Scrip-ture, and the doctrine of infallible inspiration orept into the church. With it came the general claim for the Bible that it is an absolute and infallible authority upon all subjects-science, chronology, history, literature, rhetoric, theology. The revelation was regarded, more or less consistently, as a complete and perfect revelation.

Dr. Abbott continuing says: "No one any longer believes this; but a great many attempt to believe it, or to make themselves believe that they believe it."

He says: "There is danger in skepticism, but there is greater danger in shams; in making be-lieve believe; in trying to think something which is really not thinkable, or at least is not really thought; in shutting our ears and our hearts to the truth which is knocking for admission. The Master never condemned honest doubt, but shams of all sorts were odious to him. ... Let us be true to ourselves, come what may to our theology." Speaking of the infallibility of the Bible, Dr.

Abbott savs:

"An infallible book is an impossible conception, and to-day no one really believes that our present Bible is such a book. Theologians maintain, indeed, that the original utterances of the original writers were infallibly accurate, but we have not the original utterances of the original writers. An infallible book is a book which without any error whatever conveys truth from one mind to another mind. In order that the Bible should be infallible, the

for the communication of their thoughts; after pleasure in them-that Satan and sinners their death their manuscripts must have been themselves shall be God's executioners-that infallibly preserved and infallibly copied; when translation became necessary, the translators must have been able to give an infallible translation; and, finally, the men who receive the book must be able infallibly to apprehend what was thus infallibly understood by the writers, infallibly communicated by them, in-fallibly preserved, infallibly copied, infallibly translated. Nothing less than this combina-tion would give us to day an infallible Bible; and no one believes that this infallible combi-

nation exists. Whether the original writers understood the truth or not; they had no infallible vehicle of communicating it: their manuscripts were not infallibly preserved or copied or translated; and the sectarian differences which exist to day afford an absolute demonstration that we too hot for the rebellious; and when they have are not able infallibly to understand their

"God has not given us an infallible standard. There is one relatively infallible book in wrath of the Almighty to shoot at 1 and as a the world-Euclid's Geometry: It was writ bush that must burn in the flames of his jeal then years before Christ, and, so far as I know, no material errors have been found in it from that day to this. . . .

treme, because they are the effect of divine "As a collection of literature the Bible is vengeauce. Wrath is terrible, but revenge is unquestionably the result of evolution. It is a library of sixty-six different books written

of rightcourness. Men are coming step by step into a higher and spiritual realm, and under the authority of a higher and spiritual law. Sin is a relapse. Depravity lies in those elements of the old nature which makes such a relapse always a possible and real danger. "If forgiveness of sin were taking away an external penalty threatened by an imperial (for upon men for violation of an external law

God upon men for violation of an external law then it could be taken away externally. But if penalty is sin, and sin is penalty, if these are only two aspects of the same thing, different ways of spelling, as it were, the same word, then redemption must be within, as the pen-alty is within, and as the lawlessness is within. The man who is a battle ground between the animal and the spiritual can find peace only in one of two ways: either he must go back to the animal, or he must go up to the heavenly. The man in whose nature appetite is struggling with self respect and conscience must go back to the abyss, or up to the Son of God, or remain torn asunder eternally by these two conflict-ing motives that are within his soul. God himself cannot take the penalty out of a life, and leave the sin in, unless he were to revolutionize the nature of man and his own nature."

Speaking of the relation of Christianity to science Dr. Abbott remarks:

The relation of Christianity to science may not at first be very evident; for the Bible con tains no revelation of any scientific truths; the indications are that its writers shared the sol entific opinions of their age; and if Christ himself knew better about the laws of nature than did his contemporaries, it is certain that he did nothing to enlighten them on that subject. No important additions to the scientific knowledge of the race, can, so far as I know, be attributed

to the early Hebrew people." I have quoted Dr. Abbott at great length as probably one of the best representatives of the new theology, yet one clings to the life of Jesus Christ as an ideal, and stands as an exponent of Christianity. I have quoted the more ex-treme views of this great divine, and have not stated the many thoughts which he gives in his endeavor to harmonize the old with the new; yet no one who will read his book can, I be-lieve, accuse me of quoting him unfairly in any C886

Between the theology of Richard Baxter and that of Lyman Abbott there is an almost impassible gulf, and yet it simply marks the progress that intelligence has made in religious ideals in a comparatively short space of time. We see that the new theology has entirely dis carded the time-honored doctrines of the infallibility and divine inspiration of the Bible. It has rejected the story of the fall of man as a legend or myth, and considers the cruelties and absurdities of the Old Testament as utterly opposed to the higher concepts of divine goodness and justice. It repudiates the commonly accepted dogma of the literal salvation of man from the consequences of sin through faith in the atoning blood of a crucified God. It de-nits as crucil and heartless the belief in a future condition of endless torment. In fact it has practically destroyed the entire old theo logical structure; it has killed the devil, has put out hell, and has relegated the idea of an angry, vengeful and jealous God to the region of early myth and barbaric conception. It retains but little of the old except its torms and its memories, the substance has passed away never to return. But those great humanities which shine out here and there in the Chris tian system, and which are common to the hearts of all men, are growing in their beauty and grandeur as the false and cruel which surrounded them passes away.

Mankind will never outgrow the beautiful ideals of human brotherhood and mutual helpfulness, or the noble concept of service to oth-ers. Religious systems may compand go, and empires may rise and fall, but these principles of human association will always remain.

The world has made rapid progress in religious thought in the last quarter of a century, and the Great Church of Humanity is now at hand, and its treasure-house will hold all the gold that man through ages of struggle and suf-

fering has melted from the dross. The Christian churches of to day are useful only to the extent which they preach and practice true humanity—only to the extent to which they cultivate and foster true fellow-ship and human love. Their purely theological and sectarian teachings, the teachings that are properly termed Christian as distinguished ment to society and a brake on the wheel of human progress. The churches as theological institutions, as the teachers of creeds and dogmas are virtually dead or dying. The sermons of even twenty five years ago would now be offensive to most intelligent congregations, and any church in this village which should rigidly teach, insist upon, and emphasize all the articles of its creed in their original meaning and acceptance would lose many of its members. The churches of Christianity are gradually growing into churches of Humanity. When they take up in a practical way the great social problems of ignorance, of disease and of poverty, when they seek man's redemption here rather than his salvation hereafter, they have become churches of man, and are in this capacity a thousand-fold more useful than when they were simply and purely the so called churches of God, and devoted their energies entirely to the hereafter. Man now stands, and always has stood, in need of salvation—not from imaginary sins and penalties which an arbitrary Deity has imposed upon him, but from his own ignor ance and from the animal and brutal tenden cies which are a part of his inheritance from savage ancestors. The churches of humanity, then, must be centers of wisdom; they must be storehouses of real knowledge concerning man himself, in order to enlighten his ignorance. These churches must also conserve and strengthen the bonds of fellowship and human love. They must cultivate, not the spirit of other-worldliness, but the true spirit of otherhelpfulness. These churches must emphasize that best thought of Buddha and of Jesus-supreme altruism, or service to others. They must teach that great capacity or great gifts are not for the selfish pleasure of the possessor, but instruments of greater service to hu-manity. As Joseph Mazzini has beautifully said : "Life, therefore, was given to you by God in order that you might employ that life for the benefit of humanity; that you might di-rect your individual faculties to aid the development of the faculties of your brother-men, and contribute by your labor another element to the collective work of progress and the dis-covery of truth, which the generations are destined slowly but unceasingly to promote. Your duty is to educate yourselves, and to educate others; to strive to perfect yourselves, and to perfect others. is true that God lives within you, but God lives in all the men by whom the earth is peopled. God is in the life of all the generations that have been, are, and are to be. Past generations have progressively improved, and coming generations will continue to improve the conception which humanity forms of him, of his law, and of our duties. You are bound adore him and to glorify him wheresoever e manifests his presence. The universe is his Cemple, and the sin of every unresisted or un explated profanation of the Temple weighs on he head of each and all of the believers. "It is of no avail to assert your own purity, even were true purity possible in isolation. Whenever you see corruption by your side and do not strive against it, you betray your duty. It is of no avail that you worship truth; if you see your brother men ruled by error in some portion of the earth—our common mother—and you do not both desire and endeavor, so far as ies in your power, to overcome that error, you betray your duty. Therefore, my brothers, in the name of your duty, and for the sake of your interest, never forget that your first duties-duties, without fulfilling which you cannot rightfully fulfill those toward your country and family-are those toward humanity. "Let your words and your actions be for all men, as God is for all men in his law and love. In whatsoever land you live, wheresoever there arises a man to combat for the right, the just, the true, that man is your brother. Wheresoever a man is tortured through error, injustice, or tyranny, that man is your brother. Free men or slaves, you are all brothers. You are one in origin, one in the Divine law that

tined to attain. Love humanity: Ask your-selves as to every act you commit within the circle of family or country: If what I now do were done by all and for all men, would it be beneficial or injurious to humanity?" The great oburch of humanity will teach

the second

the beautiful thoughts of fellowship and broth-

erbood so eloquently volced by Mazzini. "But what," you ask, "will the church of humanity, the church of the future, teach re-specting immortality? What hope can it give that will bless the mourner and comfort the afflicted? What answer can it make to that pathetic ory which Job has echoed down the centuries, 'if a man die shall he live again?''' The hope of immortality was born of human

love. We love, and therefore we wish to live. A loved one dies, and we wish to meet again. The hope of immortality, the belief in a future life, has been the foundation stone of nearly all the great religions of the world. The naked savage, and the most cultured member of civilized society, both have the hope of immortality in their hearts.

In what are said to be the last lines ever written by the eloquent agnostic, Col. Ingersoll this hope of immortality is most beautifully expressed. The lines are:

Immortality, With its countless hopes and fears beating against the shores of time and faith, Was not born of any book, nor of any creed, nor of

any religion. t was born of human affection, and it will continue

to ebb and flow Beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death.

It is the rainbow of hope, shining on the tears of grief.

But the church of the future must do more than merely reaffirm the hope of all the past. It must teach us a knowledge built on facts, instead of a hope built on faith. If immortality is true, if man lives beyond the change called death, there must be capacities in his nature now which foreshadow this condition, and facts or phenomena which confirm it. If man has a future life, it is a fact in nature, and due to the natural laws of man's being, and not to the ar-bitrary dictatee or caprices of the gods.

We find that many persons are gifted with owers of spiritual intuition or clairvoyance. They can see without the use of the physical eye, and hear without the physical ear. They perceive conditions of mind, and read the thoughts of others. These powers seem to be exercised entirely independent of the body, and often at great distances. This would tend to establish the fact of the existence of the exercised entirely independent of the body. soul as the real entity, and its power to act independently of the body. But more wonderful than all the rest, and a proof amounting in its last analysis to absolute demonstration of a future life, is the fact that these clairvoyants and persons possessing psychic powers see and converse with spiritual personalities who exhibit all the peculiarities of deceased human beings, and claim to be the spirits of the dead. These spirits make the uniform statement that there is no death, but simply a change in the condi-tions of life. And while our means of communication with them are admittedly imperfect and often obscure, the phenomena in themselves are the only bases we have for the demonstration of a future life. The world is tull, and all past history is tull of these wonderful psychic phenomena which have generally been misinterpreted and misconstrued as to their real meaning and import. An immense mass of facts of unquestioned value are now in the possession of men of rare scientific ability, and the result is likely to be the absolute scientific demonstrais inkely to be the absolute scientific demonstra-tion of immortality. The church of the future then will he able to give a demonstration in-stead of a hope, absolute proof instead of faith in immortality. Already this positive demonstration of a future life has been made to hundreds of thou-cands of asynest men and women throughout

sands of earnest men and women throughout the world. They have added to their faith in and hope of immortality positive knowledge of a life beyond the grave. They know:

"There is no death! The stars go down, To rise upon some fairer shore; And bright in heaven's jewelled crown

They shine for evermore.

There is no death! The dust we tread Shall chauge beneath the summer showers To golden grain or mellow fruit, Or rainbow-tinted flowers.

There is no death! The leaves may fall.

The two fragments were supposed to be broken The two tragments were apposed to be process pieces of finger rings. The professor was in-olined from the nature of the characters in-sorlbed upon them to date them snywhere from about 1700 to 1140 B.C. And as the first character of the third line of the first frag-ment seemed to be ku, he guessed that it might stand for Kurigalza, a king of that name and enoch epooh.

Beyond this the professor could not go, and about midnight, perplexed and quite tired out with his labors, he gave the thing up for the present and went to bed.

His own story of what then happened is as follows:

"I dreamed this remarkable dream. A tall, thin priest of the old pre Christian Nippur, about forty years of age and clad in a simple 'abba,' appeared to me and led me to the treas-ure chamber of the temple, on its southeast side. He went with me into a small, low-ceiled room, without windows, in which there was a large wooden chest, while scraps of agate and lapis lazuli lay scattered on the floor. Here he addressed me as follows:

"'The two fragments which you have separately should be joined together. They are not

finger ringe and their history is as follows: "'King Kurigalza, about 1300 B. C., sent to the temple of Bel, among other articles of agate and lapis lazuli, an inscribed cylinder of agate. Then the priests suddenly received the order to make for the statue of the God Nibib a pair of earrings of agate. We were in great dis-may, since there was no agate as raw material at hand. In order to execute the command there was nothing for us to do but to out the votive cylinder into three parts, thus making three rings, each of which contained a portion of the original inscription. The first two rings served as ear rings for the statue of the god; the two fragments which have given you so much trouble are parts of them. If you will put the two together, you will have confirma-tion of my words. But the third ring you have not found yet, and you never will find it."

The Professor awoke, bounded out of bed, as Mrs. Hilprecht testifies, ran into his library, where he was heard crying, "It is so, it is so!" Mrs. Hilprecht followed her husband, and satisfied herself of the verity of his very interesting dream.

The Professor, however, says that when he awoke he told his wife the dream, and verified it the next day. Both statements are correct, for there were two sets of drawings, one in the study, which was used that night, and one in the University Library, which was examined next day.

The inscription ran thus, the third fragment, which was missing, and which the ghostly As-seyrian priest said would never be found, being restored by analogy from many similar inscriptions

TO THE GOD NIBIB, CHILD OF THE GOD BEL,

HIS LORD

KURIGALZA PONTIFEX OF THE GOD BEL

HAS PRESENTED IT. But in the drawings, the fragments were of different colors, so that a student working on the drawings would not guess them to be parts of one cylinder. Prof. Hilprecht, however, afterward examined two actual original fragments in the imperial Museum at Constanti-nople. They lay in two distinct cases, but fit-ted when put together. When out asunder of old, in Babylon, the white vein of the stone showed on one fragment, the grey surface on

the other. Prof. Newbold of the University of Pennsylvania, who has undertaken to give an explanation of Prof. Hilprecht's remarkable vision, advanced the theory that the professor had unconsciously reasoned out his facts, the difference in color in the two pieces of agate dis-appearing in the dream. The professor had heard from Prof. Peters, who went with the expedition, that a room had been discovered with fragments of a wooden box and chips of agate and lapis lazuli scattered about in it. The sleeping mind combined its information, reasoned correctly from it, and threw its own conclusions into a dramatic form, involving the vision of the priest of Nippur and the interesting tale he told.

But this is not the only curious experience of the same sort Prof. Hilprecht has had. On another occasion he was working on an inscrip-tion wherein came the words "Nabu-Kudurru -Usur." These words had been translated by

in their execution. He tells us, 'Fury is not in me,' yet he adds, 'Who would set the briers and the thorns against me in battle; I would go through them, I would burn them together.' Wretched creatures, when he that made them will not have mercy upon them and he that formed them will show them no favor! As the Lord rejoiceth over them to do them good, so the Lord will rejoice over them to destroy them and bring them to nought. Woe to the souls whom God rejoiceth to punish! 'He will laugh at their calamity, he will mock when their fear cometh; when their fear cometh as desolation and their destruction cometh as a whirlwind; when distress and anguish cometh upon them.

I might quote at great length to show the hideous gloom and terror of the theology of even a half a century ago, but this fact is so generally admitted as to require but little proof at the present day. If you wish to regale yourselves with the glad tidings of great joy which were preached to our fathers and our grand fathers just hunt up almost any book of old sermons of half a century ago, and note the almost fiendish delight with which the clergy dwelt on the torments of the damned, and the fear and terror inspired by an angry, vengeful God.

Just look back at this milestone, my Christian friends, and see how far you have traveled toward the religion of the future. See what hideous monsters of theological terror and cruelty the spirit of free thought and human love has vanquished. What would you be willing to take as a money consideration for being placed in a condition of mind where you would entertain the views of the Rev. Richard Bax ter? Whatever that amount is you owe it to the pioneers of free thought, to the men who dared to think for themselves, and to express their honest thoughts. Col. Ingersoll has made more Christians ashamed of the doctrine of eternal damnation than any other map of this generation. He has rendered them a lasting service in destroying some of the most hideous monsters of their imaginations.

The Christian clergy are ashamed at the present time to preach the doctrines of a literal hell of fire and brimstone, of an angry, jealoue, vengeful God, and of eternal damnation for the majority of mankind, to an intelligent congre

To show how fast the church is growing in the evolution of religious thought let me quote in contrast to the thoughts of the Rev. Richard Baxter some of the views of the Rev. Lyman Abbott, the successor of Henry Ward Beecher, and one of the most intellectual and talented olergymen in America. From his book, enti-tled "The Evolution of Christianity," I make the following quotations:

"The Christian evolutionist, when he is told that modern Christianity is only a civilized paganism, will reply, That is exactly what I supposed it to be, and it will continue to be a civilized paganism until the civilization has en-tirely aliminated the paganism. He will not be surprised to find pagan ceremonies in the ritnal, pagan superstitions in the creed, pagan selfishness in the life, ignorance and supersti-tion in the church, and even errors and partial isms in the Bible. For he will remember that the divine life, which is bringing all life into harmony with itself, is a life resident in man. He will remember that the Bible does not claim to be the absolute Word of God; that on the contrary, it declares that the word of God was with God, and was God, and existed before the world was.

Speaking of creeds he says: "A creed is truth crystallized. But a crystal is a dead thing, and truth is living. Truth is not a crystal, it is a seed, and what comes from the planting will depend as much on the soil in which it is plant ed as on the seed itself. The fundamental difficulty about all attempts to define truth in a creed is that truth is infinite and there-fore transcends all definitions. As soon as humanity understands the creed, the creed ceases to be to humanity the whole truth; because there is truth yet beyond, not confined within the creed. The fund imental difficulty truth and righteousness change. In every new in all attempts to reduce truth to dogma is stage of evolution he comes under a new law

of what were thus reduced to writing were preserved; parts of what were thus preserved were incorporated in what is known as the Bible. This incorporation in a single volume was not effected at a definited date, nor by any well defined authority. The process by which the books, both of the Old Testament and of the New Testament, were selected was

a gradual one. "As the collection of books which constitutes the Bible was formed by a gradual process, so a gradual development is to be seen in the teaching contained in the collection. The later books present higher ideals of character and conduct, clearer and nobler conceptions of od....The revelation is a progressive revela-

tion. "As the ecclesiastical and the political laws, so the moral laws of the Bible afford no perfect ideal of life at the outset, but show a continuous and progressive change from a simple to a more complex form, from a lower to a higher law.

This conception of moral evolution in the Bible reconciles incongruities and relieves difficulties, which, on the theory of a perfect and complete revelation at the outset, are morally and intellectually unendurable. That dod should tell a father to kill his child, it is impossible really to believe. He would be commanding by special edict what by a law written in the universal conscience he has prohibited. That God should command the hildren of Israel to exterminate the Canaan. ites, slaying men, women and children-the same God whose patient love was manifested in the life and character of Jesus Christ-it is impossible to believe. It is impossible that God... should have inspired a persecuted He-brew with the words, 'O daughter of Babylon, who art to be destroyed; happy shall he be who rewardeth thee as thou hast served us; happy shall he be that taketh and dasheth thy little ones against the stones.' "Thus the Christian evolutionist sees in the

Bible not a complete and perfect revelation of science, history, law, ethics, or even theology; he sees man gradually receiving God's revela-tion of himself. The Bible is not an infallibat standard of truth or life."

Continuing this thought, Dr. Abbott says:

Such a revelation is not infallible; but it is for that very reason the more perfect revela-tion. It is said, if you think that the gold and the earth are mixed together in the Bible, how will you discriminate, how will you tell what is gold and what is earth? We do not wish to discriminate, we do not wish to separate. It is not gold with dross; it is oxygen with ni trogen. The Bible is a more saved book be-cause it is a human book." Referring to the breaking up of the old the-

ological system, he says:

'Three different causes are at work under mining this theological system which makes sin for the race rest fundamentally upon one act of apostasy by a progenitor in some re-mote past. Evolution declares that the human race has not fallen from a higher estate to a lower, but is climbing from a lower estate to a higher. Modern Biblical critics maintain that the story of the Fall is not and does not claim to be a revelation, but is a spiritualized account of an ancient legend or myth to be found in other literature at least as ancient as the most ancient date attributed by any scholar to the author of Genesis. And stu dents in sociology have discovered that the cause of crime is not a strong and rebellious will, but a weak and irresolute one....The. laws of God are laws written in the human soul, and the sin of man is a sin against the law of his own nature. Sin is not man setting himself against a law external to himself. Every man is two men. Every man is a battle ground in which the higher and the lower man are contending one against the other. Man has come up out of the lower condition, and in every new stage of his life he comes under a new and diviner law, the law of a new and diviner nature. He is no longer under the laws of his old being. The very standards of truth and righteousness change. In every new

They only wait through wintry hours The coming of the May.

There is no death! An angel form Walks o'er the earth with silent tread; He bears our best-loved friends away, And then we call them dead.

He leaves some hearts all desolate, Who deem they 've lost their fairest flowers; But well we know they 're blooming now Lo bright, immortal bowers.

Born into that undying life, Our friends depart, but come again; With joy we welcome them-the same, Except in strife and pain.

And ever near us, though unseen, Their, dear, immortal spirits tread;

For all the houndless universe Is life-there are no dead."

In the place of the doubts, the fears, the heartaches, and overwhelming sorrows that Death, the King of Terrors, has inspired in all the past, we shall learn in the religion of the future to greet him as a kindly messenger who bids us come up higher when our work on earth is done.

The religion of the future, with its noble philosophy of life, with its inspiration to great-er knowledge and higher usefulness, and with its absolute demonstration of a future life, will compensate a thousand fold for all we shall have to give up to secure it. Let us then bravely turn our faces to the

future, and, with the pole-star of truth for our guide, earnestly labor to establish the Great Church of Humanity, of Human Fellowship, among men!

## Dream Solved a Problem.

Still Another Professor Who Has Mystic Revelations-They Come to Him While He Sleeps.

Prof. Hyslop of Columbia is not the only instructor in American universities who has had strange experiences in the realm of the mystic. The Rev. Hermann V. Hilprecht, Ph. D. LL. D., D. D., professor of Assyrian and Comparative Semitic Philolgy in the University of Pennsylvania, also has been the recipient of remarkable revelations from the shadowy land. It is not claimed for Prof. Hilprecht's unusual communications that they come necessarily from the abode of departed spirits. Although they were in one instance at least conveyed personally and directly by visions very plainly manifest to the learned profes-sor's mind's eye, they were distinctly of the

stuff of which dreams are made. Nothing else, in fact, is claimed for them and one of Prof. Hilprecht's fellow instructors in the University of Pennsylvania, Prof. William Romaine Brown, Assistant Professor of Phi losophy, who first made Prof. Hilprecht's mysterious experiences public, undertakes in a way to account for them on the basis of natural causes. It is further pointed out that whereas Prof. Hyslop's revelations from across the boundaries of the unseen world were limited to matters of such dubious value as data regarding lost jack knives, and the former locality of extinct rail fences out in Indiana, those of Prof. Hilprecht were of distinct value. In one of them, for instance, by the benevolent aid of an elderly Assyrian priest-born some three thousand years ago, and hence quite be yond the frivolous age-Prof. Hilprecht was enabled to solve the mystery of certain ancient inscriptions which at the time were greatly puzzling him.

This remarkable event was duly reported to the Society for Psychical Research, and is duly recorded in its valuable archives.

The story is as follows: The University of Pennsylvania had sent an expedition to ex-plore the ruins of Babylon and certain sketches the objects discovered were sent home. Among these were drawings of two small fragments of agate, insoribed with characters. One night Prof. Hilprecht had puzzled over governs you, and one in the goal you are des- | these specimens until he was quite exhausted.

Prof. Delitzsch as meaning "Nebu, protect my mortar board." Prof. Hilprecht had accepted this version, but went to bed one night, and dreamed that he saw the words before him with their translation, which was, "Nebu, protect my boundaries." This seemed to him a much more plausible rendition, and it is, indeed, now accepted as the proper translation.

"Probably we do a good deal of reasoning in our sleep," says Andrew Lang, referring to these strange experiences of Prof. Hilprecht. "I myself when working at the manuscripts of the exiled Stuarts, was puzzled by the scorched appearance of the paper on which Prince Charlie's and the King's letters were often written, and by the peculiarities of the ink. I woke one morning with a sudden flash of com-mon sense. Sympathetic ink had been used, and the paper had been toasted with acid. This I had reasoned out in my sleep, and if my dream had happened to have taken on a dramatic form, it is not unlikely that a vision of old Ed-gar, the King's Secretary, might have appeared to me, and given me the explanation -Ex.

### 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 rale 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. Alice Waterhouse, Mrs. N. J. Wil-lis, Mrs. Alice Waterhouse, Mrs. C. Fannie Allvn, Mrs. Jahnke, E. Warren Hatoh, Mrs. Car-rie F. Loring, Mr. A. P. Blinn, Mrs. N. J. Willis, M ss Willis, Mrs. Sarab A. Byrnes, Mrs. Hattie C. Mason, Dr. Dean Clarke, Mrs. I. P. A. Whit-lock Mrs. Card 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 members of the Clenton Orchestra. This is only a partial list. Other names will appear in later editions. Remember the day and place-Marc'4 29, in Berkeley Hall, all day. CARBIE L. HATCH, Sec'y.

**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.

### A Widow Tells How She Regained Her Health and Supports Herself.

I was a sick woman three months ago. Everybody told me I was too weak even to do my housework. Since then I know that all I needed was plenty of resh air. A friend of mine told me that W. H. Baird fresh air. A friend of mine told me that W. H. Baird & Co., 162 Century Bidg., St. Louis, Mo., wanted agents in every' community to sell their Flavoring Powders, and advised me to try it. This firm is one of the largest in the country, and they fitted me out handsomely. I started in, and the first week made \$17.50. The second week I cleared \$21.75, and since then I have been averaging from \$22.50 to \$30.00 a week. I never thought it was so easy to be an agent. Maybe it isn't with other things, but with the Flavor-ing Powders I know it is. I can sell from one to eight Flavors in each house, and when those are used up they always come for more. The Powders are they always come for more. The Powders are cheaper, better and go farther than the old liquid ex-tracts, and the powders have no alcohol in them. They please everybody. I have an establi-hed busi-ness now, and it's getting bigger and bigger all the time. I've got a woman now to do my bousework by the hour while I'm away and the children are at school; and I have my health back. It isn't every day that a poor widow gets a chance to support her-self like this, and I advise every woman and man who wants to earn a comfortable living to writ- these peo-ple. They are generous, and will do as well by you as they have done by me. MRS. SAMUEL B.

### MARCH 24, 1900.

# Children's Spiritualism.

### А НАРРУ ВОУ. BY WILLIAM BRUNTON.

The sun awakes this little boy With kiss of gold upon his face; It fills his heart with light of joy-To make him pleasant in his place: He hears the robins pipe and call Across the lawn and on the tree: He sees the morning-glories tall Give welcome to the honey beet Whereat his heart is filled with song, That goes with him the whole day long !

His mother blest him when he rose And to his breakfast cheerful came; She saw reward of pure repose In his bright countenance aflame: He went to school a-whistling clear A merry tune; he loved the thought Ot his companions ever dear, And what the days of learning brought ; Life's common round was never wrong. For in his heart was love's sweet song!

So when the day with joy was done, His task completed brave and well, He from his father praises won, As he its happenings did tell; His dog was sitting at his feet. Canary singing in its cage, As he does work or romp repeat. Or nore upon his school-book page; The hours with music run along " And make his life a happy song!

### Story of Muffy.

### HELEN NEIL HOWARD.

" Spake full well, in language quaint and olden, One who dwelleth by the Castled Rhine, When he called the flowers so blue and golden Stars that in earth's firmament do shine."

"Bilently one by one, in the infinite meadows of heaven.

Blossomed the lovely stars, the for-get-me-nots of the angels."

Flowers and stars are said to be the thoughts of God in the universe. If that be so, then it must be equally true that this creation which thrills with the more vital life of flesh and blood must be thoughts of God, of which the human is the highest expression. The human brain is a sphere, a globe in itself, pulsating with all the elements of the universe combined. It is a wonderful thing to live, a great responsibility.

As one advances in years, the marvels and mysteries of nature take a greater hold on one; he lives more in them, and the elements which are drawing them to himself assert their power over him-at least this is the

judgment of observation and experience. Thank God for the beauties of the world in which we live-for his flowers and stars, the blessed animals; and especially for the feathered tribes-the birds-the song birds, and the more domestic feathered creatures. It is of the feathered tribes I would speak more particularly, as my acquaintance with them has been familiar and a great joy.

### TWENTY YEARS AGO.

Sometimes strange things comfort one in sorrow. Are they sent by our guardian angels? A lady from a distant town came to see me, having heard of my passion for the feathered creatures. She said that her canary seemed to speak to her with the voice of her beloved dead. Its ministry was to her riven affections. It was the companion of her soul. It kept her reason steady. To her bird she could pour out her heart's complaint, and it seemed as if her lost ones heard and answered in the bird's

into a coop for a rew momenta. She would utter an angry sound, like no, but that was all. She would take her bill and go to work on her feathers, which was the noxt best expediment. At one time I was inadvertantly very oruei to Muffy. I had the temerity to purchase an-other creeper hen. Muffy was in the house with me when the new comes was brought to with me, when the new comer was brought to the door, and when I took her in it was "Greek meeting Greek." They were very much in-censed and battled night and day, even upon the roost, when I would go out to separate them, with many admonitions and corrections,

into a coop for a few moments. She would

both lived to be fourteen years old. Finally, after many years, Muffy hatched one little mufiled blddy, somewhat like herself. She graw up a great pet, and would follow me anywhare, even into my lap at table, to eat off my plate, and would fly into my arms at bld ding. She, too, hatched broods, and I would sit down on the ground and call her into my lap, and she would call her chicks, and they would sit and pick their feathers as long as I cared to hold them. I had around me then, lots of young hired folks, and such laughs as would go up over our antics with those hens and chickens, I never expect to hear repeated. My pets died while I was away, and what could their "wee hearts" think-missing me. Almost every one of those young people are gone too, and I am left to my memories, the memories of "the days of auld lang syne." But the poultry craze kept growing and

spreading. From petting a few hens, one tamed whole flocks, and owned great varieties. My poultry family became interesting, and peo-ple called to see them far more than they did me. By and bye the Courts came, and the Chief-Justice of the State was at my house. An eminent lawyer was calling on him, and those two men began their lawyer talk, until they wheedled me into exhibiting my pets in the living room.

I sent out my boys and girls and brought in the "show" in numbers. There were brown cochins, and black cochins, and Domingues, and Sea Bright, and "I do n't know what all" now. I set the little Sea Bright on the Judge's arm, but something frightened her, and she arm, but something frightened her, and she flew on to the piano; again she was disturbed, and took another flight, and landed right on the top of that distinguished lawyer's head. She felt the wramth of his hair, and set down flat, and began to "cutty, cutty," while the lawyer kept perfectly still, and smiled broadly until I deemed it best to take her away. ' I had one black cochin who would talk— angwer when I spoke to her, and I took her be-

answer when I spoke to her, and I took her be-side me on the sofa, and told her to talk, but all the response I could get from repeated efforts was one solitary "caw." Pretty soon the family of young people came for the birds, and then I applied myself to make the cochin "show off."

"Come, hurry up now, or they will take you away; now talk to the Judge, say good bye." Then she piped up a regular ear splitter, "caw, caw, caw, caw, caw," and brought down the house.

I must not forget to state that about this time, at the Portland Hen Show, a reporter noticed my familiarity with the poultry of all kinds, and said that "an elderly lady drew them from their coops and magnetized them by putting their bills in her mouth, till they ware as double as pupping bittens? vere as docile as purring kittens." Now what is the outcome of all this? Ab-

ure the artificial and live near to nature, for here we find God. Hear Tennyson:

Saint Francis of Assisia, would that he were here

again. He, that in his catholic wholeness used to call the

very flowers Sisters, brothers and the beasts, whose pains and joys are hardly less than ours."

Hear Emerson:

"When I am stretched beneath the pines, Where the evening Star so holy shines, I laugh at the love and pride of men At the sophists' schools and the learned den; For what are they all in their high conceit, When man in the bush with God may meet."

"One touch of nature makes the whole world kin."

of flower and fruit that lies within its bosom. I am harmony, happiness, health. I wait se-renely, and all things come unto me. I am con queror, owner, sovereign. I will and it is done! Amen.-The Independent Thinker.

BANNER OF LIGHT.

WIND BATH AS A TONIC .- The storm A is one of Nature's renovators; it clears out disease germs and infuses vitalizing force. If people would only avail themselves of the storm as they do of the sunshine, how much healthier they would be. The bracing effects of a good storm on the body cannot be over estimated. A wind bath is one of Nature's tonics. It invigorates and enlivens every ar-tery and nerve, and is a quick remedy for a weak circulation. A lady said to me the other day: "I have had several wind baths to-day, and I feel splendid my whole hedy is glow. and I feel splendid; my whole body is glow-ing." People who are continually out in all weathers are noted for their physical health and vigor, whilst those who only venture forth when the weather is fine, as is the case with so many women, invariably suffer from such complaints as dyspepsia, weak circulation, dis ordered nerves, or augmina. If such people would expose to every wind that blows, they would soon discover a marked improvement in their physical condition. The wind is a reactive agent, and to keep indoors whilst it is carrying its invigorating influence throughout the whole of Nature, is to miss an oppor-tunity for securing that physiological reaction so necessary to the ensurement of physical. health. Over solicitous mothers who protect their children from the elements have to pay for their ignorance, in seeing their children grow up weakly and sickly-mere hot-house plants. It is not wind, rain or frost that kill, but the want of these. The robust condition of the countryman, as distinguished from that of the town dweller is a sufficient proof of of the town dweller, is a sufficient proof of this. Man is part of Nature, and, like the plants and animals about him, should expose himself to all her varying moods. The weak and sickly, instead of establishing and increas-ing their weakness by sitting over the fire on a cold windy day, like strengthless slaves, should pull themselves together, go out and prave the hoisterous elements and let the inbrave the boisterous elements, and let the invigorating winds of heaven restore the roses to their cheeks -James Allen, in the Herald of the Golden Age.

EVERY HAPPY HOME contains children, and yet with children come anxieties that for years fill mothers' hands and hearts. Recognizing the universal need of such a series of subjects, *The Delineator* has been publishing articles from the pen of Dr. Grace Peckham Murray, dealing with "The Slok Child." The April article refers to "The Fevers of Child-hood." All Dr. Murray's work is characterized by careful thoroughness, and her advice is of the practical kind needed by auxious mothers.

the practical kind needed by anxious mothers. There are sixteen portraits of the fair and patriotic daughters of the South in the April number of *The Delineator*. The article that they illustrate deals with "The Patriotic Work of Southern Women." It is a testimonial to the ability of Southern women for public or-ganized work. Walden Fawcett is the author, and he touches his subject most sympathetic-ally.

A novel method of illustrating, and at the April number of *The D* lineator, where in con nection with a cookery article pictures are shown photographed directly from the dishes they represent.

The fourth and last article by Cornelia At-wood Pratt regarding "The Young Girl" ap-pears in the April number of The Delineator. It is a wise and careful discussion of that interesting period in a young girl's life when she becomes conscious that the company of a young man is at times more interesting to her than the company of her sister.

DROF. J. JAY WATSON, the celebrated vio linist, being a firm believer in the healing power of music, has kindly consented to contribute some facts corroborating this view. This being a subject of importance, and one which concerns all, it is safe to say that what he gives will be of more than passing interest. FACT 1 -- Mrs. Cynthia Leonard, mother of Lillian Russell, the well-known cantatrice, told the writer that a little sister of Lillian was once lying very ill, and her life seemed to hang upon a very slender thread. The little one had apparently noticed nothing for several days. A musician who occupied an adjoining room, perhaps realizing the state of affairs, played a sweet, soft melody upon the violin, of which instrument he was master. The little sufferer, upon hearing it, opened her beautiful eyes, and casting an inquiring look around, softly whis-pered "Moosic." Shortly after the physician was invited into the room, where the child lay in a stupor. Another sweet melody brought the little one to consciousness. "This experi-ment," remarked Mrs. Econard, "was followed up for several days, and," said she, "I attribute my child's recovery almost entirely to this unlooked for but happy application of the mar velous power of sweet music."-The Thinker. THE VALUE OF SELFISHNESS. When is selfishness a good thing? When it induces us to do those things which are for our benefit and the benefit of those depending on us. -A wise person does not wish to be depen dent on the charity of others for bread and a home, and so plans his life that he can provide for his own wants. This is true selfishness. There is nothing mean or ignoble about it. A man takes care of his health for his own sake that he may be strong and able to work, and that he may enjoy life and do for those en titled to his services. He trains his faculties that he may be fitted to live in society and per-form his duties properly. He educates his children for like reasons, and perhaps to grat-ify his pride in them. If all would do these things, how little need there would be for charity! Is it not true that in this sense self ishness is of more importance than charity? Selfishness becomes a sin when it is practised without regard to the rights of others, as in stealing, cheating, selling goods or other things under false names, passing counterfeit money. getting rid of worthless property for a high price, or taking advantage of the ignorance of others to swindle and cheat them. This sort of selfishness is an evil and will be so long as time lasts. Regarded rightly, selfishness is a virtue, and to it we are indebted for most of our progress. But, says one, is there then no place for unselfishness? Yes, there is abundant place for it, and it comes first in our sympathy for the young and helpiess who can do nothing for themselves; in the relation of the child to its parents after it has grown old enough; in our unselfishness to the sick, the old and infirm, the unfortunate and downtrodden, and especially in that form of unselfishness which respects the rights of others and does not over ride them to its own advantage. There is plenty of room for humane sympathy, but how can we be of much good to others unless we are first gord to ourselves? - Dr. M. L. Hol brook in the Phrenological Magazine.

I need out of the abundance of nature, as the train eye and hand, as well as to develop order and perceptive faculties, will not be lost, neith-er will the child's satisfaction be marred by the fear that it is only play.

He is in all the above ways happy because he is "helping mamma;" he is saved from the frot and ill-temper which are sure to possess the idle ohlid; he is learning little ways of use-fulness which will become natural to him; the mpression is being received that he, too, must do his part in the work within the range of lit tle hands.

The mother will find herself much less tired at the end of such an hour, than at the close of one through which an unanswered baby has been teasing and fretting, trying his own limited best to do something for entertainment, and failing utterly for lack of sympathy and suggestion.—The Household, Boston.

CUBES AND SPHERES OF HUMAN LIFE by F. A. Wiggin, is a delightful book to be read by the thoughtful and inquiring. There is not too much of it (it is all gold) and yet there is enough to stir the mind to demand more from itself: it has to ponder these things, and get hold of the great realities of living, and then govern itself according to the wisdom suggested. The style of writing is clear and strong, interesting and inspiring; and every phase of life treated is good and uplifting. The book is one i should most heartily recommend to my friends.-William Brunton. Price, \$1 00.

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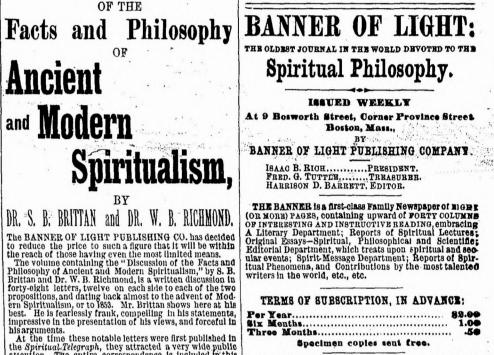
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But for me, I remembered with intensity al that had been said of the favorite fowls by those I had lived with a life time, those who had passed to spirit life just twenty years ago -for this writing is a reminiscence of the long ago, and the actors therein have long slept neath the white headstones.

Old Muffy was the cherished and favorite hen of the family. I had been told of her wis dom, and I began to watch for it, and take a deep interest in the queer little creature. It seemed the one thing left me to do in the freshness of a great sorrow.

Muffy was a speckled hep, with a muffle of feathers under her throat, like a lady's full ruffle. She was a creeper too, with very short legs, which interesting fact made her waddle curiously. She was not young. She had had experience and vicissitudes; had had a tolerable share of abuse and neglect; she had frozen on cold roosts, and been ducked within an inch of her life by mischievous boys, "to break her up from setting"; but on the principle that "every dog must have his day," old Muffy's day had come, and she sensed it, and enjoyed it, and was ripe and ready for it. All the days of her life she had had one friend in the dear old housekeeper (gone to her rest.) She had saved her life in duckings, and had appreciated the sagacity of her remarkable motherhood.

The flock of poultry would assemble to be fed, and the housekeeper would feed them all. and show the dish to Muffy. She would keep her brood "still as a mouse" while the others ate, and wait for the dish, then alone with her family she knew that the best of it awaited All of these points I remembered, so the her. old bird became kind of sacred in my eyes, and I tamed her, and brought her daily into the house for company. She would stay without any of her mates untill she felt homesick, and then she would cluck untill I carried her back to them. Some cold winter days I would bring her in, and lay her down on the hearth, with her feet to the fire, next to the fender (for those were the days of open fireplaces in the coun try), and she would lay there hours, enjoying the warmth. I entertained my friends with her.

Once when a lady was visiting me I went and got her, and laid her on a table in the sunshine, and for two hours she never moved from the attitude in which I had flopped her down. On another occasion I had a friend with me. and I got Muffy, and put her on the piano. There were plants in potssetting on it, and the hen went for the dirt in the pots, and with her bill emptied out all she could of it, and then laid down and tried to roll in it. The dirt was rather shoal, so I helped her by rubbing it un der her wings, and by sprinkling it over her. My friend suggested it was "queer works" for the top of a plano, but I said planos were none too good for that old pet, dirt and all. Muffy brought up a great many chickens. After she had got quite along in years she undertook to rear a fine brood, in which were several young roosters. They made a great lamentation; they moaned and peeped, and tagged the old hen round. One morning she met in the pathway the most obdurate of her sons. He rebelled, and uttered his protest most pathetically, and the old hen, well-she talked, actually talkedscolded and argued, but the chick still mut tered and peeped. Finally the old hen finished a very emphatic sentence with a monstrous peck on the top of his head, and sent him off yelping, and he ceased his moans after that.

Once I entrusted to Muffy's keeping a brood of little brown leghorns, little brown balls of down, and I gave her many charges concerning them. She had not hatched them all, which was against nature, and outside of law, for hens talk to their chickens in the shell-but Muffy was wise, and she understood why, and what I wanted. If anything alarming happened to the chicks, and I was around, the old hen would rush to me and tell me all about it. She knew their value, and I think I sold some of that brood for two dollars. The poultry fever ran high then.

Muffy was a philosopher. She taught me a great lesson of expediency. When you can't have what you want, take the next best thing at once, and don't stop to grumble. When I would take her off her nest with young chickens, perhaps I would not be entirely ready for

# **Reviews and Clippings.**

THE EDUCATED CATS. - Miss Mildred Norman has given to all boys and girls a

pretty Easter greeting-a true story about ' The Educated Cats," who must have been very well educated indeed to pose so gracefully to have their pictures taken. They must have realized that their pictured faces would be looked at by many pairs of bright blue, brown and black eyes; so if there were no charming story told about these cats, boys and girls would guess it by looking at their pictures.

The author's opening words explain very nicely what the story is all about, so we will give them with the hope that you and all your little friends will get the book and learn for yourselves how really wonderful cats are:

"To the boys and girls, little and big, who make the acquaintance of the Educated Cats. The names of the cats are the real names that gave them, and their stories are true stories. The stories will not only amuse you, but help you to understand kittens and cats; how to love them and how to take care of them. They have different dispositions like children. Little kittens have ways like human babies. They want to be coddled and loved and talked to, and rubbed and played with. They are not satisfied, as some think, with plenty to eat and a soft cushion to lie on in a warm corner. They are extremely sensitive to harshness and timid without being able to tell what is right and wrong. They will remember what they are punished for, but they will also run and hide when they are not in mischief, for they never know when you are going to be displeased with them. If you are gentle with them and love them, they will trust you and come to you, and thank you with their little songs of contentment. This treatment, too, will bring out all that is good in the cat nature; with kittens as with folks-what you give them will come back to you. This is what the Tabby Cats told me, and now I am telling it to you. "Lady Grey makes her bow, and extends to

"Lady Grey makes her son, you her best wishes, and so does MISS MILDRED "

Order of Banner of Light Publishing Co.

M EDITATION.-Man is the climax and cul-mination of forces which for ages have been seeking harmonious expression. Freedom bespeaks contention. Nothing is free which has not fought for independence. Nature's primal harmony consisted in homogene-ous monotony. All things were similar beous monotony. An things were similar be-cause individuality had not yet been evolved. Without individuality, itself the result of struggle, there can be no order. Before the individual form, chaos prevailed. Hence the preservation of Order depends upon the persistency of individuality. This is true of all Nature as well as of Man. When the ever con tending forces of Nature attain the point of repose, then manifold forms evolve, struggling upward, from molecule to mammal, from mammal to man. Hence repose, or the perfect balance between opposing forces, is the pivot of barmony, the basis of individuality. Repose is oscillation-the even swing between outlying extremes. This swing is the natural vibration which constitutes the invisible chain that binds the universe together, constructs each form of life, and evolves the complex brain of man from the lowly cell that quivers

beneath the microscope. Only, then, is man fully himself when in per-fect repose. In the secret silence he attains complete consciousness, oblivious of conflict, aloof from discord, swinging as a bird upon a lofty branch, far removed from what distracts the soul from the symphonies of peace. To attain this triumph is the supreme desideratum of the human heart. 'Thus shalt thou attain who seekest not in vain, and thus shall be thy song of triumph: "I am the culmination of perfecting powers. In me blind forces attain to consciousness; the infinite becomes self-conscious. I am the seer and the knower; the soul and sense of things, the magnet of all harmony. I am peace, perfection, patience and power. I am the central point on which con verge the contending energies of space, fusing

KEEPING BABY BUSY.-Let the ener-getic little person do as nearly as possible what the mother herself is doing; this will satisfy two natural instincts, the social and the

imitative, says The Congregationalist. If it is buttoning her boote, let baby put away her slippers, one at a time, to make the occupation last the longer. If she is writing at her desk, let an old envelope or letter be torn into bits; the heap may lie on her lap, and it is easy, without looking up, to hold out the pieces to tue little midget, who will trudge to the scrap basket, returning again and again for another, until all are gone.

While the breakfast table is being cleared, let baby carry away a spoon, a napkin, any-thing which entails no breakage and no injury to him. If dusting is the occupation, give him a duster, too, and let him use it.

One point of great importance is to see to it her to take a bath in the dirt, which is the first in me the human and divine. I am all inform that the objects are put in the real places in thing a hen wants to do-so I would shut her ing, all sufficient. I draw unto myself all that which they belong; thereby the opportunity to

For Spiritualism, or to 1853. Mr. Brittan shows here at his best. He is fearlessly frank, compelling in his statements, impressive in the presentation of his views, and forceful in his arguments.
At the time these notable letters were first published in the Spiritual-Telegraph, they attracted a very wide public attention. The entire correspondence is included in this volume, and presents more facts and reasons in filustration of ancient and modern Spiritualism than any book then published. It presents both sides of the question.
The letters form two series. They were written to sup port and deny the proposition that the Spiritual Phenomene cannot be accounted for without admitting the agency of spirits in their production, and the other proposition that those who have departed this life still continue to hold intercourse with those who yet remain on the earth. Dr. Richmond contends that all that now appears mystery and wonder would be dissip ted if the public would go calming to work to study this wonder and try to comprehend more of the mysteriousness of our own nature, regarding it mere ily as the natural fruit of an abnormal magnetic state. In all that he advances in support of this position he is followed energetically by Dr. Brittan, analyzing, criticising, comparing and concluding. He shows untring patience and minute. He advocates truth rather than a cause. And in overcoming his opponent with whom he has to deal, and therefore he performs his work with vigor and the elo-quence of earnestness. In his exposition of spiritualism may he solve with a study the work he does in this thorough discussion. Taking place so long ago as it did, it is the new cream of the subject that rises to the surface, and is rich accordingly. His opponent was conceded to be the ablest man the spiritual place so long ago as it did, it is the new cream of the subject that rises to the surface, and is rich accordingly. His opponent and score hypothesis.
The reading of this written

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ald of friends, who received advice from her while in the trance state. While on the passage out she goes off into unconscious-ness, tells of shipwrecked sailors adrift in a boat, and by her unerring guidance they are sared. Each page of the book sparkles with the brightness of spiritualistic power, bring-ing hope and comfort to mourning bearts. PROCTOR BROTHERS, Publishers. Gloucester, Mass. May be obtained at the BANNER OF LIGHT office. Sent to any address upon the receipt of 25 cents, with 5 cents to pay nostage.

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fails. We cannot prove that a state of a sticles. Newspapers sent to this office containing matter for ion, should be marked by a line drawn around the article or articles in question.



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### BANNER OF LIGHT PUBLISHING COMPANY,

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Advertisements to be renewed at continued rates must be left at our Office before 18 M. on Saturday, a week in advance of the date whereou they are to appear.

The BANNER OF LIGHT cannot well undertake to rouch for

soldier he aims to be. But because it is hidden from sight, it has neither become unreal, nor has it been destroyed. Beyond the struggles of the physical, outside of the mental contests of daily life, removed from the suffering and Advent of Modern Spiritualism in all sections Health; upon this important subject. The sorrow of everyday existence, in a baimy of the nation. Nearly all of the local societies | Board of Registration in Medicine was to have grotto, hidden away from all opponents, this in Massachusetts, and as far as reported in all appeared before the committee in private on ideal has found root in the fertile soil of the enchanted valley of soul love, and is growing thirty first inst. In Boston, it will be a verita- mendations for the committee's consideration. rapidly toward perfection. The boy whostrove ble gala week for the Spiritualists. The regu. This hearing was postponed until Tuesday, to win, and apparently lost the battle here. will find his ideal realized, germinated under the law of spirit, upon his entrance as a ma- Ladies' Aid will hold services on a large scale. tured being into the realm of the soul. The The regular notices of the time and place of boy advances here because his ideal is ever beckoning him onward; the man becomes great

through the growth of his hidden ideal in the realm of the soul.

A dream of love-the loftiest ideal that was ever born in mortal consciousness—is put forth upon the branches of being. Behind it is the their way to the halls where the same are held. abul of the mortal, who is endeavoring to impress its child with such power as to enable is a complement to his own. This dream takes form in the crucible, of the mind, and is suddenly dashed to pieces by a combination of forces that throws a cloud over the clear sky of the spirit. The soul perceived its own perhaps, yet met no response from its other half. Mayhap there was recognition on both sides. yet there were ties that bound them to duties. to relationships that were too sacred to be sundered, that could not be broken. Yet their souls knew, even though no word was spoken. that in the eternal round of the ages, their love was to triumph. These ideal loves are never held up to the gaze of the ourious-never

published to feed the rapacious mouth of gossip-never engrossed upon any parchment of the courts; they are hidden away in the soul's most sacred treasure box and are never brought forth as skeletons to gratify the morbid gaze of a disappointed mind. Those to whom they belong know their own and can afford to wait. True love is eternal, and an realm of the spirit rather than downward in-

to the mire of materiality. The true ideals are universally hidden away from the gaze of the unthinking. The soldier dreams of his conquests in secret, and hides his ideals until he is ready to act. The builds in the invisible the castle in which he or she is to live-creates the jewel the soul is to wear, embellishes the castle with the best of all possible furnishings, ensconces within the walls the one of all others who is to share in

the associations of that life. Outwardly this man, this woman, these people, take part in the proceedings of every day life, and seemingly enjoy the partial conquests made. They are to all appearances in and of this outer world an integral part, yet they have another life, that of the true ideal which is carefully hidden away from those whom they meet in the outer realm. They are led by the light of their ideals that they have hidden away in the realms of soul realities, where they know they can grow to full perfection the fruits of their souls. These hidden ideals are the true motor forces that impel thousands of people to act, and serve

to make them what they really are. The ma-The BANNEL OF LIGHT cannot well undertage to vouch for the honesty of its many advertisers. Advertisements which ap pear fair and honorable upon their face are accepted, and whenever it is made known that dishonest or improper persons are using our advertising columns, they are at once interdicted. We request patrons to notify us promptly in case they discover in our columns advertisements of parties whom they have on the soul, where all true reals, the reals of the ideal are to be found. Live from the ideal ideal, are to be found. Live from the ideal within you, oh! mortals, if you would live the life of the soul.

### The Anniversary.

All indications point to a general observation of the Fifty Second Anniversary of the chusetts State Spiritualist Association, and the vet reached us. holding all of these meetings are given in an other column.

This annual festival has become a very im-On that occasion people who never attend ters, and they manage to absorb sufficient food at the anniversary exercises to last them through the twelve months next ensuing. Anniversary Spiritualists, as well as camp-meeting Spiritualists, have become fixed facts in Spiritualism.

The celebration of this happy anniversary in nature. It is the anniversary of the most blessed. The rediscovery of the means of communicating with those whom the world called dead was an achievement that neither scientist nor theologian in ages had ever made. It gave to a sorrowing world rare scintillaideal that is ever an inspiring influence upon | tions of spiritual light, and cast a halo of all who are ready to look upward toward the | effulgent glory over death and the grave. Let it be celebrated in spirit and in truth. Let pomp and splendor attend it, if its followers so elect, for on the thirty-first of March, 1848, the children of men received the richest treasure that ever was committed to their care. While many Spiritualists have been faithless youth, the maiden, the man, the woman, each | to their charge, careless of the priceless jewel and every mortal who aspires for higher things | that was theirs, its intrinsic value has ever remained, and the truth for which it stands is yet the heritage of the race. We wish all Anniversary services a full measure of success, and trust that they will redound to the upbuilding of the local societies holding the same, and to the glory of Spiritualism as a whole.

### The Western Mass Meetings.

The Spiritualists of the great West should watch their papers for the news with regard to mass meetings to be held in Chicago, Ill., Stevens Point, Wis., and in many of the large cities in Ohio. The former will be under the auspices of the Illinois State Spiritualist Association (Legitimate) and the N.S.A. The Wisconsin meeting is called for the purpose of organizing a State Association as an auxiliary to the N. S. A. The meetings in Ohio are being held under the management of the O.S.S. A., in the interests of organization. All of these meetings should be largely attended. The Illinois State Association has had a hard struggle against the usurpation of egregious pretenders, hence should be sustained by every one who believes in true Spiritualism. Its officers deserve the hearty thanks of all selfrespecting Spiritualists, for their courageous stand against the machinations of those who did not hesitate to resort to the most questionable methods to gain their ends. The Wisconsin Convention is the outcome a contributor to Spiritualist and Free Thought of the efforts of Mrs. Clara L. Stewart to further the interests of organization in her opportunity of a generation for Spiritualism, State. She has had the assistance of that wellstandards higher, and enable them to dream | ers in all sections of the nation. She was an | known worker, Mr. Geo. H. Brooks, and a few | of a century should the fund not be completed. optimist in the fullest sense of the word, and others, but the greater portion of the work Do you realize, Spiritualists of America, that between Realism and Idealism on the part of had the happy faculty of making others see has fallen upon her. Such devotion is worthy the eyes of the other denominations are upon the world from her own point of view. For | of reward, and the Spiritualists of Wisconsin final analysis it will ever be found that the more than twenty years she had been an in- should requite this unselfish worker by attendtrue Ideal is the only true Real; hence, being | valid, and suffered great agony throughout | ing the Stevens Point Convention in a body. This is the only reward she asks or desires, for she was able to look beyond the pale of the | and we trust that our friends in Wisconsin physical to the soul-realm, where the pain and | will see to it that her labors are crowned with anguish incident to mortal life become the success. Organization along right lines is the the Northwest should not forget their duty to their religion in the present instance. Thirty years ago Wisconsin was one of the banner States in organized work. There are Spiritminds, were her constant companions through | ualists enough there now to give her the same proud position, if they will but work together. This is what they intend to do, hence it is safe soul understandingly. Spiritualism was to her | Point is bound to be a very successful affair. This Convention will propably be held April 4, 5, 6, while the Ubicago meeting takes place received after the offer was made was from a the disembodied spirit to return to earth and April 10, 11, 12. Our Western readers should umship. Immortality was here because she remember these dates, and plan to attend both gatherings. The Ohio meetings are very important, and the Buckeye Spiritualists should not fail to be present at as many of them as they can possibly afford to attend.

### The Medical Question.

It seems that no public hearing has yet been announced by the Committee on Public other States, will hold special services on the Monday of this week, to present certain recom lar societies, the Veterans' Union, the Massa | March 20, and the results of the same have not

The report of the Board of Registration contains several important recommendations, one of which has an especial bearing upon the magnetic healers, mental scientists, et als. It is proposed by the Board to have Sec. 11 of the portant event to the Spiritualists of America. | law of 1894 stricken out, and a drastic substitute adopted in its place. Sec. 11 of the presmeetings of any kind throughout the year make | ent law reads as follows: "This act shall not apply to commissioned officers of the U.S. It is a sort of a spiritual resurrection day to army, navy, or marine hospital service, or to many who have been overcome by inertia a physician or surgeon who is called from anhim or her to select the one whose higher soul during the year, and entombed themselves other State to treat a particular case, and who within the rock of selfishness, the earth of dis- | does not otherwise practice in this State, or to appointment, and the crypt of dissatisfaction | prohibit gratuitious services, nor to clairvoywith their fellows The event is likewise an lants, or to persons practising hypnotism, maginspiration to many who are infirm, and too ill netic healing, mind cure, massage methods, to venture forth on ordinary occasions. It Christian science, cosmopathic, or any other serves to revive their interest in spiritual mat. | method of healing: provided, such persons do not violate any of the provisions of Sec. 10 of this act."

The proposed substitute reads: "Sec. 11, Nothing in this act shall be so construed as to discriminate against any particular school or system of medicine, or to prohibit service in cannot be made too general nor too elaborate | the case of emergency, or the domestic administration of family remedies; and this act shall important event in the history of sixteen cen- not apply to a commissioned medical officer of turies, hence deserves no little attention at the United States army, navy, or marine hosthe hands of those whom its revelations have pital service, in the discharge of his official duty, nor to a physician or surgeon from another State who is a legal practitioner in the State in which he resides, when in actual consultation with a legal practitioner of this Commonwealth; nor to a physician or surgeon residing in another State, and legally qualified to practice therein, whose general practice extends into the border towns of this Commonwealth, provided, such physician does not open an office, nor designate a place in such towns where he may meet patients or receive calls; nor to a physician duly authorized to practice medicine in another State, called as the family physician to attend a person temporarily abiding in this Commonwealth."

Our readers will see that the substitute is aimed at the irregulars who were exempted by name in the original law. We have every reason to believe that the Committee on Public Health will act with the utmost fairness in the matter, and that the opponents of the proposed legislation will be given an opportunity to present their side of the case in full. The misunderstanding in regard to the question arose through the detay of the annual report of the Board of Regis tration in medicine, that should have appeared in January, (and is dated January), in which certain amendments to the present law are asked for by the Board. Had the people been acquainted with the character of the proposed legislation, there would have been no confusion over the private hearing given the Registration Board, and the public hearing to which all would be admitted. THE BANNER can be depended upon to keep its patrons informed with regard to this important matter, but THE BANNER is only is sued once a week, therefore watch the daily | that it was right in principle.

### Jacia Est Alea!

The die is cast / The Board of Registration in Medicine has begun its warfare upon the liberties of the people. Through semningly innocent amendments to the present law, it is proposed to strike down right and justice. The attempt is a subtle one, and the most speclous pleas for explicitness are being urged in support of the proposed amendments. If adopted, the irregular physicians, magnetic healers, et als., will find themselves either in prison cells or without an occupation. The amendment proposed to Sec. 10 of the law of 1894 will make the lot of any one who shall be held to be a practitioner of medicine within the meaning of the act far from pleasant and will subject him to a fine of not less than one hundred nor more than five hundred dollars, or to imprisonment for three months, or both. How do you like the outlook, spiritual healers, clairvoyants, massagists, mental scientists, and other so-called irregulars? An eye-specialist in Fall River, who did not use the title "Dr," nor the letters "M. D.," and who did not claim to be other than an eye-specialist, has been held by the Court to be guilty of violation of the law, and was sentenced to three months in juil, with a fine of five hundred dollars. It was ruled that "if the defendant held himself out as an eye-specialist, he held himself out as a physician and surgeon within the meaning of the statute."

This of itself is sufficiently severe. Why should the drastic amendment be added to Sec. 10? Simply to enable the medicos to bring more innocent victims under the ban of the law! Liberalists, Spiritualists, Humanitarians, are you content with this prospect? If you value your liberties, you must rally your forces to secure the defeat of the proposed iniquitous legislation. It rests with you to say what you want; if you feel that the spirit world, or some other power, will take care of you, the sooner you feel the effects of these sweeping measures. the better it will be for your intelligence. Will you continue to sleep in calm content, or will you rouse yourselves to action? WATCH THE LEG-ISLATIVE PROCEEDINGS WITH CARE! NOTE THE DATE OF THE PUBLIC HEARING ON THE MEDICAL QUESTION, THEN NOTIFY YOUR FRIENDS AND GO TO THE STATE HOUSE BY THOUSANDS TO PROTEST AGAINST THIS GREAT INJUSTICE! DANGER IS AHEAD FOR YOU AND YOU CANNOT ACT TOO SOON! WILL YOU HEED THESE WOBDS OF WANNING? Read the BAN-NER OF LIGHT, and the daily papers for the news with regard to this question, and be ever on guard !

### Rev. Thomas K. Beecher.

This famous clergyman who has long been the pastor of the leading Congregational Church in Elmira, N. Y., has passed to spirit life at the age of seventy six years. He was one of the ablest members of the gifted Beecher family, and surpassed in mental power by none of them. He was a reformer as well as a preacher, hence reduced his religious teachings to practice. He was broadly tolerant of all progressive ideas, and ever sought to keep pace with the spirit of the age. His purse was opened at the call of the roor and needy, and he never failed to take an active interest in every movement designed to ameliorate human suffering. He had the courage of his convictions, and never hesitated to champion an unpopular cause when he was once convinced

Although not a politician, he took an

oved to be dishonorable or unworthy of confidence.

### Hidden Ideals.

The ideal always recedes as it is approached. and is never fully realized by mortals. If the dream or ideal of yesterday has become a reality of to day it has ceased to be ideal, and is too common a phenomenon in the real to arouse any especial attention. The realization of yesterday's prophecies, the fulfillment of the promises of the Past in the harvests of the journals for many years, and was well Present only cause mortals to raise their known through her pen to rationalistic thinkloftier dreams for the Future. The contest mortals is a useless waste of energy. In the one and the same, there can be no conflict between them.

Mortale, taking only a superficial view of life, reason that the hard, matter of fact results of experience are the only things of treasure-troves of the spirit in its search for hope of Spiritualism, hence our brethren in value, because they are real in their external truth. senses. Yet these very extraneous phenomenal relations were only possible through the dreaming of their possibility on the part of some humanitarian in bygone days. The every day Real becomes commonplace and unattractive to human beings imbued with the spirit of progress. They feel forced, and are forced to | into the spirit of an author, and interpret his | to say that the State Convention at Stevens build more stately soul mansions upon the rocks of fact out of the ideal reals of the yetto be. In so doing, they blaze the way for human progress through the wilderness of materiality, and give their fellow men pillars of fire by night and clouds by day as guides to their mental faculties in the great journey of life.

As the spring time is the season for blossoming, so is youth the most prolific period of soulbloom in the life of man. Ideals of wealth, of position, of intellectual greatness, of social influence and of spiritual power spring forth as | lived, and the people to whom she ministered buds of promise upon the branches of the tree through her pen. Out of her physical agony of life. Few, if any of them, find fruition in full in the autumn time. Many of them are re- her pain, she became a spiritual teacher and alized in part, and prepare the way for loftier | counsellor to those whose eyes were not yet aims and nobler aspirations in the minds of those who consciously make their partial conquests stairways to the upper chambers of purified thought. But these sweet and precious | ever dwelt upon the kindness of her loved ones | blossomings that fail to reach the maturity of to her, and her gratitude for every little ser-'expression are never lost nor destroyed. The soul that willed them into beings hides them away in the recesses of the invisible, there to be fed and nurtured by those who know their real value, until those who projected them as ideals are really able to appreciate them resident of the world of souls, and was no and to understand their soul meanings. The doubt the first to greet the enfranchised spirit realizations of portions of these forces are manifest expressions of the ideal concepts of the soul, and remain so until they are reunited to those thought forms in the realm of idealism, when they will become the perfect whole.

The ideal of a complete education is born within the mind of some youth, whose soul has sought to enlarge its Karma by a thorough knowledge of the science and philosophy of the age. If health and means permit, this ideal may be realized to some extent. Often, however, the needs of that youth's earthly parents, the dependency of his physical sisters and broth- that the sufferer is now free from pain to to hide that ideal away from the mortal sight | held at the residence of her sister, Mrs. H. R. command of the angel Duty, whose faithful 17, at which the writer officiated. H. D. B.

### Miss Bertha J. French.

This well known representative of our Cause, to whose illness we briefly referred in our last number, passed to her reward in spirit on Wednesday, March 14. Miss French has been that entire period. Her complaints were few,

She loved her books, and was a constant read er of the literature of the age. Mrs. Browning, George Eliot, Victor Hugo, and other master their printed pages. She possessed intellectual powers of rare excellence, and could enter a subject of the greatest interest, and she loved to delve in the mines of wisdom, whose locations were discovered to her through its mediknew that the soul was the only real part of man. Forward she looked into the ages of progression, and backward her clear eve could trace the line of soul-march over which she had traveled to her present existence. Such a char-

acter as hers could not fail to leave an impress for good upon the community in which she grew a desire to help others, and surmounting open to the light.

She loved her friends most devotedly, and was tenderly cherished by them. Her thoughts masterly arraignment of existing ills, and is vice was unbounded. Her mortal presence will be much missed by her sister in whose home she has lived for many years, also by her father, who has ever striven to do for the patient sufferer. Her mother has long been a of her daughter. Miss French was taken ill several weeks ago with a severe attack of La Grippe, and failed rapidly from the very first. Her remarkable mental and spiritual faculties were clear to the last moment, and she planned in detail the funeral services, and gave suggestions with regard to many important matters of family interest. May the consolations of Spiritualism find their way into the hearts of all who are called upon to mourn her loss. They have the record of her noble life as a heritage of joy from her, and the assurance ers upon his efforts, are such as to cause him assuage their grief. The funeral services were

### Mr. Frederic Scrimshaw, as will be seen upon reading Miss Judson's able and impartial eulogy on our sixth page, has taken leave of earth at the early age of fifty five years. He was an unselfish reformer, and lived to do good unto his fellowmen. His splendid work,

Dogs and Fleas," is a satire that will live while the English language is spoken. It is a written in the interests of the toiling masses in America. Mr. Scrimshaw's work will be better appreciated a guarter of a century hence than it is to-day. The world has need of many such unselfish workers as he was and is.

Among the speakers and mediums who will attend the Western mass meetings, may be mentioned Mrs. Cora L. V. Richmond. Mrs. Georgia Gladys Cooley of Chicago, Miss Mar garet Gaule of Baltimore, Mrs. Minnie M. Soule of Somerville, Mass., J. Frank Baxter of Chelsea, Mass, Dr. H. V. Sweringen Fort Wayne, Ind., Moses Hull, Buffalo, N. Y., Geo. W. and Mrs. Zaida B. Kates, Minneapolis, Minn., Harrison D, Barrett, et als. Watch the papers for additions to this list, and write Ervin A. Rice, corner Clark and 17th streets, Chicago, Ill., for full particulars.

ber.

### The Mayer Fund.

Several noble-hearted Spiritualists have generously responded to our appeal to be one of four hundred persons to contribute ten dollars each to make up the balance of the Maver fund. Their money will be ready as soon as the quota of pledges is completed. Are there not four hundred persons interested ten dollars' worth in their Spiritualism? This is the and it would put the movement back a quarter you to see if you meet your one great philanthropist half-way? If you fail to do so, it will be charged to the weakness of Spiritualism as a cohesive force, and your own disregard for your religion.

What is lacking in this offer of Mr. Mayer? He not only offers property whose value is more than ten thousand dollars, but he gives | inent ornithologist and historian was an infivd hundred dollars toward the ten thousand dollars in each that he asks the Spiritualists to put into the treasury of the N. S. A.! This is clairvoyance, sub-consciousness, all of the vaphilanthropy in the truest sense of the word. Mr. Mayer does not get one cent out of this transaction. All money donated goes into the treasury of the N. S. A. He is selling no property whatever, but is giving it to the cause he shared to some extent with him this philosophic loves. Can we not, as Spiritualists, meet him in the same spirit? The first hundred dollars party who was not a Spiritualist, but who was interested in religious progress. This donation, as well as the generous offer of Mr. Mayer should make the heart of every Spiritualist burn within him until he has laid one dollar upon the altar of his religion. Spiritualits are not millionaires, neither are they paupers. There are very few of them who are too poor to give one dollar each to this fund.

April first is near at hand. Four thousand dollars are needed to fill the Mayer fund. Are there not four thousand persons willing to give their dollar each for this most worthy purpose? Nay, are there not four hundred persons willing to join us in giving ten dollars each? There is no time to be lost! Do not wait for your neighbor to act, but move in the matter | at once. Let us make one grand effort and fill the fund within the next five days. We can make it an anniversary offering in the name of March 31, 1848. Let us do so at once.

An esteemed contemporary says: The BANNER OF LIGHT, Harrison D. Barrett, editor, has, with its issue of March 3, entered upon its eighty-seventh volume and fortyfourth year of its publication. THE BANNER is the oldest Spiritualist paper in the world; the Religio Philosophical Journal ranking second. We extend congratulations to our valued contemporary. May it live long and prosper, ever unfulling to the spiritual breezes the Banner of light and truth -R.P. Journal. Thanks, friends of the Religio-Philosophical

Journal, we appreciate your kind wishes, and trust that prosperity exceeding abundantly may be yours now and henceforth.

Have you ordered a copy of "'Lisbeth," Mrs. Carrie E. S. Twing's latest and best work? BF Our readers, young and old, will be It will soon be out of press, and your order | sued in pamphlet form, and will be placed on deeply interested in the article by Mrs. Helen | should be the first one filled. Send in your | sale at a very low figure. Send in your orders, of all who know him, that he may obey the Lincoln, in Willimantio, Ct., on Saturday, March Neil-Howard on the third page of this num- subscriptions-only one dollar per volume-to and see to it that your BANNERS go out upon the Banner of Light Publishing Company.

interest in politics, and was frequently nominated for official positions to which he was never elected, as he was always in advance of the times-the champion of unpopular political opinions. His honesty was never questioned, so far as his opinions were involved, and he was ever looked upon as one who truly loved and served his fellowmen. The world is the better for his having lived in it. By a strange coincidence one of his sisters passed away the very day he took leave of earth. Rev. Charles Beecher, and Mrs. Isabella Beecher Hooker are now the only surviving members of the Beecher family.

### Will the Dead Man Speak?

Friends Are Waiting for Proofs of Spiritual-ism's Truths, but so Far Have Not Re-ceived Any Message.

Spiritualism has had a doubt cast upon it with a circle of intelligent and scientific people in Washington. Dr. Eliott Coues, the emvestigator. For years he studied the phenomena. Spiritualism, theosophy, telepathy, ried phases of the same strange subject were given attention by Dr. Coues.

Nobody knew just how far the investigation ripened into conclusions with him. Some time ago Dr. Coues said to intimate friends who had inquiry, that if they survived him he would supply a test which would satisfy. He said that after death if he found it was possible for communicate with friends, he would take the earliest advantage of this power to appear, and he would deliver such messages as would prove to them conclusively his presence. He said that if he found he could come, he would not mystify with some of the commonplace or meaningless messages mediums are accustomed to present to the living, supposedly from the dead. He would say something which would assure these friends of his identity.

Dr. Coues was taken to Baltimore several weeks ago for a surgical operation. He died suddenly in the Johns Hopkins Hospital. The intimates to whom the details of the plan were repeatedly discussed have awaited with intense interest for the promised test. Dr. Coues has not yet manifested his spirit presence in any manner which has convinced his friends that there is truth in Spiritualism.—Exchange.

[If Dr. Coues has not yet made himself known by some well defined proof, it is by no means anything to be wondered at. The laws governing spirit-return apply to Dr. Coues, as wellas to all other human beings. His great intellect would give him no power to transcend natural law, hence the fact of his non appearance may be explained by his unwillingness to accept the conditions he found in the spiritworld, and his dislike of the trivial methods that he must use to establish his identity. The fact that he has not yet made himself known gives the true mediums of this country an opportunity to aid Spiritualism as they never have before by giving some unmistakable proof of Dr. Coues' presence as a spirit .--ED.]

The first installment of Moses Hull's splendid reply to Talmage appears on our first page. Every friend of the Cause can do Spiritualism a great service by placing a copy of this reply in the hands of those who have read the fulminations of Talmage. It is to be ismissionary duty.

### MARCH 24, 1900.

# Lilenwood **Ranges** Make Cooking Easy. The Glenwood agent has them. Mar. 24.

### A Plea for True Spiritualism.

It is soarcely permissible to question .either the correctness or wisdom of Mrs. Livermore's statement, "I am a Spiritualist, but I do not call myself one," yet it is impossible to refrain | Dr. Noyes, that an Association be organized from a little quiet amusement when we read the words as coming both from her pen and that of Mr. Savage.

In the last number of the Coming Age, however, a quotation is made from Mrs. Liver-more, which should call forth a protest from every true Spiritualist. When she says, "It have acres in the suburbs of Columbus, seems as though when one professes this belief he or she immediately becomes inspired with a desire for somebody's husband or wife," she makes a statement which touches the honor of our religion, and merits a reply.

That it was, in a measure, true in the earlier days of Spiritualism in this country, I will not attempt to deny, but I cannot believe that it correctly represents the state of affairs to day. Those were the days of pure Spiritism, and but little was understood of what to day constitutes the real religion of Spiritualism. Mrs. Livermore is herself a woman of highest culture, refinement and purity. Can she not believe that there are thousands of others just as refined, just as pure as herself, who, al though not possessing her widespread reputa- pelled to go South for a while. tion for intellectual attainments, have yet been led to recognize the truth and beauty of our faith, and have also had the courage to acknowledge it?

When a person says to me "Spiritualism is not a religion," I say, "I beg your pardon, but you know nothing about Spiritualism," while my heart cries out in protest against the assertion. To me there is no religion so beautiful, so exalted, so pure in all its details, as true Spiritualism. How can it be otherwise when the principles which form the foundation of our philosophy are brought to us by those who are indisputably both wiser and better than we?

It seems to me that the time has come for us to abandon our custom of avoiding all discussions with those who hold erroneous ideas in regard to our faith. Even at the risk of having our most sacred feelings outraged, we should action. consider it a duty to show the world what true Spiritualism is: that it means not freedom from moral responsibility-not liberty in the sense of license, but above everything else, it means progress and purity, both public and individual. There can be no question that heretofore, as a general rule, Spiritualists who are not before the public as such, have shrunk from speaking of these things to unbelievers. In my opinion, nothing will go further toward chang ing the attitude of the general public toward our moral status, than for such women as Mrs. Livermore and Lilian Whiting to say "I am a Spiritualist." Let us hope that their inspired pens may yet demonstrate to all, the beauty and elevating influence of true Spiritualism, as it has never before been demonstrated. We cannot claim that we are all saints, but at least let us show that we desire, by our constant aspirations, to be brought every day and every hour nearer to the Perfect Life. ADELLA WILLIAMS WRIGHT.

### New Camp.

Pursuant to a call by Dr. Neyes, a number of Spiritualists met at 77 North Front street, Columbus, Ohio, March 7, 1900 It was moved by for the purpose of perpetuating a Spiritual Camp at Columbus, Ohio. Accordingly, an or-ganization was completed to be known as the Columbus, Ohio, Liberal Spiritual Camp Association, and the following officers were elected: reached by electric car lines from the depot and all parts of the city. It wishes to engage lecturers and test mediums. Those having open dates for July and August please write. Camp opens Sunday, July 1, and closes Aug. 31. Address all correspondence to Dr. W. D. Noyes, Secretary, 77 North Front street, Co lumbus, Ohio.

### Mrs. Dr. Wright.

We regret to learn that Dr. Mary J. Wright, of New Haven, Conn., so well known as a successful clairvoyant physician, has been critically ill with pneumonia, and will be wholly unable to answer any correspondence for two or three weeks. Her only brother died with this trouble last week, and as soon as Dr. Wright recovers sufficiently she will be com-

She desires to thank most kindly the several spiritual journals as well as the New York papers that have recently spoken of her work. Her correspondents will considerately appreciate her temporary silence.

Mr. J., Frank Baxter will be the princi-pal speaker for the First Association of Spirit-ualists, Cleveland, O., on the occasion of the coming anniversary celebration, and will remain and serve the association through the month of April. He will speak in Geneva, O., April 3, 4, 5 and is awaiting Elyna, Oberlin, Defiance, Andover, etc., they having written him to decide as to proffered dates. He is open for engagements, week evenings, in both April and May, in that section of the country; but had rather, if possible, that all dates and plans be fixed before he leaves Boston for the West on Friday evening, March 30 he going directly from the Ladies' Aid platform, after speaking, to the train which places him in Cleveland, O., at noon of March 31, ready for

S. WWWWWWWWWWWW

Notice. A special meeting of the Boston Spiritual Temple will be held in Berkeley Hall Annex Tuesday, March 27, at 7:30, to consider the matter of changing the time of the Annual Meet ing from the first Tuesday in June to Tuesday ing from the first fuesday in state of account following the third Sunday in May. E L ALLEN, Pres J. B. HATCH, JR., Sec'y.

BANNERWOF

To the Editor of the Banner of Lights

A Oard.

I am very sorry to inform you that our friend and pastor, Mrs. M. Klein, of Van Wert, O., met with a serious accident on Feb. 21, from

which she has been confined to her bed since

that date, and in all probability it will be some time yet before she will be able to be about

again. With compliments and best wishes for your-self and work, I am yours very truly, ORA C. ROSE, Sec'y.

87 The First Spiritualist Ladies Aid Society

will celebrate the Anniversary of Modern Spir-

itualism Friday, March 30, in their hall, 241

Tremont St., morning, afternoon and evening, The following people are expected to be pres-ent and takew part: Mre. Waterhouse, Mrs. Shackley, Mrs. Hattle G. Hason, Mrs. S. C. Cunningham, Mr. F. A. Wiggin, Mr. A. P. Blind, Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Miss Willis, Mrs. Carrie F. Lorinz, Mr. J. Krank Boxter, Mr. Edagr. Emergon, Mr. Cheg

Frank Baxter, Mr. Edgar Emerson, Mr. Chas. Sullivan, Mrs. M. J. Butler, Mrs. Mary Wes-on, Miss Lucette Webster, Mr. Thos P. Beals,

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

Henry H. Warner, lecturer and medium, addressed

the First Spiritual Church of Progression, Newark, N. J., Sunday evening, March 18. He can be ad-dressed for engagements in Ohno and the West at 305 North Front street, Columbus, Ohio, care *Light of Truth*, during March and April.

Mr. J. Frank Baxter will give the Anniversary ad-dresses at the celebration of the advent of Modern Spiritualism for the First Spiritualists' Association of Portland, Ma. on Sunday, March 25 His subjects will be 'The Victories of Modern Spiritualism " and "Spiritualism a Permaneucy."

Mrs. Annie E Cuuningham was in Lowell, March 11; in Fitchburg, March 18: Lowell, March 28. Would he pleased to make engagements for societies as a test medium, also camp-meetings; will speak in Brooklyn, N. V., May 20. Address 92 Whitfield street, Dorchester, Mass.

Mrs. S. E. Hall, test medium, would like to make eugagements with societies for Sundays of April and May, and circles for week-day evenings. Address 12 Burrell street.

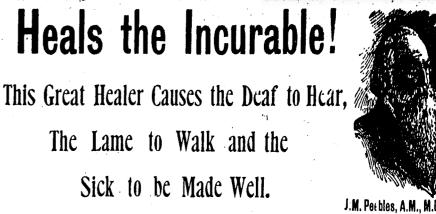




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### LONG PINE, NEB.

ADDRESS

LIGHT

Dear Dictor Peebles-I am in better health than I have been in five years. Last month visited my mother in I )wa. She was greatly rejuiced to see mo 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.

# A 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.

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SPECIAL NOTICES.

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.

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

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

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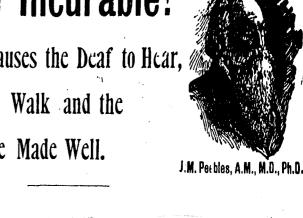
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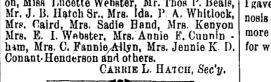
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### That Explanation.

To the Editor of the Banner of Light:

In editing my article on the Veteran Spiritualists' Union Anniversary Celebration, published in THE BANNER of the 10th inst., you, in dropping certain words, change the meaning to such an extent that I must ask to have a correction made.

The third paragraph, as published, reads as follows: "In carrying on a spiritualistic cele-bration worthy of our cause, it is necessary to have speakers, mediums, music and money.

This sentence should read as follows: "In carrying on a spiritualistic celebration to honor our Cause and raise money, it is necessary to have speakers, mediums, music, and some one to make an appeal for funds."

The sixth paragraph as published reads as follows: "Some of our hypercritical friends, more critical than wise or honest, have stated and reiterated the statement, that one medium was paid one hundred dollars for services last year.'

It should read:... "was paid for anniversary services last year."

Please make the correction, and oblige Yours truly, F. D. EDWARDS.

Note from G. B. Stebbins.

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

A written sheet came from Lansing to you for THE BANNER, to me also, a report of resolves of midwinter State Spiritualist Convention, highly commending my work in that and other reforms. I never dreamed of its existence or intent before seeing it. I could not so write of myself, but "what is writ is writ," and readers can moderate some statements which are from good and true men and women whom I love and prize, although, after the fashion of many friends, they are a little blind to my faults.

I have tried to do some good things well. Surely they aim to do well by me. So I thank them and prize them. We all know we are human, not pericet. 1 and precious. good-will is real and precious. March 2 1900 G. B. STEBBINS. human, not perfect. I am sure their unsought

HUNDBEDS OF EMBROIDERY MACHINES to be given away FREE. For full particulars address W. H. BAIRD & Co., 489 Century Bidg., 8t. Louis, Mo. Mar. 17. \_\_\_\_\_\_\_\_\_

### Fox Fund.

To the Editor of the Banner of Light:

Thanks to those who quickly responded to the call for the Fox Fund as published in the BANNER OF LIGHT, Feb. 24. Total received, \$30.20. I am in hopes Spiritualists will send their mile and assist in the worthy object. Vonre Fraternally TITUS MERSIT Yours Fraternally, TITUS MERRITT. Mills Hotel, Bleecker St, New York City.

B-I-F-A-N-S. Ten for five cents at druggists. They banish pain and prolong life. One gives relief. No matter what's the matter one will do you good! 62w Mar 18

# This Will Interest You!

The Publishers of the BANNER OF LIGHT are determined to at least double their circulation within the next few months, and ask the co-operation of their present subscribers to assist them in accomplishing this result.

We propose to make it an object for every one of them to add one or more names to our list. We will give *absolutely free* to any subscriber who is now receiving the BANNER, books or

pamphlets of our own selection to the amount of 50 cents for each new three months' subscription which he or she will send us, accompanied by 50 cents, the regular subscription price for three 😥 months.

This offer is not made as a premium to new subscribers, but as an inducement to our present subscribers to secure additions to our list.

As soon as new subscribers commence to receive the BANNER, they can immediately proceed to secure additional subscribers, which will entitle them to the benefits above offered.

Our friends will thus be enabled to secure absolutely free a variety of progressive literature for their own reading and for missionary work.

As this offer will be made only for a limited time, prompt action will be necessary in order to secure the benefits offered.

\*\*\*\*\*\*\*\*\*\*\*\*\*

107 The Boston Spiritual Temple and the Helping Hand Society will jointly celebrate the Flifty-Second Anniversary of Modern Spirit-nalism, Sunday, March 25, in Odd Fellows' Hall, all day with the following program: Morning: Music, Geo. E. Schaller; invocation; Morning: Music, Geo. E. Schalter; Invocation; address, E. L. Allen; selection, Ladies' Schu-bert Quartet; remarks, A. P. Blinn; song, Mrs. J. T. Pearl; address, F. A. Wiggin: selec-tion, Schubert Quartet; tests, Mrs. Effle I. Webster; benediction. Afternoon: Music, Geo. E. Schaller; remarks, J. S. Mapsergh; selection, Schubert Quartet; address, Dr. W. W. Hicks; poem, Mrs. Carrie P. Pratt; selec-tion, Schubert Ouartet; recitation, Willia Sheltion, Schubert Quartet: recitation, Willie Shel don; remarks, F. A. Wiggin; music, Geo. E. Schaller; benediction. Evening: Piano solo, Geo. E. Schaller; invocation; song, E. Warren Hatch; remarks, J. S. Mansergh; violin solo, C. L. C. Hatch; ballot readings, Mr. F. A. Wig gin; plano, a., Edelweis, Platon Brunoff-b., The Man Behind the Gun, Sousa-Mr. Fred Watson; reading, Mias Lucette Webster; violin solo, Mr. Geo. E. Schaller; remarks, Dr. Dean Clark; song, Mrs. J. T. Pearl; remarks, to be announced; music Schubert Quartet; benedic-tion. See BANNER for further particulars.

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

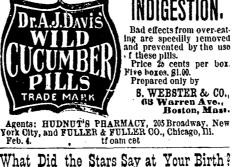
197 The Ladies' Spiritualistic Industrial So ciety — Mrs. C. H. Appleton, President — will celebrate the Anniversary of Spiritualism at 514 Tremont street, Thursday afternoon and evening, March 29. The services are to be held in Red Men's Hall both afternoon and evening at 2.30 and 7.30 respectively. The evening, at 2:30 and 7:30 respectively. The following talent is expected to be present: speakers, Messrs. Hicks, Wigein, Blinn and Graham, Mesdames Byrnes, Whitlock, Hand, Sanger, Burnham. Soner and otners; readers, Mrs. O. Smith, Miss B. M. Packard and Miss Appleby; piano soloists, Misses Robbins and Gridley. Supper will be served in Dwight Hall from 5:30 to 7. Marion G. Packard, Rec.

Sec'y. Mr. F. A. Wiggin will be with the Cambridge Industrial Society of Spiritualists this week, March 22, in Cambridge (!ower) Hall, 631 Massachusetts avenue. Supper at 6:30 P.M.

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Mrs. Hannah Baker, of Danvers, served the Spiritualists of Salem, Sunday, March 18 .Mrs. West followed with messages.



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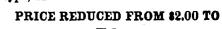
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Mich. The poet is the prophet of immortality. The world wi thank the compiler long after he has gone from this life.-James G. Clark, in Auburn Advertiser. This volume can only bring hope and comfort and pesce into the household.-Detroit News. A most precious book.-Mrs. M. E. Root, Bay City, Mich. A golden volume.-Hudon Tuttle. Pp. 264, 12mo. Price \$1.00. For sale by BANNER OF LIGHT PUBLISHING CO.

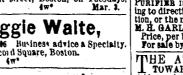
SPIRITUALISM AS A SCIENCE, AND SPIRITUALISM AS A SCIENCE, AND spiritualism As A Religion. An Oration deliv-ered under spirit incuence, at St. George's Hall, London, Eng., Sunday evening, Sept. 21st, 1873, by CORA L. V. TAP. PAN. This is No. 1 of a series of Tracts entitled "The New Science."

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### LIGHT. BANNER ÔF

# SPIRIT Message Department.

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

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

These Circles are not public.

### To Our Readers.

We earnestly request our patrons to verify such communications as they know to be based upon fact as soon as they appear in these 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 Spiritualists, or subscribers of the BAN-NEB OF LIGHT, hence we ask each of you to be come a missionary for your particular locality.

### Report of Séance held March 1, 1900, S. E. 52. Invocation

Oh. Infinite Power, Infinite Truth and Goodness! we are bewildered as we survey life and are in search of some staff that shall help us onward in our path. But there are moments when the soul understands, even though dimly, something of the vastness of thy power, and today we stand in the revealing light of thy mighty Truth and ask that we may be strengthened while we bathe in its influ ence. We look not back into the past with regretful tears. nor yet forward into the future with too much of hope, but we would that the duty of the hour, the beauty of it, the fainess of it, might be understood by us, and thus be led step by step onward to the eternal heights where thou dost reign supreme. Amen!

### MESSAGES.

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

### Sarah Freeman.

Here comes one who gives the name of Sarah Freeman. She is just an ordinary woman she tells me, in every way. She hardly likes to be talked about, but I must give some description of her. She is a little below medium height, slight, and looks like a bundle of nerves. If there is anything to do she hurries as fast as she can to do it. She likes to dress up pretty well, has a stylish little bonnet on now with strings and an aigrette. She has not been gone very long. She wears glasses but they make her look kind of jaunty. She has a nice way of walking around and seeing if there is anything she can do. She says: "My sister Julia would like to know something of this; she is troubled me very much. My mother is not just investigating. I suppose the world is full very well, and I would like to get to her. She of those who are investigating, 'just to see if is living in the East, and she, I am sure, will there is anything in it.' She is one of those, hear of this, because some of her friends are I thought if I could send her word perhaps it | Spiritualists. I think perhaps this will be as would help her to go deeper, for I am convinced | near as I can get to her, but I do so want to let that no one ever struggles to get to the bottom her know that I am looking forward to her of this that they do not find a good deal to coming to me. I do not want her just yet, bebuild their temple on. It is like driving piles | cause I am not quite ready, but some time she

all she could for me, and yet was sorry to see held my own pretty well. I would like to get leads me to take him as the subject of the pres me go. She is not very well now, and I thought to my wife. She is one of those jolly, good- | ent letter. if I could come and give her a little message, natured people that never had any quarrels; perhaps it would help her. She lives in Brad- she let every one do as he pleased. She was ford, Me." She doesn't seem to want to go, awfully particular about the house-never but turns and looks at the people in the circle and says: "I must say a little word to you. You seem so kind hearted and well disposed, and I just want to tell you that I thank you things myself. The children passed away bemore than I can say for this opportunity."

### Edwin Salisbury.

Here is a man from Troy, N. Y. He says 'I am not the first one from Troy, but I thought that as some of my friends had come, perhaps I might be able to get a word in too. I want to say, if you please, that my name is Edwin Salisbury. They called me Ed." He is very light, has a round face, a few freckles, and light hair of the sandy order, and blue eyes. He says: Well, well, who would have thought that a breathe so and I could not. I died with pneupoor unfortunate as I was would have the same opportunity to get back as some of those who | young man about eighteen or twenty, perhaps have had better conditions around them? By unfortunate I do not mean in the sense that I brown hair and light mustache. "I was a Boswas an outcast, but rather that everything I undertook to do seemed to be a failure until anxious to get back, and to day I find myself | try. But those who have revisited their formsometimes I grew discouraged, and thought it was not much use for me to attempt to make a business man of myself; and do you know since I have come or to the spirit I have found that men and women are divided off into classes, and that some are good for business, and some are not. Some are good for scholare, and some for one kind of work, and some for an-

other. I verily believe that the most of the mistakes made in the world are made because men and women do not understand just what they are adapted for. If I were back again, I would just see what I was fitted for regardless

of my tastes, and then I would create a taste to go on with my fitting. I had a brother Arthur. He is more fortunate than I. He never could understand how I made such horrible failures of things because he stuck right to things and finished them up. He is still alive, and I would like to get to him, and tell him that I am happier than I used to be, and that I have found Emma. He will know who she is."

### Mabel Webber.

This one is a girl eighteen or twenty years old. She is very pretty, has blue eyes and brown hair, and the hair is pushed back plain, not awfully slick and smooth, but brushed carelessly over her forehead. She has a pretty forehead, small hands, and is one of those ladylike looking creatures. As she looks at me in a kindly way she says: "May I come? I do so want to get to my mother and send word to her. My name is Mabel Webber. I came from California. I have seen my father traveling about and know how unhappy he is. He has sometimes longed for me, and I-well, I have tried to be content with things as they are, being the case, it is to me a source of inexthough there have been many things that have

used to that after awhile, so I took care of is Rebecca, and she will hall with delight this word from me."

### Frank Drew.

seems as though I could not speak. He gives his lungs and he says: "I passed away in the most dreadful agony, because I wanted to a little older than that. He has blue eyes, could get an entrance for her and myself. My father is alive; he is a hard working man. Every day he goes to the shop, and sometimes when mother and I see him, we wish we might make his last days easier. It is not very easy though. His name is Harrison Drew. I have a little sister with me. She is grown up now, Excuse me for not being a little plainer, but it is the best I can do this time."

### A Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND FOURTEEN.

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

Some of our readers may remember that in Letter Ninety nine allusion was made to a very interesting family here in Arlington concerning a telepathic experience that came to a son in New York regarding the fall of a brother from his bicycle between here and Newark. In conversation with their father about it, he admitted the fact of telepathy, and avowed enough interest in Spiritualism to read one of my books on communication between incarnate and excarnate spirits.

Later I presented this great-minded and noble-hearted man with a copy of my book entitled "The Bridge Between Two Worlds,' and as we met from time to time he told me of his interest in reading it, and how he was impressed by certain conclusions therein. This was last November, and little did we suppose that in so short a time as the present month Mr. Scrimshaw would himself pass over the Bridge to dwell in the home beyond! This pressible satisfaction that reading this book aided him somewhat, in connection with much that must have come under his notice, in both England and America, to understand-more clearly the relation between the worlds, and touse with more facility the natural means for bridging the chasm between the living and the so called dead.

In return for my book he gave me his able drive a good many and may have to go through as happily as we used to. Tell her not to mind bespeaks its satirical character, and its satire about papa, that Aunt Mary is doing all she | is made the means of conveying to the mind of the reader a clear and comprehensive presentation of the arguments in favor of a coöperative commonwealth. The dogs have allowed the tiny but pestiferous and domineering fleas to get the mastery over them in the same way that the mass of mankind in the most civilized aires and their tools. It gives a succinct review of American history from the War of Indements are so clear, and the delineation of

Mr. Frederic Sorimshaw was of English birth and parentage, and came to live in America only seventeen years ago. He was born in could let me go in with my muddy boots on; 1844 of refined and intelligent parents who wanted everything fixed just right; and I got died when he was yet a little child. He had no brothers nor elsters. He was self-educated in the truest sense and made the best posfore I did-a boy and a girl. My wife's name sible use of all his advantages. Mr. Sorimshaw married an English lady, and all his children were born in England, êxcept the youngest, his pet, whose tender heart well nigh breaks because her papa has gone from her. Frank Drew is the next one to speak for him- In fidelity to his socialistic principles he bred self. Oh! I am so sick through my lungs. It | all his children to work, and the four oldest, a daughter and three sons, are all self supportme so much pain. Both his hands are up over | ing, and ccoperate unselfishly toward the wellbeing of the family.

Mr. Sorimshaw in England worked in behalf of all social reforms, and awakened much oppomonia." When I look at him I see he is a sition by his trenchant and masculine arguments against the crime of compulsory vaccination. He came to this country in 1883 in order to work in a more untrammeled manner than ton boy. Ever since I went away I have been he was then able to work in the mother counhere speaking a word. My mother has come er haunts in England of twenty five years ago, over since 1 have and she wanted me to see if  $\mathbf{I}$  have found that the spirit of progress has made marvelous strides.

Mr. Sorimshaw had all the English practices that build up and sustain a strong physique. He was also a total abstainer from spirituous liquors, and was a vegetarian for a number of years. His transition at the age of only fiftyfive was due to overwork, and this overwork was owing to his intense anxiety to conquer the woes of a suffering humanity, and to further ways and means for social amelioration. We all knew that he was working too hard, and yet we never thought that he would die. The condition of death seemed totally foreign to the nature of Frederic Scrimshaw; and, thanks to the soul of all things, it is not he that is dead: it is only his body.

Latterly he was associate editor of The People the paper for which he had written con stantly for a number of years. He sent me many articles, and it is a pleasure to me to remember that the last cutting he mailed me was an analysis of the automatic writing through Mr. Stead. One of his noblest articles in The People was on "The Bi-ethical Standard of Conduct." It shows that in the present social status the standard of morality for corporations is quite another thing than for man as a unit. I have the whole of this article carefully pasted for me into book form by his thoughtful hands. After my painful fall Jan. 17, he seized time to come to see me on his way to the train, and cheered me with his intelligent and encouraging sympathy. I am proud to number him among my true friends, and, Spiritualist though I be, I must miss him here.

He was in bed only two weeks. He suffered much, especially in his head. His family bestowed on him all the devoted care which impassioned love, illumined by intelligence, can possibly give. Nine hours before he ceased to breathe I saw him once more. He was unconscious, for the merciful morphine had deadened his pain. All that night two devoted Socialist comrades and near neighbors shared the vigils of the courageous and sustaining work of two hundred and seventy three pages wife and loving children. They went with for a good solid foundation. You may have to and I will live together just as sweetly and entitled "The Dogs and the Fleas." Its name him close to the very borderland, and there he was received by his parents and by the beloved daughter who left the earth-plane seven years ago. One of the gentlemen present said that in the two hours between his ceasing to breatheand the dawning of the day, he learned more of Mr. Scrimshaw, as the family sought to tell what he had been to them, than he had ever known before. All respected him, many loved him; but those in the bosom of his family, who knew him best, regarded him with an impassioned affection that bordered on idolatry. At an evening service the only speaker was events so masterly, that many distinguished | his close friend for ten years, George W. Hopmen have been led by its perusal to espouse the | ping of Orange, N. J., an earnest and advanced Spiritualist. It seemed ideal indeed that an intimate friend rather than a perfunctory clergyman should give the delineation of his character, and offer his congratulations to the sorrowing wife and the bereaved children for such a legacy and such a memory. He pointed ticularly, but rather to gain an independent family by the description, and at once wrote out that our friend had passed to an arena of even greater activity for the race than he could engage in here. At the morning service, the clergyman of the occasion was the Presbyterian pastor in town. Admitting the fact that our friend belonged to no church, and inveighed sharply against many oburch practises, he did noble justice to his grand qualities, and said that in his opinion Mr. Scrimshaw was a true prophet, and labored manfully for that which is to be. The other principal speaker was Peter Burrowes of Brooklyn, a socialist leader of high standing and rare dignity of character. He had known Mr. Scrimshaw for many years. A large-brained man, with a judicial turn of mind combined with a feeling heart, and knowing our decarnate friend, he made a simple and concise statement of his character, which was so true that it bordered on eulogy. He called him an apostle and a martyr of the cause for which he wore himself out. Among others I too had a little word to say. Alluding to the touching fact that he had told his dear surviving daughter during his illness that he was tired and wanted to go, I said that it was only his body that was tired, that his soul could never become weary, and that he would now labor more strenuously than ever in the glad, free life of the spirit. It was a touching scene when Mr. Matchett. an old friend and comrade, laid his hand on the coffin's edge, and struggled to repress the tears that hampered his utterance. He alluded to happy hours he had passed in this ideal home, and said a sad good by to his friend. But nothing said or done appealed so forcibly to me as what was said by the sad hearted and heroic wife. A friend, Mr. R. J. Victor, co founder with Mr. Scrimshaw of the Arlington Social Science Club, and now destined in all probability to carry its leadership, since the transition of our friend to the higher life, wrote down the words as they fell from her lips, and read them to those assembled around the dead form. Her words were to this effect: "After we have laid aside this his late tenement, and she returns to her home, her Fred will come again, and she will see him in a thousand instances as she goes about her daily duas many lines when an unselfish reformer like ties. Hiz life will be spread before her in one grand panorama. He will be like a playful child, hiding in every nook and corner. The consciousness of that personality will lighten will appear in its true proportions. The de her heart and lighten her duties. In the words of the post she can say. "' The stranger at our fireside Sees not the forms we see.

# MARCH 24, 1600

Hears not the sounds we hear To them it is a mystery. To us 't is visible and clear.' "

As I stood by that coffin, gazed at that grand head and peaceful features, and noted the patient, moveless hand, I repeated the words of Lowell:

' Farewell, good friend, good angel 10w. This hand Soon, like thy own, shall lose its cunning too.

Soon shall this soul like thine bewildered stand, Then leap to thread the free unfathomed blue." Yours for humanity and for spirituality,

ABBY A. JUDSOF.

Arlington, N. J., March 9, 1900.

### Thoughts and Reflections.

### BY LUCY W. HOUGHTON.

To live, to do, to dare to be true to the highest within our own souls, always requires courage, but the reward is unspeakably glorious, and more beautiful still because "every victory achieved, every high success won, is not for the victor alone, but for all."

To realize truly and fully that every high aspiration, every unselfish thought and deed lifts all the world to a broader, better and nobler life, is better than gold or diamonds or riches of any kind, which no Shylock can demand, for it is wealth that is to last through all eternity. Are many of us really conscious to what extent our experiences and environments limit our thoughts and opinions?

Human beings have spent a great deal professedly to propitiate a variety of gods, but were they not in reality merely trying to compromise with the shortcomings of their own natures? Have not the world's truest saviors (for it has had more than one) been those who, claiming no superiority, have moved steadily on, shedding far and wide the fragrant influence of a true life-an influence that refreshed and blessed everything within its reach? It would seem that "to do good " is the substance of all religion, and no one could object to a Declaration of Principles which says: Our religion is to do good by earnestly striving to do unto others as we would have others do unto us. That, though simplicity itself in wording, is yet all-important and all-inclusive, leaving all individuals to settle all minor points in their own minds according to their understanding.

If we could all carry that simple sentence with us day by day, not only in letter but in spirit and in deed, written mentally upon our foreheads in letters of gold, it would be a talisman to shield us from all harm, and would enable us to see that there are no real ills save those of selfishness, unkindness, hatred and revenge. The one thing needful for us all to do as Spiritualists is to make practical in daily life the beautiful thoughts which the angels of love and wisdom have so long showered upon us. Let us bring our thoughts down from the clouds, cease to look upon them as too lofty for this world, and make our heaven right here, instead of impatiently and wearily waiting for it in some vague future time. Nature never unfolds for us pure ideals to hide within ourselves, but supplies the possibilities for their attainment as soon as we are willing to reject all counterfeits and patiently labor for the good of all.

The Christ said the kingdom of heaven is within you. Mark, he says is, not going to be. So there is already many an individual with a

some sand and mud, but you have a foundation after all." can so far as I can see."

### Sydney Robinson.

A rather tall young man comes; he has dark eyes, dark hair and dark mustache, and a clear, dark complexion. He is very thin, and seems quite nervous and exhausted as he stands here. He puts his hand to his head frequently as if to recall as much as he can of his past conditions, in order to make his meaning clear. He says: "Well, I am able perfectly to remember everything when I am apart from here: but when I come there is a certain sense of pressure on me that makes it almost impossible to speak as plainly as I would like. I had heard spirits tell of it, but I did not realize it until I came to speak. My name is Sydney Robinson. I want very much to reach my mother. Her name is Frances Robinson, and she lives in Montana. Frequently I have been home since I passed away, and have tried to say something that might reach her ears. She is quite an old lady and is quite dependent on her glasses. Sometimes I will see her looking right at me, and she puts her hand up to her glasses and wipes them because she partially sees and is not quite sure whether she does or not. When I see her looking at me, I just smile back at her and it gives me a queer little shiver to think she does not respond. It seems so unnatural to be smiling at her and get such a vacant stare in return. Have you ever looked at any one and thought | her that you feel affection going out to her at | as to Spiritualism, the knowledge that I ache was looking directly at you, and made a once. She says: "Without any further pre- cepted its claims was enough to stamp me as bow of recognition to which you received no response? You have a curious feeling of humiliation and wonder what he was looking | quite a home-keeper, and that when my mother | visit to Newark or New York to satisfy the deat. That is the way I feel when I look into my dear old mother's eyes and find there is no response from her, and I realize I have failed. 1 | way. I went to live with my brother, and it | shaws, that the family was cultured and genial, have brought Aunt Sarah with me. She is a | was then that I was never myself again. I tried | and that its head was highly educated and a good deal smarter and quicker than my mother-stronger. Her name was Sarah Marston. She says: to tell my mother that she (Sarah) and her husband are together as happy as two looked and saw my mother standing by me. My children, as they always lived in earth'life." They lived in a small town. I hear something grown so strong in the spirit that he knew how ist meeting here on the 12th of last September. that sounds like Lisbon.

### Callie Grover.

A very big woman comes toward me. She looks comfortable and easy as though she made herself at home wherever she went, and wanted everybody to feel just as much at home as she was. She has blue eyes and soft gray hair, not alone about the business, but about anyrather a low forehead and wears glasses. She has good fresh color for a woman of her age, rather a large nose and mouth. As she steps up to me I know she is a woman with strong characteristics. She says: "I am none of your Western women. I came from Maine and I feel as strong and rugged as the land is from which I came. I was no Spiritualist either. I had on his face. He is very funny and jolly. 'knew a little of it as everybody does through He says: "My name? Oh yes, I can give you hearsay, but I did n't feel there was much sense that; it is Joe Hall. I had n't any particular in rappings and noises that no one could cuite understand whether they were raps or boards | go and hear anybody who preached a good seroracking; so I just waited until I came over mon. I did not see any sense in doing anyhere, saying to myself I guessed I would take | thing else. I never thought I would like to be my chances and wait until I got to the other side. My name is Callie Grover, 1 had a hus- | was going on anywhere else; could not see any band of course and we were happy as married | growth in that. I believed in taking down all | people go. He is with me now, and we came the fences and letting everybody have all they together to-day as I send a message back to my sister. Her name is Mary Tront. I want this | version with the ministers in my city than I to go to her because she is in the same condi- | could carry out. It got to be quite a business | tion that I was when I passed away. She with me, and while I had n't anything to give justice, and also to express my sense of perhelped to take care of me and was so glad to do them in place of what I was taking away, I sonal loss in the transition of a true friend,

### Clara Hovey.

Now comes a woman about thirty-five years old. She is very dark-dark eyes, dark hair, dark skin, and is a strong-tempered woman. She says: "I am a Baltimorian. I cannot countries are under the sway of multi-millionhurry. I never could unless I felt in the mood. I want to get back to my little boy. He needs me. It seems sometimes when I stand in the | pendence down to our own time; and the arguspirit and look out at him, as though I must break through somewhere and get to him. He has my disposition. My name is Clara Hovey. My boy's name is Charlie Hovey. The father | teachings of Socialism as opposed to the rulercan take care of himself; it does not make so | ship of a plutooracy. much difference about him; but the boy needs could, at the home, and perhaps weave an in-Fred. fluence about my Charlie that could help him. He is still in school and so ambitious to get | lonely after coming to Arlington in the augets through, so long as it is done."

### Miss Jane Sargent.

This woman is sweet, bright, quick, and a nice little home body. When she walks in you love her right away. She is not pretty, but society of Americans. The few persons that I very stylish. The love element is so strong in | met took small interest in literary lines, and liminaries please say that Miss Jane Sargent, immoral, crazy, or idiotic. So I walked alone, sometimes called Jennie, is here, that I was and depended on letters and an occasional passed away it seemed to me I could never go on again living as I did in the old fashioned to be because everybody was good to me, but I | writer, though no one seemed to be able to tell could not, and at last I found myself in the me what he wrote about. I also learned that spirit, and I can say that it was with joy that I they were English. It now appears that they father had gone some years before, and he had to adjust everything for me. My brother's family lives in Amesbury. His name is Frank Sargent. I think he will be quite glad to get | bers hearts and minds congenial with my own.

found Mary over here, and that she was so me, and Bellamy's beautiful idealism had made glad to see me, and come with me to him, and we want to help him just as much as we can, thing that comes in our way.'

### Joe Hall.

Here is a spirit from Reading, Pa. He is a short, stout, bald-headed man; he has black eyes, and whiskers all around his face. He says what he could not have on his head, he religion that I was interested in, but used to tied to any one pew, not to be able to see what wanted in all the places. I had more contro-

Alluding again to the telepathic experience my care. Money cannot compensate him for | in Mr. Scrimshaw's household, described in the loss of my influence. I have not come | Letter Ninety nine, one of his friends who here thinking that I could reach my own par- | read the BANNER OF LIGHT recognized the force and strength, that I might operate, if I | to inquire what it was that had happened to

My friends may remember that I was very through, but does not seem to mind how he | tumn of 1897. The partial blindness under which I then labored kept me secluded, and my immediate neighbors being Swedes or Roman Catholics, I could find no real companionship. I do not blame the Swedes particularly, for on their part they cannot enjoy the mands of my social nature.

After awhile, I began to hear of the Scrimbegan to hear of me, but no circumstances brought us together until I went to the Social Even if I had had no interest in a coöperative commonwealth, I found among its memsome word from me. Tell him, please, I have | But socialistic principles had long interested me long to see how it could begin to be practically effective in our own day and generation. So I came into the Club to learn what I could, and found especial pleasure in the teachings of

Mr. Scrimshaw, for his capacious intellect, his penetrating insight, his hatred of every sort of sham and deceit, his heart overflowing with every form of humanity, his purity of character, and his reverence for whatever is God-like in even the lowest of human beings, made him a man fitted to teach, not by precept alone, but by example. We may well say as did Hamlet of the dead king:

"He was a man, take him for all in all: We shall not look upon his like again."

Leonard D. Abbott has pointed out that the newspapers who devote columns to the subject when a multi-millionaire dies, give only him is called to the world beyond. But in time to come, the scales will fall from human eyes, and the relative greatness of such men sire to present his character and his aims with

spiritual comprehension, and a hunger for the kingdom of God, or Good, who is anxious to weave the golden threads into outward conditions, to make homes brighter and purer, and filled with kindness" and love. The field is large, and worker's are needed with spiritual insight and wisdom to guide.

Upon reading A. A. Kimball's useful article in a late BANNER on "Spirits and Disease," we are forcibly reminded in that connection that there are many minds in the form equally unconscious of the trouble they are causing themselves and others by continuing in disease and needless ignorance, who need the same treatment. We know from experience that it is not always pleasant to be made conscious of our defects, either physically, mentally or morally, but it is extremely profitable when rovealed to us with a sincere desire for greater wisdom and purity of life. We think it must be easier and better to grow out of suffering conditions while in a physical of our own than causing others to suffer through borrowing their organisms. As the evidence seems to teach that it is one of nature's inevitable laws that after we leave the form, if we come near a sensitive we, for a time at least, must impress him with some of the same conditions of disease, as well as the moral and mental powers which we possessed. This being the case could there be a stronger plea for physical purity and freedom from disease right here and now? So we see that at present phenomena in Spiritualism are needful in more ways than one. Just so long as minds in darkness and disease continue to enter the spirit realms, will not mediumistic persons have to suffer as redeemers for them? It is not now so much a question with Spiritualists as to the existence of the phenomena, as it is how they can be best understood, and applied to the highest usefulness.

We find that Spiritualists often regard the spirit realm as separate from this one, and too lofty and good to be blended with ours. But, if, as we know, intelligence, through ages of suffering, has lifted human minds to even a partial comprehension of their own spiritue' attributes, then those now within the higher realms of life have been laborers, would they leave the work only partially completed when best qualified to be real helpers and teachers? Would that be the method of the true builder? I cannot think that giving greater wisdom and spirituality can make us selfishly lose our interest in the progress of intelligence, though I do think spiritual unfoldment may enable us to often place ourselves even while in these coarser forms in the attitude of spectators looking on in the play of life, with its various struggles of mind with matter, and thus gain life's higher lessons without the humbling regrets which outward experience often brings, and to assist us to this is the message of the truest teacher:

A. C. S. S. S.

As the tiny pebbles we often find. Shining through the clear waters rippling chime. So diamonds of thought in the human mind Shine up through the vistas of time.

Grow brighter ye diamonds of thought. Gleam out with a sparkling ray 'Till the only diamonds which shall be sought Will a beautiful thought portray.

This world is all beautiful if you have a mind to make it so. Suppress revenge and the bitter word; stop your growling; help others by truly making yourself indispensable to their welfare and happiness; culminate everything in building true and permanent ties with blended love and wisdom as centers.-Marion Enterprise.

### MARCH 24, 1500.

# BANNER OF LIGHT.

### The Loves of the Imordes.

Rosenvick was what the taste of Boone Imorde and his wife Lella had made it. The house had front and rear porches, and they were overrun with olimbing roses. In the yard were George-the Fourth, glant of battles, centifolia, moss, cabbage and other shrub roses, sweet or showy, of that long time ago. It was outlined by a hedge of the maiden's black and other shrup of the constraint of the following speakers, me blush and stretches of blue grass and clover oattle-lands, and around all the Kentucky

Tiver threw a silver loop. Mrs. Imorde had an inspiration—to have a rose which had never given its likeness to any one but herself. She wished to create the variety, and there was a glass room at Rosenvick for experiments.

One day the new rose budded—long, slender, fragrant and a genuine rose-color. "The Leila," Boone named it.

"And it is always to say to you, 'Come live with me and be my love," said Lella, sweetly serious; and in her own mood Boone replied, "That I will, wife and rose."

The new plant could spare one slip, which was carefully removed and placed in a box of and not loam for rooting. That night Mrs. Imorde was stricken with sporadic cholera, and next day died, looking at her bereft hus band and gasping, "Not Leette." Her eyes never closed. They looked at him from the coffin when he placed on her become the room. coffin when he placed on her bosom the rose which she had created.

They had been a loving and congenial couple, and they had loved the earth, especially that beautified bit of it at Rosenvick. They had no children, and strangely, the birth of a rose satisfied their parental instincts.

After Leila's removal, Boone neglected his flowers for months, and their care fell to Solar and Hesper Lamp, a slave pair, his property.

The exacted year of mourning had scarcely passed, when the neighborhood was astounded to learn that there would be a new lady of Rosenvick, and there was a tremendous upsetting at the Imorde place the night of the bride's arrival.

It seemed that a great trunk was hurled over the stair rail, burst open, and emptied of pict ures and blocks that rolled away. Mrs. Leila's portrait that had hung at the side of her hus-band's bed, leaped upon him, and his own that had hung beside it, was flung upon his bride. Even the cabins were shaken that night; and A unt Bulasia, who milted declared that Aunt Phylasia, who, milked, declared that "Miss Leila was a settin' on de bench twixt de althy bush an' de wilde cherry tree, all frazzly an' tuckered out like, when she went out wid de buckets."

The trunk, packed with Mrs. Imorde's treasures neatly boxed, and with a collection of family daguerreotypes was found undisturbed in the upper hall where it had long set.

Boone Imorde loved his new wife and Rosenvick, and stayed at home with them in the good old way, and the blacks told strange tales of "Miss Leila's hant," which seemed to love Rosenvick too.

Once, twice, Le ette leaned upon her hus-band's breast and complained that a strange presence was pushing her from home, and that relief came only when she passed beyond the estate. Boone pooh-poohed. His wife ceased talking and grew unhappy and pallid, but Boone felt that he had married a fiend, and it was plain that he was changing physically and emotionally. The blacks whispered of "Miss Leila" as if she were on the place, and Rosenvick was known as a haunted house, its people as haunted people.

Mrs. Imorde had disappeared in the spring, and as spring approached for the second time since then, Boone fell ill. One morning Le-ette discovered a rare bud in the glass-room, and, thinking to obser her husband, took it and laid it on his bosom, but he dashed it aside, rose, leaped after it, and stamped it with his bare feet as if trampling a demon that refused to die.

His wife fled from the room, thinking him mad. Solar Lamp, sent to his master, found him white, shaking, wet with clammy sweat, but could not induce him to return to bed. "I want to live, old man," he said to Solar, far older than he. "I love the wind that comes to Poorprink that

will celebrate the Fifty-Second Anniversary of Modern Spirituallem Saturday, March 31, morning, afternoon and evening, in Horticultural Hall, Tremont street, Boston. Everything will be done to make the day long re-

The Veteran Spiritualists' Union

Pres. C. C. Shaw will preside. The following speakers, mediums and mu-sical artists will take part: Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. C. Fannie Allyn, Mr. F. A. Wiggin, Miss Lizzle Harlow, Mr. J. S. Soarlett, Mrs. Nettle Holt Harding, Mrs. Buck Hall, Mrs. Ida P. A. Whitlook, Mrs. Sadle L. Hand, Mrs. M. L. Sanger, Mr. A. P. Blinn, Dr. W. W. Hicks, Mrs. Hattle C. Mason, Mrs. M. J. Butler, Mrs. Nellie F. Burbeck, Mrs. A. J. Pettinzili, Dr. E. A. Smith. the Ladies' Schubert Quartet, Prof. Jay J. Watson, violinist, and Miss Annie Watson; Mrs. Georgie Chipman Merobant and Mr. Harold Leslie, soloists; Mr. Willis Milli-gan and Mrs. McDonald, pianists; Miss Kate gan and Mrs. McDonald, planists; Miss Kate Bell Walton, reader. Mrs. M. J. Butler will contribute talent which will be mentioned later.

Presidents of all societies are cordially invited to a place on the platform. MRS. J. S. SOPER,

Clerk V. S. U. and Sec Anniversary Com.

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Dec. 9





to Rosenvick, that comes to meet me when I	treats of
have been gone; and the odors of the flowers-	Existence of Jesus and Mahomet, pro and con
that comes too-and is nowhere else so sweet.	Of What Talmud Says About Jesus.
Oh God! if I were dissatisfied—if I were not so	Origia of the Gospels.
grateful for my home, for my life-for just	Ingersoll and Agnosticism.
light and breath-it might all be taken from	Ingersoil and Spiritualism.
me; but I am grateful, no man more than I"	Obristianity and Spiritualism Con
After this outburst he recovered himself.	pared.
"Your mistress has called me. I have long	Prof. Buchanan on "Antiquity Unveiled."
tried not to hear. I have loved freedom, and	Alfred James's Exposure.
this calling has made me a slave."	B. B. Hill's Scathing Review of Dr. Pee
Then an idea appealed to him, accused him,	bles's Pamphlet, "Did Jesus Chris
spoke out:	Exist?" and
" is slavery always a bad thing, old man?" The slave was sallow in some strange light of	Dr. Peebles's Incisive and Exhaustive
hope.	Review of this Review.
"Youse good, Mas Boone. I'd be a dog an' a	Hindoo Superstitions.
liar to say yot wuzent; but some uv us ain't as	Child-Marriage in India.
sassisfied wid whah de good Mostah's set us as	Christianity and Paganism Compared.
you is yoself."	The Gnostics.
Boone Imorde grew more and weary, his	Jesus and Contemporary Jews.
body ever heavier. He would never lie down	Edwin Johnson, the Rash, Reckless A
again. He freed all the blacks, and they stayed	sertionist.
with him and worshiped him till they look him	The Koran and its Teachings.
out of the chair and laid him down dead. In	The Continuity of History.
the glass room that day the Leila rose rioted	Recent Explorations in Haby
in bloom. Solar despoiled it, and dropped its	lonia.
blossoms with tears and a wish on the dead	Assyria and Egypt. Rabbi Wise on Jesus.
man's bosom: "I hopes youse free ole Mos	Decline of the Christian Beligion.
Boone."	Spiritualism and Christianity.
Rosenvick is an abandoned house. It ruins	What the Controlling Spirits of W
day by day. The yard roses, and those of the	J. Colville, Mrs. M. T. Longle
house and hedge spread and hang and straggle.	Mrs. Everitt, Mrs. Jennie Ha
The Cardinal is king of the porches, and other	gan-Jackson, J. J. Morse, Stali
<b>birds</b> who would be king war therein. The	ton Moses (M. A. Oxon),
spider sits in the door. Far-passers see Boone	And Many Others, say about the Existence of
and Leila his love, sitting on the bench under the wild cherry tree, and begin to know how	Jesus.
they loved the earth and life, and the odor, and	Harmony between Jesus's Mediumship an
color, and beauty that was born into roses-and	that of To-day.
how they loved each other-in the old Ken-	What Scholarship of the World says of
tucky home. A. F. KALFUS SPERO.	Jesus and his Influence upon th

Berkeley, Cal., Feb. 1, 1900.

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

The New York Association of Spiritualists, the First Spiritual Church, the Buffalo Spiritualist Church, and other Spiritualist societies, have determined to unite and hold a grand Mass Meeting in the Spiritualist Temple, cor-ner Prospect Avenue and Jersey street, March 30, 31, and April 1. There will be sessions each day at 10:30, 2:30 and 7:30. A grand Lyceum Bession will be held Saturday at 2.30 under the direction of Mrs. Hull 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 speakers and mediums who will participate in the exercises are Mrs. 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 (Buffalo Spiritualist Church), Rev. A. J. Weaver, W. H. Bach, Moses and Mattie E. Hull, and others.

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

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 evening, and a line 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. Mausergh, the Ladies' Schubert Quartet, Mr. A. P. Blinn. Other names will appear later. Watch the Det Num on Luce to particular. 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.

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bles's Pamphlet, "Did Jesus Christ	A new collection of
Exist?" and	gregation and Socia
Dr. Peebles's Incisive and Exhaustive	
Beview of this Review.	Angels, Come to Me
Hindoo Superstitions.	Angel Presence. Beautiful Isle.
Child-Marriage in India,	Come Angels.
Christianity and Paganism Compared.	Compensation.
The Gnostics.	Day by Day.
Jesus and Contemporary Jews.	Going Home. Guardian Angels.
Edwin Johnson, the Rash, Reckless As	Hame of Rest.
sertionist.	hope for the Sorro
	Humility.
The Koran and its Teachings.	Happy Thoughts. He's Gone.
The Continuity of History.	I'm Called to th
Recent Explorations in Baby.	Land.
lonia.	I Thank Thee, oh, Jubilate.
Assyria and Egypt.	My Spirit Home.
Rabbi Wise on Jesus.	Nearer Home.
Decline of the Christian Beligion.	Over There.
Spiritualism and Christianity,	Passed On. Reconciliation.
What the Controlling Spirits of W.	Repose.
J. Colville, Mrs. M. T. Longley.	She Has Crossed th
Mrs. Everitt, Mrs. Jennie Ha-	Strike Your Harps.
gan-Jackson, J. J. Morse, Stain.	Some Day of Days.
ton Moses (M. A. Oxon),	
And Many Others, say about the Existence of	Bethany By Love We Arise
Jesus.	Gone Before.
Harmony between Jesus's Mediumship and	Gone Home.
that of To-day.	Invocation Chant.
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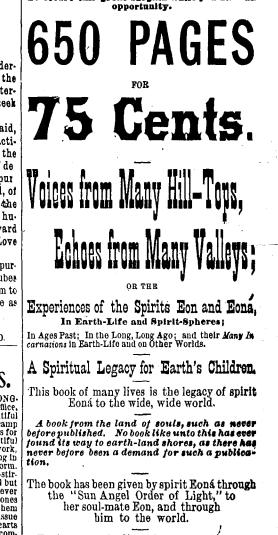
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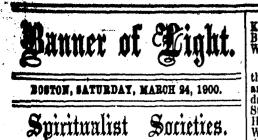
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> We desire this list to be as accurate as Mible. Will secretaries or conductors please willy us of any errors or omissions. Notices for this columns 's suldr each this office by 19 o'clock noss, of the Saturday preceding the date of publication.

### BOSTON AND VICINITY.

Reston Spiritual Temple meets in Berkeley Hali, Berkeley street. Every Sunday at 10% and 7% P. M. E. L. Allen, President; J. B. Hatch. Jr., Secretary, 74 Sidaey st., Dorchester, Mass. Take elevator.

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Buildy Street, Unarlestown. Bible Spiritualist Meetings, Odd Ladies' Hali, 446 Tremont Street.—Mrs. Guiterrez, President. Ser-vices Sundays at 10% A.M., 2% and 7 P.M. America Hali, 724 Washington street, two flights — Mediums and public invited. Circle, 11 A.M.; Proofs, 2% and 1%. M. Grahsm, Chairman.

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

Spiritual Fraternity, at First Spiritual Temple, cor. BoirtCual Fracernicy, at First Spiritual Temple, cor. Reter and Newbury streets. -Meetings Sunday moring at 10%, 2% and 7% P. M. Children's school 12 M., Library Boom, also Wednerday evening general conference, Lower Audience Hall. A. H. Sherman Secretary. Phenomena Spiritual Society, Sunday evening in Dwight Hall, first floor, 514 Tremont street. Mrs. A. L. Al-bright of Philadeiphia, Pa., Conductor and medium, assist-ed by others.

The First Spiritualist Ladies' Aid Society meets Friday afternoon and evening. Surper served at 6 . M.-at 241 Tremont street, near Ellot street. Elevator now fun ing. Mrs. Mattle E. A. Allos, President; Carrie L. Hatch, Sec'y, 74 Sydney street, Dorchester, Mass.

Ohlidren's Progressive Lyceum-Bpiritual Sunday chool-meets every Sunday morning in Red Men's Hall, 14 Tremont street, at 104 A. M. All are welcome. Mrs. L. A. Brown, Superintendent.

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

The Helping Hand Society meets every first and third Wednesday it G uld Hall, Stoylston Place. Business meeting at 4 o'clock. supper at 6 o'clock. Entertainment at 1%. A. A. Eldridge, Secretary.
Bonon Spiritual Lyccum meets in Berkeley Hall every Bunday at 1 o'clock. J. Browne Hatch, Oonductor; A. Olar-ence Armstrong, Clerk, 17 Lercy street, Dorchester, Mass.

The Ladies' Spiritualistic Industrial Society meets at Dwight Hall, 514 Tremont street every Thursday Microson and evening; supper at 6%. Mrs. C. H. Appleton,

The Ladies' Lyceum Union meets every Wednes-cay Atternoon and Evening. in Dwight Hall, 514 Trement breet. Supper served at 6:30. Entertainment in the even-ing. All invited. Mrs. Maggie J. Butler, President.

Ministry of the Divine Science of Health, and Bonday at 2½ P.M. Lecture and psychic readings on Tues-Gays at 2½ P.M. Lecture and psychic readings on Tues-Gays at 2½ P.M. Hole Reno, 12 and 14 Windsor street, Botton. Dr. F. J. Miller, Psychic Healer and Teacher. W. Scott Stedman holds meetings at Red Men's Hall Sundays, at 7:30 P.M. Hanner of Light for sale.

Mrs. Florence White will hold a tess scance every Sunday evening; at 8 o'clock, at 286A Columbus avenue. Echo Hall-I Johnson Avenue, Charlestown Dist.-Meet-ings Wedneday and Sut dis evenings. Circles Tuesday evenings.

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

### MALDEN.

Malden Progressive Spiritualists' Soclety, Ma-sonic Building, 76 Pleasant street. Meetings every Sunday at 7 p. M. Wednesday, 8 p. M. Wm. M. Barber, Presi ient; Mrs. Rebecca Morton, Sec'y. A cordial welcome is extended to co-workers in the cause of progressive Spiritualism.

### NEW YORK CITY.

The Spiritual and Ethical Society, 744 Lexington Avenue, one door above 59th street.—Services every Sun-day morning at 11, and evening at 8 o'clock. Questions an-twered in the morning. Improvised poens after each lec-ture. Mrs. J. H. Tuttle sings morning and evening. All precordia ly invited. Mrs. Helen T. Brigham, speaker.

### BROOKLYN.

Knowles, Fox, Cunningham, Fisher. Measrs. Brown, Howe, Jackson; Mrs. Germond and Will Nutter assisted in the music.

America Hall, 724 Washington street. We thank the following mediums for their assist-ance in our meetings Sunday, Maroli 18: Mee-dames Dade, Cunningham, Davis, Odion, Smith; Stackpole, Atwood, Reed, Bellows, Peters, Humphrey, Messre, Blackden, Brooks, Turner, Wadlaw, Davis, Gunnali, Backden, Brooks, Turner, Wadley. Peace Council next Sunday morning. Admission free. M. A. Graham President.

First Spiritualists Church, 616 Washington street, M. Adaline Wilkinson, pastor.—Sunday conference opened by Mrs. M. E. Carbee, sub-ject, "The Soul." The speakers were A. Hill, Mrs. King of Fitchburg, Miss Sears. Mr. Archi-bald, Dr. Blackden. The meeting was very harmonious and all seemed interested. Sub-ject next Sunday will be "Goodness and its Reward." Afternoon song service led by Mrs Reward." Afternoon song service led by Mrs. Kneeland; reading of the scripture and prayer, Mrs. Lowis: messages, Meadames Bellew (of Brockton), Woode, Strong, Knowles, Mr. Ibyli; solo, Mrs. Strong; evening solo, Mrs. Carlton Grover; reading of the Scriptures and prayer, Mrs. Wilkinson; poem, Dr. Adaline Wildes readinge, Dr. Blackden, Mrs. Woods; recitation, Clifford Preston; messages, Mrs. Strong; Wilkinson, all recognized. We will hold Anni-versary Exercises next Sunday evening. In-dian council Tuesday evening, March 27.

Home Rostrum Spiritualists held two ses-sions on Sunday. Discussion at 11 A. M on "The Relationship of the Bible to Spiritual-ism." Healing, Mr. Lothridge; messages, Miss Mackey and Mr. Howe. Evening service of song, 7.30, followed by C. H. Willis in address on "Life," after which he gave several con-vincing proofs of spirit presence. Mrs Gapth vincing proofs of spirit-presence. Mrs. Genth-ner, Mrs. Gilliland and Mr. Howe also gave added testimony. Mr. Willis has promised to be with us again in the near future. Mrs. Gilliland, President.

The Children's Progressive Lyceum No. 1, on March 18, held a well-attended session. The lesson subject was, "Where is God?" The topic for the little folks was "Helpfulness." The following members rendered songs and The following members rendered songs and recitations: Little Ray, Wilhelmina Hope, Granville Breed, Georgie Rogers, Ruth Breed, Harry Green, Iona Stillings, Esther Botts, Carrie Engel, Miss Maud Head, Wilfred Webb, Fern Foster, Floyd Sibley, Mrs. S. E. Jones, and memory gems by Mrs. Jones' Group, a reading by Mr. J. B. Bird, remarks by Mrs. J. B. Bird and Mrs. W. S. Butler. On April 1 the Lyceum will celebrate the fifty-second an-niversary of Modern Spiritualism by holding a Lyceum session beginning at 10:30 A. M., a spir-itual service at 2:30 P. M. and a concert at 7:30 itual service at 2:30 P. M, and a concert at 7:30 P. M. Many of the best mediums and lecturers will be present during the day. Admission free. All are cordially invited to attend. C. B. Yeaton, Sec'y.

Odd Ladies' Hall, 446 Tremont street. Sun-day, March 18, Mr. Hall opened all three sessions. Those assisting: Messrs. Blackden, Her sey, Demby, Cohen, Ibell, Hall; Mrs. Fisher, song'and remarks; Mrs. Barnessong, Mesdames Ackerman and Guiterrez remarks. Prayers went out for all sick. Mrs. Guiterrez, Pres ident.

The Ladies' Lyceum Union met on Wednes day afternoon, March 14, in Dwight Hall, 514 Tremont street. Business meeting was called to order by the President, Mrs. Maggie J. But-ler. Supper was served at 6:30. At the even-ing meeting piano solo, Miss Robbins; reading, Mr. Biet, conc. Worker, Ball. Mr. Bird; song, Warren Hall; remarks and messagee, Mesdames Cunningham, Mason, Waite, Bird, Nutter, Butler, and Mr. Edwin Wilder and Mr. Graham. On Wednesday even-ing, March 21, Mrs. Maggie Waite of California will be with us and will give readings from will be with us and will give readings from slips of paper. Come early and take supper with us; tickets 15 cents. The Lyceum also the Lyceum Union, will celebrate the Fifty-Second Anniversary of Modern Spiritualism on Sunday, April 1. There will be three sessions held on that day, at 11 A. M., 2.30 and 7:30 P. M. There will be a grand concert given in the evening, and many who are well known will take part Don't forget the date: April 1, at Red Men's Hall.

The Advance Spiritual Conference meets every aturday evening in Single Tax Hall, 1101 Bedford Avenue, bod speakers and mediums always in attendance. Seats e. All welcome. Mr. G. Delerce, President; Miss Winnie meetings in Dwight Hall, Thursday afternoon and evening, March 15. Supper was served to a large number. In the evening Mr. F. A. Wiggin made a few remarks, and held a ceahee for the balance of the evening. During the even-ing piano solos were rendered by Miss Ella Robbins and Miss Foker. March 22 is the usual dance of the society. March 29 will be the cel-ebration of the Anniversary of Spiritualism, and also the birthday anniversary of one of the oldest members of the society. An enjoyable program has been planned for both afternoon and evening. Read further notice for other particulars. M. T. Packard, Rec. Sec'y. The First Spiritualist Ladies' Aid Society, 241 Tremont street, Friday, March 16, held its weekly meeting with the President. Mrs. Allbe in the chair. A fine array of talent was present in the evening. Mrs. Alice S. Waterhouse made reference to the proposed medical bill, and urged all to go to the hearing. A vocal selection by Miss Stone was well rendered. Mr. J. S. Scarlett made an elequent ten minute speech. Mrs. M. J. Butler also made brief re-marks. Mrs. S. C. Cunningham gave many fine Notice to Local Societies. Hereafter all reports will be condensed in the same general style as given below. We re-Conant Henderson made interesting remarks; Miss Gertrude Sloan presided at the piano. Next Friday is whist night. Friday, March 30, dinner and supper to those wishing to come and stay all day. Take elevator. Carrie L. Hatch, Sec'y.



It is a well-known fact that Lydia E. Pinkham's Vegetable Compound has cured more women than any other remedy. It therefore must be the best possible medicine for female ills. But some women make the mistake

of thinking that they will try something else, simply because it is new. That mistake is often a fatal onefatal to the health and happiness of the experimenter.

Is it not foolish to risk the possible Pesults of such experiments? Is it not better to depend upon a medicine which has been tried successfully for thirty years, and which has never been found wanting? Do not therefore let any one persuade you to try something which they say is just as good. It cannot be just as good. Mrs. Pinkham's Compound is the best, and there can be only one best. This is not a mere assertion, but is a positive fact, admitted by hundreds of regular physicians.

Rely on your own common sense, and Mrs. Pinkham's life-long experience, and you will make no mistake. Don't experiment with your health, but take a medicine that you know is good, and is backed by such letters as these to Mrs. Pinkham:

### **Ovarian** Troubles Always Yield to Lydia E. Pinkham's Vegetable Compound.

"I had been in poor health for twenty years, having inflammation of ovaries and womb trouble. Although treated by physicians, I could not gain strength nor do my work, and was so low-spirited and tired of life. A friend advised me to take Lydia E. Pinkham's Vegetable Compound. The first bottle strengthened me, and I wrote to you. After taking six bottles can say that I am well and can even do my own washing."-MRS. M. W. MILLER, No. 1033 Canal Street, New Orleans, La.

"For three years I suffered with ovarian trouble, having inflammation and an abscess on right ovary. Had such pain in my back and head, and at times was unable to walk. Had several doctors, but they did not do me much good. One doctor said that I would have to have an operation and have the ovary removed. I became discouraged and gave up all hopes of getting well. I began taking Lydia E. Pinkham's Vegetable Compound. I wrote to Mrs. Pinkham and followed her directions faithfully, and am better than I have been for three years. I have taken ten bottles, and my friends are surprised at my rapid improvement."-MRS. W. H. WALTERS, Cold Spring Harbor, L. I., N.Y.



mediums from Boston and other places invited to be present and help. Delia E. Matson, Sec'y.

Cadet Hall, Lynn Spiritualists' Association. Sunday, March 18, Miss Lizzie Harlow continued her work with us, and as usual gave most excellent satisfaction. Musical exercises con sisted of solos very finely rendered by Miss Harris of Everett, Mrs. Bertha Merrill planist, and W. H. Thomas cornetist. Miss Harlow will close her engagement with us next Sun-day, and will be assisted by Mrs. Effici I Webster. test medium. Sunday, April 1, Mrs. May S. Pepper.

First Spiritualist Society, Lowell. March 18 two large audiences greeted our medium, Mrs. Annie L. Jones. She gave an excellent discourse followed by a large number of messages. read-ily recognized. In the afternoon, Mrs. Dr. W. H. Hervey rendered a fine solo, "Visions and Voices," with much feeling and pathos. Mrs. Hervey is engaged for the remainder of the year, and our musical program will be well looked after. We intend to celebrate the Fifty-Second Anniversary on the 1st of April, having one of New England's finest speakers engaged for that day, Mrs. Ida P. A. Whitlock, who is with us during the whole month of April. Next

The speaker at Waltham, March 11, was Mrs. Sadie L. Hand. She gave many good thoughts, and honest little Gertrude was as usual good in her test work. March 18, Mr. William W. Reed of Newburyport was the speaker. He is an earnest, true worker. Next week, March 25, at 7 P. M., W. W. Hicks will occupy the plat form.

First Spiritualist Church, Fall River, Thomas Cartman, Sec., writes: Large audiences greet ed Mrs. J. K. D. Conant Henderson on Sunday, March 18, and we had one of the most enjoya ble Sundays of the season. Mrs. Conant-Hen derson came early to our Lyceum and listened to our children practicing for the Anniversary. Then she spoke to the children in a very interesting manner. Her lectures both afternoon and evening were along the lines of progress and spiritual unfoldment, after which her littie control gave interesting messages from the spirit side, all of which were acknowledged as being correct. Mrs. Henderson has not been on the Spiritualist platform in Fall River for fourteen years, but we are arranging dates with her for next season. We are booking dates now for the season 1900 and 1901, as the writer and his family are making arrangements writer and his family are making arrangements for a visit to England, and expect to sail from Boston on June 30, for a twelve or thirteen weeks' stay in the old country. Our speaker for next Sunday, Mrs. Ida P. A. Whitlock. \*

The First Spiritualist Society of Fitchburg was favored with full houses Sunday, March 18. Mrs. Annie E. Cunningham of Boston occupied the platform. The two addresses were followed by many messages. This society will observe the Fifty-Second Anniversary of Modern Spiritualism with appronriate services next Sunday. Mr. and Mrs. J. W. Kenyon will speak.

Baker, Mrs. L. 1). Butler, Mrs. Emma F. Whittier. At 7:30, Rev. A. N. Foster, of the Second Universalist Church, gave an able leet ure on the Bible. By request, Lilla A. Pren-tiss gave a short test scance. Next Sunday, the 25tb, Anniversary exercises. Many good Her observ good nature and helpfulness are Her cheery good nature and helpfulness are greatly missed. May she soon be among us again. Mrs. Annie R. Palmer, Cor. Sec'y. \*

> The Fraternity of Soul Communion is hold-Ing two spiritual services each Sunday at the Aurora Grata Cathedral, Bedford Ave, and Madison St. March 13, in the afternoon at three o'clock, Mr. Jerome H. Fort gave an in-teresting lecture. "Spiritualism as a Practical Religion," and held his hearers with marked attention. The afternoon lectures are of spe-cial interest; questions are gladly answered at these meetings. In the avening, Ira Moore these meetings. In the evening Ira Moore Courlis gave a special (éance, at which many messages were given and all recognized. Verdi Quartet sang two numbers very sweetly, and Mr. Boynton sang a tenor solo, "A Green Hill Far Away." Special service in commemora-tion of the fifty second anniversary of Modern Spiritualism will be held performed and for Spiritualism will be held next Sunday, for which an excellent program is being arranged.

### Other States.

The First Spiritual Society, Portland, Me. March 4, Mrs. Ida P. A. Whitlook served the society in a very acceptable manner. March with us during the whole month of April. Next Sunday we have another visit from Mrs. Annie Cunningham. We had a successful Whist Party Wednesday last. John S. Jackson, President. \* be the speaker of the occasion, and we are looking forward to it with a great deal of pleasure, anticipating a very interesting meeting. H. C. Berry.

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Bangor Spiritual Society - Fred Hall, Sec'y, writes: R. B. Cookson of this city addressed a good-sized and attentive audience Sunday afternoon. An enjoyable social meeting was held in the evening. Our meetings are gain-ing in interest, harmony and numbers.

Mrs. J. A. Chapman writes from Norwich, Ct.: The present month local talent is supply-ing our rostrum. March 18 Mrs. F. H. Spalding gave psychometric readings that were very satisfactory; many strangers were present, who were deeply interested in the "read-ings." Mrs. Spalding excels in this line of work, giving not only characteristics, but often seeing spirits and giving messages.

At Providence Spiritualist Association Dr. C. W. Hidden delivered two able discourses, listened to with the closest attention. At the evening lecture Mrs. Humes gave spirit mes-sages, all recognized. Next Sunday, March 25, we shall hold anniversary exercises; there will be a mediums' meeting at ten o'clock, and all mediums who feel interested in the cause are invited to be present; there will be dinner in the hall at 12:30, services at 2:30, supper at 6 o'clock, the anniversary address at 7:30, Dr. C. W. Hidden being the speaker for the day, assisted by other talent. D. F. Buffington, Sec'y.

### Passed to Spirit-Life,

From the home of her married daughter (Mrs. Morris, 228 Backnay road, London, N. E., England), on Tuesday, Feb. 20, MRS. MAY, aged 66 years.

Mrs. May Morris had been an excellent medium for a long while, and often have the family and their friends enjoyed

Ree. All welcome. Mr. G. Deleree, President; Miss Winnie Brown, Secretary.

The Woman's Progressive Union of Brooklyn bolds meetings every Sunday afternoon and evening, at 3 and 8 o'clock, and social meetings very Thursday evening at 8 o'clock, at Hall 423 Classon Avenue, betwy en Lexington Avenue and Quincy street. ELISABETH F. KURTH Pres't. BANNER OF LIGHT for sale at the Hall.

806 Tompkins Avc., near Gates Avc.-Miss Obapin, Blind Medium. Meetings Sunday and Friday Svenings. Spirit Messages and other Phenomena. Admis-tion free. Collection taken.

### NEWARK, N J.

The First Church of Spiritual Progression meets 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, 3310/ Rhodes Ave., meets every Sunday, 11 A.M. Conference and tests. Tues day 3 P.M., Oriental Reception. Open doors, and everybody

Spiritualit Temple, Fort Worth, Texas, Taylor st., between 7th and Jackson Services for children. 2 P. M.; for adults, 3 and 7½ P. M. Mary Arrold Wison, Assistant Pastor, leads a sping. ennie Hagan Jackson, Pastor, resi-dence 716 Florence street.

### Notice to Local Societies.

the same general style as given below. We re-spectfully request our correspondents to govsrn themselves accordingly. We shall deal fairly and impartially with all societies, hence fairly and impartially with all societies, hence must ask them all to conform to the same gen-eral rule. The addresses of all local societies in the addresses of all local societies program in another column. We will also serve in Boston and vicinity, as well as in cities and towns in other States, can be found above. Societies marked with a \* have the BANNEB **OF** LIGHT on sale.

### Local Briefs. BOSTON.

At Berkeley Hall, Sunday morning, beautiful weather resulted in a large audience. Previous to the lecture Mr. Wiggin made a call for new members, stating that the society would be well conducted next year, when he is to be the speaker for the entire season. The work of the society would be differently ar-ranged than it had been in the past year. After a strong plea he succeeded in getting twenty five in the audience to raise their hands in promise to join the society. Mr. Wiggin thought this was a very good beginning. After the excellent music by Mr. Schaller and Mrs. J. T. Pearl, Mr. Wiggin took for his subject, "Involution and Evolutior," and gave an interesting lecture and many communications. In the evening a large audience was in at tendance. Mr. Wiggin gave a fifteen minute talk upon the medical bill, urging the people to see that a bill does not pass that will de prive them of their liberty. He then gave a ballot  $\epsilon \epsilon$  ance that was very satisfactory. Next Sunday will be a gala day for this society, as it will hold meetings all day, celebrating the fifty-second anniversary of Modern Spiritualism. Do n't miss the next number of the BAN NEB OF LIGHT. It will contain all the notices of the anniversaries taking place all over the country. You can get a copy at this hall every Sunday. J. B. Hatch, Jr., Sec'y.

Boston Spiritual Lyceum -Sunday after-noon, March 18, "What is the Lyceum Able to do in the Way of Character Building?" was the question, and brought out a number of nstructive apswers. Children taking part: Recitations, Maud Armstrong, Harry Greene, Louis Hatch, Miss Alice Hatch; song, Miss Rether M. Botts; reading, Miss Sadie Jackson; **Gesay**, Mr. E. B. Packard; remarks, Mrs. E. S. Waterhouse; topic of the day, Mr, A. P. Blinn, Question for April 1, when the Lyceum joins with Gospel of Spirit-Return Society in celebrating the Fifty second Anniversary, "Is Man Naturally Inclined to Evil?" A. C. Armatrong.

### Massachusetts.

Mrs. D. M. Lowe, Sec'y, writes from Worces ter: Harrison D. Barrett of Boston has occupied our platform for the last three Sundays His work has been highly appreciated by those who have sat under his ministrations-his ad dresses always replete with suggestive thoughts in behalf of freedom and cooperation. He will be our speaker for next Sunday, also the first three Sundays in April. The Fifty second An niversary of Modern Spiritualism will be observed on Sunday, April 1. Local talent for the afternoon, and address by Mr. Barrett for the evening. Friends of adjoining towns are cordially invited to meet with us on that occasion. Services as usual, at 2 and 7, G. A. R. Hall, 35 Pearl street.

Malden Progressive Spiritualist Society. Sunday evening, March 18, service of song Scripture reading, President; invocation by Cyrua the Persian, Mr. Redding; recitation, Mrs. Dike; address and phenomena, Mrs Abby Burnham. The address was one of the best we have had from this very talented speaker. The messages were exceptionally interesting, as they were given in a foreign tongue and then immediately interpreted. Mrs. Dike kindly gave a second recitation, easily showing that she stands at the front as an elocutionist. Our dear friend, Mr. Quint, made remarks in his usual happy and con vincing manner. We expect Mrs. Sadie L. Hand next Sunday. Our monthly social and musicale occurred Wednesday evening, which was fully equal to the standard which has been established this season. Mrs. R. Morton, Sec.

The Arthur Hodges Spiritual Society of Lynn held interesting services Sunday at 36 Market street. At 2:30 and 7:30, music, Mrs. J. P. Hayee; usual services, remarks and mes-sages. Next Sunday the society will celebrate the Fifty second Anniversary of Modern Spiritualism. At 2:30, addresses and spirit mea-sages by Mrs. Dr. Chase, Mrs. Noyes, Mrs. Holden, and others. Supper at 5. Social cir-cle until 7. At 7:30 Mrs. William S. Butler and members of the Children's Progressive Lycenm of Boston will give a grand concert and entertainment. T. H. B. James.

Progressive Spiritualists' Association held services in Providence Hall, 21 Market street, Lynn, at 2:30 P.M. Sunday. Mary E. Pierce Commercial Hall, Mrs. Nutter President.-Sunday, March 18, Miss Brehm Jed the song service and gave invocation. The circle was gave a test teamoe; D. E. Matson, messages, revery harmonious. Mesdames who assisted dur-ing the day: Nutter, Ackerman, Alexan-der, Peabody McKenna, Stackpole, Gilliland, by George Baker, Sr., M. A. Moody, George L.

HARRING THE REAL PARTY OF

A CONTRACTOR OF STREET

### Suppressed and Painful Periods Cured by Lydia E. Pinkham's Vegetable Compound.

"I was thin, sallow and nervous. I had not had my menses for over a year and a half. Doctored with several physicians in town and one specialist, but did not get any better. I finally decided to try your medicine, and wrote to you. After I had taken three bottles of Lydia E. Pinkham's Vegetable Compound and three of Blood Purifier, my menses returned, and I feel as well and strong as I ever did, and am gaining flesh."-Miss LENA GAINES, Visalia, Tulare Co., Cal.

"Before taking the Vegetable Compound I was troubled with irregular menstruation, and suffered great agony. My physician gave me morphine, and I remained in bed. I doctored eight years and got no relief, and the doctors told me there was no relief for my trouble. Finally I tried Lydia Pinkham's Vegetable Compound. While taking the first bottle I felt that I was improving. I have taken seven or eight bottles, and never had anything to do me so much good. Every month my troubles have grown less and less, and now at this time I am cured."-ELLA QUINNEY, No. 22 Stage Street, Haverhill, Mass.

### **Backache and Womb** Troubles Succumb to Lydia E. Pinkham's Vegetable Compound.

"I have been for ten years an invalid with female weakness, and the torture and pain I suffered no tongue can tell. I never speat one week in the ten years that I was free from pain. My trouble was inflammation and congestion of womb. When I commenced to take your remedy I had been bedfast for some time under the treatment of two of our best physicians without receiving any benefit You can imagine the benefit I derived from Lydia E. Pinkham's Vegetable Compound when I tell you that I have gained forty pounds and am well -a thing I never dared to expect."-MRS. C. E. FOLAND, Monett, Mo.

"For a number of years I was troubled with backache and leucorrhœa. I became so weak and miserable that I could not attend to my work or studies. The least effort would completely exhaust me. Physicians failed to help me. I felt that my youth was blighted, and the life before me would be one of suffering and misery.. Then a friend insisted on me taking your medicine. Before I had used one bottle I was greatly relieved. I had not known a well day for four years, but now I feel better than I have since a child, and it is all due to Lydia E. Pinkham's Vegetable Compound."-MISS MAY B. STEVENSON, Alliance, O.

### Mrs. Pinkham has Fifty **Thousand such Letters**.

Leo Nélson writes for Progressive Spiritual-ists' Society, Methuen: On Monday evening, March 12, the closing meeting of a series of circles was given by Mrs. Effie I. Webster, of Lynn, to a class of forty two which she formed in connection with the society, and which proved a success both spiritually and financially. Robert Driver, our President, in behalf of the members of the class, presented Mrs. Webster with a small amount of money as a token of the love and esteem they have for her and her spirit controls; when she comes to our society the hall is always crowded. She has been with us once a month this season, and we have engaged her for the first two weeks in We would say in conclusion that every June. true Spiritualist ought to send out the kindliest thoughts to all such mediums, and in so doing will be conferring a great favor upon the mediums and their spirit guides.

The First Spiritualists' Ladies' Aid Society of Springfield has completed all arrangements for the Fifty-second Anniversary celebration, to be held on Thursday, March 29, in Memoria Hall, on Court street. The address of wel-come will be given by Mrs. H. G. Holcomb, President of the society. Mr. Harrison D. Barrett will lecture. Messages. Mrs. May S. Pepper. A fine musical program is assured. Afternoon session at 2; evening at 7:30 Sup per will be served in the Banquet Hall in the same buildin , from 5 to 7. On Suiday, March 18, Mrs. C. Fannie Allyn of Stonenam, occu pied the platform, and will be with us the 25th. This is Mrs. Allyn's second engagement this season. Thursday afternoon, March 22, the regular Ladies' Aid Social and baked bean supper will be held at 10 Foot's Block. Under the auspices of the amusement committee, the laughable farce, "An Economical Boomerang," will be presented. The ladies are always sure of a full house on Thursday evening; it means good time for every one. Mrs. Anna Kelsey,

First Association of Spiritualists.-Sunday, spond and make this affair the success financially those in charge expect to achieve. Kind-ly address communications to Miss Fitz Maurice, 7 West 92d street.

Mrs. N. B. Reeves, Sec., writes: The Woman's Progressive Union of Brooklyn again listened to two very interesting discourses delivered on Sunday by Mrs. H. P. Russegue. She chose for her subject in the afternoon. "Natural and Spiritual Laws Regarding Criminals and Crime," delivering one of the finest lectures ever listened to by an audience. The subject for the evening, "The Relation of Phenomena of Spiritualism to Religion," was also a mas terly piece of work, calling forth the attention of every one present, much regret being expressed that Mrs. Russegue will be with us for the last time this season the coming Sunday, when we will celebrate the Fifty second Anniversary with an extra good program and fine musio

Sunday, March 18, at 308 Tompkins Avenue, Brooklyn, the services were unusually inter-esting at Miss Chapin's meeting, opening with musical program. Mandolin solo by Mrs. Birkus of Bridgeport; inspirational solo, Miss Chapin; vocal duet by the Misses Chapin and Wightman. Although the audience was very large, nearly every one received a spirit com-munication. Wm. C. Barnes.

At Advance Conference, 1101 Bedford Avenue, Brooklyn, quite a number of people came out in spite of the increasing cold. Mrs. Tillie Evans, the Treasurer of the Conference, and speaker for the evening, gave a fine address en titled "Progress," which was replete with in-formation. Mrs. Evens was followed by Mr. Simmons, who related reminiscences and anec-

mis. may morns nad usen an excellent medium for a long while, and often have the family and their friends enjoyed the priviloge, through her mediumship, of holding con-verse with the spirits, even before Mr. May's demise, who was himself a powerful physical medium. During the few days her mother lay lit the spirits gave her various indica-tions that death was approaching, while he culminated in her witnessing the spirit take i.s departure from its fleshly temement. Mrs. May had been for some years a widow, with three children. She was a devoted mother, and her children to an exceptional degree reciprocated and appre-clated her love, not merely with a formal emotional affec-tion, but with a fillel affection of the highest type, which evinced itself in their readiuess always to rende again ac-cording to the benefit done unto them, in proof whereof they were ever ready to make any sacrifice which appeared conducive to their mother's benefit, and, as a result, she had che gratification, during her tatter days, of having two homes, oue provided by her unmarried son and the other by her married daughter.

From the residence of her nephew, Mr. Gardner, 267 St. Botolph street, Boston, March 9, MRS. MARY S. DAN-PORTH, aged 71 years.

FORTH, aged 71 years. After a long and useful life devoted to her family and a large circle of filends, Mrs Danforth sweetly and genily entered into spirit life. For many years sho was a devoted Spirituallst and a constant a tendant of the Lyceum Union, the Children's Progressive Lyceum, No. 1, and others. In fact, she contracted pneumonia, which caused her domise, two weeks ago while attending the Lyceum session in Red Men's Hall that awfully cold, stormy uay. Gentle, patient and devoted, she waited the change which would reunite her with a loving companion and her family who waited to welcome her home. A most devoted grandiaughter, Allee, who was much attached to her, and f-ur nephews, survive her and mourn her toss. The services were conducted by her and mourn her loss. The services were conducted b the writer. WILLIAM A. HALE, M. D.

From her home, No. 13 Church Court, Lynn, on March 9, MRS REBECCA J. SPEAR, wife of William A. Spear, aged 15 years.

75 years. Mrs. Spear was unconscious for a few days previous to her demise, only reviving sufficiently to say, just before her departure, "I want to go home." She was born in War-ren, Me., and was highly esteemed by her many friends, for she was of a most lovable nature. Her husband, aged 79, survives her. Veteran Spiritualists for years, their home was a Mission or Bethel, as they loved to call it, where every Sunday regular services were held without money or price; all were welcome. For some years they were associated with Mr. Marble in his work at Dungeon Rock. The interment was in the family lot at Pine Grove, the services being attended by Mrs. L. A. Prenilss, assi ted by her husband. CALEB PRENTISS.

From Los Angeles, Cal., March 5, T. B. TAVLOB, A. M., M. D , of dropsy.

A physician, author and student, a veteran in the ranks of progressive the ght, he promulgated the truths of Spiritualism not only from the platform and with the pen, but his life was such that the world is better for his having lived. He was a reformer in the broadest sense of the word, with more virtues and fewer faults than the aver-Rec. Calmiy and rece fully he awaited the summons, "Come up nigher!" N. TEMPLE TAYLOR. Utics, Ill.

(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.)

### THE HENRY SEYBERT BEQUEST,

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### Cor. Sec. New York. March 18, Miss Gaule filled the platform at both afternoon and evening sessions, awaken-ing great enthusiasm by the number and accuracy of the spirit messages given. I hope the readers of this paper will not forget that on April 2 the testimonial concert to Mrs. Cad well is to be held and that her many friends throughout the country will generously re