



MY GUARDIAN ANGEL.

BY ABELLA WILLIAMS WRIGHT.

As I sat alone in the darkness,
With a loneliness ever new,
There came to me a vision
Of a friendship pure and true.

Oh! rare and bright was the vision,
Too lovely for mortal sight,
And I knew it was only a phantom
Which would vanish with the night.

For where should I find a friend
Who could climb with me the heights,
And catch just the same sweet meaning
Of the glimmering distant lights?

Who should enter the holy of holies—
The thoughts which lie nearest my heart,
Whose hopes and whose aspirations
Should form of my own a part?

Oh! the friendships of earth are so fettered
By the limits of time and space,
By the weakness of worldly ambitions,
That they find in my heart small place.

So I turned from my vision of beauty
Again to my thoughts so drear,
When there came a soft touch on my forehead,
And a whispering voice in my ear.

"Why search for that which is with thee?
Have I been so long by thy side,
And hast thou not yet discovered
The love of thy spirit guide?"

No more I sit lonely and longing
For a friend who can understand,
For my angel friend is with me,
And we ever walk hand in hand.

Meadeville, Pa.

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

BY MOSES HULL.

(Continued.)

Before leaving the case of Saul, Samuel and the woman whom you have so traduced as few are capable of traducing, (for there are few who are so voluble as yourself in calling hard names), I feel that I would not do my duty if I did not quote at least one verse from the Apocryphal Old Testament—a book dearly loved by both the Roman and Greek Church.

The book of Ecclesiasticus gives a succinct history of the life of Samuel; it even carries its history beyond the grave. In chapter xvi. 20, this history says: "And after his death he (Samuel) prophesied and showed the king, and lifted up his voice from the earth in prophecy, to blot out the wickedness of the people."

As it is admitted on all hands that this book was written hundreds of years before Christ, the paragraph just quoted could not have been written to bolster up Modern Spiritualism; yet, if it had been on purpose to defend Spiritualism from its enemies it could not have been more to the point.

Dr. Talmage next says: "Modern Spiritualism proposes to open the door between this world and the next and put us into communication with the dead. It has never yet offered one reasonable credential. When I find Saul in my text consulting a familiar spirit I learn that Spiritualism is a very old religion."

Further on he says: "Nothing in the spiritualistic circles of our day has been more strange, mysterious and wonderful than things which have been seen in past centuries of the world. In all the ages there have been necromancers, those who consult with the spirits of the departed; charmers, those who put their subjects in a mesmeric state; sorcerers, those who, by taking poisonous drugs, see everything, and hear everything, and tell everything; dreamers, people who in their sleeping moments can see the future world and hold consultation with spirits. Yes; before the time of Christ the Brahmins went through all the table-moving, all the furniture excitement which the spirits have exploited in our day; precisely the same thing over and over again, under the manipulation of the Brahmins. Now, do you say that Spiritualism is different from these? I answer, all these delusions I have mentioned belong to the same family. They are exhumations from the unseen world."

Now, to convince my readers that I am not mistaken—that Talmage II. has inherited his father's sermons with all their mistakes I will quote from his sermon as delivered in Chicago, and reply to both at once. Here is a portion of one paragraph:

"Some people suppose Spiritualism is a new religion, a child of the present century. It is as old as the Egyptian mummies, as the Chaldean and Arabian ascendances; old as the sphinx. It had gray hairs and tottered along, leaning on the staff of decrepitude before Moses was born or Athens and Rome had even a mud hut."

Replying first to Talmage II. I will say, Spiritualists are not among those who regard Spiritualism as a child of the present century. They have ever preached that Spiritualism has, to some extent existed ever since there was one in heaven to send a loving thought to the one left behind.

What a wonderful thing Spiritualism is! It had grown gray-headed, and was tottering to its grave before the man who wrote the first word of the Bible was born; or "before Rome had even a mud hut"; and yet Spiritualism is not dead! What longevity it has! The elder Talmage says it was before Christ—even the Brahmins—had it at all. Spiritualism "gray haired," "tottering in its decrepitude, before Moses was born." This same Moses seems to have been born on purpose to bury the corpse of this dying religion, but he found he had a job to do to get it dead enough to bury. It still moves on until in the nineteenth century, when God sends a couple of Talmages here to tell the world "What God thinks of Spiritualism."

These mouthpieces for God, inform their hearers that "God thinks of Spiritualism so severely that he never speaks of it but with the thunders of his indignation." Even the Talmages, numbers I. and II. have joined teams with Moses and God in order to make one more grand effort to stamp it out; and yet Spiritualism goes on conquering and to conquer—"making new converts every day" as though nothing had happened. All this reminds me of the opposition of the Jews to Jesus; after they had preached and repeated their sermons against Jesus they were heard to say, "Perceive ye how we prevail nothing, behold, the world is gone after him. Jno. xii. 19. Bro. Talmage, does it not look as if Judge Gamaliel gave good advice when he said, "If it be of God ye cannot overthrow it?"

Yes, you are right; Spiritualism did exist among the Brahmins and Buddhists; it has been the element which has held all the religions of the past together; the spiritual element in the churches to-day is the one element which keeps them from disintegrating. The Jews and Christians have also always had Spiritualism among them. All of Christianity—the golden rule not excepted—existed in all the heathen and Jewish sects, side by side with Spiritualism. I hold that the Christian fasts, feasts and church ordinances are not worse because the Buddhists practiced them all, at least half a millennium before the man of Nazareth was born. Of this I could, had I time and space, give you much proof.

Next Mr. Talmage said: "Now do you say that Spiritualism is different from these? I answer that all these delusions I have mentioned belong to the same family; they are exhumations from the dead."

Is that so? then the dead, so-called, are in some way connected with these manifestations! How does this agree with your statement that nine hundred and ninety-nine out of every one thousand achievements on the part of spiritual mediums are arrant and unmitigated humbugs.

Your son, who seems to be an improvement on even his father in making huge and irresponsible statements, said, in his Chicago sermon: "In the first place, the book of Leviticus condemns the spiritualistic mediums because they are all frauds, without one exception."

How will such statements square with the idea that "they are exhumations from the unseen world"? If they are as you say, from the unseen world, then they are not as you again say, all frauds except one in a thousand; and they surely cannot be "all frauds, without one single exception."

My dear sir, you must train that boy; he first calls these things "superstitions," next "they are the work of the devil, pure and simple," and again they are "all frauds, without one single exception." How Spiritualism can at one and the same time be all of these, it will take at least a doctor of divinity to explain. But you can forgive your son for disputing you when you say they are "exhumations from the unseen world," and again in disputing your "one in a thousand" genuine manifestations, when you find that he disputes himself. He has taken three contradictory positions, thus crossing his own track so often that there is great danger of his coming in collision with himself, or of running over himself. There is but one thing for you to do with that boy; that is, send him to Jericho until his beard is "a little longer grown." Do not grieve over his mistakes; remember that he has a father, and that he will be older by-and-by.

WHAT GOD THINKS OF SPIRITUALISM.

The next paragraph to which I would call attention reads as follows:

"What does God think of all these delusions? He thinks so severely of them that he never speaks of them but with livid thunders of indignation. He says: 'I will be a swift witness against the sorcerer.' He says: 'Thou shalt not suffer a witch to live.' And, lest you might make some important distinction between Spiritualism and witchcraft, God says, in so many words: 'There shall not be among you a consulter of familiar spirits, or wizard, or necromancer, for they that do these things are an abomination unto the Lord.' The Lord God Almighty in a score of passages which I have not now time to quote utters his indignation against all this great family of delusions. After that be a Spiritualist if you dare!"

Here it is. If any one wants to find out what God thinks or knows, let him consult the author of this sermon! He is, perhaps, the only man left who can speak with authority in regard to the opinions of an all-wise Deity. In the statements here quoted as against Spiritualism, there is something about sorcerers and witches. One of the definitions of sorcery is, "Communication with supposed evil spirits." None of the other definitions has any relation whatever to Spiritualism.

There have been, and probably are to-day, persons in the world who commune with evil spirits, and who hold spirit-communication for evil purposes. Such call upon evilly disposed spirits to assist them in unjust speculations. I have known men to pray to God to give them some undue advantage. One great Christian prayed to God to give him forty thousand dollars with which to build a church; he reported that he went down on Wall street, and "by the grace of God," he "skinned out of those fellows in one week." That is sorcery. James said: "Ye ask and receive not because ye ask amiss that ye may consume it upon your lusts." That, too, is sorcery. There is at least as much sorcery in the average prayer-meeting as there is in the séance. For my part, I treat spirits as I do mortals; when one comes neither to impart nor to receive good with me the séance ends then and there.

When God sent an evil spirit, that is a spirit to make mischief between Abimelech and the men of Shechem, that was sorcery. See Judges ix. 23. When Yahweh sent an evil spirit to Saul, that was, according to Webster, sorcery. See 1 Sam. xvi. 14-16, 23. When God sent four hundred lying spirits to deceive Ahab, that was sorcery. 1 Kings xxii. 17-23.

The question is not is sorcery wrong? it is, is all communication with denizens of the other world sorcery? Was Saul a sorcerer when he communicated with Samuel? Was Jesus a sorcerer when he communicated with Moses and Elijah? See Matt. xvii. 1-9.

Next the Doctor finds that a witch must not live, and leaves his audience to infer that all communication with the dead is witchcraft. For the sake of the argument I will admit it; then what is the Doctor's duty. Why it is clearly to throw rocks, not words, at mediums. If the law, "Thou shalt not suffer a witch to live" is binding to day, if mediums are witches, then the Doctor is not in the line of his duty. They are living all around him, and I have never heard of his killing one. Doctor, you should be killing them instead of firing poisoned words after them. Why, do you not know that you are breaking the very law you quote? I am sorry to be compelled to quote to you a passage of Scripture: "Therefore thou art inexcusable O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Rom. ii. 1. Do you not see that the same law that forbids "witchcraft," commands you to kill me for practicing it? You say Spiritualists practice it and quote the text "thou shalt not suffer a witch to live." Bro. Talmage, you have not done your duty; is it because you are better than your creed? Why, your prototype, John Calvin would not have hesitated one minute!

The Doctor next partly quotes a half dozen passages of Scripture about consulting familiar spirits, wizards and necromancers. These texts are all in the Bible, and are, as

I believe, opposed to Spiritualism. I will quote each one of them in full.

The first is found in Deut. xviii. 9-12. It reads as follows: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee."

Lev. xix. 31: "Regard not them that have familiar spirits, neither seek after wizards to be defiled by them; I am the Lord thy God."

Lev. xx. 6: "And the soul that turneth after familiar spirits and wizards to go... after them, I will even set my face against that soul, and will cut him from among his people."

Verse 27: "A man also or a woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them."

I have quoted these scriptures in full, so that the readers might have the Doctor's references in full; they will then appreciate more fully the objection and the reply. The Doctor speaks about a score of other passages which he had not time to quote, "where the Lord utters his indignation against this great family of delusions." I wish his time could have been extended, for I have never seen them and would have been glad of an introduction to them. Next time, Doctor, take more time.

Now I am going to confess that these scriptures are against us. They not only forbid consulting wizards, witches, and familiar spirits, but they oppose necromancy. That work is one we cannot get over. On it Groves' Greek Lexicon has the following: "Necromancy comes from two Greek words, nekros, dead, and mantis, a prophet,—divination by the dead."

All other lexicographers, so far as I know, define the word in the same way. That definition would not allow one to consult a dead prophet; when Paul said, "The spirits of the prophets are subject to the prophets," (1 Corinthians, xvi. 13), he simply meant that all the prophets are necromancers. All, I think, will agree that these scriptures refer to Spiritualism.

The next question that demands an answer here, is on the origin of these laws. They originated either with man or with God. Did they originate with man? If so, they cannot be admitted in this controversy. Men have made very many foolish laws; and if these laws are from men they afford additional proof that law-makers make fools of themselves. We keep our wise legislators at work much of the time repealing laws made by their predecessors. Possibly these man made laws may "have perished with their using." Who knows?

But, did man make these laws? The Doctor says, no. He asks, "What does God think of all these delusions?" and in answer refers to all these scriptures as containing God's opinions. Let it be so; then this is not man's opinions nor man's laws, but God's law against Spiritualism.

Now, let one thing be distinctly understood, that is: An all-wise God never legislated against an *ignis fatuus*; God does not make laws against that which does not exist; but he did make laws against men getting knowledge from the dead, especially—according to Groves—from dead prophets. If this is so, then it is a fact that men went to the dead and from them obtained knowledge, and that God undertook to stop it by legislative enactment. Thus Spiritualism is a fact acknowledged in these quotations of God's opinions.

The next question is, Are these laws binding now or are they not? If they are not, then friend Talmage has made the mistake of arraigning Spiritualists as transgressors of a dead law! Mr. Talmage will remember that Paul said, "But now we are delivered from the law, that being dead wherein we were held." Mr. Talmage surely would not hold Spiritualists amenable to a dead and buried law? If he does this, his condemnation is proof that he thinks Paul was wrong in his statement that the law was dead.

Let it be so; we will then for the sake of helping the Doctor out of his trouble say the law is alive now. Then the law against the Doctor having his haired polled (cut), or having the corners of his beard marred, against eating swine's flesh, codfish, catfish or eels is alive. Bro. Talmage, do you violate any of these laws? Do you wear linen and wool at the same time? Then you are "worthy of death." Yes, I will carry the matter one step further; the same law which forbids Spiritualists going to the dead for knowledge, enjoins upon Presbyterians, if they know them to violate that law to stone them with stones until they are dead. Bro. Talmage, I am guilty; now will you stone me to death? Here is an opportunity for you to follow the example of your worthy predecessor, John Calvin, against my predecessor, Michael Servetus. If you do not do your duty in this particular, I shall be compelled to again quote Rom. ii. 1: "Therefore thou art inexcusable, O man, whosoever thou art, that judgest another, for thou condemnest thyself; for thou that judgest doest the same things."

Let us try it once more; necromancy is consulting with the dead—especially dead prophets.—See Groves' Greek Lexicon. Jesus, notwithstanding this inhibition, took three of his friends upon a hill, and held a night séance with Moses and Elias. Did Jesus in this act violate this law, or did he not? If he did not, then it is not a violation of this law to talk with the dead; but if he did violate the law, then he sinned, or he did not sin in thus breaking the law. If he broke the law without sin, then it is no sin to break the law, and you are wrong in your condemnation of Spiritualists for breaking the law. On the other hand, if it was a sin to break the law, then Jesus was a sinner; Jesus being a sinner must die for his own sins; having his own sins to die for he could by no possibility die for yours. Thus, away goes the Calvinistic system of salvation, then away go Calvinists, marching off hand in hand with the naughty Spiritualists to hell. Doctor, I am sorry for you, but that is just where your logic lands you. Your only salvation from your own logic is to get into the Spiritualistic ark of safety.

Friend Talmage closes his thoughts on "What God Thinks of Spiritualism" with, "After that be a Spiritualist if you dare."

Well, I dare; in fact, as an honest man I dare not be anything else.

[To be continued.]

All books are helps, not knowledge. All language is connective, and is inspirational in proportion as it brings in unison with the real and true. Get at things and the life that gives them their multiform expressions.—Marion Enterprise.

The God of the Future.

BY MABEL GIFFORD.

Upon reading Chas. L. Snyder's address upon "The Religion of the Future," in THE BANNER of March 17 h, it was brought most forcibly to my mind that the God of the future, the near future, is to be an intelligent energy to a large class of people.

There are the Rationalists and Materialists who have developed no consciousness of any life above the material plane; there are the psychologists who have developed consciousness on the higher mind plane, called the psychic, but have no sense of the spiritual; the Spiritualists, who sense both the psychic and the spiritual, but who are not developed enough to distinguish between the two, and who know little of the laws of existence, but who are learning somewhat now by combining psychology with spiritism and Spiritualism; and the Mind Scientists who believe in a power above the material, and call their intelligent force psychic law instead of natural law; and the Theosophists who are both psychic and spiritual; the Occultists who seek truth in every plan; and every system. All of these believe in a universal intelligent force; to them God is nowhere, has no existence, and love and truth and law are self-existent, without beginning and without end. That is, the mind of man cannot conceive of any beginning; he only sees what is and has been as far as the history of the world is known, and what will go on as far as the mind of man can penetrate into the laws of existence.

This thought is working like leaven in the churches, and promises now to become a universal belief. It is especially acceptable to the masculine mind, and men and women in whom the masculine mind predominates accept it eagerly. It seems more conceivable to them to think of something self-existent from which all that proceeds, than to think of a self-existent Being from whom all that proceeds. It is more conceivable to them to think of love as universal as air, in which we live and which is in us and of which we are formed, than to think of a Being from whom all proceeds.

In so much of the most ancient history as has come down to us we find that a Supreme Being was worshiped. Those ancient peoples were in a high state of spiritual development, but not of individual development. In process of individual development, the spiral of progress dipped far downward, and in that descent knowledge of God is nearly lost. As mankind begins its upward journey again, we find him worshipping Nature; the things of God instead of God; or images representing the supposed attributes of God. Their idea of the most exalted man was a man of great power, and so their gods were their ideas of power, some greater and some less, and one having power over the others. Power was the noblest ideal of which they could conceive.

But the ancient wisdom was preserved, and handed down to the Hebrews and other Eastern peoples. It was hidden away from the people, and written in language they could not interpret. But something of this most ancient Bible or collection of wise books was taught, and all peoples have books whose teachings are founded on that most ancient book, each dressed in its own symbolical language, so that while no two are alike, there is a similarity in all. Each race made its own interpretations and applications, according to their state of development.

The knowledge of one God, one Supreme Being, from whom all exists was preserved among the people, but it was given to the world by the Hebrews; for the other races hid it and only the wisest among them knew; but the Hebrews proclaimed it, and openly fought their battles in the name of the Almighty God, Jehovah. But only their wise men knew the true nature of God: to the people he was the mighty king of kings, arbitrary; loving and hating; killing and making alive, rewarding and punishing. Not until the time of Jesus Christ was God proclaimed as a God of Love.

Those who sought wisdom of the most ancient books found truth according to their state of development; the most highly developed found in the books, and experienced by revelation, knowledge of a Supreme Being. Those next in development could not see or experience knowledge of a Supreme Being, but they could see the life and creation that proceeded from the Supreme Being, and that it existed by laws, and so they taught universal, self-existent, formless life, intelligent energy.

To-day we of the West are being made familiar with the occult teachings of the Eastern peoples, and we find books written by their teachers in these different stages of development. The occult books of the Hebrews teach a Supreme Being, and the books of the life of Jesus Christ manifest the nature of the Supreme Being. Yet all these books are occult, and each reader and seeker after truth, finds not all the truth contained in the Bible, but so much as is adapted to his comprehension and his needs. No other occult book is so perfectly adapted as the Bible of the Hebrews to all times and all peoples, and all states of all peoples, and of each individual soul.

The Bhagavad Gita, one of the most ancient occult books of India, also teaches one Supreme Being. Yet those who read will interpret after their own intelligence, and those who read it and write up the Eastern occultism set it forth as teaching intelligent energy alone. Also, these people become bewildered in the occultism of oneness with God. Those who believe in self-existent intelligent energy, are likely to be those who believe in annihilation of the individual soul. These same people can see how harmony, or oneness between two individuals, perfects the individuality, and how development perfects individuality, but when it comes to oneness with God, they can think of nothing but the annihilation, or dissolving of the lesser in the greater. Likewise they can see how all that is in the world is contained in man, and they do not think that man must be a gigantic being to contain the world; but when they think of God they cannot conceive how he can contain the world, not to mention the universe, without being a gigantic form.

There are few who know God from revelation and experience, but there is always the remnant saved, and the almost lost beliefs are kept alive by the superstitious—those who think they must believe those in authority. So to-day, the belief in a Supreme Being exists among church people who believe what their religious teachers tell them—while those who do their own thinking believe so much as they can reason on their own plane of mind. And, as independence of thought is growing fast among the people, there will be an increasing unbelief in a Supreme Being, for they will believe from their own state of enlightenment and not what some one tells them. In the external world this appears like a downward step, a falling into materialism and

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GLAD TIDINGS—FIFTY-SECOND ANNI-VERSARY.

BY DEAN OLANK.

This world has heard from loved ones gone To realms beyond the grave. And mourning hearts with grief forlorn No more in anguish rave.

Why should we weep and wail for those Who've passed beyond our sight? When they've but changed their worn-out clothes For garments new and white;

Their earthly love they have not lost, Nor any friend forgot, But while we here are tempest-tost, They will forsake us not;

In spirit life will reunite All souls united here, For death no power hath to blight The bonds that love made dear;

Such is the joyous message brought By loving friends who come From spheres with light and beauty fraught To cheer each earthly home;

Then let us all rejoice to-day That we the truth have learned, That many spirits passed away To bless us here returned;

The World of Spirits.

Rev. B. F. Austin Discusses a Recent Article in the Toronto Globe.

Calls it Unjust—Spiritualism Not a Thing to be Laughed Down.

The Globe has usually stood for liberal views in politics, and for a large measure of liberality in religious opinion.

Your recent editorial on Spiritualism is, however, a wide departure from the justice and tolerance usually found in your columns, since it seeks to belittle the main facts and strongest claims of Spiritualism upon public attention, and to ridicule its phenomena and philosophy rather than to give the public a fair and impartial idea of its character or solve the problems it presents to mankind.

After men like Sir Wm. Crookes, President of the British Association; Alfred Russel Wallace, F.R.S., Prof. Zoellner and his associate professors at Leipzig; Epes Sargent, Prof. de Morgan, Camille Flammarion, Victor Hugo, I. H. Fichte, Prof. Elliott Coues, Prof. Hyslop, Dr. Hodgson, Dr. Joseph Cook, Dr. Geo. Sexton, and many other men of eminence, have examined the phenomena offered by Spiritualism—some of them during a score of years, under strictest test conditions in their own homes—and have certified to its genuine character, is it not a little late in the day to represent it as "tomfoolery," "jugglery," "toe-tapping," "tin horn hysteria," and "vagrancies"?

There is no question in the mind of any candid examiner as to the reality and genuineness of the spiritual phenomena. In the presence of the psychic "matter is moved without contact," as Dr. Joseph Cook testifies. Intelligent answers are given to questions by some other intelligence than that of any of the circle; communications are received showing the peculiarities of language, style, manner, thought and knowledge that characterized some departed friend—frequently in a language which none of the sitters have learned; voices are distinctly heard and conversations held with intelligences that present the strongest proofs of identity as departed friends who have survived the change called death; the organism of the "psychic" is frequently used to direct course thought and language so far beyond his knowledge and ability as to leave no doubt of present-day inspiration, and so numerous and distinct are the various phases of the phenomena that Crookes, Wallace and others have enumerated over forty different classes.

Ignorance Not Skepticism. Thomson Jay Hudson, author of the "Law of Psychic Phenomena," who is not a Spiritualist, asserts: "The man who denies the phenomena of Spiritualism to-day is not entitled to be called a skeptic, he is simply ignorant."

We have, then, a vast amount of genuine phenomena of our own day, witnessed and attested by the highest authorities in science, literature and the learned professions, and duplicated in ten thousand homes, without the aid of any public "psychic," for which the world has no adequate explanation but the fact of the soul's survival after death and spirit return.

You assert that all the communications received by Prof. Hyslop through Mrs. Piper were "trivial" and "commonplace," and that during her connection with the Society of Psychical Research she has failed to supply that body with "a single intellectual, spiritual, inspirational or informative thought comparable with what they could find on the pages of Emerson, Holmes, Carlyle or Browning."

On such premises, Prof. Fowler builds what I have ventured to name, corollaries. In speaking of ventriloquism, he says: "The existence and analysis of this organ, ventriloquism, has all the characteristics of a faculty, and is adapted to a second, the existence of any one thing in nature, adapted to that which never existed, can nowhere be found. No axiom in philosophy is more fully established than this, that when one thing exists, and is adapted to a second, the second also exists, or has existed. Ventriloquism, therefore, has its adaptation; and that adaptation is to the existence and worship of a God, as much as the eye is adapted to seeing, or the ear to hearing. As the existence of the eye, and its adaptation to light, presuppose and necessarily imply the existence of the light to which it is adapted; as the existence of the stomach and its adaptation to food, presuppose and necessarily imply the existence of food adapted to it; . . . so the existence of ventriloquism, and its adaptation to divine worship, presuppose and necessarily imply the existence of a Deity to be worshipped."

of the old problem of the ages: "If a man die, shall he live again?" It does not follow because Mrs. Piper's answers to Prof. Hyslop's inquiries are not equal to the utterances of Carlyle or Emerson that they are valueless, especially if, as Prof. Fowler contends, he has found unanswerable, scientific proof that the soul survives death, and can return and be identified by earthly friends.

A single obitogram from Col. Otter with the words, "All well," might be called "commonplace" alongside one of Carlyle's ponderous sentences; yet it would contain a world of meaning to thousands of Canadian hearts and homes.

When the soul of man faces the problem of the future, when the heart of humanity sighs for "the touch of a vanished hand, and the sound of a voice that is still," it is not fine sentiments nor lofty periods that are desired, but present-day demonstration of the fact that death does not end all, and that love survives the grave. Spiritualism furnishes this present-day demonstration to humanity, and it is the only religion which can.

A QUESTION OF SIGNIFICANCE. (2) "It has no spiritual or religious significance." Why not? It recognizes an "infinite intelligence," a moral government of the world, rewards and punishments based on natural law, and its ethical teaching through its inspired speakers and prophets places the strongest emphasis on purity of thought and life, love of truth, charity and benevolence, and especially on progress in knowledge and virtue, insisting that men daily should "make stepping-stones of their dead selves to nobler things."

(3) Speaking of Jesus, you assert: "His message is the final word concerning man as spirit in relation to the unseen." It would be interesting to know on what authority you assert this. Jesus himself declared he had "many things" to say to his followers which they were not ready to receive. He cautioned his ministers against throwing pearls before swine, i. e., giving people truth they could not understand or appreciate. He taught that his work was preliminary to a dispensation of the spirit in which men's minds would be guided into "all truth." Its followers hold and teach to this day the doctrine of his "second coming" and of a "millennium," both of which are in direct opposition to your assertion.

MAN'S TRUE PLACE. (4) "In the Bible is revealed the divine method by which man may find his true place in the spiritual kingdom of God." And this Bible, from Genesis to Revelation, is full of accounts of spirit phenomena, spirit messages, spirit writing, spirit prophecies and spirit materializations of a strikingly similar character to the attested phenomena of Spiritualism to-day. To ridicule spirit speaking through a horn or trumpet to-day may win a smile from the thoughtless, but it is hardly consistent railery if the writer believes, as orthodox teachers, that the intuitive God in ancient times spoke frequently through what you are pleased to call a "medium."

It is entirely erroneous, therefore, to represent Spiritualism as opposed to the Bible or to true Christianity. B. F. AUSTIN. Toronto, March 1.

Corollaries. A Reputation of Anarchy and Atheism That Never Has Been Refuted and Never Can Be—The N. S. A. Vindicated.

It will probably be conceded that the arguments of our most prominent writers and speakers are mostly made up of opinions, without an iota of proof. So far as our own personal status is concerned, real proof of a postulate forestalls further argument. But you and I may have such proof, and find it difficult to get others to look at it with our eyes; hence the necessity of line upon line, precept upon precept, proof upon proof.

There is reason to think that a certain element among our congeners will persist in repeating the declaration of principles adopted at the late convention of the N. S. A. until that declaration is repealed or fully justified by a demonstration that cannot be refuted. It must be admitted that our actions hitherto have been based largely on opinion rather than absolute knowledge.

We know that prejudice, opinion and constitutional bias still prevail and perpetuate an almost unlimited diversity of human thought and action; yet in the face of this seeming contradiction we are all tending to the same ultimate goal. Still, it seems to me that all must admit that, with a starting-point of basic principles that have the advantage of absolute proof, we would have the advantage of all opposition and be in a position to raise our banner high among the vital issues of the world, with a legend that all may read, and thenceforth know the meaning of Spiritualism.

The "design argument" does not seem to have many champions, perhaps because they have not succeeded in enforcing their ideas with anything more logical than probabilities. Yet I think their argument is good so far as it goes.

The law of adaptation was presented and elucidated by O. S. Fowler more than forty years ago, with arguments that (so far as I know) have never been refuted; and I do not think they ever will be. He says: "The primordial function of every organ is adapted to some one law of nature, or want of man. Parental love is adapted to the infantile condition of man. Causality adapts man to a world governed by causes and effects. Caution is adapted to a world of danger. Combativeness, to difficulties. Individuality, to the identity or existence of things. Form, to the great arrangement of shape or configuration. Size, to that of bulk, or big and little. Color, to the primitive colors. Weight, to the laws of gravity. Order, to that perfect system which characterizes all nature. Locality, to space. Ideality, to the beautiful in nature and art. Constructiveness, to our need of garments, houses, tools, and things made. Appetite, to the great arrangement, or demand and supply, of nutrition. Acquisitiveness, to our need of property. Amativeness, to the different sexes, etc."

On such premises, Prof. Fowler builds what I have ventured to name, corollaries. In speaking of ventriloquism, he says: "The existence and analysis of this organ, ventriloquism, has all the characteristics of a faculty, and is adapted to a second, the existence of any one thing in nature, adapted to that which never existed, can nowhere be found. No axiom in philosophy is more fully established than this, that when one thing exists, and is adapted to a second, the second also exists, or has existed. Ventriloquism, therefore, has its adaptation; and that adaptation is to the existence and worship of a God, as much as the eye is adapted to seeing, or the ear to hearing. As the existence of the eye, and its adaptation to light, presuppose and necessarily imply the existence of the light to which it is adapted; as the existence of the stomach and its adaptation to food, presuppose and necessarily imply the existence of food adapted to it; . . . so the existence of ventriloquism, and its adaptation to divine worship, presuppose and necessarily imply the existence of a Deity to be worshipped."

The existence of food is a corollary of the existence of light and things to be seen are a corollary of sight. The existence of Deity is a corollary of veneration. The existence of spirit, inclusive of the Infinite Spirit, is a corollary of the organ of spirituality or faith; and this organ is just as much a part of the constitution of man as the eye, ear, nose, mouth, hand or foot. An endless future is a corollary of the organ of hope, the existence of which is a proof palpable of immortality, and the only proof that has ever been discovered by mortal or spirit.

The realm of truth and justice is a corollary of conscientiousness; and the existence of this organ proves the system of rewards and punishments, to the ultimate confusion of those Spiritualists who are filling the land with the chattering, swaggering, exultant cry that: No matter what extremes of iniquity we examine, we shall be all right anyway sometime. It proves that there is no immunity in wrongdoing; and that by our errors we lose time that can never be recovered. And that is what is meant by eternal punishment.

It would seem that the few Spiritualists who so exultantly repudiate the "God idea" and faith, could see no other way to evade the horrors of eternal punishment. In this they have the logic of consistency; yet, without seeming to know it, they have set their feet squarely on the platform of anarchy. God is the acme of all excellence, wisdom and power. Without him the universe would not be an infinite government with an infinite governor at the head of it. These same Spiritualists dote on law and principle. Law and principle imply intelligence. No one will deny that the universe is infinite; and if law and principle pervade the infinite universe, they must be infinite, and synonymous with intelligence and principle.

There has been some controversy about infinite intelligence on the part of these anarchists who apprehend that this clause in the declaration of principles is equivalent to putting God in the constitution. Their alarm is premature. There is more than an infinite difference between God and infinite intelligence. There are two infinite differences. In order to fully meet the negative demands of these critics we must add to infinite intelligence infinite goodness and infinite power. Such talk may appear to our spiritualistic anarchists as too absurd for criticism. They will say that a God who is infinite in intelligence, goodness and power, would not permit the crime and misery that prevail in the world. Then, of course, he would not permit the meanness and ignorance, weakness and poverty; and, in order to make the argument tenable, we would all have to be brought into the world in a state of perfection. Then we would have nothing to do. And that would be worse than the sorrow and butchery, earthquake and cataclysm which are added to prove that there is no God; for, out of all these we might hope to come in triumph on another shore. In short, those people who use such an argument against the existence of a God, must leave progression out of their platform, or be convicted of having sadly neglected that part of their minds whose organs are located in the upper story!

These people who denounce faith, hope and veneration (veneration is divine love) have not yet succeeded in giving a reason for the hope that is in them (or the want of hope), and they claim too much. They assume the postulate that Spiritualism stands on a foundation of absolute evidence, and straightway run off on a tangent and deny the principles which constitute more than the corner-stone of the temple. Eliminate spirituality, or faith, or veneration, or divine love, from Spiritualism, and you would be more completely bereft than Rachel weeping for her children. Your conscientiousness would be narrowed to a spirit of censoriousness; your benevolence would be able to bring no moment of comfort to the victims of sorrow and oppression; because you would have no one to assist you in helping up to view the beautiful prospect that is offered to all humanity in the doctrine of progression. Perhaps you will reply that you would not need the hope and faith because you have the knowledge. But that is only an assertion. When you say you know that eternal progression is a fact, you are not telling the truth. You do not know a single moment of the future. Yet here is room for reason. We have reason to believe that, if we will, we may share the delights of endless progression. Here is the place for faith. Remember that by universe, I mean all existence—nature. You believe in law; law implies government; government implies a governor. And I do not think that you can successfully controvert the idea that the universe is an infinite government, with an infinite governor at the head of it. Your anarchy does not hold out very well; for anarchy implies the entire absence of government, and results in confusion. As I have said in "Scientific Religion," the only justifiable absence of government is patiently waiting for us just beyond the never-ending journey of progression. Then every one would govern himself, and that would not be anarchy. Love, harmony, truth, justice, would prevail; and these do not belong to anarchy. Anarchy means confusion, discord, oppression, ignorance, envy, vice, retrogression; and is not a factor in true Spiritualism.

I would suggest to all, both colleagues and opponents, that whenever and wherever it is possible we should base our postulates on absolute knowledge. That does not imply the setting aside of faith, but rather that we will then be able to give a reason for our faith. Many critics may question the truth of phrenology; but, in matters of such importance as the present discussion, we should have something more conclusive than questions on which to base our criticism. In all the world we have no account of any question of the truth of phrenology on the part of any candid, intelligent person who has given the subject a thorough investigation. On the hypothesis that phrenology is true, its position is irrefragable. The proofs of phrenology are so numerous as to be beyond computation, and so patent that they would be superfluous here.

According to Webster, religion is piety, godliness; belief in God, and reverence for his character and laws. But the shortest definition of religion that I am willing to adopt is: the legitimate exercise of the five moral faculties. And that would involve the true exercise of all the faculties of our being, both mental and physical. I have explained this in "Scientific Religion," but for the benefit of critics I will give a brief explanation here.

We have a subdivision of not less than forty-two different mental faculties. We have also a body with equally well established subdivisions. And it is axiomatic that the very existence of these faculties and subdivisions is equivalent to a mandate from the highest source for their cultivation. This idea is favored by the parable of the talents in the twenty fifth chapter of Matthew. Obedience is one of the functions of consciousness and veneration. But as a true knowledge of this cultivation can not be acquired without an equal cultivation of the intellect, and as good health can not be possessed without a proportionate cultivation of the body, it follows that a complete system of religion must include the impartial cultivation of the entire individual, body and mind. Such is Scientific Religion, the only religion that I believe in. It has a foundation of sure knowledge, and fully justifies the N. S. A. Convention in assuming that Spiritualism is a religion—and they might well have said the only true religion.

To make this clear: We are spirits here in this material body just as surely as we ever shall be. If we are spirits here and now, with more than forty different mental faculties, we shall be spirits then and there, in the spiritual body with the same faculties, no more, no less, or lose our identity. Then these faculties are spiritual faculties now; and true Spiritualism is nothing more nor less than their true cultivation. I suppose it will be said that the business of the N. S. A., and especially of the Spiritualist papers, is the propagation of Spiritualism, while this essay is obtruding the subject of Phrenology. Forty years ago, before I gained a practical knowledge of Spiritualism, I found that Phrenology was worth more than all the languages of the world's history, as a help in interpreting Scriptures. Today I find that it is equally indispensable as an interpreter of Spiritualism. I would go further than Dr. T. A. Bland, who says: "Phrenology is the John the Baptist of Spiritualism. John the Baptist could have been dispensed with without greatly affecting results. He was but one humble individual among millions. Phrenology is the voice of God speaking in the language of nature, to the entire human race, an imperious message that can not be ignored with impunity. If Phrenology does not cover and include Spiritualism, it is at least sure, and I cordially challenge denial, that Spiritualism includes Phrenology. No writer nor speaker, so far as I am informed, has had the hardihood to deny the all-inclusive character of Spiritualism; in other words, that Spiritualism includes and implies everything that is good and true."

A world of danger is a corollary of the organ of cautiousness, or the sentiment of fear. The maxim that perfect love casteth out fear is only applicable in concrete cases. People have become fanatical under the idea that love is all inclusive. Cautiousness implies care, circumspection, a reasonable sense of danger, fear, and has just as much right to a recognition as one of the principles of human nature as any of the faculties of man. I heard a prominent speaker say that he was not in favor of driving people into Heaven, and I would ask him: Suppose there were no other way of getting certain people into Heaven, would you let them be hopelessly lost rather than drive them in? We may not be called on to use force, but we may very properly appeal to the different motives. With some the motives of love are sufficient. Others are lacking in that principle, and it is necessary to appeal to their faith. With others, veneration, or divine love, is the paramount motive, and must be approached in a devotional spirit. Others have a rigid sense of right and duty, and can only be reached through their consciences. Others are very timid, and we may have the best success in appealing to their sense of danger. It is nothing less than idiotic to try to eliminate all of the moral faculties of man except love. And the success of such movement would foist upon the world a mental monstrosity that might look in vain for a congenial home on earth, heaven or hell.

We all know of instances where people are engaged in similar occupations or enterprises with different motives. One is working for the benefit of his family; his motive is of a social character. Another is making strenuous efforts for personal gain; his motive is avarice. Another is working purely from a sense of duty. Another is devoted to his church. Now, if you wish to carry these four persons with you to heaven, you must have a separate argument for each. You must approach the first by appealing to his friendship and love for his family. You could only reach the second through his purpose of accumulation. You would need to approach the third through his virtue and truth; and the fourth through his piety. The manifold character of man should teach us lessons of tolerance. Paul's description of charity, in the thirteenth chapter of 1st Corinthians, is more pleasing than true. The only favorable interpretation of it makes charity include all of the five cardinal virtues. This, with other Scripture passages, making love the fulfilling of the law, and charity to "cover the multitude of sins," is largely responsible for the warped and one-sided public sentiment which sees but little good in anything but love; and enunciates, with more enthusiasm than philosophy, that God is love.

From a strictly human standpoint, so far as we know anything about it, God comprises all of the faculties of man in a perfect state of cultivation. The principles of justice, mercy and wisdom, as divine attributes, are simply leading principles. I would say: Do not love your fellowmen less, but love God more. Do not have less hope for the future, nor less faith in the safety and sufficiency of divine rule; but more and higher regard for virtue and truth. Do not be a potroom, and constantly flustered with fear, without a reason; but careful in all things, as you would be trustworthy. Do not swagger with a parade of courage without a commensurate object; but cultivate an equanimity that will enable you to meet every ordeal with calmness and composure, and an unflinching trust in the goodness, wisdom and power with which Providence administers the affairs of the universe. While it is our bounden duty and privilege to battle for the right, and build up rather than tear down, let us not be hasty to impugn another's motives; for we have the sure authority of phrenology for saying that two persons may be doing a beautiful deed of self-denial and beneficence with opposite motives.

The idea of corollaries might be pursued further, to make the philosophy more intricate and less clear. I may easily be mistaken, but I rash in asserting that anarchy is a corollary of atheism. And I quite agree with Henry Ward Beecher (or George Cole) that, "Without the restraints of religion our cities would become pandemoniums of vice and crime." There is not much difference between pandemonium and anarchy. The inference is that, while orthodoxy may be largely made up of an oppressive superstition, it is better than no religion at all. The orthodox trinity, the fall, the flood, the prophecy, the immaculate conception, the vicarious atonement, and the mysterious regeneration, are schemes of sacerdotalism to enhance the hypnotic power of the church and so complicate the creed that the laity shall never be able to understand it sufficiently to perceive its absurdity. But the time has come for a change, and these historical mysteries are fading before the X-rays of Modern Spiritualism, with its half-century of experience, and the marvelous logic of phrenology, which its one hundred years of investigation, and it is quite time for the good and the true, and the brave, to join hands under the sentiment that God's truth is more than churches, and Bibles, and priestcraft.

The ideas advanced by many of our reformers, that evil is only undeveloped good, and that we will be all right anyway sometime, are utterly untenable. It is absurd to say that vice is undeveloped virtue. This final immunity idea, which is going to save a man whether he wishes to be saved or not, savors too much of anarchy for me. Let us think as well as possible of all, and not forget that if we choose vice and the downward road we have not a shadow of a claim to the advantages of progression; but if we choose virtue and truth, we thereby are enrolled among the progressive denizens of the universe, and will part of the most beautiful avenues of progress when we are putting forth every effort to replace darkness with light, and bring the truth to those wanderers who would not now be lost if the proud and self-sufficient and intolerant of the world had not, since the dawn of history, "passed by on the other side" in emphasizing the well known fact that orthodoxy has not much use for corollaries. La Crosse, Wis.

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A Glance Backward.

BY THOMAS HARDING.

While looking over the columns of the BANNER OF LIGHT recently, it occurred to my mind that I seldom see a communication from Sturgis, Michigan, although one would suppose that the oldest Spiritualist newspaper in the world ought, occasionally at least, to have something to present to its readers from the neighborhood of the oldest Spiritual Church, more particularly as some of the "old reliables" who aided in the erection of the venerable structure are still here. Many of the fathers and mothers of the Harmonical Society and Free Church of Sturgis, Michigan, have passed on to where the "wicked cease from troubling," but nevertheless there is still a good-sized corps of guard of the veterans on the old camping ground, while the younger members who have signed the roll during the past fifteen or twenty years are not a few.

When your contributor arrived in Sturgis forty years ago the meetings in the Spiritual Church were well attended every Sunday. Morning and evening the house was filled to overflowing with a deeply interested audience. The lecturers in those early days were not all what we call educated men and women. Affairs were then in rather a chaotic condition, for sometimes a speaker on our rostrum of culture and oratorical polish would be followed by a gentleman or lady who did not seem to be a disciple of the school of Lindley Murray. But all sent forth the magnetisms of truth and sincerity, and many a book learned graduate became a pupil in the primary school of angels. The simplicity of honest belief carried with it a resistless force which swept skepticism and churlish suspicion from their strongholds.

It was really delightful in those days to see people meet together in the old church, the smile of welcoming gladness lighting up every countenance, the cheerful greeting, the warm hand-clasp. There were no distinctions of caste; silk and cotton sat side by side; broadcloth and homespun rejoiced together; the warm clasp of the mechanic's hand sent a thrill of pleasure to the heart of opulence; the people were as one composed of many parts.

The old BANNER OF LIGHT had a long list of subscribers at that time from this city and immediate neighborhood. We all knew its value to the Cause. Every Spiritualist in those days felt himself or herself morally pledged to sustain it and the cause it represented. They wanted to see the glad tidings of great joy spread abroad through the world. What were a few paltry dollars compared with the advancement of the gospel heralded by angels? The hour of commercial Spiritualism had not yet come, and newspapers were not troubled with questionable advertisements. Oh, the simple honesty of that day! the faith and trust founded upon ascertained fact! the sweetness of that love which knew no ceremony but flowed out spontaneously from soul to soul!

A Children's Progressive Lyceum was also in existence at the Sturgis Free Church. Bro. John Jacobs, now of Cambridge, within three miles of Boston, Mass., was the superintendent and presiding genius; he taught the children and their adult friends how to march and counter-march and strike the foot in exact time to his command of "left, left, left." It was really a delightful exercise, elevating, inspiring. There the old and the young met on equal terms. The grandmother and the grandchild, the man of seventy and the little boy of three, all marched in unison, keeping time to the "drum-major's" cry of "left, left, left," each class leader bearing a banner with a suitable device at the head of his class. We older ones loved to be there, mingling once more in the innocent enjoyments of childhood. I must confess that more than once my emotion was so great that I found, to my surprise, an unbidden tear trickling down my cheek as I marched, keeping step with all the other "children"; why not, I was not half a century old at the time.

I can recall the features and names of many who in those early days loved and labored, even as the invisibles above and around them loved and labored, to bring the knowledge of a great truth home to a suffering world. There were Mr. and Mrs. Gardner, Mr. and Mrs. Abram Smith, Mrs. Peck, Mr. and Mrs. J. G. Wait, Harrison Kelly, Ben Buck, Miss Kelly, Miss Ann Baker. Oh, there were many who might be named, every one of whom I presume either directly or indirectly patronized the BANNER OF LIGHT establishment.

In those early days believers contented themselves with spreading abroad the truths which were given them by the higher angels and other spirits, their agents; they did not stop to scientifically speculate or philosophically descend upon questions unprovable. They simply said to the world, "We have a truth for you, and this truth will make you free."

Editors of spiritualistic papers of that day fought against great odds. They had no time nor space to give to matters of less importance than salvation through knowledge. They contended (as THE BANNER still contends) for the truth in Spiritualism—the whole truth there, and nothing but the truth. Let scientists analyze, let philosophers drop the intellectual, lead into the fathomless waters of inquiry and scholasticism; but as for us, we will serve the angels and the angels' deity of Justice and Love. Such was the principle upon which we acted long ago; fakirs and frauds were as yet unknown, and the observant world was startled into believing.

Forty years ago! The time does not seem long, and yet what a change has been wrought in that time. Millions have been convinced that death does not end all, since forty years ago. Millions of the world's people in many lands, are now happy in the conscious possession of Spiritualism's great fact, who were hopeless materialists and dissatisfied skeptics forty years ago.

I don't think I shall ever forget (be my "vibrations" what they may) that night long ago when Mrs. Harding and I were awakened at midnight, and in the darkness of our chamber, convinced that there is a future and a better world. I never wept for joy but once, and that was when all my doubts and hers were set at rest for ever on that night.

I never attended the name of a professional medium—never sought one, all those strange occurrences which transpired in my own home came unexpectedly and unsought. A third person was never present when those palpable circumstances occurred which carried with them the overwhelming proofs which scattered our doubts to the wind. Some of these things occurred to myself when I was quite alone, but generally when my wife was present, or at least within hailing distance.

Although I have never attended the parlors of a professional medium, I have no criticism of those who have, nor least condemnation for those who make charges for their mediumistic services. Public mediums are doing a great work and are entitled to all the money they can honestly acquire. I know that people often undervalue that which costs them nothing, and sometimes place a great value indeed upon those things which they found costly and difficult to obtain. But if so happened in my case that my best evidences of the truth of Spiritualism came to me and Mrs. Harding at times when we were not expecting them, not thinking of them, but unexpected, and occurred in a manner most convincing. Oh, what a surprise it was to us when the dark curtain was rent in twain.

It happens that the value set upon public mediumship by the world is, to day not what it had been thirty or even twenty years ago, which has been caused by the large number of dishonest persons who tried to obtain money under the false pretense of mediumship, hence the relation of home experiences by persons who are not professional mediums and have no intention of becoming such, (or perhaps are no mediums at all) would come up with greater force on enquiring minds, and if the readers of the BANNER OF LIGHT would care to read a detail of some of our experiences at home, I should be happy to give a few of the most remarkable. I bear in mind the extreme joy often manifested by spirits when they succeed in accomplishing the conviction of even one person, and I promised them, many years ago, that I would go far out of my way to do anything to oblige my spirit friends, and am happy to say that they have availed themselves of my

services. So it would be a duty (as well as a pleasure, to do anything in my power to advance, even in an humble way, that great and good Cause which our invisible friends are engaged in.

It is much to be regretted that the many thousands of respectable Spiritualists whose characters stand above reproach do not more frequently relate the circumstances which convinced them, particularly in cases where the conviction was caused by happenings occurring under circumstances which precluded every suggestion of mistake or inaccuracy of detail. Those things which occur directly to oneself in the privacy of home, even though they may not appear as startling as others which occurred in the outside world, are much more to be depended upon, and retain their hold because of the impossibility of mistake and absence of all suspicion of fraud. However high may be the character of the public mediums, and however unshaken our confidence in their honesty may be, they cannot bring the matter home to one sitting by, like one's own wife, husband, daughter or son; and no medium's parlor can possibly be as valuable for the scene of psychical phenomena as one's own sitting room in his own private house. So that, without undervaluing the professional medium, I plead for more home work and more numerous recitals of home experiences.

For my part, I feel grateful to my spirit-friends, and those of my wife, for what they have done for us during the past thirty or more years, and I should be delighted to do something for them. I can positively assert that the best and most powerful friend Mrs. Harding ever had was a spirit, a dear friend whom we have never seen with our outward eyes, but who is as real to us, in a sense, as we are to each other. For more than a quarter of a century this dear friend has been faithful and unchangeably kind, one who has never told us an untruth or even equivocated under any circumstances. What he promised he performed and never came to us but to bless.

Come, then, let us get back to first principles, let us aim directly at the heart of the enquiring and careless world, and convince as many as we can that their "heaven" is not far off, but as near to them as their own souls. If the world's people could but believe in a true and elevating Spiritualism, and act upon their knowledge and belief in every day life, they would become a law unto themselves, and their future heaven above would be but a continuation of their present heaven down here.

THE BANNER, and other papers, have given much space during the past year or two to scientific articles and learned disputation. There can be no question as to their value in the field of intellectual enquiry, but it occurs to me that time and space would have been better employed in seconding the efforts of the spirit world. The reason of man is seriously circumscribed in this mundane sphere; we shall know better how to grapple with difficult questions which relate to the soul when we get "over there." The "little child" who accepts in all sincerity that which his soul sense cannot deny is the greatest in the kingdom of truth. There seems to be a law in operation by which sincerity and innocence are protected. The searcher after soul truth who unsuspectingly and honestly investigates, rarely becomes the victim of the crafty. He belongs to a world where truth is in the ascendant, and deception is unknown, his intuitions protect him, and the soul community to which he belongs cast around him a shield of security. But the suspicious and self-opinionated, who imagine they are on their guard against cheats, invariably get cheated, for like attracts like. One can be cautious without being suspicious.

We have n't time to dispute about "non-sensentials." The inhabitants of this planet are not all convinced and "converted" yet, let us attend to their needs, and cease disputation amongst ourselves. Many, like poor Talmage, are still contending against their own peace and that of their flocks, and "as the old cock crows the young cock learns." I confess I have more pity than condemnation for them. "Father, forgive them, they know not what they do."

Brothers and sisters, let us who are secure in this knowledge reach out the helping hand by telling the world what we know.

Sturgis, Mich.

guess, they all shout, "Not so!" and the dancing and singing are repeated, and she has two more trials.

We will say the flower is pansy, and she guesses it to be poppy or pea or pink.

"Not so!" is shouted, and she retires from the game. Her only consolation is to watch the game progress. She is sure to have company sooner or later, so she does not get lonely.

The girl who planted the pansy takes her place inside the ring, and the game continues as before, with dancing, singing and slinging the same song, only she is (as the song with the letter of her flower, thus (it may be daisy):

We are planting pretty flowers,
Gay and fragrant flowers;
We are planting pretty flowers;
The name begins with "D."

Or it may be "R" if a rose, and so on.

If the one inside the ring guesses the flower, those forming the circle shout: "Just so."

The guesser does not retire from the game, but takes her place inside the ring, and the flower guessed becomes the guesser.

The game continues till every child has planted her flower. The child remaining in the circle the longest wins the game, and is crowned with a wreath.

It adds very much to the charm of the game, and also to the picturesque, if the children carry garlands of roses, if roses are plenty; else daisies or any field beauties will answer. In the winter paper roses may be substituted.

—Martha Frances Rankin, in *The Household*.

Sponge Fishers.

BY ADA L. PRATT.

(The following was read to the Boston Spiritual Lyceum children Sunday, Feb. 11, 1900.)

I will tell you to-day about the little creature that builds his home and lives below the water—the sponge. Few of us, I am inclined to think, as we use so common and inexpensive an article as a sponge, ever stop to think of the dangers human beings are compelled to endure while gathering them beneath the waters of the Mediterranean. During the last year the loss of life among the sponge divers was very great.

The principal islands now engaged in sponge-fishing are off the coast of Asia Minor. The season begins right after the Easter feasts, and the fishers have all taken Holy Communion. A procession is formed, and marches to the fleet. The priest goes into each ship, scattering holy water and blessings. No sponge-fisher would start out without this ceremony.

There are four methods of securing the sponges by diving machines, plain or naked divers, known as fishers, by dragging and by harpooning. I will tell you only about the first two methods. Many of the machines or diving suits are owned by merchants, and some of them are owned and worked in shares by divers or by a company of men who man the boats that go with each machine. Every man has his own duty to perform. If he is not a diver, he attends to the cleaning and preparing of the sponges.

Young boys go along as oarsmen, and the height of ambition of the island boy is to be permitted to join the divers; but they do not begin actual work until they are over twenty years old. Then if they have luck and escape the dangers of the sea, they may dive for twenty-five years. Alas! it is a fact, few divers live long, and the women are very sad when the fleet starts out, for they know only too well that from every boat some one will be missing when the fleet comes back.

Some of the boats make their stopping-places not far from home, but travel several thousand miles before the end of the season. Beside the danger of sharks, there is always the dread of paralysis, the special enemy of the machine diver. These diving-machines are made only to be used in sixteen fathoms of water, but as the sponge at that depth becomes exhausted, the boats go where the water is almost twice that depth. It is because of this, that the great danger of paralysis is so sure that it seems almost like suicide. Yet the profits are so great these men pay no heed to the dangers of paralysis and death, but keep right on diving as long as there is any life in them to crush out. The danger from sharks and devil fish is no so great, for machine divers carry a large lance as we-p-on against them, but against paralysis there is no weapon. At the depth which the diver descends to find desirable sponge, the air which six men at the pumps are able to supply is not enough to expand the suit so it can withstand the pressure of the water. The diving suit squeezes the legs and body frightfully, producing a sort of paralysis that is not realized by the diver until he reaches the surface, and is exposed to the air.

The method used in treating divers found to be paralyzed when his suit is removed, is a simple one, but not always agreeable to the victim. As soon as the diver is found to be paralyzed, men begin pouring buckets of salt water, fresh from the sea over him, and continue this, no matter how chilled he may be, until he falls asleep, when it is pretty sure he will come out all right.

There are many divers who cannot walk on the land, they shake so, but when placed in the suit and in the water, they find the power to move returns, and they are able to carry on work. At the depth of sixteen fathoms one of the machine divers can work all day, with intervals of rest. At the greater depth they remain down about fifteen minutes, and are able to secure more sponges and so make more money than the plain divers who stay down on the average two and a half or three minutes.

The plain diver begins to acquire strength of lung as a child. All the boys of the island from the moment they toddle into the water practice diving, and try to stay under water longer and deeper than other boys. A number of divers go with each boat and take turns in diving. The plain diver is absolutely nude. He wears about his neck, hanging over his chest, the bag for his catch, and a knife. Between his hands he holds a large marble slab weighing about forty pounds. This slab has a hole in it through which passes a rope, the other end being fastened to the boat. There is also a noose in the rope, which the diver puts his right hand through, for safety in communicating with the surface.

These divers when ready to start crouch upon the edge of the boat, holding the marble between their hands, and suddenly spring into the air, and disappear head first into the water, leaving hardly a ripple behind them. The marble carries them down with great speed. When they get near the bottom the marble is so shaped that the diver has only to turn his head up, and he lands on his feet. These marbles become valued from use, and often are handed down from father to son.

There is a peculiar stupor that comes over these divers very suddenly if they stay down too long, and they wear a second rope upon their wrist, by which they may be pulled to surface if they should lose the marble slab.

No diver goes down with the marble to work until a search has been made in the locality for sharks. Sometimes sharks follow the boats so persistently that days pass before any diving can be done. In such a case dynamite is used to clear the water. It is the custom before one diver starts to work, for another diver to go down to listen for danger. Most of the divers have their ear drums injured, so that special men with perfect hearing do the listening for these unwelcome intruders. Their hearing is so acute they have been known to hear sharks hundreds of yards away. When the noise of their approach is certain, these men hurry to the surface, and give the signal to all the other boats that their divers may be brought up in safety. No more diving is done for some time.

Next to the sharks, the divers dread the dead fish, the octopus, and many thrilling accounts are given by the divers who have been entangled. Besides sharks and devil fish there are still other enemies among the things that swim the sea, and call it home. The sword fish and the "sun fish," with a spiked tail, only a trifle smaller than the weapon of the sword fish, not to mention every other fish that has been provided with weapons for its defence turns them on the plain diver.

Even the sponge itself is the home of a deadly enemy. Often a curious worm is found in the sponges, that fastens itself upon the diver's chest as soon as he puts it in the net bag. It bores a hole in the flesh which feels like a

sword thrust. After being stung in this way, the plain diver waits for nothing, but hurries to the surface and uses a sharp razor kept for the purpose, to cut out as much of the wound as possible. A man with his mouth full of oil puts his lips to the wound and extracts as much as he can of the virus. This poison is very deadly, and many divers have been killed in a few hours from it. For years this worm carried off a large number of the best divers, but there has been discovered an ointment which counteracts the worm's poison and saves the diver's life.

Aside from the dangers, the sponge-fisher's life is not very agreeable. On the days he dives he is not allowed to eat. But when the day's work is done, the plain diver begins to gorge himself, and sometimes drinks of the native wine more than is good for him.

The sponges are never allowed to remain in their own vile smelling ink any longer than is necessary. Men beat the milk out of the sponges with boards and wash them in the salt water until they can be strung in bunches of about twenty, regardless of size or quality. These are hung over the edge of the boat and left to trail in the water for a couple of days, when they are fit to be brought in contact with the human nostril. They are dipped in a solution of lime and allowed to dry, and are packed down in the boat which serves as a storehouse. The season's catch is sent directly to London or Constantinople, or some other large city, and goes on the market. Whatever be the impression made on you, dear children, by listening to this account, I am sure you can never use a sponge again without recalling the thrilling adventures of Spiro Themeli and his fellow-divers in securing them.

A Comparison.

She came to her mother with the question: "Which is worse, to tell a lie or to steal?" The mother, taken by surprise, replied that both were so bad that she could not tell which was worse. "Well," said the little one, "I've been thinking a good deal about it, and I think it is worse to lie than to steal. If you steal a thing you can take it back, unless you've eaten it, and then you can pay for it. But," and there was a look of awe in the little face, "a lie is forever."—Ez.

Reviews and Clippings.

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In order to accommodate thousands who have received great help from this book, and who wish to give it to others, it is now issued in paper covers. It is impossible to convey, by any statement, the profound impression which it has made upon thousands of minds. People from all walks of life recount in the most glowing terms the uplift, physical, mental, and spiritual, which has been realized from this formulated system. Many keep it to loan to friends, many consult it daily, and carry it with them as they journey. It is ordered largely from England and Australia, and an English philanthropist of Shanghai voluntarily had it translated into classical Chinese and scattered it broadcast. It is concise, simple, and practical, and its speciality is self-restoration without the necessity of outside aid. It should have a place in every home.

(Folio cloth, \$1.25; in paper covers, 50 cents.)
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Why You Fail.

Oh, read the sages of the world
And let their wisdom win you;
But get acquainted with yourself,
And find what you've got in you.

—Sam Weller Foss.

You fail because you do not have confidence in your own ability. There is success in the venture for someone, but you are afraid that you may fail, and therefore do not dare to undertake what you could carry out if you were sure of your ability.

There is an abundance of everything that you need, waiting for you to step forward and take it. There is no need to worry; you can have your share by quietly asserting your will-power and never giving in to seeming trouble.

The successful business man of the world are living examples of what will-power can do, will do, and does do. It is by keeping everlastingly at a thing that it is made to succeed, and the success will be in proportion to the energy put into the undertaking.

There is an old saying that "where there's a will, there's a way," and it is true, for the will soon finds the way; the will is capable of overcoming very great obstacles. If you will only realize that you have as much intelligence as other persons of your acquaintance who have succeeded where you have failed, you will see that it was purely will-power, or in other words "push," that made the difference.

"But then she has a gift for that sort of thing," you say. Bah! you can do every bit as well when you have asserted your will-power. Say "I can and I will!" and then go about it in the best way that you know; before long other ways will open up for you, and success will be an assured thing.

It will take time, however, for you are apt to forget, or to "fly all to pieces" over little difficulties at first, but do not give up. George William Curtis once said "an engine of one-horse power, running all the time, is more effective than one of forty-horse power standing idle!"

If you were in the surf on the seashore you would not give up, you would struggle against your weakness, and try again to overcome the force of the waves and reach the land; but in your everyday life you put forth no effort, you drift along, until you fall entirely. "What did it matter, anyway, it did not amount to much," you say; but do not forget that the small things are the stepping-stones to greater ones, and that the earth is made of atoms.

No one can live your life for you; no one can win your success for you but yourself; and it is only by constant, cheerful effort that you can win. There will be no such thing as failure for you when you have learned to control your will-power and to apply it to whatever you desire to do. Be cheerful and kind, always, for success is very sure to follow in the wake of these two mighty magnets.—"A. H. Q." in *The Housekeeper*.

THE TRANSITION OF EDWIN P. HILL OF HAVERHILL.

Edwin P. Hill, one of Haverhill's oldest and most respected citizens, passed on to the Higher Life March 10, after a protracted illness of four years.

He was born in Hudson, N. H., July 19, 1818, his family being one of the oldest in the State. He came to Haverhill in 1844 and established himself in the clothing business until 1861, when he was appointed postmaster by Andrew Johnson, holding the office until the incoming administration of Grant. From early life he was interested in journalistic work. His first newspaper articles were written in 1840, in support of Harrison and Tyler. In 1856 he was found enrolled in the ranks of the Free Soil party. The columns of the *Haverhill Gazette*, although a Whig paper, were permitted to be used by him to a limited extent in the cause of freedom.

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Some twenty-two years ago he became acquainted with the late Mrs. John R. Pickering of Rochester, N. H. It was probably due to her more than to any other person that she was brought to the notice of the public as a materializing medium. He organized many parties and made frequent pilgrimages to her home to witness this then comparatively new phase of the spiritual phenomena. These were composed of students, scientists and scholars who had become his acquaintances through his experiences as journalist. Reports of the séances in minutest detail were published, which commanded the attention of many thinkers and investigators far and near.

He was Corresponding Secretary of the Haverhill and Bradford Society of Spiritualists, and until he was compelled to relinquish on account of his infirmities, he was a most active and useful member. His companion, who preceded him to the higher life, also was a believer in Spiritualism, and was a lady of rare conversational and mental attainments. As a worker and vigilant promoter of the Cause he will be greatly missed, and as a citizen and journalist, whose face was so familiar upon our streets for many years, possessing in a large degree the esteem and confidence of an unusual large circle of friends and acquaintances, by whom he will be especially missed, and the loss of his visible presence will be keenly felt.

W. W. SPRAGUE.

SCIENTIFIC DEMONSTRATION OF THE FUTURE LIFE.

By THOMSON JAY HUDSON, author of "The Law of Psychic Phenomena," etc.

Synopsis of Contents—Definiteness of the Old Arguments; Spiritism and Hypnotism; Spiritistic Phenomena; Ancient Psychic Phenomena; The Advent of Jesus; The Intuitive Perception of Truth; Psychic Phenomena of Primitive Christianity; Modern Psychic Phenomena; Has Man a Soul? Duality Demonstrated by Anatomy; Duality Demonstrated by Evolution; The Distinctive Faculties of the Soul; Faculties Belonging to a Future Life; The Dynamic Force of the Mind; The Affectional Emotions of the Soul; Practical Conclusions; Logical and Scientific Conclusions.

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Gems from "Now."

God and "I" are in partnership in every human being. God is the silent partner. He lies in the sub-conscious life, and I in the conscious. He furnishes all the power, and all the raw material, which "I" manufacture through consciousness into Truth and Love.

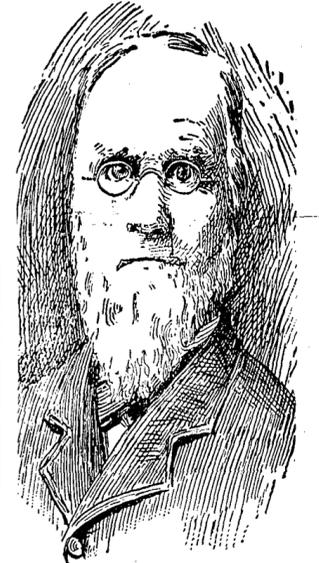
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I am.
Before I knew I was, I existed.
Existence is infinite and eternal.
I am part of that existence.
Before any manifestation, I was.
After any manifestation I shall be.
Therefore, I eternally AM.
Whether conscious or not, I AM, forever.

WONDERFUL CURES BY SWAMP-ROOT.

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Among the many famous cures of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, investigated by the BANNER OF LIGHT, the ones which we publish this week for the benefit of our readers speak in the highest terms of the wonderful curative properties of this great remedy.



Deacon Charles F. Pollard, a prominent Baptist deacon of Lynn, Mass., residing at 74 High Rock street, adds his testimony to the wealth of others as to the wonderful curative effects of Dr. Kilmer's Swamp-Root. Deacon Pollard on Jan. 21 writes:

"For years I had kidney and bladder troubles, and was also a victim of acute rheumatism in my arms and legs. The pains from the latter affection were very hard to bear. I tried many doctors and medicines without benefit. Some time ago I commenced to take Swamp-Root. It has entirely cured my rheumatism, and has greatly helped my other troubles. I should not think of keeping house without having Swamp-Root as a conspicuous feature of the housekeeping utensils. I can only speak in the highest praise of its health-giving properties."

C. F. POLLARD.

DEACON C. F. POLLARD.

What a Woman Says of Swamp-Root.

Mrs. H. N. Wheeler, of 208 Boston street, Lynn, Mass., writes on Dec. 11, '99: "About eighteen months ago I had a very severe attack of grip. I was extremely sick for three weeks, and when I finally was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield of Lynn, advised me to give Dr. Kilmer's Swamp-Root a trial. I procured a bottle from my druggist, and found it a very pleasant medicine to take, and inside of three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to day I am as well as ever. My business is that of canvasser; I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me."

DEACON C. F. POLLARD.

MRS. H. N. WHEELER.

remedy that science has ever been able to compound.

To prove its wonderful curative properties send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive free of all charge a sample bottle of Swamp-Root and a valuable book by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the wonderful curative properties of this world famous kidney remedy Swamp-Root so remarkably successful that those of our readers who have not already tried it are advised to write for a free sample bottle, and to be sure and mention reading this generous offer in the BANNER OF LIGHT.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty cent and one dollar size bottles at the drug stores everywhere.

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

When your kidneys are not doing their work, some of the symptoms which prove it to you are pain or dull ache in the back, excess of uric acid, gravel, rheumatic pains, sediment in the urine, scanty supply, scalding irritation in passing it, obliged to go often during the day and to get up many times during the night to empty the bladder; sleeplessness, nervous irritability, dizziness, irregular heart, breathlessness, sallow, unhealthy complexion, puffiness or dark circles under the eyes, loss of ambition, general weakness and debility.

Swamp-Root is used in the leading hospitals, recommended by skillful physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful

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I am part of that existence.
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Children's Spiritualism.

"KISS ME DOOD-NIGHT."

"Pease, mamma, pease kiss me dood-night,"
My blue-eyed love with sunny curls
Stood pleading, 'tween her sobs and tears.
I said, "I can't kiss naughty girls."

I led her to her snowy cot,
"Pease, mamma, pease," she sobbed again,
"I won't be naughty any more."
I left her, all her pleadings vain.

I had been reared in Spartan school,
And deemed it duty to control
With rigid rule, nor never knew
That Love with love should sway the soul.

I heard her sob, my mother heart
With yearning filled, to soothe and cheer,
Yet I refrained, and in her sleep
My baby still lay sobbing there.

'T was midnight when I felt a touch—
A fevered hand lay on my brow
My white-robed baby pleaded still,
"Pease, mamma, pease, I can't sleep now."

All through that agonizing night
Delirious she moaned in pain,
The little broken heart still plead
For kisses that I gave in vain.

At dawn the angels hovered near:
She nestled close, and smiled, and said,
"I won't be naughty any more,"
And in my arms my babe lay—dead.

And I am old; the passing years—
Fears brought no comfort in their flight,
My heart still hears that sobbing cry,
"Pease, mamma, pease kiss me dood-night."
KATE THYSON MARR.

Letter to Dick Waterman.

Dear Dick: I have been trying to write to you all winter, so to-day I will see what I can do. The 10th of February I had a birthday party; I was twelve years old. I invited you and Sunbeam, but I do not know whether you were here or not. We had a nice time, but we had no little spirit children to talk for us, as you did at Sunbeam's party. I had a number of presents. Can't you come to my house sometime and let me know when you come, and bring some of my brothers and sisters with you? Please write and tell me something of your spirit home. I should like to take a peep into your home, for I think it must be beautiful. Since Christmas time, Harold Piper's mother has gone over to live with you. He must miss her very much, but he knows where she is and can hear from her. But I have written quite a letter, and now will close. From your loving friend,
Chelsea, Mass. RUPERT CLIFTON DAVIS.

The Merry Sowers.

This game will charm the little ones by its activity. It is as suitable for lawn and outdoor frolic as it is for the parlor.

The children form a ring, joining hands. One little girl consents to remain outside, and withdraws herself from hearing distance, while each in the ring takes the name of a flower, and all are to sow the seed in their imaginary garden. When each has chosen her flower, they altogether call "Ready." The child who has withdrawn returns and stands in the middle of the ring, and is to guess the name of the flower first planted, which is indicated by one little girl beginning to sing, as they all dance around the one inside the circle, joining in the song thus:

We are planting pretty flowers,
Gay and fragrant flowers;
We are planting pretty flowers;
The name begins with "P."

Here they stop dancing, and drop hands, while they go through the motion of sowing seed. The child in the ring must now guess what she thinks the flower may be. If she fails to

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Banner of Light.

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Fifty-Two Years.

It was on the thirty-first of March, 1848, that the first intelligent message was received at Hydesville, N. Y., through the mysterious rappings that had for many months been heard in an obscure home in that village. Fifty-two years have sped away since then, and the message of the raps has been heard in every land upon the globe. Thousands of people have been comforted by its assurance that there is no death, while a few of the scholars of earth have found in it a source of knowledge that could be obtained in no other way.

Those who sought it to assuage their grief and mitigate their sorrow, found the rap a perpetual joy and a never-failing source of inspiration. Some of them utilized this mystical visitant as a means to add to their store of information, and made the rap the basis of a system of ethics that transcended everything the world had ever known. Others who heard the mystic message with equal delight contented themselves with the pleasurable features connected with their communion with the denizens of the spiritual world. They disregarded the scientific, philosophical and religious instruction to be derived from a systematic study and a careful analysis of the facts set before them.

The scientists and analytical students sought in vain to reduce the phenomena to an orderly form by proper classification, through which they could, with the aid of exarctate intelligences, reveal to the world a demonstrated future life. In these efforts, praiseworthy as they were, they encountered the bitterest opposition from the majority of the Spiritualists themselves. Those who claimed that Spiritualism was a special divine revelation were especially severe in their denunciations of those who found the elements of the greatest of all possible sciences within its comprehensive grasp.

It is not strange, therefore, in view of the foregoing facts to find that Spiritualism has not accomplished all that could reasonably have been expected of it in fifty-two years. It is more of a wonder that it has been able to do anything of value when the many contradictions, and peculiar independent spirit of the majority of its adherents are taken into consideration. It has not advanced because of the loyal support it has received, but in spite of the most bitter opposition, and utter indifference

of the Spiritualists themselves. In making this sweeping assertion, we are neither ignorant nor forgetful of the splendid services of the pioneer workers in the fields of Spiritualism—Ballou, Dexter, Edmunds, Fishbough, Fish, Finney, Ferguson, Pardee, Denton, Tiffany, and scores of others, stand forth as splendid monuments of excellence to the real worth of Spiritualism as an educator and reformer for the masses.

There are those yet in the form who bear the same testimony, A. J. Davis, Lyman C. Howo, Mrs. Richmond, Dean Clarke, J. M. Peables, J. S. Loveland, and others—yet the influence of such as these has not been made as productive of good to the Cause as a whole as it should. The fault rests not with them, but with those who refused or neglected to make use of the instruction these able teachers gave them. The people failed to make truthful and painstaking records of their phenomenal facts; they declined to pursue their investigations systematically; they repudiated cooperation in practice, while they eloquently proclaimed their belief in it as a theory; they sought phenomena, not as means to a spiritual end, but as the end itself, and thereby opened wide the door to those who did not hesitate to place counterfeit manifestations before those who sought their aid; they likewise refused to centralize their efforts around the great truths of spirit return, life beyond the tomb, and eternal progression, and wasted vital and financial energy in the pursuit and support of phantoms.

As the natural outcome of all of these conditions, the people of to-day are compelled to go over the ground that was traversed by the early Spiritualists in order to obtain reliable data for a scientific basis for Spiritualism, by means of which the world will be compelled to accept its truths. Systematic study is yet to be evolved and developed, while the real meaning of cooperation must be determined, and practically applied through strong local, State and National organizations. Phenomena are yet to be shown to be mere challenges to the attention that the character of the forces producing them may be revealed to the world. When this meaning is determined, centralization of effort in society work, in schools, colleges and legislative halls will inevitably follow. These are only a few of the many things yet to be established in the name and through the instrumentality of Spiritualism. The number is legion, and it rests with the Spiritualists themselves to say whether or not the desired results may be obtained.

Fifty-two years of Spiritualism have given the world a vast, varied and very creditable literature. The masses have been astonished with the erudition and eloquence of many of the platform representatives of the movement, who have overturned the majority of the strongholds of Orthodox theology, and given the people clearer visions of the life to come. They have helped to bring out truer and nobler ideals in regard to spiritual things, and have impressed generic man that he must be his own savior. These and many other great truths make bright the sky that hangs above the two and fifty years of spiritualistic effort. The world is the better for the work of Spiritualism, and all enlightened souls are grateful for its benign influence. But that which has been left undone, that which has been thrown away, that which has been neglected, must be placed in contrast with the good accomplished, as we enter upon the fifty-third year of the Spiritual Era. By so doing, we can note the failures and successes in their order, and utilize them in making the history of the Spiritualism of the future a series of grand successes, through which the regeneration of the race is accomplished, and the millennium of love and peace established. Let us make S. E. 53 the first of this splendid series of triumphs.

Once More the Medicos.

The men of medicine, through their official spokesman, had their day at the State House on Tuesday, March 20. They asked for the passage of subtly worded amendments to the present medical law, that would make every irregular, unregistered physician in this State, a criminal in the eyes of the law. Magnetic, Mental, and Spiritual healers, Christian Scientists, Metaphysicians and Osteopaths are all struck down under the proposed sweeping amendments. Naturally they uttered a ringing protest against the enactment of all of those amendments. On Wednesday, March 28, a grand mass convention was held in Association Hall, Y. M. C. A. Building, Boston, by the friends of medical freedom, at which steps were taken to form a "Medical Rights League," to protect the people from the assaults of the medicos.

On Thursday, March 29, the Committee on Public Health heard the remonstrants to the proposed legislation. We go to press too early to give our readers any account of the hearing, but it is not too much to assume that the State House was on that day thronged with intelligent people eager to protest against the overthrow of their liberties. The apparently innocent nature of the proposed amendments has disarmed many of the friends of medical freedom, and led them to accept the dictum of the medicos without question. Indeed, every casual reader of these amendments would see nothing on their face to cause alarm. When they are studied with care, however, it will be seen that they give the Board of Registration in medicine a greater power than was ever enjoyed by the Tyrants of Syracuse.

The Board is given the power to examine all candidates for registration in certain branches, and "in such other subjects as the Board may elect." No exception from the penalties of the law is made in favor of any one who uses other than the methods of the three "regular" schools of medicine. Any person who relieves pain or cures disease becomes liable to a heavy fine and imprisonment under the fiat of the Board, since it (the Board) holds that practice in medicine consists in the use of any remedial agency for the relief of pain, or the cure of illness. The sole purpose of the law of 1894 was to compel all practitioners, of whatever schools, to register so that it might be known who, what and where they were. Beyond this the sponsors for the original measure declared they had no wish to go.

As soon as the law was enacted, the medicos began to plan restrictive amendments, tending to circumscribe the liberties of the people, especially those of all independent medical practitioners. Step by step have they gone forward, until now they ask for the virtual right to prohibit natural physicians from practicing the healing art in this State. It rests with the people to say whether this monstrous injustice shall prevail. If the Committee on Public Health recommends the passage of the proposed amendments, the battle will be transferred to the House and Senate, when the friends of freedom will use every honorable

means in their power to secure the defeat of the same.

Spiritualists, Liberalists, Progressive Thinkers—you have something to do in this matter. You should protest vigorously against this unjust class legislation, and make your Senators and Representatives understand your views in regard to the subject. You should make it a point to know how your legislative servants stand with respect to this question, and hold them accountable for their votes. Remonstrances should be circulated in every city and town in the State against further medical legislation, in case the bill is reported favorably by the Committee on Public Health. Blanks can be obtained at this office when desired. They will not be needed unless a favorable report upon the amendments goes before the Legislature. In the meantime, watch the columns of the BANNER OF LIGHT and the daily papers for information with regard to the matter, and be prepared to act promptly when occasion requires it.

And Now the Dentists.

A clipping from one of the leading journals in Toronto, Ont., supplemented by a personal letter from a friend, gives us the information that children must pass an examination before a Commission of Dentists ere they are admitted to the public schools. Those already in attendance must also be tested or leave the schools. This is a peculiar case, and shows the current of the wind of events very clearly. If dentists can test children's teeth, and operate upon the same to their own profit, at the expense of parents; aurists, oculists, tailors, dressmakers, cobblers and jewelers have the same right.

No doubt children's teeth should receive attention; no doubt their ears, eyes and clothes also require examination; but where is the end to the demands made upon parents? If the State assumes the right to compel parents to accept dental service, to submit to vaccination, to employ undesirable physicians, etc., then the State, by every rule of right, should assume the payment of the expenses incurred. If parents can be taxed against their will, and forced to meet expenses they cannot afford to incur, or their children forfeit their places in the schools, something is radically wrong on the part of the government.

If people can be placed under the ban of the law on account of their ears, eyes or teeth, by any State, then it is the duty of that State to assume the care and meet the expenses of every child from the hour of its birth up to the age of maturity. This would be paternalism of an extreme order, yet it is as reasonable as are many of the demands now made upon the people. Dental service is far too costly to be enforced upon those who have but little means. It will be urged, however, that children should not be allowed to suffer from toothache or from the affected breath of decaying teeth. Granted. Then let a special fund be provided to meet these cases, and the teachers directed to instruct their pupils in the divine art of teeth-cleaning, and to send them to the school dentist in cases of necessity. We are opposed to the State burdening the people with expenses they cannot afford to meet, hence cannot feel that the Dentistry Commission, or any other commission of like nature should be forced upon the people for support.

Andrew Jackson Davis, M. D.

This gifted apostle of Spiritualism and reform is yet with us, and is teaching the children of men as never before. Since his wonderful system of philosophy was revealed to the world nearly sixty years ago, he has been considered by the thoughtful minds of the age as the foremost of earth's seers and instructors. His works are more popular to-day than they were when first placed before the reading public. He was far in advance of the age, and his words will be more fully appreciated as the years roll away. People are more enlightened upon psychic matters than they were when he first gave "Nature's Divine Revelations" expression in words. The thought of his master mind now appears in the wondrous light and beauty of supernal wisdom, because it can be better understood. His complete works number twenty-nine volumes, and can be obtained at this office at the low price of twenty dollars for the entire set. In another column will be found the list of his works complete, with prices greatly reduced from the original. These works constitute an invaluable library in themselves, and should be found in every Spiritualist's home.

There is but one Andrew Jackson Davis, and there cannot be too much familiarity with the wonderful truths he has given the world. Truly he is a teacher of teachers, and one of the greatest seers (if not the greatest) that the world has ever known. Spiritualists are often prone to wait until a man has passed away from earth ere they do him honor, and accord him his place in their souls. This should not be the case with regard to A. J. Davis. His natural modesty would keep him out of public sight, were it not for the impress of his spiritual revelations, and his devotion to truth as he perceives it. His naturalness is greatness itself, and his words have weight because of the truth that prompts them. He ministers daily to the needs of the physically afflicted, as a physician, while in the mental world he is, through his books, the guide, teacher and counselor of thousands who are in search of spiritual truth. May he long be spared to aid human beings in their search for wisdom.

Lyceum Celebration.

Boston Spiritualists should not forget the joint celebration of the Fifty Second Anniversary of Modern Spiritualism on the part of the Boston Spiritual Lyceum and the Young People's Psychic Study Club, as well as the Gospel of Spirit Return Society, in Berkeley Hall, Sunday afternoon, April 1. Mrs. Minnie M. Soule, with other prominent speakers and mediums, will be present to assist in the exercises. The young people purpose having an entertainment that shall be a credit to Spiritualism, and will present an attractive program, comprising brief addresses, songs, recitations, spirit messages, etc. All are cordially invited to attend this closing celebration in honor of the glorious Anniversary.

Lisbeth.

This splendid work by Mrs. Carrie E. S. Twing will soon be out of press. It is a book that is worth far more than the subscription price, and should be read by all who feel that Spiritualism is of value to them. It is only one dollar per volume, hence is within the reach of every liberal thinker. Orders should be sent to this office accompanied by the sum of one dollar each for copies of this excellent book. You will miss it, if you do not secure one at once.

The Mayer Fund.

Once more we urge this important matter upon the Spiritualists of America. Here is an opportunity to do something for Spiritualism that has never before appeared in all its history. One man will give thousands of dollars provided the thousands of Spiritualists will meet him half way. He gives all, and receives nothing save the approval of his own conscience, and the thanks of his spirit friends. The Spiritualists of America should show their appreciation of his generosity by meeting him in the same kindly spirit. If each and all will give a few dollars to this worthy object they will receive a reward in spirit never before known to them. Their own consciences will speak to them in tones of approval, and give them more satisfaction in their religion than they ever dreamed to be possible. Spiritualists of America, shall this philanthropic offer be lost through our neglect? Are there not three hundred and fifty persons willing to give ten dollars each to this fund? People who are at all interested in Spiritualism give that amount in other directions many times over in one year. Surely they will not refuse the cause they love as they love their lives, the mere pittance now asked for to fill this fund! Are there not four thousand persons willing to give one dollar each to make it possible for Spiritualism to be benefited by Mr. Mayer's offer? April first is close at hand! Let us act at once! Let the dollars flow in!

Mrs. Inez Huntington Agnew.

In the transition of this gifted woman, Spiritualism has lost one of its truest and most conscientious workers on the mortal side. All who knew her will be painfully shocked to learn of her sudden departure to the higher life. She was one of nature's noblewomen—a true wife, a faithful mother and a generous soul. She kept abreast with the times on all questions of the day, and her voice rang out eloquently in behalf of human freedom whenever she was called upon to speak. Her work was humanitarian in every sense of the word, and her Spiritualism was reduced to practice in her every-day life. She was a speaker of exceptional ability, and always instructed as well as pleased and comforted those to whom she ministered. She also excelled as a writer, and never was at a loss for a word in the defence of her religion. As a medium she was singularly gifted, and her messages, whether spoken or written, always bore the stamp of accuracy and truthfulness. She has made the world better through her noble life, and has left a splendid heritage in the example she has set by her fearless integrity and absolute devotion to principle. Her husband, J. A. Agnew, a son, and two sisters survive her, all of whom have the knowledge of Spiritualism to comfort them in their sorrow. We have known this family of representative Spiritualists for many years, and find words too feeble to express our sympathy with them in their great grief. Such lives reveal the beauty of true Spiritualism through the noble character developed by it.

Slade.

Marlboro has been afflicted with a visit from a man who claims to be Henry Slade. Unfortunately for him, Henry Slade is an invalid and is known to be in Detroit, Mich., at the present time. This man also asserts that he is endorsed by the First Independent Spiritual Society of Boston. Here again he is unfortunate, as there is no such organization in this city. If, in view of the above facts, Spiritualists see fit to patronize or believe in him, they deserve to be humbugged, as they surely will be. His doings in Leominster, Fitchburg, and other towns in this State, were published not long since in the columns of the BANNER OF LIGHT. Are the Spiritualists like Ephraim of old, so joined to their idols that they prefer to be deceived, cheated and defrauded? If not, then they should give this man and all of his class a wide berth, and support their mediums whom they know to be genuine.

Miss Amanda Bailey.

The well-known soprano of Salem, Mass., who has been seriously ill for eight months, is now quite comfortable in bodily health, but has lost the use of her limbs, and is as helpless as a child. She is about to remove to Canada to reside with her sister in Levis, Quebec. Miss Bailey has done much for Spiritualism, and will have in her new home the best wishes of her hundreds of friends, by whom she will be sincerely missed. THE BANNER wishes her a pleasant journey, and complete restoration to health.

The Illinois State Spiritualist Association.

In the last number of our esteemed contemporary, The Progressive Thinker, the officers of the Illinois State Spiritualist Association place some very important facts before the world. These facts are emphasized in a very forceful and commendable way by Editor Francois, whose ringing words should find an echo in the heart of every honest Spiritualist. We refer to the legitimate State Spiritualist Association in Illinois. There is a semblance of an organization, spurious in character, founded upon fraud and begotten in malice, that has for several months endeavored to defeat the purposes of the true organization. It has even sought the intervention of the courts to secure its ends, but thus far happily without success. The officers of the legitimate organization have some hard work before them to determine the status of their Association in the eyes of the law, but having right on their side, there is no doubt of their complete victory in the end. Their hands should be upheld by every true blue Spiritualist in the United States. They deserve well at the hands of their brethren for their loyalty to truth and justice.

The Wisconsin State Spiritualist Convention.

The Spiritualists of Wisconsin are now thoroughly awakened to the necessity of having a strong State Association to look out for their interests. Accordingly they will meet in Convention for the purpose of organization in Stevens' Point, Wis., April 17-18-19—not April 3-4-5, as heretofore announced. Excellent speakers and mediums will be present and take part in the exercises. Every Spiritualist in Wisconsin should plan to attend the Convention, and become a part of the organization. "In Union there is strength," is an old saying, but it will bear frequent repetition. Write to Mrs. Clara L. Stewart, Stevens' Point, Wisconsin, for particulars with regard to the Convention.

Timely Words.

The Editor of the Light of Truth warns his readers to beware of traveling mediums who claim to hold personal recommendations from him. He says that several of that class have been reported of late, and he does not wish to stand as sponsor for any of them. His words are timely, for the class to which he refers is growing in numbers each season. The Editor of THE BANNER has met with a number of similar cases, and has had to refute the claims of several specious pretenders in public and in private. The public should be very cautious in according a warm welcome to these parties, and should ever demand documentary evidence to substantiate their claims. Recommendations are not to be had for the asking from the editors of Spiritualist papers, and we very much doubt if one could be obtained under any circumstances by people who are ever on the move.

Kindly Read This.

In view of our munificent offer to give fifty cents worth of choice literature to every patron who will send us one new three months' subscription, accompanied by fifty cents, the regular price for the subscription alone, we hereby notify our readers that we cannot hereafter accept trial subscriptions at twenty five cents. This we did during the summer as a special camp-meeting offer, but we feel that the gift of splendid reading matter is more than an offset for the difference in cost, hence make the above announcement for the benefit of all concerned.

Mrs. C. Fannie Allyn.

The Spiritualists of the Boston Spiritual Temple, Berkeley Hall, are to be ministered unto during the month of April by that fearless champion of freedom and reform, Mrs. C. Fannie Allyn of Stoneham, Mass. Mrs. Allyn needs no formal introduction to Boston Spiritualists, as she is well and favorably known to them all. She is abreast with the times, and never fails to keep her face toward the rising sun of progress. We welcome her again to our city, and bespeak for her the thoughtful attention of all liberal thinkers. She has a message for the people, and they will be well paid for turning out en masse to listen to her inspiring words. Let Berkeley Hall be filled every Sunday of her engagement.

The Chicago Mass Convention.

Indications point to a grandly successful gathering of the Spiritualists in Handel Hall, Chicago, April 10-11-12. Some of the ablest talent among our speakers and mediums will take part in the exercises. The program will soon be issued, and will give the people an opportunity to learn much concerning Spiritualism from the lips of its most talented exponents. Mrs. Cora L. V. Richmond, Moses Hull, J. Frank Baxter, Dr. H. V. Swearingen, Miss Margaret Gaule, Mrs. Georgia G. Cooley and others will occupy the rostrum on the dates in question. The Spiritualists in Chicago and vicinity, as well as in the adjoining States, should plan to attend this representative gathering. It is an opportunity of a lifetime, and should not be missed.

Mrs. J. K. D. Conant-Henderson served the Fall River, Mass., Spiritualists on Sunday, March 18, and was greeted by large audiences. She is to serve the Woman's Progressive Union in Brooklyn, N. Y., the first two Sundays in April. She has a few open dates for the remainder of the present season, and would be pleased to hear from societies with regard to the same. Her engagements for 1900-01 are now being made, and parties desiring her services will kindly take note of this fact. Mrs. Henderson is an earnest servant of the spirit-world, and faithfully strives to interpret the message given her. Her permanent address is 112 Mt. Vernon St., Dedham, Mass.

Rev. Sheldon has concluded his week's advertising with the Topeka (Kan.) Capital. He says his experiment was a decided success, but if we are to judge by the sermons of his ministerial brethren, we should say that Sheldon stands alone in his opinion. The egotism of the man in assuming to speak, write and act as Jesus of Nazareth would do, at once stamps his enterprise of little value. He has gratified his own vanity, created a sensation, and advertised himself well by his exploit, therefore he is satisfied that his venture was a "success." No doubt the Capital found it a profitable investment, but we notice that the editor does not care to repeat the experiment.

The Boston Sunday Herald of March 25, contained a fair and impartial article upon the subject of Spiritualism in connection with the observation of the Fifty Second Anniversary of Modern Spiritualism on the 29th inst., on the part of the Massachusetts State Association of Spiritualists. All references of that character are pleasing to Spiritualists and helpful to Spiritualism.

Have you read Moses Hull's splendid reply to Talmage? The numbers of THE BANNER containing this able review should find their way into the home of every Spiritualist on both continents. If Talmage cares anything for truth and honesty, he will find plenty of both of these desirable commodities in this reply of Mr. Hull. Extra copies should be ordered at once.

Dr. E. A. Smith of Brandon, Vt., whose continued illness has been mentioned from time to time in the BANNER OF LIGHT, writes us that, although far from well, he is yet able to visit Boston, and will do so Anniversary week for the purpose of meeting old friends and of enjoying the exercises of the several celebrations. His many friends will give him a hearty welcome and rejoice with him in his progress toward good health.

Copies of the pamphlet, "Evolution of Worship" can be obtained at this office upon application, for the small sum of twelve cents each. Send in your orders and acquaint yourselves with the history of worship on the part of the human race.

The question of medial freedom is the absorbing topic of interest at the present hour. It is making large demands upon our time, therefore our correspondents will kindly make due allowances with regard to responses to their letters.

Anniversary celebrations are now in order, and a goodly portion of our available space will be devoted to reports of the same. They constitute a part of the legitimate history of Spiritualism, and as such are worthy of preservation.

(Continued from first page.)

pantheism, but in reality it is the downward dip of the spiral of progression. The upward step we cannot see at once in the external conditions.

But its heralds are with us; the slave is freed; individuality is strengthened and developed; men have been taught that the laws of life controlled them, now they are taught how to control their lives, and cause the laws of life to serve them, by learning what their operations are, and working in harmony with them.

Buddha tells us that "the Power Divine which moves to good," will give us liberty if we will work with it, and that it is we ourselves who create "Death and Pain, the shuttles of its loom."

They think this is a great improvement upon the Hebrew God, yet is the same thing in different language. Truth is one, but the paths by which we reach it are many.

The God of the immediate future will be "formless intelligent energy." Beyond that will be the God they are now forsaking, but they will meet him on a higher plane of development, and believe intelligently, instead of blindly as before.

Then will men begin to understand the words of Krishna, Lord of Devotion, in the Bhagavad-Gita.

"I established this whole universe with a single portion of myself, and remain separate." All things of the earth are contained in the sun, yet the sun remains separate; it is a formless diffusive energy in all and about all, yet it preserves its form and its individuality. It is the life of all that is; the flower can say, "I am the sun," and the sun, I am the flower, yet each has its separate existence. So the God of the future will be known and understood.

Medical Monopoly.

BY WILLIAM FOSTER, JR.

Medical monopoly is more vigorously opposed in the West than elsewhere in the country. In several States the courts have riddled the "medical practice laws," much to the discomfort of the Boards of Health, who have with despotic fury invaded personal, professional and popular rights. The trend of public sentiment was so unmistakable that the doctors of Chicago and adjacent parts have organized as the "American Medical Union," entirely unsectarian in character, professionals of all schools of practice being eligible to membership. Its Board of Officers was selected from four schools, men of eminent ability. Of the membership more than forty are members of the faculties of the leading medical colleges of all the four schools, and many of the most distinguished physicians of large practice. These four schools are the allopathic, homeopathic, physio-medical and eclectic.

As a lever of success, the associates have decided to issue The Union Medical Journal, the first number having been sent out. It is a broad, sixteen page paper, neatly printed, at \$1.00 the year, or 50 cents to the end of the present year. Medical reformers, and enemies of medical statutes based on despotic paternalism should see that the paper has a liberal subscription list. Dr. T. A. Bland is the Managing Editor, which ensures ready matter abreast of the needs of the hour. Dr. B. wield an incisive pen, and what drops from it is worth the reading. Every word tells, and every sentence is a javelin.

Banner Correspondence.

C. Fannie Allyn writes from Springfield: The brave women of the Ladies' Aid Society have for years kept the good cause alive here. I want at this time to make special mention of two of them: Mrs. Hortense Holcomb has been a most devoted President for eight years. In every movement she has been loyally sustained by her husband, whose work for the Cause has never faltered. They are now to remove to Boston, or vicinity, and whoever meets them will be gainers thereby. The other lady of whom I speak is Mrs. Sara G. Haskins. All speakers (and they are many) who have had the happiness of being entertained by Mrs. H., her daughter and son, know too much cannot be said in praise of their generous hospitality. Mrs. Haskins is the untiring Vice-President of the Society. March 21 was her birthday, and under the guise of a birthday party a surprise reception at her home was tendered Mrs. and Mrs. Holcomb. It gave their many friends a chance to meet them socially before their departure. It was an unqualified success. In name of the Ladies' Aid Mrs. Haskins presented a gold Sunflower Badge to Mrs. Holcomb, and Mr. H. was remembered with a gold scarf-pin. Her "words were few, but well chosen," graceful, earnest and true, like the sister herself. The response by Mrs. Holcomb was a tribute to the Society, and one which should fill the Spiritualist's heart with joy. It proved her one who held her powers sacred, a speaker of ability, a loving wife, mother and home builder. It was well worth hearing, and the moistened eyes of many bore witness to its eloquence. Mr. H. in a few words did honor to himself, the Cause and his wife. Mrs. Allyn made a little speech to the assembly, closing with a poem to Mr. and Mrs. H., and our well-beloved hostess. A beautiful collation was served, and cards were indulged in, and when the parting hour came all took with them pleasant memories of a well-spent evening. The thanks of the writer are hereby tendered to the many who have made her stay among them pleasant, also to Mrs. Haskins, and her daughter and son for their hospitality and kindness.

Frederick Holm, Sec'y, writes: The Washington Union Association of Spiritualists, of Minneapolis, under the able leadership of the pastor, Mrs. C. D. Pruden, continues to draw interested audiences. While the meetings are not quite as large as they were two years ago, a class of people never before interested in this grand philosophy is being attracted. The series of lectures given by the guides of Mrs. C. D. Pruden for the past month ran as follows: "Our Spirit Home and its Surroundings," "Spiritual Awakening," "The Different Spheres," "The True Conviction of Eternal Life." These were very instructive and spiritual. Such teaching will elevate our Cause and help to accomplish the work designed by the spirit world.

Our Lyceum is not a neglected branch of the society, we assure you. The entertainment given by our society in connection with the Lyceum on Washington's Birthday surpassed all expectations. There were eighty children present. The Lyceum extended an invitation to the "Willing Workers," who attended in a body, making it a grand event. The program consisted of patriotic songs and speeches, fancy marching, ending with a dance for the Lyceum. Our society is progressing nicely, with the assistance of the Ladies' Auxiliary, which meets every Wednesday at the different homes of the members, who then have a social chat over a cup of tea. The officers of said Auxiliary are: President, Mrs. Emma Tenver; Vice-President, Mrs. Becker, Secretary, Mrs. Louise V. Fisher; Treasurer, Mrs. Barbara Louise.

Kind Words.

To the Editor of the Banner of Light: Your excellent paper reached me this morning, teeming with good things, as usual. You can count me a subscriber while on the mortal side of life, for I would not like to pass a week without its encouraging influence. Spiritualism sustains and comforts me in my declining years as nothing else could. I have passed my seventy-eighth milestone, so naturally am looking forward to my passport to the summer clime. I wait you and yours very many kind wishes; also inclose something for the Mayer Fund. Sincerely yours, Mrs. J. E. HOUGHTON.

Berkeley Hall Celebration.

The Fifty-Second Anniversary of Modern Spiritualism was celebrated at Berkeley Hall, Boston, March 25. The hall was tastefully decorated with American flags, palms and exquisite cut flowers. The day was all that could be desired, and a large audience was present to greet the friends who were to present the truths of our beautiful philosophy. The exercises opened with a piano solo by Mr. Geo. E. Schaller, after which Mr. F. A. Wiggins offered prayer. Pres. E. L. Allen read an address of welcome; he said: "This is the last time we will celebrate the Anniversary of Modern Spiritualism in this century; those who have had the privilege of living in this age have been blessed. We are so used to many of the wonderful things produced in this age that we cease almost to appreciate them. How much have we progressed in the past year? The cause of Spiritualism has grown; it is broader, more far-reaching; it is creeping into the churches, and is shedding its influence over all humanity." The Ladies' Schubert Quartet sang a fine selection which was well received.

Mr. A. P. Blinn, one of the youngest workers upon our platform, was the first speaker. Among other things he said: "Spiritualism has been presented to the world under many other names. For fifty-two years it has been known as Modern Spiritualism. It has been said that people visit mediums only when in sorrow or distress of some kind. I fail to see why this is not right. The reverend gentleman to whom I refer says this is very trivial, and he thinks our friends after leaving the body should prefer to remain in heaven. Spiritualism teaches us that our dear friends are around us, and do bring us aid and comfort, and when they have proper conditions can communicate with us. We must be careful not to become bigoted. We must remember that if we are untruthful here we will not change in a moment's time after we pass over; therefore Spiritualists should be taught to weigh all things that are given to them, and, as has been said, try the spirits, test them, and always use their reason. We must hold ourselves ready to receive the truth, whatever it is, and not be bigoted but always liberal. Let us each strive to live up to the highest possible standard."

Mrs. J. T. Pearl rendered a very fine vocal selection, which was very well received, and Mr. F. A. Wiggins spoke at length, taking for his subject: "CONSIDER THE LILIES OF THE FIELD, HOW THEY GROW."

The solid, adhesive cement upon which all enduring superstructures of the present must rest, must be derived from all that is best in the mental and spiritual alchemy of past ages.

Originality must necessarily be rare, and is practically confined to modes of expression; and even in this limited province, it often passes for the genuine when a full and complete analysis would reveal but a spurious coin.

All real success has been and will be achieved by such operative processes only as we own allegiance to truth. Pilot asked Jesus, "What is truth?" There seems to be no record of a young answer from him, but his life, and every other human life, both prior and subsequent to Pilot's query, has recorded a partial answer to this important question. I accredit to every man and woman, regardless of religious belief, an inborn or natural desire to know the truth.

A complete knowledge of self, in the present age, seems quite impossible. Were such a knowledge obtainable, its acquirement would reveal much, if not all of truth. When all of self is completely realized the answer to "What is truth?" will have been very measurably obtained.

Standing, not long ago, in our national cemetery, near Washington, was reminded not only of the flight of years, but of many revelations of truth regarding the latest principles of an undying loyalty to best of all types of heaven, the home, which is ever guaranteed protection by the pledge of every heart-beat of a common brotherhood.

Mankind cannot create truth, and his value to the world as its discoverer, will depend upon his ability and disposition to properly relate and classify his discoveries with other revealed truth. This thought is pertinent to the hour. The discoverer of a truth, while seeking to promulgate it, is often dubbed a crank or charged with being an anarchist, and in

lady will continue to write, and present her thoughts to the world.

Mr. J. S. Mansergh was then introduced, and spoke briefly. He said: "I came from New York on purpose to be with you to day. I will say that New York is starving for just such a society as this one at Berkeley Hall. Boston is considered the hub in all that pertains to education, and I think Boston is the hub of Spiritualism. I know the farther away from Boston you go the less you hear of Spiritualism. I had not the privilege of being born a Spiritualist. I was born under other environments, and I have wandered from one religion to another, seeking for something to satisfy me; as last night here at Berkeley Hall I found Spiritualism. It taught me that I was a sentient being with a right to think and act for myself. We know that the study of life eternal here and hereafter is just as free as air, and no one church should hold a copyright. I am proud to say Spiritualism stands for education broad and liberal; it is the philosophy of nature. Now, if we wish to be practical we must begin with the children. Their training is one of the most important divisions of the spiritual work. Let us strive to teach the children the philosophy of Spiritualism, and that they must think for themselves."

The Ladies' Schubert Quartet gave another selection, after which Dr. Hicks delivered an address of thirty minutes. He said: "If I were asked the question to-day, 'Are you a Spiritualist?' on my conscience I should say, 'I am.' If my questioner should doubt me and ask me 'Why?' I should say, 'Because I am a spirit.' What has this Cause done? The return of one spirit is a clear cut answer to the question of soul entry. All the phenomenal proofs of the last fifty-two years piled up in front of a man who does not know, cannot make a Spiritualist of him, he must know in his own consciousness. We walk not amid shadows, but in the glorious sunshine. We walk not with perfect beings, but with those who have borne burdens in the heat of the day along human thoroughfares that history has forgotten; they come at our call, we clasp hands across the border, and we are one. Spiritualism is as old as spirit. I am very proud to say I am older than this world. I can't think when I began, or where I shall end. I was a Spiritualist before I was born. I came into my inheritance naturally. Spiritualism has restored genuine Christianity; Christianity is the mind of Christ, it is the divine impress of the mind from the beginning. Spiritualism has given us the Higher Criticism—God is in man."

He spoke of the report of Prof. Hyslop, and paid him a high tribute, and said he was an honest man whom every one would love. "Now if I should summon the departed friends and ask them to express their united message on this day—a day of greeting, a reunion—they would say, 'We establish another spiritual milestone here and now, and cross hands over the shadow line to benefit each other.' Do we sufficiently consider the fact of spiritual organic union—deep down, conscious kinship to all life? Has this movement, through you, accomplished its purpose?" He was received with great applause.

Mr. F. A. Wiggins made a plea for membership. Master Willie Sheldon gave a fine recitation. The meeting closed with a benediction.

The evening session opened at 7:30 with a piano solo, followed by a selection by the Schubert Quartet. J. S. Mansergh made a few remarks, which were to the point.

A song was rendered by E. Warren Hatch, with violin and cornet obligato by C. L. Hatch and Mr. Clinton Batchelder; Chas. L. C. Hatch played a violin solo which was well received; F. A. Wiggins gave a thirty-minute séance of ballot readings; piano selections, "Edelweiss," "B. The Man Behind the Gun," by Mr. Fred Watson. It is needless to say that he received an ovation. We all felt our boy had returned home. Geo. E. Schaller rendered one of his famous violin solos, and was heartily accorded; Dr. Dean Clarke spoke briefly (see other column); the Schubert Quartet closed the session. We had grand good audiences

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This Great Healer Causes the Deaf to Hear, The Lame to Walk and the Sick to be Made Well.



J.M. Peebles, A.M., M.D., Ph.D.

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

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

ADDRESS DR. J. M. PEEBLES, Battle Creek, Mich.

The Massachusetts State Association of Spiritualists

Will celebrate the 52d anniversary in Berkeley Hall, Boston, Mass., Thursday, March 29, all day. This year will be no exception to the general rule of good things; a large list of speakers, mediums and musicians will take 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. Wiggins, Mrs. Minnie M. Soule, Mrs. N. J. Willie, Mrs. Alice Waterhouse, Mrs. C. Fannie Allyn, Mrs. Jahnke, E. Warren Hatch, Mrs. Carrie F. Loring, Mr. A. P. Blinn, Mrs. N. J. Willie, Mrs. S. Willis, Mrs. Sarah A. Byrnes, Mrs. Hattie C. Mason, Dr. Dean Clarke, Mr. L. P. A. Whitlock, 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 Kinball, Mr. J. S. Scarlett and members of the Central Orchestra. Remember the day and place—March 29, in Berkeley Hall, all day. CARRIE L. HATCH, Sec'y.

The Ladies' Spiritualistic Industrial Society

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 following talent is expected to be present: speakers, Messrs. Hicks, Wiggins, Blinn and Graham, Mesdames Byrnes, Whitlock, Hand, Sargent, Burnham, Soper and others; 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.

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consequence becomes a martyr for principle and is compelled to wait for coming ages to honor him and his discovery, simply because he failed to properly relate his knowledge to already quarried nuggets of truth. This fact is evident to the naturalist.

"It is said that a little knowledge is dangerous. To become too well related to an isolated feature of truth is also dangerous. All new revelations and discoveries must, in order to prove valuable, bear a proper relationship to all other features of truth. An accidently-revealed fact of nature is of value, but never so valuable as when properly geared to the most modern revelation, and it will be readily seen that this proposition inversely stated is equally true.

May it not be possibly true that Spiritualism has failed in gaining a more universal recognition, because of too much display of the spirit of iconoclasm and measurable failure upon the part of its adherents to properly relate it to other truths to be found in all other sects.

We do not think of Spiritualism as a failure, neither can we claim for it that success for which we enter into a struggle here. It is not a failure because its success is incomplete, but its incomplete success is due to its improper relevancy to other spiritual facts and the unpreparedness of the age. The Spiritualists of the future must dislocate Spiritualism from such perversely material purposes as we too frequently find, and recognize in Spiritualism a spiritual fact belonging to the real or spiritual realms of things.

The Ladies' Schubert Quartet favored us with another selection, after which Mrs. Effie I. Webster's guides gave many satisfactory and beautiful messages. Dr. Emanuel Pfeiffer, who has been fasting for twenty-one days, was then introduced. He said: "I feel at home here because it is so harmonious. About sixty years ago I was born in Denmark, and as soon as I was able to think for myself, I began to look for a religion that I could live by, one that would carry me into a safe harbor, never found until I embraced Spiritualism. When I read of people's fasting I wondered why they did it, and made up my mind I would demonstrate that the spiritual could overcome the physical, so I began fasting. In three days I lost four pounds. Then I determined to go without water for five days, and I did. I attended to my work, and have been very cheerful. To day I finish my twentieth day of fasting. I simply take each day a small quantity of water. To-morrow I will eat an orange, and I will prove to the world what can be done with a clean body." The morning meeting was closed with a benediction.

The afternoon meeting was opened with a piano solo by Geo. E. Schaller. Mrs. C. P. Pratt read an original poem, this was a treat to all who listened to it. We sincerely hope the

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Intelligence reaches us of the transition of Lucy Glovett, infant daughter of Dr. and Mrs. G. C. B. Ewell, of Toronto, Ont., on Tuesday evening, March 20. The remains were cremated, and the ashes will be taken to Worcester, Mass., for interment. The bereaved parents have our sincere sympathy in their sorrow. They know the truths of Spiritualism, and do not mourn as those without hope.

Services

Will be held on Sunday mornings during April in Pierce Building, Copley Square, Room 29, at 11 A. M., by Miss Susie C. Clark. Subjects: April 1, "Things That We Know"; April 8, "Experience"; April 15, "An Easter Lesson"; April 22, "The Ministry of Pain"; April 29, "Prayer."

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

Mrs. A. E. Sheets concluded her engagement with the San Diego Spiritual Society on March 18. A growing interest and increasing number in attendance marked the services. She will reach Grand Lodge, Mich., about April 1. She regrets her inability to speak for societies en route east. Her mother's health renders it imperative that she take the quickest and easiest road home.

R. P. A. N. S. Ten for five cents at druggists. They cure colds and croup in life. One extra tablet. No matter what the matter one will see you good! Mar 18

Movements of Platform Lecturers.

(Notices under this heading, to insure insertion the same week, must reach this office by Monday's mail.)

Mrs. L. J. Akerman desires engagements with all societies on platform work. Address No. 1 Alton Court, Cambridgeport, Mass.

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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.

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.

In the cause of Truth, will you kindly assist us in finding those to whom the following messages are addressed?

Report of Seance held March 8, 1900, S. E. 32.

Oh, Power of Love, that makes it possible to unite the two conditions of life, we look to thee as the author of life and love, for understanding, for growth and unfoldment.

MESSAGES.

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

Bert Folsom.

The first one who comes is a young man. He is about medium height, blue eyes, brown hair, and a pleasant manner.

Ella Ramsdell.

Now there comes a very tall lady. She has dark eyes and hair and is not very stout. She has rather a long face, a small mouth, and a nervous way.

Sarah Furbee.

Now there comes a dear old lady. She is quiet and unassuming, and walks in as though it was the most natural thing in the world to come and speak to her own.

Sam Kenny.

A man about forty-five years old, with gray hair, blue eyes and a beard all around his face is the next one to come.

walks through the fields in the spirit, and we are good friends. I have not very many particular friends I want to get to, but I should like to send this message, hoping it will reach somebody who will know that if I can come back, they can hear from their friends who have gone.

Nellie MacArthur.

Now comes a little girl about fourteen years old. She has brown hair and blue eyes, and is pale and sickly-looking.

Elmer Sanford.

A man walks in now. He is one of those lackadaisical looking people. It did not make much difference to him whether the sun shone or not.

Mark V. Hildreth.

Here comes a man with only one leg. He hasn't even a wooden leg. The trousers leg is turned up. He goes with a crutch and seems to get along pretty well.

Golden Rod.

An Indian chief comes to me, and he is ever so big. His name is "Golden Rod." He says: "I want to get to my medium. She is discouraged.

James White.

A man stands here now by the name of James White, from Niagara. He is a rough looking man, and is dressed in a rubber suit.

Mattie Alexander.

Mattie Alexander comes here in response to her mother's request. "I do this, mamma, to keep the promise I made to you.

earth life. I want to send my love to Uncle John. I know Sunbeam, and I know these people, but it is because you asked me to come that I do so."

A Letter from Abby A. Judson.

NUMBER ONE HUNDRED AND FIFTEEN.

To the Editor of the Banner of Light: I am much interested in "Spiritualism," in two volumes, by Judge Edmunds and Dr. Dexter.

In the first quarter of Volume One, I found much that was signed Swedenborg, with which I could not agree. One of these points is that the sex of a soul is wholly determined by the form.

Swedenborg argues for the sexless nature of a finite soul, on the ground that the Infinite Soul, or God, has no sex. I am led to believe, on the other hand, that Infinite Soul is positive and negative, active and passive, intelligent and loving, and that souls come dual out of this infinite source.

Another point in which it seems to me that Swedenborg was wrong is his statement that when the ego passes out of the fleshy form, there is made for it a new form, composed of new materials, and that it is a new creation.

It is pleasing to note that Swedenborg holds this opinion less tenaciously as the book proceeds. The very tenacity with which he holds his opinions though in spirit, and a certain narrowness in his mental make-up, help to establish his personal identity.

With Francis Bacon, it was wholly different. Not a theologian, like Swedenborg, he was a man of the world and versed in statesmanship, as well as a literary man, with a well stored and capacious mind.

Bacon's original mind was ready for new thoughts, and one can easily see that when the new explanations of mortal problems were presented to him in the untrammelled spaces of spirit life, he would scan them with an unbiased mind.

And in these communications from Bacon and Swedenborg, both of them on declaring their personality ignore all appeal to the facts of their earth life, and boldly call on those present at these seances to note what they say, and see whether their utterances do not prove that they are the very persons that they declare themselves to be.

We do wish that those dippant writers and newspaper men, as well as those preachers who have declared of late, as well as all along since the advent of Modern Spiritualism, that bright men and women seem to have become almost idiotic since leaving the earth plane, would take the trouble to procure and read the communications given in this book.

Want of space prevents the quotation of paragraphs in "Spiritualism," proving that Fran-

ois Bacon presents the same brilliant intellect and originality of thought, with added knowledge on spiritual matters, as a spirit, as he did in his earthly writings, but we must content ourselves with pointing out these characteristics, and refer our readers to the communications themselves.

The main object of the controlling spirits who presided at these memorable seances in presenting the series of "Visions," is to display to mortals how the progression of decarnate spirits is carried on, and the special means by which it is effected.

While we do not doubt that there are spirits so wrapped up in their own mental musings as to be oblivious to the world about them as Zeno or St. Simeon Stylites, yet it seems probable that most spirits, as well as most mortals, are keenly susceptible to their surroundings, and to the nature of their companions.

In one of the earliest Visions, quarrelsome, greedy and malevolent spirits are seen in a deep, gloomy place, surrounded by walls, and wholly unconscious of the bright light held up beyond by benevolent spirits.

In subsequent visions, higher and lovelier natural regions are disclosed, and benevolent spirits erect towers, filled with living light of every bright and clear hue.

And always, as they progress, there is less selfishness and more love. It is all realistic, wholly natural and reasonable.

In one communication, Bacon pictures the soul that is true to his truth and integrity, and applies to his errors the just deserts which his reason demands.

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

Reflections.

BY DEAN CLARKE.

Spiritualism has come into this world to stay. Though born on the earth, it is not the offspring of the earth, but of the heavens. It is a divine messenger sent from an unseen world as the bearer of good news.

It is a mighty movement of the minds and souls of mankind, in all lines of progress, forward and upward toward a higher civilization, better social conditions and institutions, a better Church and State, and a nobler individual life than is yet manifest on earth.

The true genius of Spiritualism, is Universal Reform, and unknown to the great majority of men in the flesh, it is to-day "the power behind the throne," the pulpit, the rostrum, and the press, that is agitating all the reform movements of this restless, transitional age.

They are working radioactively to cure moral disease by "casting out the devils" that produce them. The evils that superficially appear in the work of Spiritualism are not produced by it, but are rather the external symptoms of the moral corruption of human nature which it is exposing.

The vast work which Spiritualism proposes to accomplish is world-wide and involves centuries of time for its evolution. Thus far it has principally been engaged with preliminaries in producing phenomena, the "signs and wonders" demanded by a sensuous and materialistic age to prove the existence and presence of its spirit agents and producers.

The average mortal, who is "a consulter of spirits" to-day, is supremely happy in a renewal of personal intercourse with "loved ones gone before," and most completely gratified by any class of spirits that will "tell fortunes," and "give points" in selfish and worldly schemes.

The higher aspects of Spiritualism will be more in evidence, in fact will take precedence of the lower phases now most seen, just as soon as spirits in the flesh seek them.

Imperfect though it be in present manifestation, it is by far the grandest Science, Philosophy and Religion on Earth, and we are amply warranted in celebrating its birth to-day with songs of rejoicing, and words of highest eulogy.

Translated.

The Spiritual and Ethical Society of New York mourns the loss by transition to the better life, from his home at Caldwell, N. J., Feb. 2, of Dr. William Halsey, at the age of eighty-four years.

B. V. CUSHMAN.

Passed to Spirit-Life.

From her home, 36 Magnolia street, Roxbury, on Feb. 12, 1900, Mrs. SARAH J. CLEVELAND, aged 82 years. Mrs. Cleveland was born in Barre, Mass., and was a resident of Hingham many years, but had resided at Roxbury some fifteen years.

From her home in Worcester, of acute pneumonia, Mrs. HARRIET D. LAMB. For many years she was a believer in spirit return, and an honest, practical woman, always ready to help in the good cause, which was to her a comfort and a truth.

From the home of his son, H. F. Holmes, 50 Winthrop street, Springfield, Mass., March 13, Mr. HIRSH HOLMES, aged 93 years. Mr. Holmes was born in Plymouth, Mass., but when quite young went to Huntington, Mass., where he learned the blacksmith trade, and followed it until thirty-five years ago when he retired.

POST MORTEM.

When earth this body shall recede And I move out from this old frame, I want no one, who'er he be, To read the Bible over me.

Some spiritualistic friend may say "I will not be you, that lifeless clay," Of that, my friend, I'm well aware, But, just the same, I shall be there.

Some one will grieve, I have no doubt, (Excuse conceit) when I step out, And he and I will want to hear Something more pleasing to the ear.

Thou worn-out extracts from that book, Accredited to John or Luke, Thine is the language of their day, I want mine said in modern way.

The sweetest words that Jesus taught Are but the body to a thought Taught long before. I, in this sense, Believe in re-embodiments.

And every thought, divinely true, Has many times been born anew, And words, in modern times inspired, To me seem with more ardor fired.

Longfellow, Whittier, Lowell, too, Feed us with inspiration new, And Lizzie Doten's poems contain Food for the hungry heart and brain.

The Carey Sisters, fair and sweet, Have left us an inspiring treat, And Ella Wheeler Wilcox lives, And blessed truths most freely gives.

From these selections may be read Above this body, cold and dead, While what is then extemporized, Some spirit friend will improvise.

Remember this, surviving friends! So that who'er these rites attend, Whatever word of comfort drops Shall not be deadlier than the corpse!

The World's Burden.

BY M. J. WOODWARD WEATHERBEE. In Dante's vision of the sin of avarice, he says:

"On the fifth circle where I stood at large, A race appeared before me on the ground, All downward lying prone and weeping sore;"

weeping not that they were unjustly doomed, but from the consciousness that they had brought on their own accusations. Now what is this burden under which the whole world sighs, but the self-imposed burden we have ignorantly assumed by our misjudgments of one another?

What is this burden, but the consciousness of violated obligations to those with whom we are brought in contact? What is this burden but the consciousness that we have injured those whom we ought to have assisted; a consciousness that we have violated the most sacred law of our being; which forbids us from separating ourselves from one another through selfishness or insincerity or wish to do an injury? The lesson we all have need to learn and to keep ever before us is this: that whatever is for the good of one, is for the good of all; and whatever is harmful for one, is harmful for all, because we are members one of another. The air is full of our lamentations, full of our cries for deliverance.

"Lo! as the wind is, so is mortal life— A man, a sigh, a sob, a storm, a strife."

Light as air, the little word of impatience or of bitterness has flown we know not where; has found a lodgment where, like any garden seed or of the field, it shall bring forth fruit after its kind. Not till the blossom and fruit appear, do we comprehend how noxious was the seed we scattered; and the sorrow of it is, like the mustard, the smallest of all seeds, it has grown a deadly, miasmatic forest of wrong influences. Even they of our own household are divided against each other, and the familiar friend in whom we trusted has turned against us. If pride had not set its seal on our lips, the confession might be made that we were our own accusers.

The burden of the laboring man is sweet, for it brings the refreshing sleep of innocence, but the burdens of self love, of an unbridled tongue, of a mind disturbed, these are grievous to be borne. Schiller says in his dying hour, "Many things are growing plain and clear to my understanding"; and this one thing is surely becoming clearer to us all, that by our words we are already being justified, and by our words we are being condemned. Just like a city held in siege are we when we look not to our mental condition. Are we not sick or well, happy or miserable, just as our thinking makes us so; are we not at peace with all the world, or besieged at our very door by the words that have escaped our lips? What if we meet those that seem ungrateful, or envious, or deceitful, or unsocial, why should I increase the number of those that do us unjustly by being myself unkind or uncharitable? I cannot afford to cherish any thought that is not in harmony with the law of love. More and more it comes to me that I must be kindly affectionate toward those with whom as brethren I am a part; that I must do them good, and not harm; and do all things with a determined wish to be a benefactor to the world.

"What words he said I heard not, But now he's dead I do remember them, And they come back like distant music played Behind great gates of bronze and adamant."

Alas, for the melodies we in our inharmonious condition could not receive! Alas, for the ministries of angels that we might have had! 'Tis very sad that we do not follow more closely the spiritual law of our being. Such power we have if we will of choosing always the good, always the beautiful, and so incorporating them into our very being.

Our thoughts are the friends with whom we dwell. If they brighten the lives of those about us we shall be to them angels unawares. 'Tis a great largess the Lord of heaven has given us, even that of choosing just what stuff we will out of which to feed our souls; that we have the choice of saying the kind word, the true, the nourishing, the uplifting, that shall save men's souls, and redeem a world; or those that shall lead a soul to death. For by our words we shall be justified, and by our words we shall be condemned.

"May thy kingdom's peace Come unto us, for we unless it comes With all our strivings, thither tend in vain."

Obsession.

BY A. A. SEAVENERS. On the subject of obsession, Bro. A. A. Kimball (B. of L. Jan. 27) has given a very able and truthful statement of facts. That mortals are often obsessed by undeveloped spirits, no one who has given the subject any serious consideration can deny.

I will cite one case which has come under my observation. It is that of a young man of very sensitive nature, and withal endowed with fine mediumistic powers, but was unwilling to give up to the controls, feeling he must engage in some business whereby he could earn enough to support himself and family; consequently he determined to follow his business calmly, while the spirits were equally determined to use his gifts for their purposes, and as a result of this contention he is now an inmate of one of our lunatic asylums, sent there on the certificate of physicians as being insane.

Since his incarceration, myself as well as many others have received letters from him, in which he fully describes his unfortunate condition. He has also written scores of communications from departed friends, the truth

of which can be readily vouched for. His letters are the product of a perfectly sane mind, while the communications are all they purport to be. That there are thousands of similar cases we do not doubt; and what remedy can be applied to relieve these poor, unfortunate sensitives from a life of misery?

We are told that mortals will have much to answer for when they pass to the spirit world in punishment for the deeds done while in the body, but far greater should be the punishment for those spirits who cause such suffering and misery as they inflict by their hellish work in obsessing mortals.

We know of no remedy other than for the developed spirits to rise in their might and take charge of the undeveloped, and point the way out of their darkened condition and place them on the road to sunshine and happiness.

Until this is done, we must hold the spirit-world responsible for much of the suffering endured by the sensitive mortals of earth.

Remarkable Story Told by a Danbury Woman.

DANBURY, CONN., March 20.—A remarkable tale, involving both the supernatural and the material, is monopolizing public interest in this city. Mrs. Margaret Pettit of Brooklyn, who has been visiting her daughter, Mrs. Charles W. Lee, wife of a prominent citizen of Danbury, was found dead Sunday afternoon in bed. She had retired in seeming perfect health.

Her daughter, seriously ill in another room, gave the alarm which led to the discovery of the mother's dead body and to the remarkable story which has fairly bewildered Danbury. Mrs. Lee, as the result of a recent surgical operation, was confined to her bed, slowly convalescing. The mother, apparently in robust health, retired late Saturday night.

According to her custom, she did not appear at breakfast Sunday morning, but greeted her son-in-law cheerfully when he entered her room at noon and placed fruit and coffee at her bedside. Mrs. Pettit was an habitual late riser, and breakfast in bed was with her a matter of course.

A short time after Mr. Lee had left Mrs. Pettit's apartment, her daughter says she saw the well-remembered figure of her father, dead sixteen years, pass along the hall and enter the room occupied by her mother. Distinctly, she declares, she heard her father's voice say: "Margaret, come with me."

"Overcome with fright, unable either to move or scream," said Mrs. Lee, in recounting her mystifying experience, "I lay with eyes fixed on the door of my mother's room, and ears strained to catch the slightest sound. Clearly I heard my mother answer father's command. Her words were indistinct, but the tone implied her willingness to go."

"An instant later the door swung noiselessly open and my father stepped across the threshold, carrying mother tenderly in his arms. They vanished as I looked at them."

Mrs. Lee, recovering her voice, cried out to her husband as the apparition passed away: "Something has happened to mother!" she shouted, "Go to her! Go quickly!"

Mr. Lee tried to soothe the hysterical woman; then, to humor her, went to her mother's room. Mrs. Pettit lay dead in bed.—Boston Globe.

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The chief aim throughout the volume has been, to arouse increased interest in the workable possibilities of a theory of human nature, thoroughly optimistic and, at the same time, profoundly ethical. As several chapters are devoted to improved methods of education, the writer confidently expects that many parents, teachers and others who have charge of the young, or who are called upon to exercise supervision over the morally weak and mentally afflicted, will derive some help from the doctrines herewith promulgated.

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OF THE Body of a Medium.

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Translated from the French by TRAOU GOULD, LL. B., Counsellor at Law, Member of the New York Bar.

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CONTENTS. I. Theoretical Speculations—Materializations and Dematerializations. II. Testimony of a Seance given by Madame d'Esperance at Helsingfors, Finland, Dec. 11, 1893, at which the phenomenon of the Partial Dematerialization of the body of the Medium was demonstrated to eight witnesses. I. Testimony of Mlle. Hjelt. A. Letter from Mlle. Hjelt to Mons. Aksakof. B. Letter from Mons. Aksakof to Mlle. Hjelt. C. Reply of Prof. Sellling to Mons. Aksakof. D. Supplementary Letter from Mlle. Hjelt to Mons. Aksakof. II. Testimony of Staff Officer Capt. Toppellus. III. Testimony of Prof. Sellling. A. Letter from Prof. Sellling to Mons. Aksakof. B. Letter from Mons. Aksakof to Prof. Sellling. C. Reply of Prof. Sellling to Mons. Aksakof. D. Supplementary Report of Prof. Sellling (in French). E. Letter from Mons. Aksakof to Prof. Sellling. F. Reply of Prof. Sellling to Mons. Aksakof. IV. Testimony of Madame Helene Sellling. A. Note from Mme. Sellling. B. Remarks on the same, by Mons. Aksakof. V. Testimony of Mlle. Fanny Tavastjerna. A. Letter from Mlle. Tavastjerna to Mons. Aksakof. B. Supplement to the foregoing letter. VI. Testimony of Dr. Hertzberg. VII. Testimony of Dr. Hertzberg. VIII. Testimony of Mr. Schoultz, C. E. A. Letter from Mr. Schoultz to Mons. Aksakof. B. Counter-Testimony of Prof. Sellling. C. Counter-Testimony of Dr. Hertzberg. D. Counter-Testimony of Mlle. Hjelt and M. Schoultz. IX. Testimony of General Sederholm. X. Testimony of Mr. J. Boldt. XI. Testimony of General Galindo and Mr. Lombon. XII. Personal testimony of Madame d'Esperance, in Medium. A. Account of the Seance held at Prof. Sellling's residence at Helsingfors, by Madame d'Esperance. B. Questions addressed to Madame d'Esperance by Mons. Aksakof. C. Supplementary Explanations by Madame d'Esperance. XIII. Personal investigation by Mons. Aksakof. Chap. IV. Personal Statement of the Medium as to her condition during the Seance at Helsingfors. I. Questions by Mons. Aksakof and Replies of the Medium. II. Supplementary Remarks by Mons. Aksakof. Chap. V. Conclusions.

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The author has explained that it is problematic to those newly investigating the subject, and in some instances to those long established Spiritualists. 521 pages, substantially bound in cloth. Price 60 cts. For sale by BANNER OF LIGHT PUBLISHING CO.

WHAT IS SPIRITUALISM?

An Address delivered by THOMAS GALE FOSTER, in Music Hall, Boston, on Friday evening, October 27th, 1897. This address possesses great merit. It is terse and to the point. Societies should circulate this pamphlet in their respective facilities with a lavish hand.

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Boston Advertisements.

J. K. D. Conant-Henderson, (Formerly Banner of Light Medium) Trance and Business Psychometrist.

SEANCES daily, except Monday and Saturday. Also SEANCES on Wednesdays at 2.30 p. m. and Thursdays at 8 p. m. Can be engaged for Platform Work as a Test Medium. 112 Mt. Vernon street, Dohann, Mass. Feb. 2.

Osgood F. Stiles, DEVELOPMENT of Mediumship and Treatment of Obsession a Specialty. MRS. OSGOOD F. STILES, Clairvoyant Business Sittings. Hours from 10 to 4. No. 176 Columbus Avenue, near Berkeley street. 2w Mar. 31.

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Ella Z. Dalton, Astrologer, CHALDEAN and EGYPTIAN Astrology. Life-Readings given from the cradle to the grave. Advice given on all kinds of Business. Also Teacher of Astrology. Readings \$1.00 and upwards. 84 Bowdoin street, Boston. Mar. 3.

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Mrs. Maggie J. Butler, MEDICAL CLAIRVOYANT. 16 Huntington Avenue, between West Newton and Cumberland streets. Office hours 10 to 1 and 2 to 4 daily, except Saturdays and Sundays. Mar. 31.

Mrs. J. W. Stackpole, BUSINESS Medium, removed to 61 Tremont street, Boston. Sittings daily. Readings by lock of hair or by mail. Tuesdays and Thursdays evenings at 7.30. Mar. 31.

MRS. C. B. BLISS, 67 Pembroke street, Thursday. Sunday and Wednesdays at 2. Streetly eve at 8. Jan. 20.

Mrs. Ida P. A. Whitlock, PSYCHOMETRY. Sittings by mail, \$1.00. Care BANNER OF LIGHT, Boston. Feb. 3.

MISS GRANT, 602 TREMONT ST., Boston, Mass., Test and Business Medium. Readings, \$2.00. Hours 9 to 4. Feb. 3.

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Mrs. M. A. Chandler, 618 TREMONT ST., BOSTON. Mrs. Fannie A. Dodd, 223 Tremont street, corner of Elliot street, Boston. Feb. 17.

DR. JULIA CRAF'S SMITH is again able to see patients in her office. Hotel Albermarle, 282 Columbus Avenue, Suite 2, Boston. 2w Dec. 9.

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MRS. CURTIS—64 Fremont street. Magnetic Healing Medium. Rheumatism Specialist. Vapor Baths given. Mar. 31.

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A new book of rare spiritual songs by C. PAYSON LONGLEY, the well-known composer, is now on sale at this office. It is entitled "Longley's Choice Collection of Beautiful Songs," and is issued in convenient form for circles, camp meetings, social assemblies, and for societies, as well as for home use. All lovers of choice music, wedded to beautiful words, and sentiments, should possess a copy of this work. It is placed at the lowest possible price. Every song in the book will sell at thirty cents if issued in sheet form. The songs in this book are all sweet, simple, and soul-stirring. They uplift the heart and satisfy the spirit. All but two or three of these songs are entirely new, and have never before been published. The two or three republished ones are such general favorites that there is a demand for them to appear in this work. The authors intend to issue a second volume of such songs that will reach the hearts and souls of the music-loving world. Words and music complete in this valuable work. The contents are as follows: "The Land of the By-and-By," "Resting under the Palms," "We Miss our Boys at Home," "The Land Beyond the Stars," "I'm Thinking, Dear Mother of You," "Where the Roses Never Fade," "Come in some Beautiful Dream," "My Mother's Tender Eyes," "They are Waiting at the Portal," "In Heaven We'll Know Our Own," "Dear Heart Come Home," "The Grand Jubilee," "When the Dear Ones Gather at Home," "The Good Time Yet to Be." The latter song is a rouser one from the pen of E. A. Humphrey, and the only one in the book that has not the musical setting of Mr. Longley. Any song in this collection is worth more than the entire price of the book. Price 15 cents per copy; postage 3 cents. For sale by BANNER OF LIGHT PUBLISHING CO.

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New York Advertisements.

Fred P. Evans, THE well-known Psychic for State-Writing, etc., gives sittings daily at his office. The Decatur Block, 110 West 40th street, New York City. Send stamp for circular on mediumship. Jan. 21.

PROFESSOR ST. LEON, Scientific Astrologer, thirty years' practice. 108 West 17th street, near Sixth Avenue, New York. Personal Interviews, \$1.00. Nov. 21.

MRS. M. C. MORRELL, Clairvoyant, Business Test and Prophetic Medium, 330 West 52nd st., N. Y. Feb. 17.

Faith and Hope Messenger.

(Late of Boston.) Metaphysical Knowledge (of Baltimore) and Hands and Stars, Combined. ALBERT and ALBERT, A. S. W., Editors and Publishers, Boardwalk, Atlantic City, N. J.

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Banner of Light.

BOSTON, SATURDAY, MARCH 31, 1900.

Spiritualist Societies.

We desire this list to be as accurate as possible. Will secretaries or conductors please notify us of any errors or omissions. Notices for this column should reach this office by 12 o'clock noon of the Saturday preceding the date of publication.

BOSTON AND VICINITY.

Western Spiritualist Temple meets in Berkeley Hall, 200 Berkeley Street, every Sunday at 10 1/2 and 7 1/2 p. m. E. L. Allen, President; J. B. Hatcher, Secretary; 14 Sidney St., Dorchester, Mass. Take elevator.

The Gospel of Spirit Returns Society, Minnie M. Scott, Pastor, Assembly Hall, 200 Huntington Avenue, Sunday evenings at 7 1/2, Discourse and Evidence through the mediumship of the pastor.

Magie Hall, 610 Washington Street. First Spiritualist Church, Mrs. Adeline Wilkinson, Pastor. Services at 11 1/2 and 7 1/2; also Thursdays at 7. BANNER OF LIGHT for sale.

Home Rostrum, 21 Dole Street, Charlestown. Spiritualist meetings Sunday, 11 a. m. and 7 1/2 p. m.; Tuesday and Friday, 3 p. m. Thursday, 7 1/2 p. m. Mrs. Gilliland, President, 21 Dole Street, Charlestown.

White Spiritualist Meetings, Odd Ladies' Hall, 644 Tremont Street. Mrs. Gutierrez, President. Services Sundays at 10 1/2 a. m., 2 1/2 and 7 p. m.

America Hall, 724 Washington Street, two nights—mediums and public written. Circle, 11 a. m.; Proofs, 2 1/2 and 7 p. m. Graham, Chairman.

Temple of Honor Hall, 691 Massachusetts Avenue, Cambridgeport. Meeting at 2 1/2 and 7 1/2 p. m. Sunday. Mrs. Annie J. Banks, Conductor; residence 141 High Street, Cambridgeport.

Spiritual Fraternity, at First Spiritualist Temple, corner Newbury and North Streets. Meetings Sunday morning at 10 1/2 and 7 1/2 p. m. Children's school 12 m., Literary Room, also Wednesday evening general conference, Lower Audubon Street, Cambridgeport.

Phonomena Spiritual Society, Sunday evening in Dwight Hall, first floor, 214 Tremont Street. Mrs. A. L. Albright of Philadelphia, Pa., Conductor and medium, assisted by others.

The First Spiritualist Ladies' Aid Society meets every Friday afternoon and evening. Supper served at 6 p. m.—at 21 Tremont Street, near Elliot Street. Elevator now in use. Mrs. M. E. Allen, President; Carrie L. Hatch, Sec'y, 14 Sidney Street, Dorchester, Mass.

Children's Progressive Lyceum—Spiritualist Sunday School—meets every Sunday morning in Red Men's Hall, 114 Tremont Street, at 10 a. m. All are welcome. Mrs. M. A. Brown, Superintendent.

Commercial Hall, 604 Washington Street. Mrs. Nutter, President. Services Sunday at 11 a. m., 2 1/2 and 7 1/2 p. m. and Thursday at 3 p. m.

The Helping Hand Society meets every first and third Wednesday in Gould Hall, 3 Boylston Place. Business meeting at 9 o'clock; supper at 6 o'clock. Entertainment at 7 1/2 p. m. A. E. Aldridge, Secretary.

Boston Spiritualist Lyceum meets in Berkeley Hall every Sunday at 10 o'clock. J. Brown Hatch, Conductor; A. Charles Armstrong, Clerk, 17 Leroy Street, Dorchester, Mass.

The Ladies' Spiritualist Industrial Society meets at Dwight Hall, 514 Tremont Street every Thursday afternoon and evening; supper at 6 1/2 p. m. Mrs. C. H. Appleton, President.

The Ladies' Lyceum Union meets every Wednesday afternoon and evening in Dwight Hall, 514 Tremont Street. Supper served at 6:30. Entertainment in the evening. All invited. Mrs. Maggie J. Butler, President.

Ministry of the Divine Science of Health, and Boston Institute of Occult Science—meeting every Sunday at 7 1/2 p. m. Lectures and psychic illustrations on Tuesdays at 7 1/2 p. m. Hotel Reno, 12 and 14 Windsor Street, Boston. Dr. F. J. Miller, psychic healer and teacher.

W. Scott Steadman holds meetings at Red Men's Hall Sundays at 7:30 and 10:30. Light for sale.

Mrs. Florence White will hold a tea session every Sunday evening at 8 o'clock, at 286 Columbus Avenue.

Echo Hall—1 Johnson Avenue, Charlestown Dist.—meetings Wednesday and Sunday evenings. Circles Tuesday evenings.

Cambridge Industrial Society of Spiritualists meets at (narrative tower) Hall, 831 Massachusetts Avenue, the second and fourth Thursdays in the month. Supper served at 6:30. Ada M. Caine, Cor. Sec'y, 183 Auburn Street, Cambridge.

MALDEN.

Malden Progressive Spiritualist Society, Masonic Building, 75 Pleasant Street. Meetings every Sunday at 7 p. m. Wednesday, 8 p. m. Wm. M. Barber, Pres. Int. Sec'y. Rebecca Morton, Sec'y. A cordial welcome is extended to co-workers in the cause of Spiritualism.

NEW YORK CITY.

The Spiritual Society, 74 Lexington Avenue, one door above 85th Street—meets every Sunday morning at 11, and evening at 8 o'clock. Questions answered in the morning. Improvised poems after each lecture. Mrs. J. H. Quinlan, Lecturer, 85th Street. All are cordially invited. Mrs. Helen T. Brigham, speaker.

The First Association of Spiritualists holds meetings every Sunday at 8 and 10 o'clock, at the Tuxedo, 87 Madison Ave., cor. 89th St., New York City.

BROOKLYN.

The Advance Spiritual Conference meets every Sunday evening in the Bedford Avenue, Bedford Avenue, 300 speakers and mediums always in attendance. Best free. All welcome. Mr. G. Deloree, President; Miss Winnie Brown, Secretary.

The Women's Progressive Union of Brooklyn holds meetings every Sunday afternoon and evening, at 8 and 10 o'clock, and social meetings every Thursday evening at 8 o'clock, at Hall 423 Classon Avenue, between Lexington Avenue and 10th Street. ELIZABETH F. KURRI, Pres't. BANNER OF LIGHT for sale at the Hall.

805 Tompkins Ave., near Gates Ave.—Miss Chapin, Blind Medium. Meetings Sunday and Friday evenings. Spirit Messages and other Phenomena. Admission free. Collection taken.

PHILADELPHIA.

The Philadelphia Spiritualist Society meets at Handel and Haydn Hall, 8th and Spring Garden Streets, every Sunday afternoon at 2:30 and 7:30 in the evening.

NEWARK, N. J.

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

CHICAGO, ILL.

The S. and M. H. Society, 931 1/2 Rhodes Ave., meets every Sunday, 11 a. m. Conference and tests. Tuesday 3 p. m. Oriental Reception. Open doors, and everybody welcome.

Spiritualist Temple, Fort Worth, Texas, Taylor St., between 7th and Jackson. Services for children, 2 p. m. for adults, 3 and 7 p. m. Mary Arnold W. S., Assistant Pastor, leads a singing. Jennie Hagan Jackson, Pastor, residence 115 Florence Avenue.

Notice to Local Societies.

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

Local Briefs.

BOSTON.

First Spiritualist Church, M. Adeline Wilkinson, pastor. Song service led by Mrs. Kneeland; prayer, James Newhall. Subject for conference "Gaiety and its Reward." Those taking part, Dr. Blackden, Messrs. King, Simmons, Hardy, Emerson, Miss Sears, Mesdames McGrath and Wilkinson. Afternoon, anniversary exercises were held. Reading of the Scriptures, prayer and poem, Mr. H. H. Simmons of Haverhill, who also gave a fine address; solos, Mrs. Strong and Mrs. Kneeland; messages and readings, Mr. Chase of Waltham, Mesdames Strong and Wood, Messrs. Ibyl and Hardy. Evening, solos, Mrs. Armstrong; address, Mr. Simmons; original poem, Dr. Adeline Wildes; messages, Mesdames Perkins, Woods, S. C. Cunningham, Mr. Chase; recitations, Mr. Harry Armstrong. Subject for next Sunday conference "What has Modern Spiritualism Done for the World." Mrs. Dr. Miller expected to take part.

The Home Rostrum Spiritualists held their usual meetings on Sunday, Circle at 11 a. m. Discussion on "Our Work" and "The Temple Builders," Messrs. Howe, Bodwell, Nutter, Waite, Hatch and others taking part. Evening, service of song, 7:30. Wm. Hutchinson organist; Miss Stone sang a solo which was very acceptable; remarks on "Our Progress in Spiritual Light in Fifty Two Years" by Mrs. Gladland; Mr. Howe and Mrs. Gilliland gave nearly every one present proof of spirit presence.

Commercial Hall, Mrs. Nutter, President, Sunday, March 25 song service and invocation, led by Miss Bredon Will Nutter assisting in the singing; morning circle conducted by Drs. Krasinski and Brown. Those taking part in the Anniversary exercises during the day, Mesdames Nutter, Aldridge, Smith, Peabody, McKenna, Irwin, Gilliland, Fish, Wheeler, Annie Kibble, Corbe, Cunningham, Thomas, Messrs. McLean, Will Nutter.

America Hall, 724 Washington Street. Excellent meetings all day, the following mediums

meeting: Mesdames Cobb, Bishop, Davis, Howe, Piper, Mollie Cam, Healey, Conover, Head, Boper, Gilliland, Nison, Strong, Fisher, Dada, Cameron, Messrs. Slater, Cottell, Brooks, Haunders, Baker, Perkins. Peace Council next Sunday free. M. A. Graham, President.

On March 25 the attendance at the Children's Progressive Lyceum, No. 1, was large, and an interesting session was held. The lesson subject was, "What is God?" and the little folks' topic was, "Pleasantness." After the banner march the following members rendered songs and recitations: Wilhelmina Hope, Eldon Bowman, Little Ray, Georgia Rogers, Mary Dunn, Harry Green, Iona Stillings, Esther Botte, Carrie Engel, Floyd Sibley, Irene Martin, L. Marks were made by Mr. and Mrs. James Henderson and Mrs. W. S. Butler.

Anniversary Exercises are to be held by the Lyceum in Red Men's Hall, 514 Tremont Street, Sunday, April 1. In the morning, from 10:45 till 1 p. m., the regular Lyceum session will be held. At 2:30 p. m. there will be a meeting devoted to speaking and tests. A special musical program has been arranged. A partial list of the speakers who will be present includes Mesdames A. A. Cate, Hattie C. Webber, Nettie H. Harding, Abbie N. Burnham, Elizabeth Ewer, C. Fannie Allyn, Sarah A. Byrnes, Carrie F. Loring, Hattie C. Mason; Messrs. Thomas P. Beals, Albert P. Blinn, William Welch Reed, C. W. Hidden, Dean Clarke, Arthur Wallie, Dr. Smith, and many others. In the evening a grand concert will be given at 7:30. The Sobert Quartet will be present afternoon and evening. Admission free all day. C. B. Yeaton, Sec'y.

The regular meeting of the Helping Hand Society was held in Gould Hall, 3 Boylston Place, Wednesday, March 21, with a good attendance. Business meeting at 4 p. m., called to order by the President, Mrs. C. L. Hatch. A fine supper was served, after which a social hour was passed. The evening entertainment opened with singing by the audience. Mrs. Waterhouse gave the opening address of welcome in her usual pleasing manner. Remarks were made by Messrs. P. A. Wiggins and Libby Elmer Packard recited a poem entitled "The Street Called Bye-and-Bye"; Mr. Albert Washburn gave a humorous reading, and received great applause. A fine orchestra furnished music at intervals during the evening; Mrs. Kimball closed the exercises. Her communications were all recognized. This society meets Wednesday, April 4, and there will be a novel entertainment—an advertising costume party, a representation of some publication; members please bear this in mind. Mrs. C. Fannie Allyn will be tendered an informal reception. Supper served as usual; tickets 15 cents.

The Ladies' Lyceum Union met at 514 Tremont Street on Wednesday afternoon, March 21. The weekly business meeting was held with the President, Mrs. M. J. Butler, in the chair. Supper was served at 6:30. The evening meeting was opened at 8 o'clock with a piano solo by Prof. Milligan, after which we listened to remarks from Mr. Nutter, Albert P. Blinn, and an interesting reading given by Mr. Wallis. Mrs. Bird and Mrs. Webber gave spirit communications, and Mrs. Weston, of Onset, favored us with a humorous reading, which elicited much applause. Mr. Harold Leslie rendered a vocal selection, and Mrs. Butler gave readings from slips of paper. The Children's Lyceum and the Lyceum Union will join in celebrating the Fifty-second Anniversary of Modern Spiritualism on Sunday, April 1, in Red Men's Hall, 514 Tremont Street. The regular Lyceum session will be held in the morning at 11 o'clock. There will also be a service at 2:30 and a grand concert at 7:30. Admission free. All are welcome.

The Ladies' Spiritualist Industrial Society—Emma L. Hubbard, Rec. Sec'y—held its regular meeting afternoon and evening, March 22, at Dwight Hall, Mrs. Ida P. A. Whitlock presiding in the absence of the President. The evening was devoted to dancing, with a few remarks from Mrs. Whitlock, Francis B. Woodbury, Dr. Lowe and Mr. Kellogg on the medical bill now pending in Massachusetts. Thursday, March 29, we will celebrate the Fifty-second Anniversary of Modern Spiritualism at Red Men's Hall, 514 Tremont Street, at 5:30 and 7:30 p. m. Supper will be served from 2:30 to 7 p. m. in Dwight Hall.

241 Tremont St., Friday, Mar. 23, the Ladies' Aid Society met as usual with the President, Mrs. Mattie A. A. Albee in the chair. In the evening we held a whist party. Every one is talking about the anniversary, and wishes to know when it is to be held. Next Friday is the day; see notice of speakers in other column. Be sure and come. Remember we serve dinner and supper, come and stay all day. Carrie L. Hatch, Sec'y.

Massachusetts.

The Arthur Hodges Spiritual Society of Lynn celebrated the Fifty Second Anniversary of Modern Spiritualism at Templars Hall, Sunday, with large audiences. At 2:30 appropriate music by Mrs. J. P. Hayes, Leslie La Roy, Mildred Curtis and others; Rev. James Smith, invocation and well chosen remarks on "Truth and Spirit"; Mrs. Dr. M. C. Chase, address on "Spiritualism," also many spirit messages; Mrs. N. S. Noyes, remarks, and also gave excellent readings; readings, Mary Warren, Madeline Fields, Joan Wheaton and others. At five, supper. At 7:30. Mrs. Wm. S. Butler and members of Lyceum No. 1, Boston gave one of the best concerts ever given in Lynn, to a full house, and received much merited applause; Mrs. Wm. S. Butler made excellent remarks; Mrs. F. E. Bird, remarks and messages. Next Sunday the society will attend the Lyceum No. 1 of Boston services.

The Progressive Spiritualists' Association held Anniversary services in Providence Hall, Lynn, Sunday. The hall was sweet with the perfume of pot-pourri and flowers. At 2:30 Mr. A. Moody's "Starbright" made interesting remarks; music was furnished by E. F. Whitler; mediums who took part: Dr. E. A. Blackden, Quaide, Chase and Griffin, Messrs. St. John, Badger, Warren, Baker, Sr., and Snow, from Berkeley Hall, Boston. At 7:30 Dr. Blackden prayed in a foreign tongue and then interpreted it. Mr. and Mrs. Prentiss, D. E. Matson, M. A. Moody and Mr. St. Johns contributed interesting thoughts. Subscriptions received for the BANNER OF LIGHT.

Malden Progressive Spiritualist Society.—Sunday evening, March 25, song service; scripture reading, President; invocation, Mr. Redding; instrumental music; Mrs. Ruth, Miss Jenne, Mr. and Mrs. Wiley; address and messages, Mrs. Sadie L. Band, who was warmly welcomed by the large audience; Mrs. Maggie Keating-Cutter gave many interesting messages. Anniversary services next Sunday. Co-workers are cordially invited to come and rejoice with us.

The speaker of March 25, at Waltham, was Dr. W. W. Hloks. He gave a most able and eloquent address. The lesson pointed out our duties to those in spirit life. The audience was more than pleased, and all are sorry that we cannot listen to him again. May his days be long upon this earth, which has need of his teaching. F. A. Wiggins comes to us Thursday, April 5, at Endicott Hall, Moody Street. Mrs. Sanger.

S. A. Lowell writes: Mrs. Effie I. Webster of Lynn was speaker for the sixth time on Sunday, March 4, for the First Spiritualist Association of Newburyport. That fact is evidence of her popularity with our people. March 11 was given to Mrs. C. Fannie Allyn, who took her subjects from the audience for her lectures and poems. She is a favorite and handles her subjects in an original and interesting way. She will be with us again in May. Mrs. Nettie Holt Harding was engaged for March 18, but cancelled the date, owing to sickness, and a successful circle was held in the evening by local workers. During the week ending March 25, we had two benefit circles given by Mrs. Tullie U. Reynolds of Troy, N. Y., in place of April 8, from which we released her. Though suffering from a severe cold, her readings and messages were very correct and satisfactory. Sunday, the 25th, we held our Anniversary exercises with Mrs. Reynolds as speaker. As she is much liked and the weather was fine, we were not disappointed in the audience which greeted her. Our speakers for

A Woman's Trials

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Letters from grateful women are constantly being printed in this paper.

Mrs. Pinkham has fifty thousand such letters. Her counsel is safe counsel. It always helps women and it will help you.

Mrs. Pinkham's address is Lynn, Mass. She will advise you free.

April will be Mrs. Webster of Lynn, Mr. Hersey of Boston, Mrs. Lizzie Butler of Lynn. (She kindly gave us a benefit on Wednesday evening, March 14, and we also had a supper.)

The First Spiritualist Society of Fitchburg held appropriate services Sunday, commemorating the fifty-second anniversary of Modern Spiritualism. Pythian Hall was decorated with flowers and foliage. Prof. and Mrs. Kenyon spoke to crowded houses, in their usual manner, followed by many spirit messages readily recognized. The recitations by Mrs. Frank Pope of Leominster were highly appreciated; the musical selections were finely rendered by Miss Howe, pianist, Glens C. da Costa, cornetist, Mrs. Rena Goodrich soprano soloist. Mrs. L. A. Prentiss of Lynn, test medium, speaks for the society next Sunday.

Robt. Driver, President, writes from Lawrence: The speaker Sunday for the Progressive Spiritual Society was Mr. J. S. Scarlett of Cambridge. He gave two very fine lectures and excellent spirit messages. We always have a good time when he is with us.

The First Spiritualists' Society of Lowell—Two large audiences greeted Mrs. Annie E. Cunningham of Boston Sunday, March 25. In the afternoon she talked of "Heaven," and was listened to with marked attention; she also gave good messages. In the evening her subject was "Death." Mrs. Cunningham's pathetic talks do lots of good and set many a skeptic thinking. Next Sunday we commence a month's engagement with Mrs. Ida P. A. Whitlock and look forward to good results. BANNERS and Thinkers always for sale.

Thomas Cartman writes from First Spiritualist Church, Fall River: Mrs. Ida P. A. Whitlock should have been our speaker Sunday, March 25, but was unable to be present. Our President, Mr. J. Lucas, occupied the rostrum with satisfaction to us and with credit to himself. Next Sunday we celebrate the Fifty Second Anniversary.

The Cambridge Industrial Society of Spiritualists held its regular meeting March 22, when Fred A. Wiggins was the speaker of the evening. A large audience greeted the gentleman, who was in his best mood, and was frequently applauded when he made so many brilliant hits. The next meeting will be April 12. Edgar Emerson will be the speaker. A. M. C.

Cadet Hall, Lynn Spiritualists' Association. Services on March 22, consisted of most eloquent addresses by Miss Lizzie Harlow, a large number of accurate messages by Mrs. Ethel I. Webster, solo by Mrs. Bertha Merrill, vocalist, and W. H. Thomas, cornetist. Next Sunday we shall celebrate the usual Anniversary with appropriate exercises. Mrs. May S. Pepper will lecture and give communications; music by Thomas' full orchestra. Supper will be served in the hall.

The Ladies' Spiritualist Aid Society of Chelsea, held its twenty-first annual meeting, March 9. Officers for the ensuing year, Mrs. Harriet Gary, Mrs. George Brown. Meetings at the Reform Club Hall, 206 Broadway, the second and fourth Fridays in the month. All are welcome. Once more we are called upon to place in our memorial book the name of a dear member, Mrs. George Boyden, who passed into the home of the blessed, after a short illness. A true Spiritualist, a charter member of our Aid, many can rise up and call her blessed. She lived in deeds not words. Two children, a son and daughter went with her to the shore of the Borderland, knowing as they unclasped her hands, they were clasped in the hands of the husband who was waiting to welcome "Little Mother" home. She left the memory of an unselfish life. She hath taken with her the memory of unselfish devotion, loving, tender care. Mrs. G. P. McCarrison, Rec. Sec'y.

New York.

Advance Conference, Single Tax Hall, 1101 Bedford Ave., Brooklyn Borough, N. Y. Meeting opened as usual by congregational singing; interesting address, W. Winesargent, supplemented with a very gratifying report of progress in regard to the matter being prepared for abolition of capital punishment in this State; Dr. Wm. Frank, timely remarks and readings. Saturday, March 31, "The Church of the Fraternity of Divine Communion" unites with us at our hall, 1101 Bedford Ave., to celebrate the fifty-second anniversary of Modern Spiritualism. The visit will be returned the following evening at the church, cor. Bedford Ave. and Madison St. The conference passed resolutions of condolence to be tendered the family of Mr. Geo. F. Turner, recently passed to spirit life. Benediction, Annie R. Palmer, Cor. Sec'y.

Marked success is attending the services held Sunday evenings under the auspices of the Fraternity of Soul Com. union. Sunday evening, March 25, a special program was given. Ira Moore Courlis gave his second ballot séance, and it has given his guides an opportunity to reach many strangers who attend the meetings. The music was especially fine, and was rendered as follows: "Love Divine," a duet by Miss Ray Stillman and Mr. F. P. Boynton; quartet sang two numbers, "No Shadows Yonder," and "Shall I See Unto God?" Next Sunday evening this society will celebrate the Fifty-second Anniversary of Modern Spiritualism at 3 and 8 p. m., speakers, R. E. Fichtner, Jerome H. Fort, Ira Moore Courlis. Musical program with the following soloists: Miss Ray Stillman, soprano; Mrs. Anna A. Miller, contralto; Mr. F. P. Boynton, tenor, and Mr. Jas. Coover, baritone. The BANNER OF LIGHT is not only spoken of at all meetings, but can always be found at the door.

GRAVY. DO NOT SERVE IT ON THE DINNER-TABLE BEFORE YOU HAVE ADDED A TABLE-SPOONFUL OF LEA & PERRINS' SAUCE. The Original and Genuine Worcestershire. LEA & PERRINS' IS THE FAVORITE TABLE SAUCE THROUGHOUT THE WORLD—SEE SIGNATURE ON WRAPPER. JOHN DUNCAN'S SONS, AGTS., NEW YORK.

First Association of Spiritualists.—Sunday, March 25, the afternoon meeting was memorable for the beautiful music furnished by Mr. Robert Easton, who shared the honors with Miss Gaule, who was never in better form as an instrument for the spirit-world. The evening service was exceptionally well attended, and the large audience listened with rapt attention to the remarkable messages given through the mediumship of Miss Gaule. Since my last report one of the oldest adherents of Spiritualism has passed to the higher life at the advanced age of ninety. Our dear sister was the widow of Dr. Ralph Glover, who was the first President of the First Spiritualist Society ever formed in New York, and for nearly fifty years was an earnest advocate and supporter of the Cause. We shall miss her kind words and generous hand, and extend to the bereaved family our heartfelt sympathy. I am at a loss to understand why the appeals made through these columns during the past three weeks in behalf of our afflicted friend, Mrs. L. S. Cadwell, have borne no fruit. This splendid medium is deserving of the substantial sympathy of every Spiritualist, and so far I have not received even one kind word in response. The testimonial concert will be held on Monday evening, April 2, and I again earnestly request that those whom Mrs. Cadwell has comforted by her mediumship will lend their aid to render this concert the financial success it ought to be. M. J. Fitz Maurice, 7 West 92d Street.

Mrs. N. B. Reeves, Cor. Sec., writes from Brooklyn: "The Woman's Progressive Union celebrated the Fifty-second Anniversary Sunday, March 25, in a most becoming manner. The platform was tastefully decorated with garlands of laurel, potted plants and a profusion of beautiful cut flowers. An easel standing on the platform at the side of the President's chair was decorated with smilax and violets; a white dove with outspread wings surmounted the picture of Joseph La Fumee, one of the charter members of the Union—the first one, in fact, to sign his name to the roll of membership to a woman's organization, declaring for the best that husband and wife should always attend the meetings together. Mr. La Fumee recently passed on into higher life, our President spoke of him most feelingly, as well as of all the other members and friends of the society who had crossed the borderland during the past year. Hon. A. H. Daley delivered the memorial address, it being our custom to unite the memorial services with those of the Anniversary. Mrs. H. P. Russegue spoke in her accustomed forcible manner; we part with her with many regrets, as her stay with us has been the means of sowing many good seeds, which we hope in time will spring up and bring forth good fruit. The services in the afternoon opened with a march by the children of the Lyceum, carrying their flag and banner of white satin. Saluting the flag which hangs over the gallery of our platform, they took line in front, facing the audience, and together with the congregation sang "America." After the invocation Mrs. F. K. Sieber responded with a solo, also singing the "Angels' Serenade," with violin obligato by Mr. F. Soemichsen, after the address by Mrs. Russegue. Psychometric readings ended the afternoon's exercises.

The evening's program was of unusual interest, calling for an address by Mrs. Russegue, the memorial address by the Hon. A. H. Daley, and if possible readings by May S. Pepper. It is deeply regretted by every member of the Union, and its friends, that the health of this most wonderful psychic has been so impaired that she cannot faithfully make any promises. Being at the hospitable home and pleasant surroundings of Judge and Mrs. Daley, it was expected by all Brooklynites that her recovery would be assured, but we are grieved to note that such has not been accomplished, and we part with her in sorrow, yet hoping for the best. The musical program of this anniversary was exceptionally fine, Mrs. Sieber having charge of the same, acquired the aid of Mr. Lahey, who rendered several solos and duets with Mrs. Sieber, whilst Mr. F. Soemichsen, a very fine violinist, accompanied the various numbers in a most acceptable manner. A good house greeted those who had charge of the arrangements, making them feel happy to know they were doing their duty, and carrying out their work which had been assigned to them.

A grand rally of the Spiritualists of Rochester, N. Y., and its vicinity, will celebrate the Fifty-second Anniversary of Modern Spiritualism at Odd Fellows' Temple, North Clinton Street. The First Spiritual Church of Rochester, Mrs. R. W. Barton, speaker, will unite with the Campbell Brothers, psychics, late of Europe, and others, will make it a grand success. A. K. Sisson.

Other States.

The Fifty-second Anniversary of Modern Spiritualism was celebrated March 25, by the First Spiritual Society at 457 1/2 Congress Street, Portland Me. J. Frank Baxter was the speaker for the occasion. His afternoon subject was "Modern Spiritualism the Dawn of Victory." Evening subject, "The Persistence and Permanency of Spiritualism." The subjects were handled in Mr. Baxter's usual eloquent and pleasing manner, and followed by very satisfactory séances. Large audiences greeted him and were very much interested and pleased with the lectures and séances. The platform was decorated with potted plants and many handsome bouquets in memory of the arisen ones, who formerly met with us on Anniversary Day. Many of them manifested their presence through Mr. Baxter's mediumship, and assured us of their continued interest and love for us. We feel that the services of the day have been an inspiration and help to us in our weary journey of life, and that we can look forward to the coming years with the blessed assurance that our dear ones will ever be near us to counsel and advise. H. C. Berry.

Moody's Hall, Bangor, Me., did not afford even standing room for the audience Sunday, March 25, and many were unable to obtain entrance. Mrs. Ella P. Hewes of Carmel, lectured, and gave spirit communications of convincing power. This meeting was by far the largest and most successful yet held by the society.

The Spiritualists of Bucksport, Me., held a grand Mass Meeting at Union Hall Sunday, March 25, to celebrate the Fifty-second Anniversary of Modern Spiritualism. Chas. A. Brown of Bangor gave a stirring and eloquent address on "The Religion of the Future," and Mrs. Maud Gould of Bangor gave messages for an hour. At a social circle in the evening twenty messages were given.

The First Church of Spiritual Progression of Newark, N. J., had for speaker Sunday, March 18, Henry H. Warner, who chose for his subject, "Does Man Live After Death?" For a full hour he held the earnest attention of his audience, while in language so simple that it compelled understanding he built argument after argument to sustain his assertion that "Man never dies." Never, during forty years of experience, have I listened to a more masterly treatment of that subject. I bespeak for him a generous welcome in the new field of labor he has chosen. He left here on Monday morning for Columbus, Ohio. His psychical readings after the lecture were excellent.

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, corner 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 Session 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. Gordon White, the Campbell Bros., Frank Walker, Mrs. Atchison (First Spiritual Church), Mrs. Chas. (Buffalo Spiritualist Church), Rev. A. J. Weaver, W. H. Bach, Moses and Mattie E. Hull, and others.

Come one, come all. Come filled with harmony and a disposition to work and sacrifice for the Cause we love. Per order of the Committee, MOSES HULL.

The Veteran Spiritualists' Union will celebrate the Fifty-second Anniversary of Modern Spiritualism Saturday, March 31, morning, afternoon and evening, in Horticultural Hall, Tremont Street, Boston. Everything will be done to make the day long remembered as one of true spiritual enjoyment. Pres. C. G. Shaw will preside. The following speakers, mediums and musical artists will take part: Mrs. Sarah A. Byrnes, Mrs. N. J. Willis, Mrs. C. Fannie Allyn, Mr. F. A. Wiggins, Miss Lizzie Harlow, Mr. J. S. Scarlett, Mrs. Nettie Holt Harding, Mrs. Buck Hall, Mrs. Ida P. A. Whitlock, Mrs. Sadie L. Hand, Mrs. M. L. Sanger, Mr. A. P. Blinn, Dr. W. W. Hicks, Mrs. Hattie C. Mason, Mrs. M. J. Butler, Mrs. Nellie F. Burbeck, Mrs. A. J. Pettinizzil, Dr. E. A. Smith, the Ladies' Schubert Quartet, Prof. J. J. Watson, violinist, and Miss Annie Watson; Mrs. George Chipman Merohant and Mr. Harold Leslie, soloists; Mr. Willis Milligan and Mrs. McDonald, pianists; Miss Kate Best, Walterhouse and Mr. Hatch, Senior. 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.

The Fifty-Second Anniversary in Portland, Me. On last Sunday, March 25, the First Association of Spiritualists of Portland, Me., observed in memorable manner the Fifty Second Anniversary of Modern Spiritualism's Advent. What with the fine day, the elaborate and beautiful floral display, the speaker and medium, Mr. J. Frank Baxter, and the extremely large audiences, that of the evening requiring a packing in of extra chairs, the occasion was an auspicious one, in fact it proved the "Banner" day of many years. The music and reading were appropriate and enthralling; the lectures timely, and mediumship marked. Of Mr. Baxter's work Mr. Thomas P. Beale, voices the sentiment of many, viz., "I have known Mr. Baxter for a great many years, and have listened with pleasure to his lectures, been delighted with his songs, and witnessed many of his remarkable séances, but I never knew him to equal himself on this occasion. The spirit descriptions had great effect, and must have carried deep conviction to numerous minds." Mr. Baxter has spoken for this Association several times this year, and the Board has engaged him for the five Sundays beginning with Sept. 30, and ending with Oct. 24.

Celebration. The Fifty-second Anniversary of Modern Spiritualism will be celebrated by the Washington Union and Band of Peace, the two chartered Societies of Minneapolis, in I. O. O. F. Hall, corner Central Ave. and 4th Street, N. E. Program: 10:30 A. M., the Children's Lyceum entertainment, followed with a conference and test séance by the best local talent; 2:30, opening address by Mrs. C. L. Pruden, followed by Mrs. Z. B. Kates, Mrs. Lowell, Mrs. Talcot, Mr. Shepherd; 7:30 P. M., lecture by Mr. G. W. Kates, followed by messages. The lovers of music will be pleased to know that Mrs. J. H. Hamm will furnish the musical program. Meals will be served by the Ladies' Auxiliary of both societies. A cordial invitation is extended to all. FREDERICK HOLM, Sec'y. W. U. S. A.

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